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## POETRY.

### "In Cælo Quies."

I hear a voice at dawn of day,  
And to my heart it seems to say,  
When sorrow dims hope's brightest ray,  
"There's rest in heaven."

I hear it at the evening tide,  
When fitful shadows round us glide,  
Still whispering gently at my side,  
"There's rest in heaven."

Even at noon's busy hour I hear  
The same sweet words accost my ear,  
With power to stay the rising tear,  
"There's rest in heaven."

Blest words! which tell of nought but joy,  
Of endless rest without alloy,  
Well may they oft our thoughts employ—  
"There's rest in heaven."

Spirit of life and love divine,  
Subdue my heart, and make it thine,  
That I may dwell upon as mine,  
That "rest in heaven."

## LIFE.

Our life is nothing but a winter's day,  
Some only break their fast and go away;  
Others stay'dinner, and depart full fed—  
The longest age but sups and goes to bed,  
He's most in debt that lingers out the day:  
Who dies betimes has less and less to pay.

## CHRISTIAN MISCELLANY.

"To gain a better acquaintance with the thoughts and feelings of pure and holy minds."—Dr. Sharp.

### Importance of Public Worship.

The first obvious instance of its importance is, that wherever there is true worship, there the great fundamental truths of religion are proclaimed before the world.

This, therefore, has ever been felt to be a duty. Good men have struggled, not for mere freedom of opinion, but of worship.—Had they been contented with a silent secession from existing corruptions, they might have escaped much persecution. But no! They had heard the command, "Not forsaking the assembling of ourselves together." They knew that they were called to an aggressive movement against the ignorance and viciousness which surrounded them, and therefore they could not rest till the altar of God was built against the altar of Baal, and till truth should lift up her voice in her own temples. And wherever the Church worships, there the voice of truth is heard. Is it in a heathen land? The true God, even he who made heaven and earth, is proclaimed. Is it among those who deny the Godhead of her Lord? All her services proclaim him to be the true God, and eternal life. Is it among the deniers of atonement? How often tells of the altar of the perfect Sacrifice, and the smoke of his atonement fills her courts. Is the work of the Spirit denied? The worship of the Church declares him to be the Lord and the giver of life. Are those who profess a void of the power of godliness? They proclaim that except a man be born again, he cannot see the kingdom of God. The warning voice of coming judgment sounds from the courts to amaze the flagrantly wicked. The scenes are unveiled which guilt itself cannot contemplate without awe, and the great white throne, and the who sits upon it, and the dead, small and great, standing before him for judgment, are all present, and the angels of eternity are to open upon the faces of the world. The very scenes of the Church impressively describe the atonement of man, and the covenant of grace; they figure the washing of regeneration, or "show forth the Lord's death until we see." Thus is the worship

of the Church keep these truths in continual remembrance which the world most needs to know, and is most in danger of forgetting.

A second note of its importance is, that true Christian worship secures the constant publication of the word of God.

This is always connected with the worship of the Christian Church, formed, in this respect, on the model of the synagogue, which included both public prayer and the reading and expounding of the sacred Scriptures.—Mark, then, the advantage of this. Does any one neglect that word at home? It is here sounded in his ears. Or does he read without understanding it? It is here explained and enforced. Is any one unreconciled? Here is found the ambassador to propose the terms of reconciliation, and to urge submission and acceptance. Comes there in one with a wounded spirit? Here the exceeding great and precious promises are set forth, to comfort all that mourn. Are any in danger of lowering the standard of truth and holiness? It is here exhibited and maintained. Do you come bound with sorrows and the afflictions of life? Here are they who have it in command to say, "Comfort ye my people, saith your God." How great the influence of Divine truth is, thus presented in the assemblies of Christian worshippers, will only then be known when it shall appear how numerous that Church is which has been "sanctified and cleansed with the washing of water, by the word."

A third important consideration is, that in the public assemblies of the Church, there is the special presence of God.

"I have seen thee," says Lord Bacon, "in thy works, and sought thee in thy providences, but I have found thee in thy temples." Of this presence the tabernacle and temple furnished the type and symbol. This presence, indeed, not like that which shone from the mercy seat, is invisible; but it is mighty in its workings. If you are true worshippers, you come where God himself is to be found. Not the mere light of doctrinal truth is here, but the spiritual light which quickens and saves. It is not an approach to God with the lips only, an acknowledgment of his omnipotence, but a real approach of the heart to him, and a manifestation of himself to the heart. You come, not only to hear of pardon, and peace, and strength, but to receive and enjoy them. Nor is this confined to place or number, but wherever two or three meet together in the name of Christ, he is present with them.

Public worship, again, both presents to us the most perfect type of heaven on earth, and manifests an efficient preparation for it. The world is shut out. Our sole business is now with God. We think of his loving kindness. We are near to grace, and we grow pure and more like him. We feel the communion of what we join with the many in adoring and blessing him that sitteth on the throne, and the Lamb slain for man's redemption.

In conclusion, let us be reminded of our duty to uphold his worship. As servants of the Lord most high, and grateful for his glorious name, we are bound not only to a regular and devout personal attendance upon the ordinances of God's house, but to assist in extending the advantages of Christian worship to others, by every means in our power. The consecration of property to these objects is an ancient privilege and a duty.

Let us know and feel the evil of a carnal, formal service. "God is a spirit, and they that worship him must worship him in spirit and in truth." He complains of those who honour him with their lips, while their hearts are far from him. To him all hearts are open, and all things known; and with-out faith, and other graces, and devout affections, it is impossible to please him. A carnal and formal service is the height of presumption.

Let us be ourselves increasingly spiritual in worship, preserving the spirit of devotion in all the engagements and duties

of life; so shall we never be denied the blessed privilege of access to the throne of the heavenly grace; and, in the manifested love of God, we shall enjoy a heaven upon earth.—Rev. Richard Watson.

