

The Glory of Zion.

BY THE REV. J. BURNS, D. D.

O Zion! awake and arise from the dust,
Thy God ever liveth, thy hope and thy trust;
His unchangeable love like the firm mountain stands;
Thy name is engraven in truth on his hands.

Thy gates are before him, nor shall they be closed;
Though mighty thy foes, they shall not conquer thee;
Though they be thy power, in God thou art strong;
And soon shall be heard the victorious song.

Then put on thy armour and vestments of light;
Go forth with thy banners all radiant and bright;
Exult in thy God, for he reigneth above,
And publish abroad his glad tidings of love.

The foul mists of darkness are fleeing away;
The long dreary night is succeeded by day;
And knowledge and truth, like the waves of the sea,
Shall cover the earth in its grand jubilee.

The old heathen temples and altars are shaking;
Debauched Pagan tribes are idols forsaking;
The altar of savage for light is inquiring,
And peace and salvation his soul is desiring.

The Crescent it wanes as the cross is proclaimed;
Mahomet expires when Jesus is named;
And Israel's lost sons, as the ripe fruit are shaking,
From the stem of ages they now are awaking.

Rome with her priests, and her gross superstition,
Is abhor'd for her league with death and perdition;
And the world trembles on its tottering throne,
And mystical Babylon soon shall fall down.

Then, Zion, arise for thy glory is come,
And God shall pronounce thine enemies dumb;
Exult in thy Saviour, the Ancient of Days,
And fill the wide earth with his glorious praise.

Arise, ye deep valleys, ye hills sink to plains,
For Jesus, our God and Saviour, now reigns;
Let every nation and people adore him,
With the host of the blessed, and the bright seraphim.

From the Wesleyan Methodist Magazine of July.
Wesleyan Methodism in the Nineteenth Century.

Continued from our Last.

But in spite of all these proofs of the vitality of Wesleyan Methodism, and of its adaptation to the wants of the age, and the existing phases of society, its speedy decline has been predicted by certain dissenters of the Congregational school, by the Tractarians, and by those who call themselves "Wesleyan Reformers." We have a few words to say to certain of these parties.

1. Certain dissenters, whose propensities in favour of Congregationalism lead them to conclude the nature of that system to be such, that "its ripeness must come with the world's ripeness," and that "the incubation of the species will be seen in that day, and with it the putting away of childish things," naturally enough predict a short career to Methodism, as too friendly to establishments, and therefore doomed to perish in common with "the thousand inventions which human mind has seen in that day." Such seems to be the sober judgment of Dr. Vaughan, who says that "it may be safely predicted, that the system will not last, but like every other originating less in permanent principles than in passing circumstances, will fall, in its turn, by the same influences which have favoured its existence." He then illustrates the prediction by the successive misarrangements of the disciples of St. Benedict, St. Francis, and Ignatius Loyola. He seeks, indeed, to soften the harshness of the question, and to ignore an apostasy in principle, as to vitiate any general conclusion brought to bear on cases so very dissimilar. It may be true, that the Oxford Methodists, in the very infancy of their movement, sought a remedy in a stricter moral discipline. But scriptural illumination soon taught them to look deeper than this for the cure of what they beheld. They then traced a declension in morals to a declension in piety, and both to a departure from primitive Reformation principles. The object of the Reformation was not, like that of the Methodists, to revive obsolete purer principles; and the means adopted—fresh austerities in the one case, and the preaching of faith in the other—were equally dissimilar. So completely does the comparison fail, as to warrant Wesley's originated more in permanent principles than in passing circumstances. But the parallelism is untenable on another ground. The Romish fraternities assumed such independent attitude towards the Church of Rome as even Mr. Wesley did in his time, and as his followers have done much more since, towards the Church of England. Mr. Wesley refused to give up his Societies to the control of the Clergy; and his successors have assumed the pastoral care of them. A widely different "renewing principle," therefore, as well as a widely different "relationship to established ecclesiastical systems," obtains in the two contrasted cases. The Wesleyan revival, in fact, little save what is merely circumstantial in common with the superstitious and ambitious doings of Monks, Mendicants, and Jesuits. So ungracious a parallelism spoils the complimentary admissions by which it is sought to modify the harshness of the charge. "Every devout and benevolent mind," we are told, "unless much obscured and perverted by prejudices, must look with delight on the large amount of religious and social benefit which has been conferred on our country and our colonies by this numerous and zealous body of Christians," and, again, "the system 'has seized on the great elements of revealed truth, and has announced them, not with all the discrimination, at least with all the earnestness,

