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Poetry.

A RHYME FOR THE CLOSE OF THE GREAT EXHIBITION.

Glory to the God of heaven!
Peace on earth, tow'rd's men good will!
Now shall honours due be given
To the best of human skill.
Always will we deal with others
As we would they dealt with us,
And rejoice, as men and brothers,
To befriend each other thus!

Nobly hast thou fruited, Labour!
Brightly hast thou flowered, Art!
Well has England hail'd as neighbour
Every nation to her heart!
Yes,—for all on earth are brothers,
High and low, and far and near;
And the more we see of others
All the more we hold them dear!

Narrow liking and disliking,
Prejudice hath died away;
Hand in hand together striking,
Man with man is link'd to-day.
While we feel that all are brothers,
Children dear of One above
And the more we know of others,
All the more we live in love!

For it is a glorious teaching,
Albert, thou hast taught mankind!
Greatly to perfection reaching,
And enlarging heart and mind;
Stirring us and stirring others
Thus to do the best we can,
And, with all the zeal of brothers,
Help the Family of Man!

God be thank'd! that thus united
All the world for once has been,
Crowding welcome and delighted
Round the throne of England's Queen!
God be thank'd! that we and others,
England with the world around,
Thus have sought to love as brothers,
And the good we sought have found!

MARTIN F. TUPPER.

Christian Miscellany.

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

Young Men and Church-Membership.

It is to be feared, (says one,) that the duty of joining the fellowship of the Church is delayed and neglected to a greater extent on the part of our young men than among the young of the other sex. If this be a fact, it is important to inquire into the cause of it. What ostensible excuses can be pleaded in the case?

Youth is pleaded. "We are young, and require greater knowledge, and more experience, ere we take this step." This is specious, and has the aspect of humility and diffidence. Some young persons are diffident in everything, and require encouragement; while others are forward in everything, but the thing of which we now speak. The arts of life, the knowledge and conversation of men, the relations of life, the offices of men, are severally objects of pursuit, while the Church is neglected. This excuse is unsound in principle. Are youth excused from other obligations, such as reading the word of God, prayer, and obedience to the commandments of Christ? Is grace not promised to the young? Is the easy yoke of Christ too heavy for the young? Will death spare the young? Will heaven shut out the young? Will hell not open to receive the young? I am not speaking of very young children, but of those who approach, or have reached, manhood in other things. Are they to put away childish things in every concern but religion, and, pushing forward toward the employments, relations, and honours of this world, shall they neglect their duty to Christ, to their own souls, and to the Church, as if hesitation in this matter were a virtue, and accession to the Church an evil to be delayed to the last hour, or neglected altogether? This excuse has no sound foundation, and cannot apply to young men more than young women.

The claims of business are sometimes opposed to the claims of Christ. "We are much occupied; we have not leisure for the serious thoughtfulness required in taking a step so solemn, but must attend to it at the first favourable opportunity." This is specious also, but hollow. The world has its claims, but they are secondary, and come after the claims of God and of Christ.—Upon the principle of this objection, individuals might excuse themselves from reading the Bible, or performing any other religious duties; and business is pleaded as an excuse for not sanctifying the Sabbath, and being absent from religious ordinances. Only reflect on the lengths to which this objection will lead. Let young men ask, "Has God required this at our hand? and can that business be lawful, or lawfully pursued, which interferes with our obligations to Him?" "No man can serve two masters: ye cannot serve God and mammon." The duties of religion in their time and place interfere with no just claims of business. So far from this, religion enjoins diligence, and rebukes slothfulness. Religion will give a time, a place, and a proportion to all the duties of life, and a spirit for the performance of them, and a pleasure in the enjoyment of the gifts of God, which cannot be experienced where the mind, in the guilt and sense of a constant omission of duty to God, is occupied in the exclusive pursuit of the world, pressing after an imaginary point of acquisition which may never be reached, and which, though it were reached, shall fail to yield the expected rest and satisfaction. Let me warn young men particularly of the danger arising from worldliness, and the ill-usiveness of the associations by which they connect wealth and happiness. Remember the order in which Christ has placed things connected with the life that now is and that which is to come. "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

