

The Provincial Westman.

Published under the direction of the Wesleyan Methodist Conference of Eastern British America.

Volume VIII. No. 46.

HALIFAX, N. S., THURSDAY, NOVEMBER 13, 1856.

Whole No. 383.

"Himself hath done it."

ISAIAH XXXVIII. 15.

"Himself hath done it" all—O how those words
Should hush to silence every murmuring
Thought!
Himself hath done it—He who loves us best,
He who my soul with His own blood hath
Washed,
Himself hath done it—Can it then be thought
That full of wisdom, full of tender love,
No unneeded sorrow will be sent,
To teach this wretched heart no more to
Doubt.

"Himself hath done it"—Yes, although severe
May seem the stroke, and bitter be the cup,
To his own hand that holds it, and I know
He'll give me grace to drink it meekly up.

"Himself hath done it"—O, no arm but His
Could o'er our sinners' earth's dreary lot,
Be while I know His doing all things well,
My heart His loving-kindness questions not.

"Himself hath done it"—He who searched me
Through
Sins I love to earth's insinuating ties;
And he breaks each reed on which my soul
Doth make for happiness and joy relies.

"Himself hath done it"—He would have me see
That broken cisterns human friends must
Prove;
The living fountain and quench my burning thirst
At His own fount of everlasting love.

"Himself hath done it"—Then I faint would say,
"Thy will in all things evermore be done,"
Do though that will remove whom best I love,
While Jesus lives I cannot be alone.

"Himself hath done it"—Precious, precious
Word;
"Himself," my Father, Saviour, Brother,
Friend;
Whose faithfulness no variation knows;
Whom, having loved me, loves me *infinite* cost.

And when, in His eternal presence lost,
In His own right hand, my crown immortal set,
I'll gladly own, with all His ransomed saints,
"Himself hath done it"—all, from first to
Last.

The Man of Prayer.

He is a man of patience. In his own
Church, and in society around him, he discovers
many things not-comporting with his own
views; but he does not become feverish or
excited over them. He feels that he has
been wronged, and with a steady
and firm reliance on God for help, he works
and waits in patience for a better state of
affairs.

He is a man of zeal. His love and
patience do not make him stupid, or
indifferent to the progress of the
cause; but he is ever ready to be
sharpened by the sword of the Spirit, and
to be ready to fight the good fight, as
one that is appointed to it.

He is a man of prayer. In his own
Church, and in society around him, he
discovers many things not-comporting
with his own views; but he does not
become feverish or excited over them. He
feels that he has been wronged, and with
a steady and firm reliance on God for
help, he works and waits in patience for
a better state of affairs.

Beauty of True Religion.

There is a beautiful simplicity in true
religion commending it to the hearts of all
men. No recondite philosophy is required
to analyze its truths; no merit of honor is
demanded as a condition for its divine gifts.
It is impartial—its blessing are freely pro-
ffered to all, as a divine gratuity. It is
adapted to the wants of all—the nature,
condition, and relation of man everywhere,
in all the varied circumstances of his being.
It refuses a monopoly to any one class of
the human family. With a voice from the
heart of infinite love, it addresses every one
of the entire race of man in his true charac-
ter as fallen from original rectitude and
glory; his soul a spiritual ruin, and propo-
ses alike to all, one and only one method of
salvation. The rich and the poor, the prince
and the beggar, the learned and the unlearned,
must alike find God, reconciled in Christ,
or be lost. Its righteous claims are the
same upon all—requiring the belief of the
gospel, a repentance toward God, and a
justification of grace through the finished
righteousness of Jesus Christ, and the
transformation of the heart into the moral
likeness of God by the renewing of the Holy
Spirit, are the pledges of infinite bliss,
of immortal life and glory, received
by faith in the gospel. Repentance toward
God and faith toward our Lord Jesus Christ,
and the essential elements of the religion
which alone can meet the nature and neces-
sities of our race. Its claims upon our
faith, result from the very conditions of our
present existence. "No man hath seen
God at any time," and if man will have
anything like religion, it must be to him a
matter of faith. True religion presents no
abstruse difficulties to his understanding—
It does not require him to measure the eter-
nity of God, to explore the mystery of un-
created self-existence, or the profound mys-
tery of the Trinity, or to comprehend the
divine omniscience and omnipresence. Its
elementary truths are alike intelligible to
the philosopher and peasant, and to both
alike incomprehensible. It claims their un-
doubting faith on infallible evidence—testi-
monies that cannot lie, proclaiming the glo-
rious attributes of the Almighty.

