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## Poetry.

### THE LAND WHICH NO MORTAL MAY KNOW.

Though earth has full many a beautiful spot,  
As a poet or painter might show;  
Yet more lovely and beautiful, holy and bright,  
Than the hopes of the heart, and the spirit's glad sight,  
Is the land which no mortal may know.

From the crystalline stream, bursting forth from the  
throne,  
It flows on, and for ever will flow;  
Its waves, as they roll, are with melody rife,  
And its waters are sparkling with beauty and life,  
In the land which no mortal may know.

And there, on its margin, with leaves ever green,  
With its fruits, healing sickness and woe,  
The fair Tree of Life, in its glory and pride,  
Is fed by that deep, inexhaustible tide  
Of the land which no mortal may know.

There, too, are the lost! whom we loved on this earth,  
With whose memories our bosoms yet glow;  
Their relics we gave to the place of the dead,  
But their glorified spirits before us have fled  
To the land which no mortal may know.

There the pale orb of night, and the fountain of day,  
Nor beauty nor splendour bestow;  
But the presence of Him, the unchanging I AM!  
And the holy, the pure, the immaculate LAMB!  
Light the land which no mortal may know.

O who but must pine, in this dark vale of tears,  
From its clouds and its shadows to go?  
To walk in the light of the glory above,  
And to share in the peace, and the joy, and the love,  
Of the land which no mortal may know!

BERNARD BARTON.

### TO-DAY AND TO-MORROW.

Don't tell me of to-morrow!  
Give me the man who'll say,  
That when a good deed's to be done,  
Let's do the deed to-day!  
We may all command the present,  
If we act and never wait;  
But repentance is the phantom  
Of the past, that comes too late!

Don't tell me of to-morrow!  
There is much to do to-day,  
That can never be accomplished  
If we throw the hours away.  
Every moment has its duty—  
Who the future can foretell?  
Then why put off till to-morrow  
What to-day can do so well!

Don't tell me of to-morrow!  
If we look upon the past,  
How much that we have left to do  
We cannot do at last!  
Today! it is the only time  
For all on this frail earth;  
It takes an age to form a life,  
A moment gives it birth!

### BREAST THE WAVE, CHRISTIAN.

Breast the wave, Christian,  
When it is strongest;  
Watch for day, Christian,  
When the night's longest.  
Dare to stand, and onward still,  
Be thine endeavour—  
The rest that remaineth  
Will be for ever.

Fight the fight, Christian,  
Jesus is o'er thee;  
Run the race, Christian,  
Heaven is before thee;  
He who hath promise  
Faltereth never;  
The love of thy Saviour  
Flows on for ever.

Hold the eye, Christian,  
Just as it closeth;  
Raise the heart, Christian,  
Lest it repose;  
Tear from the love of Christ  
What shall e'er sever?  
Mount when thy work is done—  
Praise Him for ever.

### TIME.

Time was, is past; thou canst not recall;  
Time is, thou hast; employ the portion small;  
Time future is not, and may never be;  
Time is, and thou art, and thou shalt be.

## Christian Miscellany.

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

### For the Wesleyan. The Poverty of the Messiah.

BY REV. R. COONEY.

The unequal distribution of riches, more, perhaps, than anything else, tends to keep up conventional distinctions. Wealthy people are always influential, and the poor are generally overlooked and neglected. In the estimation of some none are respectable unless they are rich. They weigh a man's claims, not by his merits, but by his ingots. The only part of Heaven they like is the pavement of the streets; and that because it consists of gold. Again, these people are without so fastidious that they disown the apostles—the fishermen of Galilee are too vulgar for them! and they exclude JESUS OF NAZARETH from the circle of their acquaintance. They cannot admire a man that had not where to lay his head. Bethlehem is too obscure:—his family connexions are not known at Almacks; they want caste, and their efforts to procure an escutcheon, shew that they are *parvenus*.