Unsettledness in life furnishes another pretext for the neglect of Church-fellowship. Young men may not have arranged their plans of business, nor fixed their places of residence; they have it in view to enter upon an honourable relation in life, intimately connected with their future happiness; and they wish to be in a more settled state ere they take the solemn step of incorporating with the Church. Thus is the duty delayed, and we observe, with much regret, often delayed, to a time when application for the privileges of the Church assumes a doubtful character, having an appearance of being prompted more by a compliance with the custom of society, to avoid singularity, than an immediate sense of obligation upon the conscience. Let young men ask themselves, Is the event of settlement in life a just excuse for the neglect of other religious duties? If not, why plead it here, where, if comparisons were at all admissible, the obligation is the strongest possible? Will the performance of a plainly-required duty to the Saviour, and an avowed relation to Him, hinder settlement in life, or diminish the happiness of an honourable relation in prospect or in enjoyment? The excuse should be turned into an argument on the opposite side. Honour God, and He will honour you. Do your duty to Christ, and commit all your ways to Him; His counsel will guide you, His providence order your lot, His blessing sanctify your relationship and prosper your undertakings, His grace sustain you in trial, and His presence go with you at last to give you rest.

In meeting these and other objections which young men present to the claims of the Church, the most charitable construction has been put upon their professions. But it is of the utmost importance for them to inquire whether, under all these difficulties and others, there do not lurk and operate insidiously excuses which cannot be presented in their own name, and of which the mind may not even have a distinct consciousness. Is it not possible that individuals may be un-

willing to be brought to close and faithful dealings with their own minds, in the matter of their personal faith and piety? May there not be a secret though unavowed fear that close connexion with the Church will cast a gloom over their minds, and be inimical to their happiness? apprehensions than which nothing can be more unfounded. May individuals not entertain secret desires after liberties that are incompatible with the circumspection of character required by the law of Christ, or be indulging in practices that they know to be inconsistent with the Christian profession? Excuse me, if the supposition be thought severe; for I fear that in some, if not in many, cases, it is founded in truth.—Such is the clearly revealed obligation of young men who acknowledge Christianity, and are professing to look for the mercy of our Lord Jesus unto eternal life, to enter into the fellowship of the Church; and such are the imminent dangers prevented by it, and advantages accruing from it, that no satisfactory excuse can be found for those who live in its neglect. Let no mistake, however, be made, as if this duty were urged indiscriminately upon every individual. It is not urged upon any person who is not laying religion and a religious life to heart. No; none may dare to do this. But no individual ought to be left without earnestly obtesting him, by all that is great and solemn in death and eternity, to give an immediate and deep attention to the great concern; an attention, for which there may not be opportunity tomorrow; and without which, human life, though protracted to its utmost extent, must prove only vanity and vexation of spirit. O, let every reader, whatever else he does, or leaves undone, guard against the folly and criminality of neglecting, by deceitful procrastinations, the GREAT SALVATION.

Talking and doing.

When Dr. Chalmers was executing his plan of establishing parochial schools in connection with St. John's parish, in Glasgow, a site which belonged to the College was selected for the first school to be erected. Dr. Chalmers called on Dr. Taylor, the head of the College, in order to purchase this site. He expressed his hope of obtaining it on reasonable terms, in consequence of the novelty and importance of the undertaking.

"The undertaking," said Dr. Taylor, "is an important one; but it is not a new one. We have been talking for twenty years of establishing parochial schools in Glasgow."

"Yes," said Dr. Chalmers; "but how many more years do you intend to talk about it? Now, we are going to do the thing, and not to talk about it; and so you must even let the price be as moderate as possible, seeing we are going to take the labour of talking and projecting entirely off your hands."

