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## Poetry.

### THE GRAND TRANSITION

How different is man's world from that of God!  
His, like Himself, is uniform; flowers blow  
With the same blush as ever; Heaven's bow  
Is seen by us as fair as at the flood.  
Its watch-fires keep the stations where they stood  
At the beginning; while the rivers flow  
In the channels of a thousand years ago.  
Thus 'tis with nature; but what changes, broad  
And deep, come o'er the living world of mind!  
As time moves onward, kingdoms overthrown,  
Tongues, customs, systems, antiquated grown,  
Mark his dread trappings; all things verging fast  
Toward that grand era when the world, new cast,  
In God's own mould, a glorious form shall find.

\* From "The Lake, and Poetic Musings."

### GOLD.

Oh, cursed love of gold!  
How worthless is the prize,  
That human life doth hold  
To our young cheated eyes;  
For this from home and house we part,  
And tear sweet nature from the heart.  
In vain fond parents weep;  
In vain a sister sighs;  
To gather gold we sweep  
To sickly climes and skies;  
And when the stream begins to roll,  
We gain the world and lose the soul.

## Christian Miscellany.

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

### Religion as an Aid to Science.

We assign to the fundamental truths of nature and revealed religion an essential office in scientific reasoning. They are of service, however, rather in teaching us how to ask, than how to answer questions. They show us in what direction the truth lies. They furnish us with tests in which we may discriminate between the probable and the untenable, and may thus, even when in doubt or error, be redeemed from absurdity. They define limits within which correct theories must be found,—conditions which a hypothesis must satisfy in order to proffer valid claims upon our acceptance. By these means the labour of inquiry is greatly abridged, and the progress of discovery greatly expedited. The routes of scientific research are not parallel, but cross and re-cross each other at frequent intervals; and there are three separate lines of investigation, at whose common points of intersection are found the fundamental truths of the physical universe.

On one of these routes the finger post of design points the way. With inadequate views of the divine attributes, we should rest satisfied with the salient facts and PRIMA FACIE aspects of nature, and should readily admit the existence of purposeless and objectless forms and arrangements. The obliquity of the ecliptic would have been observed without being accounted for. Animals and plants would have been entered name in the growing Fauna or Flora of the naturalist, without any attempt to assign them their place or office in the economy of creation. Human anatomy or physiology might have been complete in its details, and yet, as to its RATIONALE, have remained in primeval rudeness. But the same mental process, which recognizes the wisdom of the Creator, dictates the axiom that nothing is made in vain, that all things exist for their several offices and subserve their ends. Science then no longer confines itself to the completion of its catalogue of existences and phenomena; but suspends the collection of facts to make entries for the parallel column of purposes and adaptations.

The second route is indicated by the divine benevolence. Under any system but that of Christian theism, science would make only few and casual aggressions upon

the domain of apparent evil. Malignant would seem as probable as beneficent ends, and where the immediate and conspicuous effect was disastrous, the law of design would suggest inquiry simply as to the adaptations and contrivances with reference to that disastrous result. Thus the volcano, the earthquake, the thunderbolt, would be investigated only as to their resources of destruction, their dissolving forces, their potency as ministers of divine wrath and vengeance. But love strikes a new key-note in the harmonies of science. The Christian philosopher grapples with the seeming fiend, till he can strip off the mask that hides an angel's countenance. The fearful energies of nature are forced into the alembic, and tortured by successive tests till they betray their benignant secret, and are exalted to their due place among beneficent agencies. The volcano thus becomes a safety valve, the lightning a swift-winged messenger of health.

