

THE WESLEYAN.

Vol. III.—No. 8.] A FAMILY PAPER—DEVOTED TO RELIGION, LITERATURE, GENERAL AND DOMESTIC NEWS, ETC. [Whole No. 119

Ten Shillings per Annum }
Half-Yearly in Advance. }

HALIFAX, N. S., SATURDAY MORNING, AUGUST 30, 1851.

{ Single Copies,
Three Pence. }

Poetry.

THE WONDERFUL TREE.

O! emerald earth, once the garden of God,
Where now is thy bridal sheen?
Thy transporting bowers
With their fadeless flowers
And forests of living green?
Ah! sin hath bereft thee of beauty and bloom;
Thy flowers now wither and die;
And the wood monarch grieves
O'er his falling brown leaves,
As the autumn winds sweep by.
I've heard a strange tale of a beautiful tree
That bloom'd on the earth long ago:
'Twas a goodly tree,
And fair to see,
And a fruitful tree also.
'Twas a tree of noble stem; for its roots
Were fix'd in Eternity,
And its sap was love
From the bosom of Jove,
Creator of earth and sea.
Its branches spread, and its mantling leaves
On the air sweet odours flung;
And its dew-drops bright
Young angels of light
Around it in myriads hung.
The tempest in vain sought to rend it in twain
For its wrath it patiently bore,
Yet the dark wing'd blast,
As it over it pass'd,
All its goodly branches tore.
Still it flourish'd and grew, though wild winds blew.
For its roots in Love were set;
And its fruit-laden boughs
On the earth sought repose,
That perishing men might eat.
Oh! its fruit brought life, and a thrill of joy,
To a world about to die;
Whilst its tendrils twined
Bound aught they could find
To shelter, in amity.
Jehovah, who planted that wonderful tree
Look'd down, and it pleased him well;
And the angels sang
As o'er it they hung,
And named it—*Emanuel*.
—Hogg's Instructor.

Christian Miscellany.

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

Christianity—the Noblest of the Sciences.

Allowing to science, in general, all the dignity and importance to which it can legitimately lay claim, we hold that, in relation to it, Christianity occupies a position of unquestionable pre-eminence: and this on two grounds—on the ground, *first*, of the superior grandeur of the subjects of which it treats; and on the ground, *secondly*, of the more important applications of which it is susceptible.

It is readily admitted that the subjects about which natural science is conversant are, many of them at least, interesting in a very high degree. In proof of this, it is only necessary to advert, in a general way, to some of the departments of inquiry that are taken up by some of the more familiar of the sciences. It is the province, for example, of *chemical* science to ascertain the properties of inert bodies, whether solid, or fluid, or aeriform, to reduce them by analysis to their constituent elements; and to determine the affinities by which they unite together in the form of compound substances.

Again, it is the province of *anatomical* and *medical* science to examine the structure of living bodies, more especially of the human frame, to ascertain the respective functions of its different parts, to determine the nature and causes of those distempers to which the animal economy is subject, and to search out and apply the means of their cure or prevention. Once more, it is the province of *astronomical* science to extend our knowledge of creation, more particularly to acquaint us with the heavenly bodies, with their distances, their magnitudes, and their motions—to ascertain the position which our globe occupies in the universe, and to determine the relation it sustains to those worlds, and the system of worlds that float

around us in the field of immensity. It will be evident from these statements, that the subjects of study comprised within the range of natural science are of no ordinary interest; and that, whether viewed simply as means of intellectual culture, or as sources of enlightened gratification, or as incentives to devotional feeling, they are invaluable. But still, in grandeur and importance they are as nothing, compared with the subjects on which Revelation expatiates. For what, after all, are the subjects to which natural science refers? They are simply the properties and various modifications of matter, and the laws to which matter, in its diversified forms, has been subjected by the Creator of all. Revelation, however, takes us from the world of matter to the world of mind—it leads us from the economy of the material to the economy of the moral universe, and discourses on themes which nature in none of its departments could ever have disclosed to us. The mode of the Divine subsistence and the transcendent excellencies of his adorable character, the nature and principles of his providential government, the primeval condition and subsequent history of man, the now unhappy position which he occupies with its causes and consequences, the grand remedial scheme for our restoration to purity and happiness, the final destiny of our world, and the scenes of fearful and solemn interest by which the present state of being will be followed,—these are the topics which form the subject matter of the heavenly record, and they are evidently topics compared with which the sublimest discoveries of science are not worthy to be named.

