

THE WESLEYAN.

"HOLD FAST THE FORM OF SOUND WORDS."

Scripture.

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POETRY.

THE SUPERIORITY OF RELIGION.

By Mrs. REDMAN.

There's a tint of rich beauty o'er mountain and dale,
O'er garden and wilderness, valley and flower,
When the bright beams of morning o'er nature prevail,
And Aurora resplendently gilds every bower.

There's a glory beyond what the tongue can portray,
When the Sun in his splendour enlivens our clime,
And sheds on each floweret his life-giving ray,
And gently retires with a grandeur sublime.

There's a softness of feeling steals over the soul,
And enwraps it in visions too bright for this earth,
When the soft beams of twilight delightfully roll,
And draw from each latent chord music and mirth.

There's a rapture to think of the friends we have loved,
And still love, though the mountains and billows divide,
To wander once more where in childhood we roved,
And traverse the spot where our parents reside.

To think, till we seem once more to be there,
Where the tones of affection fell sweetly around;
Where the mountain and rock clamber'd high in the air,
And hush'd the wild gales to silence profound.

But O! there's a bliss beyond these of a moment,
That yields the possessor unceasing delight,
That brings to the bosom a purer enjoyment,—
Than eve with its beauty, or morn with its light.

The Religion, that sweet, and sublimest of pleasures,
That breathes through the mind an eternal repose,
That scatters around us unspeakable treasures,
And sweetens the journey of life to its close.

It is this sheds around us a halo of blessing,
That gilds every sorrow while passing below;
That points to the region of gladness unceasing,
Where grandeur and beauty resplendently glow.

MINISTERIAL.

CONNEXION OF SCIENCE WITH PULPIT MINISTRATIONS.

By THE REV. DR. HOPKINS,

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In its literal acceptation, and in its highest character, the gospel is good tidings; and it is the grand business of those who preach it, to commend it as worthy of all acceptance to them that are lost. Nothing can compensate in a preacher for the want of a heart-felt conviction of the ruin of man, and that the gospel is the all sufficient and the only remedy; and nothing can excuse him if he do not urge the acceptance of this remedy upon his fellow-men with his utmost force of intellect and energy of feeling. His appropriate office is to preach the gospel of peace, to bring glad tidings of good things, to stand as an ambassador for Christ, and to beseech men in his stead to be reconciled to God. But though this is the chief, it is not the only relation which the preacher holds to society; for as the light of the Sun not only reveals to us the azure-

depths from which it comes, but also quickens vegetation into life, and spreads a mantle of beauty over the earth, so does the gospel of Christ not only reveal our relations to God and the heaven which is to be our home, but it is spread over all the social relations, and is an essential element in the production of that moral verdure without which society would be a waste. When the sun of righteousness shines, the whole soil is meliorated. The hemlock and the night shade grow less rankly, the natural affections expand more fully and shed a sweeter fragrance, and the seed sown bears fruit for this life as well as for life eternal. The system which the preacher advocates is therefore not isolated and arbitrary; it is not a foreign and discordant mass thrown into society and fitted only to be a source of terror to some, of ridicule to others, and a curse to all; but it has relations to the works of God, to the social and political, well-being of man, to the secret thoughts and hidden structure, as well as to the immortal destiny of the soul. It is only in the atmosphere of a pure christianity that social man can attain his true stature. In this he moves and respire freely, while every other system is like an atmosphere more or less deprived of its vital principle, and lies like an oppressive and suffocating weight upon him. As well then may the natural philosopher rest satisfied with his knowledge of the literal atmosphere as the breath of life, and disregard its connexion with vegetation, and its use in evaporating water, and reflecting light, and conveying sound, and facilitating commerce, as may the preacher of christianity consider it simply in its relation to another world, without regarding its connexion with the works of God, and its present influence on the well-being of society.

How then shall the gospel be studied so as most fully to liberalize the mind, and to fit the pulpit to stand, as it should, far more than at present, as the great educator of a christian community, and the guardian of its dearest temporal as well as immortal interests? I reply, that in order to this, the gospel must be studied, first, as a science, connected in its general spirit with other sciences, and second, in the simplicity of its plan, and the variety of its adaptations to the works of God, and the different conditions of individual and social man.

When I speak of the connexion of Christianity, in its general spirit, with other sciences, I have no reference to that mere accidental and external connexion which has been occasionally a topic of deep interest since the time of Galileo. At intervals within the last two or three hundred years there has appeared some new science or discovery shooting athwart the religious horizon, which has seemed to the timid reli-

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