

# The Provincial Wesleyan

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## Religious Miscellany.

### Methodist Preaching.

Respectfully inscribed to the Wesleyan Conference at Camborne.

Champions of Gospel truth! who bear the flag  
With blood-embroidered cross, close on the  
track  
Of Him who always conquers! over crag  
And continent, and sea—still driving back  
The routed armies of the alien host.  
Stand to your colours! grasp your two-edged  
sword!  
And so make good your apostolic boast—  
Fight the good fight; and, bold in deed and  
word,  
Follow your glorious Captain still. The battle  
is the Lord's!

What victories have ye won! how great and  
grand!  
And world-wide, on your banners written!  
Ten thousand times ten thousand trophies stand  
Around the Throne. The sable collar smitten,  
Wept for his sins, believed, and died in peace.  
The Cornish miner, fathoms in the earth,  
Found light, and liberty, and sweet release.  
And sons of toil ring forth their holy hymn,  
And dear Old England owes to you her new  
and second birth.

High floats the crimson banner o'er the waves—  
The standard planted by your fathers' hands,  
Who fought and fell, and sleep in lonely graves,  
Immortal and sublime, in distant lands.  
Follow their steps! in India, East and West,  
And claim their ransomed millions as your  
hire!

Amongst the tribes of "Araly the best"  
In Australasian wilds,—and I do feel  
The loving China—sound your high herald:  
And "Araly Fiji for Christ!" enrol among  
the rest.

Follow your sires' enabled and renewed  
For "mighty faith," and deeds of valor done;  
Still let the trumpet give a certain sound,  
And battle on, till earth to Christ be won.  
So, in the thick of conflict, Wesley fought,  
So noble Colke the martyr-spirit caught,  
And real consumed him! But they live to tell  
How burning love inflamed their hearts, to do  
and bear so well.

How beautiful on the mountains are the feet  
Of them whose battles are the war of peace!  
Love, joy, and gentleness, around them meet  
In heavenly concert, and divine increase.  
Before them bloodshed, passion, sin, retire,  
And base idolatry, and savage rite,  
Love conquers all! and subdues and tames: inspire:  
So be it! until earth and heaven unite  
In Paradise restored, and pure millen-  
nial night.

BENJAMIN GOUGH,  
Mountfield, Freetown, Aug. 4, 1862.

For the Provincial Wesleyan  
Stories for the Young.

BY A PILGRIM FATHER.

NO. 1.

Clara C—was one of the besieged party  
shut up in the Residency of Lucknow during  
the progress of the fearful insurrection in India  
in the year 1857. She was then little more than  
a child but had been instructed in the knowledge  
of Him who came "to save to the uttermost."  
and day by day as the rebels posted round the  
fort poured in their deadly shot upon the be-  
sieged garrison, lifted up her voice in prayer  
to that God of whom it is said "Out of the  
mouth of babes and sucklings hath Thou ordain-  
ed strength because of thine enemies, that Thou  
mightest still the enemy and the avenger."

Greatest was the joy, when at length the deliv-  
erance of the captives was effected, and when with  
the remnants of their wealth and their poverty  
they were marched out of the battered citadel  
which they had so valourously defended for so  
many months. Every one took something as a  
memento of the siege, and while others were  
selecting such tokens as they valued most, little  
Clara was careful to secure and carry with her  
a memento which, though very simple, was more  
precious to her than jewels of silver and gold.

On arriving at Calcutta the sorrowing  
mothers gift—for her dear mother died in  
service to accompany her—was received by her  
grand papa, to whom she was as one restored  
from the dead, and whose "mouth was filled  
with laughter, and his tongue with singing when  
they said, among the heathen, "The Lord hath  
done great things for them."

"And what did you bring with you Clara?"  
asked her grand papa one day on hearing of the  
reliefs others had brought from their house of  
bondage. "I have brought my Hymn Book,  
grand papa; see here it is," replied the pleas-  
ant girl as she handed him a well-worn copy of  
Hate-man's Collection which during the long and  
dreadful struggle had often given her "songs in  
the night."

