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Poetry.

FADING, STILL FADING.

Fading, still fading, is written on all;
Over life's pathway still lingers the pall.
Joy for the youthful
Fills high to the brim—
Ere it be tasted
Pale death enters in.
Bright flowers unfold
At the dawning of light;
Where are those flowers
At coming of night?

Fading, still fading, is written on all;
Over life's pathway still lingers the pall.
Beauty, like sunlight,
Gleams out for a breath,
Glistening with gems
For the bridal of death.
The warrior in mail
To the battle speeds on;
Death is the victor!
The battle is won.

Fading, still fading, is written on all;
Over life's pathway still lingers the pall.
Fame, sound thy trumpet,
And fill the broad skies;
Fame! 'tis a meteor,
The echo replies.
Grave it in marble,
The deeds of the past;
'Tis writing in dust,
Swept away by the blast;
Fading, still fading, is written on all;
Over life's pathway still lingers the pall.

Christian Miscellany.

"We need a better acquaintance with the thoughts and reasoning of pure and lofty minds."—Dr. Sharp.

A Word to Sincere and Delinquent Christians.

Reader, are you at ease in Zion? Have you seriously considered the divine announcement against you? Will you be for ever unmindful of the following admonition: "Let us consider one another, to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching?"

1. Consider your brethren in Christ.—Some of them are grievously afflicted, perhaps in body—perhaps in mind—perhaps in their domestic circumstances. They need your prompt attention. Your care of them may be like living water to the thirsty traveler. Consider them practically and promptly. "Use hospitality one to another without grudging." "Blessed is he that considereth the poor: the Lord shall deliver him in time of trouble."

Some of your brethren may be powerfully tempted of Satan. Ah! consider these. Converse with them, and strengthen them. Pray with them; and pray for them when you cannot be with them. On this point Christians ought, in an especial manner, to "consider one another."

Many of your brethren are in bonds. Remember these. "Whatever you would that men should do unto you, do ye even so to them, for this is the law and the prophets."

Some of your brethren may be declining in the ways of the Lord. Will you see them in their downward course, and not fly to their rescue? O! consider them seasonably, and in no wise incur sin by neglecting your brother. Consider you also may be tempted, and "fall from your own steadfastness." Remember, "he which converteth a wanderer from the error of his way shall save a soul from death, and shall hide a multitude of sins."

2. "Provoke unto love and to good works." Here we have the term "provoke" applied in a good sense. It simply means, stir up, excite, arouse one another—not to anger—not to revenge—but to "love and to good works." Excite one another to holy zeal in the service of God, and to the happiness of all his creatures in every place. Stir up one another as we would a dull fire.—

The Holy Spirit designs that Christians should be engaged in the cultivation of every good temper, and in every useful work, with a direct view to the salvation of the world; and, therefore, "Wo to them that are at ease in Zion." "Because ye are neither cold nor hot, I will spue you out of my mouth." Christians ought to be cautious that they "quench not the Spirit" in their own hearts, by yielding to religious supineness; they should be careful that the concerns of this world, the deceitfulness of riches, and the pleasures and desires of this life, do not choke the seed of God which remaineth in them; and to this very end Christians ought to "consider one another." How appropriate the poet's prayer—

"Help us to stir each other up,
Our little stock improve!"

3. That this pleasing work may be more effectually accomplished, it is requisite that Christians pay regular and prompt attention to social worship. "Forsake not the assembling of yourselves together, as the manner of some is." It is not to hear sermons that the apostle here exhorts Christians; but to assemblies of a social character; to meetings for mutual exercise and edification; to mere select companies, for the purpose of "exhorting one another;" an assembly of Christians coming together to warn, reprove, admonish, instruct, encourage and excite, as the occasion may require. These objects are better secured in select assemblies of Christians. For our encouragement in attention to these social meetings, Christ our head has promised to be there in the midst. And the Lord of hosts has left it on record, that he will hearken and hear, and assures the faithful, that they "shall be his in the day when he comes to make up his jewels"—his peculiar treasure. To forsake these assemblies, so pleasing to God, and so profitable to the Church and the whole world, is a great sin.

