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Poetry.

THE BAZAAR IN THE WILDERNESS.

We publish the following lines by request, as, in an accommodated sense, they may serve to stimulate to greater zeal in favour of the BAZAAR, projected, and to be held in a few months, to meet the pecuniary claims against the WESTERN CHURCH, now in course of erection at the South End of the City.

Such were the glorious deeds of ancient times,
The noble zeal display'd in Eastern climes
By Israel's sons, whose hearts Jehovah moved
To rear a temple to the God they loved!
No niggard gifts were theirs, no mean delay;
But, prompt the heavenly mandate to obey,
And eager to assist the work divine,
They laid their honour'd treasures on His shrine:—
Gold, silver, gorgeous gems, and jewels rare,
Wood aromatic, carved with curious care,
And holy garments for the Priest inwrought,
And precious gums, and fragrant spice, they brought.
The dark-eyed daughters, too, of that blest race,
Prepared their beautiful work with modest grace;
Not less determined in their lofty aim,
To deck a building sacred to God's name.
They wove the linen fine, of dazzling hue,
The hangings rich, of scarlet, red, and blue;
And many a bracelet rare, and jewell'd ring,
They freely gave, a willing offering.
Thus pilgrims, wandering to a land afar,
Held in the wilderness their first Bazaar.
O, who can read, nor feel his soul elate
With generous hope such deeds to emulate;
For joy to find those latter days afford
The same blest means of working for the Lord!
Not looking now to some dim future age,
For the Messiah of prophetic page;
But happy in the sure belief that He
Has long fulfilled that glorious prophecy,
And will allow His children still to make
Their goods and gold an offering for His sake.
Now now, a call for help is echoing round,
And lo! Jehovah's sons again are found,
In glad obedience to the high command,
Bringing once more, with willing heart and hand,
The noblest gifts their treasures can afford,
To enlarge the tabernacle of the Lord.
"Wise-hearted women," too, who never plead
Selfish excuses in the hour of need,
Are foremost now, as in the days of yore,
To aid God's people with their valued store.
O, well they know, though costliest jewels given
Are all unworthy of the King of Heaven,
Yet He accepts the feeblest effort made
By every lowly saint, His cause to aid.
Their feelings, talents, skill, and influence wide,
Are still exerted on religion's side.
Their work is yet as elegantly fine,
The splendid wool of every hue they twine:
They weave the golden bracelet, chain, and ring,
And give them all a willing offering.
Thus pilgrims, wandering to a land afar,
Held in this wilderness no mean Bazaar;
Where woman, with her faith and courage high,
Makes doubtings cease, and fears of failure fly.
—Early Days.

Christian Miscellany.

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

Do You Pay for a Religious Newspaper?

I was going to ask the question in another form. "Do you read a religious newspaper?" But then I reflected that many read a religious newspaper who do not themselves subscribe for one, they being in the habit of borrowing from their neighbours, and after sending and respectfully soliciting the loan of the paper before the family have read it, and not infrequently keeping it a length of time greater than the golden rule will exactly justify. Then I had like to have thrown the question into this shape: "Do you subscribe for a religious newspaper?" but it struck me all at once, that some subscribe for a paper, but do not pay for it. I have heard this complaint made, and I have no doubt there is foundation enough for it. I, for my part, would advise such persons to take a moral newspaper, if they can find such a thing. That is the sort of paper they require. A religious newspaper is quite too far advanced for them. I don't know, and cannot conceive, why these non-payers want to read a religious newspaper. I should suppose they would be satisfied with secular newspapers. I can imagine that they may desire, notwithstanding their delinquency, to know what is going on in the world, but why they should care to know how things go in the church, I cannot conjecture. What do those who do not give anything for value received, want to know about revivals, mis-

