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Religious Experiences of Some Poets, as Shown in Their Poetry

(By Rev. T. H. Wright, B.A.)

In religious experience there is an awareness of the All-Sustaining Presence. There is also a consciousness of Trees of beauty and height and need. This need is for something outside of ourselves. There is an ideal element for which we seek and it requires the ideal.

Only when beneficial results are. obtained and our lives are adjusted Its ripples overflowing from their to the art of true living, do we in realty find God. This leads us to Bursts forth my fountain, lost in think profoundly on the nature of life and to consider the various When the new moon was mirrored forms of art in this respect, and this spiritual idea enables us to take a On its clear wave in that sequestermore comprehensive survey of man's life work.

After such a survey we are able to see beauty and spiritual meaning Who cross the vast expanses of the in ordinary life. Our minds then of life with all its mysteries, its infinite significance and responsibil- And find my wish to full fruition

Father, manifesting His love to us in all His works. The flowers, trees, And now, upon the sea, I dream He made them of every grain and mountains, rivers, the rising and the setting sun are fraught with a My humble, sweet, and murmurous For the use of man in the Garden of new meaning and spiritual interest, and we exclaim:

"All Thy work shall praise Thy

"In earth and sky and sea."

A search for evidence, reveals triking examples of religious experience among the modern poets who lived out of doors in close touch with nature and God.

portrayed in Wordsworth from year in British Columbia: Tintern Abbey:"

"For I have learned to look on nature, not as in the hour of thoughtless youth; but hearing ofnanity, nor harsh nor grating and subdue. And I have felt a presence that disturbs me with the sublime of something far more leeply interfused whose dwelling is It rains, and the wind is never the light of setting suns, and the the blue sky, and in the mind of man, a motion and a spirit that But the hopes of youth fall thick impels all thinking things, all obects of all thought, and rolls through all things. Therefore am I Be still, sad heart! and cease repintill a lover of the meadows and the that we behold from this green earth; of all the mighty world of Thy fate is the common fate of all, eye and ear-both what they half create and what perceive, well pleased to recognize in nature and the language of the sense, the annurse, the guide, the guardian of Longfellow believed that "behind my heart, and soul of all my moral the clouds is the sun still shining."

Miss Alice Stone Blacknell has a selection from the Mexican Poets. I have selected one entitled "My

Fountain," which is as follows: Hard by the cottage, innocent and time:

Where rocked my cradle-near that hidden cot,

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radiantly ed spot.

How oft I cried, "Oh, happy is their Trees to turn at the frosty call

become centered on the great issues It was God's will that I the deck should tread.

All nature is viewed from a new Amid the billows of the tossing sea. horizon. We see God, the Infinite God in the deep I saw, and bowed The keel and the mast of the daring

my head;

fount, of thee!

Picture the experiences that lie Then lest the soul should not lis back of this native Mexican. This

The Rainy Day

billows of the tossing sea."

(Henry W. Longfellow)

The following reminds us of si-This religious feeling is vividly milar experiences in the fall of the

> The day is cold, and dark, and His face. We have in this poetry dreary;

It rains, and the wind is never weary: tentimes the still, sad music of hu- The vine still clings to the molder-

ing wall, though of ample power to chasten But at every gust the dead leaves

But the day is dark and dreary. loy of elevated thoughts; a sense My life is cold, and dark, and dreary;

weary; round ocean and the living air, and My thoughts still cling to the mol-

dering past, in the blast. And the days are dark and dreary.

woods and mountains, and of all Behind the clouds is the sun stil

Into each life some rain must fall, dreary.

hor of my purest thought, the In the lessons from the dark day,

The Dandelion

(James Russell Lowell)

One can almost feel for himsel the experience of Lowell in spring

How like a prodigal doth Nature

When then, for all thy gold, so common art! Then teachest me to dream

More sacredly of every human heart Since each reflects in joy its scanty gleam Of heaven, and could some won-

derous secret show, Did we but pay the love we owe, And with a child's undoubting wis-

dom look On all these living pages of God's book.

While the popularity of Lowell has not been as great as that of Whitter, Longfellow or Holmes, yet his poetry expresses deeper thought and finer culture. As an anti-slav-

> He was a keen observer and had a suggestive imagination and later in life aimed to make nature the representative and minister of his 50c feelings and desires. While in England as minister he was lionized as no other minister at that time had 50c been, and was in great demand as a public lecturer and speaker. Oli-950 ver Wendall Homes thus writes of his popularity with the "British

> > "By what enchantment, what alluring arts. "Our thruthful James led captive

British hearts-Like honest Yankees we can simply

'But that he did it, all must needs confess."

In his description of Nature his imagination manifests its greatest range of subtilty and power. We might also mention the beautiful story of "The Holy Grail," the search for the cup which held the

wine which Christ and the Apostles drank at the Last Supper.

> Trees (By Bliss Carmen)

In the Garden of Eden, planted by

There were goodly trees in the springing sod-

To stand in splendor before His

Apple and hickory, ash and pear, Oak and beech and the tulip rare; The trembling aspen, the noble

The sweeping elm by the river line; Trees for the birds to build and

And the lilac tree for a joy in the

And carpet the ground for their Lord's footfall:

Trees for fruitage and fire and shade. Trees for the cunning builder's

trade;

Wood for the bow, the spear and the

her eyes poet sees God in the deep "amid the From the gifts of the Giver of Para-

> On the crown of a hill for all to see, God planted a scarlet maple tree.

Religious inspiration through nature is given when Bliss Carmen aw that trees were planted by God Trees of beauty and height and grace," to stand in splendor before simplicity and the truth of nature. There is a naturalism which we admire in the above lines.

To the Waterfowl

(William Cullen Bryant)

He who from zone to zone Guides through the boundless sky thy certain flight,

In the long way that I must tread alone.

Will lead my steps aright.

Here again we have a great lesson of faith in divine guidance and protection given the waterfowl and the confidence that man will not be forsaken or overlooked. All the necessary grace and guidance will be given to those who follow earnestly and seriously the light given them "from zone to zone" on life's long

Some days must be dark and BELLINGHAM IN PORT SUNDAY

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