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Poetry.

THE CHILD'S PRAYER.

A little child,
A little, meek-faced, quiet village child
Sat praying by her cottage door at eve,
A low, sweet Sabbath prayer. No human ear
Caught the faint melody—no human eye
Beheld the upturned aspect, or the smile
That wreathed her innocent lips, the while they breath-
The oft-repeated burden of the prayer—
"Praise God, praise God."

A Seraph, by the throne,
In full glory stood. With eager hand
He smote the golden harp-strings, till a flood
Of harmony, on the celestial air
Swelled forth unceasingly. Then with a great voice
He sang the "Holy! holy! evermore
Lord God Almighty." And the eternal courts
Thrilled with angelic rapture, and the hierarchies,
Angel and rapt archangel, throbb'd and burst
With vehement adoration. Higher yet
Rose the majestic anthem, without pause;
Higher, with rich magnificence of sound,
To its full strength, and still the infinite heavens
Rang with the "Holy! holy! evermore."
Till trembling from excess of awe and love,
Each sceptred spirit sank before the throne
With a mute hallelujah. But even then
While the ecstatic song was at its height
Stole in an alien voice—a voice that seemed
To float, float upward from some world afar—
And meek, and child-like voice, faint, but how sweet!
That blended with the seraph's rushing strain
Even as a fountain's music with the roll
Of the reverberating thunder. Loving smiles
Lit up the beauty of each angel's face
At that new utterance. Smiles of joy, that grew
More joyous yet, as ever and anon
Was heard the simple burden of that prayer,
"Praise God, praise God." And when the seraph's
Had reached its close, and o'er the golden lyre
Silence hung brooding—when the eternal courts
Rang but with the echoes of his chant sublime,
Still through the abyssal space that wandering voice
Came floating upward from the world afar—
Still murmured sweet, on the celestial air—
"Praise God! Praise God!"

Wesleyana.

Address

Of the Wesleyan Ministers of the Nova Scotia District to the Societies and Congregations under their Pastoral care.

DEAR BRETHREN,—

ASSEMBLED at this our Annual District Meeting, we have been led carefully to examine the state of our finances, in connection with the consolidation of our beloved Methodism through the various Circuits of this District, and of its extension to the "regions beyond."

It is now nearly seventy years since Methodism was introduced into Nova Scotia.—The first race of Wesleyan Ministers were men of faith and zeal, who prosecuted their work amid difficulties unknown in the present day. While they lived their labours were abundantly blessed of God; and although those labours have long since terminated, and they have been taken to their reward, yet the fruit thereof is still apparent, in many parts of this and of the adjacent Provinces. Other labourers succeeded them; many of whom have been called away by death, whilst others have been compelled by age and infirmity to retire from active life: but we are thankful, that to some of our Fathers in the Ministry is still continued health to labour; and that the Head of the Church is raising up young men of talent and promise to fill the office of the Christian Ministry among you in future years.

Of the benefits of Wesleyan Methodism we need say but little. You know, Dear Brethren, that by its means, religious light and knowledge have been diffused through the Towns, the Villages, and the Settlements of these Provinces—multitudes have heard the word of life and salvation—numbers of churches have been formed—thousands have been converted to God—many have triumphantly entered into the land of rest—and many of yourselves are the seals of our ministry; while your children are

receiving in our Sabbath Schools, those instructions and that kind of religious training, which by the blessing of God are calculated to lead them to see their need of an experimental acquaintance with the truths of our holy religion, and thus prepare them to become members of, and fill places of honour and usefulness in, the Church of Christ.

A ministry thus extensive, and thus efficient, must of necessity have means provided for its support; and those means should be furnished by the Churches among whom those ministers labour. This is in full accordance with Apostolic usages, and with the doctrines of the New Testament. St. Paul says:—"Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." 1 Cor. ix. 14. Again, "Let him that is taught in the word communicate unto him that teacheth in all good things." Gal. vi. 6. But our ministers in these Provinces, have not received their full support from the people who have enjoyed the benefit of their labours.

