76

ORIGINAL POETRY.

For the Wesleyas. LINES

We Wie Wid Nothodist Church, Argyle Street.

schore tare from three size becared walls, And to atthe fuliter tample wand their way, 8 bet any impo, while and the twilight glidao, and the last moments of the fading day.

around, save where the sus de the faint light upon the quoint old pow, to antique Hilley Alle of hy-goas times, And all the past cames vividly to view.

m. as sach Bildath day, my grand aire ant, His grey locks by the passing brosses stirved; of brow, though wriakled, yet sere

sing, with reverence, to God's Haty Word

Too the apet obers of a Mother Last,-And cought bright glimpers of her fature rest; New mingles la the anthems of the biest.

or tablets youder, mark a Pastar land. And her, the gratic sharer of his carra; fere in this place broke the bread of life, that faithful toiled through many auxious years.

What boly men have from that pulpit high-Poured forth, in glowing tones, the words of truth; The love of Christ has aged accounts awelled. 'And drod, with holy seal, the words of youth.

Bit they have paused away. Some joy fai roop The seeds they sound with many a bitter tear; ere, in distant scones still labour on,

And toll and best with hope unceasing bear.

The not deserted in the sacred lask, God's faithful servants here his Word proclaim. And sight, from licebon tiourts, the truth attent, More pleasing for thes trampet tones of fame.

Then, at ! while others (use solde with scorn, And to some laftier temple wond their way; Hape let us, friend, while soft the twilight glides, Spend the last moments of the ling's ing day. M. B. H.

FAMILY CIRCLE.

War the Wasteres.

The Dead in the Lord.

" And I board a voice from Houven saying seto me. Write, Blessed are the dead which die in the Lord."-

I stood, a few weeks ago, by the graves of a beloved parent and sister. It was a beautiful afternoon, the sky was " blue, without a cloud ;" Gay flowers bloomed around me ; the sace. songs of birds saluted my cars, but they awoke no answering strain of cheerfulness in my heart. I turned away from them, and sitting down between the graves, bedewed them with bitter tears ! What to me were smiling skies and balmy breezes ? They but recalled the blissful hours of the past, when these, for whom I now mourned, had participated in the genial influences of summer ; the flowers seemed to mock me in their bloom, for I thought of the human flowers, that had been untimely nipped by the hand of death, and the warbling of the birds but awoke in me a vain yearning, to hear, over again, the voices, far more musical, on which the grave had placed its seal of silence. For a time I wept as one refusing to be comforted ; and as the chambers of memory gave forth, one by one, the images so long treasured within, the sgonizing sols; that burst from my almost breaking heart, told of grief bordering on despair. Presently rang out in the clear air, the musical chimes of the Sabbath bells. Sweetly they sounded, calling on the rich and the poor; the prosperous and the afflicted, to enter God's holy temple, but even they failed in bringing relief, but rather stemed to aggravate my woes. " Ring on, ring on," I exclaimed, in the bitterness of my soul, " ye fail to awaken those with whom I once took sweet counsel, and walked to the House of God in company. The light steps, that once sprang joyfully to obey your summons, are now chained by icy fetters, never to be broken until the morning of the resurrection." At this moment, a sound of measured footsteps attracted my attention. A long train of mourners were entering the gate of the Cemetery, bearing another to the "house appointed for all living." Slowly they wended their way to a newly dug grave, near the spot where I stood. Absorbed in my own sorrows, I scarcely heeded them, until the quieta maround was broken by the voice of the Mialster, who, in clear and distinct tones, began the solemn funeral service. As he proceed to an funeral service. As he pronounced the To de, " I beard a voice from Heaven saying, Elessed are the dead that die in the Lord," they

THE WESLEYAN.

ank deep into my breast. Never had they

seemed so significant, so full of meaning. "Well," exclaimed I, "I know that those beloved ones,

for whom I mourn, died in the Lord : therefore

they are blessed. A voice from Heaven has

nay. Then why such bitter tears, why such la-

mentations? They are enjoying the blessedness of heaven. "Eye hath not seen, neither hath it

entered into the heart of man to conceive, the

things which God hath prepared for those that

love him." "They are blessed, for they have ex-

changed a world of care, for one of perpetual

joy ; blest, for they have escaped from an earth-

ly home, to their father's house ; they now min-

gle with the society of Heaven, and join with them in hallelajahs of praise. Though their earthly Sabbaths are terminated, are they not enjoying an eternal Subbath, of which this is but

a type. 'Though they no longer assemble in the

sanctuary below, have they not become pillars in

the Church above, there to go out no more for

ever? The flowers have not faded, they have

only been transplanted from the wilderness of

earth to the more congenial soil of Paradise.

