

# THE WESLEYAN.

Vol. II.—No. 19] A FAMILY PAPER—DEVOTED TO RELIGION, LITERATURE, GENERAL AND DOMESTIC NEWS, ETC. [Whole No. 71.

Ten Shillings per Annum.)  
Half-Yearly in Advance.)

HALIFAX, N. S., SATURDAY MORNING, NOVEMBER 16, 1850.

(Single Copies,  
Three Pence.)

## Poetry.

For the Wesleyan.

### Lines on the corpse of a beautiful Infant.

Oh! passing fair and beautiful,  
Thy pale and icy brow!  
Thy lips in marble whiteness vies  
With the untainted snow.

Each feature mocks the sculptor's art,  
So lovely, even in death;  
Though faded are the lips, through which  
Escaped thy dewy breath.

Thy soft, dark curls lie on thy neck  
In an end-loveliness;  
And lightly, on thy fair young cheek,  
The saken lashes press.

The slender, snowy fingers fold  
On thy unanxious breast;  
Thou seemest but to sleep—alas!  
Time is a dreamless rest.

No terror shook thy frame—death came  
In gentlest form to thee,  
Thy placid brow bears not a trace  
Of mental agony.

As fides Arabia's native plant  
Upon a northern shore;  
So droop'd thy tender, fragile form,  
When earth's chill storms pass'd o'er.

So gently did thy breath away,  
As does the breeze at eve;  
Then fled away thy spirit pure,  
Up to its native heaven.

Oh! did not angels fill thy mind  
With visions bright and fair?  
The smile that last thy face o'erspread  
Seems yet to linger there.

Transplanted to a milder clime,  
To deck some angel's bower,  
There in that Paradise shalt bloom,  
An anemone flower.

MANNA.

## Christian Miscellany.

"We need a better acquaintance with the thoughts and reasoning of the great and holy minds."—Dr. SWAMP.

### The Prayer-Meeting.

Does it ever occur to you, my Christian brother, that your attendance on the prayer-meeting will greatly encourage your Minister, and your absence will greatly dishearten him? Such, we know from experience, is the fact; and it is a fact of too much importance for you to overlook. He is the servant of the church; and whatever stimulates and encourages him, exerts a most favourable influence on the church and congregation. He will preach better; better perform all his pastoral duties; be more spiritual and instructive; for he will feel that his efforts are appreciated, that he is not labouring in vain and spending his strength for naught. It is in no small degree owing to this influence that the preaching during a revival of religion, is more direct, spiritual, and searching than at other times. How was Paul encouraged when he was met on his way to Rome, at Appia Forum, by Christian brethren, who came to express their sympathy for him and their interest in his work? He blessed God, and took courage. On the other hand, how was Elijah disheartened for want of a similar support? Why do we find that bold servant of God, who was not afraid to face a nation of idolaters, fleeing into the wilderness, and there mourning over his fate? It was because he was left alone; because there were no people of God to gather around him and sustain him by their sympathy and prayers. How would his heart have leaped for joy, and with what determined courage would he have gone preaching the truth of God, even to the doors of Jezebel's palace, had but a part of that inglorious seven thousand come out of their hiding-places and shown themselves, by

their meetings for prayer and other ways, as the servants of God! If the assurance that there were such persons, were fitted to encourage him, how much more to see them, and see them engaged in the performance of duty! Alas! there are too many professing Christians who bear a close resemblance to Elijah's church. God only knows whether they have bowed the knee to Baal. It requires more grace than is ordinarily possessed by a Minister of Christ for him not to feel his heart sick within him, when he sees every week, at the prayer-meeting, the most conclusive evidence that many of his church feel but little, if any, interest in the object for which he is labouring. He studies hard to make necessary preparations; leaves all other business, however pressing; goes through cold, and heat, and storm; in health and out of health often, and finds,—what does he find?—a comparatively small number present, while very many, who ought and might have been there, are about their usual business. No one but a Minister can know the trials connected with this subject. Many, we are aware, do not think of his feelings, or consider the influence of their conduct on his usefulness. Others, still, may think that he need not trouble himself about it. He does not feel troubled, grieved, and afflicted, he is not fit to be a Minister. He sees in such developments an index of the character of those for whose souls he watches. He sees that they are disregarding their covenant vows; casting off their Christian armour; exposing themselves to the temptation of the world, and the evils of the adversary; that they are dishonouring the cause of Christ and exerting an influence destructive to the souls of men.

