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Poetry.

For the Wesleyan.

SONG OF THE YEAR.

1ST QUARTER—SPRING.

I come with a note of mirth and of joy,
To cheer all earth's sons by my glee;
To smile over forest—o'er sea and o'er field,
From winter's dread chains now set free:
My kind gentle voice in whispers awake,
The soft winged tribes blithe to sing;
And gaily to flout in their circles so wild,
All abroad on their swift airy wing.

I come to call forth all the busy-plod herds,
To speed to the welcome old plough;
And to lay ope the breast of the late frozen soil,
And the farmer's brave toil to renew:
While the air is all fill'd with the choice balmy sweets,
And uprised shoots the starting green blade;
And the garden and fields now so hastily demand,
The — of the workman's keen spade.

I come then with hope's fondest prospects to cheer,
The sons of hard labour and toil;
With promises large, as the well-earn'd reward,
Of the brave hands which turn up the soil:
At my coming the flowers gently raise their fair
heads,
And nature in smiles reappears;
So cheerful my mien and so beaming my face,
That I banish all dread and all fears.

Around me profusely are gladness and joy,
Whilst the winds echo wide with the voice
Of the songsters, who hail my approach with a note,
That call on all else to rejoice:
The lu-ban-dan cheerfully scatters his grain,
On the well-prepared opening ground;
And revelry innocent, gladness, and glee
Pre-side o'er the country around.

Away to the pools and the late frozen lakes,
The sportmen in throngs swiftly hie;
The grisly King Salmon and cautious hild trout,
To allure from their haunts with the fly:
The rivers and streams now all gladden'd with smiles,
Roll swiftly from you mountains side,
Where the heart-buoyant boy in the pride of his youth,
Seals the tiny ship free on the tide.

Thus I gladden all hearts with the notes of my joy,
With hope in its brightness to sign;
And drop the soft showers fill'd with health and
delight,
O'er the mountain—the hill and the plain:
Whilst " onward," my cry, is every where heard,
Overflowing with the prospect of good;
And all me are the voices of mirth and of glee
Now heard o'er the fields and the wood.
April.

*Word in the MSS. is unreadable.

Christian Miscellany.

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

Three Important Doctrines.

There are three important points of Gospel doctrine, which are directly calculated to keep alive the spirit of zeal and power in the church, when faithfully brought home to the hearts of the people. They are, Justification by Faith, The Witness of the Spirit, and Entire Sanctification.

We will take each of them.

1. Justification by Faith. Before the sinner can have this faith he must feel a consciousness that he is a sinner—that he is condemned by the law—that he cannot save himself, and that his only hope of salvation is through our Lord Jesus Christ. The apostle points such to Jesus and says, "To him that worketh not, but believeth in him that justifieth the ungodly, his faith is accounted to him for righteousness." By this act of faith the sinner is forgiven, his liability to punishment removed, and he is recognized as righteous before God. Not that faith in itself possesses this virtue; but the Holy Spirit gives power to his faith to renounce all for Christ—to trust in him alone, and appropriate his atoning merits for the salvation of his soul.

Many in these days denounce sudden conversion; but would rather see penitents under "the last work" for months or years before

they should dare to entertain a hope. We feel no inclination to work by their rule, while we find that in Bible times, thousands were converted in a day.

2. The Witness of the Spirit. It is of infinite importance to know whether we are, or are not accepted of God. It is reasonable to suppose that when God pardons a sinner, he would give him an evidence of it, that he might acknowledge the mercy with gratitude and thanksgiving. Do any of you ask what is the nature of this witness? We would say that language is always barren when we would speak of the work of the Holy Spirit upon our hearts. Mr. Wesley gives his views upon the subject thus: "The testimony of the Spirit is an inward impression on the soul, whereby the Spirit of God directly witnesseth to my spirit that I am a child of God—that Jesus Christ hath loved me, and given himself for me, and that all my sins are blotted out, and I, even I, am reconciled to God."