The third of these routes has over its gateway the inscription GOD IS ONE. Polytheistic science contented itself with thinly peopled groups and imperfect classifications. It traced resemblances of the lowest order, but hardly possessed the idea of analogy. Class was deemed distinct from class; the several kingdoms of nature were regarded as mutually independent; and sameness of plan in different departments was not so much as dreamed of. Analogy is but a comprehensive name for the filaments of divine oneness, which form the warp with which the ever-varying woof of creation is interwoven. Every argument from analogy is an enthymeme of which the unity of God is the suppressed member. Analogy indeed proves nothing; but it always points in the direction of the truth, suggests probabilities, solves doubts, affiliates insulated facts, and urges on the discovery of more extended inductions; higher generalizations, laws of simpler expression and wider embrace. It carries into the circuits of the stars the force that detaches the apple from its stem. It traces the commingling of the world-elements in the manipulations of the laboratory. It brings into the same system the elephant and the animalcule, the banyan that shelters an army and the speck of mole on the crumbling wall. Impatient of differences and numbers, it ever blends, harmonizes, unites; nor can it lay down its ministry till it has inscribed on the entire creation the same clear record of the divine unity that stands on the page of revelation. Design, benevolence, unity,—these have become the watchwords of science, the conditions of probability, the germs of theories, the ultimate elements of human knowledge. But potent as these ideas are as the elements of discovery and means of progress, their office is not construction but verification. They do not tell us what we shall find on inquiry, but only where, and on what conditions we shall find it. They furnish not the terms of available A PRIORI reasoning; but only enable us to substantiate our inductions of facts, and to pass step-wise, by observation and experiment, from lower to higher orders of truths.—North American Review.

### "I cannot Give up the World yet."

The despairing death of a young man in my congregation, was followed by a deep seriousness among his companions. There appeared to be genuine contrition for sin, and in none more decidedly than in a young lady who was the pride of the youthful circle. She was, the daughter of a prosperous merchant, surrounded by the attractions of wealth, and the gay company and pleasures it brings; but a pious mother had sought to lead her to the Saviour. She had often been serious, and was now more decidedly so than ever. Before, she had grieved the Spirit; now she wished to become a Christian. Her Bible was read; she prayed in secret, and came to her pastor and freely unburdened her soul. Her convictions of sin were pungent; her views of the ways of sal-

vation apparently clear and correct. With simplicity she besought me to counsel her and pray for her.

I believed she was near the kingdom of heaven, and expected the Saviour would very soon appear precious to her. But upon a closer examination I found an obstacle of fearful magnitude. She did not understand her own heart. She thought she was willing to give her affections to Christ, resigning every idol, but she had not looked closely. The world and her old associates still had a power over her, though she knew it not. She would be a Christian, yet like the wife of Lot, looked back with a wishful eye to what she had left. Seeing the fearful peril of her soul, and the importance of a speedy decision, I showed her the danger of continuing in her present state, and urged her to surrender her soul to God.

After an interval of a few days I sought her residence, and found her much as before. She frankly revealed to me the exercises of her mind. "In the silence of my chamber away from the world, where I can seriously weigh the all-important subject, I think I feel willing to give up all. I can there feel I am, a great sinner, that Christ is just such a Saviour as I need, and that the world is false; but the moment a companion comes in, I am changed and feel unwilling to renounce all. I want to break away from these; but how can I?" I again represented her danger, and told her that if she did not become a Christian now, she probably never would. As the Spirit had often striven with her, he might now take his departure never to return. I trembled for an immortal soul, over whose conversion angels desired to rejoice. She soon made a choice—but, alas, she chose the world. When I again approached her on the subject, she said, "I find I cannot give up the world yet." She had too many sacrifices to make.

Years have since passed. She has been no more conscious of a Saviour standing at the door of her heart and asking to come in; no Spirit's whisperings have been breathed in her ear; no tear of penitence had moistened her cheek. She acknowledges she has no feeling—no desire to be a Christian at present. She drowns all thoughts of death and the judgment in the cup of pleasure.

There is a crisis in the life of every impenitent sinner, a season when the Spirit comes to him for the last time—when he must choose between the pleasures of the world and the service of God. You may not know when you pass that crisis. With eagerness you may be pursuing the world, deferring for a convenient season the one thing needful, while God has written your name among those of whom he says, "Ephraim is joined unto idols: let him alone."—Oh cherish the strivings of the spirit, ere it is for ever too late. Cast in your lot with the people of God. Go with your wicked heart—all that you value on earth, carry them to Calvary, and resolve that if you perish, it shall be there pleading for mercy.—American Messenger.

