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The Saint's Farewell to Time.

Supposed to be uttered by a dying Christian at the close of the year 1827.

BY REV. JOSHUA NARDEEN, WESLEYAN MINISTER.

Farewell, old Time! Ere thou hast reached the morn,

Thy sun shall glid his wings in capricious;

Life's narrow stormy frith I shall pass o'er,

And cast my anchor on the eternal shore.

Where all is dateless, endless, infinite,

And being knows no measure but delight!

Farewell, thou Sun, and thy bright Planets all

That roll in silent beauty round this ball;

I go, I go to that celestial sphere

Where Jesus reigns through one eternal year.

Farewell thou earth and all that earth contains,

Ty graceful hills, green meadows, flowery plains,

I leave thy wave-worn shores without a sigh—

A Father's mansion-house, a Master's joy

I leave me hence—I must not stay.

Where pleasure never wears the fringe of wo.

Farewell to gold and silver, wealth and aid;

Ye fly from others, but I fly from you.

Farewell to honour! I'm enrolled above;

My plume, my crest, is loveliness of love.

By His dear hands that bleed I read my name,

Wrote round the living in Jerusalem.

Farewell to pleasure, vanities and lies—

Whose banks are with immortal verdure clad,

Whose streams make all Jehovah's cities glad.

Farewell to gardens, houses, orchards, lands,

I have a house above not made with mortal hands,

A spotless mansion-house of precious stone,

A crown of living light, a Jasper throne.

Farewell to knowledge, first of earthly things,

I go to drink it where the fountain springs.

Clear from its source pellucid and refined;

The drops of muddy error left behind.

Farewell to death, I shall forever bloom

In youth's fresh loveliness beyond the tomb.

Farewell to sickness, all the aches and pains

That crowd my vitals and consume my reins.

No hectic flush shall o'er my cheeks disclose

The transient bluster of a fever's rage.

This ring, burning head shall thro' no more,

And these sharp stiches in my side be o'er.

Farewell to friends, I leave the social ring

I send fly to Eden on a seraph's wing;

And shall join the ranks of the first-born,

Whom robes of light and crowns of life adorn.

Farewell thou dearest of my joys on earth,

The Church of God, my place of second birth;

Of second life, of nameless comforts too,

More dear than gold, more sweet than earthly dew.

Have been thy verdant pastures to my soul;

Where flowers appear and streams of pleasure roll.

I go to view the rained in beauty bright,

The saints embowered in love embosomed night.

I go to see the Lamb upon the throne,

And that dear Lamb the beatific zone.

That lead of sweet delight and calm repose,

Of Gilead's balm, and Sharon's fragrant rose;

There ceaseless bliss and sunlight knowledge reigns—

No feuds to vex me, and no vice to stain.

But friendship formed by love. O angel powers!

Receive a weary pilgrim to your bowers:

Oh! let me listen to your golden lyres,

And burn like you in love's seraphic fires;

Adore the Lamb in each soul-thrilling chant

Your ardors feel and still for greater part.

The weakest, meanest, poorest sinner take

To your sweet fellowship for Jesus sake.

Resolved to books and all pedantic strife,

My name is written in the Book of Life;

I blush for holy men, and haste above

To see a pure society of love,

Through which the mystic Dove pours holy oil,

While sevenfold heaven beams from Emmanuel's smile.

Farewell to party and each various "ism,"

My soul united with the sacred Christ.

His hand is a line untinged with party gall,

Where all are one and *One is all in all.*

Farewell ye Demons who my ruin plot,

And vex my soul as Sodom righteous Lot.

Blush fiends of hell, thro' my Redeemer's care

I've leaped your fangs, as birds the fowler's snare.

Farewell my dearest children, fare ye well!

What pang I feel to leave you none can tell!

But I have drunk the latter parting cup

And now, thank God, can fully give you up!

Love, fear, adore and serve the Lord alone,

Soon shall we meet where farewells are unknown.

Farewell my dearest wife, I'm loth to part

With those the joy and companion of my heart,

With those the dear companion of my care

And bliss, when I had any bliss to share—

So round my heart with many a fierce wound,

To give thee up inflicts the deepest wound.

But Jesus calls me to his bliss abode—

I go the first, but thou art on the road.

'Tis but a moment, 'ere I press thy tears—

And then were married through eternal years.