there to flourish perpetually. Shall I then weep, beloved ones, for you ? Shall I lament that the

voices now silent on earth, are joining in the melody of Heaven. No, no. I will rather re-joice, and, though nature must mourn, as she

calls to mind your gentle offices of love, your

tenderness, your sympathy, the delightful inter-change of affections, yet shall her sorrow be brightened by hope, believing though new your

bodies slumber in the grave, yet at the resurrec-

tion morn they shall arise, renewed in vigour,

to rejoin their glorified spirits, to dwell together,

" where there is fulness of joy, and pleasures forever more." There may I meet you again,

where separation shall never come, but where

"mertality shall be sweetly swallowed up of life."

Thrice blessed bliss, inspiring hope,

Our sufferings here shall soon be past,

Thoughts on Infant Salvation.

It lifts our f.inting spirits up;

And you and I ascend at last, Triumphant with our Head."

It bring to life the dead ;

aimed it, and do I refuse to believe? Nav.

For the same God who has lent him unto thee, Hes taken to Himself the precious boon. Though in thy arms he found a resting-place, And on thy bosom lay in slumber mild; An arm more tender still, doth now embrace: A gentler bosom now supports thy child

Hothers' Honitors.

" My dear boy," said a mother, one Sabbath morning, "your hair is sadly out of order,needs cutting." "May be so, mother," replied the dear bey, " but this is Sunday, and you tell me we are not to speak our own words, nor do our own ways, on God's day."

One morning, a mother, who was in delicate health, did not appear in her family until all were busily engaged in their usual avocations.-Her little son, observing how matters were likely to proceed, went up to his mother, saying, "Mamma, when papa is at home we always have prayer!" "This was a lesson never to be forgotten by me," .said the pious mother.

A party of Christian friends were one evening assembled round the table at meal, and after some time two little children, who were present, were observed to sit looking at their food, while all the others were going forward .- "Why do you not proceed, my dears ?" asked a lady .---Because papa has not said Amen," replied the infant voice.

One Sunday, a lady called to her little boy. who was shooting marbles on the pavement, to come into the house. "Don't you know you should'nt be out there, my son? Go into the back-yard, if you want to play marbles-it is Sunday." "Yes, mother-but ain't it Sunday in the back-yard too ?"

The Sikh Orphan.

Mr. Weitbrescht, of Burdwan, writes : One of the children who died during the year was M. E. H. brought in last January by a poor woman, who said she was a Sikh, and was going to Benares the child was not her own, but her mother had died. She was going to take her to a rich Mussulman; but the child said, " Take me to a Christian lady." She then inquired for a Padre The baby died, and my heart felt very sorrow-Sahib, and was directed to the mission-house. ful, though I had never seen its face. "Yet how little cause of sorrow is there," thought I, as I On the child being asked if she would like to stay with us, she replied with joy, "O, yes !" The poor woman then kissed her, I fled up her poice considered how safe and happy the infant spirit On what grounds did I rest this strong confi-dence? On the only stay of the soul--the Word and wept, and went on her way. The poor child was in a very diseased state; but by much attention was kept alive two months, and showof God. The blessed doctrine of the atonement ed a lively intelligent disposition. When we is the theme of the Oht and New Testament Scrintures : and with this the doctrine of infant began to speak to her of Jesus, and of his love to children, her heart seemed at once drawn to salvation is blended and identified, inasmuch as him, and it was beautiful to see the bright smile we are not taught any other mode of salvation for infants, except the one provided for every on her face when any one sat down to talk to her on heavenly things. She learned the Lord's Our first parents sinned, their sin brought prayer, and prayed sweetly in her own words. One day when several other children were bapdeath into our world as one of its consequences. Sin and death became entailed upon their pos- tized, we took her to church, and she was bapthe sun poured forth a golden radiance, and terity; death temporal, spiritual and eternal, for tized by the name of Mary, whom she really reg less did the holy broken law exact as a sembled in rejoicing to sit at Jesus' feet and fitting punishment. The curse had fallen upon hear the word. When she was dving, she asked Mrs. Weitbrescht to sit beside her : she told her she would soon be free from pain, and see the dear Saviour whom she loved. Her own simple expressions of trust in him were cheering to our hearts. One of the Christian women came up to her, and said, "Take fast hold on Jesus, my child; he will carry you to heaven." "I do, mother," she replied. Soon after her short life closed .- Missionary Register.

