

that we ourselves glory in you in the change of God, for your patient and faithful endurance of persecution and tribulation which is yours. Must not, on the other hand, the man who has led to God hold a place in himself in his memory and my love? And if he is so in the present world, must it not be still more so in the heavenly world, where souls will be able to estimate with greater justice the importance of that crisis in their history, when they began to lead a life of godliness? Surely if any recognitions are there to take place of those who are here bound by the natural ties of relationship, spiritual relatives too will recognize each other, and joy in each other. To the spiritual father, his joy will be a glory and a joy. To the heavenly minister who led him to Christ will require a new honor, and gain a new title to respect. If no other eye separate him from the host of the abiding one in heaven, the convert's eye will fasten on him as Christ's messenger to his soul in his sin, as the helper that came to him to lead him back to God. And if he shall have turned many to righteousness, as a minister of Christ he shall have done his work not only faithfully and laboriously, but with marked success, he will shine as a star multitudes of those whom he has saved, and to all with whom he held converse. Nor will this honor paid him wear out, until the recollections of sin and redemption fade out, until Christ and his salvation shall lose their value.—Church Union.

### Obituary.

MR. LEANDER BETTS, of WESTWORTH. The late LEANDER BETTS, the subject of the following brief memoir, died during his absence at the Wesleyan Conference. I visited him, for the last time, as I passed through Westworth, on the 12th inst. He was to me both a sad and glorious interview. It was sad to see a young man, in the prime of life, on the verge of the grave; but truly heart-cheering to be assured that he had a hope full of immortality. Nine or ten years ago, at a camp-meeting, held on the Wallace Circuit, the Lord was graciously pleased to deeply convince him that he was a sinner, and that his sin exposed him to the wrath of God, and the vengeance of eternal fire. He now sought the salvation of his soul, in the use of the means of grace; and before the close of the services he was enabled, through Divine influence, to believe in Jesus Christ with his heart unto righteousness. The Lord delivered him from his sins, renewed his nature by the power of the Holy Spirit, and brought him into the glorious light of the children of God. The Spirit now testified with spirit, that he was accepted of God. He could say, in the language of the poet—

"My God is reconciled,  
His pardoning love I bear,  
He owns me for his child,  
He can no longer fear."  
With confidence I now draw nigh,  
And, Father, Abba, Father, cry.

He continued, from the period of his conversion to the day of his death, to live in the fear of God, and to smother temptations and passions to have a single eye to the glory of his Maker, and his own eternal welfare. One striking feature in his character, to which my attention has been directed, was his regular attendance on class-meetings. He conscientiously, and from principle, under all circumstances, when opportunity occurred, attended these excellent and useful means of religious improvement. Well would it be for the members of the Wesleyan Church to imitate him in this particular. Many on a death bed, deeply regret their neglect of these prelatives, and to the Wesleyans, essential means of grace.

More than a year ago it was manifest, that the fell destroyer consumption had marked him for its victim. The disease continued to progress, slowly, though surely, until with accumulating speed, it carried him "to the house appointed for all living." The cheeks which once indicated health and beauty, faded and were pale and wan; the eyes which glowed with brightness and sparkled with energy, became inactive; the countenance which once presented peace and happiness, now exhibited pain and uneasiness; and the limbs which once were strong and active, became feeble and incapable of much exertion. The many forms had gradually wasted; and finally death liberated his happy spirit from its clay tenement, and enabled the immortal inhabitant to soar to mansions in the heavenly world.

During the closing period of his earthly existence, he gave unmistakable evidence that he fully possessed the religion of Jesus. His soul was filled, unutterably full, of glory and of God. He desired "to depart, and to be with Christ," which was to him "far better," for he knew that "to be absent from the body, is to be present with the Lord." In this happy state of mind he remained, until his precious spirit entered into that rest prepared for the people of God! "Blessed are the dead who die in the Lord." "Happy soul, thy days are ended,  
All thy mourning days below;  
Go by angel guides attended,  
To the sight of Jesus go!"

Waiting to receive thy spirit,  
Lo! the Saviour stands above;  
Shine on my eyes, and cheer my soul,  
Reaches out the crown of life."  
G. JOHNSON.

MR. THOMAS BENTLEY, MARGATE, P. E. I. Died at Margate, P. E. I. on the 5th of July. Mr. Thomas Bentley, aged 73 years. Deceased was a native of Yorkshire, England, from which place he emigrated to this country some fifty years ago. Having in early life given his heart to God he always manifested a becoming desire for the spiritual welfare of those around him. This desire led him as soon as he had a house to open it for the preaching of the gospel, for in those days there was no chapel, and very occasionally was the visit of the minister to this locality. But by the blessing of God, Bro. Bentley lived to see not only a neat and commodious chapel within a few rods of his dwelling, but to enjoy the regular preaching of the word every Sabbath. To bring about these results he did what he could.

He was quiet and unassuming in manner, not much elated by prosperity or depressed by adversity, but amid the various fluctuations of life went on his way toward heaven rejoicing. When the Spirit of God was poured out on the congregation of which he was a member his heart rejoiced as he went with the multitude to keep his day. But when the love of many waxed cold and the services of the Lord's house were more thinly attended he was still found in his place. He enjoyed almost uninterrupted health until last autumn, when a very painful affection of one of his fingers deprived him of rest for a long time. This spirit inspired his constitutional vigor. This spring he seemed likely to recover his former health, and as far as he was able attended to his usual occupations. But death came very suddenly. Retiring to his home one evening, wearied with the heat of the day, he drank freely of cold water, the chill of which to his feeble health to resist, and in a few hours he was in the spirit world. "He ceased at once to work and live." We need not enquire much in reference to the closing

of his life. He lived faithfully, and such was the presence and powerful aid of the Spirit in the last conflict, and died supported by the hope full of a glorious immortality.

