

The Provincial Wesleyan

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Religious Miscellany.

Early Rising and Prayer.

When first thy eyes unveil, give thy soul leave
To do the like; over bodies but for ever
The spirit's duty; true hearts spread and leave
Unto their God as flowers do to the sun;
Give him thy first thoughts then, so shalt thou
keep
Him company all day, and in Him sleep.

Yet never sleep the sun up; prayer should
Dawn with the day; there are awful hours
'Tis heaven and us; the means was not good
After sun-rising; far day sails down;
Rise to prevent the sun; sleep doth sin glut,
And heaven's gate opens, when the world's shut.

Walk with thy fellow creature: note the hush
And whispering among them. Not a sprig
Of leaf but hath its morning hymn; each bush
And oak doth know I AM—canst thou not
sing?

O leave thy cares and follies! go this way,
And thou art sure to prosper all the day.

Serve God before the world; let Him not go
Until thou hast a blessing; then resign
The whole unto Him, and remember who
Prevail'd by wrestling ere the sun did shine;
Pour oil upon the stones, weep for thy sin,
Then journey on, and have an eye to heav'n.

Mornings are mysteries; the first, world's youth,
Man's resurrection and the future's bud,
Shroud in their births; the crown of life, light,
truth.

Is staled thy star; the stone and hidden food,
Three blessings wait upon them, one of which
Should move—they make us holy, happy, rich.

When the world's up, and every swarm abroad,
Keep well thy temper, mix not with each clay;
Dispatch necessities; let a load
Which must be carried on, and safely may;
Yet keep those cares without thee; let the heart
Be God's alone, and choose the better part.

VAUGHAN.

Pulpit Sketches.

NO. 2.

JOHN WELLS.

BY W. C. MCKINNON.

"The Gospel is the sum of all the counsel of God."
—John Howe.

The Council of Constance was held in the year 1415. At that assembly the Papal wrath was manifested; and the crimson hand of the addresser of the seven bulls sought in the grave for the dust of one who while he lived feared not to travel her enormities, and to proclaim to men her abominations. The skeleton she found, and burnt publicly; the spirit she could not find—that was with God; and from Heaven Well's said, "Where I am ye cannot come."

But Well's was abashed! So say the defenders of the Hierarchy: They will the lip at the mention of his name—They will sneer in derision when his learning and piety are made topics of remark—And they will point triumphantly to his destiny, and tell us, "His bones were burnt as a heretic," and his ashes scattered to the winds of heaven.

And on the waters cast,
And gathered to the east,
And from his scattered dust,
Around us and about us,
Have risen a plentiful seed
Of witnesses for God."

John de Well's was born in Yorkshire, England, in 1374, in the Parish of Well's. His father was John de Well's, who took degrees at Oxford—lectured against the Mendicants, or *Deughards* (Beguards)—and was presented to the rectory of Lutterworth in 1374, when fifty years of age.

Orders from Rome to the Bishop of London required that he should be seized as a heretic and thrown into irons. But Edward III., the victor of Cressy, was then on the English throne; and though it was extremely easy for the man at the Vatican to give that command, yet it was immensely difficult to execute it whilst the sceptre was held by such a monarch. It was not until the year 1380, when the vicar of Well's, Richard III., the ward of the King, was called to the throne. Note was the time for the Pontiff to carry into actual accomplishment his long cherished scheme of serving Well's as he had already served Huss. But, lo! another obstacle: John de Gaunt, Duke of Lancaster, becomes protector during the minority of the young king.

"Fair as the moon, fair as the sun,
and terrible as an army with banners!"
Solomon's Song vi. 10.

The text was opened by observing the usual practice, in Eastern countries of calling in the aid of metaphor, to illustrate any important point, or subject; the utility of which practice, was proved by example. The question, "Who is she that looketh forth?" was answered, "The Church of Christ." She was compared to the morning, in her infant state; her state of conviction, repentance, beautifully described as looking forth, to her Redeemer, the strong for strength; in earnest desire; in prayer; in hope; in faith; in love; in the moon, as an army with banners."

When John de Gaunt died, the proceedings were revived against Well's by William de Courtenay, Archbishop of Canterbury. His opinions were condemned at a heretical, but before the tempest of his exile, and passed away to his everlasting rest.