worthy of the better ages of the church.' How could a system 'originating less in permanent principles than in passing circumstances' achieve these moral miracles? But if the two statements are opposed to each other, the public will be at no loss to decide which to prefer—fact or opinion, utility or the centre. But Dr. Vaughan may possibly have in his mind another view of "passing circumstances." Like Isaac Taylor, he may wish to have it inferred, that as Methodism was at first a mere auxiliary movement, raised up by Providence, to supplement the defects of a declining Establishment, it was therefore destined, after the discharge of that function, to perish, as wanting certain capacities and endowments of a substantive church. Such an inference, however, would overlook several weighty considerations. In the first place, Methodism sought, in supplementing the Church of England, to reform it also; but the reformation of that Church has never been so complete as to dispense with the services of the auxiliary institute. Secondly, the system, as left by Mr. Wesley, was a church in embryo, capable of ultimately developing in England, as the example of American Methodism shows, the functions of a Pastorate, as well as of itinerant Evangelists.

It may be true, that the all-important functions of a Pastorate have not even yet been fully expanded in English Methodism; but that this defect has contributed somewhat to the late accession of ill-instructed and loosely-attached members. Such an admission, however, would be no warrant for despair, or for the sweeping conclusion that Wesleyanism is incapable of exercising all the functions of an independent church. For, lastly, such is the elasticity of the system, that hitherto every ascertained want has been met, and every defect supplied, at the bidding of an imperious necessity. And as to the particular in question, it is well known that the public opinion within the Body has of late years been strongly directed to it, and that great efforts have been made to overcome and obviate the difficulty. While it is impossible to forget to what an extent the "spiritual oversight of Class-Leaders, male and female, comes in aid of an itinerant Ministry, still an increased attention has of late years been paid to pastoral visitation, as well as to the pastoral care of the young, more especially by means of infant-schools and Bible and catechumen classes. A careful retrospect, moreover, will show that the second five decades of the first century of Methodism cast into shade the former half, in all those achievements which involve its adaptation to the existing phases of society.

2. The prediction of the Tractarians—that Methodism, as a counsel or work, must come to naught—can excite no alarm in the mind of so practical a body of Christians. A century's experience of the power of their principles to regenerate man as an individual and men in a state of society, and to reach savage tribes, as well as the outcasts and apostates of civilization, suffices to convince them that the work is of God. Nor can they hesitate a moment as to which is the sater course—a direct appeal to the SCRAPULARS, or a remote and circuitous reference to the Fathers. They consider the motives to holiness furnished by a heartfelt, experimental religion, far more trustworthy than any which the cold forms of a devotional externalism can supply. On the very question of apostasy, Methodism itself—the dogma by which the Tractarians chiefly infringe the pretensions of Methodism,—they triumphantly refer to the championship of the late Thomas Paine, as well as to the Tractarian arguments of the Rev. Messrs. Pusey and Stoughton.

