

# THE WESLEYAN.

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## POETRY.

### Milton on his Loss of Sight.

From the Oxford Edition of Milton's Works.

I am old and blind!  
Men point at me as smitten by God's frown;  
Afflicted and deserted of my kind,  
Yet I am not cast down.  
I am weak, yet strong;  
I murmur not that I no longer see;  
Poor, old, and helpless, I the more belong,  
Father Supreme! to Thee.

O, merciful One!  
When men are farthest, then Thou art most near;  
When friends pass by, my weakness to shun,  
Thy chariot I hear.

Thy glorious face  
Is leaning towards me, and its holy light  
Shines in my lonely dwelling-place—  
And there is no more night.

On my bended knee,  
I recognize Thy purpose, clearly shown;  
My vision Thou hast dimmed that I may see  
Thyself, Thyself alone.

I have nought to fear;  
This darkness is the shadow of Thy wing;  
Rejoice it I am almost sacred—here  
Can come no evil thing.

O! I seem to stand,  
Trembling, where foot of mortal ne'er hath been,  
Wrapped in the radiance from Thy sinless land,  
Which eye hath never seen.

Visions come and go;  
Shapes of resplendent beauty round me throng—  
From angel lips I seem to hear the flow  
Of soft and holy song.

It is nothing now,  
When heaven is opening on my sightless eyes,  
When airs from paradise refresh my brow,  
The earth in darkness lies.

In a purer clime,  
My being fills with rapture—waves of thought  
Roll in upon my spirit—strains sublime  
Break over me unsought.

Give me now my lyre!  
I feel the stirring of a gut divine—  
Within my bosom glows unearthly fire,  
Lit by no skill of mine.

## CHRISTIAN MISCELLANY.

We need a better acquaintance with the thoughts and reasonings of pure and holy minds.—Dr. Sharp.

### FOR THE WESLEYAN.

#### The Subjects of King's Government.

God is a universal King: he reigns over all intelligent beings, and maintains a constant and minute oversight of his whole creation: his possession of Almighty power, infinite wisdom, unfeigned truth, unstained goodness, and perfect righteousness, implies the governance of all his hands have made. His authority is absolute, and his government, therefore, universal. He reigns in all places, on all occasions, and in all times; and will reign in the same perfect manner forever. The number of worlds he rules, and the number of orders of Beings he governs, he has not seen fit to reveal to us, at present; but he has given us some right to judge, by the number of the stars and planets that are seen from our world,—that his dominion over created nature and being is vastly extensive. As the Holy Angels are connected with mankind by the plan of redemption—as they are employed through this plan in waiting upon men as ministering spirits, God has favoured us with some knowledge of them: He has removed the veil that hid them and their world from our knowledge; and informed us, in the Scriptures, of several truths relative to them, illustrative of their wisdom, humility, zeal, devotion, and benevolence. We learn that they are the happy subjects of God's government: amenable to his holy will, constantly

delighting in his sacred service. To righteous men the knowledge of those holy angels will be intimate in eternity; and it may reasonably be supposed, that in a world where the higher orders of Beings are known and loved, there will be a vast accession of knowledge; in reference to God's extensive empire; numerous orders of holy and happy beings, existing in the regions of space, may then have our pleasing affection, and give us the noblest ideas of God's dominion, and excellence.

We learn from the sacred scriptures that all the beings God governs are not good. He rules the Angels who fell from, as well as those that kept, their first estate. He rules them as fallen revolted spirits who have resisted his will, forfeited his favours, and lost their original excellence. And though the power they possess to do evil, to oppose God's work and tempt his people, is mysterious to us at present, we have good reason to believe, that it is allowed for a season in order to illustrate more fully than would otherwise be the case, the power and perfection of the Divine Being,—and shew how good the Lord is in protecting and in saving his redeemed people from such formidable enemies,—as fallen, apostate, malicious angels, whose aim is constantly to ruin mankind and destroy every trace of good in our world.

God reigns over all mankind. When we look at the vice and wickedness that prevail, so largely among nations, and the oppression and misery that masses of the human family have to submit to, through the selfish bigotry, pride, and intolerance of influential chiefs and rulers, we may for a moment be staggered by doubts of the existence of a minute, constant, general, and just Providence: but our doubts will be but momentary if we bring the light of the scriptures to bear on the subject. Viewing man by this light, we shall see how the Supreme Being has loved the men of every nation and what is his will concerning their present and future state, and how repeatedly he charges his Church to communicate to them his Revelation—the antidote to all their evils, and sorrows. Bad as the world is there is abundant proof that God powerfully restrains, and often subdues, its wickedness. When we remember the universal and total depravity of mankind, their natural alienation from God and goodness, and their proneness to sin,—we must confess our belief, that were it not for the government of God exercised over mankind, there would be soon a universal prevalence of wickedness and crime, without one virtue to mitigate the general gloom of profligacy, misery, and death, that would prevail. T. H. D. Doctor, N. S. August, 1849.

