

THE WESLEYAN.

"HOLD FAST THE FORM OF SOUND WORDS."

Scripture.

VOLUME I.

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POETRY.

From the Christian Keepsake.
CONSOLATION.

BY THE REV. THOMAS DALE, M. A.

"We grow not as others which have no hope."—1 Thess. iv. 13.

THE loved, but not the lost !
O no ! they have not ceased to be,
Nor live alone in memory ;
'Tis we, who still are tom'd
O'er life's wild sea, 'tis we who die :

They only live, whose life is immortality.

The loved, but not the lost !
Why should our ceaseless tears be shed,
O'er the cold turf that wraps the dead,
As if their names were cross'd
From out "the book of life?" Ah, no !
'Tis we who scarcely live, that linger still below.

The loved, but not the lost !
In heaven's own panoply array'd,
They met the conflict undismay'd ;
They counted well the cost
Of battle,—now their crown is won ;
Our sword is scarce unsheathed, our warfare just begun.

Have they not pass'd away
From all that dims the tearful eye ?
From all that wakes the ceaseless sigh ?
From all the pangs that prey
On the benighted heart, and most
What conscience dares not say, "The loved, but not the lost?"

This is the woe of woes !
The one o'ermastering agony ;—
To watch the sleep of those who die,
And feel 'tis not repose :
But they who join the heavenly host,
Why should we mourn for them, the loved, but not the lost ?

The spirit was but born,
The soul unfetter'd, when they fled
From earth,—the living, not the dead,
Then wherefore should we mourn ?
We, the wave-driven, the tempest tom'd,
When shall we be with them, the loved, but not the lost ?

BIOGRAPHICAL.

MEMOIR OF MRS. MARY HOWAT,

Of Crapaud, P. E. Island.

BY THE REV. THOMAS H. DAVIES.

Among the great variety of religious books that abound in our day, none, perhaps, are more conducive to the Christian's profit, and growth in grace, than those which have for their subject the lives of the faithful. By biography of this character we are generally instructed, edified, reprov'd, and urged to diligence in our heavenly calling.

We naturally desire to know something of the affairs of others ; in the narrated life of the Christian believer this curiosity is innocently allayed, and is rendered subservient to our profit. We gain some pro-

fitable knowledge of ourselves when the experience of those, who have fought the good fight of faith, and resisted evil in its varied forms, is brought before us.

The importance of Christian biography is, indeed, widely acknowledged in the present day, and the taste of lovers of this species of writing abundantly gratified, by a rich variety of well written memoirs of persons, who, though dead, yet speak, and point out to us the excellence of true religion.

It is cause of regret when Christians, eminent for piety and intelligence, die and leave no records from their own pen of the gracious dealings of God with them, and their matured views of Divine truth. This regret is applicable to the subject of the following memoir ; as the lack of a journal of her experience, prevents so particular, interesting, and extended an account, as is desirable.

Mrs. MARY HOWAT was born at Goulsby, Lincolnshire, England, the 30th July, 1796. Her parents, Richard and Mary Lea, now members of our society, residing at Tryon, emigrated, with their family, to Prince Edward Island in the year 1818. The parents of Mrs. Howat's father had been members of the Methodist society for many years. Her grandmother Elizabeth Lea, was alive the last accounts the family had from England, and has been a Methodist for more than half a century.

Mrs. Howat when young, and while residing in England, was the subject of gracious feelings, and through the instrumentality of a pious female, was awakened by the Divine Spirit, to a sense of her condition as a sinner, and obtained a hope of her acceptance with God. But as she did not unite with a religious body of people at that time, and made no profession of the blessing she had received, and thus remained without the counsel of those, who from their superior knowledge and piety, would have been instrumental in leading her forward in the service of God, she soon declined in her religious course, and yielded to those temptations which are incident to youth, and which the enemy of souls never fails to present to the minds of those who, at an early and suitable age, would remember their Creator.

Her mind was naturally vigorous and ardent ; but she had cause after her decided profession of religion, to regret that she had for too long a period been ardent in the love and pursuit of trifles. Fondness of company and dress, it is said, was easily discoverable in her in youth ; and a rigid adherence to her own decisions, influenced sometimes by the levity and vanity of youth, made her, occasionally, a trial to her friends. A particular statement of the means by which, through the power of Divine grace, Mrs. Howat was brought

to a decided and constant profession of religion, cannot be furnished. The death of a sister in April, 1824, it appears, was one means of increasing her conviction of the importance and necessity of experimental religion. The Rev. George Jackson was stationed in the Bedeque circuit when she was awakened, and restored to the Divine favour. His very judicious ministry was productive to her of great spiritual-good, in the commencement of her Christian course. We have heard her speak in strong terms of the excellent sermons she heard him deliver, and of the benefit derived from his ministry, as well as from that of his successors.

Mrs. Howat was about one year seeking the Lord, before she obtained an abiding sense of her acceptance with God. Her parents joined the society about the time she became a member. A remarkable dream, when she was under conviction for sin, helped to show her the necessity of faith in Christ, in order to the attainment of present pardon.

When she obtained peace in believing, she manifested the utmost decision in the service of God. Her husband was not then a professor of experimental religion. He did not at that time see the importance of some of the means of grace: especially of class-meetings; and would sometimes express to her his opinion of them, not very favourable to the hope she indulged, that he would one day enjoy their benefit, and become their advocate. He is now a useful leader in our society. But Mrs. Howat was of too ardent a temperament, and too much devoted to the service of God, to be prevented using those means of grace which are necessary to salvation. She diligently waited upon the Lord, and renewed her spiritual strength. Her deportment was so correct, and manifested so much of the spirit of Christianity, that her husband became convinced in his judgment, that religion is "the one thing needful." A regard for the wishes of Mrs. Howat, as well as a growing esteem for the doctrines of Methodism, induced Mr. Howat to solicit the preachers to make his house frequently their home, when they visited Crapaud. Here the often protracted conversation of his partner, and the servants of God, further enlightened his mind in reference to the doctrines of the Gospel, and tended to convince him, still more fully, of the necessity of the religion of the heart.

In the year 1831, an extensive revival of religion commenced in the Tryon and Bedeque circuit, a short time before the Rev. John Snowball left the station to attend the annual district meeting of the preachers. The Rev. William Webb succeeded Mr. Snowball, and was instrumental in promoting and extending the good work which had commenced. Crapaud, during the above named year, shared in the reviving showers of Divine grace; and Mrs. Howat's heart was greatly rejoiced by the prosperity of Zion, and in particular, by the conversion of her husband. Her prayers were, no doubt, heard on his behalf.

About this time she expressed a desire to Mr. Webb, to obtain some work, or works, that would unfold to her the privileges of the Divine life, and enlarge her views of Christian attainment. Mr. Webb procured for her Mrs. Roger's life. This life con-

firmed her in her views of purity of heart, and greatly strengthened her in her belief in the doctrine of Christian perfection. That part of Mr. Fletcher's checks to Antinomianism which treats of this doctrine, was greatly profitable to her, and prompted her to the use of fervent and faithful prayer for a clean heart. This, she averred, she obtained one Sabbath morning in the year 1832, whilst upon her knees praying for the important blessing. The evidence of the possession of perfect love was lost for a few days, in consequence of unwillingness to profess its attainment; but was again obtained, and, she assured her husband, was retained by her to the period of her last sickness, when he asked her if she still enjoyed the blessing. During a period of six years she professed to enjoy that measure of the love of God, which excludes all fear that hath torment: her life and conversation were in unison with her profession.

Religion, was evidently the theme on which she delighted to converse: an understanding naturally vigorous, and well stored with scripture truth, connected with an agreeable manner of address, rendered her conversation at once instructive and pleasing. No gloomy and morose manner was produced by Mrs. Howat's religion; though it had evidently imparted to her that solemnity of thought and feeling which comport with its truths. The writer of this sketch has met with few persons more agreeable to converse with on religious subjects than Mrs. Howat. Almost the last theme on which he was permitted to hear her speak, was on that of purity of heart: she expressed her regret to him, that Christians, in general, should neglect to obtain the blessing.

It was the laudable custom of Mrs. Howat to peruse the sacred Scriptures three times a day, at least. Her aptitude in quoting the word of God, showed her retentive memory; and her life declared, that she had not studied the treasury of saving knowledge in vain. Her attention to the means of grace was exemplary. No slight impediment would prevent her attending the house of God; and she often appeared there when her bodily weakness would have been a sufficient excuse for her remaining at home. She was an attentive hearer of sermons, and seemed to profit much from them; her knowledge of Divinity, and her deep Christian experience, enabled her to find, and appreciate, suitable portions for herself.

Mrs. Howat's health was in a declining state for about two years before her decease. She possessed a conviction that the period of her continuation here would be short, and made family arrangements suited to the conviction. Her two eldest daughters were diligently instructed by her in the management of household affairs, and to an extent unusual to persons of their age. She wished them to be useful to her partner and the family, after her death; and they now enjoy the benefits of her foresight and providence.

The disease with which she was afflicted, was evidently making progress for several weeks before she was placed upon the bed of death. But while the outward man decayed, the inward was renewed day by day. Her countenance, pale with disease, or flushed with hectic fever, would brighten up with animation when the much loved theme of her heart,—religion—

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was introduced. To talk of the love of Christ, the present experience, and future happiness of the people of God, was a reviving cordial to her, and often rendered her superior to bodily weakness.

In March, 1838, she caught cold; and the disease, a weakness and decay of the whole system, of which she had complained for some months, became more alarming, and threatened speedy death. In addition to the old complaint, and recent cold, it appears, she at this time suffered severely from a paralytic affection, which distressed her head, affected her voice, and rendered it difficult for her to converse. But even then, when her heart and flesh were failing, God was the strength of her heart. She declared to the writer of this account, her willingness to die, and her belief that her heavenly Father would order every thing in reference to her for her benefit, and his own glory.

She declared in answer to her husband's question, "are you happy now?"—"Yes, I have not had a doubt since my sickness." She frequently repeated, with much apparent pleasure, the following lines—

"There we shall see his face,
And never, never sin;
There, from the rivers of his grace,
Drink endless pleasures in:
Yea, and before we rise,
To that immortal state,
The thought of such amazing bliss
Should constant joys create."

A few days before she died, she called the children to her room, urged them to seek religion, and not only to seek, but to obtain the Divine favour; assured them that she had sought and obtained that grace of the Divine Spirit, which was now a source of enjoyment to her upon the bed of death. She appeared particularly desirous to impress upon their minds, the reality of religious experience; and to guard them against substituting the mere form of religion for its spirituality and its power. She warned her children against the wearing of gaudy and unbecoming dress, and urged them to let their adorning be that of a meek and quiet spirit, of great price in the sight of God. After she had conversed with them on their spiritual interests, and expressed her desire of the manner in which she wished her things to be divided among them, she affectionately and calmly, bade them farewell. She appeared now to be entirely weaned from the creature, and to have conquered those affections of our nature which render death to us appalling. She often upon the bed of death repeated these lines—

"Jesus all the day long,
Is my joy and my song."

Her extreme weakness, and the difficulty she felt in speaking, prevented her lengthening her quotations.

Mrs. Howat always appeared to feel much for poor unhappy backsliders in religion, and during her last sickness manifested the same ardent desire for the welfare of souls she had formerly evinced. She had been told that a female member of her husband's class had not been in attendance of late; and this affected her much: she was anxious to know the cause of her absence, and expressed hopes that this friend would not decline in the good way.