There is a great difference between talking and doing, though all men do not seem to be aware of it. In the case above alluded to, more was accomplished by the latter in six months, than by the former in twenty years.

There are many persons who would be greatly profited by exchanging talking for doing. For example, the student who talks of the attainments he is going to make, the Minister who talks of the good sermons he is going to prepare, the man who talks of the efforts for the conversion of others which he is going to put forth, the unconverted sinner who talks of one day repenting and trusting in Christ.—*Christian Miscellany.*

Rejoice alway.

A GLOOMY Christian! Is such a thing possible?—is it ever true? Unhappily, we must say that there are some gloomy Christians. But is it Christianity that makes them gloomy? No, no. It is not their religion makes them sad, it is their want of religion. If any one should be happy and cheerful, it is the Christian. For is he not a son of God, a joint heir with Christ to a heavenly inheritance? Is not Christ his

elder brother, shepherd, and Saviour? Surely there is no sadness in any of these things. Then why, when the prospect is so glorious, be depressed, as if there was not a Sun of Righteousness? Fellow-Christian, when you pass your life sad and downcast, do you know what your depression implies? It implies *doubt* and *unbelief*—doubting of God's goodness and his ability and willingness to save; disbelief of his promise to save to the uttermost all who come unto him.

Gloomy Christian, you are very guilty. Does your religion make you gloomy? Be assured, then, that yours is not the religion of the gospel; it is something else wholly different. Peace in believing, and joy in the Holy Ghost, is what true religion brings.—If you are sad, Christian, sin is the cause of your sadness. If there is a cloud on your conscience, it is sin. If there is a cloud between you and the mercy-seat, sin has raised it. Then Fellow-Christian, delay not, but find out the sin, and have it washed away in that fountain opened for just such a sinner as you are, so that you may joy and rejoice in the God of your salvation.—*Christian Observer.*

Pleasure of doing good.

As Henry Martyn was on his way to India, he was watchful, day and night, for opportunities of doing good to those on board the ship in which he sailed. He was especially attentive to the sick. One day, when the hatches were shut down in consequence of a gale, he went below to visit a sick sailor. As there was perfect darkness below, he was obliged to feel his way. He found the man swinging in his hammock, in darkness, and heat, and damp, without a creature to speak to him, and in a burning fever. "I gave him," says Martyn, "a few grapes which had been given to me, to allay his thirst. How great the pleasure of doing good even to the bodies of men!"

Martyn had large experience of the pleasure of doing good. His efforts to do good were unceasing; and they were made at the expense of self-sacrifice. They were thus of a kind to yield him the largest amount of pleasure.

Reader, have you had the pleasure of doing good? especially of doing good to the souls of men?—There is no pleasure like it. He who labours in simplicity and in godly sincerity to do good, has his reward in a calm and enduring pleasure, which no earthly prosperity, no wealth nor honours can bestow.

How many seek for happiness from afar, when it can be had, in its purest form, by doing good to their neighbours! "To do good, and to communicate, forget not," if you would be happy, if you would enjoy the Saviour's smile.

The manner in which Mr. Martyn became possessed of the grapes which he gave to the sick man, is interesting and instructive.

The ship, after touching at the Cape of Good Hope, sailed thence on the Sabbath.—On that day, a boat came alongside with fruit; but, says Martyn, "I did not think it right to buy any, though I longed to have some to carry to sea." On the day on which he visited the sick man, a passenger who came on board at the Cape, and to whom he had scarcely ever spoken, sent him a plate of fruit, by which he was greatly refreshed, and enabled to relieve the sick man.

It is somewhat remarkable, that this seasonable present came on the very day on which Martyn entered in his common-place book the following sentiment, taken from an author he was reading:—"If, from regard to God's Sabbath, I deny myself, He will more than make it up to me." In keeping God's statutes there is great reward.

In youth we use whip and spur to make time travel the faster, but when age cometh upon us we would fain employ the curb to diminish its speed.

The example of the parsimonious is always bad.