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## Poetry.

### THE UPWARD FLIGHT.

Who would not go?—the world we leave is dark,  
Its sunshine clouded, and its sky obscured  
By gathering gloom, its light a wandering spark,  
That from its native sphere hath but been lured.

Who would not go?—the world above is bright;  
Meridian suns and countless stars that trim  
Their nightly lamps are shadow of that light  
No gloom can darken, and no cloud can dim.

Who would not go?—the world we leave is cold—  
The few warm hearts it holds are sadly chilled  
By icy contact with a sterner mold,  
Their generous throbbings all too early still'd.

Who would not go?—the world above us glows  
With love, intense and holy, pure and deep;  
So person there can selfish feeling know,  
For slight or wrong, no aching eye can weep.

Who would not go?—the world we leave is poor,  
And hearts that live on it grow lean and die,  
It hath no heritage that can endure,  
No food for spirits destined for the sky.

Who would not go?—the world above is good,  
With treasure vast and various, large and free,  
A rich inheritance—a shining hoard;  
Aid, O, my soul! 'tis all laid up for thee.

## Christian Miscellany.

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

For the Wesleyan.

### Pay Your Minister.

**Pay your Minister!**  
God the Father, the Lord Jesus Christ,  
the Holy Spirit, Angels, the Scriptures,  
Christian experience, the history of the  
Church, reason and conscience, say: pay  
your Minister.

**Pay your Minister!**  
He is a messenger from God to you, one  
of your best earthly friends, continually study-  
ing your interests praying for your prosper-  
ity, labouring to bring you to Christ;  
brings the most delightful intelligence; you  
cannot dispense with his services, he does  
more to benefit mankind than any other per-  
son, he has been the honoured instru-  
ment of leading many souls to heaven, he has  
given himself up to the work, it is the way  
to carry out the purposes of the Almighty,  
there is a promise connected with the means,  
and Providence has left him in your hands.

**Pay your Minister!**  
He is the leader of your religious devo-  
tions, the steward in the Church of Christ,  
the watchman on the walls of Zion, the  
general in the field of battle, the object at  
which the enemy particularly aims, the first  
to suffer, and many difficulties stand con-  
nected with the achievement of his benevo-  
lent designs.

**Pay your Minister!**  
He is invariably at your service, to preach  
the gospel, to administer the sacraments, to  
visit the sick, to sympathize with the dis-  
tressed, to bury the dead, and to render any  
other act of kindness that lays in his power.

**Pay your Minister!**  
You pay your school master, your mer-  
chant, your tailor, your butcher, your bak-  
er, &c., &c. Pay your Minister, he has un-  
exceptionable claims upon you. You are  
more indebted to ministers than to any other  
class of persons. Pay him a reasonable  
amount that his mind may be free, that he  
may not have to labour with his own hands,  
that he may prove faithful, and that he may  
be greatly encouraged in his arduous and  
responsible work.

**Pay your Minister!**  
That he may be able to pay others, that  
he may not have to purchase his supplies on  
credit, that he may obtain his goods at cash  
price, not have to pay interest on borrowed  
money. Pay him his full amount, pay him  
all arrears.

**Pay your Minister!**  
Without it, the gospel cannot be preached  
to every creature, the ground now occupied  
cannot be maintained, the dark ages will

again return, satan and the ungodly will  
take the advantage, and should this, unfor-  
tunately, be the case, awful will be the  
results.

**Pay your Minister!**  
That you may not be dependent upon  
other churches, that there may be an equality  
among yourselves, that you may have a  
claim upon the Minister's services, and that  
you may not be religious paupers.

**Pay your Minister!**  
Many of you are well able, some are  
pledged to do it, the gospel is everywhere  
needed, the Macedonian cry is loud. Pay  
him while you have the means, the disposi-  
tion and the opportunity; without giving  
unnecessary trouble, without boasting, com-  
plaining, or evil speaking.

**Pay your Minister!**  
Regularly, according to your ability, not  
consulting others, in order to roll away the  
reproach of the Church, that your Minister  
may speak well of you, and that there may  
be no ground of uncharitableness in a dying hour.

**Pay your Minister!**  
For your credit's sake, for Christ's sake,  
for your country's sake, for your own com-  
fort's sake, for consistency's sake, that you  
may sit easy in the Church, and that you  
may feel you have a personal and practical  
interest in the possession and diffusion of  
Christianity in the world.

**Pay your Minister!**  
Instead of laying up treasures on earth, or  
wasting your Lord's property, or refusing to  
contribute when you have it by you; remem-  
bering that it is more blessed to give than it  
is to receive.