Whilst in a state of great bodily weakness, and when near the hour of her departure, she appeared,

by some expressions she used, to have had an insight into the world of spirits; and looked and spake, as if she beheld the bright messengers of her heavenly Father, commissioned to bear her to the regions of the blessed and the holy.

A short time before her death she repeated with apparent pleasure, but with difficulty of utterance, Hallelujah, three times. A little before 6 o'clock, on the morning of Thursday, the 29th of March, 1838, her sufferings ended, and she calmly fell asleep in Jesus, in the 42d. year of her age; leaving for the benefit of survivors,—a good name, the good example of a holy life, and the profession of joyous experience possessed upon the bed of death.

May the good Lord grant us as calm, and as triumphant, a departure to the world of spirits, as this happy Christian Believer enjoyed. Her funeral sermon was preached to a large congregation at Tryon, on Sabbath, the 1st. of April, from Luke, 20th. chapter, 36th. verse. Scarcely a year had elapsed between the death of a pious sister of Mrs. Howat, and her own. And while the aged parents mourn over the departure of these children, they have cause to rejoice in the thought, that they both left pleasing testimony of the power of Divine grace, to cheer and support the soul on the bed of sickness and death. May these aged parents, with the rest of the family—now, we trust, walking in wisdom's ways—be faithful unto the end, and find that their departed relatives are not lost, but gone before them into Heaven,—commissioned to welcome them to everlasting habitations. T. H. D.

MR. WESLEY'S CONVERSION.

(Concluded.)

WHILE the great German Reformer thus "described the change which God works in the heart through faith in Christ," the English clergyman who had gone to the ends of the earth to convert the heathen, and returned in a penitent state of heart, having there learned that he was not converted himself, tells us, "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me, that he had taken away my sins, even mine, and had saved me from the law of sin and death."

It is worthy of remark, that the principles which Mr. Wesley recognised in this most solemn and momentous transaction he steadily maintained till his spirit returned to God. He regarded the natural state of men as a state of guilt and condemnation, and of depravity and helplessness. They are under the sentence of eternal death; and they are at the same time under the power of sin, so as to be unable either to offer to God acceptable worship or acceptable obedience. They cannot atone for any of their sins; nor can they escape from their evil nature, by any devices that they can form, or any efforts that they can put forth. The salvation which has been merited for them by the death of Christ, and which the gospel reveals, fully meets their case. It comprehends two great blessings,—justification, and sanctification,—by which we understand deliverance from the guilt and from the power of sin. This salvation is obtained

by the simple exercise of faith in Christ crucified. Whatever may be the depth of man's penitential sorrow, the correctness of his moral conduct, the intensity of his desire to please and enjoy God, or the earnestness and importunity of his prayers, he is not accepted and regenerated till he believes in Christ. It is only when he trusts in Christ that forgiveness is sealed upon his conscience, and the sin that dwelleth in him ceases to have the dominion. There is an inseparable connexion between these blessings. No man can receive one without the other. Yet in the order of nature justification is first vouchsafed. It is indeed absurd to suppose that the Holy Ghost will so renew us in the spirit of our minds as to make us partakers of the divine nature, while we remain under the curse of God's violated law. But when we are "accepted in the Beloved," there is no "charge" against us; we are as fully justified as if we had never committed a single sin, and had actually fulfilled all righteousness; and hence there is nothing to hinder the communication of the Holy Spirit in all his plenitude of regenerating power. This salvation is matter of personal consciousness. There is the Spirit of adoption in the believing heart, crying, "Abba, Father;" and permanently happy are the men whom the Son thus makes free by an application of his blood, and the mighty working of the Holy Ghost.

Little did Mr. Wesley and the few devout people who met with him a hundred years ago in a private house in Aldersgate-street, imagine what important results would arise from the events of that evening. From that hour he was a new man. He found what he had long desired, a conscience calm and tranquil; and a heart purified from sin. Up to that period he had wearied himself in ineffectual struggles to gain the mastery over the evils of his own nature. His sincerity and his outward conduct were indeed unimpeachable; for the gratuitous insinuation, that he was guilty of some immoral act in Georgia, which has been recently advanced by a biographer of his friend Mr. Whitefield, I will venture to affirm was never previously heard of; yet he painfully feared that he was not inwardly holy: he was not prepared to die. But now the prevailing disposition of his heart was that of heavenly love, connected with the peace of God which passeth all understanding. Long had he accustomed himself to fasting and prayer; he had carefully studied all the arguments in favour of natural and revealed religion; he had collected the finest devotional compositions, both in prose and verse, and repeated them upon his knees with great seriousness and sincerity; yet after all he felt himself to be the slave of unbelief, of the fear which hath torment, and of various inward evils. "But now" says he, "I always conquered." He had reproved sin, and warned the wicked, from a sense of duty; but now he loved the souls of men with a yearning pity, like that of his Saviour. It was his intention to bury himself for life in the retirement of his college; but now his heart expanded in universal charity. He saw that there was something in Christianity which meets the wants of the world; this substantial good he longed to make known; and he soon began to offer this salvation, in all its magni-

tude and freeness, to condemned felons, to sinners of every grade; and many "rejoiced for the consolation."

At first he was weak in faith; but he was greatly strengthened and encouraged by a visit to Hornbush, and his conversation there with several intelligent members of the Moravian Church, "who were in Christ before him." He was happily compelled by the force of circumstances to violate that canonical order which was a direct infringement upon the liberty wherewith Christ had made his people free, by preaching this salvation in the open air, in private houses, in barns, in town-halls, and other unconsecrated places, sanctioned by the example of the Lord and the Apostles. In the same manner he was led to accept the assistance of Preachers on whose heads Episcopal hands had never been laid. To make this salvation known to the widest possible extent was the one business of his subsequent life. His ministry, his authority, his disciplinary arrangements, had all reference to this one great end. In recommending this salvation he patiently endured opposition and discouragements of unexampled severity; for he felt that the object which he had in view immensely outweighed every personal consideration; and when laid upon the bed of death, the Lord whose mercy he had known and preached for more than fifty years was still "all his salvation, and all his desire."

How many persons have been saved by his instrumentality, directly, and indirectly, within the last century, the day of the Lord will declare. None will deny that his labours have exerted a powerful influence both upon the established Church and the dissenting bodies of Dissenters. In the present day more than a million of people, scattered over the four quarters of the globe, have adopted the discipline which he recommended to guard and foster the work of God; and perhaps five times that number attend the ministry which he was a means of providing. "Behold how great a matter a little fire kindleth!" To what extent the labours of this great man will be a means of good in future ages, the divine mind only can foresee. But whatever that good may be, the elements of it all are to be traced to the change which took place in his heart in the little meeting in Aldersgate-street. Had he not found peace with God through our Lord Jesus Christ, he would never have been an itinerant and a field Preacher; nor would he ever have been the means of effecting that revival of religion; the fruits of which are visible in the length and breadth of the land among all denominations of Christians, and in some of the remotest nations of the earth. Nothing but the love of Christ, shed abroad in his heart by the Holy Ghost given unto him, could have prompted him to undertake the gigantic labours in which his life was spent; nor have enabled him to bear up under the violence and mockery of mobs, and the bitter contumely that was heaped upon him from the press.

That the Methodist body tenaciously adhere to their original doctrine of free, present, and conscious salvation from sin by faith in the Lord Jesus, is matter of sincere congratulation. Upon the faithful preaching of this doctrine the Lord of the harvest at present

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REFLECTIONS ON THE FIRST CHAP. OF TITUS :

BY ADAM CLARKE, L.L.D. F.A.S. &c.

[WHILST so much is said in certain places of "legitimate authority," exclusive right "to preach, administer the Christian Sacraments, &c." we recommend to the careful perusal of our readers, the following very excellent observations, on the Ministerial Office, of the distinguished Divine whose name appears at the head of this article, and who was so long an ornament of THE WESLEYAN METHODIST CONNECTION.—
COM.]

vouchsafes his signal blessing, as he has done from the beginning. The various revivals of religion which are now witnessed in Great Britain, and upon several of the Mission stations, attest this. That some men should misapprehend the doctrine in question, and represent it as big with Antinomian licentiousness, is not at all surprising; but such objectors neither know what they say, nor whereof they affirm. The salvation which Mr. Wesley, obtained by faith in Christ, and which he taught other people to expect, is salvation from sin, its guilt, its power, its pollution, its pain; and that such a salvation should lead to the practice of sin is a positive contradiction; for it is a salvation which comprehends both inward and outward holiness. The Wesleys and their zealous associates measured their success, not by the number of persons that embraced their opinions and modes of worship; but by the number of persons that were saved from sin, and made the holy and spiritual worshippers of God. This is still our great calling; and to this Methodist literature, preaching, and Missionary operations ought to be most sacredly directed. "Let the dead bury their dead, but go thou and preach the kingdom of God."

It will be delightful, during the ensuing month of May to contemplate John Wesley, with a sad and disconsolate heart, meeting with half a dozen people like-minded with himself, in a private room in Aldersgate-street, to read and pray, and there finding rest to his soul; and to contrast this scene—this "day of small and feeble things"—with the joyous crowds that will assemble at a comparatively short distance from that place to commemorate the anniversaries of their great religious and Philanthropic Societies. Tidings of success from the wide Mission field will then be recited; reports will be given of the progress of Christian education, both at home and abroad, and of the distribution of the holy Scriptures; so as to awaken the most grateful emotions, and to call forth loud expressions of praise and thanksgiving.

"See how great a flame aspires,
Kindled by a spark of grace!
Jesu's love the nations fires,
Sets the kingdoms on a blaze.
When he first the work began,
Small and feeble was his day,
Now the word doth swiftly run,
Now it wins its widening way;
More and more it spreads and grows,
Ever mighty to prevail;
Sin's strong holds it now o'erthrows,
Shakes the trembling gates of hell.
Sons of God, your Saviour praise!
He the door hath open'd wide;
He hath given the word of grace,
Jesu's word is glorified:
Jesus, mighty to redeem,
He alone the work hath wrought;
Worthy is the work of Him,
Him who spake a world from nought."

April 11th, 1838.

DIDYMS.

RELIGION AND THE FINE ARTS.—Since I have known God's saving power, painting, poetry, and music have had charms unknown to me before; I have received what I suppose a taste for them! for religion has refined my mind, and made it susceptible of impressions from the sublime and beautiful.—O how religion secures the heightened enjoyment of those pleasures which keep so many from God by their becoming a source of pride!—Henry Martyn.

1. THOUGH the principal part of this chapter, and indeed of the whole Epistle, may be found in nearly the same words in the first Epistle to Timothy; yet there are several circumstances here, that are not so particularly noted in the other: and every minister of Christ will do well to make himself master of both; they should be carefully registered in his memory, and engraven on his heart.

2. The truth, which is according to godliness, in reference to eternal life, should be carefully regarded. The substantial knowledge of the truth must have faith for its foundation; godliness for its rule; and eternal life for its object and end. He who does not begin well, is never likely to finish fair. He who does not refer every thing to eternity is never likely to live well or happily in time.