Clara's grand papa was so well pleased with  
her choice that he resolved to testify his grati-  
tude by presenting all the Sabbath schools in  
Calcutta with an ample supply of these beautiful  
hymns, and on finding that they were not to be  
procured in such quantity in India, an edition  
was printed for the purpose at his own expense,  
a copy of which my young readers could see if  
they were beside me while I write.

After some time it was arranged that Clara  
should be placed under the care of other friends  
for her education, in consequence of the removal  
of her beloved grand papa to a distance. In her  
new relation she became a favourite, from the  
sweetness and simplicity of her spirit and dispo-  
sition, as all good children ought to be her  
and obliging manner making friends for her  
of all who knew, or had occasion to meet her.  
And while thus engaging the affections of others  
by her winning and endearing kindness she was  
herself profiting by her opportunities and growing  
in knowledge and in the fear of the Lord.

One day, a little more than a year ago, her  
beloved Pastor was to preach a sermon to the  
children attending the Sabbath school connected  
with the congregation under his care, and Clara  
who had been so numerous and happy company  
that joined in the interesting exercises on that  
happy occasion. The service was opened by the  
singing of a beautiful and well-known hymn

which, though probably familiar to all, I may be  
allowed to repeat at length here. It is this:  
"We speak of the realm of the blest,  
That country so bright and so fair,  
And of an angelic conduct;  
But what must it be to be there?  
We speak of freedom from sin,  
From sorrow, temptation, and care,  
From trials without and within;  
But what must it be to be there?  
We speak of its service of love,  
The robes which the glorified wear,  
And of glory that shall be theirs;  
But what must it be to be there?  
Do thou Lord, 'mid pleasure or woe,  
Still for heaven our spirits prepare;  
And show us the way to the throne,  
And feel what it is to be there!"

This was a favourite hymn with the children, but  
it seemed to be sung at this time with unusual  
tenderness of feeling as if from a clearer vision  
of the "better land," or of which it might be said  
"We feel it nearer while we sing."

After appropriate prayer and reading, the min-  
ister announced as his text, Proverbs, 8th chap-  
ter, 17th verse, "I love them that love me; and  
those that seek me early shall find me." From  
these words an impressive appeal was addressed  
to the young who were reminded that the decla-  
ration, and the promise they contained, and all  
other similar declarations and promises in the  
Bible, concerned the present time—spoke of to-  
day, and not of to-morrow, and were to be ac-  
cepted and acted on now—in this day of salva-  
tion. This appeal was enforced by reference to  
the common and fatal error of delay; the uncer-  
tainty of life even in the case of the young,  
and the happy fruits of early seeking and finding  
the Lord. To what extent the hearts of others  
were graciously affected by the good Spirit  
through the ministry of the truth on this occa-  
sion will be made apparent in the day of the  
Lord; but there is abundant reason to believe  
that however it may have been with many, "the  
word was received with gladness" by little Clara,  
and that it was spoken to her in power.

Again they sang a sweet and suitable hymn—  
very suitable to the concluding part of the ser-  
vice. "How dear young listeners like to  
hear it? Here it is:—  
"Childhood's years are passing o'er us,  
Youthful days will soon be gone,  
And we shall be old before we know it,  
Hidden dangers snare us everywhere.  
Oh! may He who, meek and lowly  
Trod Himself this vale of woe,  
Make us His, and make us holy,  
Guard and guide us while we go.  
Hark! it is the Saviour calling,  
"Take thy cross and follow me!"  
Jesus keep our feet from falling,  
Help us all to follow Thee!  
Soon we part, it may be never,  
Never meet to meet again,  
Conquerors over death and sin,  
Oh! the crown of life to gain!"

