They pass away ! the friends of other days-

We may not weep, but we may offer praise, That after cares, and toils, and griefs, and pains-For these—the righteous—still a rest remains. Her pious course she ran with even pace, With meek submission and with christian grace, Alone depending on the widow's God. To Him above she spread her wants abroad-Her God, her Futher, her unchanging friend, On Him, with confidence she could depend, Never forsaken in the hour of need, Never afraid his promises to plead. Thus she obtained supplies of faith and grace. Patient to wait till call'd to fill her place; She lived to wear "the crown of glory" here-A brighter waited in that heavenly sphere. 'Tis well remembered, how she utter'd praise, Through all the measure of her number'd days-More joyous now! the anthem has begun, That shall through never-ending ages run. Halifax, 9th October

STANDING RECULATIONS.

The Editor holds not himself responsible for the opinions The Editor holds not himself responsible for the opinions of correspondents—claims the privilege of modifying or rejecting articles offered for publication—and cannot piedge himself to return those not meerted.

John munications on business, and those intended for publication, when contained in the same letter/published, if practicable, be written on different parts of the whom, on that they may be separated when they reach us.

Communications and Exchanges should be addressed to the Editor, Halling, N. S. lossed weekly, on Saturday Morning—Terms Ten Shillings per annua, exclusive of postage—half yearly in advance—Single Copies three pence cuth.

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THE WEST

Halifax, Saturday Hornin

tention to this importance, viewed in reference Advisedly we avoid treating the subject on metaphysical grounds, preferring those of practical utility. For clearly as an abstract principle may be exhibited, it fails to exercise a beneficial influence, unless it be illustrated and enforced by motives and considerations which appeal directly to the heart and conscience. We compley praise, think on these things." (Philip. iv. 8.) meetings, after a revival has commenced, but who is sovereign in all his operations." appendages.

of a multitude, however vast, that, as the principles and acts of every individual contribute to, lity. He will at once see, that, though in one sense he is associated with others, in another, he most solemn of divine truths-" So then every one of us shall give account of himself to God."

not be exaggerated; and to illustrate and en- involves a self-evident contradiction. force it, is one of the most useful exercises in which the moralist or divine can engage.

the unit in this aspect of the case.

less. But in speaking of religious experience, enlightenment, instruction, and salvation of the of these meetings consists in ministers and people we regard it not only as a change of heart effected by the Spirit of God, called in Scripture a of heart and the actual experience of divine world. things. If then it be important that an entire society be holy and happy, it becomes a matter of necessity that each individual of the whole should be holy and happy, as in no other way the unit receives here another illustration.

this present world." (Titus ii. 12.) Not less ex- to hold them." His objection lies against "the But what of our friend's arguments? We therefore the less circuitous enethed of plain, But if this be the duty of all men, or, as agree- condemns their use as a means to promote a. Answer-This is only a re-iteration of a forpractical dealing, without the incumbrance of ing better with the terms of our previous arguless convincing and less influential adjuncts or ment, of a whole community, it becomes then latter point. We believe, and shall maintain, same reason, if sound, would lie equally against There is this tendency in persons, united as ever desirable and necessary may be the practi- means to be used in order to lead to the revival means. And yet our opponent acknowledges they are in social compact, to overlook, or merge, | cal helinoss of an entire society, this end is at- of God's work, and as such, by no means unsound that God " has approinted means," and that their individual, in the general, responsibility. tainable only by the right or religious conduct of in theology, unwarranted by Scripture, or dan- we have a covenant right to the use of the Lodge the conviction in the breast of each one each of its constituent members. Here again gerous in their effects. the importance of the unit appears.

We cite another illustration of our subject, is detached from them. He will feel, that, how- which, by its truthfulness, commends itself alike ever connected he may be with his fellows, he, to our understandings and judgments, and must as a unit of the aggregate, must of necessity be challenge universal suffrage. But here we are

Consider this importance in reference to be- adduced for the object we have had more imme- there is no transgression." Will our cotempor- the Holy Spirit to them that ask him?" "If

the whole. This proposition is self-evident. So which he cannot divest himself, if he would ters and other members of the Church, and all is its counterpart, -error in each individual leads | He is accountable to God, and, in a subordinate others who can conveniently attend, from meetto error in the aggregate. If correct faith be im- sense, to his fellows, for his belief, state of heart, ing together three times on the Sabbath and as portant-and that it is, who will'be so bold as to de- his every act, and for his influence which ex- often on the days of the week for seven or my?-then is it important that the belief of an tends to his own immediate circle, and to the fourteen days in succession, to read and preach entire community should be correct. But by gradually increasing one, embracing his own God's Word, sing His praise, and offer prayer no possibility can the faith or belief of a whole community and nation, until in its ample sweep for His blessing? If our friend can produce community be sound, other than by the scriptu- it encompasses the whole human family. How that law he will oblige us greatly by so doing; ral orthodoxy of each individual of that commu- can this accountability be met? Only by each it production will decide the case at once in his nity. This, in brief, shows the importance of person embracing the truth of God's Word, vavour; but if he cannot produce it—and we So in regard to experience. We refer to re- mying grace, setting a godly example, doing all of the mark, and for aught he has done, or can ligious experience. That religion is a matter of the good of which he is capable, upholding and do, the unlawfulness of protracted meetings does experience as well as of faith we may assume maintaining all Institutions which propose as not appear. without formal proof. A religion unfell is worth- their object, and in the use of right means, the But, according to our Cotemporary, the sin

