

The Provincial

Published under the direction of the Wesleyan Methodist Conference of Eastern British America

Volume XI. No. 45.

HALIFAX, N. S., WEDNESDAY, NOVEMBER 9, 1859.

Whole No. 539.

Religious Miscellany.

God's Support and Guidance.

TRANSLATED FROM THE GERMAN.

Forsake me not, my God!

Thou God of my salvation!

Give me thy light to be

My sure illumination!

My soul to folly turns,

Seeking she knows not what;

Oh! lead her to thy light—

My God, forsake me not!

Forsake me not, my God!

Take not thy spirit from me,

And suffer not my might

Of sin to overcome me.

A father pitieth

The children he beget;

My father, pity me;

My God, forsake me not!

Forsake me not, my God!

Thou God of life and power;

Enliven, strengthen me,

In every evil hour;

And when the sinful fire

Within my heart is hot,

Be thou not far from me;

My God, forsake me not!

Forsake me not, my God!

Uphold me in my going;

That ever more I may

Please thee in all well-doing;

And that thy will, O Lord,

May never be forgot.

In all my words and ways—

My God, forsake me not!

Forsake me not, my God!

See the whole of my endeavor;

Confirm me mightily,

In every good and true;

And when my hour is come,

Cleanse from all stain and spot

Of sin, receive my soul!

My God, forsake me not!

The Bible.

In this age of science and literature, when the clamorous and unceasing cry is for something to satiate the cravings of mental thirst, it is at once a surprising and deplorable fact, that the Bible is scarcely thought of, or read at all. Among the many well-filled libraries that daily greet our vision, we rarely find the book occupying a place among the volumes there. The writings of philosophers, historians, poets, and novelists are there, but the book, which the early-fallen but immortal Pollock describes as being

"On every leaf marked with the seal of his divinity, on every line and word breathing the spirit of his love, and every page and line of his divine light, from first to last, as if it were a lamp from off the everlasting throne,"

is denied a single space among the works which, when compared to it, sink into nothingness, as stars fade from sight amid the full blaze of the morning sun.

The Bible is in itself a mine of gems; a store-house of knowledge; an inexhaustible fountain of beauty. It is the great man's counselor; the good man's friend; the poor man's sustaining, sure support. Its teachings, from first to last, are promptings to high and holy aims. It is a book of historical dignity and true nobility; while it frowns upon everything low or dishonorable, and discards vice in all its forms.

If one has a true poetic taste, he may drink from the exalted fountain that is ever found overflowing in the writings of David and Isaiah. Has he a taste for historical truth? He will find in the Bible a greater and more interesting variety than in the books of books. Has he a taste for the wonderful and mysterious, and at the same time the truthful? In the Bible, and in it only, can his taste be gratified. The miraculous glow upon its pages, from Genesis to Revelations, is its discomfiter. The clouds of despair are dispelled by the rays of the "light divine," and Hope's fair star gleams gloriously upon his path once more. Is he a sorrow-stricken child of want, sinking exhausted from buffeting the waves of life's ocean in the "storms of adversity" threaten to overwhelm him? Its light streams out through the dense gloom, and a sweet, though potent voice floats over the foaming waters, saying, "Peace, be still!"

"And the pillar topped comes nigh to the top," and furts the dark wings in the presence of God.

The Bible points to the only path to real happiness, eternal peace, and a mansion hereafter; and yet it is perseveringly shunned by many erring mortals, and its teachings fall upon ears closed as though the happiness of their possessor depended alone upon his ignorance of its precepts and advice. He says: "It speaks to me of death. It tells me I must die. It makes me feel unhappy, for I cannot bear to think of death." Could he but know, and would he but believe

"There is no death—what seems so is transition; This life of mortal breath Is but the shadows of the life Elysian, Whose portals we call—death."

Yet ignorant of this sublime truth he dashes madly on in pursuit of that ignis fatuus, earthly pleasure, which, if ever grasped, leaves only a thorn in the hand that reached out to pluck the fair, but deceptive flower. He feels the pain, but again flies onward in the fruitless chase. Did he take the Bible for his "man of counsel," he would seek wisdom, for it assures us that "her ways are ways of pleasantness, and all her paths are peace."

The skeptic with a bold countenance declares to his fellow-mortals, to whom, as to himself, the future is a mystery, and life an unsolved problem, that he doubts the inspiration of the Bible, and disbelieves its teachings. Yet, oh, how fearfully false his declarations are. His very actions contradict his words. When death stains him in the face, he shudders and shrinks back, for his heart he fears that God exists, and fears the awful doom which the Bible emphatically declares awaits the wicked, and all the nations that forget God.

Why should a mortal fear to die? Would it not be wiser to fear to live? To look back with terror upon the perilous and wearisome path in which he has come, and looking forward, shudder at the long succession of cares and griefs that are before him?