W. W. C.

### MR. HENRY HENRICY, OF MUSQUODOBUI HARBOUR.

At Musquodobui Harbor, on the 20th of July, Henry Henricy calmly fell asleep in Jesus. Brother Henricy was converted under the ministry of Rev. Mr. Orth, (Lutheran,) of Lunenburg, and having witnessed for Christ more than half a century, he died as he lived, trusting in the blood of the covenant. For a considerable portion of his christian life he held the office of prayer and class leader, for which he was well qualified. His christian graces mellowed with his advancing years, and the sternness which characterized him amid the pressure of cares in earlier life, gave place to a serenity and love which was truly angelic during his last illness. His disease was sudden and unexpected, but the friends of Jesus will rejoice to know that the Messenger found him with his lamp trimmed for the "dark valley and shadow of death." Only a few days previous to his death—while in ordinary health—he spoke of the last crisis with the utmost complacency, and "gave commendation concerning his bones." We lay this one tribute of grateful recollection upon his slumbering soul.—He always kept for joy when he heard of the prosperity of his friends. He left a large circle of relatives to mourn him, among whom are a wife, 10 children, 84 grand-children, and 13 great-grand-children. May Heaven gather every one. We affectionately commend the heart-stricken widow to God and to the word of his grace. L. G. Middle Musquodobui, Aug. 9, 1867.

### Provincial Wesleyan.

WEDNESDAY, AUGUST 14, 1867.

We have now fairly entered upon another Methodist year. We have begun to make its history. We have commenced the work which will have to be looked back upon with feelings of pleasure or regret at the Conference of 1868. What shall be the character of the year? Of what does it depend? Does it not rest virtually with the Church to decide whether it shall be marked by prosperity or by comparative failure?

Making all allowances, and adopting all available means, a decrease of 400 in our membership is pretty conclusive proof that we have not a Church done our duty. Our expressions of regret are worthless and unavailing, unless we resolve that by God's blessing, we will not do so next year. What can we do to prevent it?

If twenty christian men and women were to be, for one week, so impressed with the danger of their unconverted friends, and so constrained by the love of Christ, as to use every means in their power to lead them to give their hearts to God, and their hands to his people, is it at all extravagant to expect that at least one conversion would be the result of their loving efforts and earnest prayers? Surely not. In membership of 15,000, there are 750 such hands, which would give an increase of 750, on a very moderate computation of one week of the most hearty effort in the cause of Christ. This leaves out of sight the vast effect which the preaching of God's word would have, when preceded by so much private pleading with God and man; and the fact that when his people so devote themselves to His best-loved work, the blessing is sent to such "showers of blessing" as exceed their highest expectations.

Let each ask himself, "What am I doing to promote the cause of Christ? Have I, during the past twelve months, led one inquirer to the class-meeting, one forgetful neighbour to the house of God, one child to the Sabbath school? Has he some work for each of us in His vineyard. The great Master has as much claim upon you as upon any. Those who are labouring in the different departments of Christian toil would be as much justified in leaving the work you are in standing aloof from it. You forget too, that the working Christian is the happy Christian, and that to do good is one of the best means of grace. Make haste and do something for your Saviour and your fellow men, for the night comes when no man can work. You'll feel better and be better; you'll be blessed and a blessing. He that watereth shall be watered also himself!"

Individual effort is the way to general prosperity. Let Christ have his best service, and we shall have His blessing, and with it, prosperity.

Thy people saved below,  
From every sinful stain,  
Thy multitudes and groves,  
If thy command obtain;  
Add one into a thousand, and  
And spread Thy praise through earth and skies.

### Ministerial Education.

From an Address delivered before the Concord Biblical Institute.

BY W. F. WARREN, D.D.

When we come to talk about Ministerial Education, it makes all the difference in the world which sense you attach to the word minister. If by that word you understand simply and solely an Evangelist, you may discourse to you till doomsday about the desirableness and necessity of Ministerial Education, and still you will not see it. And with such a conception of the ministerial office, you are perfectly right.

In this discourse, however, I understand by the Christian minister, not the Evangelist, but the Pastor. By the term Ministerial Education I mean Pastoral Education, the education which a New England Methodist Pastor needs to qualify him for the largest usefulness. What is this education? How shall it be secured? To these two weighty questions I would invite your patient attention.

1. First, then, what is that education requisite to qualify our New England Pastors for the greatest possible usefulness.

It is not a question of the degree of education, but of the kind. It is not a question of the amount of study, but of the nature of the study. It is not a question of the length of time, but of the quality of the instruction. It is not a question of the number of students, but of the character of the teachers. It is not a question of the cost, but of the value. It is not a question of the form, but of the substance. It is not a question of the method, but of the result. It is not a question of the means, but of the end. It is not a question of the process, but of the product. It is not a question of the quantity, but of the quality. It is not a question of the amount, but of the nature. It is not a question of the length, but of the quality. It is not a question of the number, but of the character. It is not a question of the cost, but of the value. It is not a question of the form, but of the substance. It is not a question of the method, but of the result. 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