There is a moral beauty in the nature of
this religion, as seen in its influences upon
the mind and heart of man. It is *light*
and *love* combined. It speaks to man as
an intellectual being, pours upon his dark-
ened mind the radiance of heaven, unfolds to
him the majestic perfection of his Maker,
shows him his weakness and ignorance in
his fallen state, reveals to him the origin of
his being and his guilt, the lofty end of his
creation, his relations to God and men,
his destiny and his solemn responsibility,
and teaches him as the son of a Father,
the father, the cheerful duties connected
with the place and relations assigned him
in his present probationary state. These
truths, though simple and intelligible to all,
have relations extending through all time
and eternity, high as heaven deeper than
hell, suited in their nature to awaken in the
human intellect while kindling in hallowed
emotion the best affections of the renewed
heart—relations centering in the eternal
councils of the divine mind. How perfect-
ly is the religion of the Bible adapted to the
nature of man as an intellectual being, to his
character as fallen and degraded, to his
condition as an ignorant and yet immortal
being—on probation for the everlasting retribu-
tion that await him.

While thus shedding the light of day
upon the dark enigmas of human life and
the mysteries of providence, these divine re-
lations are seen to be the outgoings of in-
finite love. They unfold to us the heart of
a loving Father, giving his only son, to re-
deem the brightness of his own glory, to wear
by the wonderful sacrifice of the cross;
holding up before the universe love for fal-
len man, stronger than death, and super-
ceding the blessed influences of His Spirit;
transforming the enlightened sinner into a
new likeness; conferring upon him pardon,
justification, immortal life and glory—all
the gifts of His unmerited GRACE—
None can receive the infinite boon without
seeing and feeling that true religion is
LOVE. No one can receive it without expe-
riencing its hallowed power on his own heart
—preparing him to manifest the very spirit
of his religion in words and acts of love to-
ward God and men—and especially toward
those who need his sympathy and aid. A
life of cheerful and holy obedience to the
gospel, is but the expression of the prin-
ciple and gratitude of the heart, correspond-
ing with the religion which has found in a
temple and dwelling-place for God. "Pure
religion, and undefiled before God and the
Father is this: to visit the fatherless and
widows in their affliction, and to keep himself
unspotted from the world."

How sadly is the divine beauty of this re-
ligion marred in the lives of its professors,
by pride, worldliness, self-interest, error,
and prejudice; by the selfish passions which
they have unhappily mingled and blended in
the aspect of their religious character!—*Chr.
Observer.*

"My Grace is Sufficient."

Upon a low couch lay a pale sufferer.—
For many weary months disease had been
travelling with her freighted form, and it was
now evident that the time was drawing near
that she must yield herself to its grasp.—
Long years since she had publicly professed
to have experienced the sweet and holy in-
fluence of the Saviour's love, and her life had
abundantly confirmed the truth of that pro-
fession. But now the way seemed dark,
and she feared to enter the valley whose
shadows were already falling around her.—
Her disease was one of those which has a
tendency to make the sufferer sad and me-
lancholy and with our poor friend there
was ever a dread of the final conflict. She
sighed, she wept, she was overwhelmed, as
she passed through the waters of death's deep,
dark river. Said a dear friend to her, when
she was thus expressing her fears, "Sister,
you have been many times near to death;
have you not found the grace of Christ suf-
ficient for you?" "O yes," she quickly re-
plied, "but I fear there is the *last struggle*
my strength will fail me."

The trying hour came at last. Sadly,
fearfully, the loved ones gathered around her,
for they knew that the death-angel is lodging
her in his wings. But suddenly the lips
which they had supposed were sealed forever
are parted. The eyes beam with an un-
earthly radiance, as she exclaims, "I see!
I see!" "What is it?" said one who was
standing near her; and they bent low to
see what she saw. Again the lips moved,
but no sound was heard. The voice was
hushed in death.

The friends, too, were silent. A holy
awe came o'er them, for they felt that cele-
stial forms were there; and it seemed as if
they could almost hear the resting of their
pinions as they hovered around the dying
one, invisible, indeed, to mortal eyes, but
seen and known by her who was passing
from time to eternity. But see! the conflict
is over. The "last enemy" has been van-
quished, and the brow of the victor beams
with heavenly light. Who can tell the joy
that now fills her heart as she sings the song
of victory—victory over sin and death.—
No fear—no sorrow, can enter the hearts of
the redeemed, as they bathe in the glad
ocean of eternal life.

