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Poetry.

THE SMILE OF JESUS.

Lovely in the face of nature,
Deck'd with Spring's unfolding flowers,
While the sun shows every feature
Smiling through descending showers;
Birds with songs the time beguiling,
Chant their little notes with glee;
But to see the Saviour smiling,
Is more soft, more sweet to me.

Morn, her melting tints displaying,
Ere the sluggard is awake,
Evening's Zephyrs gently straying
O'er the surface of the lake,
Melting hues, and whispering breezes,
All have powerful charms for me;
But no earthly beauty pleases,
When, my Lord, compared with thee.

Soft and sweet are showers descending
On the parch'd, expecting ground,
Fragrance to the meadows lending,
As their drops distil around :—
These, with every earthly blessing,
Loudly for thanksgiving call;
But one smile of thine possessing,
Jesus, far exceeds them all.

Sweet is sleep to tired nature,
Sweet to labour's every repose;
Sweet is life to every creature,
Sweet the balm that hope bestows;
But though spring, and evening's breezes,
Sleep, and hope, and life to me
All are pleasant,—nothing pleases,
Jesus, like a smile from thee.

Christian Miscellany.

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

Moral and Religious Education.

The grand desideratum for our children, who are to fill posts of honour and responsibility—at least to occupy the position of citizens—is a thorough moral and religious character. This character must be superinduced by education—moral and religious training. Provisions for a liberal education, upon Christian principles, cannot be too abundant. It is the want of the age, urged, by every consideration of duty and safety, upon the Churches of the country, and indeed upon the whole community.

A liberal Christian education, however acquired, implies certain conditions, several of which we will mention.

1. Christian education must be based upon Christian principles. It must recognize the existence and government of God. What is any education without this? Can that mind be considered properly furnished for the duties and responsibilities of life, that has merely been taught some of the laws of nature, while the great Lawgiver is left totally out of the question? When the mind contemplates the fair face of creation—the order and harmony of the universe, with the evidence which everywhere shows itself of a wise supervision of the machinery of nature—is it to be content without taking in the great Universal Cause? Of what value to a moral being would be a *Godless* education? It is utterly destitute of a stable foundation, right guidance, and effective motives.

2. Such education must unite moral and intellectual improvement. What is the mere expansion of the intellect, without the feeling of moral obligation. How much better is any one for what he knows, if he does not know what he ought, and what he ought not to do? Is it of no consequence that the moral sentiments and feelings should be educated? While the *intellect* is cultivated, may the *conscience* and *heart* be left in a state of nature?

Would we, in education, have reference to *happiness*, who does not know that this arises from the moral feelings? Happiness consists in the harmony of the impulses of the heart with the decisions and impulses of the conscience. He who is at war with himself cannot be happy; but the elements may rage ever so fiercely around him who has

peace within, without creating a ripple upon the surface of his mental tranquility. A guilty conscience is an intolerable burden, while an inward conviction of rectitude is a perfect defence against all assaults. Happiness arises from no outward circumstances, but wells up from within the soul itself; it is not an exotic, but is wholly of home growth. Hence the necessity of educating the *heart*—of training and governing the moral feelings. Upon the discipline and right government of the heart our capabilities for rational enjoyment necessarily depend. Whoever supposed a mind so utterly estranged from all religious and kindly feelings as that of the notorious infidel Thomas Paine, could be the seat of happiness? Pride, anger, jealousy, revenge, remorse—the natural products of the unrenewed heart—are as antagonistic to all true happiness as light is to darkness, or hell to heaven.