On the way home Clara kept audibly repeating  
the text, with the subject of which her mind was  
evidently much occupied; and on being visited  
after retiring in the evening by her kind guardian,  
ever solicitous for the welfare of her charge, she  
rehearsed not only the text but a considerable  
portion of the sermon she had heard. The fol-  
lowing morning she seemed as cheerful and ac-  
tive as usual and engaged with her fellow-pupils  
in the studies arranged for the day. About an  
hour she accompanied her class-mates for an  
hour's recreation, and appeared to enjoy as much  
as they the interval of relaxation and gladsome  
delight. "Come," said one of the girls, "let  
us sing some cheerful melody." A suggestion  
that was responded to by all, but by some more  
readily or cordially than Clara, who joined in  
with heart and voice as the strain burst forth:—  
"Little travellers Zionward,  
Each one entering into rest,  
In the kingdom of the Lord,  
In the mansions of the blest:  
There to welcome, Jesus waits,  
Gives the crown His followers win;  
Lift your heads, ye golden gates,  
Let the little travellers in.  
Who are they whose little feet,  
Facing life's dark journey through,  
Now have reached this heavenly seat?  
'Tis from Greenland's frozen land,  
'Tis from Africa's barren sand,  
'Tis from islands of the main,  
All earth's journey past,  
Every tear and pain gone by,  
Here together met at last,  
At the north of the sky,  
Each the welcome "Come" awaits,  
Conquerors over death and sin,  
Lift your heads, ye golden gates!  
Let the little travellers in!"

It was an hour or two after she had joined in this  
touching chant that Clara complained of feeling  
unwell, and as she rapidly grew worse, medical  
aid was at once called, when, however, her case  
was so advanced that it could be one of violent Cholera,  
for which no human skill could be of any avail  
for her recovery. Her sufferings from cramp  
soon became intensely acute, and for some hours  
notwithstanding everything possible was done  
for her relief, she could scarcely endure the  
sharpness of the attack, shouting throughout the  
trying scene, however, an eager and intelligent  
interest in the gracious message she had receiv-  
ed in the sermon on the previous day. The text  
was repeated to her in the most pleasant of  
the words of the entire verse it was observed that  
the promise contained in the latter part of it had  
a special and personal value in her experience—  
"Those who seek me early shall find me." This  
she held fast and firmly as, hour by hour her  
strength gave way until, after an illness of only  
nine hours duration, she  
"Little traveller Zionward,  
Each one entering into rest,  
In the kingdom of the Lord,  
In the mansions of the blest:  
There to welcome, Jesus waits,  
Gives the crown His followers win;  
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"I Don't Want to Think"  
An officer attracted my attention. He had  
been wounded in the knee, mortification had set  
in, and it was evident he had but a few hours  
to live. I spoke to him as kindly, as soothingly  
as possible, and enquired how he felt. "Very  
badly," was his reply. He called inces-  
santly for brandy; was restless, nervous, dy-  
ing. I gave him some brandy and water which  
the surgeon had ordered for him, and as I did  
his head back on the pillow, he died to redeem  
that loving Saviour who, as I spoke to him of  
"Would you like me to read a little to  
you?" "Yes, thank you," he said, "I can't be  
happy again."

"You are indeed weak and seem to be dying,  
and that is the reason I asked whether you would  
not wish to be prayed for. Do you think you  
will get better?"  
"I am afraid not," said he.  
"I come to you," said I, "as a friend and  
brother, to speak to you in the name of Christ,  
who says to all sufferers, 'Come unto me all ye  
that labour and are heavy laden, and I will give  
you rest.' It is a solemn thing to die. Do you  
think you are prepared to die?" He  
seemed to quiver under the power of some un-  
told agony, he smote his forehead repeatedly, and  
as if to press back unwelcome thoughts, and then  
exclaimed through his clenched teeth, "I don't  
want to think!" There was a terrible energy in  
the manner in which he pronounced those words,  
and words, and they conveyed a terrible meaning.  
"God waits to be gracious—look to him in  
this hour of your suffering, and pray for pardon  
through the Saviour's blood," said I, and I  
smoothed back the tangled locks on his clammy  
brow.  
"I don't—I don't—" he exclaimed in a loud  
whisper, and clutching violently the blanket, he  
drew it closely over his face—he would not hear  
me! With a sad heart, I turned from this scene  
of hopeless suffering, with the intention of  
making yet another effort to point him to Christ.  
But the second effort was, if possible, more hope-  
less than the first, and in an hour or two, he had  
passed into the eternal world!

