

this place, and if my life is spared I shall most probably have an opportunity of addressing them. What shall I say to them from you? "Tell them," said he, "that philosophy will not sustain the soul in the prospect of death—it contains no support for the dying man: that now is the time to give it up, and to become reconciled to God through Jesus Christ. Whilst my life remains, I will do what I can to correct the evil myself." On quitting the room his mother told me that he exacted a solemn promise from her that she would burn all his infidel books, so that no other person might be poisoned by them in the manner he had been.

Contrary to the expectation of all, he continued eleven days from the time this extraordinary change took place. During this time he was seen by many individuals, and to all who conversed with him he gave the most decided evidence of a change of heart and a precious work of grace wrought in the soul. All the exercises of his mind seemed to be of a highly devotional character. He kept his sister constantly employed in reading the sacred Scriptures. In the Psalms of David he greatly delighted, saying at the same time that all the rest of the Bible was good.

After a portion of Scripture was read to him in the morning, he would engage in prayer for himself and the family. He delighted greatly in this duty. After long conversation with his physician respecting his former and his present views of the Christian religion, he requested him to pray. At the close of the prayer he said with emphasis, "What a blessed privilege Christians enjoy in offering up the desires of their hearts to God in behalf of poor sinful worms of the dust!"

He continued in the manifestation of hope and confidence in the Redeemer until he breathed out his soul, as we trust, in the Lord Jesus Christ, and ascended to those regions of light and blessedness whence all errors and delusions will be for ever excluded.

From this simple narrative the reader cannot fail to perceive how utterly unstable the strongest human foundation becomes in the hour of trial. With judgment and eternity in view, it becomes as moveable as the sand swept away by the flood. No foundation will stand the test or give comfort to the soul but that which God has laid. That foundation has stood the test of ages. No one resting thereon ever found himself disappointed, or said at last he was deceived. The nearer they have approached the fearful crisis, the more confidence they have felt in the truth of God and the saving efficacy of his precious Son. When that awful hour draws nigh, so far from requiring their Bibles to be burnt as delusive books, their Bibles become more dear to their souls. When the world recedes, when flesh faints and the heart fails, they look up with confidence to Him who hath promised to be the strength of their hearts, and their portion for ever. Thousands in all ages, trusting in Christ, have died thus. They have met that, which has always been the king of terrors to the wicked, with calm composure, holy joy, triumphant faith, singing victory even amid the throes of death.

But take away the Lord Jesus Christ, the only name given under heaven whereby we can be saved, and

what is left to bear up the soul? When the sorrows of death encompass, and the pains of hell begin to take hold, what can sustain it? Can the force of human reason, or the value of human merit? Ah, no. Had it been in the power of human reason or human merit to do so, our young friend would have been amply sustained. His intellectual perceptions were strong and clear—his mind was enlarged—the habits of his life were irreproachable—his industry extracted all the sweets which the system of infidelity contained, and yet he freely confessed that he never experienced peace until he found it in Jesus Christ. In view of these facts, why will men indulge such a delusive hope? The language this youth employed to those whom he called to his dying bed was, "Give it up. If you would escape the sufferings and anguish I have endured, give it up." And if any reader is cherishing this awful delusion, we would say, Give it up. If you would escape that tremendous gulf into which all the unbelieving will be cast—if you would gain an inheritance in that kingdom into which all the faithful of God shall be ultimately gathered, give it up and embrace the Lord Jesus Christ, as he is freely offered to you in the Gospel.—*Religious Tract Society.*

DOCTRINAL.

ON THE METHODIST DOCTRINES.

BY THE REV. JOHN GREEVES

As the Wesleyan doctrines in some points are still misunderstood, I think, the publication of the following extract, taken from a Methodist Periodical, will have a tendency to remove erroneous impressions and set the subjects treated of in a clear and satisfactory light.—Their insertion in the WESLEYAN will much oblige
A METHODIST.

MAITLAND, July, 1836.

THE opposers of Methodism have in their writings so artfully misrepresented its doctrines, that any one ignorant how prejudice and bigotry stifle the charity of good men, and enervate the powers of their minds, would shrink from the individual who might attempt to defend them, as from a being contaminated with some infectious disease. The writer has enjoyed the privilege of associating with many of the excellent of the earth, who cautiously embrace the Calvinistic tenets; he has made diligent enquiry of them concerning the Methodists, and from their incorrect information was led to imbibe the ideas—that they suppose man makes the first step towards his recovery from sin; that they expect justification by the merit of works; that they rob Christ of his crown; that they set at naught the agency of the Spirit; and that they anticipate in this life the attainment of absolute perfection. No wonder that good men innocently imbibing these views of Methodism, should attribute to flattery what issues from truth, and question the genuineness of revivals in religion when promoted by the imagined propagation of notions so unscriptural. But whether such as possess repeated opportunities of obtaining more correct information can innocently imbibe these views of Methodism, demands a doubt. An impartial judge will hear both sides before he can form his opinion. An impartial enquirer into the sentiments of any particular sect will not only say to an opposer of those sentiments, "We desire to hear of thee what thou thinkest," but will repeat the enquiry to an advocate also. Let any unbiassed, thinking individual examine what has been written on both sides, and Methodism need not shrink from his verdict. In the writings of its opponents, (some few excepted) bold assertions, gross misrepresentations, and violent, unqualified abuse, supply the place of argument; and the experimental religion of