

THE WESLEYAN.

HALIFAX, JULY 30, 1838.

THE WEEKLY SERVICES OF THE CHURCH.

AMONG the various denominations of professing Christians, there are few sections of the church more highly favoured than the Wesleyans, in the number of appointed services held during the evenings of the week, for the avowed object of social intercourse and spiritual worship—amongst these we rank high in our estimation as a source of spiritual benefit, and an important part of our economy—THE PUBLIC PRAYER-MEETING.

Knowing—as all well do—that our responsibilities increase with our opportunities, it is matter both of surprise and regret, that these means of grace are not more generally attended. We are not to be understood as blaming those who do attend, for the faults of those who do not; but, looking abroad upon the aggregation of a numerous society, we cannot avoid being struck with the fact,—that there are numbers of those who are received as sincere professors, who seldom or ever attend the prayer-meeting. Such individuals involve themselves in a charge of serious neglect. It is true that some are unavoidably and legally detained; but there are many who might attend, and yet are found in the number of absentees.

Feeling it our duty and our privilege to uphold every part of the great system of means among ourselves, which God has so signally blest in the salvation of souls, and extension of the Redeemer's Kingdom; we copy the following appeal on this subject, from one of the States papers:—

Reader, do you belong to this number?—Do you stay away from the prayer meeting? How is it possible that you can willingly do this? *How is it possible* for you to remain at home, when your brethren meet to offer united prayer to God for a revival of religion in your Church? Attending this meeting is one of the ways in which you can stay up the hands of your minister. That it is your duty to do all in your power to assist and encourage your minister, is what you will probably admit. This is a duty made evident from Scripture. Says the sacred writer to the Hebrews, "Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow; considering the end of their conversation." Again, in the same chapter, he says, "Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief, for that is unprofitable for you." And to the Thessalonians the apostle says,—“And we beseech you, brethren, to know them which labour among you, and are over you, in the Lord, and admonish you, and to esteem them very highly in love, for their work's sake. And be at peace among yourselves.” In these texts are involved many important duties, which are binding upon you; duties which you owe your minister, and which you cannot well perform, and neglect the prayer-meeting. Your minister has many trials, which none but a minister, can fully realize. And the fact that you stay away from the weekly prayer-meeting of the Church is by no means among the least of his trials. He attends this meeting whether it is convenient for him or not: but he sees not you there. He invites you, he exhorts you, and urges you to attend. But week after week passes away, and you are not seen at the house of prayer. This constitutes one of his heaviest trials; one that often fills his heart with

grief and his eyes with tears. Independent of this, he has enough upon his mind to almost crush an angel in the dust. But as though he was not sufficiently tried, you add to that weight, by disregarding his invitations and his urgent requests, and stay away from the place where he and other members of your church meet to invoke the blessings of heaven, and to converse upon the all-important subject of religion. This practice of yours often cuts him to the very heart. He mourns over the low state of religion in his Church, and not unfrequently, while you are quietly sleeping in your bed, he, with a heart ready to break with grief, is profusely shedding his tears, on account of your neglect of the prayer-meeting. Yet you continue to stay away. In this manner you have been grieving him for a great length of time, and it seems you are willing to grieve him still longer. Why is this? Have you a right thus to injure the feelings of your minister, thus to throw an obstacle in the way of his usefulness. Ought you not to be willing to spend one hour in each week, in praying for a revival of religion, merely to encourage him, if it were for nothing else? Ought you not to be to your minister what Aaron and Hur were to Moses? Ought you not to do all in your power to encourage his heart, and strengthen his hands, and aid him in promoting the cause of Christ among you? But you cannot do this, and needlessly stay away from the Church prayer-meeting. Is it not your duty then, to immediately reform in this respect? And will you not do your duty? Will you not gladden the heart of your minister, by letting him see you at the next prayer-meeting of the Church? Time is short. Eternity is approaching. Your opportunities for attending this meeting will soon be gone. Very soon, you, and your minister, will meet each other at the bar of God. If you continue to neglect the prayer-meeting, will he not there prove a swift witness against you? Prayerfully consider the course of conduct you are pursuing, and act with the judgment day, and all its awful and interesting scenes full in view. Remember your responsibility, and the Lord incline you to the path of duty.—*Hartford Watchman.*

THE next No. of the Wesleyan will complete the first half year, and will be entire in itself, so that new subscribers will be under no disadvantage in commencing in the middle of the volume.

The Agents for the Wesleyan are particularly requested to forward the list of subscribers, where they have not been sent before. The amount of subscriptions, likewise, must be collected, and sent in advance for the next half-year, to the general Agent,—Mr. J. H. Anderson, Halifax. Where parties have not paid for the first half-year, agents will oblige by requesting the full amount now, and forwarding it immediately.

N. B.—The entire profits of the paper, will be devoted to religious purposes.

All letters enclosing remittances from a fewer number than 10 subscribers, must be post-paid.

EXCHANGE PAPERS.—We have, since the commencement of our periodical, sent numbers to three religious periodicals published at Boston, U. S., soliciting an exchange. We have neither received in exchange their papers, or, in justice, the return of our own. In future we discontinue them. The Christian Advocate from N. York, Montreal Baptist Magazine, and Christian Guardian from Toronto, with others, are received, and thankfully acknowledged. We were glad to discover in the latter, a reprint of one portion of the excellent review of "Mammon" published in the Wesleyan. We rejoiced in the favourable notice inserted a short time since in the Lapenburg Colonial Churchman, (see page 135) we forwarded the numbers requested, and have never seen the face of the Churchman since. *Verbum sat.*