race. This course, God requires at the hand of each | ordinary occasions, in the use of certain means renowing of mind." but as comprehending and every person, whatever may be his status in which he acknowledges to be right and proper the enjoyment of spiritual blessings, such as society, whether exalted or otherwise. From in themselves, in order to seek for a revivalpeace, love, joy. Here the influence of belief this selemn requirement no one can be, as no They may read and preach and sing and pray is seen—that is, of a wrong or right faith. The one is, exempt. To disobey it, is at the peril of as much as possible twice a Sabbath, and once total rejection of such experience as a matter of the transgressor. His own safety and happi- or twice on week-evenings, for drevival; but faith, involves the absolute destitution of the ness depend upon his obedience to the mandate to do this more frequently is an unpardonable state of mind and of the blessings before indi- of the Sovereign Lawgiver. The interests of effence! Divested of all extraneous consideracated, as a matter of experience. Though a his family-of the community in which he lives tions, the matter comes to this! mere correct theoretic faith on the subject of -of the nation of which he forms one-and of But our Cotemporary proposes a plan of operexperience does not per se secure the actual en- the world at large, - and demand that obedience. ation, "in the case of a Church or congregation iovment,-it offers no obstruction-it rather Such is the importance of the right principles, being evidently in a state of spiritual lethargy." prepares for and invites it-and when that faith &c., of each person, that with set them, we may It is this. is reduced to practice, or, when its principles despair of individual or general, happiness, of "Let the true Israel of that Church or Conare consistently carried out under the prompt- realizing good on a large scale, and of ever oc- gregation pray more fervently." ings of the Spirit of God, it results in a change curring, as a fact in history, the salvation of the This is what is done at Protracted Meetings.

PROTRACTED MEETINGS.

can this end be attained. The importance of PROTRACTED MEETINGS so soon again before waited upon, in higher and holier expectation of the attention of our readers, but as the last Pres- the effusion of the Holy Spirit." By a similar process of thought may this im- byterian Wilness contains some severe animad- This is what is done at Protracted Meetings. religiously, is not more a matter consonant with en- state his arguments with all fairness, as in this, count slackness." Intened reason, than it is of explicit revela- as well as in every other, instance, we have no This is what is frequently realized at Proon. Not so much is the necessity of this course interests to serve but those of trath, no wish tracted Meetings. should live soberly, righteously, and godly, in quenching and grieving of that divine agent not a right to appropriate the promise of success. plicit is the following exhortation—" Finally, whole mechanical process of getting up these shall for the present dispose of them briefly. brethren, whatsoever things are true, whatsoe- meetings, and that by reason of the coldness or 1. Protracted Meetings " are unsound in theover things are honest, whatsoever things are just, deadness of any particular Church or locality, logy." whatsoever things are pure, whatsoever things as at once unsound in Theology, unwarranted are levely, whatsoever things are of good re-port; if there be any virtue, and if there be any few words, he advocates the necessity of these an attempt to control the agency of that Spirit the solemn duty of each one of the whole. How- that Protracted Meetings are a fit and proper the ordinary means, and, in fact, against all

subject, it will be necessary to bear in mind the Will he show by fair reasoning in what way the and in fact, make up, the progressive and final that of influence. We argue from the greater fact, that the exercises at a Protracted Meeting determinations of the whole, and a ground is se- to the less-from the whole to its parts. That differ, in all essential points, from those which fellowing scriptural declarations, which we hold cured to bring home to the conscience the fur- the influence of a community should always be mark the ordinary means in nothing, except to be sound "theology."? ther conviction of his own personal accountabil beneficial and not injurious, promotive of good, continuousness and more frequent repetition. both in regard to its own highest interests and Our opponent advocates the use of the "ordito those of other communities, is a proposition, nary" means of grace to promote a revival. But be instant in season, out of season; reprove, rehas stated them-" Reading, but especially the preaching of the Word, Prayer, Psalmody, &c." held responsible for his own thoughts, princip again reminded of the importance of the unit. Now these are principally, and almost exclusive- day." "Teaching and admonishing one another ples and acts. On this practical ground the For this object can be realized only by the le, the element means used at well conducted in psalms and hymns and spiritual songs, singles Apostle Paul has given utterance to one of the hallowed influence which each irrelevidual of that | Protracted Meetings. But how often may these with grace in your hearts to the Lord." " Pray community is qualified to exert. A community be lawfully used on the Holy Sabbath or on for the peace of Jerusalem." " Pray one for essentially vicious in its members cannot exert week-days, when congregatives are inclined to another." "Ask and it shall be given you; In this view, the importance of the unit can- an influence for good. A centrary supposition assemble? We ask not what is prudential but seek and ye shall find; knock, and it shall be This course of practical illustration might be whether Protra ted Meetings are matters of pru- know how to give good gifts unto your children: still further pursued. But sufficient has been dence but of lawfulness. "Where no law is how much more shall your heavenly Father give lief. We speak of the belief of divine truth. diately in view. The conclusion is irresistible, any deny this divine decision? Where then is two of you shall agree on earth as touching any

Truth in each individual would secure truth in Each individual has a stake in this matter, of the low—the divine law—which prohibits minically scelling until he attain unto the experience of know he cannot—then all his consures are wide

"Let the gospel be preached in all fulness, in all faithfulness, and in all pointedness."

