

For the Wesleyan.

LINE 3

Lord remember me.

When the friends of my youth grow strangely cold,
And the hand, warmly proffered, relaxes its hold,
When I yearn in vain for the kindly word,—
Once, often spoken, now, seldom heard;
How sweet, how consoling, the thought shall be,—
That still my Saviour "remembers me!"

When the cares of life on my spirit press,—
And waves of sorrow my soul distress;
Or in hours of joy, when my heart beats high,
With hopes that, perchance, are doomed to die;
In weal or in woe, to thy side, Lord I flee,
Rejoicing that Jesus "Remembers me."

When my frame is bowed by a weight of years,—
And my forehead no longer unwrinkled appears
When my footsteps falter, my hair turns grey,—
And my failing sight tells of swift decay;
As ever, oh Lord, let my comfort be,—
That Jesus, in Heaven, "Remembers me."

And when pale on a lowly couch I lie,
Beholding the "King of Terrors" draw nigh;
Though short grows my breath, and my voice more
weak,
Still of thy goodness my soul shall speak—
And the last words of prayer, on my lips shall be,
Jesus, my Saviour, "Remember me."

FAMILY CIRCLE.

Paying an Old Debt.

A merchant, very extensively engaged in commerce, and located upon the Long Wharf, died Feb. 18, 1896, at the age of 75, intestate. His eldest son administered upon the estate. This old gentleman used pleasantly to say, that for many years he had fed a very large number of the Catholics on the shores of the Mediterranean during Lent; referring to his very extensive connexion with the fishing business. In his day he was certainly well known, and to the present time is well remembered by some of the "old ones down along shore," from the Garnet's Nose to Race Point. Among his papers, a package of very considerable size was found after his death, carefully tied up, and labelled as follows: "Notes, due-bills, and accounts, against sundry persons, down along shore. Some of these may be got by suit or otherwise. But the people are poor, most of them have had fishermen's luck. My children will do as they think best. Perhaps they will think with me, that it is best to burn this package entire."

"About a month," said my informant, "after our father died, the sons met, together, and after some general remarks, our eldest brother, the hakim, then produced this package of whose existence we were already apprised. He read the inscription, and I asked what reward should be taken for my gift to him. Another brother, a few days younger than the eldest, said that a few laputian turpans, or, if that was not the intention, to express his feelings by words, which he brushed the tears from his eye, with one hand, by a spasmodic jerk of the other, towards the package, indicated his wish to have the package put into the fire. It was suggested by another of our number, that it might be well, first, to make a list of the dates of the process, and of the dates and hours, etc., that we were to be made by the intended sacrifice. The eldest brother, however, such as a good preparation, that their duties were finished. On the following day, we again assembled; the list had been prepared, and all the notes, dates, and hours, were read, whereupon I handed in my notes, and had them valued at ten dollars, as we were to have the flames.

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He sat down, and, putting on his hat, he took a very large leather pocket-book from under his arm, and, looking over his money. When he had done so, he said, "There was quite a pile of it," and he sat, waiting his turn, slowly, with a look of gloom, with his old, gray, meditation-creased brow upon the floor. He sighed; and I knew that, in my phrase, *time came hard*, and I fervently wished the old man's name might be found upon the forgiven list. My brother was bound at leisure, and asked him the common questions, his name, &c. The original debt was four pounds; I and forty dollars; it had stood a long time, and, with the interest, amounted to a sum between seven and eight hundred dollars. My brother went to his desk, and, after examining the forgiven list attentively, a sudden smile lighted up his countenance, and told me the truth at a glance—the old man's name was there! My brother quietly took a chair by his side, and a conversation ensued between them in which I shall never forget. "Your note is outlawed," said my brother; "it was dated twelve years ago, payable in two years; there is no witness, and no interest has ever been paid; you are not bound to pay this note; we cannot recover the amount." "Sir," said the old man, "I wish to pay it. It is the only heavy debt I have in my life. It may be outlawed here, but I have no child, and my old woman and I hope we have made our peace with God, and wish to do so with man. I should like to pay it," and he laid his bank notes before my brother. "I cannot take this money," said my brother. The old man became alarmed. "I have cast simple interest for twelve years and a little over," said the old man. "I will pay you compound interest, if you say so. The debt ought to have been paid long ago, but your father, sir, was very indulgent—he knew I'd been unlucky, and told me not to worry about it."