*Care is not known,
Within the realms of heaven;—
Its toiling follows melt, and break in foam,
Far from the mansion of the spirit throne.*

Christian, are you still subject to bond-
age under the law of death? Does the
Saviour now sustain you, and help to bear
the burden of cares and trials, which would
otherwise cause you to sink? and will he
desert you in the hour of dissolution? No;
then take your load of fears; carry them to
him, and he will take them away from you.
Look to calvary's bleeding victim, and find
that "rest" which is promised to the faithful
lady. Toil on, then, patiently, calmly, till
life is done; so shalt thou receive an "abund-
ant entrance into the kingdom of our Lord
and Saviour Jesus Christ."—*Buffalo Christian
Observer.*

The Blessed Man.

The negative character of the blessed
man. Three things he does not.

1. He does not walk in the counsel of the
ungodly; i. e. He does not order his deport-
ment or conduct according to their opinions,
desires, or precepts. He has a different
spirit from theirs—a feeling different
from theirs—an objective different from theirs—
and a rule different from theirs. He will
not abandon all his own to walk in theirs;
and he can no more walk according to his
own will, than a man can, at the same time,
serve two opposite masters. The blessed
man may not walk in their counsel, or
conduct himself according to their desires
and ways, however much they may praise
or condemn, flatter or denounce, plead or
threaten.

2. He does not stand in the way of sinners.
There are many ways that are the ways of
sinners—that belong only to those who live
in sin—they are ways of transgression and
disobedience of God. The blessed man not
only does not move along in these ways, but
he does not even stand there. He does not
loiter or stand on the dividing line between
good and evil; he gets away from those prac-
tices that keep him near the path of trans-
gression; he avoids the things and places
that would expose him to the enticements and
snares that sinners might lay to entrap him.

3. He does not sit in the seat of the scornful.
i. e. He places himself as a scornful
spectator, and regards as a scornful
spectator the righteous things. He associates
not with those who mock and scorn at reli-
gion, however witty they may seem, or
however much fascination they may spread
around their scornful. He takes no pleasure
in their conduct. He does not thus neglect
to avoid it, and turn away from it. He can
no more take pleasure in their scornful, or
their fascinating narratives and scenes in
which they mingle it, than an affectionate
and dutiful son can take pleasure in a story
or representation that was intended to car-
icature and insult his beloved and excellent
mother. These then are the negative parts
of the blessed man's character. 1. Walks
not in the counsel of the ungodly. 2. Stands
not in the way of sinners. 3. Sits not in
the seat of the scornful.

But he is not a merely negative character;
he also has a positive character. There are
many things which he does, and which he
is to be negatively good, i. e. to do no
positive harm. If they do not kill, or steal,
or defraud, or get drunk, or swear, or break
the Sabbath, they think they are doing well
—that there cannot be much wrong in
them. True, very many do thus negligently
avoid it, and turn away from it. But the
negative goodness is not enough. We must
not only "cease to do evil," but also "learn
to do well." If we only do no harm, and
do no good, we must cease to be ac-
tive beings and moral agents—must cease
from all enjoyment.

But the blessed man not only does not re-
ceive positive misery, but he actual enjoy-
ment. Here are two things he does. 1. He
delights in the law of the Lord. He has
pleasure in the existence of that law—in
all its precepts and in all its prohibitions.
He would not frustrate it away, or alter it in
the smallest iota. The desires of his heart
is that he and all others may be conformed
to it. He feels that wherever that law shall
be perfectly obeyed, there will be perfect
happiness, and no where else but there.

2. He meditates in that law. He
thinks of all that law requires—all its en-
tirety, and he compares all his actions,
and purposes with the principles of the
law. He thinks of the way whereby man
that have sinned under that law may be
pardoned, justified, and be conformed to
the law. He sees that Christ is the end
of the law for righteousness to every one
who believes and he rejoices in the law, and
in the Gospel, and in the wisdom and good-
ness of God, manifest in both. Thus he
thinks of the law, in its spirit—its precepts
—its claims—its origin—its relations—its
uses—its benefits—its extent, its duration,
its unalterable nature. &c. By day and
by night he meditates in the law of the Lord.
It is continually his delight.

3. The fruits, or results of such a charac-
ter. The man who has such a character,
like a tree planted by the rivers of water,
shall not suffer when heat or drought cometh.
He shall be steadfast, unmovable, abounding
in the work of the Lord. Here also
are two things declared.