"He was an infidel," said one, who knew him  
well, in answer to some inquiries I made concern-  
ing him.  
"And this is all the comfort that infidelity can  
give in the dark hour of suffering and death.  
Cold, cheerless and gloomy as the grave is the  
sleepy pathway. He begins by refusing to  
think of God and eternity. God is not in all his  
thoughts. He continues in his dark and cheer-  
less pathway, saying to the God of light and  
life—'Depart from me, O God, for I desire not  
the knowledge of thy ways.' And when he stands  
shivering on the brink of eternity, the poor  
hopeless, homeless, Godless infidel exclaims,  
'I don't want to think!' And does not this  
exclamation of the poor dying sinner contain  
the very life, the indispensable necessity of all  
forms of ungodliness? We speak of the thought-  
less young man or woman engaged in the giddy  
rounds of sinful pleasure. Why thoughtless?  
They refuse to think. Were they to pause in  
their mad career, and think of their soul's eternal  
interests, they would be led to repentance. In  
fact, the enjoyment which any sinner derives  
from unalloyed pleasures depends upon the  
success with which he can keep himself from  
serious thoughts. A Godless life commences and  
is continued in a refusal to think on those mat-  
ters which affect the soul's happiness, and if per-  
sisted in to the last, thought becomes terrible.  
I shall never forget that death-scene.

Winning Souls.  
The venerable Dr. Wisner, when travelling  
through Western Massachusetts, once called at  
a farmhouse to procure a glass of water. A young  
lady very courteously brought one to him, and  
as he turned to leave, he said, "My friend, per-  
mit me to ask you before I go, whether you have  
yet given your heart to the precious Saviour?"  
She told him frankly that she had not. He con-  
victed her tenderly for a few moments, and  
bade her adieu, expecting never to meet her  
again until the morn of resurrection. Several  
years afterwards, when on board of a steambark  
going from New York to Philadelphia, he was  
seated by a gentleman, and asked if he was  
Dr. Wisner who once visited the town of  
—, in Massachusetts. The stranger then in-  
formed him that a lady had requested him, if  
he ever met Dr. Wisner, he should remind  
him of a young girl who once gave him a glass  
of water at a farmhouse door. The brief con-  
versation he had with her that summer-day, she  
wore her soul to Christ. She sent her heartfelt  
thanks for a kind word spoken in season. "He  
that winneth souls is wise."

"I do not Repent."  
"I am now on the brink of eternity, but to  
this moment I declare that I do not repent  
of having spent forty three years in the service  
of my divine Master."  
Thus spoke the venerable Frederick Swartz,  
as he was closing a long life of perilous and toilsome  
service as a missionary in India. From  
the mouth of this sainted man, who had  
suffered and finished that solemn retrospect by  
saying, "I do not repent of having spent forty-  
three years in the service of my divine Master."  
Reader you have spent twenty, thirty or forty  
years in the service of the devil. Suppose your  
soul dying. You stand on the brink of doom.  
Now look at your PART. Revisit your old haunts.  
Rejoice your companions in iniquity. Remember  
your revelings, your debaucheries, your ungod-  
liness, ay, all your manifold transgressions. As  
your mind, with its terrible imagery, fills  
your mind, can you say, as a dying man, "I do  
not repent of having spent forty years in the  
service of the world, the flesh, and the devil?"  
"I do not repent." Dare you say that of your  
life?  
The picture makes you tremble, does it?  
Thank God! That trembling proves you are not  
yet past hope. But, my friend, is it not time  
to hasten?