3. There is one subject in this chapter not sufficiently attended to by those who have the authority to appoint men to ecclesiastical offices; none should be thus appointed who is not able, by sound doctrine, both to exhort and convince the gainsayers. The powers necessary for this are partly natural, partly gracious, and partly acquired. 1. If a man have not good natural abilities, nothing but a miracle from heaven can make him a proper preacher of the gospel: and to make a man a Christian minister, who is unqualified for any function of social life, is sacrilege before God. 2. If the grace of God do not communicate ministerial qualifications, no natural gift however splendid, can be of any avail. To be a successful Christian minister, a man must feel the worth of immortal souls in such a way as God only can shew it, in order to spend and to be spent in the work. He who has never passed through the travail of the soul in the work of regeneration of his own heart, can never make plain the way of salvation to others. 3. He who is employed in the Christian ministry should cultivate his mind in the most diligent manner; he can neither learn nor know too much. If called of God to be a preacher, and without such a call he had better be a galley-slave, he will be able to bring all his knowledge to the assistance and success of his ministry. If he have human learning, so much the better; if he be accredited, and appointed by those who have authority in the church, it will be to his advantage: but no human learning, no ecclesiastical appointment, no mode of ordination, whether Popish, Episcopal, Protestant, or Presbyterian, can ever supply the Divineunction, without which he never can convert, and build up the souls of men. The piety of the flock must be faint and languishing, where it is not animated by the heavenly zeal of the pastor: they must be blind if he be not enlightened; and their faith must be wavering when he can neither encourage nor defend it.

4. In consequence of the appointment of improper persons to the Christian ministry, there has been, not only a decay of piety, but also a corruption of religion. No man is a true Christian minister who has not grace, gifts, and fruit: if he have the grace of God, it will appear in his holy life and godly conversation. If, to this he add genuine abilities, he will give full proof of his ministry; and if he give full proof of his ministry, he will have fruit; the souls of sinners will be converted to God through his preaching, and believers will be built up in their most holy faith. How contemptible must that man appear, in the eyes of common sense, who boasts of his clerical education, his sacerdotal order, his legiti-

mate authority to preach, administer the Christian Sacrament, &c., while no soul is benefited by his ministry! Such a person may have legal authority to take tithes, but as an appointment from God, he has none, else his word would be with power, and his preaching the means of salvation to his perishing hearers.

ON THE TERMS BISHOP, ELDER, OR PRESBYTER.

Our term *Bishop* comes from the Anglo-Saxon *birceop*, which is a mere corruption of the Greek *episcopos*, and the Latin *episcopus*; the former being compounded of *epi*, *over*, and *skeptomai*, to look or inspect, signifies one who had, the inspection or oversight of a place, persons, or business: what we commonly term a *superintendent*. The New Testament writers have borrowed the term from the *Septuagint*, it being the word by which they translated the *Pakid* of the Hebrew text, which signifies a *visitor*, one that personally inspects the people or business over which he presides. It is given by St. Paul to the *Elders* at Ephesus, who had the *over-sight* of Christ's flock. Acts xx. 28.—*Dr. A. Clarke.*

He is no bishop who has health and strength, and yet seldom or never preaches.—*Ibid.*

Ordain elders in every city. (Titus i. 5.) That thou mightest appoint *katastases*, *elders*, persons well appointed in Divine things, who should be able to instruct others, and observe and enforce the discipline of the church. It appears that those who are called *elders* in this place, are the same as those termed *bishops* in ver. 7. We have many proofs that bishops and elders were of the same order in the APOSTOLIC CHURCH, though afterwards they became distinct. Lord Peter King, in his view of the primitive church, has written well on this subject.—*Ibid.*

Lord King's "Account of the Primitive Church" convinced me many years ago, that Bishops and Presbyters are the same order, and consequently have the same right to ordination.—*Wesley.* (Works 13. 218.)

The office of a bishop. (1. Tim. 3. ii.) This, in the Syriac version, is, *concupiscit Presbyterium, covets the eldership.*—*Dr. Macknight.*

[The most probable opinion is that of Michaelis, who ascribes the Syriac version of both Testaments to the close of the first, or to the earliest part of the second century, at which time the Syriac churches flourished most.—*Thomas Hartwell Horne, M. A.*]

Let the elders that rule well. (1. Tim. v. 17.) In the first age, the name *Presbuteros*, *Elder*, was given to all who exercised any sacred office in the church, as is plain from Acts xx. 19; where the persons are called *bishops*, who ver. 7, were called *elders*. The same thing appears from Titus i. 5., where those are called *elders*, who ver. 7 are named *bishops*; and from 1. Tim. iv. 14, where collectively all who held sacred offices in Lystra are called the *Presbytery* or *eldership*, and are said to have occurred with the Apostle in setting Timothy apart to the Ministry.—*Dr. Macknight.*

(Titus i. 5.) Jerome, in his commentary on this passage, as well as in his letter to Evagrius, Ep. 85, affirms, that in the first age, *bishop* and *presbyter*, or *ruler*, was one and the same. And quotes this and other passages in support of his opinion; but that afterwards, to remove schisms, it was universally agreed that one chosen from among the Presbyters, should be raised above the rest to whom the whole care of the church should belong. Hence Jerome inferred, that the pre-eminence of bishops above presbyters, is owing more to the custom of the church than to the command of Christ.—*Dr. Macknight.*

Titus vii. 7. *I left thee in Crete to ordain elders; if any be blameless; for a bishop must be blameless.* Hence, say the Greek and Latin Commentators, it is manifest that the same person is called a presbyter in the 5th, and a bishop in the 7th verse. "When

he had said, I left thee in Crete, that thou mightest ordain presbyters in every city, he after makes this inference, for a bishop must be blameless; the bishop therefore and presbyter is here the same." (Hieron. in locum) I find no answer to the argument, that the same person is a presbyter in the 5th, who is a bishop in the 7th verse; and therefore I still incline to the opinion of Chrysostom, Theoderet, St. Jerome, Oecumenius, and Theophylact, that the names were then common.—*Dr. Whitby.*

LITERARY.

ORIGIN OF THE USEFUL ARTS AND SCIENCES.

"AND thou shalt speak unto all that are wise-hearted, whom I have filled with the spirit of wisdom, that they make Aaron's garments to consecrate him, that he may minister to me in the Priest's office." (Exod xxviii. 3.)

So we find that ingenuity in the arts and sciences, even those of the ornamental kind, comes from God. It is not intimated here, that these persons were filled with the spirit of wisdom for this purpose only; for the direction to Moses is, to select those whom he found to be expert artists, and those who were such, God shows by these words, had derived their knowledge from himself. Every man should be permitted, as far as possible, to follow the bent or direction of his own genius, when it evidently leads him to new inventions, and improvements on old plans. How much has both the labour of man and cattle been lessened by improvements in machinery! And can we say that the wisdom which found out these improvements did not come from God? No man, by course of reading or study, ever acquired a genius of this kind. We call it natural and say it was born with the man. Moses teaches us to consider it as divine. Who taught Newton to ascertain the laws by which God governs the universe, through which discovery a new source of profit and pleasure has been opened to mankind through every part of the civilized world? No reading, no study, no example, formed his genius. God, who made him, gave him that compass and bent of mind by which he made these discoveries, and for which his name is celebrated in the earth. When I see Napier inventing the logarithms, Copernicus, DesCartes, and Kepler, contributing to pull down the false systems of the universe, and Newton demonstrating the true one; and when I see the long list of patentees of useful inventions, by whose industry and skill long and tedious processes in the necessary arts of life have been shortened, labour greatly lessened, and much time and expense saved; I then see, with Moses, men who are wise-hearted, whom God has filled with the spirit of wisdom for these very purposes; that he might help man by man, and that, as time rolls on, he might give to his intelligent creatures such proofs of his being, infinitely varied wisdom, and gracious providence, as should cause them to depend on him, and give him that glory which is due to his name.

How pointedly does the Prophet Isaiah refer to this sort of teaching as coming from God, even in the most common and less difficult arts of life! The whole passage is worthy of most serious attention:—"Doth the ploughman plough all day to sow? doth he open and break the clods of his ground? when he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rice in their place? For his God doth instruct him to discretion, and doth teach him. For the fitches are not threshed with a threshing instrument, neither is a cart-wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with its horsemen. This also cometh from the Lord of hosts, who is wonderful in counsel, and excellent in working."—(Isaiah xxiv. 29.)

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This principle, that God is the author of all arts and sciences, is too little regarded. "Every good gift, and every perfect gift," says St. James, "cometh from above, from the Father of Lights." Why has God consecrated every part of nature with such a profusion of economy and skill, if he intended that his skill should never be discovered by man, or that man should not attempt to examine his works in order to find them out? From the works of creation what proofs, astonishing and overwhelming proofs, both to believers and infidels have been drawn both of the nature, being, attributes, and providence of God! What demonstrations of all these have the Archbishop of Cambray, Dr. Nieuwentyt, Dr. Derham, and Mr. Charles Bonnet, given in their philosophical works! And who gave those men this wisdom? God, from whom alone mind and all its attributes proceed. While we see Count De Buffon and Swammerdam examining and tracing out all the curious relations, connexions, and laws of the animal kingdom; Tournefort, Ray, and Linnæus, those of the vegetable; Threophrastus, Werner, Klaproth, Cronstedt, Morveau, Reamur, Kirwan, and a host of other philosophical chemists, Boerhaave, Boyle, Stahl, Priestly, Lavoisier, Fourcroy, Black, and Davy, those of the mineral; the discoveries they have made, the talent and important properties of vegetables and minerals which they have developed, the powerful machines which, through their discoveries, have been constructed, by the operations of which the human slave is restored to his own place in society, the brute saved from his destructive toil in our manufactories, and inanimate, unfeeling nature caused to perform the work of all these better, more expeditiously, and to much more profit; shall we not say that the hand of God is in all this? He alone guided those eminent men, though many of them knew him not. He inspired them with wisdom and understanding. By his all-pervading and all-informing Spirit he opened to them the entrance of the paths of the depths of science, guided them in their researches, opened to them successfully more and more of his understanding treasures, crowned their persevering industry with his blessing, and made them his ministers for good to mankind. The antiquary and the medalists are also his agents; their discernment and penetration come from him alone. By them how many dark ages of the world have been brought to light, how many names of men and places, how many customs and arts, that were lost, restored! And by their means a few busts, images, stones, bricks, coins, rings, and culinary utensils, the remaining wrecks of long-past numerous centuries, have supplied the place of written documents, and cast a profusion of light on the history of man, and the history of Providence. And let me add, that the Providence which preserved these materials, and raised up men to decipher and explain them, is itself gloriously illustrated by them. Of all those men, and the noble list might be greatly swelled, we say the same that Moses said of Bezaleel and Aholiab, "God hath filled them with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, carving of timber, and in all manner of workmanship." (Exod. xxxi. 5-6.) "The works of the Lord are great, sought out of all them that have pleasure therein." (Psalm cxi. 3.)—*Dr. Adam Clarke.*

MISCELLANEOUS.

CARDS AND DICE.—Play, in its most favourable sense, that is, when trifles only are staked, is, of all amusements, the most senseless; and never called to the relief of any, but such as are heartily tired of one another and of themselves.

Whoever, therefore, says to his company, "Let us have cards," says, in plain English, "Let some-

thing, let anything, be done to parry the extreme stupidity of our conversation." What they who complain that life is short, and yet have recourse to a practice that wastes and cuts off so great a share of it? Nay, that, an almost total inaction, exceedingly impairs the little health on which life subsists, and, for the time degrades the rational being, the lord of this world, into a machine for *shuffling and flinging paper?*

They call this *killing time*. Shocking expression! Is it possible that they can be so grossly ignorant as not to know that *he who kills his time, murders himself?* At what a stand is the economy of our families, and the infinitely more important economy of our minds; at how dead a stop the improvements of our intellectual powers, or rather, how rapidly *backward* does it run while we are at play! But as this peevishness tends strongly to lead us into a habit and taste for gaming, properly so called, it is but a school of wilderness, and the bye-path of fools to vice.

In gaming, that is, playing for considerable sums, is wickedness, if there is any such thing as wickedness on earth or in hell.

