

# THE WESLEYAN.

"HOLD FAST THE FORM OF SOUND WORDS."

Scripture.

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## POETRY.

From the British Magazine.

### THE WATCHMAN.

"Watchman, what of the night?"

WATCHMAN, what of this dim, tempestuous night?  
Foes all around—  
Scarce sleeps their thirsty steel or wasting fire—  
The holy ground  
Trampled by feet impetuous for the fight;  
The brazen sound  
Of Hell's great trumpet, waxing nigher and nigher,  
Makes many a godless heart with wanton triumph bound.

Watchman, within what seest thou of the night?  
Foes, too, are there—  
Hearts cold and dead, or cankered with base gold,  
And this world's care.  
Yet some are girding for the uttermost fight  
In fast and prayer,  
And keep high watch upon their ramparts old;  
The Spirit's sword they wield, the shield of faith they bear.

Watchman, the night above! Is there no ray?  
A sleepless eye  
Dwells in the pillared darkness of the cloud  
And boding sky.  
Be faithful unto death! He shall display  
Power from on high.  
One glance at morn shall trouble soon the proud,  
And smite to clay and dust their impious pageantry.

Watchman, go bid thy brethren to hold fast  
In one true band;  
The glorious banner of the cross unfurled;  
So shall they stand;  
So shall they conquer in his name at last,  
Whose mighty hand  
Can move the old foundations of the world,  
And bow the heavens, and shake the sea and solid land.

## MINISTERIAL.

From the Christian Advocate and Journal.

### MINISTERIAL FIDELITY.

(Continued from page 270.)

SECONDLY. A minister should maintain fidelity in the announcement of his message.

Having obtained the truth, with the utmost scrupulosity let us proceed to declare it with the same integrity that marked our pursuit of it, when upon our knees, we often spread the holy volume with jealous distrust of our closest thought, and poured out strong crying and tears for the unfailing guidance of the light of Heaven. We now enter upon an awful work. And whether we awake interest in our audiences or not, there is unquestionably a thrill of it streaming through celestial ranks every time we ascend the desk, more intense than was ever borne upon a mortal nerve. A minister may carry this awful embassy and not feel a bosom oppressed with its burden; but if so, his eye has never yet been unsealed to a vision of the

everlasting glories of heaven, nor to the eternal pains of hell. And if he even nod over his solemn charge, there is a world that is all awake to its issue.

In the announcement of this message several things should be kept distinctly before the mind. He is neither commanded nor allowed to seek the applause of the multitude. Hence, in the choice of subject he is not at liberty to select such as are most popular. Every person acquainted with divinity and with human nature knows that there is a certain class of subjects belonging to pure Christian theology, of such a character as not to assail the fallen heart even in its most sullen attitude of rebellion. A preacher may descant upon the sublime topics of Jehovah's illimitable wisdom, power, and goodness, or upon the eternal felicities of the heavenly state, and yet be certain to give no umbrage to the most carnal of his audience. This circumstance is calculated to operate on him as a powerful inducement to make these the more frequent theme of his public ministrations. And if he be not swerved by it he must be a man of rigid moral principle. He must keep his heart alive to that impressive charge, "Thou shalt bear the word at my mouth, and give them warning from me."

The above-named points are certainly to constitute a part of his message, but they are never to be separated from those vital and pungent truths with which they stand so uniformly connected in the word of God. Mark that admirable declaration of the Apostle, "The love of Christ constraineth us, because we thus judge, that if one died for all, then are all dead; and that he died for all, that they which live should not live unto themselves, but unto him that died for them." Here the doctrine of atonement is urged as invincible proof of human apostasy, and this amazing display of Divine love, as laying the most imperious obligation on man to live to him that died for him. Again: hear the alarming exclamation of the Apostle as he closes that grand developement of infinite goodness, "How shall we escape if we neglect so great salvation?" It were a most shocking perversion of any truth in God's book to make such use of it as would soothe and please a man intent on a wicked life. If, then, an ambassador would acquit himself in the prosecution of his great work, let him invariably seize on such a topic as will be most likely to lead his congregation to a better life. Are they slumbering in the midst of danger? Let him ascertain the very pillow on which they rest their drowsy heads, and wrest it from beneath them, or plant it with thorns. That principle or practice which is operating with most mischievous influence is the one at which he must aim his deadliest blows. The grand inquiry should always be, What subject is best adapted to the wants of the con-