And then let us look at the more important applications of which Christianity is susceptible. It has been well remarked, that "between the physical sciences and the arts of life there subsists a constant mutual interchange of good offices, and that no considerable progress can be made in the one without, of necessity, giving rise to corresponding steps in the other." In the history of modern science this observation has been strikingly verified. It would be difficult to name any of the useful arts which the progress of science has not materially improved. What indeed are the arts, but the application of scientific principles to practical purposes? And of the advantages to be derived from a skilful application of these principles, we are in no want of illustrations. Look for example, to the *telescope*, one of the most ingenious contrivances of man, and a contrivance to which we are indebted for almost all our knowledge of creation beyond the globe we inhabit—look at that instrument as originally constructed by Galileo, and now exists in the hands of Lord Rosse; and what has led to its prodigiously enlarged power, and consequent usefulness, but the improved state, of *optical* and *mechanical* science in the present day. Scarcely less wonderful are the advantages for which we are indebted to *chemical* science. By the application of its principles to certain processes of art, society has already been, and is being, greatly benefited. By careful analysis, it has detected and elicited the medicinal properties existing in various mineral and vegetable substances, and has thus supplied the medical practitioner with the means of more successfully combating the countless maladies that flesh is heir to.—Again, by ascertaining the ingredients, and determining the character of different kinds of soils and manures, it has become subservient to the purposes of agriculture, and is contributing to the productive resources of our country. Besides, it is by the science of the chemist, combined with the skill of our artisans, that some of the most extensive and lucrative branches of our manufactures have reached their present state of perfection, and have secured to our merchants the market of the world. But unquestionably the greatest triumph of modern science is to be found in the application of its principles to the construction of the steam-engine—an invention, the ultimate effects of

which, upon the state of the world, it is impossible to calculate. In the meantime, by the facilities which it furnishes for mutual intercourse, in the shape of steamships and locomotives, it is bringing the nations of the earth into immediate neighbourhood; it is facilitating the interchange of their respective productions: in this way it is leading to a reciprocity of good feeling among them, and to the banishment of those national jealousies from which war, with its horrid train of evils, has generally sprung, and bids fair to become one of the most powerful agencies for perpetuating the peace of the world, and for speedily extending to every land the privileges and comforts of civilized life.

Such are some of the many purposes to which scientific discovery has been applied, and we have certainly no wish to underrate their importance. Science has professedly done much, and we doubt not, is destined to do still more, to enrich, and generally improve, those countries where it is zealously and successfully cultivated. But beyond this, what can the most improved state of the various branches of human science accomplish? Every person must be conscious of feelings and of wants, to which there is nothing adapted in the whole laboratory of science and of art. Who, for example, can think of his position as a moral and responsible being—as a being lapsed from primeval purity and happiness—as exposed to an endless variety of mental sorrows and bodily sufferings, having dissolution in certain prospect, and with an untried eternity stretching beyond it—who, we ask, thus looking at his position, does not feel convinced, that, in such a case, science is utterly impotent for his relief? Now, in such circumstances, is it any disparagement to science or philosophy to represent its resources as unavailing? While on such ground, we are beyond its legitimate province. We are dealing with subjects to which philosophy has no relation. It is conversant only with time and the things of time. In regard to our interests and our hopes as guilty immortals, it can give us nothing better than idle speculation, and perplexing conjecture. Christianity, however, comes to us in the form of an angel of mercy; it comes having upon it the distinct impress of heaven's authority, that we may be assured of the infallibility of his counsels; and it comes for the very purpose of clearing away the darkness that rests over our destiny, and of guiding our feet into the way of peace. Yes; let the doctrines, let the principles of this divine philosophy be taken up and followed out to their practical results, and there is not an evil in the actual or prospective condition of man to which an effectual antidote will not be applied. Rightly apprehended and cordially believed, they will calm the agitations of the guilty soul—will inspire it with hope towards God—will terminate the reign of unholy passion and desire—will administer consolation in sorrow and peace in death—in short, will impart at once an assurance and a foretaste of the bliss to be enjoyed under that higher and more perfect economy that is revealed as the future and eternal residence of the saved. And if Christianity, by means of the sublime yet simple truths, which it announces, is subservient to such purposes as these—purposes so far surpassing, in grandeur and importance, any to which the principles of natural science can ever be applied—we feel entitled to reiterate the position with which we set out, that of all the sciences, *Christianity is the noblest.*—*Scottish Christian Journal.*