### The Old and the New Year.

I mused as the midnight hour drew nigh, and methought the Old Year stood before me. Weary and way-worn he seemed, and in his hand was an hour-glass, from whence the last sands were fleeing.

As I looked upon his wrinkled forehead, memories both pleasant and mournful came over me. Fain would I have constrained his longer stay, and spake earnestly to him: "Many blessings hast thou brought me, for which I give thee thanks. New have they been every morning, and fresh every moment."

"Thou hast indeed, from my heart's garden, uprooted some hopes that I planted there. With clustering buds they fell, and were never quickened again."

Then he said, "Praise God, both for what I gave, and what I took away. And lay up treasures in heaven, that thy heart may be there also. What thou callest blighted hopes, are oft-times changed into the fruits of righteousness."

But I answered, "Thou hast also hidden from my sight the loved and the revered. Clouds are strewn upon their faces; they reply to my call no more. To the homes that they made so fair they return not, and the places that once knew them, know them no more for ever."

Still he said, "Give praise to God. Trouble not thyself about those that are with him. Rather make thine own salvation sure, that thou mayest go unto him, and be parted no more."

Then, in a faint voice he murmured, "My mission unto man is done. For me, the stone is rolled away from the door of the sepulchre. I shall enter in, and slumber with the years beyond the flood, till the last trumpet soundeth."

I gazed upon his wan brow, and to me it was beautiful. Fain would I have swept away the snows that gathered around his hoary temples; but he suffered me not, and stretched himself out to die.

By his side I knelt, and said, "O departing Year! I behold a scroll folded beneath thy mantle. What witness shall it bear of me at the judgment?"

Low and solemn were his last tones, "Ask me not. Thou shalt know when the books are opened, and the dead, small and great, stand before God."

The midnight clock struck. And I covered my face, and mourned for his death who had been to me as a friend. I remembered with pain how oft I had slighted his warning, and the opportunities he had given me of doing good, and had cast away the wealth of time, that priceless boon from the Eternal.

Methought from the dying lips came a feeble sigh, "Farewell—farewell." Then a passion of weeping fell upon me. And when again I lifted up my head, by the New Year stood in the place of the departed.

Smiling, he greeted me with good wishes and words of cheer, while around me lay many bright tokens of friendship and of love. But I was afraid. For to me he was a stranger, and when I would have returned him welcome, my lips trembled and were silent.

Then he said, "Fear not. I come unto thee from the Giver of every good and perfect gift."

"New Year, whether with thou hadst said? Art thou appointed to bring me joy or sorrow, life or death?"

He replied, "I know not. Neither doth thy soul, nor yet the throne know. Only He who is with thee, can give me thy hand, and question thee. Enough for thee, that I am going in his will. Make that will thine own, and thou shalt wear an angel's crown."—*Edwards.*

"I promise thee nothing. Be content to follow me. Take, with a prayer for wisdom, this winged moment. The next may not be mine to give. Yet, if we walk onward together, forget not that thou art a pilgrim for eternity."

"If I bring thee the cup of joy, be thankful, and pitiful to those who mourn; and let all men be unto thee as brethren. If the dregs of bitterness cleave unto thy lip, be not too eager to receive comfort, lest thou betray the weakness of thy faith. God's perfected discipline giveth wisdom. Therefore count them happy who endure."

"When morn breaketh in the east, gird thyself for thy duties with a song of thanksgiving. For God is near to those who trust him, and rejoice in his ways. And when night putteth on her coronet of stars, heed and ask that the day's sins may be forgiven thee."

"So, when I have no longer any days or nights to give thee, and must myself die, thou shalt bless me as a friend, and a helper on the road to heaven."—*American Messenger.*

### Personal Efforts of Pastors.

A pastor's wife addressed a note to one of us, asking us to urge upon ministers the duty and desirableness at this moment, of making frequent pastoral visits in the families of their people. She assures us that in congregations where no special evidences are furnished that the Holy Spirit is moving with power, many individuals are seriously impressed with a sense of the value of the soul, and the necessity of seeking its salvation, but they are deterred from making known their feelings.

Besides, it is impossible for a pastor to know the actual state of feeling among his people, unless he seeks them individually, and makes inquiry as to their spiritual condition.

These suggestions are timely and judicious, and we do not doubt they will so commend themselves. There are few, even though their minds may be seriously exercised, who have the moral courage to come to their pastor's house and disclose their feelings to him; who, if he were to visit them, would open their minds freely to him; and we should be glad to know that in our churches the most efficient means are in progress to bring the minds of all men under the influence of personal religious effort. This is a department of labour too much overlooked of late years.—*N. Y. Observer.*

### Overwhelming Argument.

Dr. Lathrop in one of his sermons says, "If it were true that there is no God, what evidence can the atheist have, that he shall not exist and be miserable after death? How came he to exist at all? Whatever was the cause of his existence here, may be the cause of his existence hereafter. Or, if there is no cause, he may exist without a cause in another state, as well as in this.— And if his corrupt heart and abominable works make him so unhappy here, that he would rather be annihilated than to run the hazard of a future existence, what hinders but he may be unhappy for ever? The man, then, is foolish who insists there was no God, hoping that to be come from future misery; for, admitting there is no God, still he may exist here for as well as here; if he does exist, his corruption and vices may render that existence eternally, as well as for the present."

### Good Reasoning.

"If you are not afraid of God, I am afraid of you," said a stranger as he passed a counting-room on the Sabbath and saw it open. The next day he returned and saw his produce in the Sabbath-breaker on any credit whatever. He need wonder. In these mouths the Sabbath-breaker is a bankrupt.