

Charity may go on gathering strength till it runs like a mighty river, but it is painfully evident that it is not in its power to remove the physical and moral degradation of the masses so long as the use of ardent spirits continues to be interwoven with the customs of society. Nothing so much as total abstinence from all alcoholic drinks would raise them from their present degradation, and fit them for their true position in society. Charitable institutions fall far short of accomplishing the desired end. They are but attempting to patch the rags of poverty; total abstinence aims at the removal of the cause of nine-tenths of the poverty in our land. They are throwing some pure water into a polluted stream; the temperance movement goes to the fountain to prevent the stream's pollution. Think not that we are claiming too much for our cause, or arrogating for it the position which the Gospel ought to hold, but we are grieved to see the floods of misery that are continually flowing from that fountain of moral pollution—intemperance.

It stands like a mighty barrier in the way of the Gospel. Like a besom of destruction it is sweeping the flock from the influence of the Christian Pastor. Our home missionaries know something of its ravages; its baneful effects render their labours almost hopeless. It follows in the wake of the missionary to foreign lands, and, with its pestiferous breath, blasts the fruits of his labours, and nips in the bud his fairest hopes. Is it not a painful fact, that many, once bright and shining ornaments in the church, have, in conforming to the drinking usages, been tampering with an enemy who has overthrown and sunk them to the lowest depths of wretchedness? And there are many thousands, whose ears the sweet and sanctifying sound of the Gospel never enters, excluded by the unremitted worship of Bacchus. He who spends his Saturday evenings in the ale-house is unfit to spend his Sabbath in the house of prayer. His family, too often, have no decent clothing in which they can appear along with the assembly who meet to worship God; they are glad to hide their rags, in their miserable abodes, from the light of Sabbath sun and the sight of their fellow men.

With glaring inconsistency, those who recklessly waste their means on drink will discuss and insist upon political economy and financial reform; while the sweet sound of liberty is heard from many who sit contentedly beneath a system of slavery that warps its chains around both body and soul, deteriorating the intellect, and morals, and consequently their social condition. Let the working classes be consistent and true to themselves, and no power could or would hurt their interests.

A recent official inquiry in Edinburgh, showed that 510 men and women had been drawn by this remedy from the lowest depths of intemperance, almost at the conclusion of their career; not to speak of others who had been checked at an earlier and easier stage, and we have no doubt that other societies could tell of a proportionate amount of good done by their means. Try to estimate the benefit which even one erring creature who has been rescued from the abyss of intemperance, receives from our movement. It has been to him an angel of hope, inspiring him with new life—a rainbow of promise on his hitherto dark horizon; formerly the future was unmitigated gloom, but now the day is breaking into anticipated brightness. Who can tell the extent, and influence, and soul-sustaining energy of this hope? Who can define the joy which is now diffused over that circle of which the reformed drunkard is the centre? It bore his shame—it partakes of his happiness.—From "Why ought the Working Classes to support the Temperance Movement?"—A Prize Essay.

Obituary Notices.

For the Wesleyan.

Died at Cornwallis, December 31, 1850, in the 59th year of her age, REBECCA, the beloved wife of ELIAS BURROUGHS, Esq., of Canaan, Cornwallis. Sister Burroughs had been a member of the Methodist Church about eleven years; and, during that space of time, had generally, it

is believed, walked in the light of the divine countenance. Her retiring disposition, and mild temper, prevented her from being so fully known and marked among the prominent members of the Church, as with a different temperament she might have been. They, however, who knew our lamented sister best will long cherish a respectful remembrance of her quiet household virtues and christian cheerfulness.

After a distressingly painful illness of three weeks duration, which she bore with pious resignation, she fell asleep in Jesus. All that skill could perform, and all that affection could procure availed not to keep her "back from home." Her warfare was accomplished. The master had need of her. And now she waiteth in His presence to "have part in the first resurrection."

Departed this life at Cornwallis, December 7th, 1850, in the 39th year of her age, REBECCA RAND, relict of the late William Tupper of that Township. Our widowed sister having previously passed through many afflictions, was brought to the close of her earthly pilgrimage by functional derangement of the heart, which inflicted on her frail organization, acute and protracted suffering. She had been in communion with the Methodist Church during thirteen years; and, as she dwelt in a part of the Circuit where the people of her choice were few in number, and, for a time, had "the word preached" in her own habitation, she was prominently known and identified with the cause of God, which was very dear to her.—Her religion was of a peculiarly humble, self-distrustful, and gentle character, and, being engaged on a naturally amiable spirit, it secured for her, in a high degree, the affection of her fellow-religionists and the esteem of the community at large. Throughout the course of her lengthened illness she was graciously sustained by "the consolations of God." A few hours immediately preceding her decease she felt that she was dying, and so apprised her sorrowing family. But having seen her pass through severe paroxysms, they hoped she might be mistaken. He, however, that unsealed the prophet's eye to gaze upon the chariots of Israel and the horsemen thereof, had spoken to the dying saint, and she responded:

Surely he will not long delay:
I have his Saviour cry,
"Arise my love make haste away!
Get thee up, and die."