Barley loaves and fishes are too strong for their stomachs; such coarse fare is good enough for the multitude; but it will never do for them. They wonder at the concern Nicodemus evinces about religion; yea, they turn up their noses at him, and call him a *Fanatic*. Whenever they think of Zaccheus' conduct, they shrug up their shoulders, and call him a fool; and as for Joseph of Arimathea;—his begging the body of Christ, and burying it in his own new tomb, they understand all about it. He was a weak minded man, was foud of display, and loved notoriety.

There are many that will tarry with JESUS at Mount Thabor; but only a few that will follow him into the wilderness. They will dine with him at the Publican's house, or be his guest at the marriage of CANA; but they have no relish for fasting, or self-denial. They are fascinated by the splendour of his miracles; but repelled by the force of his austerities—the halo of glory that encircles his head, attracts them to his person; but the cross that he bears on his shoulders, drives them away. He says,—*"The foxes have holes, and the birds of the air have nests, but the Son of Man has not where to lay his head;"* and they turn away from him, crying out, "This is a hard saying, we cannot receive it."

JESUS was extremely poor. He commenced life in a stable, and when he was born, destitution claimed kindred with him.

"Cold on his cradle the dew-drops are shining."  
"Low lies his head with the beasts of the stall."

He was poor all his life, very poor indeed. He had neither HOUSES nor LANDS. Many of his modern disciples have three per cent CONSOLS, BANK STOCK, RAILWAY SHARES, MORTGAGES, &c.; but he had neither real nor personal property; neither goods nor chattels; no—not even a dwelling place that he could call his own. The young lions could herd together, and lie down in their dens; the goats could shelter themselves in the high hills; the conies could find refuge among the rocks; the eagles could build their nests on high; and the stork could make the fir tree her house; but JESUS had no home. Our Messiah had not where to lay his head.

He often lodged in the wilderness as a wayfaring man; he never rode but once, and that was upon an ass that he borrowed. He held the passover in a borrowed chamber; he was accustomed to cross the lakes in a borrowed boat—at his death he had nothing to bequeath; and his funeral expenses were defrayed by a friend.

"He spake, as man never spake;" such was the favourable criticism pronounced on his celebrated sermon. None of the Rabbis nor Doctors could preach like him; His parables contained their unmeaning allegories; his

simplicity exposed their sophistry; and the divine unction with which his discourses were fraught, rebutted the formal and spiritless teaching of the scribes. Many hearkened to him with delight; but greater numbers, unable to gainsay the wisdom with which he spoke, objected to him on the score of his POVERTY, and sneeringly said,—*"Is not this the carpenter's son?"* "What presumption, that the son of a low, base-born mechanic should take upon himself to teach scribes and lawyers; and set up his plebeian and vulgar notions against the opinions and decisions of authorized and competent teachers. This fellow is both aspiring and dangerous; he and his fanatical followers must be looked after, and not suffered to propagate their democratic and revolutionary principles."

Let wealthy disciples, while they seek repose upon cushioned ottomans and sofas, think upon HIM, who, when he was wearied, sat upon Jacob's well. Let them, when the poor and the needy ask them for relief, think upon HIM, who said, "a cup of cold water, given in the name of a disciple; shall not lose its reward." Let them, when they are receiving their dividends; when they are making their deposits; when they are calculating their income; when they are reckoning up their gains—let them, when they are engaged in these agreeable pursuits, remember the saying, "*God loveth a cheerful giver.*" Let them remember the poor of Christ's flock, and think of HIM, who, "*though he was rich, yet for their sakes became poor, that we through his poverty might become rich.*"

### Go to the weekly Prayer-meeting.

1. It will be a relief to your conscience. It will be redeeming the solemn pledge which you have made before angels and men, when you gave yourself to Christ and to His Church. Stay not with the worldly crowd when the prayer meeting bells call you, for you cannot have a peaceful conscience while thus disregarding the vows of God, which are upon you. Go, join at once the meeting of prayer.

2. It will bring great good to your own soul. Not only will your conscience be relieved, but you will be instructed and quickened in duty; you will be refreshed and gladdened in spirit, and you will have new and more satisfying evidence of your adoption. No Christian, however cold, can sit an hour in a spiritual prayer-meeting without being warmed, and prompted to new activity in the service of God.