SEPTEMBER 15.

Mental Occupation.

It is of the highest importance to have the mind constantly occupied on something useful The soul, by its nature, is very active. If, there-fore, the mind be not exercised about serious at fairs, it will necessarily spend its activity upon trifles. Were this fact properly realized and practised, it would save us from many evils into which we are otherwise often led. Our tempt, tions to sin frequently grow upon us, and increase in strength, solely in consequence of our failure to furnish the mind with proper employment. In the case of children, there is re to believe, that many of them who become vic ous and nuisances to society, become such salely in consequence of the neglect of their parents to farnish them with something of a profitable to ture upon which to occupy their minds. Many parents seem to give themselves but little con ern with respect to this matter. Their chil dren are left to shift for themselves in the bin way they can with respect to their mental occunations. It should be no matter of surprise then, if, in such cases, children grow up vicious and vile. Oh, that parents might be truly wise with respect to this point !

Gossiping Visitors.

The idle levy a very heavy tax upon 'the industrious, when, by frivolous visitations, they rob them of their time. Such persons beg the daily happiness from door to door, as began their daily bread; and, like them, sometime meet with a rebuff. A mere gossip ought ma to wonder if we evince signs that we are tired d him, seeing that we are indebted to the honoir of his visit solely to the circumstance of his being tired of himself. He sits at home until he has accumulated an intolerable load of ennui, and he sallies forth to distribute it among ell his acquaintance .- Collon, 1822.

A Conscientious Bishop.

A young relative of Bishop Barrington apprired his lordship of his intention of taking holy orders, not that he liked the Church as a profession but because from the bishop, as his near relative, and having much splendid preferment at his disosal, he might naturally expect a benefice-In truth," retured the prelate, in reply to this frank avowal, " the expectation is not unreasonable. We are closely connected, and I have much in my gift. What would content you?" From you, my lord," rejoined the young man frankly, "nothing under a living of six hundred a-year." "You shall have that provision for life out of the Church, not in it. That income shall be assigned out of my private resources. God forbid that I should be accessary to any man's taking holy orders out of sordid motives. The stipulated provision is yours; but mark me, on this condition, that you remain a layman."

STANDING REGULATIONS.

SEPTEMBI

No valid reason christian man sho pagate his religion the soul-subduing of God. The chri the persecution o where preaching t now be at all inc Christ for a chris dence appointed people destitute Ministry, to read, ability, expound a God. Under the course would be neglect of it, he fear, would with divine displeasure blameworthy for their duty, in a " occupy their tale brace those oppor the regular Pasto the Providence o people professed can it be conceive such out of thei would vouchsafe But in thousands has been bestor the divine approl this instrumental of Christ and hu in itself sufficient ble, yet unfound marks have be place the subject a right aspect be

> the employment terial agents. O Not they who, fro are acquainted, or the belief of wide-spread spl Ministers of our are called upon villages and fai found in almost mands upon the inducted into th is impossible fo long intervals of the heads of circ posed to the ev intermissions of toral oversight. If there is already made on Ministerial labo the free emplo render such a p easier of execut

Present and p



He sank under it. He could not remove man. it. Divine power was needed to lift the weight. Infinite holiness was needed to satisfy infinite justice. Divine love and goodness could alone pay the heavy penalty for the guilty. Then said Jesus the Son of God-one with the Father, Lo, I come to do Thy will, O God !" Jesus, uniting in Himself all the Divine perfections and attributes, took pity on a ruined world, became a vicarious substitute, and offered himself in the

member of Adam's fallen family.

stead of the sinner a sacrifice to divine justice. He bore the curse, removing it from guilty man. He who had no spot nor stain of sin died to make us free from sin. ' He " died for all, for all were dead."-2 Cor. v. 14.