1. His seed shall not wither, when tribu-
lation or persecution arises—when tribu-
lation or tribulations assail, his graces shall
not wither away and disappear. He will
be full and flourishing in the courts of our
God.

2. He shall bring forth his fruit in his
season. Here observe. 1. He shall never
be fruitful—will ever be doing something
to honor God, and do good to men. 2. What
he does will be done at the proper seasons.
There is a time for every thing, and he will
do whatever he does at the proper time.—
And when there is any thing to be done
in the service of God, however uncertain others
may be, he is at his place and work in sea-
son.

The fruits of such a character are most
valuable. There will be peace with God—
peace in the heart—a peace that passes un-
derstanding. He has joy in the law of God
—the law is holy and the joy must be—
The law is unalterable and imperishable,
and the pleasure must be. His happiness
stands secure. Floods and flames, sickness
or health, life or death cannot shake its sure
foundation. "O Lord of Hosts, blessed is the
man that trusteth in thee."—*Christian Ob-
server.*

The Bible in Harmony with Reason.

The Bible reveals many things which far
transcend all the powers of human reason
to comprehend. They not only contain
truths which the unassisted powers of the
human mind never could have originated,
but truths also which the profoundest and
most accomplished of men can never in this
world fully understand. As men learn in
this wonderful and inexhaustible treasury of
truth, the most gifted of them are often
compelled to exclaim: "Who can by search-
ing find out God? who can find out the Al-
mighty to perfection?" "O, the depths of
the riches both of the knowledge and the
wisdom of God! How unsearchable are his
judgments, and his ways past finding out!"
And at the same time, it is characteristic
of this divine book, that while it reveals so
much that is beyond the powers of reason to
comprehend, it reveals nothing that is not in
entire harmony with all the dictates of reason.
All that the scriptures say about God,
about our own race, respecting the duties
which we owe to our Creator and to one
another; respecting the great ends of our
existence in this world, as well as that which
relates to the immeasurable future; all that
they prohibit, all that they require, none
can understand and feel that they are the
most rational productions that the human
mind ever took cognizance of. No one ever
yet rose from his honest and unprejudiced
perusal, from the perusal of them in their
connections, with any disposition to sneer at
them as the product of folly and weakness.
There have been those and some it must be
confessed, of learning, who have in various
ways sought to bring them into contempt;
but these very persons have, at the same
time, made it their boast that they never
had the patience to read and study them
through in their connections; whereas, it
is the united testimony of a great multitude
of others, with minds no less extensive—
of those too, that have made it their business
to study them all their lives, that they are
the most rational and sensible productions
that the mind ever dwelt upon. When
Chalmers, and Hougham; when Newton,
Franklin and Webster, bow before this book,
and acknowledge, not only by their language,
but also by their lives, that they regard the
Bible not only as rational, but divine, it is a
plain indication, that so far from being con-
trary to reason, it is in every respect, in
most perfect harmony with its teachings.

And this consideration gives the word
of God great power over the minds and hearts
of men. Whoever reads it as it ought to be
read, cannot but feel that its representations
are reasonable and right. The human con-
science approves of it, and declares that all
its teachings are right. The judgment ap-
proves of what it teaches, and holds up the
idea that it should in all cases be the ulti-
mate ground of appeal in all matters pertain-
ing to faith and duty, and in this way there
is laid the foundation for the profoundest
respect for all that it teaches, and a reason
why upon the mind and heart of man, it
must always be "quick and powerful, and
sharper than a two-edged sword."

The Worm and the Fire.

This expression is a remarkable one, and
it fits from the lips of the Judge eternal, not
in sentence now, but in solemn admoni-
tion. Hearken!—Where there is a fire, there
is a worm, and the fire is not quenched. I beseech
you, and let us consider, but for a moment or two. Are we not here two
thoughts—self-interest—truth—worm
and inflicted punishment—truth—worm
—their worm—what is this but the corrup-
tion resisted now, that you are doing wrong
—the consciousness of guilt and sin, to
which is added the terrible torturing reflec-
tion, "I might have done better—I knew
my duty, but I did it not." Horrible self-
condemnation! O! can there be a reproach
equally bitter with that coming up from a
man's own conscience! "The fire"—what
is this but the displeasure of God—disre-
gard, perhaps laughter at today, but to-
morrow, I beseech you, and let us consider, but for
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