Avarice, iniquity, and atheism, are the very principles on which it is built; avarice, because the gambler covets the property of another, and plays on that motive alone; iniquity, because he covets the property of another, without the least intention to give him the value for it; and atheism, because he puts chance, if not *villany*, in the place of Providence and honest industry: for as an opinion that the world was made by chance, is atheism in the head; so gaming, which is a wish that it were governed by chance, is the atheism of the heart. It may be naturally expected that a mind thus principled should pursue its scheme at the gaming-table by sharpening and the basest arts, and should lie perpetually exposed to the most outrageous passions,—to oaths, blasphemies, revellings, and murders!—*Skellon.*

THE EFFECTS OF INFIDELITY.—Extract from a Sermon preached at Lothbury Church, London, by the Rev. Alphonsus Gunn.

"I was lately," observed Mr. Gunn, "called to attend the death-bed of a young man at Hoxton. On my entering the room, I found him in the greatest horror of mind. Thinking, perhaps, it arose from that deep remorse sometimes attendant on the death-bed of a sinner, I began to point him to Jesus, the sinner's only friend, and to the glorious promises of the Gospel, when with an agonizing look of despair, he replied, 'Ah! Sir, but I have rejected the Gospel. Some years since I unhappily read Paine's Age of Reason; it suited my corrupt taste; I imbibed its principles; after this, wherever I went I did all in my power to hold up the Scriptures to contempt; by these means I led others into the fatal snare and made proselytes to infidelity. Thus I rejected God, and now he rejects me and will have no mercy on me.'"

I offered to pray for him, but he replied, "O no, it is all in vain to pray for me!" And then with a dismal groan cried out, "Paine's Age of Reason has rained my soul!" and instantly expired.

THE TOWER OF REPENTANCE.—Upon the top of a hill near Hoddum Castle, in Scotland, there is a square tower, over the door of which is carved the figure of a dove and a serpent, and between them the word *Repentance*, whence the building is called the "Tower of Repentance." It is said that Sir Richmond Steele, who was remarkable for his wit, as well as for his gaieties and revels; while riding near this place, saw a Shepherd-boy reading his Bible, and asked him what he learned from it. "The way to heaven," answered the boy. "And can you shew me?" said Sir Richmond in scorn.—"You must go by that Tower," said the boy, and he pointed to the "Tower of Repentance."

ORIGINAL POETRY.

DEATH LOVELY.

Oft say what is death in its loveliest form ?
I have heard of it riding the red wing'd storm ;
Or tearing up towers in the earthquake's shock ;
Or breathing its bans in the sultry air.

I have heard of it scattering scabiness o'er,
The fertile field, and the wreck-covered shore ;
Or leagu'd with the spirit of battle afar,
Staining the ground with the gore of war.

But ah ! 'tis not this which seems lovely to me,
Though mine is the spirit which longs to be free—

For I would wait 'till death's decree
Should summon me to glory's gate ;
And then how chaste the sense of feeling,
To fall asleep in death,
With heaven to my soul revealing,
While life is gradually stealing
In every fleeting breath.

I'd have my couch of sickness laid
Beneath the yew or cypress shade ;
Before me ranged the mighty sea,
An emblem of eternity.
Above me, evening's cloudless sky,
My latest, only canopy ;
With summer's softest breezes playing,
Over my pallid cheek and brow,
And every thought to glory straying,—
No anxious doubt or danger now,
I'd scarce be said to die ;
But entering on eternal day,
Melt imperceptibly away,
Like Rainbow tints from a summer-sky.

STANZAS.

"There's nothing true but heaven."—MOORE.

1
How gay is *Spring*, how rich her dress,
No painter's skill her charms express ;
But *Summer* comes with warmer glow
And lays her brightest flowrets low :—
And *Autumn* soon his aid will bring
To spoil the latest charms of *Spring*.

2
How bright is *Beauty*, soon her charms
The heart with fond emotion warms ;
Beneath her smile, or frowning eye,
A thousand sorrows spring or die :—
How vain is *Beauty*—fading flower,
It has its quickly fleeting hour.

3
How high is raised *Ambition's* eye
Above the vulgar crowds that lie
Unknown to fame,—th' ignoble crew
That ne'er the voice of honour knew ;—
Ambition ! hide thy boasting head—
Thy latest step is with the dead !

4
How sweet is *Friendship* when she binds,
In bands of love, congenial minds !
A thousand sorrows quickly fly
Before her mildly beaming eye :—
But ah ! how soon base arts betray,
And bear this bliss of earth away.

5
O *Earth* ! thy brightest beauties fade,
Thou hast our fondest hopes betray'd :
Who trusts thy smiles shall ever know,
The pangs of guilt, the depths of woe,—
Desponding cares, forboding fears,
The captive's moans, the criminal's tears.

6
But there's a brighter place than this,
A region of unalloyed bliss :
And not a cloud of sorrow's storm
Shall e'er that heavenly world deform :
And not a joy we wish might stay
Shall from the heart be torn away.

7

How fair is Heaven, ye angels ! tell,
Who 'midst its lasting beauties dwell ;
Ye sons of light your voices raise,
To show its worth, its joys to praise :
Alas ! too dull our mortal ear
Such songs of bliss we must not hear.

8

But when our weary path is trod,
And death shall take us home to God,
We'll bid a world of grief adieu,
And feel the bliss of heaven with you ;
Eternal anthems then we'll raise,
Eternal songs of grateful praise—

PRINCE EDWARD ISLAND, July, 1898.

T. H. B.

THE CHRISTIAN CABINET.

For the Wesleyan.

EVIL OF PROCRASTINATION.

It is impossible for us seriously to contemplate the future state of being which revelation unfolds, without being impressed with a sense of its incomparable importance. Its duration is explicitly stated to be eternal, and the amazing scene which it presses upon our attention, is happiness, or misery, lasting as our being.

It has indeed been objected, that these sublime discoveries would have been more commanding of attention, had the scenes they describe been rendered perceptible to human view in the present life ; but surely it is easy to perceive that this would have thwarted the purpose of the Almighty, inasmuch as it would have completely changed the state and circumstances of man. Faith in Divine testimony, is now required as the test of submission to Divine authority and the condition of acceptance ; and in proportion to the strength and constancy of faith exercised on these important verities of revealed truth, shall we be practically influenced and Divinely comforted. But in the administration supposed by the foregoing objection, faith, so far from being the test of a mind disciplined to docility and submission, would have been out of the question ; and obedience must have been the birth of invincible necessity. Moreover, had the view of heavenly thrones and of ministering spirits been indulged to man, had the hosannahs of angels fallen upon mortal ears, and a clear perception of celestial blessedness been afforded : the all-absorbing subject must have overwhelmed the mind, and rendered it absolutely inadequate to the common duties and concerns of life. God, in his goodness, has granted us sufficient evidence to render unbelief inexcusable. In the dispensations of his providence and grace, he has made ample provision for our present and immortal well being—multitudes of messengers, sufficiently accredited, have from time to time been sent—blessings, great and manifold, are scattered around the habitations of men, inviting them to repentance—to chastise daring rebels, and awaken a slumbering world to obedience, penal visitations of the most awful kind have been experienced—and in all these things the voice of the Lord God is heard, commanding us to bow to his sceptre, and receive his Son.

Awfully possible indeed it is to despise revelation, and rebel against the sovereign mercy of God, but few it is supposed, who receive the Bible as the word of

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God, can desperately resolve to persist in iniquity reckless of future consequences. It is too much for human nature, depraved as it is, with the prospect of eternal misery before it, to resolve upon final impenitency; but, alas! there is a refuge even for those who continue obstinately to resist the will and reject the counsel of God! A lying refuge indeed!—a refuge which may with propriety be denominated, the antechamber of ETERNAL DEATH—the refuge of delay—deferring a work we can by no means bring ourselves to resolve upon finally neglecting. And, alas! how common is this conduct—how innumerable the instances of procrastination from childhood, inexperienced age, to mankind's utmost limits. Procrastination appears to be the most powerful instrument of destruction, the great enemy of God and man ever wielded; other evils have had numerous victims, but this exceeds. Multitudes, with Felix, have deferred the all-important work of repentance to a season, which with perfect equity, has been denied: God punishing their positive obstinacy, with privative judgment—"swearing in his wrath that they shall never enter into his rest." Among the various causes which minister to this destructive evil, we shall find that of *presumption on long life*.—"Ye shall not surely die," said the tempter to our common parent, and with awful success does he insinuate the deceitful suggestion to Adam's degenerate children. Fearful indeed is the example our Lord has furnished of the man who presumed on *many years*, and therefore sought to gratify himself with the perishable enjoyments of the present life, while God, and Christ, and all the realities of a future state were studiously kept out of sight, until he was surprised in his infidel career, by the tremendous summons to surrender up his soul. Another cause of procrastination will be found in the prevalent opinion that man can absolutely do nothing towards his moral recovery—that he is to be entirely passive in this important work. But if this sentiment were correct, then would this article be entirely uncalled for, seeing that no man can incur guilt, by the non-performance of that, which, by the constitution of his nature, and the will of the Supreme, has been rendered impossible. But, what saith the Holy Ghost? "To-day if ye will hear his voice harden not your hearts;" and does not the divine oracle in this passage charge the guilt of hardness of heart upon those who refuse to hear his voice? "To-day" is the language of the Holy Spirit; but many remain utterly regardless of this and many similar admonitions, because they have entrenched themselves in the false assumption, that notwithstanding the repeated exhortations to repentance, and the awful threatenings denounced against them that go on still in their trespasses, they can no more repent than a dead corpse can arise out of its grave. Yes, while God is stretching out his hand, and Christ is pleading "spare them another year," and the Holy Spirit is repeatedly striving, and Ministers and Christian friends are vehemently urging them to flee from the wrath to come, they remain presumptuously secure, and utterly regardless.

The consequences of procrastination are very painful, whether we consider them as applying to a future state, or to the present life. How many young per-

sons, of cultivated mind and commanding talents, are hereby lost to the world, in that way, at least, which is worthy of supreme attention, where the loftiest intelligence would fall lowest in devout admiration, and the richest qualifications be confessedly far inadequate to the merit of the cause!—How much time is hereby wasted, worse than wasted, perverted to the purpose of making provision for deep repentance, even on the most favourable supposition, viz., that divine mercy should grant repentance. But Christ has taught us to pursue the subject further: he has exhibited the future consequences of this evil in striking parables, and in plain and forcible descriptions. Enlightened by him, we see miserable procrastinators repenting too late—knocking at the door of mercy, after it has been eternally closed, and dismissed by the Supreme with stern rebuke and awful denunciation; they take their portion with devils in everlasting fire. In this fearful, but just and scriptural view of the subject, how seasonable! how gracious! is the expostulatory address of divine wisdom, "How long ye simple ones will ye love simplicity? and ye scorers delight in your scorning, and ye fools that hate knowledge? Turn you at my reproof: behold, I will pour out my Spirit unto you, I will make known my words unto you."

WM. SMITH.

To the Corresponding Secretary of the Wesleyan.

DEAR BROTHER—I have been sorry to see so few original articles in the Wesleyan, and have therefore sent you the above for insertion in your next number. I think it will be of service, as its reasonings are conclusive: being entrenched behind the ramparts of scripture and common sense. Wishing all prosperity to the Wesleyan,

I am, dear Bro., yours truly,

WM. SMITH.