Religious Worship.

Plain and strong Reasons for constantly attending Divine Worship and Religious ordinances.

God requires it. It is for his glory; and, as his rational creatures, we should willingly obey his holy will.

It is exceedingly pleasant and edifying when the heart is alive and awake to God and good things.

It is the best adapted and most likely means of benefiting those who are in the greatest need of spiritual benefit.

None are so advanced in grace and knowledge as not to need those means which God has appointed; whilst their constant attendance is a practical witness for God, his truth, and his cause.

Few have any superabundance of religious opportunities, consequently you should avail yourself of all, remembering that those of Thomas by his absence only on one occasion.

Great mischief is done by a total or a partial neglect of divine worship. Thereby you wrong your own soul—set an injurious example to your family—discourage the good and weaken the hands of ministers and friends, and exert a baneful influence far and wide.

The example of the godly of old should operate in the matter. David had great delight in attending, and went when hindered. See the whole of the 8th Psalm. The Jews resolved: "We will not forsake the house of our God." (Neh. x. 39.) and Paul says: "Not forsaking the assembling of ourselves together, as the manner of some is." Heb. x. 25.

Every one shall give an account of himself to God, and it is unreasonable to suppose that the excuses which are so plentifully made for the neglect of divine worship and ordinances will bear the test and meet the approval of that great day.

Write, read, plainly and duly taught, has a marvellous aptness to awaken the conscience and touch the heart.

Christ has a father's heart. "As a father pitieth his children, so the Lord pitieth them that fear him." (Matt. vii. 11.) He loves his children, so "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

Christ has a mother's heart. "A woman forget her sucking child, that she should be without her milk, but she will not forget her child, because she is tender of her breasts." (Isa. xlviii. 1.)

Christ has a Saviour's heart, and with it an everlasting love. "Neither death, nor life, nor angels, nor principalities, nor powers, nor things which are seen, nor things which are not seen, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. viii. 38.)

Christ has a brother's heart. "Thou art the brother born for adversity;" and yet he is a friend "that sticketh closer to a brother."

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The Provincial Wesleyan.

and then upon the triumphant African, reflected a moment, and gave orders for his new couple to be married away from his premises forthwith. He does not treat the civilizing influences which he had at his disposal.

Obituary Notices.

Died, in great peace and with a sure hope of future glory, at Wentworth, on the 8th inst., and in the 24th year of her age, ELIZABETH CARTER, third daughter of the late Stephen and present Mary A. Tuttle, of the above named place.

The deceased, blessed with pious parents and surrounded by gracious influences from infancy, was early in life the subject of the Holy Spirit's visitation, and at the age of twelve years, under the ministry of the Rev. W. C. Beale, she was savingly converted to God; and from that period until her death she was an exemplary member of the Wesleyan church, "walking in the fear of the Lord, and in the comfort of the Holy Ghost." In July, 1854, she was united in marriage to Mr. David Carter, of the same place; where they lived together in love and peace until August, 1856, when it pleased God to remove by death Mr. Carter and their only child, leaving our dear sister, a young and lonely widow, to mourn her loss. Her afflictions and time interest were almost insupportable; but God comforted and sustained her by the strong supporting influences of His Holy Spirit. She had scarcely recovered from this severe stroke, when it was evident that she would soon be called to her husband and child.

Last February she was taken quite ill, from which illness she never recovered. The pallid cheeks and hacking cough told plainly that consumption had laid its unrelenting hand upon her. All the anxious and earnest care of the friends, and all the skill and attention of the physicians, could not shield her from the assaults of the "last enemy."

During the last few weeks of her life her suffering was intense; but notwithstanding her body was undergoing excruciating pain, her soul was calm and happy. The writer visited her several times before her death, and heard her express implicit confidence in Christ as her Redeemer. She could testify that the religion of Jesus can make a person happy while sinking under disease and pain, with the prospect of death and eternity in view. On being asked the night before her death if Jesus was precious, she answered, "He is my Saviour; I have no desire to lose." After a night of severe suffering, the silver cord was loosed, and the golden bowl broken; and her redeemed and blood-washed spirit "towered away to mingle with the blaze of day." "Many are the afflictions of the righteous; but the Lord delivereth him out of them all. Her remains were followed to the grave by a large concourse of people. Her dear husband and child. There lie the remains of a whole family; and we doubt not but they are an unbroken family in the realms of eternal bliss. Our deceased sister leaves behind, a widowed mother, a number of brothers and sisters and a large circle of kind friends to mourn their loss. May our heavenly Father support them with the consolations of his grace.

WM. RYAN.
Poughkeeps Oct. 25.

Funeral Sermon.