"My brother then set the whole matter plainly before him, and taking the bank bills, returned them to the old man's pocket-book, telling him that, although our father left no formal will, he had recommended to his children to destroy certain notes, due-bills, and other evidences of debt, and release those who might be legally bound to pay them. For a moment the worthy old man seemed to be stupefied. After he had collected himself, and wiped a few tears from his eyes, he stated that, from the time he had heard of our father's death, he had raked and scraped and pinched and spared to get the money together, for the payment of this debt. — About ten days ago," said he, "I had made up the sum within twenty dollars. My wife knew how much the payment of this debt lay upon my spirits, and advised me to sell a cow, and make up the difference, and get the heavy burden off my spirits. I did so — and now, what will my woman say?" I must get back to the Capt. and tell him this good news. She'll probably say, over the very words she said when she put her hand on my shoulder as we parted — "I have never seen the righteous man based on, nor his seed begging bread." After a heavy shake of the head, and a blessing upon our old father's memory, he went upon his way rejoicing.

"After a short silence - taking his pencil and making a cast - "There," said my brother, "your part of the amount would be so much - contrive a plan to convey to me your share of the pleasure derived from this operation, and the money is at your service."

Such is the simple tale, which I have told as
was told to me.—*Boston Eve. Transcript.*

The Irish Boy.

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ely would take the responsibility. So the young Irishman walked on, with not any pain, and a little better heart, than the "Kirkau" of "Church."

At the end of six months, or thereabouts, a general election came from the official standpoint of the barest of developing had time. It was a failure, making the support, and, but a nominal, paying up the arrears of the last six months. So the young man was saved. And the Irish boy of 1842 is now none other than the "Kirkau" of America: ay, the "Kirkau" of the world!

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PROTRACTED MEETINGS.

THE increase of religious principle in the hearts of those already savingly united to Christ, is ever to be deemed a matter of importance by all rightly directed minds. Not less important can it be held, that they who are "far off" should be made nigh by the blood of Christ; or, in other words, that the number of true converts to Christianity and experience should be greatly multiplied. Both these objects are included in what is termed theological Christianity, or "revival of religion." On the necessity and desirableness of such a revival we do not intend now to expatiate. These must commend themselves to all who have the glory of God, the honour of Christ, the prosperity of the Church, and the salvation of souls seriously at heart. Our object, in our present remarks, is rather to refer to the *means* which may be employed to promote the work of God in the Church and in the world. Here we will allow our contemporary, the *Presbyterian Witness*, to speak—

"He" (God) "can accomplish His purpose either with or without means.—But this constitutes no rule to us. He has appointed means. He has solemnly enjoined their use. He has pledged His faithfulness to render their use effectual for the purposes for which they were instituted;—and this we have a covenant right to the use of the means, and ground for the fidelity in their exercise for the blessing of the Most High.—And what, it is asked, are these means? They are usually classified under of "means" and "extra means." The former embrace the ordinary, but especially, the preaching of the Word of God, and the Sacraments. The latter, the Sacrament of Baptism and the Lord's Supper."

Whatever may be said in favour of the "Lord's Supper," we cannot see the reasons why "Baptism"—understanding *Christian* Baptism—is ranked among the "extraordinary" means of promoting a revival of religion, in the scriptural acceptation of the phrase. We have always been taught that when given "baptism" has been properly administered, the ordinance is not to be repeated; nor have we ever heard of the ordinance having been administered *ex novo* to attend the revival of God's work in a soul. That was only *re-baptism*. Now, as Westminster, we feel that the ordinance is the foundation of the Christian's life, and we therefore—the *Ch. S.*—are opposed to it absolutely, and the Church

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but we have a covenant right to the use of these means, and groaned for the liveliest faith in their exercise for the blessing of our covenant people—God—and that the ordinary means are the reading and the preaching of the Word, Prayer, Psalmody, with kindred exercises. Firmly, without mental reservation, and in the fullest sense, we believe, also, that God the Spirit is the efficient Agent in conversions, whether considered in reference to an individual, or to multitudes of persons. We subscribe *ex animo* to the divinely authorized proposition—“Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.”