This is what is done at Protracted Meetings. WE had not intended to bring the subject of "Let the Scriptural means of divine grace be

portance be shown in respect to practice. That versions upon them, we feel it a duty to notice. "And, ere long, it will be seen that God is all men should act honestly, honourably, in a word, the strictures of our cotemporary. We shall not slack concerning his promises as some mea

be proved by reason, though perfectly harmo- to conduct any discussion in which we may be We thank our friend for this corroboration of nizing with its unfettered dictates, as it is to be involved except in the spirit of the strictest our own views as to the means to be employed enforced by the positive command of God. Of honesty. He now declares that he inever ob- to promote a revival, as well as for the encourthe christian faith the evident design and ten- jected to protracted meetings, in certain circum- agenrent he holds out for the expectation of the dency is to lead to holiness of life. So affirms stances;" but "on the contrary" holds "that divine blessing to attend them. This corroborasidered, might be shown, in respect to all com- the Apostle, in those well known and oft-quoted when in the use of the ordinary means of divine tion we know be did not intend, nor the encourpound bodies, and intellectually, with regard to words-"The grace of God that bringeth salva- grace, and in earnest expectation of reviving agement; but this alters not the real state of the all arithmetical calculations. But this is not our tion hath appeared to all men teaching us that seasons, the Holy Spirit does descend, these case. All that he has recommended is done at present object. We wish rather to direct at- denying wagodliness and worldly lusts, we meetings will be demanded -- nay, it would be a the meetings in question, and therefore we have

Reason assigned - because they savour of

means, and ground for the liveliest faith in their For the proper discussion of this important exercise for the blessing of the Most High."services at protracted meetings contradict the

"Go ye into all the world, and preach the gospel to every creature." "Preach the word; what are these ordinary means? He himself buke, exhort with all long suffering and doctrine. That I might by all means (pon:0) save some." "Exhort one another daily while it is called To what is lawful. The question in debate is not opened unto you." "If ye then, being evil thing that they shall ask, it shall be do of m. Father which is in heaven."-

NOVEMBER 24.

2. "Unwarranted by Scripture as the whole history of well accredited Reason assigned-" For nowhere i or in the page of history do we read taking place, save by the divine bles ing the use of the ordinary means ! the Bible."

Answer-We might grant this, argument in favour of protracted n main untouched. The Scriptures stances of the ordinary means use times and under special circumst this is precisely the case in Protract So with "well accredited Revivals." we have no doubt there have been accredited Revivals," of which our comparatively little. He only talks l 'he presumes to speak of "the whole well accredited Ix vivals"! This is -ad captandum. Were be to s knew, or read or heard of, a reviva where there was no preaching, no we would agree with him; but suc case with protracted meetings, as we repeatedly. But if all " well accredi have only occurred by the divine blo ing the use of the ordinary mea he charge us with unsoundness " ments," because we intimated, that ver heard of "bapti m"-which he the "extraordinary" means-hav ministered, as a means, to attain t Gol's work, as an end?

3. " Dangerous in their consequ Reason assigned-" for they are operate upon the physical frame i as to delude the subjects into the they have undergone a therough change of heart, when all that ha through is nothing more than a few wons, called forth by external circ

Answer-We ask for some proc

yoidable and necessary tendency used at Protracted Meetings. We the word of our opponent in this r ported by evidence, especially w found him bearing false witnes Wesleyans on the important doc nal sin an I justification by faith called upon repeatedly since he'd mony to prove or retract it, he ha manliness nor the honesty to d other. Apply his assertion to the ed in promoting a revival in his o ments, those convulsions of the with which" he acknowledges " tr oftentimes accompanied"- And answer the carpings of some pec He would tell him, that those "o strations" may, and sometimes the use of the ordinary means of not necessary results-they are of a genuine revival may exist w them. In like manner, say we of Protracted Meetings-the thin object, are not necessary, but ac no object of these meetings to pro produced, they are repressed, ar aged. They are not regarded as alightest evidence of conversion. cannot be arrested because of circumstances.

This leads us to reiterate the contradiction against the Wiln a genuine work of Godfmay ex companied by "physical exciten he condemns producted meeti those excitements. He asks if ceive" what he said be at. through the whole affair; nor o extraordinary discernment. In speaks of "genuine revivals wh cal convulsions were to be expe expected he says not-"as the a but "in the other case, whe re apparent experimental work of where much if not all seemed to weal frames and feelings." Gran mises, and he can prove white black to be white. His latter case tical. He assumes that, in this