The President of the Congregation preached on Sunday evening last, according to announcement, in the Brunswick street Church. The text selected was the eleventh and twelfth verses of the sixth chapter of St. Paul's epistle to the Hebrews: "And we desire that every one of you show the same diligence to the full assurance of hope unto the end; that ye be not slothful, but followers of them who through faith and patience inherit the promises." Every one who knew in life the remarkable assiduity of Mr. Crook's in the discharge of the duties of his holy office, his lively faith and his exemplary patience, must have felt the appropriateness of the selection as the basis of a sermon occasion given by his death. We cannot presume to give a sketch of the sermon, which dealt with the tendency to supineness in the service of Christ generally, also exhibited by those who have taken his name upon them, although giving at the outset of their race the promise that they would run well, and defend the duty enjoined, of emulating the example of those who through faith and patience are now inheriting the promises. In his delineation of the character of the departed, the preacher touched in brief but emphatic terms of admiration upon those rare and estimable traits, by which the grace of God in him was so clearly demonstrated. His commendation of his unswerving love of the brethren, his constant habit of thanksgiving to God, so that one could not be at any time five minutes in his company without hearing from his lips some grateful recognition of his heavenly Father's beneficence.

William Crook was one of those men whose lives are the most effective antidotes to infidelity, setting forth in living reality the beauties of holiness. He was one of those men, to whom Nova Scotia was most largely indebted for the spread of scriptural religion. His noble and pure character, which has been before him should be perpetuated by some lasting record.

Young Men's Christian Association.

The circling year has brought us to that point upon its path at which we renew the auspices of intellectual recreation "under the auspices of the Young Men's Christian Association; and it is not too much to say that the Association we have named has in the six years of its existence contributed at least an equal amount with any other literary institute ever established in Halifax to the mental gratification of the general public. The popularity of its lectures has never waned. They have been of all orders of merit, from the superlatively excellent down at least, to speak within the limits of becoming reserve, to the positively indifferent.—But the failures have, as yet, been few; and, occurring only at intervals, have not operated prejudicially to the interests of the Association—which comes before us at the opening of its seventh course with all the promise of unimpaired efficiency, and increased in influence by the prestige of a successful past. Of the reception which this Association has met with from the community which it has sought to benefit, it certainly has no reason to complain. Its overflowing audiences have been largely formed of the very class for whose good it was especially designed. The youth of the city have flocked to its meetings. All this is well. And our humble supplication to the throne of grace is that these good signs may continue to be manifested; and that the assembling together, year after year, of young men and maidens to hear from Christian lips the sentiments of Christian hearts, may not result alone in intellectual recreation, but be productive of lasting spiritual benefit.

We are quite sure that the pious men who stand out before the public as prominently identified with the Young Men's Christian Association of Halifax will not deem that the purpose of their organization has been gained, because its lectures have the power to attract a denser assemblage than fills the Hall on any other occasion.—They seek to please, not as an end, but as a means to the noblest end. The first object of the Association, its constitution proclaims shall be: "The improvement of the mental and spiritual condition of young men." To throw around the youth just rising into manhood; "emerging from guardianship into independence," the influences of Christian fellowship, and the protections of benevolent warning and vigilance; to caution the unwary novice in city life against the fascinating forms of sin which wait to lure him to destruction; and to snatch from the tolls already worn around them, the deluded victims of worldly vanity; these are among the high and holy aims which the members of such an institution must constantly cher-

ish, and to which not only their thoughts but their energies must be directed.

If we look abroad upon other countries we shall see much to cheer and instruct us. It is not yet sixteen years since the members of the first Young Men's Christian Association ever established was formed in London. How widely extended has become the influence of that prayer-meeting held in the bed-room of one of the clerks of a mercantile establishment in that great city! The glorious revival which has blessed the United States of America seems to have resulted, under God, from the operations of such associations in that land, harmoniously blending with the ordinary instrumentalities employed for the salvation of souls. Let us continue to trust that the Holy Spirit's visitation, and at the age of twelve years, under the ministry of the Rev. W. C. Beale, she was savingly converted to God; and from that period until her death she was an exemplary member of the Wesleyan church, "walking in the fear of the Lord, and in the comfort of the Holy Ghost." In July, 1854, she was united in marriage to Mr. David Carter, of the same place; where they lived together in love and peace until August, 1856, when it pleased God to remove by death Mr. Carter and their only child, leaving our dear sister, a young and lonely widow, to mourn her loss. Her afflictions and time interest were almost insupportable; but God comforted and sustained her by the strong supporting influences of His Holy Spirit. She had scarcely recovered from this severe stroke, when it was evident that she would soon be called to her husband and child.

Uniton Prayer Meeting.

These meetings are daily increasing in popularity. The attendance is much greater than at the beginning.

On Saturday the meeting was held in the old Argyle Street Chapel. They will be continued in the same place every morning (excepting Sunday morning) at nine o'clock.

