

The Provincial Westsleyan

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

WHOLE No. 692.

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 regal 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 those 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 festivities of social inter-

course at the festive of social inter-

course at a period previous to and during the early

portion of the Revolutionary war. A descen-

dant of the unexcitable Dutch first settlers of

that Province, he had, nevertheless as much fun

and sport in his nature as was compatible with

such antecedents. He delighted in the sprightly

dance, the mirthful and captivating song

and all the charms of music for his ear—himself skill-

ed in the command of music's fascinating charms.

Our first glance of this young man—our prophet

that is to be—must be to youngest him wandering

his solitary way through the city of New York (then

the city of New York) (then

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 conviviality 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 hand, the way

To everlasting death.

"Now Mr. —," thunders some of your Metho-

dismose. "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

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 Pro-

vince. 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

and fruit—he is thereupon recognized and acknow-

ledged as a Methodist Preacher. He entered

upon this work at a time when neglect of world-

ly good presented itself as an allurement into the

ranks of the ministry. Personal ease, honour,

and respect itself, from what was considered the

respectable portion of society, or emolument,

were not to be regarded as the goal to which an

entrance upon the Methodist ministry would en-

force forward its votary. The allowances were small

indeed; the people poor; the labour hard. No

roads, saving foot paths through the woods, poor

accommodations, and not the most delicious fare.

But none of these things moved him: the love

of souls, perishing for lack of knowledge which

made vice unto salvation; an ardent desire to

promote the cause of that Saviour who had de-

livered him from the wrath to come; and the

"recompense of the reward," together with the

irrespressible and overwhelming conviction, "A

dispensation of the Gospel is committed to me,

and woe is me if I preach not the gospel of

Christ," were motives all inspiring and irresist-

ible. Let us survey the field upon which his

gospel labours met, in all probability, he

perceived. We first left him a resident in a town

just having sprung up where but recently the

forest had sole dominion. East and west for

forty miles or more, along the coast, lay sparsely

inhabited settlements of persons mostly em-

ployed in the Fisheries, aided in their efforts for

obtaining a livelihood by such agricultural pro-

duces as could be raised in their small cleared

and cultivated spots among the rocks which

abounded and gave the appearance of desolation

and barrenness to a large portion of the Southern

shores of the Province. Travelling from the

coast to the long-shore settlements and from

harbour to harbour, much to be performed on foot,

over rough and little used foot paths, wide enough

which had stretched across the stream, affording

the means of crossing by assimilating one's self

to the attitude of the bear. The moral and reli-

gious state of the settlers is such as to claim

the christian sympathy of such as, having passed

from death to life themselves, are in a position

to feel for the spiritual necessities of a people

where for a distance of sixty miles, but one

preacher of the gospel is found, and he probably

possessing no higher views of religion than such

as regard it as consisting in an attention to a

round of religious observances and an imperfect

compliance with moral duties, unaccompanied

with that faith working by love—the result of a

free justification and the indwelling Spirit as the

fruit of adoption. Our young man presents

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