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#### Doctrn.

For the Wesleyan.

THE DYING YEAR.

The echoes of the dying year, How sad and drear they sound; As mindful of its course they'd turn From memory of its round. The woes, the sighs, its speed bore on, How dread their memory seems : How full of griefs-of sorrows-tears. Like all life's fitful dreams. Where are those busy tribes just now,

Who ushered in its dawn: And who, rejoicing in its birth, Gay tripped it o'er the lawn-As full of hope and future bliss, They sang and danced with glee; And fill'd with promise, as of mirth, Seem'd happy as could be?

Some swept by pestilence away, From 'midst life's busy scene ; Are little thought of in the crowd. As the' they ne'er had been. Whilst some by famine gaunt and sore, Have perish'd on that land. That still refused to yield its fruits At labour's stern command.

How many hearths are desolate, Once homes of household joys; Where play'd that gay, light hearted girl, And that fond, mirthful boy. The sire from 'midst that happy throng, Death's hand half snatch'd away; And left you widow'd heart to mourn Her young life's hope and stay ! How oft the sun of wealth hath set

On some old gilded hall, And tow'ring pride and pomp have changed The ball-dress for the pall; How many on you wide blue ses, Have found an early doom, Deniet the friendly voice to southe Their passage to the tomb!

What conflicts too have crimson'd o'er The fierce embattled field; Where putriot hosts o'erpower'd by force, Totyrant power would yield. And bow'd beneath the despots' rod, By savage vengeance fir'd; Whilst with the adverse conflict, all Of freedom's hope expired !

But yet how many happy hearts, the year now gone hath blest; Whilst scores o'erwearied with life's care Have found their peaceful rest : Whilst myriads live with grateful souls, What praises flow from numerous tongues, Almighty Lord, to Thee! 31st December.

### Christian Miscellany.

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

God is Love.

God is love. What a beautiful expression! Not, God loves us. God is loving, God is full of love; but, "God is love." It is his very essence, and it is the very light in which he chiefly loves to exhibit himself to his creatures. When Moses prayed that he might behold Jehovah's glory, the Lord passed by before him, and proclaimed, first, " The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin; and then as one that will by no means clear the guilty:" and in Jer. ix. 24, he speaks of himself as "the Lord which exerciseth," first, "loving-kindness," and "then judgment and righteousness in the earth." The Psalmist delights to set forth this crowning attribute of Jehovah, this brightest gem in the diadem of the great King. "The Lord is gracious, and full

that fear him." (Psal. ciii. 13.) " How trust under the shadow of thy wings." love one another." (1 John iv. 11.) that they all corroborate this pleasant and New Jerusalem !- Christian Miscellung. glorious statement, "God is love."

When Jesus, who is " the brightness of his Father's glory, and the express image of his person," came in his infinite condescension, and dwelt among sinful men, how procure pardon for us, yet this is not sufficompletely and clearly did he cause to shine forth this attribute of the Father ! fication, unless webelieve in him, as pro-Love was the sum of his teaching, and pitinting, or pleading his propitiation. For what he taught in theory he exemplified in practice. He whole life was love; his pure only pleads for the actual justification of breast never harboured a thought contrary to the spirit of charity; his holy lips never spake other than words of affection and kindness; his gracious hands were never God had never pronised; and if God had to Zion. employed in deeds of malevolence or selfishness. The tone of his voice, the lowed upon faith. For, let a man be sup-beaming of his eye, were redolent of love. posed to believe with the highest degree of His days were spent in works of mercy, his his dying words were those of loring compassion: "Father, forgive them; for they any certainty, except that God, for Christ's know not what they do."

was for you that Jesus bled; and shall He a daty, it cannot challenge any right to mercy will you reluse to accept don? Will you not rather say, " If God so loves me, shall I not love Him ?"

Christian, take courage! thou art often desponding, and lookest doubtfully toward the end, hardly daring to hope thou wilt He will be your guide even unto death; He be for you, who can be against you?

greatly sinned against Him, and thou Thio Politica. knowest Him to be a God of justice. Be not afraid, " God is love," and if we confess our sins, He is faithful and just to forgive us our sins; for He can be just, and yet the justifier of him that believeth in Jesus.

