

POETRY.

Selected for the Colonial Churchman.

WHITSUNDAY.

Spirit of truth!—on this Thy day—
To Thee for help we cry,
To guide us through the dreary way
Of dark mortality!

We ask not Lord! thy cloven flame
Or tongues of various tone;
But long Thy praises to proclaim
With fervour in our own.

We mourn not that prophetic skill
Is found on earth no more;
Enough for us to trace Thy will
In scripture's sacred lore.

We neither have nor seek the power
Ill Demons to controul;
But Thou in dark temptation's hour
Shall chase them from the soul.

No heavenly harpings sooth our ear
No mystic dreams we share;
Yet hope to feel Thy comfort near,
And bless Thee in our prayer.

When tongues shall cease, and power decay—
And knowledge empty prove;
Do Thou Thy trembling servants stay
With faith, with hope, with love.

Bishop Heber.

FIRST SUNDAY AFTER TRINITY.

The feeble pulse, the gasping breath,
The clenched teeth, the glazed eye,
Are these thy sting thou dreadful death;
O Grave! are these thy victory?

The mourners by our parting bed—
The wife, the child, the weeping nigh,
The dismal pageant of the dead—
These—these are not thy victory!

But from the much loved world to part,
Our lust untamed, our spirit high;
All nature struggling at the heart,
Which, dying, feels it dare not die.

To dream through life a gaudy dream
Of pride and pomp and luxury,
'Till wakened by the nearer gleam
Of burning, boundless agony.

To meet o'er—soon our angry king,
Whose love we past unheeded by,
Lo this, O death, thy deadliest sting!
O Grave, and this thy victory!

O searcher of the secret heart,
Who deigned for sinful man to die!
Restore us ere the spirit part—
Nor give to hell the victory!

Ibid.

PASTORAL ADVICE OF THE REV. JOHN WESLEY.

"Let this be well observed—I fear, when the Methodists leave the church, GOD will leave them."—*Minutes of Conference, 1770.*

"How should an assistant be qualified for his charge? By walking closely with God—and by loving the Church of England and resolving not to separate from it."—*Ib.*

"Exhort all that were brought up in the Church to continue therein. Carefully avoid whatever has a

tendency to separate them from the church; and let all the servants in our preaching houses, go to church, once on Sunday at least. Is there not a cause? Are we not unawares, by little and by little, sliding into a separation from the Church? One use every means to prevent this! 1. Exhort all our people to keep close to the Church and Sacrament. 2. Warn them also against despising the prayers of the Church. 3. Against calling our Society the Church."—*Ib.*

"We are not dissenters in the only sense which our law acknowledges, namely, those who renounce the service of the Church. We do not; we dare not separate from it. Let us never make light of going to church, either by word or deed. But some may say, our own service is public worship. Yes, but not such as supersedes the Church service, it pre-supposes public prayer. If it were designed to be instead of the Church service, it would be essentially defective. If the people put ours in the room of the Church service, we hurt them that stay with us, and ruin them that leave us; for then they will go nowhere."—*Ib.*

"I never had any design of separating from the Church. I have no such design now. I do not believe the Methodists, in general design it, when I am no more seen. I do, and will do, all that is in my power, to prevent such an event. Nevertheless in spite of all I can do, many of them will separate from it; although I am apt to think not one-half, perhaps, not a third of them. These will be so bold and injudicious as to form a separate party, which consequently will dwindle away into a dull, dry, separate party. In flat opposition to these, I declare once more that I live and die a member of the Church of England; and that none who regard my judgment or advice will ever separate from it."—*John Wesley, Dec., 1786.*

1786, July 25, page 9.—On Tuesday, in the afternoon, we weighed what was said about separating from the church. But we all determined to continue therein.—*Extract from Rev. J. Wesley's last Journal.*

1787, January 2nd, page 26.—"I went over to Deptford; but it seemed I was got into a den of lions. Most of the leading men of the society were mad for separating from the Church. I endeavoured to reason with them, but in vain, they had neither sense nor even manners left. At length after meeting the whole, I told them if you are resolved, you may have your service in church hours; but remember—from that time you will see my face no more. This struck deep, and from that hour I have heard no more of separating from the Church."—*Ib.*

"Is it not our duty to separate from the Church? We conceive not."—*Minutes of Conference, 1770.*

1787, November 4th, p 85, London.—There is no increase in the Society. So that we have profited nothing by having our service in church hours, which some imagine would have done wonders. I do not know that it has done more good any where in England.—*Extract from Rev. J. Wesley's last Journal.*

1787, May 13.—"The Methodists alone do not impose any particular mode of worship, but you may continue to worship in your former manner, be it what it may."—*Ib.*

"They who dissuade people from attending the Church and Sacrament do certainly draw them from the church."—*Letter, I. c. 1756.*

"Having had an opportunity of seeing several of the churches abroad, and having deeply considered the several sort of dissenters at home, I am fully convinced, that our own church, with all her blemishes, is nearer the scriptural plan, than any other in Europe."—*Letter to Sir H. Trelawney.*

"I believe there is no Liturgy in the world, either in ancient or modern language, which breathes more of a solid scriptural, rational piety, than the Common Prayer of the Church of England."—*Preface to the abridged Common Prayer Book.*

"Mr. Wesley observes, 'my brother and I closed the Conference by a solemn declaration of our purpose NEVER TO SEPARATE FROM THE CHURCH.'"—*Minutes of Conference, August 25th, 1756.*

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C. H. BELCHER.

Halifax, May 5th, 1840.

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C. H. BELCHER.

Halifax, May 5, 1840.

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