Well, now the bitterness of death is past,

The pang of soul-unwitting was the last.

The cost is clear, the mortal race is run—

Angels bring thee the chariot, all is won!

Step in my soul,—I go with all my heart,

Now let thy Servant, Lord, in peace depart!

commanding intellect and grasp of mind.—
Whom powers, employed in the council,
in the senate, or at the bar, would have
raised them, in any civilized country, to
eminence and honor.—men who have watch-
ed over the rising interests of the Body,
and its connection with passing events, po-
litical and religious, and who, under the
Great Head of the Church, have guided it
onward, in its progressive advancement,
and power, with consummate wisdom and un-
flinching fidelity. These have, with equal
vigilance and ability, guarded and main-
tained the essential principles of the system
through all the fluctuations of the times,
and in all the flattering and adverse cir-
cumstances to which they have been exposed.
They have been foremost in seasons of trial
and danger, have shown confidence and courage
to the feeble and the wavering. Nor have
their wisdom and diligence been less con-
spicuous in times of prosperity and encou-
agement. Then they have checked the
wayward and rebuked the vain, and pre-
served the people from presumption, as
they had previously preserved them from
despair. Nor—although no religious com-
munity has, as a sect, paid less attention to
systematic legislation and jurisprudence
than the Wesleyan Body—have the diligent
and devoted employment of these great ta-
lents in the consolidation and government
of the Body been left unrecognised or un-
rewarded. On the contrary, their efforts and
success have called for a deep, general,
and sincere expression of grateful regard.
Other Wesleyan Ministers have distin-
guished themselves by the possession and
useful exercise of other great mental at-
tributes. A section of these, of which the re-
vered and lamented Richard Watson may
be regarded as the head, stand forth as re-
markable for sublimity of thought and feel-
ing—for a pathos and power, by which all
they touched were invested with true majesty
and beauty. Their minds, imbued with a
pure and divine philosophy, laid all nature
under contribution, lit up every Gospel
truth with heavenly splendor, and moved
the very depths of the soul by the force of
their reasonings and the energy of their ap-
peals. These also, have earned for them-
selves a distinction of the highest order, and
an undying reverence for their acknowl-
edged worth.

Yet not one of these presents to our
view such an instance of peculiar greatness,
extensive usefulness, or universal popu-
larity, as that which now stands before us.
How, then, is it to be accounted for, or
explained? We answer, in the terms of
the proposition already laid down, namely,
that the mind, and genius of Newton, and,
in consequence, the course of action
which he pursued, were in an eminent de-
gree in harmony with the doctrines, prin-
ciples, and institutions of Wesleyanism.

Let us briefly review, in a few words,
the reasons which we think it proper to
offer in support of a reference to representations
of the nature and objects of this economy,
which have obtained general credit and cur-
rency.

The great object of Wesley, in his noble
evangelical enterprise, has been described as
"an effort to rouse a slumbering Church
and nation, and to spread the scriptural holiness."
Now we will not
disparage any grade of talent; we will ho-
nor learning, devoted labor, and sanctified
worth, wherever they are found. But
where, since the days of Wesley, shall we
find the mighty intellect, the vast energy,
the burning genius of a first-rate mind,
brought so directly to bear on this pre-em-
inent object of Wesleyanism, as in the case
of Robert Newton? Who, like him, in the
labors of one single life, brought the high
behests of Heaven to bear so frequently and
so powerfully on the sins of the world, and
on the lukewarmness of the Church? This
was the tenor of all his communications:
and what was the language of his example?
Who could slumber within the circle of his
labors? Who could be down in sloth in
the sphere of his motion? And then, how
pure and holy was all this energetic activity!
Truly was Dr. Newton, in these respects,
eminently Wesleyan.

