

# THE WESLEYAN.

"HOLD FAST THE FORM OF SOUND WORDS."

Scripture.

VOLUME I.

HALIFAX, N. S. MONDAY EVENING DECEMBER 31, 1838.

NUMBER 23.

## POETRY.

From the Scottish Guardian.

ON A CHILD, TWO AND A HALF YEARS OLD, WHO  
WIPED THE TEARS OFF HIS FATHER'S FACE WITH  
HIS DYING HAND.

PALE was the little polished brow  
That lately bloomed so fair,  
And speechless lay the baby boy,  
His parent's pride and care.

The struggle and the fever pang  
That shook his frame, were past ;  
And there with fixed and wishful glance,  
He lay to breathe his last.

Upon the sorrowing father's face  
He gazed with dying eye,  
Then raised a cold and feeble hand  
The starting tear to dry

And so he wiped those weeping eyes,  
Even with his parting breath ;  
Oh ! tender deed of infant love,  
How beautiful in death !

Yes, as that gentle soul forsook  
The fainting, trembling clay,  
It caught the spirit of that world  
Where tears are wiped away.

And still its cherished image gleams  
Upon the parent's eye :  
A guiding cherub to that home  
Where every tear is dry.

## MINISTERIAL.

### THE HOLY CATHOLIC CHURCH.

BY THOMAS SECKER, L.L.D.

Late Lord Archbishop of Canterbury.

Extracted from his Lectures on the Catechism of the Church of Eng.  
THE Scripture word, translated *Church*, originally signifies any regular and orderly Assembly of persons, called to meet on any occasion. But in the Bible it signifies, almost always, a religious assembly. And when used in its largest sense there, it comprehends the whole number of good persons, in every age: all those who from the beginning of the world, under whatever dispensation of true religion, have believed in God, and served him according to the degree of their light; and shall in the end of it be gathered together, and rewarded by him, according to the degree of their improvement. This is the *general Assembly and Church of the First-born which are written in heaven*, as the Epistle to the Hebrews calls it. (Heb. xiii. 23.) And since the salvation of all these is owing to Jesus Christ, the only name by which men can be saved; they are all in that respect, members of the Church of Christ, how obscure and imperfect soever, their knowledge of a Saviour may have been. But the word is usually taken in a narrower sense. And

thus it is sometimes applied to the Jewish Nation: which in the Old Testament is called, by a phrase of just the same meaning, *the Congregation of the Lord*. (Num. xvi. 3, &c.) and by St. Stephen, the Church which was in the wilderness. (Acts vii. 38.) But the Church more especially meant here in the CREED, is the *Christian*; which, though in some respects the same with the Jewish, in others differed from it; which therefore our Saviour, in the Gospel, speaks of himself as about to build; and accordingly, immediately after his ascension, in the Acts of the Apostles, we find it built: that is, we find an Assembly of believers in Christ, met together at Jerusalem under their proper teachers and governors, to worship God, and edify one another, in the manner which he appointed.

This was the original Christian Church: small indeed at first; but the Lord, we read, *added to the Church daily such as should be saved*; till the Gospel spreading every way, the number of Christians, which in the beginning required no more than one congregation, was of necessity divided into several. And henceforth we find many Churches spoken of at some times, yet all these many spoken of as one, at others. For since they all proceeded from the same source; are all, as the Apostle argues, *one body*; and are directed by *one Spirit*; even as they are called in one hope of their calling; as they have *one Lord, one faith, one baptism, one God and Father of all*: so are they in great propriety of speech, though *many*, yet *one* in Christ. (Eph. iv. 4, 5; Rom. xii. 5.) His Church therefore, is the whole number of those who believe on him. How much soever they may differ in some opinions and practices, yet they are one in all things essential. How wide soever they may be dispersed throughout the world, they shall at last be *gathered together unto him*. (2 Thess. ii. 1.) We can judge only according to appearances, and therefore to us all those *must be* members of Christ's Church, who make a visible profession of being Christians. But God sees every secret thought; and in his eye, they alone belong truly to his Church, who truly serve him in the *hidden man of the heart*, (1 Pet. iii. 4) that inward sincerity, which to human eyes is invisible. And this invisible true Church of Christ, here on earth, is militant: carrying on a continual war, against the outward temptations of the world and the Devil, and the inward struggles of every wrong inclination: till having faithfully fought the good fight; and really, though not perfectly, gotten the victory in this life; it shall in the next become triumphant, and receive the crown of righteousness. Such then being the Church of Christ in its different states: let us proceed to consider the two qualities ascribed to it in the CREED: that it is *holy*, and that it is *catholic*.