

The Provincial Wesleyan

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

Volume X. No. 3.

HALIFAX, N. S., THURSDAY, JANUARY 21, 1858.

Whole No. 445.

Poetry.

By THOU CONTENT.

Be thou content, be still before
His face, at whose right hand doth reign
Palace of joy for evermore;
Without whom all thy toil is vain.
He is thy living spring, thy sun, whose rays
Make glad with him and light thy dreary days;
Art thou all friendless and alone,
Hast none in whom thou canst confide?
God careth for thee, lonely one,
Comfort and help will he provide.
He sees thy sorrows and thy hidden grief,
He knoweth when to send thee quick relief.
Lay not to heart what'er of ill
Thy foe may falsely speak of thee;
Let man despise thee as he will,
God hears and judges righteously.
Why shouldst thou anger, if God be on thy side,
Man's cruel anger, or malicious pride?
We know for a rest remains,
When God will give us sweet release
From earth, and all our mortal chains,
And turn our sufferings into peace.
Sooner or later death will surely come
To end our sorrows, and to take us home.

Home to the chosen ones who here
Served their Lord faithfully and well;
Who died in peace, without a fear,
And there in peace forever dwell;
The Everlasting is their joy and stay,
The eternal Lord himself to them doth say.

The Missionaries in India.

What seek ye here, on these golden shores,
So far from your island home?
Ivory, spices, silken stores—
Say, is it for such ye come?

There are diamonds pure in Golconda's mine,
Fair pearls in ocean's sand;
Here rubies and emerald brightly shine,
And gold lies on every hand.

There are things more rich than silken wool,
More pure and more bright than gems
That hang from a king's roof,
Or sparkle in diadem.

Religious Miscellany.

Letters to a Deist.

LETTER VI.
CHRISTIAN AND UNITARIAN.
We shall close this series of letters by placing in the lips of a believer in the divinity of Jesus of Nazareth those arguments which demonstrate the truth of his system of faith; and by directing to the opposite views entertained by one who shall stand forth as the type of the Unitarian theory, manifest to your understanding that the doctrines of the latter are violently antagonistic to reason, revelation, and experience. And, O, in drawing to the close of these expostulations, believe not that they have merely proceeded from a motive so unworthy as the gratification of those intellectual faculties which, continually in you as well as in him who now writes, crave for exercise, but rather from a desire, as intense as the very love of existence, to induce you to believe in the divinity of the Man of Galilee who was crucified; and through such a belief obtain that justification before the Eternal God, whereby you shall understand that there is therefore now no condemnation to them that are in Christ Jesus.

At the outset of this argument I might well object to the respective names whereby you are determined that they should be recognized by the world. Why employ the invidious distinction which is manifestly involved in the names "Unitarian" and "Christian." Allow me to state, before we enter upon a discussion, that if rationalistic faith, sound judgment, and correct apprehension of the truths taught by Jesus Christ, constitute a Christian, then I am obviously entitled to the appellation; whereas, if enthusiasm reverence for a mere man—an enthusiasm almost, if not altogether bordering on idolatry—be the sole ground on which I would be justified in expounding my claims thereto, for in you, in common with all so-called Christians, do we perceive that superstitious reverence for Jesus Christ which, cannot but regard with unforgotten and unobscured pity.

And yet in the ranks of those to whom you apply the language of contempt and pay for their enthusiasm, are to be found such names as the Apostle Paul, who does not seem to say that "Christ was equal to God" and St. John, who expressly and the word "the beginning was the word, and the word was with God, and God was with the word."

It is not the shedding of blood there is no remission. Above all, let the Redeemer himself reply to thee. Lo! he declares, "This is my blood of the remission of sins." That God is wrath with the wicked, all past experience as well as revelation fully prove; that His only-begotten Son died as an atonement and vicarious sacrifice, the law, the prophets and the apostles alike affirm; and when thou refusest to admit the sacrifice of Jesus Christ for art guilty of blasphemy, and that which are damnable, and exclude thee from heaven forever.

Is this the language of charity? I regard God as love, and you tell me I am guilty of heresy. Nay, you deny God's truth and justice; the sacrifice of Christ; and therefore I charge you with heresy. I affirm that God is too merciful to be exact from the innocent the punishment due to the guilty.

