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## Poetry.

### "NOT TO MYSELF ALONE."

BY S. W. PARTRIDGE.

"Not to myself alone,"

The little opening flower transported cries,  
"Not to myself alone, bud and bloom:  
With fragrant breath the breezes I perfume,  
And gladden all things with my rainbow dyes;  
The bee comes sipping every eventide  
His scanty fill,  
The butterfly within my cup doth hide  
From threatening ill."

"Not to myself alone,"

The heavy-laden bee doth murmuring hum:  
"Not to myself alone, from flower to flower,  
I rove the wood, the garden, and the bowyer,  
And to the hive at evening weary come.  
For man, for man, the luscious food I pile  
With busy care,  
Content if this repay my ceaseless toil,—  
A scanty share."

"Not to myself alone,"

The soaring bird with lusty pinion sings,  
"Not to myself alone I raise the song:  
I cheer the drooping with my warbling tongue,  
And bear the mourner on my viewless wings;  
I bid the hymnless church my anthems learn,  
And God adore;  
I call the worldling from his dross to turn,  
And sing and roar."

"Not to myself alone,"

The encircling star with honest pride doth boast,  
"Not to myself alone I rise and set:  
I write upon night's coronal of jet  
His power and skill who formed our myriad host;  
A friendly beacon at heaven's opened gate,  
I gem the sky,  
That man might ne'er forget, in every fate,  
His home on high."

"Not to myself alone,"

O, man! forget not thou,—earth's honored Priest,  
Its tongue, its soul, its life, its pulse, its heart,—  
In earth's great chorus to sustain thy part:  
Chiefest of guests at love's ungrudging feast,  
Play not the niggard; spare thy native clod,  
And self disown;  
Live to thy neighbor, live unto thy God;  
Not to thyself alone.

## Christian Miscellany.

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

### The Ultimate Results of the Diffusion of Religion.

The religious man (says an eminent writer) if he be true to his privileges and profession, will have all the virtues of the man of the world, besides some others which the latter has not; and still further, as those that they have in common are, in him, fed and sustained from a far higher and diviner source than what nourishes those of the man of the world, they ought to be seen to be both more pure and more elevated than his, in simple correspondence with that circumstance. Future society, then, being supposed to have come under the influence of religious truth, to be reconciled to God through the death of His Son, and to be regenerated and renewed by the sanctifying Spirit, and, as such, habitually "to ascend into the hill of the Lord," and to worship acceptably "in His holy place," it is to be expected, as the results of this, that it will "increase and abound in all holy conversation and godliness." Now, there is no personal or social virtue that the New Testament does not inculcate, or that the spirit of the Gospel is not adapted to nourish and expand. If the nations of the world were each to possess a national religion in the sense of the whole nation being religious, then every individual would be chaste and temperate, upright and truthful, fortified by the strength and softened and adorned by the beauties of holiness. Every family would be loving and harmonious; parents wise and worthy of respect; children obedient; brethren living "together in unity." All business would be conducted justly; commercial transactions would be all clean, and capable of being touched with "clean hands;" trade and handicrafts would be noble and dignified, by being pervaded with the great idea of "duty," and attended to on principles which would be the very same as those that control the doings of an angel, or