ON THE IMMORTALITY OF THE SOUL.—One of the most sublime of all doctrines is that which teaches us that the soul of man is immortal. It is a doctrine which has withstood the test of the most fierce and malignant opposition. Learning and talent, wit and sarcasm, have been alike unsuccessful when, with all their force, they have been arrayed against it. Neither the sophistry of a Hume, or the wit and sarcasm of a Paine, nor yet the untiring perseverance of a Voltaire, have been able to overthrow it. "Truth is mighty and will prevail;" and under its mighty influence infidelity must writhe and struggle in vain, for she has received a blow from which she will never recover.

Without the consolations of that religion which inspires the soul with the hope of a blissful immortality beyond the grave, man would be of all created beings the most miserable. Place him where you will, but take away from him his hope, and you take away all that is calculated to make him truly happy. Whatever the infidel may tell you concerning the non-existence of a God, and the perishability of the human soul, place no confidence in him until you see him upon his death-bed—then you may believe him sincere, for

"Here tired dissimulation drops her mask,—
A death-bed is a detector of the heart."

But hark! what does he say? Does he resign his head upon the pillow and say, "I am going to drown my sorrows in an eternal sleep?" Far from it. "I am taking a leap in the dark," said one, just as his deathless spirit was about to take its flight to appear before his justly offended God! Such is the death of the sceptic.

But how dies the Christian? With glory beaming in his eyes, his countenance lit up with a heavenly smile, with hallelujahs upon his tongue, and, what

is better than all, with his whole soul filled with hopes of immortality, and eternal life, he "claps his glad wings and soars away" to the mansions of eternal rest!

MISCELLANY.

THE LAST HOURS OF MELANCTHON.

THE nineteenth of April, one thousand five hundred and sixty, was the last day of his mortal existence. After the usual medical inquiries of the morning, he adverted to the calamitous state of the church of Christ, but intimated his hope that the genuine doctrines of the gospel would ultimately prevail, exclaiming, "If God be for us, who can be against us." After this he presented fervent supplications to heaven, mingled with groaning, for the welfare of the Church. In the intervals of sleep, he conversed frequently upon this subject with several of his visiting friends, amongst whom were the Pastor, and other officers of the church, and the professors of the University.

Soon after eight in the morning, awaking from a tranquil sleep, he distinctly, though with a feeble voice, repeated a form of prayer which he had written for his daily use. After prayer he enjoyed a little repose, when awaking, he turned to his son-in-law and said "I have been in the power of death, but the Lord hath graciously delivered me." This was supposed to refer to some deep conflict of mind, as he repeated the expression to others. When some of the bystanders said, "There is now no condemnation to them that are in Christ Jesus;" he added "Christ is made unto us wisdom, righteousness, sanctification, and redemption."—"Let him that glorieth, glory in the Lord," and often repeated "Lord have mercy upon me". After this he took a little refreshment for the last time, but his mental faculties continued unimpaired to the very last breath of his mortal existence, and though he attempted to proceed with the testamentary paper he had begun the preceding day, he soon found it impossible to support such an effort, but signified his acquiescence in the Divine disposal.

The coldness of death was now creeping over him! Having expressed a wish to hear some passages from the Old and New Testaments, his ministerial attendants read several passages, but the saying of John, respecting the Son of God, he said, was continually in his mind. "The world knew him not—but as many as received him, to them gave he power to become the sons of God, even to them that believed on his holy name."

He frequently solaced himself with the following passages—"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Being justified by faith we have peace with God, through our Lord Jesus Christ," and expressed the great consolation they afforded his mind. He earnestly exhorted his son-in-law to the study of peace, and whenever the prevailing contentions were mentioned, he would continually reply in the language of the Son of Jesse, "Let them curse, but bless thou; and my soul hath dwelt with him that hateth peace! I am for peace, but when I speak, they are for war."

Upon being asked by his son-in-law if he would have any thing else, he replied in these emphatic words "NOTHING ELSE BUT HEAVEN," and requested that he might not be further interrupted. Soon after, he made a similar request, begging those around him, who were endeavouring with officious kindness to adjust his clothes, "not to disturb his delightful repose." After some time, his friends present united with the minister in solemn prayer, and several passages in the Scripture, in which he was known always to have expressed a peculiar pleasure, were read,

such as, "Let not your hearts be troubled, ye believe in God, believe also in me." "In my Father's house are many mansions." "My sheep hear my voice, and I know them, and they follow me." Particularly the fifth of the Romans, and the triumphant close of the eighth chapter, commencing "If God be for us, who can be against us."

Many other parts of Scripture were repeated, and the last word he uttered was "yes," in reply to one who inquired if he understood him while reading. The motion which his friend could discern, was a slight motion of the countenance, which was peculiar to him when deeply affected with religious feelings. He then gently breathed his last.

No forebodings of terror, no accusations of conscience agitated this attractive scene.—His chamber was—

"Privileged beyond the common walk of virtuous men,
Just on the verge of heaven."

He expired like a wave, scarcely curling in the evening zephyr of an unclouded summer sky, and gently rippling to shore. It was a *departs* sleep; the earthly house of this tabernacle was dissolved.

Thus died Philip Melancthon, and was afterwards interred near his friend Martin Luther. "Lovely and pleasant they were in their lives; and in their death they were not divided."

Here was a fine illustration of the words of the Prophet, "Mark the perfect man, and behold the right: for the end of that man is peace."

MOURNING IN DIFFERENT COUNTRIES.

"BLACK is the sign of mourning," said Bacon, "because it is the colour of darkness, which is melancholy and the opposite to white, which is the colour of light, of joy, and happiness."

The early poets asserted that souls, after death, went into a dark and gloomy empire. Probably it is in consonance with this idea that they imagined black was the most congenial colour for mourning.

The Chinese and the Siamese choose white, conceiving that the dead become beneficent genii.

In Turkey, mourning is composed of blue or violet; in Ethiopia of gray; and at the time of the invasion of Peru by the Spaniards, the inhabitants of that country wore it of a mouse colour. Among the Japanese, white is the sign of mourning, and of rejoicing. In Castile, mourning vestments were formerly of white serge. The Persians clothe themselves in brown, and they, their whole families, and all their animals were shaved. In Lyons, the men wore female habiliments during the whole of their mourning.

At Argos, people dressed themselves in white, prepared large feasts and entertainments. At Delphi they cut off their hair, which was deposited upon the sepulchre of the dead. The Egyptians tore their bosoms and covered their faces with mud, and wore clothes of the colour of yellow, or of dead leaves.

Among the Romans, the wives were obliged to weep the death of their husbands, and the children that of their fathers, during a whole year. Rulers did not mourn for their wives, nor fathers for their children unless they were upwards of three years old.

The full mourning of the Jews continues for a year, and takes place upon the death of parents. The children do not put on black, but are obliged to wear, during the whole year, the clothes which they had on at the death of their father, without being allowed to change them, let them be ever so tattered. They fast on the anniversary of his death, every year. Second mourning lasts but a month, and takes place on the demise of children, uncles, and aunts. During that period they dare neither wash, shave, nor perfume themselves, nor even cut their nails. They do not eat in common in the family, and the

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husband and the wife live separately. Slight mourning continues only for a week, and is worn on the decease of a husband or of a wife. On returning from the funeral obsequies, the husband, wearing his mourning habits, washes his hands, uncovers his feet, seats himself on the ground, remains in the same posture, and continues to groan and weep, without paying attention to any occupation, until the seventh day.

The Chinese, when they are in mourning, wear coarse white cloth, and weep three years for the loss of the departed. The magistrate no longer exercises his functions, the counsellor suspends his suits, and husbands and wives, as with the Jews, live apart from each other. Young people live in seclusion, and cannot marry till the end of the three years.

The mourning of the Caribbees consists in cutting off their hair, and fasting rigorously until the body purify; after which they indulge in wickedness, to drive all sadness away from their minds.

Among some of the nations of America, the nature of the mourning depended upon the age of the deceased. At the death of children the relations were inconsolable, while scarcely a tear was given to the aged. Mourning for children, in addition to its longer duration, was common, and they were regretted by the whole town in which they drew their first breath. On the day of their demise, persons dared not approach their parents, who made a frightful noise in their house, yielded to the most violent fits of despair, howled like demons, tore their hair, bit themselves, and scratched themselves over the whole body. The following day they threw themselves upon a bed, which they watered with their tears. The third day they commenced their groaning for the loss of their child; this lasted a whole year, during which neither father nor mother ever washed themselves. The rest of the inhabitants of the place, in order to evince their sympathy for the affliction of their parents, wept three times a day until the body was borne to the grave.—*Literary Gazette.*

ANECDOTE OF DR. CLARKE.

[The following declaration was inserted in an Album, by Dr. Clarke, during the last Conference which he attended, exactly one month before his death:]

IN PERPETUAM REI MEMORIAM.

I have lived more than three score years and ten; I have travelled a good deal, both by sea and land; I have conversed with and seen many people, in and from many different countries; I have studied the principal religious systems in the world; I have read much; thought much, and reasoned much; and the result is, I am persuaded of the simple, unadorned truth of the book but the Bible; and of the true excellence of no system of religion but that contained in the Holy Scriptures; and especially Christianity, which is referred to in the Old Testament, and fully revealed in the New. And while I think well of, and wish well to, all religious sects and parties, and especially to all who love our Lord Jesus Christ in sincerity, yet from a long and thorough knowledge of the subject, I am led, most conscientiously, to conclude, that Christianity itself, as existing among those called Wesleyan Methodists, is the purest, the safest, that which is most to God's glory and the benefit of man; and that, both as to the creed there professed, forms of discipline there established, and the consequent moral practice there vindicated. And I believe that among them is to be found the best form and body of divinity that has ever existed in the Church of Christ, from the promulgation of Christianity to the present day. To him who would say, "Dr. Clarke are you not a bigot?" without hesitation I would answer, "No, I am not; for by the grace of God, I am a Methodist." Amen.

(Signed) ADAM CLARKE.

INTERESTING FACTS.—GIBSON, who in his celebrated History of the Decline and Fall of the Roman Empire, has left an imperishable memorial of his energy to the Gospel, resided many years in Switzerland, where with the profits of his works, he purchased a considerable estate.—This property has descended to a gentleman, who out of his rents expends a large sum annually in the promulgation of that very Gospel which his predecessor insidiously endeavoured to undermine, not having courage openly to assail it. *Voltaire* boasted, that with one hand he would overthrow that edifice of Christianity, which required the hands of twelve apostles to build up. At this day, the press which he employed at Femy, to print his blasphemies, is actually employed at Geneva in printing the Holy Scriptures. Thus the self-same engine, which he set to work to destroy the credit of the Bible, is engaged in disseminating its truths. It may also be added as a remarkable circumstance, that the first Provisional meeting for the re-formation of an Auxiliary Bible Society at Edinburgh, was held in the very room in which *Hume* died.—*S. C. Herald.*

TESTIMONY TO THE UTILITY OF METHODISM.—Mr. Fox, in his Finsbury Lectures, (in London) bears the following testimony to the influence of Methodism in ameliorating the condition of the lower classes in England.

"The first circumstance which I think operated to the amelioration of the poor of this country (England) was the rise of Methodism; and this was a heart-stirring influence. Whatever flaws a severe critic may find in the supposed aims or real proceedings of John Wesley, there can be no doubt that he deserves to be classed among the benefactors—among the most illustrious benefactors of the nation."