Take another illustration. The enlarged
aspiration of Wesley's mind, and that which
spoke its purely Christian character, as it
proved the native greatness of his soul, was
"The world is my parish." Let this be
considered as the admitted vocation of Meth-
odism, to evangelize, and bring under the
saving and elevating influences of the Gos-
pel the whole family of mankind; and then
it will be found, that no man in his day
lived and labored for the attainment of this
object, as did Robert Newton. With him,
object, or proposition a theory, but set forth
a great truth, involving a series of weighty
and important duties. The world was his
parish, and the Great Shepherd and Bishop
of souls his chief Pastor. A chapel anniversary
in his native country, the claims of which
Bible Society for means to enable it to send
forth the word of life to the ends of the earth,
and the support of Missions to supply the
darkest parts of the heathen world with the
ministry of reconciliation were all things in
which he was equally at home, and equally
interested. With him there was no distinc-
tion between regular and irregular duty,
ordinary and extraordinary work. All that
was possible to be done in the service of
his Master, and for the good of mankind
anywhere, rested upon his heart and con-
science with the weight of important duty.
The aspirations of his charity were as ex-
tensive as the globe, and the range of his
labors was limited by no distinction of na-
tion or place; but embraced all mankind, and
were only bounded by the possibilities of his
strength and time.

The eminent Scotch divine called Metho-
dism "Christianity in earnest." Where
shall we find so finished a type, such a liv-
ing embodiment of the system, regarded in
this character, as in the life and labors of
Dr. Newton? In too many instances, ordi-
nary men excuse the distance which stands
between them and the great, by differences
between the endowment of nature. Often have
we heard it observed, "The little we do,
costs us as much real exertion as their mag-
nificent exploits cost them." This may be
sometimes correct; although, in general, we
incline to think, that truly great men labor
with more diligence, and exert their powers
with more earnestness and frequency, than
those who are content to occupy an ordinary
position. But, however this may be in gen-
eral, it was certainly the case with Dr. New-
ton. His fame was not raised on any par-

ticular outburst of majestic intellect, which
the most mighty and acute mind could alone
give forth; nor on the display of those crea-
tures of unearthly beauty and sublimity,
which none but the glowing power of the
most poetic imagination can produce; nor
indeed, on any number of such efforts. The
fame of Dr. Newton, on the contrary, was
the result of a course of series of successful
exertions, which, if none else could perform
with exactly the same amount of effect, mul-
titudes could imitate in object and effort.
It must not be supposed that he could rise
at four or five in the morning, then preach
and speak for hours more, and afterward
journey home through the greater part of
the whole of the next night,—with the
assurance that the following day would call
for a repetition of such exertions,—without
great self-denial and laborious toil. It has,
indeed, been very truly said, that Dr. New-
ton possessed unusual nerve, energy, and
physical power; but then, who among ordi-
nary Christians so carefully husbanded
their time, and so devotedly employed all
their strength in the service of Christ, and
for the benefit of the Church, as he did—
He was as alive to the happiness of quiet
retirement, as sensible of the luxury of
family comfort, as accessible to the blessings
of social intercourse, as any man. How
much of all these did this pious Minister
voluntarily sacrifice on the altar of the
Lord, during a public life of fifty years?—
Here was "Christianity in earnest," in deed
and in truth.

In these respects we are of opinion that
the labors of Dr. Newton, in their vast ex-
tent and glorious success, were called forth
and imbued with motive, spirit, and power,
to a great extent, by his connection with a
religious community which, more than any
other, was adapted to foster the native bent
of his mind to fan the flame of his fan-
tastic zeal, and to invite him into, and to
afford him a theatre for, an unparalleled
career of usefulness. We can conceive of
many other men, who have been eminent in
Methodism, being equally eminent in any
other communion; but, although Dr. New-
ton would, in any place or circumstance,
be a man of great worth, we do not think
that we do not think he would have
appeared equally great, or have been equally
useful in any other position.

Much has been said as to the inconve-
nient and injurious operation of the system
of itinerancy; and we feel no disposition
to deny that it has its disadvantages, as well
as its benefits, and that it has, in the
past, prevented the full development of the
pastoral relation between Ministers and
people, it is not easy to contravene the
assertion. And therefore, when Wesleyans
are told that, under the operation of their
itinerant system, they can never have in
Methodism a day of death, nor a January
confession, we must be content to admit
that their favourite economy does not con-
tain in perfection every element of which
the Christian Church is capable. But,
although compelled to come to this conclu-
sion, they need not suppose that all the dis-
advantages are against them. On the contrary,
they may retort with equal truth and cer-
tainty, that if the Church of England could,
by any possibility, produce a Robert
Newton, the connexional principle was
embodied and fully developed in him. He
was the genius of itinerancy. It was not
merely the association of Churches in Metho-
dism which called forth his talents, and
afforded an ample area for their ex-
ertions; but the system itself, as it was
Methodism, was realized and completed in
him. We think it would be a great gain
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