So you admit that man is guilty. I only do so hypothetically and for the purpose of illustration, not as to the fact. I will not now answer that point.

God, you cannot deny that, under a former dispensation, the prophet Isaiah—perhaps no will inferior to St. Paul intellectually both loved Jesus as God, and expressed his love in the most fervent manner. "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, counsellor, the mighty God, the everlasting Father, the Prince of Peace." And so David speaks of him when he declares, "Thou art fairer than the children of men, thy throne, O God, is for ever and ever. Gird thy sword upon thy thigh, O Most Mighty, with the glory and thy majesty." And the prophet Isaiah again declares, in speaking of John the Baptist, "The voice of Him that crieth in the wilderness, prepare ye the way of Jehovah, make straight in the desert a highway for our God; behold the Lord God shall come, and his arm shall rule for him." And John the Baptist who had not seen his master and could not be an interested witness, and who, in the order of time, was before the Messiah, expressly declares, "He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth; he that cometh from heaven is above all." In what sense can you believe that Christ is said to come from above if he was merely a man and came into the world like other men? It could not be on account of his office, for in that sense John was from Heaven as well as he? Was it not manifestly for the same reason which John elsewhere gives for his being preferred before him, because he was before him? Thus, then, though I do not quote passages from the New Testament, such as "all things were made by him, and others, of a similar import, which you affirm to be either errors or interpolations, yet I adduce the testimony of Old Testament writers that CHRIST IS GOD.

But you have wandered from my first remark. I asserted that you have no right to arrogate to yourself the exclusive name of Christian, when you, as Unitarians, consider yourselves as equally entitled to the title.

Indeed, I dare not term you Christian when my understanding denies your right to such a distinction. There can be but one Christianity. He who rejects the doctrine of the atonement and he who believes it, cannot be both Christians. He who worships Christ as God, and who regards Him as fallible man can have no community. They cannot partake of the same religion. The man who expects to be one Christian, if he has washed me in his blood—and I am here by right of his propitiatory sacrifice—can have no fellowship on earth with the man who says, "I expect to enter heaven by observing the moral and conforming to the rationalism of sinful and perverted human nature."

Between these there must be an everlasting barrier. If He is God, you are blasphemers; if I am wrong, I am an idolater. There can be no alternative. And hence I refuse to recognize you as, in any sense, a Christian.

These sentiments are in keeping with your alleged liberality, but real exclusiveness. We do not believe in the blessed Christ? Do we not extol him to the highest position among the sons of men?

Yes, verily! Satan would have exalted the Son of God to the highest pinnacle of human greatness, but only conditionally—"if thou wilt fall down and worship me." And so with thee, O Christ! as the King of men, but only if thou wilt fall down and worship me.

Am I not willing to say of Christ, Thou art the "first-born of many brethren." Thou art an "everlasting kingdom." Thou art the "first-begotten from the dead, and the prince of the Kings of the earth?"

Ally, you are ready to admit his right to all the names of deity, but art thou willing to say, "Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred and tongue, and people and nation?"

Nay, I will not admit this; for, who does not perceive that it dishonors the Deity to suppose Him so vindictive as to require a wrath which Deity never knew.

Let St. Paul make answer. He cries, no remission. Above all, let the Redeemer himself reply to thee. Lo! he declares, "This is my blood of the remission of sins." That God is wrath with the wicked, all past experience as well as revelation fully prove; that His only-begotten Son died as an atonement and vicarious sacrifice, the law, the prophets and the apostles alike affirm; and when thou refusest to admit the sacrifice of Jesus Christ for art guilty of blasphemy, and that which are damnable, and exclude thee from heaven forever.

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am not now to prove what may be incapable of proof, that the Saviour endured in his person the pains of the sinner's damnation; but I do assert from the foregoing premises that his death as a sacrifice has won man's love in such a manner as never would have resulted from his death as a mere martyr.

Holiness is the Measure of Power.