dissect and inspire a seraph in his songs! Nowhere would be seen drunkenness, or seduction; robbery and murder would be things of the past. There would be no oppression on the part of the rich; no pride or tyranny in the powerful; no injustice between class and class; no envy in the less favoured of God's children, prompting them to harsh or petulant judgments of their more distinguished or opulent brothers. There never can be literal and absolute equality of station or circumstance: there never can be a uniformity of rank or possessions. In the most perfect condition of the world and man, there must still of necessity be master and servant, the employer and the employed; the head of one, the hand of another, the capital of a third, the back for a burden, and the feet for toil; all these will always be required, and must be furnished, and must act, in any improved state of society. But they may act harmoniously. There need be no fraud, oppression, or injustice. There may be everywhere given "the fair day's wages for a fair day's work;" and there may be everywhere rendered "the fair day's work for the fair day's wages." Society, like the church, is a body with its members. It has its head and feet, its ear and eye, its mouth and hands: the health of the body, or its physical perfection, does not consist in every member having the same office, but in all fulfilling their respective functions without disturbance; each being thus in unity with the rest. The perfect and healthful development of society consists in a condition analogous to this. Christian communion and Christian socialism, if anything of the sort shall hereafter be, will be found to consist, not in society's ceasing to be a body by becoming entirely but one member,—a huge head, or a gigantic foot, or a great swinging muscular arm,—but in all the members acting healthily in their own place, and while doing so, each having the same care of the other. In this way, and in this way alone, can society be preserved from opposite dangers: from becoming a monster without parts, that must of necessity perish from the want of organic or functional vitality; or being torn by intestine schisms and dissensions, that must tear it to pieces, or make it explode.

It is not here possible to enlarge on these and kindred matters. Enough has been said to make manifest the general principle, that, on the supposition of the diffusion in the world of an intelligent, vital, and uncorrupted Christianity, there would result from it the fruits of a universal righteousness. Every family would be "a church in the house;" children would be trained in the way they should go; and conversion from outward, practical wickedness would be seldom needed in adult age. Education would be universal. Learning and knowledge would be "the stability of these times," with the fear of God and the hope of salvation. Science would be devout, and literature pure. The universe would be explored with reverence and humility; discoveries announced without boasting; and improvements and inventions received with gratitude. No books would be written to demoralise and corrupt; nor the arts be allowed to minister to licentiousness. Industry would be cheerful, and labour honoured; the fruits of the earth would be taken and used as a Divine gift; and the productions of skill would be connected with thoughts of the Maker of the mind. In that day, there would be on every object "Holiness to the Lord;" for all men would act in consistency with the belief that "the earth is His, and the fulness thereof."

### Pictures of Heaven.

If emblems can assist you, then join in your imagination the emblems and pictures of heaven. What is the condition of its people? that of crowned kings. What is their enjoyment?—that of conquerors triumphant, with palms of victory in their hands. What their haunts?—the green pastures by the

living waters. What their employment?—losing their spirits in the ecstasies of melody, making music on their harps to the Lord God Almighty, and to the Lamb for ever and ever. For guidance, the Lamb that is in the midst of them shall lead them by rivers of living waters, and wipe away all tears from their eyes. For knowledge, they shall be like unto God, for they shall know even as they are known. For vision and understanding, they shall see face to face, heeding no intervention of language or of sign. For ordinances (through which the soul makes imperfect way to her Maker), there is no temple in the city of their habitation, for the Lord God Almighty and the Lamb are the temple thereof. There shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever. Nay, the very sense hath its gratification in the city of God. The building of the wall is of jasper, the city of pure gold, like unto clear glass; the foundation of the wall garnished with all manner of precious stones; every one of the twelve gates a pearl. Now, what means this wealth of imagery, drawn from every storehouse of nature, if it be not that the choicest of all which the eye beholds or the heart is ravished with—that all which makes matter beautiful, and the spirit happy—that all which wealth values itself on, and beauty delights in, with all the scenery which charms the taste, and all the employments which can engage the affections—everything, in short, shall lend its influence to consummate the felicity of the saints in light.

O what untried forms of happy being, what cycles of revolving bliss, await the just! Conception cannot reach it, nor experience present materials for the picture of its similitude; and though thus figured out by the choicest emblems, they do no more represent it than the name of Shepherd does the guardianship of CHRIST; or the name of Father, the love of ALMIGHTY GOD.—E. Irving.

### Sacred Musings.

Sacred musings afford a rich repast to the soul. They not only give pure delight and celestial joy, but feed and cherish our every grace. By them the mind is raised from the groveling cares of time and sense. By them the heart expands with the beneficence of God. They give to hope a gorgeous vault in which to spread her glittering wings. They spread for faith the realms above—a bright alysian scene. They make for love that golden chain that binds us to the throne of God!