We cannot but protest against the illiberal opposition of Tractarians in two main instances. Witness the not very honourable controversial tactics of their leader, Dr. Pusey; their attempts to damage the system in public estimation by the distribution of Tracts, late of Moore—an attack, their denunciation of Wesleyan Ministers, as profane violators of the sacred mysteries of faith; and their repudiation of the mimic baptisms of the conventicle! One case, at least, has come to our knowledge, in which a Puseyite Clergyman sought to compel his parishioners not to employ them. For the honour of human nature, however, this last example of intolerance is the exception, not the rule of their conduct. But the Tractarians evidently dread the power of Methodism, by hold of the masses; and it is some excuse for their hostility, that by a sort of guerilla warfare in support of the more stationary forces of evangelical Churchism, the system everywhere lifts up its Protestant banner, and baffles the strategy of the Tractarian leaders, formidable though they be from their learning, their self-devotion, and their show of ascetic piety. Opposition from such a party is complimentary to Methodism, shared as that compliment is alike by all the evangelical churches of Protestant Christendom, and extended even to our martyred Reformers, whose some of the Tractarians have treated with contumely. One of the most recent exhibitions of this illiberal temper, is an attack on the American Missionaries in the Turkish Empire, by the Rev. Mr. Sedger, late of Moore—an attack, which has brought on that High-Churchman the severe condemnation of Dr. Layard, the great English traveller, who vindicates with great spirit the meritorious services of those much-maligned Protestant Missionaries. But, the truth is, no amount of practical benefit to the cause of truth, freedom, and business will weigh the value of a feather in the scale, when balanced against an imaginary breach of unity.—Another instance of this harsh medieval intolerance has been lately perpetrated by the leading Tractarian of England, against the excellent and noble Bishop of Jerusalem, on account of his zealous efforts to do some little service to the decayed Oriental Churches in Palestine. They can behold without a sigh the fundamental doctrines of salvation corrupted both by the Greeks and the Latins, and by the object of their intense displeasure. Happily, the highest dignitaries of the Church of England have interposed to shield our common Protestantism from the blot which their Tractarian protest would otherwise have sullied it.

honour and consistency. Nor will they undervalue this timely interposition, who estimate the danger to the national faith from the labours of a sect which not only enfeebles the resistance of the Church of England to the Roman Catholic reaction, but which is gradually Romanizing whole rural districts, and insensibly spoiling the healthy Protestant feeling of our town-populations. For Tractarianism seeks to restore that authority of the Priest over men's minds in religious matters, which if the attempt were successful by such a species of Methodism, would reduce England to the subject condition of a province of Rome, with all the known results of a superstitious blight on a nation's energies. The evangelical Clergy themselves are more indebted than they imagine to the efforts of Wesleyan Ministers, for having diffused throughout English society strong propensities in favour of principles common to them both. Even their own clerical ranks have been largely supplemented by men originally devoted to their evangelical light from the torch of Methodism. But there is one reaction, in which Wesleyanism operates against Tractarian propagandism, that admirably illustrates the value of the system and deserves especial comment.

The appearance of the *Lyra Apostolica*, and other books of psalmody of the new heretical sect, suggests matter of deep thankfulness to Almighty God, that a gracious Providence should have so signally anticipated the device of the Oxford illuminati to press into their service the charms of an attractive poetry, by the compositions of the sweet singer of Israel—the Rev. Charles Wesley. None comparable, in pathos and power, to his immortal hymns, has been produced by the new school. Whatever native genius may enliven the *Lyra Apostolica*, it is so cooped up within the narrow compass of Monks' legends, and Popes' sentences, as to be disabled for those bold and fearless flights attainable only by the poets of all time. Wesleyan psalmody, on the contrary, embodies in its unutilized form and full dimensions, that scriptural theology which is fit for the devotional use of every nation under heaven, and in all its varied religious emotions, and so adapts itself to every scene and circumstance in life, that its pre-occupation of thousands and tens of thousands of minds, the humbler as well as the more educated, who have hymned it over the plough, the loom, the helm, and the dying pillow, in language the most elevated and spirit-stirring, constitutes no mean security against the modern crusade by poetry pressed into the service of the Tractarians.

