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Poetry.

For the Wesleyan.

ON A TOWN AND COUNTRY LIFE.

How bless'd is he whose happy lot,
Has fallen to some rural spot,
Or some sequester'd bow'r:
Who, with content, devoid of pride,
Makes God's own word his only guide;
And feels and owns its pow'r.

The gay, ambitious, and the proud
May, to the pop'ulous city, crowd;
And that's their proper sphere:
But he, of moral worth will seek
Some more retir'd and peaceful seat
Of purer atmosphere.

What mortal tongue the power can claim,
To give each various vice a name,
Where men in crowds locate?
Where no restraint, or moral force,
Can turn them from their downward
course,

That they may shun their fate.

How happy far, the country swain,
Who cultivates the fertile plain,
Where peace and silence dwell;
Whose labours can enough produce,
Sufficient for domestic use,
With over-plus to sell.

The man of independent mind,
With pious sentiments refin'd
And of devotion strong,
Would rather breathe a purer air,
And live remote from strife and care,
Than in the city's throng.

For, in large towns, and in most small,
Allow me to include them all,
Vice has a fix'd abode.
There libertines take pride to tell,
How near they are the gates of hell,
And still pursue the road."

In cities large, there are of course,
Some of them better, and some worse,
They differ in deflection.
But where does modest virtue shine,
So fair, so lovely and divine
As in the rural section?

The nobler virtues often meet,
And shine, with lustre most complete,
In him who works the soil.
We may observe here as we pass
His standing ranks, in the first class,
Of men who're doom'd to toil.

Contented with his humble state
He envies not the rich or great;
More happy far, than they:
No proud ambition fires his breast;
Nor, of gross sins, a lengthen'd list,
To fill him with dismay.

For riot, and guilt, and wasting care,
And emson'd crimes, lead to despair—
Keep gnawing at the breast:
But sweet complacency of mind,
With restless passions, ne'er combin'd,
Proves virtue's downy rest.

How sweet to cultivate the soil,
And be rewarded for our toil,
From Nature's boundless store—
To enjoy with all, the smiles of Heaven,
Which sweeten will, what else is given,
And make our cup run o'er.

Oh, may kind Heaven, on me bestow,
Tis what I wish for, here below,
Some snug, retir'd abode:
Where, far remov'd from scenes of strife,
I'd calmly spend the rest of life,
In favour with my God.

T. H.

Wilmot, 30th May, 1850.

CHANGE.

Change is written on the tide;
On the forest's leafy pride;
On the streamlet glancing bright,
On the jewel'd crown of night;
All where'er the eye can rest,
Show it legibly imprest.

Christian Miscellany.

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

Motives for Giving.

Some years ago, one of the agents of one of our benevolent societies—an agent now in the field—made quite a sensation in all the assemblies which he addressed, by dwelling on the remunerative results of giving to benevolent objects. He had collected a great variety of anecdotes or facts, illustrating his theme, and he gave them with such rhetorical accompaniments as made the most of them, in the impression upon the audience—even to the extent of raising in the minds of some, doubts of the literal truth of the recitals. This mode of presenting the subject seemed to be eminently successful for a time; and yet it was followed with such more remote results, that the experiment will probably not be soon repeated.

Now it is clear, that there was a substratum of truth in those representations—that in the providence of God, temporal blessings are often connected with the beneficent habits of individuals; and there is even a natural tendency in such habits to outward thrift. But there is danger in exalting a secondary motive to the place of a primary one; and there is a special danger of too much exalting this motive, since it appeals to the very selfishness which we wish to subdue. It is not consonant with the wisdom of God, to hire men to acts of charity, and pay them in their own coin. There is a class of interesting facts under the head of the secular benefits of Sabbath-keeping, from which every good man may draw edification. Yet these are not the reasons why we should keep the Sabbath. So the Scriptures sometimes speak of them—enough to satisfy us that we shall be no losers by our benefactions—but they give no prominence to them, among the motives to beneficence.

The main motive presented in the New Testament is the love of Christ, who though he was rich, yet for our sakes became poor, that we through his poverty might be rich. Next to this is the fact, that our own sanctification is promoted by our acts of beneficence. We are required to exercise ourselves in doing good, that thereby we may become more the children of our Father in heaven, who does good to the evil and unthankful. God needs not our help in feeding the poor; but he engages us in it, in order to make us benevolent like himself. Because it is more blessed to give than to receive, he lays on us a law that secures our giving; and he does it in greater kindness to us than to those who are to receive our bounty. The whole arrangement of things which brings the poor to us, in dependence on our benefactions, and opens before us a world to be evangelized, is an arrangement full of rich advantages to us; through it, God lays on us a necessity of cultivating benevolent affections.

All the ends of God's love to man are comprehended in his transformation from supreme selfishness to supreme love to God, and impartial love to man; and this aid is not secured without much exercise in acts of love. So all human suffering that pleads for human charity, is suffered to exist, among other purposes, as a means of developing benevolence in us. The wants of the poor and of the heathen are among our most important means of grace—means not to be dispensed with—means without which our Christian progress would be sadly defective. This being the case, our own spiritual good, to be secured by our benefactions, should be held forth as a prime motive for our beneficence. And if this be a leading reason why we should give, we see the great adaptiveness to the end of that rule of action given by Paul in 1 Cor. xvi. 1, 2. For if the sole purpose were to train a per-

son to such habits as should enlarge the heart with love to God and man, we see it exactly adapted to the end. It requires one to enter at once on systematic habits of giving; to repeat his gifts as often as once a week; to extend them to the limit of the ability which God gives; to recognize God's hand in all his gifts from week to week; to deposit the gifts on the Sabbath out of a heart warm with prayer and praise; and to make the Sabbath devotions tributary to a more effective giving, and the gifts tributary to the devotions. Thus we see the blended wisdom and goodness of God in the very structure of this rule, aiming to the promotion of our growth in grace. And they, who treat this rule as a nullity, are neglecting a means of spiritual growth which they can ill afford to lose. God has appointed that his children shall have their spiritual thrift by this means, and we shall sadly diminish that thrift by a neglect of these means. We might almost as well blot the Sabbath from the calendar, and resolve that we will go on our way to Christian perfection without the advantages of the sacred rest, as without the advantages of this mode of cultivating active beneficence.—Presbyterian.