It is a privilege to be united to every lover of the Lord Jesus Christ, who Christians of every name meet to unite in prayer. "Behold how good and how pleasant it is for brethren to dwell together in unity!"

These meetings however, are for a special object—to pray for the baptism of the Holy Ghost. And they have not been held in vain. God the Spirit has been in our midst, confirming the faith, and having found peace in believing. Let us thank God and believe that we shall see greater things than these.

To one and all we say, "Come with us, and we will do you good, for the Lord hath spoken good concerning Israel."

Letter from Nova Scotia.

The prevailing irregularity in the transmission of our local mails, will have prevented my former letter, I fear, from reaching its destination until a fortnight later than was anticipated at the time of its despatch. We have been visited by a succession of gales which have effectually reversed every thing which we had hoped to accomplish. It caused no little damage and confusion among the shipping of the Colony. An instance of this has just been communicated to us. The packet *Union* engaged in carrying the mails to Twillingate, has been wrecked on the rocky shore of Green Bay, hurrying into eternity two of the passengers, one of them the sergeant of the St. John's Police and the other the son of the captain, Thomas Knight, Esq., extensively known as a respectable Wesleyan, and member of the House of Assembly, escaped by a miraculous interposition of Providence; the vessel's boat having been swept away at the moment of his relinquishing his hold of the wreck from extreme exhaustion. One was washed into the sea, and the next bore him safely to the beach. By his promptness when he perceived the vessel's peril, the remaining lives were saved by great exertion and at considerable risk.

The ministers who have been engaged in the various services which have transpired since Dr. Richey's visit amongst us, have had their work cut out for them in connection with the weather. The Conception Bay steamer was compelled on one occasion to seek shelter under Belle Isle, where the passengers landed, and remained for the night. You may form some idea of their situation when I say that two of their number were selected to prepare the evening report, which consisted of such things as a fishing locality could afford. These, I must not omit saying, were Nova Scotians, the one a shipmaster and the other a merchant; and the gratitude of the company was conveyed to them in a note that was most kind and tact in the delivery. The company then reclined on the floor for the night; ministers, merchants and shipmasters being promiscuously arranged in one common resting place.

Dr. Richey has pursued his varied and responsible duties with admirable energy, and universal acceptance. It is a cause of devout thankfulness that at the close of a tour which must have been attended with privation and hardships, his health was unimpaired, and his spirits as buoyant as ever. At the instance of the Chairman of the District we append a description of a part of his visitation.

The inhabitants of Trinity manifested their appreciation of the President's visit by a public meeting, at which he was lionized by him from a week ending, to him from Horewa 17, 18. The peculiar character and superlative consolation of the life of the promises were admirably illustrated. The sublime ideas, elegant imagery, and highly beautiful metaphors, which characterized this discourse, surpassed any pulpit effort we have ever had the privilege of listening to. It is extremely difficult, after hearing the Doctor in such a happy season, to give credence to the generally received notion that his English language is characterized by poverty.

One of the fastest boats available had been provided for Dr. Richey's transmission across the wild waters of Trinity Bay; and after having been detained a day by boisterous winds, he stepped on board on Captain Stone's wharf, and in three hours—remarkably brief period for such a passage, he was again safe on terra firma. The universal congratulation of the Old Peruvian Wesleyans was manifested by a large display of bunting, which floated in the gale with the wind. After reaching the wharf, he was met by the Rev. Mr. Perlican and Grates Core, and delivering an address in the former place, in which he necessarily of sustaining the several funds of Methodism was delightfully blended with the claims which our Church holds upon our hearts. My friends, Dr. Richey proceeded to Island Cove, and was accompanied, after a few days of rest, by Mr. Peach to Blackhead. Here he spent the following Sabbath. On the evening of Thursday, the 29th ult., the Rev. James Dove was received at the Missionary meeting. The deeply solemn service of that occasion was most powerfully characterized by poverty.

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Letter from Canada.

Canada, October 31st, 1859.

A celebrated, sarcastic Baptist minister of England once described the thoughts of another, as "a continent of mud." Whether Canadian politics are a continent or a sea of mud, I shall not say; sufficient it is to know, that his constant stirring and splashing they are muddy enough. It cost the Province a rebellion in 1837, and subsequently, may a legislative contest, to get Responsible Government; and in 1859, the discovery is made, that what was formerly the sole and infallible MacKenzie specific for social woes, is now, like many other universal remedies, wanting in adaptability and efficacy. I adhere to my privilege of political neutrality as your Correspondent, and shall not take a party in this question, and will satisfy myself with a statement of facts as they are. One reason assigned for a speedy abolition of that system is, its inefficiency. Another leaves the sufficiency intact, but gives prominence to abuses of it by Governor and Executive. 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