#### The Book I am Writing.

How serious and responsible a thing it is for any man to write and publish a book; to write what may influence hundreds of other men while he lives, and perhaps thousands after he is dead! What a mighty power for good or for evil does that man possess who can use his pen effectively, and how responsible is he for what he may write! How careful ought he to be, before what he writes may contaminate and injure others, and cause any at the last day to arise and testify against him as the cause of their ruin! The man who publishes a book influences those whom he has never seen, nor perhaps ever will see in this world; he leaves not the minds which come in contact with what he has written the same as he found them; they are either improved, or the worse, they are impressed for good or for evil; thoughts have been elicited in their minds, resolutions have been strengthened or weakened, habits confirmed or broken. Indeed, he who writes a book estimates over-estimate the responsibility attaching to the act.

And, on a smaller scale, are we not all thus responsible; do we not all write a book? Every man is a writer, in a certain

sense; and his life, his daily actions and habits, is the book he is writing; and as actions are greater than words; so this book is more impressive to those who read it, than anything that could be more wisely written by the pen. The sincerity of written sentiments is sometimes doubted, but no one doubts the sincerity of actions that are habitual; to read these is to read the man himself, and therefore the book of the life, so eloquent, so forcible, is, indeed, a responsible thing to write; a book which engages the attention of the most thoughtless in our circle, and is read by the most ignorant.

Let the solemn thought, then, dwell upon your mind, that whoever or whatever you are, you are writing a book, and others are reading what you are writing; and that they are the better or the worse, in the same degree in which your book is good or bad. Even when you have ceased to live in this world, your book will still be read by many; your actions and habits will be remembered, and as one wave of the ocean assists to fashion another, so your book will even then be exerting an influence in forming the character and habits of another generation. While you live you ever write something, nor can you prevent others from observing what you write, for no man can live to himself.

Are you a father of a family? You are writing a book for your children, and they are reading it attentively, and committing it to memory. What is the tendency of your book? Is it at all adapted to improve your children? Do they read in it the happiness of loving and serving God? Does it allure them to walk in Wisdom's ways? Can they learn from it that the favour of God is the most desirable thing upon earth, and his displeasure more to be feared than anything else? Or do they learn from you indifference about sacred things, worldly-mindedness, or covetousness? Do they read that to get money is the chief business of life, and to enjoy oneself the most desirable thing; that the Lord's day is merely a convenient season for worldly pleasure and indolence, and the house of God a mere lounge for those who have no particular engagement elsewhere? Remember, thoughtless parent, the book you are writing. If you love your children; if you have any regard for the best interests of those who surround you, write such a book for their perusal, as will cause them at the last day to bless God for the relationship in which they stood to you on earth. Beware lest you give a curse, instead of a blessing, to the children God has given you, and the circle in which you move.

Are you a professing Christian? You are writing a book, and more are reading it than you imagine. Worldly men who come in contact with you, are scrutinizing your actions, standing over the pages, and scanning the sentences they read there; and they are reading your life more attentively than they read the Bible, and are comparing your conduct with your profession. How great is your responsibility who are writing a book which many are so attentively reading! Do they, by your consistency may depend the character of many; and some who are halting between two opinions may decide for religion, or worldliness, as your example may influence them. Does your book recommend piety to others, by the fervour of your temper, the cheerfulness of your deportment, the liberality of your dealings? Are you so earnest, so consistent, that those who read your life, even the most indifferent, are won over to exclaim with Agrippa, "Alas! thou persuadest me to be a Christian!" Is it so pure, so peaceful, that other Christians are the better for reading it? Does it encourage holiness; does it rebuke worldly-mindedness, covetousness, and pride; does it allure to purity and piety? Think not lightly of your responsibility because your lot is humble, and your condition obscure. You know not what good a single expression, a devout sentiment, a small and mean circle. Even though your