Comfort of Piety.

If the righteous have hope in their death, let Christians be concerned to anticipate the prospect without dismay. Hope should be their companion through life as well as their comfort in death. Habitual contemplations of future happiness will do much, to soothe and soften the sorrows of time, and, amidst the storms of the mid-way passage, to give the foretaste of the coming joy. All the feelings which are requisite to make death triumphant are requisite to make our present pilgrimage happy. The dying expressions of the venerable Hooker throw a beautiful light upon the habits of piety which he had long cherished beforehand. "I have lived," he said, "to see this world is made up of perturbations, and I have long been preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near; and though I have, by his grace, loved him in my youth, and feared him in my age, and laboured to have a conscience void of offence to him and to all men, yet if thou, O Lord, be extreme to mark what I have done amiss, who can abide it? And, therefore, where I have failed, Lord, show mercy unto me; for I plead not my righteousness, but the forgiveness of my unrighteousness, for His merits who died to purchase a pardon for penitent sinners. And since I owe thee a death, Lord, let it not be terrible; and then take thine own time, I submit to it. Let not mine, O Lord, but thy will be done." Again, after a short slumber, he added, "God hath heard my daily petitions, for I am at peace with all men, and he is at peace with me. And from that blessed assurance, I feel that inward joy, which this world can neither give nor take from me! my conscience beareth me this witness, and this witness makes the thought of death joyful." "More he would have spoken," says his biographer, "but his spirits failed him; and after a short conflict between death and nature, a quiet sigh put a period to his last breath, and so he fell asleep."

How incessant should be our gratitude to that gracious Redeemer, who has robbed the grave of its victory, and taken the sting from death; He who died to open the gates of heaven lives to conduct us thither. He who has been the guide of his people, "unto death," will not fail to guard them safely through it. Death to the righteous changes its character. It receives its welcome and farewell at the same moment, for the curse is turned into a blessing: It is the day of release to the captive—the day of triumph to the conqueror—the day in which the heir of glory shall take possession

of the purchased inheritance.—"Thanks be to God for Jesus Christ."

Let your Sympathies Get Out.

Who that has experienced the joys of friendship, and knows the worth of sympathy and affection, would not rather lose all that is beautiful in nature's scenery, than be robbed of the hidden treasures of his heart?—Who would not bury his wife rather than bury his love for her. Who would not rather follow his child to the grave than entomb his parental affection?—Yes! God has a heart—and he loves, tenderly loves his children. Jesus Christ has a heart, so warm and fervent that he could die on the cross to save the unworthy, whom he loved.

Love is heaven's element, and the joys of affection—of congenial spirits—are the joys which animate the songs and inspire the harps of that world. Whatever else man may be robbed of, oh, leave him his heart. Without this he is a human hyena, unfit for earth or heaven.

Cherish then your heart's best affections. Indulge in the warm and gushing emotions of filial, parental, fraternal love. Think it not a weakness. God has the largest and warmest heart in the universe. He is all heart. God is love. Fear not then to enlarge your heart's capacities, to give vigour to its exercises. Love as extensively, and as intensely as you can. Love God. Love everybody and everything that is lovely.—Teach your children to love; to love the rose, to love the robin, to love their parents, to love their God. Let it be the studied object of your domestic culture, to give them warm hearts, ardent affections. Bind your whole family together by these strong cords, you cannot make them too strong. Religion is love—love to God—love to man.—Abbott.

Six P's for the Sabbath School Teacher.

PRAYER.—Sincere, earnest, believing, and persevering prayer should ever precede every teacher's preparation for his work, since he who does not ask, cannot expect a blessing.

PREPARATION.—How necessary for the sower to be acquainted with the seed he is going to sow, and the best method of sowing it! An unprepared teacher enters upon the enemy's ground unharmed, and commences a campaign without stores or provisions, and hence the "strong man armed keepeth his goods."

PUNCTUALITY.—Time will soon be over, and eternity commence; dare we, then, squander or waste not only that which is our own, but that property of others which no application can replace, no diligence can restore?

PATIENCE.—How long-suffering God has been to us-ward; and we, shall we exercise less forbearance toward our fellow-sinners, seizing them by the throat and demanding payment instantly, when, perhaps, our own accounts are still outstanding with a merciful but just Jehovah?

PERSEVERANCE.—The Israelites journeyed forty years in the wilderness; and it is only by patient continuance in well-doing that we can obtain success.

PIETY.—Example teaches better than precept; and he who would have his scholars keep his precepts, should show them how by his own conduct, striving ever to be what the apostle terms a "living epistle, known and read of all men."

Well Thumbed.

I love to see the word of God well thumbed, as if it had been read until the inside got dirty. But there are some, I grieve to say, whose bibles, lie in a corner, so outwardly covered with dust that damnation may be traced on it with the fingers in legible characters.—Whitfield.