1. It argues great disrespect to our faithful brethren.—This is more obvious and more sensibly felt where the company is necessarily small; but in many cases, not really so, where a few are not missed. If even one, through neglect or indifference, be absent, though a multitude be present, the all-searching eye of the Lord misses him; and he marks the measure of the respect shown to the brethren. Neither is he a stranger to all: some know him, and perhaps expected, and inquired for him. The appointment, too, was mutually made and understood; he subscribed to it; his absence then is a breach of good faith. He neutralizes his own power to do good, he annihilates his own influence to be useful. By his own act he declares himself to be unworthy of Christian confidence: by his practical contempt of his associated brethren, he tempts them lightly to esteem him. The delinquent may not intend disrespect, nor may his conscientious brethren feel contemned: this may be owing to our moral insensitiveness; but how would a company of angels feel in case of a similar delinquency on the part of a brother angel? Would it not excite universal inquiry among the general assembly? "Our Father—they will be done in earth as it is done in heaven."

2. It shows great disrespect to our Lord Jesus Christ. The Head of the Church is always among his people. He knows all their appointments, and he is faithful to be present at them all. He expects all that love and respect him to be there, unless something of a more pious, necessary, and charitable nature, summons our attention: but bear in mind that making dollars is not that something. We cannot deliberately and intently absent ourselves from the stated means of grace without incurring great guilt in the sight of the Master of these holy assemblies. If some popular person, for example, John Wesley, had assured the assembly that he should be present, the most lukewarm in the Church would not fail to be there; but the man Christ Jesus, who came from heaven, and died on Calvary for their redemption, is, to them, still "a root out of dry ground." "He is," in the estimation of their carnal hearts, "without form

or comeliness." Ah! foolish delinquent, he marks your disrespect, and marvel not at last, if that contemned Jesus lightly esteem you! Do you not believe him when he tells you that "with what measure you mete, it shall be measured to you again?"

We should be all present too at the precise time appointed, as near as may be.—We should be careful not to clip even five minutes, much less fifteen or twenty, off the first end of the hour sanctified to the Lord. That would be sacrilegious. That hour belongs to the Lord by our own enactment, as one of the parties concerned. Therefore, let not your first act in that sacred hour be one of religious roguery. "Will a man rob God?" Certainly robbery is a bad introduction to the worship of a holy Being.—Delinquent brother, I know you do not mean this; but watch critically the operation of the Spirit in your heart, and you will learn the silent language of the "still small voice." Examine yourself whether you be in the faith; for Christ Jesus is in us, unless we be reprobates, and when we do palpable wrong he will faithfully notify us. Let your prayer be,—

"Quick as the apple of an eye,
O God, my conscience make."

3. If I had room and leisure I might show its evil tendency with regard to the profane portion of the community. Your religious unfaithfulness is not unobserved by them. Your course is carefully "watched by the world's malignant eye." They know you are a member of the Christian Church; you cannot therefore remain with impunity in your store, your office, your work-shop, your field, full in their view, while your brethren are assembled for prayer. If they have a regard for religion, your conduct tempts them to give it up; and if they have none, it will serve to confirm them in their obduracy. You evince the same degree of eagerness for "filthy lucre" that they do, and they will set you down as false to your profession and your God—a very hypocrite, and twofold more the child of hell than themselves. Now if sinners "blaspheme that worthy Name by which we are called," who most effectually provokes them to do so? Ah! ungrateful delinquent, "thou art the man!" But I must cease troubling you: and would only remind you:—

4. Of "the day approaching"—the day of retribution—when the Lord will "render to every man according to his works." Then "what shall it profit a man though he had gained the whole world?" Reader, are you sacrificing your duty to God, and the respectability of his cause, your own soul, and religion, at the altar of worldly ambition? Then you are, verily, "treasuring up wrath against the day of wrath." That dreadful day is approaching. Do not suppose that I intend to frighten you, though I can assure you, the doctrine of the "great day of the Lord," is no fairy tale; a conviction of its approach has made men of more courage than thou or I tremble. May we prepare against it, and "consider one another, to provoke unto love and good works."—Ch. Ad. & Journal.