And now we are ready to enquire, What was this man's sin, and wherein had he offended? Answer for thyself, spirit of the mighty dead! And before we listen to the answer, it will be well to speak of the words which were spoken at the death of the man. It was a dark time, "Much paid at the shrine of Becket—little to Mary—nothing to Jesus," was a common saying with the multitude. If a priest was married, he must pay so much to the papal treasury or abandon his wife; but if single, it was only a slight offence to slumber in the embraces of a harlot. It was night—the night of the middle ages. The "Morning Star" was about to appear, and already the horizon was gleaming with the first golden bars of the harbinger of day.

"I am the supreme head of the church," said the Roman Pontiff.

"It is blasphemy to call any but Christ the head of the Church," replied the Reformer.

"Peter was chief of Apostles, and I am his successor," exclaimed the Bishop of Rome.

"Peter was no more than other Apostles."

and the Pope only his successor so far as he imitates him," answered Well's.

"The Church of Rome is infallible," said the haughty Italian.

"He is a blasphemer who asserts it," replied the stern English reformer.

"She is the bride, the Lamb's wife," said the Pontiff.

"She is the abomination that maketh desolate," answered Well's.

"There were three orders originally," said the Pontiff.

"Baptism confers grace," taught the Holy Pontiff.

"Baptism cannot take away sin," replied the Reformer.

"We are to worship the saints," said the Pontiff.

"It is idolatry," retorted Well's.

These were bold assertions for the times, and, if not altogether right, the English Reformer was an intrepid man, and a devoted advocate of the Truth. And it would not be altogether right to prove that he was not altogether right. He was a light shining in a dark place. He gave the first rose-tint to the morning of the Reformation, while yet the shades of night lay thick and blighting on the valleys below.

Did Well's recant? No! The monks crowded around his bedside and told him he must die, and that he would perish. Super-natural strength appeared to have been given him in that hour, for he rose up in the bed and said, "I shall not die, but live and declare the glory of God and the falsehoods of Rome." But, though he then recovered, his work at last terminated. "And he was not," said the Reformer, "a man who came late, when the vapours were on the brow of the tomb, the immortal soul was before the throne of Jehovah, safe—safe forever."

"The Life and Sufferings of John Well's," by John Lewis, London, 1731.

At the Edinburgh meeting, last week, Mr. Sheriff Jameson said, an old Spanish traveller, who had taken for a long time a deep interest in the welfare and progress of that once great, but now fallen country. Spain, he had been requested to make a statement of the religious institutions. The circumstances were few and simple, but he thought they would agree with him that they involved a degree and character of intolerance and persecution equally repugnant to the Christian faith and to the common dictates of justice and humanity.

Senior Martin, therefore, followed, and he had therefore a British subject. His father was a respectable tradesman in that town; his mother was of English birth and named Walpole; and hence Martin got the name in that country, according to the fashion of the place, of Escalante Walpole. He was trained in the religious institutions of that country, and he had been a member of the Wesleyan Methodist, to whose honor let it be said, that they were the very first to endeavor to give the poor natives of the Rock of Gibraltar an enlightened Christian education.

He recollected that some years ago, after visiting the beautiful island of Andalusia, he was glad in the religious institutions. They were aware that of late years, as had been stated by his friend the Lord Probst, that there had been in Spain and Italy a wonderful awakening, if not entirely religious, at least intellectual. The Spaniards had at last dared to think and to reason, and he had been informed that Escalante was one of their most promising scholars and one of their most pious youths; and he (Sheriff Jameson) believed his subsequent career had not belied his early promise.

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At that time that devoted and learned man, Mr. H. Role, now of Aylesbury, was at the head of the Wesleyan Mission, and he had informed him that Escalante was one of their most promising scholars and one of their most pious youths; and he (Sheriff Jameson) believed his subsequent career had not belied his early promise.

On the 2nd of May last, Escalante, who was a native of Gibraltar and Cadiz, and near the Cape of Trafalgar, and at midnight he was arrested at the inn where he resided by six gentlemen and a captain of police, who carried him before the alcalde, who seemed to be a very worthy man, and who said he was very sorry he could not take the case for himself, but he had to refer it to the judge. The judge, who was a very worthy man, and who seemed to be a very worthy man, and who said he was very sorry he could not take the case for himself, but he had to refer it to the judge.

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concluded by solemn and faithful application and exhortation to examine whether the dawn of Divine light had been experienced.

The morning of conviction, repentance; the fairness of conversion; the sanctification; the meridian brightness of sanctification; with fervent prayer, that each might be made, the happy partakers of these inestimable blessings.

C. A. N.
Guyborough, Feb. 6th, 1860.

The Value of Sabbath Schools.