Again: if *usefulness* is a legitimate object of education, we scarcely need attempt to prove that education should embrace moral and religious instructions. What sort of a public servant is he who has no sense of right? A character for truth and justice is necessary to inspire confidence. All proceed upon this presumption. Who will trust one who has the reputation of a liar? Who will commit his good name to a slanderer, or his property to a thief? The intercourse of society depends upon confidence upon the existence and stability of the principles of moral virtue. Our business transactions could not proceed without them. Eradicate, then, these principles, and society would be dissolved; weaken them, and the bonds of the social compact are weakened in the same proportion. Society is a blessing as men are united by sanctified sympathies, and every one loves his brother as himself. Need it then be argued, that the inculcation of the great principles of moral obligation—of justice, mercy, and good faith—constitute an essential condition of a Christian education? The thing is plain upon the very surface, that social prosperity and happiness depend, absolutely, upon the basis of sound morals and true religion.

3. Christian education must propose Christian ends. Its aim must be to make Christians—to prepare its subjects for a place in the Church of Christ. It is not a matter to be concealed that we wish all our young people—both those who are in the schools and those who are not—to become true Christians. We desire to have their souls early imbued with the love of Christ, and with the love of their fellow-men for Christ's sake. What other object can we make primary without a palpable contradiction of our Christian profession? If Christianity is at all worthy of attention, it is worthy of the highest attention; if worthy of a place in our estimate of the essentials of education, it is worthy of the first place. It must stand out prominently in the ends which we propose in mental training, and the process of instruction must contemplate the formation of character according to the models of the New Testament.

The idea of a Christian education will consequently embrace not only personal conversion, or the experimental knowledge of God, but habits of active zeal and co-operation in all the great enterprises of the Church. All education should have in view a practical end, but this should especially be the case with Christian education. Christianity is a practical matter. Its immediate object is to correct the heart and life. The young people of this age should not be fitting themselves for mere idlers, but for efficient labourers in the Lord's vineyard. They should be forming their heads and hearts for the work. They should have well-trained minds,—intelligence, energy, and perseverance,—firmness of nerve and strength of will. They should be considered, and taught to consider themselves, prospective instruments of good to the Church and the world. Their education should not merely have in view some learned profession, or lucrative

business, by which they might be able to secure wealth, or an influence over society; it should be calculated to make them good members of society, give them an expansive benevolence, large views of the interests and wants of the world, and a large activity in the cause of human amelioration. If this is not the practical result of education, it does but little of any real importance.

The ultimate object of Christian education—and the one to which all others have a direct relation—is the elevation of the soul to a glorious immortality. If no higher views were entertained than those which have reference to this world, a mere secular education might meet human necessities.—Our readers have higher views of human destiny than these. They believe in the immortality of the soul, and that there is a connexion between the present and the future world—that their conduct in this life will influence their condition in the life to come. If our children were mere animals—if their "spirit," like that of "the beast," were formed to go "downward to the earth," the case would be different. As it is, we have the high and glorious object of a happy existence beyond the bounds of mortal life to stimulate us to action, and to enhance our responsibilities; and our aim stops not short of this glorious consummation. It is that our young friends may live with Christ in heaven, that we would urge them patiently to submit to a laborious process of training and discipline.

With all these considerations in view, is this a time to neglect the morals and the religious principles of the rising generation? As Christians, and especially as American Christians, can we do this? If we would prepare our offspring for usefulness, for happiness, for immortality, we must lead them early to the cross, and teach them the art of spiritual warfare. If we would have them eminently fitted for the responsibilities before them—men and women for the times—we must have their intellect and heart formed upon the pure models of apostolic times. Love of home—love of country—love for the race—love of God—earnest enlightened piety—enlarged benevolence—holy hearts—and unblameable lives, must characterize the rising generation, or calamitous indeed will be the day when they take the helm of the State or the Church. Let our institutions of learning be multiplied and endowed—let them be sanctified by prayer. Let our Sabbath schools be sustained with greater liberality, and a more active co-operation. Let *home* education be more eminently *religious*. Let the relations of parent and child, of pupil and teacher, be hallowed by heavenly sympathies. Let our young people feel more profoundly the real importance of their position, and give all diligence in their preparations for the field of labour upon which they are so soon to enter, that in the time of trial they may not be "weighed in the balance and found wanting."—*Christian Advocate & Journal*.