This evidence is not always equally clear, and may sometimes be almost obscured by manifold temptations; but if we look to God in prayer, and trust alone in him, he will shine again, and cause every cloud to disappear. The Spirit witnesseth to different persons according to the degrees of grace which they have attained. The Scriptures speak of babes, little children, young men, and fathers, and the consciousness of this union with Christ may be accordingly. It is of infinite importance that every Christian should know how far he has progressed in the divine life—what his present state and future prospects. This he cannot know without close self-examination, which I fear is too much neglected.

3. The doctrine of full sanctification requires us to love God with all our heart, soul, mind, and strength, and the same Spirit that witnesseth our adoption, witnesseth also that there is a fullness of Gospel holiness which we have not yet attained. This Spirit would lead us into that fullness, if we but followed his teachings.

To this end the Spirit helpeth our infirmities, and teaches us what to pray for as we ought, and maketh intercession for us.

The Christian should understand that the hungerings and thirstings which we often feel for all the mind that was in Christ, are begotten in us by the sanctifying Spirit that is sent into our hearts, to enlighten, purify and make an end of sin; and if it is not "grieved," it will stay with us, and cut short the work in righteousness.

Many sincere souls are hindered in this way—they are so intent upon seeking the great blessing of holiness, that they seem to forget that they should thank God for other blessings. This is an error, and their prayers are not mixed with thanksgiving, and cannot be accepted. We should consider that the Holy Spirit is a gift from Heaven, sent into our hearts, and is a blessing of itself, and a pledge and earnest of all covenant blessings. O be thankful for this pledge, and hold it fast. The Spirit will take of the things of Christ, and show them to us. It is a blessing to see them presented for our acceptance: a blessing to have our infirmities helped that we may press forward for the prize of perfect love.—Zion's Herald.

For the Wesleyan.

It Makes no Difference.

"It makes no difference what Church one joins: one can be as pious in one Church as in another."

How often do we hear the above language coming from members, and even Ministers, of different churches? The statement is made with the apparent confidence of an oracle; yet if the statement be uttered sincerely, those who utter it, have joined the church to which they belong by mere accident or whim, or for fashion's sake, or to please some person or persons, and not from conscientious motives. Joining any branch of the Christian Church implies, with all thoughtful persons, a preference for some

particular reason; which to the individual seems sufficient.

It appears to the writer of this, that those who join any church should remember the command of Jesus Christ by St. Paul—see 1 Cor. x, 31: "Whatsoever ye do, do all to the glory of God,"—and upon gospel principles we are to do all in the way which we have reason to think will be calculated to glorify Him most. If the above be correct then the question should be well weighed by all who are now members of churches, and all who contemplate joining any church—In what church can I most glorify my Redeemer—my God? Now as no one can glorify God so well while in a church where doctrines are held which are considered dangerous to souls, and which pain the mind whenever heard, and where the hedge of godly discipline is not kept up, as in one of an opposite character; the inquiry should be considered and answered carefully—where do I find what I believe to be the soundest doctrines, and the most wholesome discipline? Not where is the most correct mode of baptism, leaving other doctrines out of the question! (yet on this point both sides ought to be carefully weighed if the mind is troubled on the question.)—yet the previous question ought to be first considered, as being of the greatest moment by far. Nor can one glorify God so well in a Church where there is an irregular and incompetent ministry, as in one where the greatest pains is taken to secure a regular and scripturally competent ministry; one that speaks with the "demonstration of the Spirit, and with power," and can truly explain and rightly divide "the Word of Truth." God's children are to be sanctified by or through the truth—see John xvii, 17: and grow by the sincere milk of the word; see 1 Peter ii, 2: but how can they be sanctified or fed by the Truth, if it be mingled and obscured? Hence another question should occupy the mind of the candidate for membership in the Church, viz: Where will I enjoy the most pious and gifted ministry?

I would add further that the more love and true union there is in a Church, the more a soul in that Church will prosper, and by the same rule, the Church which, viewed in its wide extent, contains most love and union, taking its general state into the account, must be safest; hence another question should be considered, viz: Where is most love and unity of sentiment to be found?