An individual professor takes his place in the Church. He has wealth, and uses it for the benefit of the organization. He has talents, and they are generally devoted to the defence of the Church. He has popular influence, and he uses it to gather proselytes to the faith. But his piety is superficial. Words escape him every day which show that they come from an impure fountain. He is, in spirit, a man of the world, and he has very little power to reform men. He may induce them to attend his Church, and even to join it; but in all his efforts to reform them he feels that he is weak, and they turn away in disgust, or look to others for their models and advice. But let this same man improve in his piety, and his power to do good at once begins to increase. Let him approximate nearer and nearer the standard of Christian perfection, and he will be seen that his spiritual power increases in exact proportion.

On the other hand, take a man whose heart is entirely consecrated, whose piety indicates purity of heart, whose holy example commands universal respect, whose simple unpretending efforts move all who hear his voice in prayer, or praise, or his exhortation. Now, let him yield to temptation, admit corruption into his heart, and how soon it is seen he is shorn of his strength! Just in proportion as he recedes from his elevated position in Christian holiness, his power of usefulness diminishes. Nor can he supply this deficiency by any other element. He who loses his piety may strive to save his power by increase of zeal, by enlarged charities, by the severest austerities; but it is all of no avail. He makes himself a living proof that holiness is the measure of power.

A comparison of two men in the ministry will strengthen this conclusion. One is a man of shining talent, of gentle address, of popular eloquence; the other ordinary in all these respects—in all natural qualities the inferior of his brother. But he is a man of God—a man of faith. His soul is filled with love—perfect love, that casteth out fear. He moves among the people like a spirit from eternity. His rebukes of sin fall with dreadful force upon the hearts of the wicked. His sermons, his prayers, his exhortations, his tears, all indicate the presence of an extraordinary power; and thousands are converted, sacrificed, and saved through his instrumentality. But the other man sees no such fruits of his labour. Souls may be converted, but he feels that it is in spite of him rather than through his instrumentality. He wonders at the difference. He increases his exertions—elaborates his sermons with more labouring and research—improves their rhetoric and oratory, but all to little purpose. He may increase the admiration of his hearers, but he cannot subdue their hearts, bring them weeping to the foot of the cross, and present them with joy as the trophies of the Redeemer. But let him seek and obey the Spirit of God, and he will find that his power will be multiplied, and his labors will be blessed.

Hold Forth the Word of Life.
We remember to have read a traveller's conversation with the keeper of the light-house on Cape Cod. The watchman was telling of the brilliancy of his lantern, which he had seen ten leagues at sea, when the visitor said to him: "What if one of the lights should chance to go out?" "Never! impossible!" he cried, with a sort of consternation at the bare hypothesis. "Sir," said he, pointing to the ocean, "you der, where nothing can be seen, there are ships going by to all parts of the world. If tonight one of my burners were out, within six months would come a letter—perhaps from India, perhaps from America, perhaps from some place I never heard of—saying, such a night, at such an hour, the light at Calais burned dim, the Watchman neglected his post, and vessels were in danger. Alas! sir, sometimes in the dark nights in stormy weather I look out to sea, and I feel as if the eyes of the whole world were looking at my light. Go out! burn dim!"

Was the keeper of this light-house so vigilant; did he feel so deeply the importance of his work and its responsibility; and shall Christians neglect their light, and suffer it to grow dim—grow dim, when, for need of his bright shining, some poor soul, struggling amid the mazes of temptation, may be dashed upon the rocks of destruction? "Hold forth the Word of Life," says the apostle; why? "That I may rejoice, in the day of Christ, that I have not lain in vain, nor labored in vain."

Religious Intelligence.

China.

There are thirty missionaries actively engaged, of various continuance here, from seven months to twelve years, the whole time that has elapsed since the port (Shanghai) was opened to mission effort. The entire mission corps, women and children included, makes up a community of upwards of seventy persons. This constitutes a large circle of social enjoyment and mutual improvement. Personal piety cannot languish where it is constantly enlivened by contact with so many ardent hearts. Missionaries are and most ardent people of the world; and they are not irrevocably identified with the cast-iron frame-work of religious systems at home, they would know no bar as perfect unity of practice and sentiment as is possible in this world of differences. In comparing the missions here with ours in Fuh Chau, I am struck with their great advance of us, resulting from the greater number of those who have been long in the field, the presence of veterans in labor and learning, and perhaps the greater ease of acquisition of the Shanghai dialect over that of Fuh Chau. More than fifty missionaries, married and single, have been sent to this single field, within the last twelve years. The London Mission is the oldest and strongest mission in China. It has had two deaths and one return in a dozen years, and has been repeatedly re-enforced. It has seven men here, of whom five are veterans, laborers and learned men. They attribute their superior longevity to exercise and strong beer. The average of life in Shanghai, taking all the missionaries, is about five years; that of the London Mission is six. The next most vigorous mission in the

God's Design in Trials.