**Pay your Minister!**  
Without saying charity begins at home, I  
must pay my just debts first, provide for my  
own family, there are so many calls upon  
my purse, the Minister gets enough from  
home, if I have any thing to spare at the  
end of the year, perhaps, I may do some-  
thing, times are hard, cannot get money,  
and then with a significant toss of the head,  
say to the collector, you must pass by me  
now, the preacher will get along—he never  
suffered yet.

**Pay your Minister!**  
Some of them have come among you at  
your own request, without any stipulation, or  
agreement, trusting to your piety, integrity  
and fidelity. They have laboured faithfully  
for a considerable time, in the discharge  
of their arduous duties, and now they look  
to you for their necessary supplies.

**Pay your Minister!**  
Without remarking that you have had a  
chapel to build, or repairs to a mission house  
to erect, furniture to provide, and a horse  
and sleigh to secure for the preacher.

**Pay your Minister!**  
Without complaining that his Circuit is  
too large, preaching too seldom, and that  
you have to assist Ministers of other denomi-  
nations.

**Pay your Minister!**  
That you may enjoy his approbation and  
the approbation of the Divine Being. That  
a blessing may rest upon your persons, your  
families, and the world. Then will the word  
of God run and have free course, souls will  
be saved, churches everywhere will be form-  
ed, the power of the Most High will be sig-  
nally displayed.

**Pay your Minister!**  
Do it with reference to eternity, do it un-  
to the Lord, do it as an act of justice, do it  
voluntarily, cheerfully, gratefully, and  
prayerfully. Do it at an early period, do  
it through Christ, and do it with an eye to  
the judgment day, when every person shall  
receive according to the deeds done in the  
body.

**Pay your Minister!**  
Some have done it honourably, regularly,  
and liberally; for which they have the best  
thanks of those who are engaged in the  
Christian Ministry, and also, their most fer-  
vent prayers, that they may be amply re-  
warded both in this world and the world  
that is to come.

## Whitefield.

There was nothing in the appearance of  
this extraordinary man which would lead  
you to suppose that a Felix would tremble  
before him. He was something above the  
middle stature, well proportioned, and re-  
markable for a gracefulness of manner. His  
complexion was very fair, his features very  
regular, and his dark blue eyes small and  
lively; in recovering from the measles he  
had contracted a squint with one of them—  
but this peculiarity rather rendered the ex-  
pression of his countenance more remark-  
able than in any degree lessened the effect  
of its uncommon sweetness. His voice ex-  
celled, both in melody and compass; and its  
fine modulations were happily accompanied  
by that grace of action which he possessed  
in an eminent degree, and which has been  
said to be the chief requisite of an orator.  
To have seen him when he first commenced,  
one would have thought him anything but  
enthusiastic and glowing; but his heart  
warmed with his subject, and his manner  
became impetuous and animated, till, for-  
getting of everything around him, he seem-  
ed to kneel at the throne of Jehovah, and to  
beseech in agony for his fellow-beings.

After he had finished his prayer, he knelt  
for a long time in profound silence; and so  
powerfully had it affected the most heartless  
of his audience, that a stillness like that of  
the tomb pervaded the whole house.

On one occasion before he commenced his  
sermon, long, darkening columns crowded  
the bright sunny sky of the morning, and  
swept their dull shadows over the building,  
in fearful augury of the storm.

His text was: "Strive to enter in at the  
strait gate; for many, I say unto you, shall  
seek to enter in, and shall not be able."

"See that emblem of human life," said he,  
as he pointed to a shadow that was flitting  
across the floor. "It passed for a moment,  
and concealed the brightness of heaven from  
our view—but it is gone. And where will  
ye be, my hearers, when your lives have  
passed away, like that dark cloud? O, my  
dear friends, I see thousands sitting atten-  
tive, with their eyes fixed upon the poor un-  
worthy preacher. In a few days we shall  
meet at the judgment seat of Christ. We  
shall form a part of that vast assembly which  
will gather before his throne; and every  
eye will behold the Judge. With a voice  
you must abide and answer, he will inquire  
whether on earth ye strove to enter in at the  
strait gate—whether your hearts were ab-  
sorbed in Him. My blood runs cold when  
I think how many of you will then seek to  
enter in and shall not be able. O, what  
pity can you make before the Judge of the  
whole earth? Can you say it has been your  
whole endeavour to mortify the flesh, with  
its affections and lusts? That your life has  
been one long effort to do the will of God?  
No! you must answer, I made myself easy  
in the world, by flattering myself that all  
would end well, but I have deceived my  
own soul, and am lost.