Be encouraged, thou that art tempted of the adversary ! What though thine enemy be wilv and strong; what though thine own evil heart be against thee; what though thy temptations be manifold and various :

the Lord leveth he chasteneth, and scour- stoe its guilty, accursed way over the wa-

rieth his children, so the Lord pitieth them shalt come forth as gold. (Job xxiii. .10.) had long been blind, and was said to be one "God is love." What is the inference excellent is thy loving-kindness, O God! that the Apostle draws from this? " Betherefore the children of men put their loved, if God so loved us, we ought also to

(Psal. xxxvi. 7.) The Apostles no less. O that our hearts always glowed with it forms one of the most prominent features | us is so vast, so unfathomable, so untiring ! of St. John's first epistle; and if we exem- And O that it may be ours through all sterine the whole of the sacred Scriptures, nity on harps of gold to celebrate his love, whether didactic or narrative, we shall find with saints and asgels, in the city of the

#### Justification by Paith.

Though Christ has done all things to make sin pardonalle, and is ever ready to cient in order to our actual pardon or justithose who believe. The connection of faith with justification ariseth from Christ's and God's promise. If Christ had not merited, never promised, justification had never folfaith, and in the ground sincerity, yet justinights in intervening prayer. And even fication would never have followed thereupon, nor could have been expected with any certainty, except that God, for Christ's world, poor, and sick, and blind, when you sake, had promised, that, upon such a duty might go to heaven, and enjoy so much the performed, justification should follow, so While Mr. B.'s tone and manner were God's love is shown in countless ways, performed, justification should follow, so He created us in love; and it is in love that the indusoluble connection between that he preserves us. He feeds us, and faith and justification is from God's instituclothes us; He giveth us rain from heaven tion, whereby he hath bound himself to and fruitful seasons, filling our hearts with give the benefit, upon the performance of food and gladness. He is tender and piti- the duty. Yet there is in aptitude in this ful, and of great mercy; He does not al- duty to be made a condition, and have this ways chide, neither doth He keep his anger | connection; and such an aptitude as can for ever. But most of all is his love dis- be in no other duty. For no other duty played in the redemation of the world by can receive Christ as propititing, and as our Lord Jesus Christ. "God so loved pleading his propitization, and the permitte of the keeps you abre to act for it."
the world, that He gave his only-begotten God given for his sake. Receiving Christ great gifts no do much good, masse, Son, that whosoever believeth in Him and the gracious promise, in this manner, poor Betty's prayers." should not perish, but have everlasting faith acknowledgeth man's guilt; and so life." (John iii, 16) "In this was man- the believer renounceth all righteousness in ifested the love of God toward us, because himself, and acknowledgeth God the Pathat God sent his only-begotten Son into ther, and Christ the Son, the only Rethe world, that we might live through Him. deemer; and so gives God the greatest propitiation for our sins." (1 John iv. 9, 10.) itself to be a gift, and to be perfermed by Sinner, will you slight this love? It the sid of the Spirit of God; and that, as tance to the church than my slms." this and make it the means, the only means, by which justification should be obtained. Christ is the object of our fath : and

he is so, not only in respect of his person, nature and acts, but also of his ofices; for hold out so long. Fear not: "God is he is King, Priest and Prophet, and futh love." He will keep the feet of his same; receives him in all his offices. This act of faith presupposeth him received & King, or as a Prophet, or else this act could not be Be cheered, thou mourner in Zion! thou a belief of the truth, revealed and taught by repentance : thou art perhaps afraid to faith, is Christ as a Priest atomiz for sin. come to God for pardon, because thou hast and making intercession for us - Lawson's

Betty's Sermon.

