

# The Provincial Westsleyan

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HALIFAX, N. S., WEDNESDAY, OCTOBER 22, 1862.

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## Religious Miscellany.

For the Provincial Wesleyans.

### King of Kings and Lord of Lords.

Rev. xviii. 11-21.

Hark! the shout that triumph wakes

'Midst the exulting hosts of heaven:

Christ His rightful honours takes—

Conquest to His arms is given:

On His vesture and His thigh

See! inscribed the royal words—

Words that speak redemption nigh—

"King of Kings and Lord of Lords."

On His head are many crowns:

True and Faithful is His name:

On His baffled foes He frowns—

Searches them with eyes like flame:

Royal robes the victor wears:

Sounds no more with servile cords,

High the title that He bears—

"King of Kings and Lord of Lords."

"Who is this?" was once the cry

Wondering crowds around Him made,

When, a stranger passing by,

He the works of God displayed;

But pursued with stars and swords,

Now His blood-stained vestments show

"King of Kings and Lord of Lords."

Lo! the thronging armies wait

To attend Him in His train,

Till o'er nations small and great

His Kingdom power shall reign.

Hail! triumphant Word of God!

Just and true are Thy words;

Thou who hast the wine-press trod—

"King of Kings and Lord of Lords."

Glasgow. W. S.

### The Prophet and the Prophecy.

The events which have been transpiring in the

neighbouring States for the last two years, having

produced a vivid recollection of an utterance of

a venerable servant of Christ more than fifty

years ago, and containing, in the terms used, an

almost prophetic description of these events, I

have felt much inclined to communicate them

with some brief remarks, for insertion in the

*Provincial Westsleyan*. It has occurred to me that

some reminiscences of the venerable prophet referred

to would not be unsuitable for publication, nor uninteresting.

THE SON OF A LOYALIST.

October 14, 1862.

THE PROPHET.

"A prophecy." Not indeed uttered as such,

but as expressing an opinion and conviction in the

correctness and certainty of which the speaker

had the fullest confidence. This persuasion

was so deeply fixed in his mind, and grounded

upon his well-matured views of the restorative

providence of God relating to the affairs of men,

that to attempt to have removed it by any argu-

ments by which the proceedings of the people

referred to are now generally justified, would have

been futile. But before we state the "prophecy"

let us introduce the Prophet to whom it

was attributed with which a Melancthon or

an Elijah is introduced to and bursts upon our

vision, let us go back to the youthful days of our

prophet, and present him in early manhood, as

a rather gay, sprightly and jovial companion,

of sprightly, gay and jovial young gentlemen and

ladies, enjoying the festive and social inter-

course of the festive and social inter-

moral department, as well as uniform serious-

ness and great prudence in all their intercourse

with general society.

Our next glance at our young man presents

him to view in a New York dry goods shop.

Entering he is recognized by a fair lady—once an

associate and gay friend at the social gatherings

in which he so much delighted and to the mar-

riage and covetousness of which he in no small

measure contributed by his genial conversation

and the merry song. "Why Mr. —" exclaims

the lady, is this you? what in the world has

come of you of late? we see nothing of you at

parties lately. Do come down this evening and

cheer us with one of your pleasant songs."

Those days, madam, are past and gone,

With Tantalus' wretched sins, no more

degrade my sacred powers

To please the frowns beneath,

Nor meddle with the wanton lay,

Nor smooth with unguis'd hands, the way

To everlasting death.

"Now Mr. —," that's your own Methodist

non-sense. "Don't bury yourself alive, enjoy

life while you can."

"Ah! madam, we must sooner or later learn

that

"For happiness too low they build,

Who build beneath the sky"

The gay young lady and the youthful, but now

devout Christian, could no longer enjoy each

others society.

We now find our embryo prophet as clerk in

the Episcopal Church in New York, and also a

member of the infant Methodist Church in that

city. The clergyman under whom he officiated

was afterwards Episcopal Bishop of Nova Scotia,

and retained a friendship for the hero of our

tale to the end of life.

Again we find our prophet that is to be asso-

ciated with a number of laymen who removed

from New York, having taken up his abode with

them on the site where afterwards a populous

town was speedily to rise up out of a wilderness,

located on one of the finest harbours of our

Province. We there find him employed in "Teach-

ing the young idea how to shoot." He is now

recognized by the infant Methodist Society in

that newly formed town as, possessing gifts and

graces calculated to qualify him for usefulness in

connection with the infant cause of Methodism,

and he is found engaged in assisting the

feeble flock by his public prayers and exhorta-

tions, and occasional attempts at speaking from

portions of Scripture. Step by step he advances

in the path of usefulness. He feels that a dispen-

sation of the Gospel is committed to him; and

the three proofs of a call to the sacred office,

designated by Mr. Wesley as co-indicator, in the

case of such as were provisionally designed for

that important work, being recognized by the

Church with which he was associated as satis-

factorily evident in his case—viz., gifts—grace

was so deeply fixed in his mind, and grounded

upon his well-matured views of the restorative

providence of God relating to the affairs of men,

that to attempt to have removed it by any argu-

ments by which the proceedings of the people

referred to are now generally justified, would have

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a rather gay, sprightly and jovial companion,

of sprightly, gay and jovial young gentlemen and

ladies, enjoying the festive and social inter-

course of the festive and social inter-

themselves, were enabled to look on happy

experiences that their former views of happiness

and enjoyment were altogether illusory.

Churches were organized—individuals raised up

capable of conducting religious services during

the absence of the preacher. The seed of divine

truth thus planted and fostered, bore fruit—and

the cause thus raised up continues to this day—

and now instead of the fathers are found the

children who have arisen to take their place.

Many were the occasions on which our pro-

phet ministered to the people the message of

salvation with great delight and spiritual joy,

the Lord working with him, and by him, and

giving him to witness with satisfaction that he

did not win in vain nor labour in vain. The

Lord added to the Church by his instrumentality

of such as he rejoiced to witness subsequently

walking in the fear of the Lord and the comfort

of the Holy Ghost, some even remaining to

mourn his removal from earth after the comple-

tion of his threescore and ten years. But, never-

theless, it was not his lot to be without scenes

of great depression and even gloom. Imagine

him taking his solitary way to fill appointments

at the "long-shore" settlements; he is met and

accosted by an acquaintance whose highest aspi-

ration is to enjoy the transitory good of time

and sense; "How is this, Mr. —" whither away

go? going to spin a yarn for those long-shore

fishermen? Pray what compensation, or motive

induces you to toil over those miserable paths and

swamps—to associate with those poor illiterate

people, and wasting the prime of life in ex-

hausting and profitless labours which certainly,

to all appearance promise neither emolument nor

honour? Pray Mr. — what is your reward for

such services? To this he answers, "I have

zealous and fearless prophet replied—"I have