THE TASK OF AN AUTHOR is, either to teach what is not known, or to recommend known truths by his manner of advancing them; either to let new light in upon the mind, and open new scenes to the prospect, or to vary the dress and situation of common objects, so as to give them fresh grace and more powerful attractions, to spread such flowers over the region through which the intellect has already made its passage, as may tempt it to return, and take a sound view of things hastily passed over, or negligently regarded.—*Johnson.*

RENUNCIATION OF SOCINIANISM.—CRELLINS was a Socinian, and a leader of that party. The grace of God was signally manifested in bringing him to right views of the truth. He not only refused to see his daughters bow the knee to the crucified Saviour, but he himself turning to the Lord, called upon him as his Lord and his God; and found, at the latter end of his life, no consolation but in the atonement by the blood of Jesus, and wished that all his books could die with him. This has been testified, not only by his daughters, but by all who were with him before his end.—*Note to Latrobe's History of Un-Brothers.*

VALUE OF THE GOSPEL.—A few months ago, I was attacked by a violent fever, and was in my own apprehension, for about two days on the borders of eternity. I never before felt my mind so calm and happy. Filled with the most overwhelming sense of my own unworthiness, my mind was supported merely by a faith in Christ crucified. I would not for the world have parted with that text, "The blood of Christ cleanseth from all sin." I never before saw such a beauty and grandeur in the way to salvation by the death of Christ, as on that occasion. I am fully persuaded the evangelical doctrines alone are able to support the mind in the near views of death and judgment.—*Robert Hall.*

ANECDOTE OF MR. WESLEY.—In the year 1790, Mr. Wesley preached at Lincoln, in the month of June; his text was Luke I. 48: "One thing do

needful." When the congregation were retiring from the chapel, a Lady exclaimed in a tone of great surprise, "Is this the great Mr. WESLEY, of whom we have heard so much in the present day? why the poorest man in the chapel might have understood him!" The gentleman to whom the remark was made, replied, "In this madam, he displays his greatness; that while the poorest can understand him, the most learned are edified, and cannot be offended."—*Wesleyan Magazine.*

YOUTH'S DEPARTMENT.

For the Wesleyan.
TO THE YOUNG.

In a former number of the Wesleyan, (No. 8,) you were directed to a duty equally as incumbent on you as on those of riper years—you were reminded that in the cemetery of the dead mementos of death were to be found equally with regard to youth as to more advanced age: and such is the language of inspiration "Ye shall surely die," that the earlier you apply yourselves to heavenly wisdom the greater your prospects of futurity and of endless joys. A common reason with youth for refusing to make early application to the principles and practice of Religion, is their misapplication of its nature and its influences. They imagine it is inimical to true pleasure, considering it as wearing a gloomy aspect; nothing can be more unfounded in fact. We ask, what is Religion? Our Saviour speaking of it says, "My yoke" (my religion) "is easy, and my burthen is light." Another treating it under the name of Wisdom says, "Her ways are pleasantness, and all her paths are peace." St. Paul terms the religion of Christ "Righteousness and peace in the Holy Ghost," and St. Peter informs us that its possessors "Rejoice with joy unspeakable and full of glory." Religion opens to our view a consciousness of our fallen state by nature—of our spiritual poverty and need of a Saviour—it leads the penitent soul thus convinced to holy mourning, to fervent prayer, to faith in Christ,—"With the heart man believeth unto righteousness"—All who are born of God, regenerated by grace, truly believing in Christ—evidencing sincere repentance—living in all humility and self-abasement, are such as have tasted of the new-birth, and through faith are "justified from all things." Religion embraces not only the love of God, but love to man, and is manifest by works of piety, justice, mercy, and self-denial. St. Paul tells us "we have all sinned and come short of the glory of God; but we are justified freely by his grace through the redemption that is in Christ Jesus". He also concludes that a "Man is justified by faith, and that without the deeds of the law," and yet establishing the law by faith. It is certain that religion requires a renunciation of all ungodliness, and all those contemptible amusements, commonly called pleasures, which only tend to vitiate the mind and indispose it for its best exertions. Indeed the pleasures of piety and a good conscience, supercede the necessity of seeking happiness at a card-table, a ball-room, theatre, or at a horse-race. These certainly are too mean delights for a heaven-born soul, or one that has sought, or does seek his supreme felicity in God, or in the enjoyment of his love and favour; he that has the grace of God in possession, and the kingdom of God in reversion! such dignified souls can sing with the poet—

"No longer we join, while sinners invite,
Nor envy the swine their brutish delight;
Their joy is all sadness, their mirth is all vain,
Their laughter is madness, their pleasure is pain."

The salvation of your souls and the concerns of eternity are so momentous, that a presumptuous hope of living to old age, and of having time enough to prepare for another world, is a delusion dreadful in its consequences. Remember that your life is but a vapour, that appeareth but for a little time and vanisheth away. The great business of life is to reco-

ver and to secure the knowledge, favour, and image of God, that we may be thus restored to the enjoyment of solid happiness on earth, and that we may be partakers of eternal felicity in heaven. Religion, I mean the religion of the Bible, is the one thing needful—it is the very soul of happiness; and yet, owing to our degeneracy, we are ever ready to treat it with coolness, if not with total neglect. By religion, I mean more than the name of an unfruitful belief of the Christian revelation—more than a decent exterior—more than a regular attendance on public ordinances or means of grace, though these are all right and commendable as far as they go.

Being early initiated in the delightful road to heaven, and early acquainted with the power of godliness, the farther you advance into it, the more pleasant it will prove; the sense of God's favour and love will diffuse an unspeakable serenity over your souls—your beneficent and becoming conduct will, in a great measure endear you to your fellow-creatures, or at least to such as you would wish to be dear to, that is, the virtuous and the good; thus will every circumstance of life be rendered comparatively easy. A due regard to religion, will render adversity, the school of virtue, and enable you to say in all circumstances of life,—"It is the Lord, let him do what seemeth him good."

Windsor, July 1838.

A FRIEND OF YOUTH.

THE WESLEYAN.

HALIFAX, AUGUST 27, 1838.

THE HAPPY INFLUENCE OF RELIGION.

No subject is more delightful to contemplate, than that which displays the benevolence of God. Other subjects may amuse the fancy, improve the understanding, and, to a certain extent, move the passions; but this lays directly hold of the heart, interests the affections, and sways its benign and sanctifying influence over the life.

Amid the numerous passages of holy writ that distinctively reveal the benevolence of the Deity, none exhibit it in such cheering and animated representations, as those which contain the declarations of our Lord himself, and St. Paul his Apostle.

The former affectingly describes the affection of the FATHER OF ALL SPIRITS for apostate man, in the following beautiful, and rapture-causing language:—"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." (John iii. 16.) The latter, in the overflowing of his heart, breaks out in language, as affecting as it is consolatory,—"This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." (1 Tim. i. 15.) He came—not merely to effect a temporary deliverance, or remove a few of the ills of life—but,—to accomplish eternal salvation—to destroy guilt of conscience, impart freedom from anxious and appalling apprehensions, give benediction to the mind, quietness to the passions, comfort to the heart, slope and gently smooth man's passage to the grave, enable him to triumph most gloriously over the fierce tyranny of death, escape the pains of ever-during torments, and ensure his admittance into the blissful presence of his God when he shall have emerged from the dark-rolling billows of Jovian into the translucent light of eternity. This is the glorious design of the wondrous manifestation of the love of

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God in the Saviour's death and sacrifice; and the joy arising from a general and expansive view of the Divine goodness is peculiarly enhanced by a consciousness of an *individual interest* in this amazing and stupendous display of *DEIFIC LOVE*—a *personal knowledge* of reconciliation with our offended Maker, a conviction that *our own sins* are forgiven, and our own hearts are the happy receptacles of the favour of God and heavenly expectancies. This *assurance* animates our mind, invigorates our souls—plumes them with strong and vigorous pinions, which enable them to soar above the chilling influences of the present world and approximate the "Sun of Righteousness," and feel the enlivening influence of his warming and radiant beams—and raises the tide of our affections toward the source of all religious attraction, until the heart overflows with love and peace and joy. "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever."—(Isaiah xxxii. 17.)

Intimately associated with these feelings of peace and joy and love, are those delightful emotions of *gratitude*, which, with such gentle movement, heave and swell the bosom of the believer. A favour conferred, acknowledged and recollected, cannot fail to produce grateful feelings. For the heart to undulate with emotions of delight at the remembrance of unmerited favours received, is the general law of nature. They, whose hearts are dead to these joyous sensibilities, are justly esteemed monsters of inhumanity, and unworthy of participation in the common comforts of life. On this principle, it is, that the recollection of the signal interpositions of Divine Providence, causes the believer's heart to dance with joy, and thrill with the sublimest emotions of gratitude. If on a dark and dreary night, we were in the act of stepping over an immense precipice, over which were we hurled, death would be the inevitable consequence; how thankful would we be to him whose friendly voice warned us of our danger, and whose benevolent hand conducted us to a place of safety! Were we struggling in the midst of the ocean with its tempestuous waves, weak and exhausted, unable to deliver ourselves, and just sinking to rise no more:—Or were we on a wreck, parched, and perishing with hunger, the last ray of hope expiring almost with the last ray of light, expecting the shades of death to surround us as well as those of night—Oh! how would our hearts bound, were a sail suddenly to heave in sight, scarcely discernible through the gathering gloom, but evidently bearing down on our shattered bark—and, oh! how would our joy be augmented, if, after the lapse of a few minutes, we should be actually delivered from our perilous situation, and snatched from the opening jaws of death! Could we ever feel sufficiently thankful? Could we ever forget our deliverers? or ever too sensibly cherish a sense of our obligations to them for their disinterested kindness? But these deliverances, great as they undoubtedly would be, are not to be compared with those achieved in behalf of the believer. He once stood blinded or unconscious, on the very brink of everlasting ruin, taking perhaps the last fatal step, which would have consigned him to eternal death, when the warning voice of Jesus assailed his ears, ar-

rested him in his course, and whose affectionate hand removed the scales of ignorance from his eyes, discovering his danger, and led him to the ark of the covenant, a place of safety! He was contending with the swellings of his own wicked heart, assaulted by storms of passion, and liable to sink in the waves of endless woe: wrecked on the surging ocean of Time, without a rudder or a compass, the sport of its winds and the plaything of its mighty waves, ready to be cast into "the lake which burneth with fire and brimstone": his sun was fast declining—and night—the night of death, with his gloomy shades, was speedily approaching. Anxious and alarmed—worn down with watchings—helpless and forlorn—hope nearly expiring—despair—black despair about establishing its fearful dominion;—when above the fury of the blasts, the rage of the elements, sounded the *OMNIFIC VOICE OF JESUS*—Why art thou so fearful, O thou of little faith. Ye winds be hushed! Ye waves be calm!—and immediately the winds hushed into silence, and the waves sank into tranquility—hope gained ascendancy—supported by his Saviour, he was borne along the billows, deliverance was proclaimed, and his triumphant song is—

"Now I have found the grace wherein,
Sure my soul's anchor may remain:
The wounds of Jesus, for my sin
Before the world's foundation slain;
Whose mercy shall unshaken stay
When heaven and earth are fled away."

Can he be dead to the feelings of gratitude? Or can he be insensible of his obligations to *THE FRIEND OF SINNERS*? Impossible! His heart must first cease to beat, his pulse to throb, his tongue to speak, his heart to feel! His enquiry is—

"Where shall my wondering soul begin:
How shall I all to heaven aspire?
A slave redeem'd from death and sin,
A brand plucked from eternal fire,
How shall I equal triumphs raise,
To sing my great Deliverer's praise?
O how shall I the goodness tell,
Father, which thou to me hast show'd:
That I, a child of wrath and hell,
I should be call'd a child of God,
Should know, should feel my sins forgiven:
Blest with this antepast of heaven!"