A few years since, there lived in one of our large cities a poor coloured woman named Betty, who had been confined by sickness for nearly twenty year. By the forable days. She had been kinl and good at ervice. Eighty years shed their blight

hundred and five years old. An aged daugher, who God, in mercy to his bruised reed in a strange land, had kindly permitted to be the companion both of her bondage and her freedom, arranged and administered the frequently dwell on this delightful theme; love to that almighty Boing, whose love to few comforts, with which former industry and present charity furnished their decayed cuttage. Betty was indeed a relio of for-mer days, and was noted both for her good sense and her discreet, warm-hearted piety.

Mr. B. was a man of wealth and business in the same city. His signettire was better than silver on the Exchange, because it was more easily transferred. His sails whitened the ocean, his charity gladdened many bearts and his bounty gave impulse to many benevolent operations. Notwithstanding the pressure of business, Mr. B. often found time to drop in, and see what became of poor Betty. His voice, and even his step had become familiar to her, and always face. He would often say some pleasant thing to cheer this lonely pilgrim on her way

One day Mr. B. took a friend from the country to see Betty. As he stooped and entered the cottage-door, he said, "As Betty, you are alive yet!" "Yes, tank God." said Betty. "Betty," said he, "why do you suppose God keeps you so long in this

sportive, he yet uttered a serious thought, which had more than once come over his, mind. Now comes the sermon.

Betty assumed her most serious and animated tone, and replied, "Ah, massa, you no understand it! Der be two great tings to do for de church ; one to pray for it and todder to act for it. Now, massa, land keeps me alive to pray for de church ; and

For a few moments Mr. B. and his friend, stood silent, thrilled, astonished. They felt the knowledge, the dignity, the moral aublimity of this short sermon. It seemed to draw aside the veil a little, and let them into Herein is love, not that we loved God, but glory of justice, wisdom, mercy, and free heaven's mysteries. "Yes, Betry," replied, that He loved us, and sent his Son to be the grace: faith also virtually acknowledgeth Mr. B., in the most serious and subdued tones; " your prayers are of more impor-

This short sermou, preached by poor bleed in vain ? will you reject this offered justification. Therefore God, in his infi- Betty, was never forgotten by Mr. B. or his more numble. prayerful, more submissive in afflictions,-American Paper.

A Word Fitly Spoken.

One day, as Felix Neff was walking in. the city of Lausanne, he saw at a distance a men whom he took for one of his friends. He ran up behind-him, tapped him on the guards you and cares for you; and if God else this act is no duty, no obedience; and shoulder before looking in his face, and asked him, " What is the state of your soul, my friend !" The stranger turned : that sorrowest with a godly sorrow working him: yet the special object of justifying Neff perceived his error, apologized, and went away. About three or four years afterward, a person came to Neff, and accouted him, saying he was indebted to him for his inestimable kindness. Neff did not tocognize the man, and begged he would explain. The stranger raplied, " Have you forgotten an unknown person, whose shoulder you touched in the street in Lausanne. asking him, ' How do you find your soul?' few friends that knew her she war familiarly It was I. Your question led me to serious called "poor Betty." Betty had seen com- reflection, and I now find it is well with my soul." This proves what apparently small means may be blessed of God for the "God is love," and He will not suffer thee to upon her robust limbs, before they yielded conversion of sinners, and how many opbe tempted above what thou art able to beary to the hardship of toil. She hat acquired portunities for doing good we are continue-Faint not, thou that art tried in the fur- a hale constitution by sporting br twenty ally letting slip, and which thus pass irrenace of affliction! "God is love," and it is years upon her native hills, upon the burn- vocably beyond our reach. One of the in love that He afflicteth thee; for "whom ingrands of Africa, before the slave-ship questions which every Christian should propose to himself on setting out upon a of compassion; slow to anger, and of great geth every son whom he receiveth." (Heb. teri, laden with chains and minacles to journey, is "What opportunities shall I mercy; the Lord is good to all, and his xii. 6) And his love in due time will de- bad her limbs, and to mar her sible beau- have to do good?" and one of the points on tender mercies are over all his works." liver thee; He knoweth the way that thou ty, to agonize her soul, and to subject her which he should examine himself on his (Psal. exiv. 8, 9.) "Like as a father pi- takest; when He hath tried thee, thou to the horrors of the middle passage. Betty return is, "What opportunities have I lost?"