life be one of suffering, and though you may be called to exercise the passive rather than the active virtues, yet even here the silent eloquence of resignation and acquiescence in the will of God, may be read with deep feeling by those who surround you, and with an impression never to be obliterated. O, keep the pages of your heart and life "with all diligence," and however mean your condition, and narrow your circle of influence, you will not live in vain. "Ye are our epistle," says the apostle, "known and read of all men." ii. Cor. iii. 2; and if your conduct be consistent, bless God that you have this honour conferred on you of writing a book or an epistle for him. But, beware lest, with a Christian profession, your book lead others to sloth, uselessness, and formality. Beware lest you be found pleading the cause of half-heartedness and indecision. It is to be feared, that there are many who pass current among Christians, from whose lives we learn little of the beauties of holiness, or the pleasures of piety, and who exemplify but very feebly the doctrines of Jesus Christ. This is a great stumbling-block to the men of the world, that they find the book of the professing Christian's life so much at variance with his principles. Endeavour to write such a book as the Leightons, the Howards, the Wesleys, and the Methuens have left behind them, whose consistent lives even infidelity itself has been compelled to respect and admire. Write such a book as shall tend not only to make the bad good, but the good better, and even your Christian brother more like Christ. Let your book be so full of meekness and love, that those who read it may, by God's blessing, be won from their love of the world, and sensuality, and covetousness. Let your book aim to convince the worldling that there are indeed true pleasures in a holy life, far above anything that can be found in the world. Let it be of such a purifying and improving nature, that your circle of acquaintance, if not persuaded to decide to turn unto God, may be, at least, restrained from evil, and by your thus raising the standard of morality and religion among them awed into a fear of doing evil, if not a love of doing well. Let it be your ambition to live such a life, to write such a book, as will bring glory to God, and promote peace and good will on earth; so that men, seeing its purity and consistency, may be led to the study of that holy Book which contains the principles you profess, embrace that salvation which you yourself value above all things, and learn to fear that God, whose truth you advocate, and whose service you recommend.

#### Public Visitation.

Public afflictions call for serious inquiry. "Is there not a cause?" said David to his brother Eliab. Can you answer this question? for "affliction cometh not forth of the dust, neither doth trouble spring out of the ground." Shall we look through the nations of the earth for the answer? rather let us limit our views to the aboundings of iniquity in our own country. How prevalent is unbelief! how awfully the Sabbath profaned! how much does drunkenness abound! how daringly is the Divine name blasphemed! what slighting and opposition to the "glorious gospel of the blessed God!" But let us confine our views still more. Look at the visible church of Christ; the divisions and party strife; the heart-burnings and contentions about things which are only "the meat and the drink of the kingdom of God," while the essentials, "righteousness, and peace, and joy in the Holy Ghost," are too often lost sight of in the contest; the formality which marks the religion of many; the frequent neglect of family religion and discipline; the low state of personal piety in numbers; and then say, "Is there not a cause?"—But let us come home at once to our own hearts, and inquire, Is there not a cause within ourselves? The sins of na-

## Wesleyan Day School.

SUBSCRIBERS beg leave respectfully to state to Wesleyan Parents and to the generally that the above School has been in operation, and is still open for the benefit of the youth of both sexes. The Education embraces the following branches:

**Primary Department.**  
Writing, Arithmetic, English Grammar, Geography.

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Latin and Modern History, Ancient and Modern Geography, use of the Globes, Grammar, and Commercial Writing, Commercial Arithmetic and Algebra.

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## Hardware.

SPRING, 1849.

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Super and Composition Spikes, Sheet Iron, Blister, Spring, and Tilted Steel, m's genuine White-Lead, Black, Yellow, and Red PAINTS, Ochres, Linseed Oil, Slick Window Glass, Lead Shot, Lead Pipe from 1/4 in. to 1 1/4 in. diam. 10, 12, 14, 16, 18, 20, 22, 24, 26, 28, 30, 32, 34, 36, 38, 40, 42, 44, 46, 48, 50, 52, 54, 56, 58, 60, 62, 64, 66, 68, 70, 72, 74, 76, 78, 80, 82, 84, 86, 88, 90, 92, 94, 96, 98, 100.

and 1/2 size's prime and double refined Cast Iron, Scales, and Vices, Cart Boxes, and all kinds of Tools, and a large assortment of Locks, HINGES, Nails, Brushes, Files, Carpenters Tools, &c., which they offer for sale at very low prices. DAVID STARR & SONS, 4th May 20th, 1849.

## A CARD.

### Archibald Morton

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SUBSCRIBERS respectfully notify his friends that he has removed to his new premises, No. 11, Queen's Street, Halifax, N. S., where he will be happy to wait on purchasers in person from the country.

He also offers his services as FUNERAL DRAUGHTER. May 5.

## Life Assurance Company.

OF LONDON.

AGENCY of this Company has been established in this Province about three years, and has made some progress, and up to the present without a claim being made upon it. The Agents have recently instructed the Agent to persons insuring for the whole term of Lives, one half the premium for the first five years, and give a rate bearing interest, for the remaining half, upon the same condition as the London and Lancashire Association. As the profits of this Association are divided among the Policy holders, and the rate of interest is greater in this than any other office, being 10 per cent.—it therefore recommends itself to the favourable consideration of all persons intending to insure, the rates being as low as any other Company. If persons would give up their Life Assurance their serious consideration, they would be convinced that it is the best investment to be found for a moderate sum of money, for the benefit of their families they are taken from them. The attention of families in this Province generally, and of Halifax in particular, is earnestly invited to this subject, and while the meeting is in session, to call upon the Agent of the Association for admission into the Society, who will furnish all necessary blanks, and every information requisite at his office, at the Warehouse, Hollis Street.

DANIEL STARR, Agent.

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