He feels, that "Religion! thou, thou, art all." Truly it is productive of real delight and exalted consolation: it makes its professors happy and contented during life's pilgrimage—sheds a halo around the place where the good man meets his fate—offers to the eye of the dying saints prospects of unfading honour and ineffable bliss, gives him a triumphant victory over the last enemy, and secures the consummation of his joy in those eternal regions,

"Where seraphs gather immortality
On Life's fair tree, fast by the throne of God."

And, oh!

"What golden joys ambrosial clustering glow
In his full beam, and ripen for the just,
Where momentary ages are no more:
Where Time, and Pain, and Chance, and Death expire."

To all who would be happy now, and happy for ever, we would say in the language of Christ—"Seek ye first the kingdom of God, and his righteousness; and all these (temporal) things shall be added unto you." (Matt. vi. 33.)

TO CORRESPONDENTS.

COMMUNICATIONS have been received since our last from Rev. W. Smith, Rev. J. V. Jost, Rev. W. Wilson, Rev. W. E. Shonstone, Rev. A. W. McLeod; also, from Mr. Richard Smith, F. W. C., J. G. L., E. J. Cunningham, Esq., and Mr. T. McMurray, with remittance. To our friend at Windsor, we must beg to say, that his communication was received only at the time when our last sheet was in press, and consequently could not be acknowledged; he will find it inserted in this No. The communications from Lunenburg, alluded to in the last letter from Amicus, never came to hand. We shall be glad to receive the article promised.

TO COUNTRY SUBSCRIBERS.

We must request those friends in the country who have only paid 3s. 9d. for the first half year, to pay to our agents 5s. for the second half year, to include the postage, the terms being eight shillings and ninepence per annum, to subscribers who receive it by mail.

An apology is necessary for not making, as was promised, the last No. of this publication entire—it was found impossible to do it without carrying out the article respecting Mr. Wesley, to an unusual length.

As this is the first No. of a new half year, we again request the ministers and agents of the papers, in the several districts of the Province, to use their exertions to procure new subscribers, and pay up arrears.

Geography and School History of Nova Scotia.

We have received, and attentively read with considerable pleasure, a work published by Mr. John Crosskill of this town, bearing the above title, and particularly adapted for schools. It embraces the whole period between the discovery of America, and the Coronation of Queen Victoria—is arranged in the form of question and reply—has a frontispiece of an aboriginal, and a map of the Province—with 76 pages of letter press, for the small sum of one shilling and sixpence. We would earnestly recommend it to our country friends: it is well adapted both for the family circle and the public school.

THE attention of merchants interested in the commercial prosperity of Halifax, and the province at large, ought to be immediately alive to the present situation of the arrangements now making with the Post Office authorities. We call attention to the article under the head of news from Great Britain, respecting the contemplated reduction of postages throughout the empire to two pence per letter only;—and, adding this great change to the now certain alteration of the monthly packet from Falmouth—we would suggest that the present is a crisis, and that an unanimous expression of the public opinion ought to be transmitted to Lord Lichfield, the Postmaster General, for his consideration; and at the same time a representation might be laid before the Great Western Steam Ship Company, showing the pecuniary advantages which would result from the steamers touching here. In connection with the emolument arising from government patronage, it might be easily shown, that the profits would average £500 each trip, from this circumstance only, and this would give a profit of from £10,000 to £20,000 per annum, according to the number of voyages made.

Captain Longmire was tried yesterday, by Special Commission in the Court of Vice Admiralty, for the murder of his Cook, J. Smith, on the high seas. Captain Longmire was acquitted and discharged.—*Nova Scotia.*

ACCIDENT.—At Newport, on the 12th ultimo, as a boy named Mosher was removing some boards in a barn near the roof, he fell, struck himself against a lower part of the building, and was taken up dead.

BISHOP OF NOVA-SCOTIA.—We regret to learn, through the medium of a letter received by a Gentleman in three Islands, that the excellent Bishop of this Diocese had been lately taken ill at London. The letter did not state whether he was recovering, but we sincerely hope that he may be as the loss of so good a man, and zealous and highly respected Bishop would be severely felt.—His Lordship was expected to Halifax about September next.—*Bermuda Gaz.* July 21.

LUNENBURG, AUG. 9.—The Crops in this quarter were a promising appearance. The hay has already been housed in considerable quantities, and it is expected that the whole will far exceed the average of former years. The grain looks well, and so do potatoes where the seed has not failed; but notwithstanding these partial failures, we think the general returns will be abundant. The rain and the shine have notwithstanding the murmurings of the vulgar, been mingled in such gracious measure that the crops of the earth are advancing to perfection as rapidly as could be desired. Let our thankfulness to the Almighty Ruler of the skies keep pace with His loving-kindness to us his deserving people.—*Col. Churchman.*

LAUNCH.—This morning (Tuesday) at 9 o'clock, the very handsome Ship, built by Mr. Lyle, for Messrs. Cunard and Co. was launched from the Ship Yard at Dartmouth, with her masts up and her colours displayed at the royal-masts heads; and with the exception of taking in her cargo, nearly ready for sea, being coppered on the stocks. It was a delightful morning, the fields and beach were crowded with spectators, and the harbour with boats. The ceremony of christening was performed by Miss CUNARD, supported by Sir RICHARD GRANT, and the Hon. S. CUNARD. The launch was a very beautiful one, and the LADY LISFORD glided into the water, without meeting with any impediment as "a bird that seeketh her mother's nest." We understand that Lady Lisford is a very beautiful woman—her name certainly does her no discredit. This Ship is 600 tons burthen, and the workmanship and finish are an additional testimony to the merit of the Builder.—*Times.*

NEW BRUNSWICK.

From the Courier.

THE information contained in the subjoined paragraph, which we copy from the Boston Evening Gazette of Saturday last, will be new to many of our readers. St. Martins is one of the Parishes comprised within the County of St. John, and fronts on the Bay of Fundy at no great distance from the City. We need hardly say that it would afford as much satisfaction to find that the mineral wealth of the Province was being developed and made productive by its own capital and industry; but as the means and disposition for undertaking extensive mining operations, appear to be wanting among us, we trust that British enterprise and capital will be directed towards the vast resources of New Brunswick,—and this, we have reason to believe, will be the case in a short time—for as far as we are assured, the result of the scientific researches of Dr. Gesner, who has been employed by the Executive to make a survey of the Province, will warrant the outlay of a large amount of capital in prosecuting these important works.

IMMENSE GRANT OF MINES.—*American Enterprise and British Liberality.*—Two citizens of New England, recently visited New Brunswick.—One was a mineralogist, and the other a merchant; and their object was geological research. Their attention was especially directed to tin, lead, and other mineral treasures of the great regions of St. Martins. Here among other things, they found a mine of bituminous coal of vast extent and value, and like true Yankees they resolved to possess, if they fairly could, the prize they had discovered.—After building a bon-fire with the coal, which proved to be of the best quality, they repaired to Fredericton, the capital of the Province. They called upon the principal officers of state, and had a particular interview with Sir John Harvey, the Governor and Commander-in-Chief. He received them as real English noblemen always receive intelligent and respectable strangers. They fully explained their designs; and at once struck with the importance of it, he warmly commended their enterprise. They were informed on all sides that the government and people would be highly gratified to see the mines opened and be extremely liberal in their encouragement to those who should first commence the business.

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The Solicitor although a the British inhabitants of by whom the decision of as justifiably of justice into when their spot where the power of law; and unprovoked ed the strong British subjects to overthrow

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in a few weeks, as soon as the negotiations were finished, and the necessary parchments could be prepared, our two New England friends, returned from the Crown Office with a grant under the great seal to themselves and their successors, of all the mines of every name and nature whatever, in the entire territory of St. Martins—comprising a space of more than two hundred and eighty-seven square miles!

This is the first grant of the kind ever authorized we believe under the laws of New Brunswick, and is considered to be one of the most magnificent grants for mining purposes ever bestowed on an American in a foreign land. It is estimated that the proper working of this single coal field above mentioned, independent of the profits of any of the other coal formations, and of any of the other minerals or metals within the confines of St. Martins, will pay the interests of hundreds of thousands of dollars per annum.

Thus it may be seen how the enterprising spirit of our people penetrates into other climes; and that our citizens abroad, as these two gentlemen have done, not unfrequently achieve for themselves the most princely fortunes.

CANADA.

MONTREAL, August 2.—The Niagara Chronicle supplies us with a report of the Trial of James Morreau, indicted for Felony under the act of the last Session of the Provincial Parliament which provides for the trial and punishment of foreigners found in arms with British subjects against the peace of the Province.

The Solicitor General opened the case by observing that although a scheme had been concocted for overturning the British Government, it was a happy reflection for the inhabitants of Upper Canada, that the punishment of those by whom they had been wantonly assailed was left to the decision of an impartial Jury. The Canadians did not, as justly they might have done, take the administration of justice into their own hands and execute the banditti by whom their lives and property were attacked, on the very spot where they were captured, for they felt so strong in the power of the laws that they needed no other protection; and the fact that the foreign leader of a violent and unprovoked outrage was brought to a peaceful trial afforded the strongest possible moral lesson of the forbearance of British subjects, as well as the utter futility of attempting to overthrow their existing institutions.

On the close of the case on the part of the Crown, Mr. Bouton briefly addressed the Jury on the unconstitutionality of the act by which the prisoner was tried.

The Judge in summing up, observed that was a matter which the Court could not then decide. The act was passed by the Legislature, in consequence of a rebellion, to protect the country; it had passed the three branches, and was therefore the law of the land, and the court was bound by it. The prisoners and those lodged with him might have been summarily executed without trial, they being no other than pirates and outlaws; or they might have been tried and executed by Court Martial. To the honour of the country, however, the prisoners had the benefit of being tried by a Jury to which his counsel could make no objection. His Lordship shortly adverted to the facts of the case; and the Jury, not deeming it necessary to hear the evidence read, retired for about two minutes and returned with a verdict of Guilty.

The prisoner on being asked if he had any thing to say why sentence of death should not be pronounced upon him, made no reply. He was ordered for execution on the 30th ult. (Monday last)

We rejoice to learn on the authority of the passengers by the Upper Canada stage of last evening, that out of the fifteen State prisoners who escaped from Kingston, J. C. Parker has been retaken, and it is reported that five others have been recaptured. Parker was secured a few miles below the Fort. On the same authority, we are informed that Morreau was executed on Monday at Niagara.

QUEBEC, Aug. 4.—The Brigade of Guards was reviewed by Major Gen. Macdonell this morning, on the Plains of Abraham. His Excellency, the Governor General, Vice Admiral Sir Charles Paget, and a number of American ladies and gentlemen were present. We understand that General Felix Houston and family, of Texas, were also there, and seemed highly gratified with the sight.

We understand that the Deputy Post Master is making arrangements to forward a regular letter bag from Quebec by the steam-ships from New York.

GREAT BRITAIN.

LONDON dates to the 20th July, and Bristol to the 21st of that month, have been received, by the arrival of the Steam Ship *Great Western*, at New-York, on the 5th instant, after a passage of fourteen and a half days from Bristol; precisely the same length of time as was occupied by her former voyage.—The *Great Western* has been absent from New-York only 39 days—having the voyage to Bristol in 124 days, and remained 12 days in England.

Parliament was still in session. The Irish Corporation bill had passed the House of Lords, with an amendment of the clause limiting the right of suffrage to occupants of £10 tenements, instead of £5 as the bill passed the Commons. The Ministry acceded to the amendment, and it was expected to be concurred in by the Commons.