"Ask and Receive, that your joy may be full."

It is one of the most singular facts that Christians who believe in the doctrine of a full salvation, should, nevertheless, live like the prodigal on husks. But whose fault is it? In our heavenly Father's house there is "bread enough,"—yes! living "bread enough, and to spare." Why then languish and starve? The reason is obvious. "Ye

will not come to me," saith the Saviour, "that ye might have life." O, perverse will! It is nothing else but this indifferent or stubborn will of ours. "God wills that we should holy be." Dear reader do you desire a full salvation? What hinders the fulfilment of this desire? If you are sincere you have only to "ask and receive." How simple the condition, how easy the reception. The blessing may seem to tarry. Wait for it; but wait obediently. It is yours.

"To patient faith the prize is sure."

Examine your motives. Are they pure? Do you intend to please God, and Him only? Have you no secret plan or manner, or way in your mind, as to how, when or where God shall bless you? If so, there is a will which is not entirely renounced or abandoned. Did you ever consider how the clay lies before or in the hands of the potter? Passive and yet pliable; ready to receive any stamp, any form; and what is better still, to be put to any use or service. Such, to use a figure, is what we should become, if we would experience a full baptism of the Holy Ghost. May God in mercy pour it upon us.—*Corr. of Zion's Herald.*

"O death where is thy sting!"

"The business of a christian," said Dr. Watts during his last confinement, "is to learn the will of God as well as to do it. If I were in health, I could only be doing that, and that I may now do. The best thing in obedience is a regard to the will of God, and the way to that is to get our inclinations and aversions as much mortified as we can." Mr. Parker noted the following expressions as they fell from his lips: "I should be waiting to see what God will do with me. It is good to say as Mr. Baxter, 'What, when and where God pleases.' If God should raise me up again, I may finish some more of my papers, or God can make use of me to save a soul, and that will be worth living for. If God has no service for me to do, through grace, I am ready. It is a great mercy to me, that I have no manner of fear, or dread of death: I could, if God please, lay my head back and die without terror, this afternoon or night. My chief supports are from my view of eternal things, and the interest I have in them. I trust all my sins are pardoned through the blood of Christ. I have no fear of dying; it would be my greatest comfort to lie down and sleep, and wake no more."

Power of a Good Man's Life.

The beauty of a holy life, says Chalmers, constitutes the most eloquent and effective persuasive to religion, which one human being can address to another. We have many ways of doing good to our fellow creatures; but none so efficacious as leading a virtuous, upright, and well-ordered life. There is an energy of moral suasion in a good man's life passing the highest efforts of the orator's genius. The seen but silent beauty of holiness speaks more eloquently of God and duty than the tongues of men and angels. Let parents remember this. The best inheritance a parent can bequeath to a child is a virtuous example, a legacy of hallowed remembrances and associations. The beauty of holiness beaming through the life of a loved relative or friend, is more effectual to strengthen such as do stand in virtue's ways and raise up those that are bowed down,—than precept, command, entreaty or warning. Christianity itself, I believe, owes by far the greater part of its moral power, not to the precepts or parables of Christ, but to his own character. The beauty of that holiness which is enshrined in the four brief biographies of the Man of Nazareth, has done more, and will do more to regenerate the world, and bring in an everlasting righteousness, than all the other agencies put together. It has done more to spread his religion in the world than all that has ever been preached or written on the evidences of Christianity.