Is not one of the causes of the low state of religion in the church to be found in the melancholy fact that the prayer-meeting is forsaken? Is not this one reason why people become disaffected with their Minister, and wish for a change? Would it not be well for them, after being at the expense of sustaining the institutions of the Gospel, to conduct themselves in a manner essential to the prosperity and usefulness of the institution? Think of these things, and be found at the next prayer-meeting, and never again absent yourself unnecessarily.—*Congregational Journal.*

### The Works of God.

The whole creation is the work of God. How wise, how good, how beautiful the workmanship of his hands! And we too are creatures of his wisdom and goodness. For "he it is that hath made us," fashioned us with his own wonder-working hand, "and not we ourselves." Turn our eyes where we may, through the green fields of nature, among the waving forests, verdant meadows, or running streams, or blooming flowers of the vale, we shall find that God's creative hand has been there, and his wisdom and skill have arrayed and beautified every object through nature's wide landscape.

Nature hath a thousand tongues to speak the great Creator's praise. Every leaf or shrub, or tree, or plant, or flower, as it trembles to the passing breeze, bespeaks his goodness and his love. The tiny insect that floats upon the light wing, the busy ant that gathers grain in the harvest-time, the smallest living thing in air, on earth, or sea, proclaims him the great, all-wise, and beneficent Creator of all. "By him were all things created, and by him all things consist."

Nor need we search so minutely among the tiny objects of creation for bright and beautiful evidences of God's love, wisdom, and goodness. But all around us we may behold the wonders of his hand, as seasons and years revolve. Look up on high, behold the countless worlds above—these all utter forth the silent but eloquent praises of the Most High. The earth too beneath us is carpeted with a thousand beautiful, fra-

grant, lovely flowers, and the air is redolent with their sweet perfumes. The streams roll on their bright waters to the sounding sea, and a hoarse and perpetual chorus of rising hosannas go up from the great deep to God.

God's works are visible, and man is called upon to unfold his eyes and behold them; to cast about him and see the beautiful world around exhibiting the power and goodness of the creative Hand. Behold the divine impress legibly written upon every leaf, and flower, and rippling wave, and floating cloud, and dew-drops sparkling in the morning ray. "A habit of observation and reflection is the source of much profit and innocent pleasure. Before one who has formed such a habit, all nature is spread out like an open book, replete with instruction. Whatever he sees suggests some valuable thought, or leads to some memorable inference." Learn, therefore, to walk, gentle reader, through this beautiful world that God hath made, with your eyes open, and your ears attentive to every mellifluous sound, and you will be richly and abundantly repaid for all your attention, for all your devout observations.

"Nothing is lost to those who see  
With the eye that Wisdom gave;  
For therein there's a story in every tree,  
A picture in every wave."