The prospect for the growing crops in England was favourable. Some of the accounts say that the crops of wheat, barley, oats, beans and peas never appeared more flourishing. Other accounts say there is every prospect of an average crop.

The King of Belgium was expected to arrive in London on a visit, in a few days, having been for some days on a visit in Paris.

The Bishop of London, while coming up to London, was thrown from his horse and broke his collar bone.

The grand entertainment in honour of the coronation, took place in Guild Hall on the 13th. No ladies were present. It was attended by all the chief state dignitaries, and distinguished foreign personages in the Kingdom.

The Steamship *British Queen* had arrived at Port Glasgow from the Thames, and gone into dock, where she was to receive her machinery.

The affairs of the Kingdom of Hanover do not appear to approach any nearer to a settlement.

London, July 20.

We understand that the Select Committee of the House of Commons appointed to inquire into the subject of postage, have come to a most important resolution. After some severe fighting and five divisions, it was resolved to recommend that one uniform rate of postage should be established over the whole empire. It is not, however to be as Mr. Hill proposed, one penny—that could not be obtained; nor three halfpence, which the Committee also rejected; but two pence and the weight of each letter is to be half an ounce. Stamp paper for covers is to be used. If the recommendation be carried into effect it will be a very great improvement.

MARRIED.

At Truro, on Tuesday, 14th inst. by the Rev. Mr. Burayent Mr. Joseph G. Browner, Printer, seventh son of the late Lieutenant John Browner, R.N. and latterly merchant captain, Liverpool G. B. to Miss Harriet Penny, both of Devonshire, England.

DIED.

On Sunday evening, at 9 o'clock, after a very short but painful illness, in the 61st year of her age, Mary, wife of Joseph Starr, Esquire, of this town. By this dispensation of Divine Providence, an extensive family and connexion have been deprived of the best of mothers and kindest of friends, by whom her memory will be long and fondly cherished.

On Wednesday morning last, Ann Pender, wife of Michael Pender, in the 37th year of her age, leaving a husband and two small children to mourn her loss.

At Nevis, July 9th, Captain John Bowden, of the brig *Matilda* of this port, a native of England, leaving a disconsolate widow to mourn his loss.

At Portland on the 27th of June, Mr. William Jessop, third son of the late Mr. John Hays, of this town, aged 35 years.

SHIPPING INTELLIGENCE.

ARRIVALS.

Tuesday August 21—Schr Susan, Margaret's Bay, fish; Trial, Whitehead, do; Union, Redding, Boston, 9 days, fruit, etc. to D. & E. Starr & Co. and others.

Wednesday August 22nd—Schr Two Brothers, Pictou—deals; Planet, LaHave—lumber; Wasp, Barrington—fish; Doty, Oporto dry and pickled fish; Elizabeth, Port Medway, lumber; Nile, Vaughan, St. John, N. B. 6 days—limestone, to master and others.

Thursday August 23rd—Am. schr Caroline, Oates, Washington, 12 days—staves, tar, etc. to D. & E. Starr & Co; schr Star, Ragged Islands—fish; Favourite, Helm, St. Stephens, 4 days—lumber and shingles, to D. & E. Starr & Co; Collector, Phoenix, Bridgeport—coal bound to Boston; Speculator, Lunenburg, 2 days.

RELIGIOUS INTELLIGENCE.

To the Editor of the Wesleyan.

DIED July 15th, at Kenneth-Cook, in the Newport Circuit; **PHEBE WILCOX**, aged eighty years.

She was one of the first Methodists in this part of the Province. About forty-seven years since, she was awakened to a sense of her lost state, under a sermon preached by the late Rev. John Mann; and shortly afterwards found peace with God through our Lord Jesus Christ. She and her husband united themselves to the then, infant Methodist Society, of which they both continued exemplary members until death. Her husband, Stephen Wilcox, was called to his reward several years since. From the time Mrs. Wilcox was converted to God, she never lost a sense of her acceptance. Feeling the love of God shed abroad in her heart, she, as the necessary result thereof, loved him, his people, and his cause. Her house was a home for the Wesleyan ministers; and under her roof they frequently expounded the word of life to the listening throngs.

She was warmly, and from principle, attached to Methodism. She firmly believed its doctrines, and felt it her highest privilege, to attend those religious ordinances, which gives Methodism such a prominence among the Christian churches.

During her last illness she enjoyed much of the Divine presence; she expressed her full confidence in the mercy of God, and in the end, she peacefully resigned her happy spirit into the hands of her Heavenly Father; and thus exchanged a world of sorrow, for an abode of everlasting bliss.

WILLIAM WILSON.

ADVERTISEMENTS.

FOR SALE.

THAT pleasantly situated House and Garden at Wolfville, recently owned by Henry Allison. The house is entirely new and well furnished, and would be a very desirable summer residence. As the property is well known, further description is considered unnecessary. For particulars as to terms, apply to
Halifax, 16th July. JOHN H. ANDERSON.

NOTICE TO TRAVELLERS.

THE GUYSBOROUGH and ARICHAT PACKET will sail regularly between those places every week; leaving Guysborough every Monday morning at 8 o'clock—and Arichat every Tuesday morning at 8 o'clock (wind and weather permitting touching occasionally on her return at Canso, Fox-Island, and Crow Harbour—taking on board at each place, such freight and passengers as may offer.
Guysborough, 26th April, 1838.

WHAT NEED OF IMPORTING BOOTS AND SHOES &c?
LONGARD AND HERBERT'S
HALIFAX BOOT AND SHOE MANUFACTORY!!!

THE Subscribers beg leave to acquaint their friends and the Public, that they have received their Stock of **ENGLISH LEATHER**, and a variety of other articles in their line, suitable to the summer season, consisting of—

Black and white Satin, black and a variety of fancy colored Prunellas to suit dresses, Morocco and kid and various colored Roans, black and buff doe skins, dog skins, &c., which they will make up and sell for Cash at their usual low prices. Their custom work will be found not inferior to any made in Halifax.

L. & H. cannot allow this opportunity to pass without expressing their gratitude for the exceeding liberal patronage they have received hitherto, which has been equal to their utmost expectations, and this circumstance affords them peculiar satisfaction, for thus they have been instrumental in retaining and putting in circulation many hundreds of pounds within the province, which would otherwise have been exported to Great Britain and elsewhere, never to visit our shores again. Every effort is being made, which the infancy of their establishment will admit, to produce work at prices corresponding to those of imported Boots and Shoes, and if sufficient patronage be continued, the Halifax Boot and Shoe Manufactory will be able to defy foreign competition.
June 4, 1838.

May be had of the author, and at the book-store of A. & W. McKinlay
THE CHRISTIAN STUDENT'S BIBLICAL GUIDE; comprising an Analytical Arrangement of the principal Texts in the Sacred Volume, under the different relations of *Notes, Duties, Doctrines, Precepts, Promises, and Prophecies*. Edited from the MSS. of the late Rev. John Green, by the Rev. C. Church, Wesleyan Minister, Halifax, N. S. 12mo. cloth, 10s.

Also, by the same author,
The **HYMNS and POEMS OF MADAME GUION**. Translated by W. Cowper, Esq., with a Memoir of the Author, and some additional Pieces. Royal 32mo. 1s. 3d.

The **BIBLICAL STUDENT'S POCKET BOOK**. In which the Chapters are Alphabetically arranged, and classified. 18mo. 2s.
ABBOT'S WAY TO DO GOOD, abridged from the American Edition. Royal 32mo., cloth, 1s. 3d.

ESSAY ON CHRISTIAN MISSIONS.
PRIZE OF TWO HUNDRED GUINEAS, &c.

DURING the last forty years, many excellent Sermons, Tracts, and Pamphlets, have appeared on the subject of Missions to the Heathen; but the want of a comprehensive work, embracing all the topics directly and collaterally involved in the general theme, has long been felt and very generally acknowledged. It has occurred to a few friends of the Missionary enterprise in Scotland that this desideratum in our Christian literature might be supplied by means of friendly competition, were the theme of Missions proposed as the subject of a Prize Essay. Dispensing, for the present, with the consideration of the causes that may instrumentally have retarded the progress of Christianity throughout the world, and with the investigation of the most approved methods of practically conducting Missions abroad, a PRIZE OF TWO HUNDRED GUINEAS is hereby offered for the best Essay, and another PRIZE OF FIFTY GUINEAS for the second best Essay on "The Duty, Privilege, and Encouragement of Christians to send the Gospel of Salvation to the unenlightened Nations of the Earth." The grand object of Missions, viz., the regeneration of a lost world through the all-sufficient atonement of the Lord our Righteousness and the renewing of the Holy Ghost, must be distinctly exhibited and vindicated from the Sacred Scriptures. The Duty, Privilege, &c. must be illustrated as enjoined or sanctioned by Divine commands, Evangelical motives, and explicit prophecies, as well as recommended by a review of the beneficial effects of Christianity on the civilization of the world, and the reflex influence of the Missionary enterprise in improving the spiritual tone and condition of the *Returned Christian*. Under the head of Duty, must be comprehended the obligation to advance the kingdom of the Redeemer by means of prayer, constant pecuniary contribution, and personal services. Answers must also be furnished to all the most plausible objections that have from time to time been urged against the cause of Missions.

In order at once to demonstrate the Catholicity of the present design, and inspire universal confidence in the rectitude of the design, the following Gentlemen have been requested, and have kindly consented, to become adjudicators, viz.:

The Rev. David Welsh, D.D., Professor of Church History in the University of Edinburgh.
The Rev. Ralph Wardlaw, D.D., Glasgow.
The Rev. Henry Melville, B.D., Camberwall, late Fellow and Tutor of St. Peter's College, Cambridge.
The Rev. Jabez Bunting, D.D., President of the Wesleyan Conference, London.
The Rev. Thomas S. Crisp, President of the Baptist College, Bristol.

The Essays will be received on or before 1st June, 1838, by the Secretaries of the Church of England, London, Baptist, and Wesleyan Missionary Societies, at the respective Mission Houses in London, and by the Rev. Dr. Brunton, Convener, or Rev. Dr. Gordon, Secretary of the General Assembly of the Church of Scotland's Committee for Foreign Missions, Edinburgh. Each must be accompanied with a sealed letter, enclosing the name and address of the author—the Letter and Essay bearing some motto or superscription common to both. No Essay need be forwarded which is not written or copied in a clear, distinct, legible hand. The Adjudicators are expected to make their decision known on or before 1st June, 1840, after which date the Essays will be returned, on proper application at the several Offices where they were originally left, with the Letters unopened except those accompanying the successful Treatises. Half of the profits arising from the sale of the Copyright of the Essay, to which the Prize of Two Hundred Guineas shall be awarded, to be given to the Author, the other half to be applied to such object, promotive of the great cause of Missions, as the Contributors to the present Prize may deem most expedient.

In the name of the Contributors,
STEVENSON M'GILL, D.D.,
Professor of Divinity in the University of Glasgow.
THOMAS CHALMERS, D.D., L.L.D.,
Professor of Divinity in the University of Edinburgh
ALEXANDER DUFF, D.D.,
Church of Scotland Mission, Calcutta.

TERMS, &c.

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NOTICE TO AGENTS.

The Agents for the Wesleyan, are requested to observe the following regulation: in every instance the subscription money must be paid in advance,—one half when the Paper is subscribed for, the other half at the end of six months: they will, in the first instance, send the names of none who comply not with the first part of this regulation, and in the next instance, they will please forward at the end of the half year, the names of all who fail in observing the latter part of the regulation, and the Paper, as to such persons, will be immediately discontinued.—They will please make a speedy return of Subscribers' names to the Agent.