3. If you are prompt and regular at the prayer-meeting it will greatly encourage the pastor. He needs all the encouragement he can have. His labours are arduous, his discouragements many, and his night-watchings often. Let him never wonder why you are not present. Allow not his heart to sink within him, at the thought that you have forgotten or forsaken the place of weekly prayer. Encourage him by your constant presence, and you will be repaid an hundred fold, in the increased happiness and usefulness of your pastor.

4. Go to the prayer-meeting; it will strengthen your brethren; it will lighten their burthens, animate their hearts, and make them feel strong in the day of trial.—The few who have borne the heat and burden of the day, sometimes feel sad, because no more "come up to the help of the Lord against the mighty." Yet they have resolved never to abandon the cause, for they have enlisted for life. Go, stand by their side, and share their burdens and toils, and you will also share their abundant rewards.

5. Your weekly presence at the prayer meeting will have a powerful influence upon the unconverted. When they see your firmness and decision, and perseverance in christian duty, united with a consistent life, they will take knowledge of you, that you have been with Jesus; they will be constrained to go to a place themselves that is so constantly attractive to you, and may, through your instrumentality, be brought

a saving knowledge of Christ. Be punctual then, to the prayer-meeting, for the sake of those around you, who are "without hope, and without God in the world."

6. Above all, go to the prayer-meeting because it will glorify God. It will not only bring great good to yourself, and benefit to others, but it will glorify God. And this is the great object for which the Christian should live. "Whether ye eat or drink, or whatever ye do, do all to the glory of God." In the spiritual prayer-meeting, God is greatly honoured by the growth of Christians in grace and in knowledge, and by the marvellous displays of the Spirit's power in the conviction and conversion of men. Go then, Christian brother, honour and glorify God by your presence, and hearty co-operation in the meeting of social devotion. Go through the storm, the cold and the heat—go, though but two or three are inclined to meet you there—go, though worldly cares press hard—go, meet the people of God for prayer, and you will meet our Saviour also, and be richly blessed.—*Vt. Chronicle.*

### I must reduce my expenditure—Where shall I begin?

There are seasons, with certain of the disciples, when in fancy or reality their worldly fortunes droop, their finances do not flow in a full tide, and somewhere they must begin to retrench. A twig here and there must be lopped off. But where shall the knife be first used. In some direction they must stop payment.

I have looked on with melancholy curiosity, to see where the first blow would be struck. With not a few, there seemed not the slightest hesitation at beginning with their donations to charitable objects. The first stroke falls on the cause of Christ. Their luxuries, their equipage, those heavy drafts which are made upon them from quarters pertaining to fashion, amusement, pleasure, &c., must still be met. It will not do to dishonour them. But what they had been accustomed to give to religious enterprise seems to be fairer game. It will do to sink those causes which are identified with God's glory, and man's eternal good; but those goodly boughs, odorous with flowers and fruit, their bodily and fashionable luxuries and pleasures, no knife shall reach them.

It is sad to think that the first act of retrenchment should have reference to objects which ought to be unspeakably dear to every lover of the Saviour. One would think that the most natural idea to a servant of God would be, that God's cause should be so deeply embedded in the heart, as to be far beyond the reach of any but the severest storms of adversity, and that instead of being reached first in the tempest, it should be the last. It would seem that the true disciple would cut about him in all directions, and cut at everything almost, before the glorious cause of Christ would feel the blow. What would be thought of the shipmaster in peril, who, to save the labouring ship, should begin first to cast over the very articles most essential to the safety of all on board, leaving untouched what might have with all reason gone first?—*Observer.*

### Texts in the Memory.

Many blessed consequences flow from having the words of Scripture in the memory. We cannot always have our Bibles in our hands; especially if our calling leads us to manual labour.

When you walk by the way, good thoughts will be promoted, and evil thoughts will be shut out, by some good word of God turned over in the mind. Choose your text in the morning with this view.

When you are at work, you may derive some unspeakable profit and comfort from ruminating on some savoury promise. It may, by the blessing of God, be yours in the