sions, &c.? Here are persons who would starve editors, publishers, printers, and paper-makers—the whole concern—into a premature grave!—who say, "Send me your paper." implying of course, that they will send the money in return, but never send it; and yet they want to know all about the progress that is making in converting souls to God, and what is doing among the heathen. Is not this strange, that having never learned as yet to practice the first and easiest lesson of honesty, they should wish to read everything about godliness and vital piety! So I concluded to head the article, "Do you pay for a religious newspaper?" Do you, reader? If you do, continue to take and read, and pay for it; and be slow to withdraw your subscription. Give up many things before you give up your religious newspaper. If any one that ought to take such a paper, does not, I hope that some one to whom the circumstance is known, will volunteer the loan of this to him, directing his attention particularly to this article. Who is he or she? A professor of religion? It cannot be. A professor of religion, and not taking a religious newspaper! A member of the visible church, and voluntarily without the means of information as to what is going on in that church! A follower of Christ, praying daily, as taught by his Master, "Thy Kingdom come," and yet not knowing, nor caring to know, what progress that Kingdom is making! Here is one of those to whom Christ said, "Go, teach all nations;" he bears a part of the responsibility of the world's conversion, and yet, so far from doing anything himself, he does not even know what others are doing in promoting this great enterprise! Ask him about missionary stations and operations, and he can tell you nothing. He does not read about them. I am afraid this professor of religion does not love "the gates of Zion more than all the dwellings of Jacob." Ah, he forgets thee, O Jerusalem!

But I must not fail to ask if this person takes a secular newspaper. O, certainly he does. He must know what is going on in the world, and how else is he to know it? It is pretty clear then, that he takes a deeper interest in the world than he does in the Church; and this being the case it is not difficult to say where his heart is. He pays perhaps eight or ten dollars for secular papers—a paper that tells him about the world; but for one that records Zion's conflicts and victories, he is unwilling to pay two or three! How can a professor of religion answer for this discrimination in favour of the world? how defend himself against the charge it involves? He cannot do it; and he had better not try, but go or write immediately and subscribe for some good religious paper; and to be certain of paying for it, let him pay in advance. There is a satisfaction when one is reading an interesting paper, to reflect that it is paid for.

But perhaps you take a paper, and are in arrears for it. Now suppose you were the publisher, and the publisher was one of your subscribers, and he was in arrears to you, what would you think he ought to do in that case? I just ask the question. I don't care about an answer.

REV. W. NEVINS, D.D.

The Present Moment.

How important and solemn are many of the considerations connected with the present moment of time.

This moment, I who read these words am either a regenerated soul, pardoned or saved by grace, or an impenitent unbelieving sinner, exposed to the wrath of God—a son of the Lord Most High, or a willing servant of Satan—an heir of heaven and eternal glory, or a traveller in the broad road to hopeless perdition!

This moment, whatever be my character, I am in the presence and under the immediate notice of a holy God, whose all-searching eye reads my inmost thoughts.

This moment, the power of that God, prompted by his mercy, upholds me in conscious existence, protects and preserves me from death, while some one or more of my fellow beings is compelled to obey the summons of the "King of Terrors," and hasten to be numbered with the dead.

This moment, a record is made in that book out of which I am to be judged—a record of my present act—a record of what I am intending to do the next moment, and at some future hour—a record of the motives which now actuate me and prompt me to the performance of these contemplated acts.

The passing moment is just now going into eternity, to witness in a case soon to be tried—a case upon the decision of which my eternal happiness or misery depends.

The present moment shortens the period allotted me for the preparation to stand before the great white throne of God and the Lamb, and brings me so much nearer to my eternal home; for

"Every beating pulse I tell,
Leaves but the number less."

This moment I am liable to be summoned before the judgment-seat of the Searcher of hearts, to give an exact account of my past life and present character, for

"Danger stands thick through all the ground,
To push me to the tomb."

This moment, if I am still an impenitent sinner, I am growing more hardened in sin and rebellion against God, and my future prospects are becoming more deeply and fearfully enshrouded in gloom.

This moment, if an unconverted soul, I am turning my back upon the bleeding, dying Saviour of sinners, and deafening my ear to all the touching accents and affectionate invitations of mercy, uttered by the spotless Lamb of Calvary!

This moment, doubtless many a soul is, by rebellion, dropping the last drop into its cup of iniquity, previous to its being given over to hardness of heart and blindness of mind forever; and I know not, if I am still unconvinced to God, but that even now I may be passing that critical point beyond which there can be no possibility of my salvation.