You will agree with us, Dear Brethren, in the opinion that the long established Mission of Nova Scotia, should by this time have been enabled wholly to support its own Ministers.

The reason of the inadequacy of our Circuit funds for this purpose is, we conceive, neither the want of means, nor the want of disposition on the part of our people; but is principally owing to the irregular manner in which those funds have been raised. The usual method has been to circulate a subscription paper towards the close of our ecclesiastical year, for the support of the Minister stationed on the Circuit. The success of such a mode is in many instances a perfect contingency, and thus the means for the support of the Minister are made to depend in a great degree upon the diligence or tact of the collector. This application is often but partially responded to; for while we occasionally meet with magnanimous and noble minded individuals, who will contribute equal to, or even beyond their means, many will give with the most parsimonious hand; to others no application is made; and some are to be found, who unrighteously enjoy the benefit of our ministry, and never contribute anything towards its support.

By this mode our Ministers are often put to serious inconvenience for want of funds to pay their current expenses during the year; the aggregate of subscriptions realized in most of our Circuits, is insufficient to pay the small but regular allowances of the Ministers and their families—heavy deficiencies are annually brought to the District Meeting—large unpaid balances are due to the brethren individually—which if continued would have an embarrassing and ruinous effect upon the ministers themselves, and operate in their removal, and in the abandonment of stations which we have long occupied, and long considered as fields of usefulness and promise.

In applying a remedy to these difficulties we do not propose any new rule, but we wish to fall back upon our own old rule of Weekly and Quarterly contributions in our Societies. From the organization of the Wesleyan Societies, all our members (except those in extreme poverty) have been accustomed to pay one penny or upwards weekly, and one shilling or upwards quarterly, for the support of their ministers, by which means the Wesleyan Ministry has been sustained, and its mighty machinery kept in operation.

Our venerable Founder, the late Rev. John Wesley, in drawing up rules for the government of the Societies which still bear his name, when speaking of the duties of Class Leaders, enjoins this duty upon them:—"To receive what they (the members) are willing to give toward the support of the Gospel. To pay to the stewards what they have received of their several classes in the week preceding; and to show the account of what each person has contributed."

In the printed Rules of the Society, to the above, there is added, in a foot-note, the fol-

lowing extract from the Minutes of Conference held in London in 1782:—

Ques. 31. "Have the weekly and quarterly contributions been duly made in all our Societies?"

Ans. "In many they have been shamefully neglected. To remedy this,

"1. Let every Assistant (Superintendent) remind every Society that this was our original rule: Every member contributes one penny weekly, (unless he is in extreme poverty,) and one shilling quarterly. Explain the reasonableness of this.

"2. Let every Leader receive the weekly contributions from each person in his class.

"3. Let the Assistant ask every person at changing his ticket, can you afford to observe our rule? and receive what he is able to give."

This mode of raising contributions was recommended by the Apostle Paul to the Corinthian Church, in these words, "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."

Here the Apostle enjoins, 1. That every one should contribute something. 2. That they should contribute weekly. 3. That their contributions should always be in proportion "as God has prospered them."

This method having the stamp of Apostolic authority, and being decidedly Wesleyan, will commend itself to your judgment, as the most likely to furnish the requisite means for carrying on the work of the Lord.

We are aware of the difficulties attending the introduction of this mode of raising our circuit finances in some of the rural parts of the District, arising partly from the scarcity of money, and partly from some of our friends not apprehending the great benefits that must result to our cause, were our rules on these matters fully carried out through all the Circuits of this District.

You will remember, Dear Brethren, that Wesleyan Methodism is a Connexion, that all our financial, as well as our disciplinary acts, are Connexional acts; and that however numerous are our ministers, or extended our system, yet we all profess in these matters to "walk by the same rule and mind the same thing;" and therefore whatever difficulties may at first present themselves in carrying out our financial rules, yet by the Divine blessing on our great connexional principle, which is calculated to call into action the united efforts of both ministers and people, every difficulty will be surmounted; and one general uniform and Methodistic plan of finance be adopted in all our Circuits.