And leaving her last charge and blessing to the children soon to be parentless, she glided on through the dark valley—and she was not; for God took her.—Communicated.

For the Wesleyan.

MR. SAMUEL YOUNG, the subject of the following brief memoir, was born in Derry More, near Mount Ruth, Queen's County, Ireland, and emigrated to the County of Restigouche, New Brunswick, in eighteen hundred and forty one. Mr. Young was not converted to God until he was about forty-seven years of age, but then the change wrought in him and the work done for him was so great that he never for one moment had any doubt of his being a child of God; and to the close of his earthly career, sustained the character of a devoted christian, a good neighbor, an affectionate husband, and a tender-hearted father.

He was seized with the illness of which he died, on Friday, the first day of November last, and such was the malignant nature of the disease, that he sunk under its effects after an illness of only six days.

During his sickness he manifested no anxiety about worldly concerns, made no enquiry about any domestic affairs, but seemed to have his whole mind and heart engaged with spiritual things, and to be rejoicing every day and hour for his heavenly and eternal reward.

Never for one moment was his mind harassed with fears and doubts as to his final acceptance. He knew well in whom he had believed, and could in the strength of that faith, and in the power of his Saviour's might, bid a holy defiance to the greatest and strongest of his spiritual adversaries. He saw spread out in loveliness before him the heavenly world, and longed to enter and take possession. These words were frequently on his dying lips:

"Forever here my rest shall be,
Close to the bleeding side;
This all my home and all my plea,
For me the Saviour died."

He also delighted much in reading "THE LEGACY" by Rev. R. M. Maibair and recently published in *The Wesleyan*. A few moments before he died, he exclaimed in a manner and tone never to be forgotten by his friends who stood around him.—"I shall soon be walking the golden streets of the New Jerusalem! Open, ye everlasting gates, and let the heir of glory enter, Hallelujah, Hallelujah, Hallelujah!" Mr. Young has left a sorrowing widow and nine children to lament their loss, but he has left with them the consolation and hope, that his happy spirit is now at rest with his Saviour and God.

He died Nov. 6th, 1850, in the seventy-third year of his age.

JOHN PRINCE.

Bathurst, N. B., Jan'y. 9th, 1851.

Weslegiana.

Home Wesleyanica, or Thoughts on Methodism. No. II.

One of the most remarkable features of Methodism, is the joyous spirit that breathes through its description of religious experience. It is all light in the Lord. It dwells with great emphasis upon the happiness, the peace and joy which are promised to the christian believer in this life. Some creeds give very melancholy representations of the probationary state. One class regards it as prolonged suffering, a protracted dying, with scarcely an interval of ease. Another views it as a terrible conflict between flesh and spirit. To some it appears a toilsome and fearful journey, alternating between the Slough of Despond and the Hill of Difficulty—though yielding an occasional fine prospect from the mountain top. But Methodism says to the pilgrim stranger, "Rejoice in the Lord, and, again, I say rejoice." It declares, in the language of Christ, "Ye may know that the Son of Man hath power upon earth to forgive sin." It saith, with the Apostle, "Being justified by faith we have peace with God," and "we joy in God through our Lord Jesus Christ by whom we have received the atonement." Methodism asserts that the children of Zion should be joyful in their King; that they should take down their harps from the tear-dropping willow, and return to the "city which hath foundations," "with songs and everlasting joy upon their heads." It disowns the belief that the Father of Spirits, whose thoughts are not as our thoughts, arbitrarily withdraws the consolations of his grace to try our strength or test our attachment. Upon the contrary, Methodism says to the cold hearted, complaining professor, mourning over the loss of accustomed favours, "Your sins have separated you from God." It fully believes, and clearly proclaims that "the just shall live by faith," and that his path "shineth more and more unto the perfect day."

Another most marked characteristic of the Wesleyan creed is its exalted views of the Christian's privilege in reference to Holiness. It is a part of that creed that "the blood of Christ cleanses from all sin"; that what Christ died to procure for man in this life, ought by man to be sought, and may be by him obtained; that the work which God has promised to do in the human heart, and which the Apostle prayed might be effected in the experience of the Thessalonians. God can, will, and does accomplish for them that ask Him; and that, therefore, it is alike the believer's privilege and duty to be sanctified wholly, to love the Lord God with all his heart and mind and soul and strength, and to have no other Gods but Him. No doctrine of the Methodist Church has been more the subject of opposition, ridicule and misrepresentation than this—for no other doctrine is there more clear and conclusive proof. Its influence upon the zeal and character of the Wesleyan society has been transcendantly great and good.

Methodism has, also, from the beginning, been highly distinguished for its feasting aspect. It has gone forth industriously doing good, and as lovingly in search of good. It has pronounced no anathemas against the persons of those differing from itself in matters of faith. Its great contests with other forms of religious doctrine have been signalized by the almost total absence of the odious *Theological*. Belligerent parties—Episcopalian and Independent, Presbyterian and Quakers—have found neutral ground upon its platforms and in its pulpits. And a singular fact has nearly invariably attended its progress; in precise proportion as it has grown powerful or influential in a community, bigotry has declined, religious controversies have become less bitter, and christian charity has spread its ample folds over erring brethren. There is little ground for doubt that this disposition to love, and to be loved—this willingness to grasp every friendly hand proffered, has vastly increased its power for good, and added to its success.