The Scripture clearly states that those who shall be lost must justify God, and acknowledge that it is not the sin which they inheritdd from Adam which condemned them, but their own actual transgression. The passage just quoted is conclusive as to the efficacy of our Lord's atonement; and many passages in the Romans demonstrate the same truth, that Jesus died for all who have died in Adam ; so that we can no more say we perish for Adam's trangression, and are merely passive victims of the first man's of-tence. No the blood of Jesus has washed this out. On him was laid that iniquity of us all. In short, the teaching of Scripture warrants us in this happy faith and confidence, that all infants, though born in sin, yet who have not committed actual transgression-who are too young to be considered as responsible agents-are passive partakers in the inestimable benefits of Jesus' death. That as it is Ilis death which has purchased for their bodies resurrection, so the same blood has washed away the pollution of original sin from their spirits. These are the grounds on which we may think with complacency of our little redeemed ones, early taken from the sins and sorrows of earth, as beholding in the holy heaven above the face of their reconciled Father.

Then weep not, gentle mother, o'er his grove, Nor say that thou tast lust thy child too soon ;

Poor, Aged, and Feeble, yet Happy.

Are there persons in the world who answer this description ? Yes: but they are hidden from the world's gaze, for they dwell in obscurity; yet, if you become a tract visitor, you may find them and experience in so doing enjoyment far more delightful than any that can be found in the saloons of worldly pleasure. The following description is furnished by a pious lady who accompanied a tract visitor in one of her walks, and who is now herself engaged in the same blessed employ. "We passed through an allev to a bac! building, and ascending to the second story, we found in poverty and obscurity, a venerable woman, who greeted my friend with expressions of the tenderest gratitude for her Christian sympathy and attention, We seated ourselves and commenced conversing with her ; and it seemed to afford her exquisite pleasure to bear witness to the faithfulness of her God and Saviour during the many, many long years in which she had followed him. She seemed to be indeed in the strait and narrow path, ripe for heaven, waiting with holy resignation and looking forward with delightful expectation, to be gathered unto the joy of her Lord. We kneeled together at the throne of grace; and judging from my own feelings, it was upon holy ground, and we had a foretaste of heaven. When we were parting, the aged saint blessed us with much fervour, and I could not but thank God that in union with Christ and experience of his faithfulness, there is a source of happiness that more than counterbalances all the privations and sorrows of life."

Correspondents must send their communications written In a legisle hand, and near of postage; and entroit with in confidence, with heir proper number and address. The Educer holds not huffelt responsed for the optimises of correspondents - channes the provide of the optimises of correspondents - channes the provide of the optimises before and the optimises of the optises of the optimises of the optimises of the optimises of the op packe hunself to return those not maerted.

consumications on business, and those intended for publication, when on autoria, and those intenses of publication, when contained in the same letter, should if practicable, he with en on different parts of the should anothan they may be separated when they roach us. Communications and Exchanges should be addressed to the Editor, Halifax, N. S.

in-ned weekly, on Baturday Morning-Terms Ten Fhillings per autonin, exclusive of posinge-half yearly in advance-single Copies three pence each.

The Weslevan Ministers of the Nova Protia and New Bruuswick Districts are our Agente; who will receive orders and make remittances.



Halifax, Saturday Horning, September 15, 1849.

EMPLOYMENT OF LOCAL HELP.

WE closed our last leading Article, by asking,-in substance,-Why the employment of Local Preachers should not be more generally introduced into our work in these Provinces? We can perceive no good resson why it should not, but much to render such a course very desirable. Prejudices exist in the mind of some against this ches of agents : but they are justified neither by reason nor revelation, nor by the incontestable results of their labours. The discharge of the duties of the Local Preacher is regarded in some quarters as an invasion of the Ministerial office properly so called. This opinion is evidently formed without due consideration.

operation were by the stated M and distant set by the ministr according to a and when the] their quarterly Lord's day to central places w preachers. In would be prope whole body fitly pacted by that according to t measure of eve crease of the be in love."

On the gener ters should kee **Openings** of Pr watched and fai there are many