Confiding in the truth and faithfulness of God, the Ministers of our Church, in conjunction with those of other evangelical denominations, have gone forth among their fellow-men, in the use of the means previously declared, "the Lord working with them;" and the gracious result has been, that, in various parts of the world, many have "believed" and have "turned unto the Lord." Our neighbour, in his editorial of the 27th ult. has enumerated a goodly number of Ministers of Christ, occupying positions in different departments of the militant Church—among whom he has not failed to rank Whitefield and our own Wesley—who have been owned of God as instruments of extensive and lasting good. We give his own words:

These honoured servants of God went forth in the use of the ordinary means, expecting the fulfilment of God's gracious promises. Their expectations were really fulfilled. The Holy Ghost descended in power, and a great awakening was the consequence. The moving of the spirit was followed by multitudes of people spreading the message of the Gospel, to reach the heavenly throne, and thus were walled outwards in the work of Christ.

This is a candid and a truthful testimony, and had our contemporary stopped here we could, and we would, have gone heart and hand with him. But alas! at least in our view, for human frailty! The true—and the good—and the useful, are marred, by what we cannot help regarding as a designed defect. Wesleyan ministers of the present day, in this opinion we may possibly be wrong, as so we can easily be set right—and should esteem it a favour to be so. Read, however, the following statements:—

"These honoured servants of God did not
up revival or protracted meetings, as if they
could control the sovereign agency of the Om-
nipotent Spirit."

Again:—

"O how different were these revivals from these we are every day hearing about as taking place in these Provinces—whether we look at their accompaniments or results—where the ignorant of the first principles of Christianity are wrought upon by external circumstances, where, it is to be feared, in too many instances without undergoing any experimental, enlightening, and revolutionizing process, without waiting at any rate, for any thing like appropriate preparation, from their *convulsions*, and *frankings* pronounced to be converted, and admitted at once into the membership of Church."

This savours largely of the splenetic, and is something more than trifling with serious things. That an Editor of a religious paper, bearing the imposing title of "Evangelical Advocate," could thus commit himself, and give occasion to those who are "without" to speak so deeply of him. Worse could scarcely be expected from an avowed opposer of revival of religion; but that one who is so familiar with the terms of Unitarianism, should sink and with the "region of his faith," and "beliefs," which marked that woman of that revival, could occupy the "seat of the scornful" to censure a little plain man, as this W. H. Chapman, is a matter of some interest.

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— vitality — we are, even as we learn about

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In the meantime, to assist this desirable result, we beg leave our friend a little. We ask him ever been at a Protracted Meeting he can so discern the spirits of Wesleyan Ministers as to know *“get up revival or protracted”* they could controul the sovereign Omnipotent Spirit? That conversion at these meetings ignorant of the first principles of religion? That “from their confessions and feelings they are converted?” And that they are at once into the membership of the Church? When sweeping charges, like those made in the Witness, are brought by ministers to disparage the value of religion by a profession of them, he should be quite sure on which he stands, and be prepared upon, to submit his evidence to the Witness produce his evidence prepared to say he even know the ministers and the people vituperates? That he has ministrations of the one, or the other? That on the last-named converts they are *once* into the membership of the Church and not received on *trial* for Or is he prepared to affirm knowledge, or creditable testimony Protracted Meetings the Witness read and preached, that *Prayers are not sung*, and that prayer to Almighty God in the name of the Father and Intercessor? Will he in what way, or in what degree used at Protracted Meetings? Is he employed in the ordinary manner in the list of more frequent repetition?

One thing is evident, that if man depends on his economic status—and this is beyond question—of course his spiritual part is also dependent on it. These demands are more exact than we are able to render in this space, we have already said. Regarding the question to be raised on the question, just for this consideration with which it is now at the