This pleasing feature of Methodism is largely the result of the purpose which Wesley had in view when entering upon his unrivalled labours. That purpose was unique for its singleness. The founders of other religious bodies had various objects in contemplation. The efforts of the great men of the Reformation were as much apportioned against the errors of existing christian sects as direct attempts for the conversion of men. Thus Luther and Calvin and Knox protested against Popery; and the Independents protested against Prelacy and Presbytery; and the Quakers against Prelacy, Prelacy, and Independency. But Wesley protested against none. It was not his work. His was not a vocation to destroy, but to construct. It was not the errors of Christian Churches, but the misery and danger of men perishing out of Christ which moved his heart to pity, and awakened a zeal never to rest but in the grave. And though he had decided and peculiar views of the Christian Doctrine, and was subsequently compelled to defend them, he never lost sight of his grand purpose; which was to overthrow neither Episcopalianism nor Presbyterianism nor Independency, but to persuade men to fly from the wrath to come." Hence, because he found the harvest to be great, and the labourers

to be few, he rejoiced whosoever might thrust in the sickle, though the reaping might be somewhat unskillfully done. With all who wrought in the vineyard, whether at the ninth or eleventh hour, he could gladly fraternize—he loved them "for their work's sake."

And, when he looked around in search of examples of christian excellence, he seized upon them wherever he could find them; Baxter from the Presbyterians, Howe from the Independents, and Thomas A Kempis and De Renty from the Romanists—and "he glorified God in them!"

His own character was moreover, of the most exquisite mould and finish. It may be questioned whether any man since the days of the Apostle Paul, moving in the public eye, transacting the weightiest affairs, and having his very heart laid bare to the gaze of his fellow men, has so fully as Wesley, baffled the malice of the slanderer, and satisfied the judgments of candid men by a wise and holy life. And never did man more completely transfuse his spirit into his disciples than did Wesley. Every part of the Methodist system bears the impress of the genius and character of its constructor; its faith, its spirit, its activity, its success—all are Wesleyan. The singleness of purpose which ruled its early efforts, sways its energies still. It is not now a protesting church; it is a working, a converting church. It has ever most clearly discriminated between the essential truths which conduct the soul to God, and the lesser errors, which, like dust upon the mirror, slightly obscures the brightness of the surface, but does not prevent the reflection of the image.

By these qualities, Methodism has often compelled its enemies to be at peace with it. Let those who marvel at its wide-spread influence, study its creed, its spirit and its purpose, and their astonishment will cease.

ERASMUS.

Correspondence.

For the Wesleyan.

REV. AND DEAR SIR,—We have held during last week a series of Meetings for spiritual improvement, at Maccan in this Circuit, which have been attended with a considerable measure of good. The work of God was not only in a low state at that place, but the enemy had sown his tares among the wheat with an unparagoned profusion, and they had indeed sprung up amongst the wheat to the great discouragement of the Lord's servants. We have reason to believe that many of these tares of strife and contention have been effectually rooted up, and the growth of others is so happily checked, that they may not again impede the advancement of the cause of God in that place. We have had the happiness to witness a few sound conversions to God.—Three backsliders profess to be restored to the divine favour; and several appear to be seeking the Lord with sincere penitence of heart. Delightful as these events are, we rejoice still more that the people of God have been greatly revived, and we trust that many stumbling-blocks have been effectually removed which had hindered the cause of God from advancing in that place. To God be all the glory! Yours truly,

WILLIAM CROSCORNE.

Amherst, Jan'y. 7th, 1851.

For the Wesleyan.

Excitement.

Not without great grief of mind did I read an article in the *Church Times* of the 16th inst., bearing the signature of "Index," and having for its motto—"Excitement not the Bible method of bringing sinners to God, and therefore not a really safe method to adopt." It is nothing less than a wholesale attack on Revivals of Religion and on those who promote them; and as such, although it may foster and increase prejudices against Bible religion on the minds of those whose piety consists principally if not entirely in external observances, and so do harm to the cause of God, by keeping such in their ignorance, it will not disturb the equanimity of those who are well instructed in the things pertaining to the kingdom of God and understand well the scriptural method of "bringing sinners to God," nor waken their confidence in the use of the well-tried means to promote the welfare of sinners, though they may be grieved to the heart that such perverted sentiments should be circulated in professedly christian communities. I have not time at present to expose the weakness and fallacy of that writer's arguments; I must leave this work to those who have more leisure. Yet I thought it right not to allow the article to go altogether unnoticed; and in conclusion would say, that if the opinions of that man on the subject of revivals of religion be a true "index" of those held by the community to which he belongs, then I fear that a long time must elapse ere he or those who think with him, will witness a revival of pure religion. Will he explain the nature of the excitement mentioned in the second chapter of the Acts of the Apostles for the edification of his readers?

January, 1850.

VERITAS.