Stand Fast.

How much of Christian character and usefulness is involved in this injunction! It is easy enough to take a position. The difficulty is to maintain it. It is easy to resolve. But to keep one's vows requires moral courage and strength. It is easy to admit, in general terms, our defection from Christian consistency; but to set about correcting our faults, calls for real effort. What an amount of good purposes and good beginnings are wasted for want of steadfastness. Fickleness and irresolution fritter away the most promising developments of character. If Christians would only hold fast to that which is good; if they would but block the wheel against retrograde movements; if ministers could rely upon them to retain the vantage-ground to which they have led them, what a different aspect would the Church present. But alas, how often must the foundation of repentance from dead works be relaid? How often must they who ought to

be fed with meat, be again nourished with milk?

Fellow Christian, *stand fast* in the liberty wherewith Christ hath made you free, and be not again entangled with the yoke of bondage. Have you discovered the fatal defects of your past experience? Have you entered anew into covenant with God? Stand fast, then! Do not return to the beggarly elements of the world. Do not slide back into former apathy. Do not lose that lively sense of divine things which you have just acquired. Keep yourself in the love of God. Is it not worth an effort? Will you not be paid for the cross-bearing? does not communion with God more than compensate for those worldly pleasures which you have resolved to give up? To feel that you are prepared to die—is this less to you than present ease? Will you not then stand fast in your new position, and thus adorn the gospel, while you save yourself?

Have you as a parent resolved to withstand the persuasions of youthful frivolity, and to do your duty in your family? It is painful, perhaps, and you must endure the strife of tongues from children too long indulged, or from their mother, who fails to support your decision. *Stand fast!* Hold on to the helm! You are acting under a solemn trust. Fear not murmuring. They are but the penalty of your past neglect. It is high time you took your stand. Decide what is safe for your children, and let them enjoy it. Decide what is dissipating and hurtful to the soul, and then carry out your convictions of duty. You cannot be unstable without the most serious consequences. God and angels and your sainted kindred watch your conduct with solicitude. Behold the cloud of witnesses! Would you have the blessing of your sire descend upon your seed? Then you must be firm. You must command your children and your household after you.

Has God called you to tread a thorny path? Or like Ezekiel to dwell among scorpions? Does duty lead you to confront the face of opposition or scorn? Do worldly connexions hinder your piety, or embarrass your religious efforts? Does the love of Christ seem to draw a line between those who should be one? Does it bring variance between father and child, or between sister and brother? Yet stand fast to duty, to principle, to the high course of obeying God. Fear not the consequences of doing right. They will in the end be happy.—Whatever your vocation, or condition, or temptation, write on the tablet of your heart, this cogent dictate of reason and religion.—*Stand fast!* Only be in the right; there stand, if the heavens fall.—*New York Obs.*

The Pyramid.

The following pleasant and ingenious thing is by C. S. Percival, and is copied from the *Louisville Journal*. To be read ascendingly, descendingly, and condescendingly:

There
For aye
To stay
Commanding,
'Tis standing,
With godlike air,
Sublimely fair,
Its fame desiring,
Its height admiring,
Looks on it from afar,
Lo! every smiling star,
To raise the pile to heaven,
These benighted stones are given,
Each pray'r for truth's inspir'd light,
Each manly struggle for the right,
Each kindly word to cheer the lowly,
Each aspiration for the holy,
Each strong temptation nobly overcome,
Each clamorous passion held in silence dumb,
As slow it rises toward the upper heaven,
Stone after stone unto the mass is given,
Its base upon the earth, its apex in the skies,
The Good Man's Character, a Pyramid doth rise.

Hints for Ministers.

Never forget that the end of a sermon is the salvation of the people.
Do not fear the face of man. Remember how small their anger will appear in eternity.