

Poetry.

"THERE'S JOY ALONE IN HEAVEN."

There's joy in grateful merry hearts :
In childhood's revelry ;
When naught can cloud those sunny hours,
Of bright and guileless glee.
Unwelcome cares and worldly woes,
Are left for following years ;
When tales of grief and faithless love
Are waste in sorrow's tears :
These prove, in every step through life,
In hearts whose peace is riven ;
That solid joy is no where found,
But with the bliss in heaven.

There's joy in humble hearts who claim,
One hearth—one home as theirs ;
And who by sympathising love,
Divide life's bliss and cares
Tho' fleeting, all of earthly gifts,
So mix'd the cup that's given ;
Fragile and false the hopes of man,
True joy is found in heaven.

There's joy around the cottage fire,
When daily toils are past ;
And glad some hearts together join
To share the homely feast :
Tho' storms of fate may blight that joy,
Those hearts in twain be riven ;
And disappointment blots life's dreams,
Yet still there's joy in heaven.

There's joy amid the bridal throng,
When happy hearts are join'd ;
And holy vows are plighted twain,
Those, one in soul and mind
Tho' envy may its thorns intrude,
Where peace and love are given ;
Oh, hatred crush those high resolutions,
For such there's joy in heaven.

Joy lifts the sorrow-stricken sore,
And triumphs o'er his pain ;
When the lost prodigal returns,
To bless his home again
When from that home no more to roam
The pledge that hour is given ;
Joy fills each heart, the nearest kin
To that enjoy'd in heaven.

The saints of God taste solid joy,
Tho' all besides is brief ;
They find in every woe a charm,
And e'en "a joy in grief" :
Thrice happy hearts to whom such joys,
Such blissful views are given ;
Yours' is the home of joy and peace
Yours' are the joys of heaven.

Shelburne, March 1, 1839.

A. H. C.

Correspondence.

To the Editor of the Wesleyan.

THE value of a religious periodical, conducted on enlightened, liberal, and evangelical principles, to individuals, families, and the community generally, cannot be fully described. It not only supercedes the necessity of that species of light, frothy reading which can serve no better purpose than to fill the minds of persons with ideas of imaginary things, at the expense of informing their understandings and improving their hearts, but it also supplies a source of the most valuable and truly interesting and profitable information on

all subjects which concern them as individuals and in the various relations they sustain to their fellow-men, and as candidates for an eternal state of existence. It is continually presenting truth in new and inviting aspects, whilst error is pursued through all its windings and in its deceiving qualities and dangerous tendencies exhibited to the public view. A messenger of this kind finding a ready entrance stately and regularly into the domestic circle cannot fail of arresting the attention of its members, contributing to the store of their intellectual gains, exciting the operations of their judgments on the subjects discussed, insensibly calling into existence a feeling of disgust against evil in its protean forms, and fostering a state of mind which will materially prepare the way for the successful application of the pure, spiritual, energetic, and sublime verities of the Gospel delivered by the faithful servants of God. In fact it will prove a constant monitor, silently, yet powerfully presenting truths, admonitions and instructions, to which some might not feel disposed to lend a willing ear coming from a living teacher. It has, therefore, been a matter of observation that those families, which have the advantage of a religious paper of the above character, present in their deportment a marked superiority in point of morality and general good conduct to those who deny themselves of this valuable privilege. If this, then, be the case, may I not reasonably infer, that religious periodicals of this description *should not exist by mere sufferance*, and their supporters, so far from considering they are conferring a favour upon the conductors and proprietors, should esteem themselves privileged in being able thus to secure the powerful aid of so true a friend. This is the light, I am persuaded, in which religious papers should be regarded : they should receive from all their patrons that hearty and welcome reception which, from their obvious utility, they eminently merit. The comparative cheapness of such periodicals, together with the ever recurring variety of each number, is another characteristic much in their favour. They certainly do afford the cheapest vehicle of information of which we can avail ourselves, or they yield the greatest amount of real substantial and beneficial information for the pecuniary sum advanced that can be procured in the literary market. This is a peculiar advantage to the poorer classes of our wide-spread population. Without calling for any material sacrifice or retrenchment of their general expenditure, they can possess themselves of all the great and manifold advantages which a periodical of the kind in question is so well calculated to impart : and thus elevate their character in the scale of intellectual attainments, and religious knowledge. What an interesting variety, also, is furnished in each and every successive number of a properly conducted religious paper ! If preserved and formed into volumes, it will in the course of time present a variety of interesting articles on important subjects, such as cannot be found in the same number of volumes of ordinary works. How inviting and profitable this will prove to their owners and readers requires no lengthy remarks to substantiate. From the

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