O how dear to steal alone to yonder mountain glen, or grove of youthful days, at twilight's dawn, and muse on things divine. Each twinkling star seems free to speak of God, his works and majesty. The gentle zephyrs tune the lyric boughs, which sing in sweetness of Jehovah's praise. The argent moon gently caresses the curtaining clouds, and in meekness smiles the truth that "God is love." The humid dew, the purling rill, the mellow air, the falling eve; or rising morn, each and all declare, in richest strains, some blissful words, some holy truth. And, too, at midnight hour, when Morpheus soothes the slumbering eyes, and nature seems to seek repose, how sweet to rise and hold converse with Him "who sleepeth not!" Then the world is hid from view, and every thought ascends above. No noisy din or clamour grates upon the ear, but spirits, angelic vigils from the upper climes, seem to hover round, and gently speak with the voice of tenderness and love. The fervent prayer, the sacred tear, the holy sigh, finds sweet reward in grace divine.

And O! when we open wide that precious book of God, and ponder on its gracious truths, its promises and light, how often, from our inmost breast, we shout, Amen! Amen! There is shown the way to bliss below! There is pointed how to shun the gloom of hell! There is proffered life, unfading, in celestial climes! Gentle reader,

canst thou say, with "the sweet singer of Israel," "O how love I thy law!" or "I muse much on the works of Thy hands!"—C. A. and Journal.

### A Word to Sabbath School Teachers.

Train your youthful charge to work for Christ; let it be an element in your instruction to teach them to do something in extending Christ's cause in the world: Remember there is a passage which says "there is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty." Apply this to sabbath schools. Here are two such institutions; one trains its children to be interested in, and work for, the missionary cause; the other looks on its own things entirely, and not on the things of others. Can there be a doubt which establishment is on its way to prosperity? If there be truth in God's word it must prosper.

And recommend your youthful charge, when they attain to a proper age, say from twelve to fourteen years old, that they connect themselves with a catechumen class, and thus continue the good work which has been begun. How many hundreds, for want of this, have left the school and formed bad companionships, at the most eventful period of their lives, and after the church with her sabbath-school agents has cultivated the soil with great pains and cost, for want of extending her care to these children in subsequent years, the world and the devil have reaped the harvest.

Teach your children to be intelligent and active in the cause of Jesus, and conduct them to the standing place which the church is providing for them as they advance in their teens, and we may expect that God, even our own God, shall bless us, and all the ends of the world shall fear him.—Catechumen Reporter.

### Increasing Usefulness.

Has the degree of your usefulness in the vineyard of God been as great as it ought to have been? Do you, in this respect, feel satisfied with your past lives? Have you done all the good that you wish you had done?

Has your example been as consistent, as persuasive, as full of healthful influence as it ought to have been?

Has your conversation been good and edifying—such as would administer grace to the hearers?

Has your wealth been employed in counteracting sin and promoting holiness?

Has your official influence never been employed in honouring vice?

Have your prayers been effectual and fervent before the throne of grace?

In reviewing the influence which you have cast abroad upon those around you, and upon the world at large, are you satisfied? Do you feel that the review will give you pleasure at the judgment seat of CHRIST? Is it your fixed purpose so to live, that the world will be improved by your existence?

### Friendship.

What a blessing is friendship. It is admirably styled the medicine of life; but let us recollect it is religion that gives it its most exhilarating powers. It is this that effectually links heart to heart, and holds our spirits in free communion while we are endearing separation. The highest comfort religion gives is derived from immortality; the union it forms lasts forever, and it is a consolation that will brighten even the parting hour of those we love when we see them leave this world, with their hopes fixed on a firm foundation, and recollect that their lives have been an evidence of those hopes: that though possessed of many imperfections there is no unrepented, no unforgiven sin to darken the horizon which will soon open upon their view, never—never more to know a cloud.

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