### Religious Newspapers a Help to Pastors.

Every Minister of the Gospel, who has charge of a congregation, is no doubt fully convinced that the circulation of a well conducted religious newspaper within the bounds of his charge, has aided him in no small degree in the discharge of his pastoral duties.

First, they are the means of communicating a large amount of religious information and instruction, which could not with propriety be presented from the pulpit; truth often arrests the attention, and reaches the heart, when presented in the shape of narrative, which has failed to produce any effect from the pulpit. As the mirror reflects our image, so often is our conduct reflected in the life of another. Thus it was that David condemned himself in passing sentence upon another.

Second, they are the means of giving enlarged and benevolent views and feelings, by disclosing weekly the spiritual condition

of the world, bringing home to the fireside of every reader the perishing condition of the heathen, and making a personal application to him, as did the man of Macedonia, in a vision to Paul, "Come over and help us."

Thirdly, they are the means of making an intelligent people, imparting a knowledge of Geography and History, promoting the cause of education, creating an interest in Sabbath Schools, and in the distribution of Bibles and Tracts.

And the last I shall mention is, they are great in promoting revivals of religion; when one church is revived and souls are converted unto God, that glorious news, which causes the angels in heaven to rejoice, is communicated through the medium of the religious newspaper, to other churches; is read by hundreds, and perhaps thousands, and many of them will rejoice. They will pray with more earnestness and faith, and they too may be revived; and when that congregation come together on the Sabbath, will it not be with different feeling, and better prepared to hear the truth, from having heard of a revival?

If, then, you would have a benevolent and intelligent church, ready to promote every good word and work, encourage the subscribing for and reading a well conducted religious newspaper.

In one of the Middle States, a learned and pious minister of the Gospel preached to a country congregation somewhere between thirty and forty years, during which time he made a number of attempts to establish Sabbath Schools, Bible Classes, Bible and Missionary Societies; but all in vain. His people took no interest in them, and in some instances manifested direct and open opposition. About 1830 or 1831, there was an extensive revival in many of the churches belonging to the same Presbytery,—protracted meetings were held, and this excellent minister greatly aided his brethren in several of the adjoining churches. At length, he determined to hold a protracted meeting in his own church; he called his people together, and made his intentions known to them. A few were in favour, the majority was opposed to it. A brother was invited to preach for him, and to visit with him the members of the church, to persuade them to withdraw their opposition. After spending some time in their efforts, the opponents agreed that the meeting might be held if the minister would never appoint another. As might be expected under such circumstances, no good was done, neither has there been a revival in that church, within the knowledge of the writer, a period of thirty years. The reader will not be much astonished to learn that the minister and one other, were the only persons who took a religious newspaper.—Central Christian Herald.

### Pulpit Eloquence.

A more sickening and disgusting exhibition can nowhere be witnessed, than to see a minister of the Gospel, forgetful of his high duties and holy calling, prostituting the pulpit by preaching himself. Any attempt to play the orator on such an occasion, sinks the minister into contempt in the view of any individual of cultivated taste or piety. The minister should be forgetful of himself, and think only of his hearers and his subject. He stands between the living and the dead. His mission is of the last importance to man; and he should fill it with singleness of heart. If this be the spirit of the preacher, he cannot fail to be eloquent. The eloquence of the pulpit consists in the greatest simplicity of style and manner, in the dignity and sublimity of the topics discussed, in the awful interests involved, and in the overwhelming manifestations of a Redeemer's love. Let those fill the soul of a speaker, and he will be sufficiently eloquent.—Judge M. Lean.

We want nothing but the return of apostolical simplicity, self-denial, and love, to bring a pentecostal effusion of the Spirit upon our ministrations.—Bridges.