Why the Rich should be Liberal.

Riches are the gift of God; they should be used, therefore, according to his will.—"Freely ye have received; freely give."

Prosperity is very dangerous. Hence the caution addressed to Israel, "Lest when thou hast eaten, and art full, and hast built goodly houses, and dwelt therein; and when thy herd, and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied: then thy heart be lifted up, and thou forget the Lord thy God."

Judicious liberality is invaluable as a means of grace. "The liberal soul shall be made fat; and he that watereth shall be watered also himself."

Many have fallen into great spiritual darkness in consequence of forgetting the declaration of Christ, "It is more blessed to give than to receive."

The possession of riches is very dangerous to children. This is proved by our daily observation. In this way God is constantly showing that money is to be judiciously expended, not hoarded up.

The example of Christian liberality is very salutary. Those who see a man of wealth crucifying that "love of money which is the root of all evil," acknowledge the power of the Gospel over his heart and life.

The call for money at the present time is very loud. Many young men have been kept out of the missionary field, and many heathen have perished without hearing of Jesus Christ, because the rich were not more liberal. Shall it be so hereafter?

In the case of many rich men, their property is their principal talent. If this therefore is "kept in a napkin," wherein do they honour God?

Rich men, as they approach a dying hour, often regret having given so little. For one who is soon to appear in the eternal world, it is a sad reflection, "I am going to meet the heathen, and how few will have been saved by my liberality?"—Day Spring.

Live for Something.

Thousands of men breathe, move, and live—pass off the stage of life and are heard of no more. Why? They did not a particle of good in the world; and none were blest by them, none could point to them as the instruments of their redemption; not a line they wrote, not a word they spoke could be recalled, and so they perished; their light went out in darkness, and they were not remembered more than the insects of yesterday. Will you thus live and die, O man immortal?—Live for something. Do good and leave behind you a monument of virtue that the storm of time can never destroy.—Write your name by kindness, love, and mercy, on the hearts of the thousands, you could in contact with year by year, and you will never be forgotten. No, your name, your deeds, will be as legible on the hearts you leave behind, as the stars on the brow of evening. Good deeds will shine as brightly on the earth as the stars of heaven.—Dr. Campbell.

Be Contented with Little.

I once knew a man who had thousands and thousands, but the desire to get more hindered him from enjoying what he had.

I knew a poor woman, also, who had but half a dollar a week in the world to live upon, and yet she was cheerful and happy.—She had always a little money by her to assist those in distress, and instead of praying that God would add to her store, she was praising him for what he had so graciously bestowed. She had many trials, but she rejoiced through them all; for

"Temp'ry is cheerful as the day,
Will weedy indeed, and have a pining groan
For others' woe, but smiles upon her own."

So that you see, a little with God's blessing, is better than a good deal without it.

Trial of Mr. Tongue.

Mr. Tongue was charged with being "an unruly evil, full of deadly poison" and in proof of the charge, the law book was produced, and a passage cited from James iii, 8. The defendant replied, that if it were not for Mr. Heart, who lived a little way below him, he should be as innocent as his neighbour, Mr. Nose, or the Messrs. Eyes, and in support of his position, he cited a passage from the same law book, Matthew xv, 18.

The court decided that the defence was a sound one, and that nothing really good could be expected from Mr. Tongue, until a radical change should take place in his neighbour Heart.

Solemn Question.

Who would stand trifling, as most men do, at the gate of eternity, that verily believed his immortal soul must shortly be there?—Bader.