British Conference.  
The Conference Committees.  
THE CHAPEL COMMITTEE.  
Yesterday was one of the most important of  
the preparatory days, two of the most impor-  
tant institutions of our Church having come under  
review. Nothing but the urgent necessity  
to expedite business could be adduced as a valid  
excuse for devoting so little time to the official  
review of our day and Sunday-school operations,  
and of the widely-extended and most important  
proceedings of the General Conference Committee.  
As it regards the latter, we have only time to  
state that the report, an abstract of which was  
read, exhibited an increase in the fund as com-  
pared with previous years. The number of new  
places of worship erected during the year, and  
of enlargements—full particulars of which will  
be given hereafter—if it fell a little below the  
highest reports of preceding years, is such as to  
excite gratitude, if not astonishment. Several

of the new erections are large and costly; and  
the movement for the extinction of debt pro-  
ceeds with a steady and most gratifying lib-  
erality. The number of new schools is less than  
last year. This is the natural and expected re-  
sult of the peculiar position in which the educa-  
tion question has been placed by the proposals of  
Mr. Lowe and the protracted discussions in Par-  
liament. These are two great branches of our  
Home Mission work. A contracted view of  
Home Missions has become somewhat prevalent,  
as if they were restricted to the poorest class of  
the population. On the contrary, chapel build-  
ing and school extension are as necessary and  
as productive parts of the great Home Mission  
work, which the Head of the Church has by His  
providence committed to us, as the house-to-  
house visitation of neglected neighbourhoods.  
The old and much-vaunted motto of  
Foreign Missions is now completely exploded.  
The Home churches not only equal but sur-  
pass the Foreign in their magnitude. During  
the last seven or ten years more money has been  
raised for the erection and relief of our chapels  
alone—to say nothing of other Home objects—  
than has been subscribed in the same time for  
the Foreign Missions. Whatever may have  
been the case in former days, there is now not  
the smallest pretence for asserting that our  
domestic operations are injured or curtailed by  
the undue prominence given to Foreign Missions—  
to speak the honest truth, the fear is now, per-  
haps, rather on the other side. The claims of  
Christ and of the heathen do not diminish. It  
would be a calamity to Methodistism, and an  
omen of spiritual decay, if the fire of missionary  
zeal, which of old burned so brightly on her altars,  
should be neglected, and suffered to decrease.  
Not the most urgent necessities of the Home  
work can afford reason sufficient for any dimi-  
nution, or any abatement of concern in behalf  
of the noblest, the most useful, the most ap-  
ostolic, and the most meritorious of all our  
charities, the Wesleyan Missionary Society.

THE EDUCATION COMMITTEE.  
The Rev. John Scott, after alluding to the  
popularity of the Wesleyan day-schools, said  
their popularity arose from their being schools  
of the first class. They were popular, because  
the education there given was equal to the edu-  
cation given in any such schools throughout the  
country, and in many cases superior to that af-  
forded by schools in the neighbourhood. The  
schools were increasing in popularity, because  
of the satisfaction felt by those parents who sent  
their children to the schools. Well, if they  
should fall down in this matter—if their schools  
should lose their character—if the education  
should become inferior and deteriorated in  
quality—he was quite sure, for one, that they  
would not very long have the promise, average at-  
tendance, and the amount contributed towards  
the maintenance of those schools might very rapidly  
decrease. He stated that as a matter of calcu-  
lation and as a matter of policy; but he had  
a very much higher principle upon the subject.  
He maintained that the children of the working  
classes, coming into their schools, should have  
for the few years that they would attend, the very  
best education they were able to give them, so  
that they might be the best possible men and  
women; always taking into account that the  
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