"You, O false and hollow Christian—of  
what avail will it be that you have done man-  
ny things—read much in the sacred word—  
that you have made long prayers—that you  
have attended religious duties, and appear-  
ed holy in the eyes of men? What will all  
this be, if, instead of loving Him supremely,  
you have been supposing you should exult  
yourself in heaven, by acts really polluted  
and unholy?"

"And you, rich man, wherefore do you  
hoard your silver? Wherefore count the  
price you have received for him whom you  
every day crucify in your love of gain?  
Why, that when you are too poor to buy a  
drop of cold water, your beloved son may be  
dropped to hell in his chariot, pillowed and  
cushioned about him?"

His eye gradually lighted up, as he pro-  
ceeded, till, towards the close, it seemed to  
sparkle with celestial fire.

"Oh, sinners!" he exclaimed, "by all  
your hopes of happiness, I beseech you to  
repent! Let not the fires of eternity be

kindled against you! See there!" said he,  
pointing to the lightning which played on  
the corner of the pulpit. 'Tis a glance from  
the angry eye of Jehovah! Hark!" contin-  
ued he, raising his finger in a listening at-  
titude, as the distant thunder grew louder,  
and broke in one tremendous crash over the  
building. "It was the voice of the Almighty  
as he passed by in his anger!"

As the sound died away, he covered his  
face and knelt beside the pulpit, apparently  
lost in inward and intense prayer. The  
storm passed rapidly by, and the sun, burst-  
ing forth in his might, threw across the heav-  
ens a magnificent arch of peace. Rising,  
and pointing to the beautiful object, he ex-  
claimed, "Look upon the rainbow! and  
praise him that made it. Very beautiful it  
is, in the brightness thereof. It compasseth  
the heavens about with glory; and the  
hands of the Most High have bended it."—  
*The Rebels.*

## A Millennial Sign.

The spread of the Gospel shows that this  
world is being leavened through its every  
pore by the Church of God, for which it was  
created. During the last fifty years, the  
Panjab of India has been added to the  
field, free to the sickle; Turkey has just  
been thrown open, by the firm of the  
Sultan, protecting converted Moslems; Rus-  
sia has permitted the circulation of the Tract  
Society in its vast bounds; the 300,000,000  
of Chinese have been gathered about the  
pulpit of the church; a chapel has been  
opened in Rome; the Gospel travels freely  
across the Isthmus of Panama; Texas, Cali-  
fornia and New Mexico have been added to  
the domain of Protestantism. Here, where  
I write, in this the capital of the empire  
State of the South, there was not, twelve  
years ago, an organized church. Nine  
years ago, the inhabitants fled panic-struck  
before the Mexicans; and now the Church  
of God, fully established, exerts a pure in-  
fluence on the prosperous community. In  
the last twenty years, more than one fourth  
of the world, before closed and double lock-  
ed to the Gospel, has been thrown wide  
open, and now spreads its great population  
of 800,000,000 entirely ready for the preach-  
ing of Christ. When God threw open  
Canaan, it was just as the Jews crossed  
Jordan to occupy it. Having thrown open  
this vast territory now, it must be because  
God intends that it shall now be occupied  
by his Church. There is such a thing as  
"the earth's bringing forth once," as "a  
nation's being born in a day."—*Presbyterian.*

## Young Professors.

The following incident will show the im-  
portance of Christian decision. A young  
lady having recently made a public profes-  
sion of her faith in Christ, was urged by her  
brother, whom she tenderly loved, to accom-  
pany him to a place of amusement, which  
many church members were in the habit of  
attending. But she resisted his importuni-  
ties, and he went alone. On his return he  
said to another member of the family, "I  
did not enjoy myself as I had anticipated;  
and I respect religion the more from  
its exhibition in the conduct of my sister,  
whom I could not divert from what she be-  
lieved to be right. Had she gone with me,  
I should have been confirmed in the opinion  
that religion was more a pretence than a re-  
ality. Her consistency of character with  
her profession has rendered her dearer to  
me than ever."

This may prove a useful lesson not only  
to young professors, but to all such as are  
making religion a subject of serious inquiry.  
*Watchman and Observer.*

A hypocrite is fearful of men, but faces  
God. Pride mixed with hypocrisy was the  
devil's original sin, he abode not in the truth;  
and religious hypocrites are his own near-  
est children.