

SURE THE ROSE IS LIKE A CHILD.

COMPOSED BY A BLIND CHILD.

If this delicious, grateful bower,
Which blooms but for a little hour,
Should to the sight as lovely be,
As from its fragrance seems to me,
A sigh must then its colour show,
For that's the softest joy I know.
And sure the rose is like the sigh,
Just born to soothe, and then to die.
My father, when our fortune smiled,
With jewels decked his nightless child;
Their glittering worth the world might see,
But ah! they shed no sweets for me!
Still, as the present failed to charm,
The trickling drops bedewed my arm;
And sure the gem to me most dear,
Was a kind father's pitying tear.

S. S. Visiter.

THE CHRISTIAN PHILOSOPHER.

NUMBER I.

INTRODUCTION.

In the works of the great Jehovah, harmony is a leading characteristic; each part illustrates and beautifies the whole; and all unite to proclaim his glory. The traces of that wisdom, power, and love, which his blessed gospel displays in their full lustre, are to be seen shining, with comparative faintness, in the works of Nature.

The spacious earth and spreading flood,
Proclaim the wise and powerful God:
And thy rich glories from afar,
Sparkle in every rolling star."

A pious author has observed, that "the Most High God in condescension to the weakness of our faculties, the brevity of our lives, and our many avocations, has comprised all the knowledge conducive to our real happiness, in four comprehensive volumes: the Bible, the Book of Creation, the Book of Providence, and the Book of the Heart."

The design of Christian Philosophy, is to assist the reader in the study of the second of these. "The lines of this book, though very beautiful and expressive in themselves, are not immediately legible by fallen man. The works of Creation may be compared to a fair character in cypher, of which the Bible is the key; and they who know God in his word, may find both pleasure and profit in tracing his wisdom in his works. The Lord has established a wonderful analogy between the natural and the spiritual world. This is a secret, known only to them who fear him; but they contemplate it with pleasure; and almost every object they see, when they are in a right frame of mind, either leads their thoughts to Jesus, or tends to illustrate some scriptural truth or promise."

The Book of Nature may be read with advantage, when we hold in our hand the book of Revelation, and view it in this Divine light. Philosophy is no natural enemy to religion; but a mighty incentive to it, when properly used. We find the inspired writers frequently directing our attention to the works of Nature.

To illustrate the greatness of his power, our God is represented as measuring the waters in the hollow of his hand, and meting out the heavens with a span; as weighing the mountains in scales, and the hills in a balance. The heavens declare his glory in silent but forcible language; a language which may be heard and understood through all the earth, by men of every colour and of every tongue. When the prophets would illustrate those infinite resources of wisdom and knowledge that guide his conduct, they tell us "That as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts."

Objects, beautiful or sublime in the works of Nature, are alternately borrowed as similes to express the glories of God, manifest in the flesh: The sun shining in his strength, resembles the splendour of his

countenance; the whiteness of snow, the colour of his hair; and the roar of many waters, the sound of his voice. And though we know that the whole realm of Nature would be examined in vain, to find a metaphor that would completely express "his worth, his glory, or his grace," yet these similitudes afford some faint ideas of his greatness, and are adapted to the littleness of creature-minds.

Just views of the works of God in creation, while they teach the glory of the Divine Architect, are calculated to impress our minds with a lively idea of the weakness and insignificance of men. We are told Psalm iii. 2., that, "The works of the Lord are great, sought out of all them that have pleasure therein." It is also said, Job xxxvi. 24., "Remember that thou magnify his work, which men behold." It is our intention, in a few occasional Essays, to attempt a religious improvement of those discoveries which have been made in the works of Nature. Philosophy has often been made subservient to the purposes of infidelity; and modern Deists have asserted, "That the only Revelation the Creator ever made, is the book of Nature."

It is to be hoped, that the subsequent papers, under this head, will show that there is a perfect harmony between the word of God and his works; and that Philosophy, when not perverted from its proper object, leads us to the admiration and love of Him, whose wisdom, power, and goodness, appear in the most minute, as well as the most magnificent of his works.

THE WESLEYAN.

THE LAST CONFERENCE ADDRESS.

Continued from page 15.

To the Methodist Societies.

THE obligation of Christians to "keep holy the Sabbath" is, we rejoice to know, practically regarded by you. But perhaps it may be within your power more diligently to regard this duty. As most of you are unavoidably engaged in secular duties during the week, the life and vigour of your spiritual affections must depend much on the use you make of the sacred leisure and rest of the Lord's day. It is not sufficient merely to attend the house of God once or twice for the purpose of merely hearing his word. The intervals of public worship ought to be sacredly improved. Self-inspection and examination, holy meditation, private wrestling with God in prayer, and a careful reading of the holy Scriptures, as well as of other experimental and practical writings, together with religious conversation, ought to occupy the hours of the sacred day. One of the great dangers of the present period is the substitution of a mechanical, bustling, outward religion in the place of the work of God in the heart. When the Sabbath is added to the other days of the week as a day of mere external activity, this must be the case. The only means by which men of business can acquire the habit of holy abstraction, gain the mastery over the temptations of the world, control their own passions, become conversant with God and eternal things, is to spend as much time as possible in family and public worship, and especially in retirement, in exercises of faith on the great and solemn realities of the spiritual and eternal world.

But besides the personal and domestic observance of the Lord's day, it is obviously the duty of Christians to promote, by all lawful means, its public recognition. This may be done by moral means. Exhortations, advice, and exhortation, the support of Societies having for their object the discontinuance of Sabbath breaking, and the promotion of its sanctity, together with the circulation of tracts on the subject, are means within the reach of all; and no doubt would contribute much to lessen the profanation of this holy day. But sad experience shows that these means are perfectly inadequate to meet the case. Sunday trading, to the manifest disadvantage of honest and religious men, as well as to the grievous injury of the labouring classes, who have this day given them by

God as a day of rest, of cency and good order, of religion, are outrage almost unrestrained sale allowance of places of the open profanity and the people. Whilst we gion, and can be no par with the sacred right of ment, yet we are convi for legislation on the qu ble band of patriotic st ciently courageous and ject into Parliament, an and obloquy, have pers tain an Act for the bet Hitherto they have bee or others in their place the attention of the Bri a matter of unfeigned you have hitherto been tion, and every other m this laudable object; an tition of these exertion love of our country, the true piety and religion families from contagion have for the perishing tend the observance of hope of averting those bly fallen on apostate c induce us to continue petition and otherwise, may secure the sanctity

Whilst on the subje tion to a case of gre can be settled only by Parliament, and which only by the interpositio case to which we adv afforded by the Directo to the collection of a grim tax," in which th connected with the pub aty is recognized, sanc to the national injury a structions of those Missi by our Connection, in tian bodies, for extendi that great and interest rights cannot be bette ving great and glaring the national statute bod oppose the principles of If you should, in the co for your suffrages on th afford your moral weig sion of your opinion to

Do not suppose, de gations respecting the grim tax we invite you of the times on party p He who so obviously purely religious commu preserve it from bec Whilst you exercise yo lect you belong to " world;" and that to y bate, and angry collisio ty of holiness" which as well as rob you of y as it will be impossible tional affairs, that you tion in taking part in n fore the public, we feel a hasty judgment and predecessors maintain always distinguished f spirit. Mere party po ed in the public acts o