May we therefore, Dear Brethren, affectionately crave your co-operation in this matter; and after it shall have been brought by our Superintendents before our Societies, we would request our Leaders to bring it again before their classes and press it upon the attention of their members; and we would request all our members to endeavour to comply with this our rule, as an effectual way of rendering our Circuits self-supporting. We doubt not, but if the regular contributions in our Classes be made, and the same be supplemented by an annual appeal to those of our friends who are not in immediate connexion with our church; and the usual balances of pew rents be paid by the Trustees of our respective chapels; that ample means would be provided within the District for the support of the ministers already engaged in our work, and for employing young men in those fields of usefulness, which are constantly presenting themselves to us, but which, solely for want of means, we are unable to occupy. Under the firm conviction, that the members of our congregations, as well as those in more immediate church-connection with us, are constantly receiving manifold advantages from the discharge of our Pastoral duties, we respectfully remind them of the obligations, pecuniary and otherwise, under which they are placed, to assist, to the extent of their ability, in supporting the Ministry among them,

and of extending the Gospel to destitute localities; and we are therefore ready to believe, that they themselves admit the justice of these obligations, and will feel disposed cheerfully to respond to the calls made by our Stewards on their liberality for the above purposes, inasmuch as they will thereby not only act in accordance with the divine will, but contribute to their own christian edification, as well as that of their families.

Knowing that you feel a deep interest in all measures calculated to promote the Redeemer's cause, and particularly in the permanent establishment of Methodism among yourselves; and believing that the above suggestions will have their due weight and influence on your minds and actions, we leave the matter with you, earnestly praying that in this, as in all other matters connected with the affairs of the Church, we may be divinely directed, and that the Spirit of the Lord God may be abundantly poured upon all the Churches, the members and congregations, under our charge. We are, Dear Brethren, Yours in the Gospel of our Lord Jesus Christ.

Signed in the name and by order of the District Meeting.

EPHRAIM EVANS, Chairman.
THOMAS H. DAVIES, Secretary.

Newport, June 7, 1851.

A brother and sister's joy.

By the evangelical efforts in Ireland, a young Catholic female was converted to Christ. The iron-hearted priest insisted that her parents should at once disown her; but again he told them to take her back, and try to win her to the papal religion by kindness. As they pleaded with her with tears not to destroy her own soul, and break their hearts, she said she could bear her mother's tears, but it was hard to see her father weep over her, and nothing could induce her to give up her Saviour. The priest then bid them ship her for the United States, where she had a brother who was a violent Catholic. They were barely permitted to see her on board. She was borne to her brother, who received her most affectionately; but she knew she could not long conceal her change, and thought she had better make it known at once, even though he should drive her from him. She summoned energy, and told him the truth, when, filled with emotion, he instantly exclaimed, "My dear sister, this is just what I wished to tell you. I have found the gospel here in America, and it is three weeks since I have had peace in believing." They praised and magnified the Lord together, as new born subjects of Christ here in this land of freedom.—*Am. Messenger.*

Impressions.

Give no place to a heated imagination. Do not hastily ascribe things to God. Do not easily suppose dreams, voices, impressions, visions, or revelations to come from God. They may be from him. They may be from nature. They may be from the devil. Therefore, "believe not every spirit but try the spirits whether they be of God." Try all things by the written Word, and let all bow down before it. You are in danger of enthusiasm every hour, if you depart ever so little from Scripture; yea, or from the plain, literal meaning of any text, taken in connection with the context. And so you are, if you despise or lightly esteem reason, knowledge, or human learning; every one of which is an excellent gift of God, and may serve the noblest purposes.—*John Wesley.*

The Upright in Heart.

St. Augustine saith, "If you cheerfully embrace the divine will in some things, but in others would rather prefer your own, you are crooked in heart, and would not have your crooked inclinations conform to his upright intentions; but, on the contrary, would bend his upright will to yours."