This moment O my soul, awake to action in reference to thine eternal interests; for upon the decisions of THIS MOMENT, thy future and unalterable destiny may depend! "GOD BE MERCIFUL TO ME A SINNER!"—(London) Christian Witness.

"Work Out Your Own Salvation."

Though none ought to conclude that their day or season of grace is quite expired, yet they ought deeply to apprehend the danger, lest it should expire before their necessary work be done, and their peace made. For though it can be of no use to them to know, the former, and therefore they have no means appointed them by which to know it, it is of great use to apprehend the latter; and they have sufficient grounds for the apprehension. All the cautions and warnings wherewith the holy Scripture abounds, of the kind with those already mentioned, have that manifest design. And nothing can be more important or apposite to this purpose, than that solemn charge of the great Apostle, "Work out your own salvation with fear and trembling," considered together with the subjoined ground of it; "for it is God that worketh in you both to do and to will of his good pleasure." How correspondent is the one with the other! Work, for he works; there were no working at all to any purpose, or with any hope, if he did not work. And work with fear and trembling; for he works for his own good pleasure. As if he had said, It were the greatest folly imaginable to trifle with one that works at so perfect liberty, under no obligation, that may desist when he will; to impose upon so absolutely sovereign and arbitrary an agent, that owes you nothing, and from whose former gracious operations, not complied with, you can draw no argument into any following ones, that because he doth, therefore he will. As

there is no certain connexion between present time and future, but all time is made up of undepending, not strictly coherent, moments; so also there is no certain connexion between arbitrary acts,—no men can be sure, because one now exists, another shall: so that I cannot be sure, because he now darts in light upon me, is convincing me, now awakening me; therefore he will still do so again and again. Upon this ground, then, what exhortation could be more proper than this, "Work out your salvation with fear and trembling?" What could be more awfully monitory, and enforcing of it, than that he works only of mere good-will and pleasure? How should I tremble to think, if I should be negligent or undutiful, he may give out the next moment and let the work fall and me perish.—Howe.

The Pure in Heart.

It has long been the custom of some churches to educate the head, but at the same to forget the heart, of the intended preacher. A few years since a young man of this class, after coming out of a university, was licensed to preach. The first text he selected was: "Blessed are the pure in heart, for they shall see God;" but while he pondered on it, and over it, the question pressed itself on his soul, who are the pure in heart? Just in proportion as he reflected on his text, the more he was troubled and dissatisfied with himself. He was under an engagement to preach, but he sent a note of excuse. He saw that he was a sinner, and that neither the idea of an apostolic succession, nor the idea of university qualification, could give him a pure heart. His prayer was: "God be merciful to me a sinner."—God heard his prayer, and in a short time he was the subject of saving grace. This simple fact should lead, of itself, every honest mind to ask—"Am I pure in heart?" The pure in heart alone shall see God. Reader, are you of such?

The Concealed Loadstone.

Foster relates a story of certain mariners who steered their course for a particular port, trusting to their compass as infallibly right. To their great surprise and dismay, they arrived at an enemy's port, where they were seized and made slaves. A loadstone had been treacherously concealed at a little distance on one side of the needle.

As the compass thus led astray those who trusted to its guidance, so conscience may lead into error and sin those who implicitly follow its dictates. What the concealed loadstone was to the needle, a sinful will may be to the conscience. Conscience may be thus blinded and perverted, and made to decide wrong.

What is to be done? Are we to decline the guidance of conscience? Are we to disregard its dictates because it may mislead us?

Is the mariner to throw away his compass because it may be so disordered as to mislead him? The answer is plain. He is to see that there is no loadstone or iron placed near it. He is to see that it is so guarded that it may point unerringly to the pole. He knows that it will do so, if it is treated as it should be. And so, if conscience is treated as it should be, it will prove an unerring guide. Deliver it from the influence of ignorance, and blinding passion, and a sinful will, and it will point as unerringly to the right as the needle to the pole.

Christian Patience.

When looking through the vista of the future, and viewing all the radiant glories of the skies, the weight of bliss which as a crown will grace and bless thy head through unmeasured ages, is it too much, afflicted Christian, to bear with patience, the shadowy sorrows, and the passing sufferings of thy momentary being here below?