Finally, let me observe that where there is most vigilant care of the walk of the people, the most prompt and honest dealing with those who go astray, and the most frequent opportunities for the communion of saints by religious converse apart from the world; there is found the safest place for the soul; for there is nothing more dangerous to the soul than a flattering ministry, and pastoral negligence of the walk of the people. Hence we add that another question for consideration with the candidate should be, not where will I be most flattered by the Minister and enjoy the most license to neglect my duty, but where will I be most honestly dealt with and carefully guarded and cautioned?

The writer has been led to write as above for the benefit of all young converts, in these times of revival, when numbers are turning from sin; and from a deep and heartfelt conviction, that one great cause of so much backsliding in the various churches is the fact that many have, on account of a scruple about a mode or modes of an ordinance, entered churches where they can never feel at home in any other respect; while others are lulled to carelessness on the great questions proposed above, by the sycophant, yet deceitful, sentiment at the head of this article. Souls may backslide in the best Church on earth, but they are far more likely to do so where they have more unsound doctrines, less able and faithful Ministers, and less godly care and faithful discipline.

xx.

I am Fifty Years Old.

I am fifty years old! I have lived half a century. How long in prospect, how short in retrospect, is time! Once it seemed as if time moved slowly. Now it is gone, it seems to have sped like an arrow. The whole of the past seems like a dream, a tale that is told, a vapour that has vanished away, a shadow that has crossed my path.

And what changes have taken place in fifty years! Cities have arisen, new empires been founded, conquerors have filled the world with their fame, and sunk into the grave, the earth been convulsed and fallen into rest again. Even since I was out of my teens a whole generation has passed away, and another succeeded.

I am fifty years old! I have enjoyed many privileges. I have had two thousand six hundred and seven Sabbath days upon earth. Just think of it! I have had seven years, one month, and twenty-two days of holy time. If, on an average, during life, I have heard two sermons a week, I have heard, in all, five thousand two hundred and fourteen solemn calls to turn to God. I have had holy time enough to read the Bible through fifteen times. By adding a reasonable portion of secular time, I might have read it through thirty times.

I am fifty years old, and what have I done? The best part of my life is gone. Alexander the Great and Caesar had made their impress on their race, and left the world before they were near so old as I. And the time would fail me to tell of Henry Martyn, Spencer, Summerfield, Samuel J. Mills, Payson, Nevins, Douglass, and many other bright and shining lights who never attained my age, yet blessed their generations, and did a world of good.

I am fifty years old; and am I fit to die? If I had been summoned to God's bar at any moment of my past life, where would my poor soul have gone? Have I ever been ed to the Lord with purpose of heart? Is sin mortified? Is my soul renewed? Do I love God? Do I love all His word, and all His people, and all his ordinances? Is Christ formed within me the hope of glory? Have I truly repented of sin and forsaken it? Am I a temple of the Holy Ghost? If taken into the presence of Christ, could I be happy with my present temper and dispositions?

I am fifty years old; but I shall not live fifty years more. At least there is no probability of it. I may not live fifty months, and possibly not fifty weeks. Yea, some who have fairer prospects than I, will be dead in fifty days. I may be dead in fifty minutes. Nothing is more uncertain than human life. "Though a sinner do evil a hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him; but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow." Lord, convert my inmost soul. Help me to work while it is called to-day.—Presbyterian Magazine.

Power of Mothers.

On one occasion, out of one hundred and twenty candidates for the ministry, gathered together under one roof, more than one hundred had been borne by a mother's prayers, and directed by a mother's counsels to the Saviour. The pious watchfulness and earnest prayers of parents may seem for a time to be fruitless; but, in the education of children, experience usually verifies that "whatsoever a man soweth, that shall he also reap." The holy impressions made in childhood are seldom erased in manhood.

St. Patrick a Presbyterian.

Rev. Mr. King, of Dublin, said in a discourse delivered in this country, on his recent visit, that it can be shown from the writings of the Roman Catholics themselves, that St. Patrick, the patron saint of Ireland, was a Presbyterian missionary.—U. S. Paper.