A fact which ought always to be remembered in estimating the influence of Sabbath Schools is, that very much of their work is "underground," or, as one has said, it is in its very nature a preparation of the ground and a seed-sowing—a work very necessary to be done, but which must be done in secret operations, and which in the subsequent operations, or in the joy of the harvest, may be forgotten or contemned.

In many instances the Sabbath School, while it has not indeed secured the conversion of those who attended it, yet has been a restraining power in all the rest of their lives. The children received it may be when given, revived in after years, have prevented many an outbreak of wickedness which would otherwise have been given way to. The trophies of Sabbath Schools are on every hand wherever the schools have been conducted with the true spirit and with its instructions. From the Sabbath schools of this country thousands and tens of thousands of souls have been added to the church of Christ.

Many most precious revivals of religion have commenced in our Sabbath schools; many vigorous churches have grown out of them, and they have frequently been the cause of emigration and revivals, and supplied for a period, in many instances, the only means of grace for the destitute parts of our country.—*Presbyterian Magazine.*

Dancing.

DANCING! What do I think of it? I really think just this, that when professors of religion dance, they give something to their feet, and not worth much. I'd rather there was a little in their knees; then they could kneel down during prayer at Church; and maybe they would kneel in their closets sometimes. I'd rather it was in their hands; then they could shake hands with a poor body, and give something to the needy, and more for the spread and support of the gospel. Ah! I'd rather it was all in their hearts, and then it would send a healthy pulsation throughout the system, and then really dancing would seem a very silly thing to sensible Christian people to spend their time and health at.

Religious Intelligence.

The case of Martin Escalante.

At the Edinburgh meeting, last week, Mr. Sheriff Jameson said, an old Spanish traveller, who had taken for a long time a deep interest in the welfare and progress of that once great, but now fallen country.

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and he told the Judge that, having given his heart to God, he thought it his duty to give the Word of God to his fellow-men.

The Judge was exceedingly civil, and seemed to be sorry for the case, and recommended him instantly to apply to the nearest British Consul at Cadiz, in the hope that he would at once be reclaimed, and put under military authority, which was the right of all British subjects under the treaty, and in order that the intolerable delays in the ordinary Courts would be avoided. Unfortunately, from some cause not yet explained in the official documents, the Consul did not answer the application for four days. The delay was fatal to Escalante; the Judge was afraid to delay the case any longer, and was obliged to report it to Seville. The Court there had already received the last directions were sent that he should be tried in the Local Court, as his name did not happen to be on the register of the consulate at Cadiz. Meantime Escalante found himself in a loathsome prison; his health was suffering, and who immediately directed our excellent nature was outraged by the blasphemous and revolting language of the other prisoners, who were common felons. He applied to be removed to Cadiz, and in justice to the military governor, he must state that the application was at once granted; and, indeed, throughout his long imprisonment he had been exceedingly well treated by the civil authorities, and allowed good food, of course at his own expense or that of his friends, and every indulgence. But after eight long months imprisonment his health had greatly suffered, and in the interval he lost his aged father, whose death had been, if not professed, at least hastened by anxiety on his account; and his wife, who had already had four children, and given birth to a fifth, had been unable to go the distance to visit her husband. In these circumstances, Lord Stratford, who was ever the protector of the oppressed, applied to Lord John Russell against the case, and the excellent Ambassador at Madrid, Mr. Buchanan, to apply to the Queen of Spain's Government for Escalante's release. This was refused on the ground, forthwith, that the Spanish Government would not interfere with the courts of justice;—a most remarkable and extraordinary statement for a Spanish Government to make. And now within these last few days, since that meeting was first thought about, they had heard that the sentence for which he had waited eight long months had at last been pronounced—a sentence of nine years penal servitude and banishment from Spain. At the perpetual banishment, when one looked at what was done in that country in the name of religion it might not seem to be a very great evil; but when one looked at the sentence for which he had waited eight long months had at last been pronounced—a sentence of nine years penal servitude and banishment from Spain. At the perpetual banishment, when one looked at what was done in that country in the name of religion it might not seem to be a very great evil; but when one looked at the sentence for which he had waited eight long months had at last been pronounced—a sentence of nine years penal servitude and banishment from Spain. At the perpetual banishment, when one looked at what was done in that country in the name of religion it might not seem to be a very great evil; but when one looked at the sentence for which he had waited eight long months had at last been pronounced—a sentence of nine years penal servitude and banishment from Spain. 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