—*Christian Ad. & Journal.*

### Eternity.

Eternity is very near. But a step, and we pass into the unseen world, and are fixed in an everlasting state. It may seem otherwise to us. Amid the busy cares of life we are very apt to forget that we are mortal. Like the rich fool in the parable, we are prone to delude ourselves with the thought that we have goods laid up for many years, shall live to accomplish all our plans and realize all our pictures of earthly happiness. But the sabbath comes, and we are hurried away. The stream of time, on which we are embarked, is bearing us silently but swiftly to the end of life's voyage. As we pass down the current, we may sometimes imagine that we stand still, and are wont to amuse ourselves with looking at the objects on either side, and with plucking here and there a flower from the shore; but, ere we are aware, the roar of the ocean is heard, and we are off upon the unknown deep! O, that we were more regardful of the notes of warning which God is continually addressing to us, that there is but a step between us and eternity! Indeed, we are all standing at the very door of eternity! Those before us are fast passing through; we are fast pressing after them. Soon we shall have passed within, and the gate closes upon us for ever! Every true pulse beats, a soul passes into eternity; and more than eighty millions every day. During the last twelve months, upwards of thirty millions of mortal beings have finished their earthly course, and become inhabitants of eternity! In twenty years, in ten years, where will the most of us be?—In eternity, dwelling beneath the smiles of God, or lying under his righteous condemnation. Some will remain awhile longer; but the longest life is but a span, and it ends in eternity.—*Rev. Dr. Haines, of New-York.*

### Reproof of the Eye.

The following anecdote is related of the truly pious Bengel. Two young ladies who had been proudly educated, and restrained from theatrical exhibitions, came on a visit to Stuttgart. They were filled with curiosity to go to the opera, of which they had heard a great deal. As they were on their way, they met a tall and grave personage, whom they had never before seen, but whom, from their parents' description, they knew to be the pious prelate, Bengel. They regarded his striking figure with some reverence, and even looked back on

him after he had passed; but as they did so, his expressive eye met theirs, and seemed to say, "Children, are you in the right way?" They instantly forsook their visit to the play, and returned to their lodgings, convicted of their own consciences.

An eminent judge of Virginia once said to a friend, that the most cutting reproof he ever received for porfession was without words. He happened to be crossing a ferry with Dr. John H. Rice. On account of shallows the boat could not be brought to land, and they were carried to the shore by the black ferrymen. One of these was so careless as to suffer judge H.'s clothes to become wetted, and the latter expressed his anger by an imprecation. Dr. Rice, without saying a word, turned on him his large, speaking eye, with a sorrowful expression. "I never so felt a reproof," said the judge, "in my life; and instantly begged his pardon." "Ask pardon of God," replied Dr. Rice. At this time judge H. was entirely ignorant who his reprover was.

### Jacob's Ladder.

WELSH ANECDOTE ON SUPPORT OF THE MINISTRY.

A Welsh clergyman invited to assist in the ordination of a minister in some part of England, was appointed to deliver the address to the church and congregation; and having been informed that their previous minister had suffered much from pecuniary embarrassment, although the church was fully able to support him comfortably, took the following singular method of administering reproof.

In his address to the church he remarked:

"You have been praying no doubt, that God would send you a man after his own heart, to be your pastor. You have done well. God, we hope, has heard your prayer, and given you such a minister as he approves, who will go in and out before you, and feed your souls with the bread of life. But now you have prayed for a minister, and God has given you one to your mind, you have something more to do; you must take care of him, and in order to his being happy among you, I have been thinking that you have need to pray again."

"Pray again—pray again! what should we pray again for?"

"Well, I think you have need to pray again."

"But for what?"

"Why, I'll tell you. Pray that God would put Jacob's ladder down to the earth again."

"Jacob's ladder! Jacob's ladder! what has Jacob's ladder to do with our minister?"

"Why, I think if God would put Jacob's ladder down, that your minister could go to heaven on the Sabbath evening after preaching, and remain all the week; then he could go down every Sabbath morning so spiritually minded, and so full of heaven that he would preach to you almost like an angel!"

"O yes, that may all be very well, and if it were possible we should like it, but then we need our minister with us during the week to attend prayer meetings, visit the sick, hear experience, give advice, &c. &c., and therefore must have him always with us; we want the whole of his time and attention."

"That may be, and I will admit the necessity of his daily attentions to your concerns; but then, you will remember that if he remains here he must have bread and cheese; and I have been told that your former minister was wanting the necessities of life while many of you can enjoy its luxuries; and therefore I thought if God would put Jacob's ladder, down your present minister might preach to you on the Sabbath, and by going up into heaven after the services of the day, save you the painful necessity of supporting him!"—*Columbian Star.*