

displayed a cowardly temper. And sharp and pointed was the rebuke administered by the great Head of the Church to the unworthy pretenders to his name, "Why call ye me Lord, Lord, and do not the things which I say?" But he declares his approbation, yea, he condescends to consider himself honoured, when his servants exercise a scriptural faith in him, prudently and faithfully confess him before men, and are manifestly willing to share in whatever reproach may be attached to his cause. The doctrines, as well as the example, of God of our Saviour, furthermore enforce upon Christians a conscientious regard to civil and relative duties, and constrain us to conclude that profession as utterly unworthy of countenance, which is not supported by the testimony of candid and competent witnesses, from those among whom he maintains habitual intercourse.

The cardinal virtues of truth, and justice, and temperance, maintain an especial claim upon his attention; the word of a Christian, our Lord teaches us, should be as worthy of confidence as even his oath; his conduct so establishing his character for veracity, that any further confirmations shall be deemed needless. The same remarks will apply to our dealings with mankind,—contracts should be held inviolable—stipulated engagements fulfilled to the letter, and lawful debts punctually, and at the proper season, discharged. It must, indeed, be admitted, that uncontrollable circumstances, and events that baffle the most sharp-sighted of the experienced men of business, may incapacitate the strictly honest man from promptly meeting his pecuniary obligations: but the principle—the purpose—the effort, will characterize the Christian, under these confessedly painful circumstances. Of temperance, which of late has been so much the subject of discussion, and certainly not without cause, or necessity, we may remark that Christianity requires its application to be made to our desires and passions in general, as well as to our senses and appetites, and therefore while we would zealously enforce on all Wesleyan Methodists especially, a due regard to the rule that prohibits the use of spirituous liquors, we would not lose sight of the great importance of moderation in all our earthly pursuits, and lawful enjoyments. Much, for instance, might be saved in various articles of dress, and other indulgences, which if devoted to purposes of benevolence,—in practical sympathy with the afflicted,—hospitality to sojourners,—and in support of those various institutions, whose design is laudable and their measures prudent, would undoubtedly afford much gratification to the best feelings of the heart.

And now let us enquire of the Christian, whether his solemn and oft repeated engagements, made in the most public manner, and under highly monitory circumstances, have not most forcibly bound upon him, his acknowledged obligation to practical piety. For these engagements have left no room for the indulgence of any latent principle of iniquity, but on the contrary they comprehend the promise and vow of a supreme regard to the will of God, and an unreserved surrender of the powers of body and soul to his service, thenceforth and forever. Truly has it been

said, that one traitor within the camp, is more dangerous, than many avowed enemies without. With equal correctness may it be asserted, that the conduct of one unfaithful professor of religion, is more injurious to its interests, than the open hostility of numerous infidels. This being the case, it becomes the solemn duty of the watchmen in Zion, to endeavour to keep the people of their respective charge in remembrance, that the honour of God,—the prosperity of religion,—their personal, present, and everlasting interests,—the welfare of their families,—and the eternal salvation of multitudes, are involved in their practical decisions on this subject.

W. SMITH.

Liverpool, N. S., April 18th, 1839.

Poetry.

CHRIST EXPOUNDING THE LAW.

BY THE REV. THOMAS DALE, M. A.

I.

The Voice of God was mighty, when it brake
Through the deep stillness of chaotic night,
Uttering the potent words, "Let there be light!"
And light was kindled as th' Eternal spake;
While hosts Seraphic hymned the wondrous plan
Which formed Heaven, Earth, Sun, Sea, and crowned the work with
MAN.

II.

The Voice of God was mighty, when it came
From Sinai's summit, wrapped in midnight gloom:
When ceaseless thunders told the sinner's doom,
And answering lightnings flashed devouring flame;
Till prostrate Israel breathed the imploring cry,
"Veil, Lord, thy terrors; cease thy thunders, or we die!"

III.

The Voice of God was mighty, when alone
Elijah stood on Horeb, and the blast
Rent the huge mountains as JEHOVAH passed,
And the earth quaked beneath the Holy One;
When ceased the storm, the blast, the lightning glare—
And but the "still small voice" was heard—yet God was there.

IV.

Yet not alone in thunder or in storm
The Voice of God was mighty, as it came
From the red mountain, or the car of flame:—
When stooped the Godhead to a mortal form;
When Jesus came to work his Father's will,
His was the Voice of God—and it was mighty still.

V.

He chid the billows—and the heaving sea
Lay hushed,—the warring winds obeyed his word,—
The conscious demons knew and owned their Lord,
And at his bidding set the captive free.
But is not Hatred strong as wave or wind,
And are the Hosts of Hell more stubborn than mankind?

VI.

These, too, he vanquished. When the Holy Law
From his pure lips like mountain honey flowed;
Still, as he spake, the haughty heart was bowed,
Passion was calmed, and Malice crouched in awe—
The Scribe, perversely blind, began to see,
And mute conviction held the humbled Pharisee.

VII.

"Man never spake like this man," was their cry,—
And yet he spake, and yet they heard in vain:
E'en as their Sires to idols turned again
When Sinai's thunders shook no more the sky—
So these went back to bend at Mammon's shrine,
And heard that Voice no more, yet felt it was Divine!