Let the melancholy and the gloomy professors to despairing sinners be harped in a Protestant nation's ear ever so assiduously, we may hope their principal effect will be to render more acceptable and popular than before those assurances of mercy from the Father of our spirits which the Wesleyan Hymn-Book conveys to the broken and contrite spirit in language as mellifluous as it is spiritually correct. Nor, with such an example before our eyes of hallowed freedom of intercourse with God, and a jubilant consciousness of His favour, as the Psalms of David exhibit under the comparatively cloudy dispensation of Judaism, can any one rationally doubt which of the two species of psalmody, the Tractarian or the Wesleyan, is the more consonant with the invigorating and ennobling aims of Christianity.

This running comment on the contrasted genius of the Tractarian and the Wesleyan systems involves a refutation of the stigma cast upon the latter, as "a counsel or work of men," "therefore, not of God," and all the other titles of Christianity. It does more than this; it unfolds, in the most convincing manner, how admirably Wesleyan Methodism is adapted to meet a special crisis in the religious history of our times.

Concluded next week.

The Infidel's Creed.

Infidels scoff at the credulity of the Christian. But let us fairly state the case; and see whether, of all things in existence, the infidel is not the most weakly credulous. What is the infidel's creed? He believes that the whole world is united in a conspiracy to impose upon themselves, about the era of the introduction of Christianity—that they invent an universal religion, and that by mere accident, their conjectures were verified in the birth of Christ—that verses, or poems, the productions of men who lived several hundred years before, accidentally occur in him; that he was a deceiver, and an impostor, and a false claimant to a divine commission; and yet that he was, without exception, the purest and most amiable of beings; and that he succeeded in his object, without any of the means usually employed by similar characters; for, without money, without troops, without power, he convinced multitudes of his divine authority.

The infidel believes that after Christ was openly crucified as a malefactor, twelve men, some of them illiterate fishermen, took up the extraordinary tale that he had risen from the dead, although these fishermen must have known the contrary; it was a deceiver, and without any assignable motive, in the face of danger and death, they formed the bold design of converting the whole world to this strange story; that although aware of the calamities which the leading character or subject of their memoirs, if fictitious personage, is unquestionably one of the most wonderful creatures of imagination that the range of literature can furnish—a character altogether unlike that of any being who ever dwelt on the earth—sustained throughout with the most exact consistency, and the most minute and apparently unnecessary particularity of dates and times and places; that they travelled over the greatest part of the world, everywhere successful, though everywhere persecuted and slain.

they were eventually the means of subverting the religious establishments of the most powerful nations on earth.

Yes, and the infidel believes that all this was chance; these men impostors; the whole story a fable and a forgery! If it be so, then the one without a parallel in history; and the man who receives the creed of the infidel, betrays a credulity so capacious, a faculty so prodigious of overlooking difficulties that we cannot but suspect there is something wrong in the ordinary powers of his understanding. But the case is otherwise. We do not see so much a derangement of the head as of the heart. Believing as we do, that the words of Christ are words of eternal truth, we maintain that it is impossible for any man to disbelieve the Bible, who searches it with a right spirit. 'If any man will do His will, he shall know of the doctrine, whether it be of God.'

From the Christian Advocate and Journal.
The Green Pastures.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.—Psalm 23.

Divine Shepherd! thou carest for thy flock, and thy care is fond, and true, and fervent! Thou carest for all thy flock, however vast, scattered, diversified; thou carest for all, for thou art the Shepherd of all.—But though thy charge is great, thy sheep being many, yet thou hast for each a special care; for thou blest me to lie down in green pastures, thou leadest me beside the still waters.—Blessed Shepherd! O! at high noonday thou hast seen us weak and weary on life's dusty way, and then in thy sweet compassion hast bid us turn aside for rest and refuge to the green pastures of thy love. Delightful pastures! Sweet, because ever verdant; fresh, because ever new; ever vast, scattered, diversified; thou carest for all, for thou art the Shepherd of all.—But though thy charge is great, thy sheep being many, yet thou hast for each a special care; for thou blest me to lie down in green pastures, thou leadest me beside the still waters.—Blessed Shepherd! 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