Has God seen fit to touch you in the tenderest part, to take away the dearest person whom you call your own, a wife, husband, parent, child, sister, brother? Submit, though in tears; and believe, though you see it not, that he doeth all things well. He forbids you not to weep, but rather mingles his tears with yours. (John xi. 33, 35, 36.) He is pitiful. (Palm civ. 13; exilvi. 3.) James v. 11.) and feels the stroke which he inflicts it. Endure his chastening; God dealth with you as with sons. The affliction was needed, or he would not have sent it. Look earnestly and have it rightly directed by his wise and firm, yet tender fatherliness. Be not afraid, if in the first instance it has a convicting, humbling force, as with the widow of Sarepta. . . . "Art thou come to call my sins to remembrance, and to slay my son? It may be the effective means of bringing you a penitent to his footsteps, to obtain remission of sin. Or it may serve an important purpose in reminding you of guiltiness, and reviving penitence within your forgetful heart. Or it may be

American Episcopal, and thus through its schools, which are conducted by unmarried females. The most successful of the American missions is the Baptist, who, after laboring hopelessly for ten years, are now reaping a rich harvest of souls. The Methodist, Presbyterian, and American Board of Missions are later upon the ground, but rival the older missions in success and prospects of ultimate success. The Church of England Mission has but one laborer left out of five that have been sent out at different periods, and he is also burdened with the acting chaplaincy of the foreign community and the Salford School, besides having in charge a boarding-school of thirty native boys. Our Methodist brethren have with them a most eloquent native preacher, a very valuable acquisition. This mission has also a fine cylinder press, and several thousand dollars worth of type, Chinese and English; but are not able to set it in motion for want of funds. Dr. Jenkins thinks it would take five thousand dollars to put it in efficient operation.

The Bishop of London on "The Good Time Coming."

On Thursday evening a scene of a very remarkable character was witnessed in the swarming neighbourhood of Bethnal-green. The Bishop of London had issued a notice stating that he had heard much of the spiritual wants of all who had fallen, and admitted and memorial inscriptions, without distinction of religious communion.

The London Mission has two cylinder presses in operation here, and one in Hong Kong, furnished by the British and Foreign Bible Society. They are printing and circulating the "Shandi" Scriptures with a rapidity that distances all competition. We Americans are doing nothing. The Bible is not even translated; and when it is to be placed on wooden blocks, for want of the epigraphic machinery which the British bring to bear upon their enterprise. Two thousand dollars for a press, fixtures, and freight, with five thousand for type, and a current expense of five hundred a year, would be required to set in motion the printing of the Scriptures in Chinese; a printer is an absolute necessity. I despair of its being undertaken by a single society. Will the American boards unite to establish a press at Hong Kong or Shanghai, for issuing the Scriptures? The New Testament is ready, and China ought to be flooded with it. The Church can afford to lose ninety-nine copies if the hundredth will take effect. The efficiency of female teachers is clearly apparent from the boarding-school of Shanghai. The Episcopal mission has forty girls and forty-two boys in the hands of three unmarried ladies; in its chapel, including its schools, teachers, domestics, outsiders, and the girls' school of Mrs. D. Beilman, master a Sabbath attendance of over two hundred young women, to whom the Gospel is preached from week to week, attended with all the forms of stated Christian worship.

Three of the Baptist mission—one man, his wife, and the wife of another—are going home. Two of those that remain are in such health as to demand retirement. This Shanghai mission, which was well used, showing how much of the lives and labors of the early workers, have been devoted to brick and mortar. I envy them some things—their abundant social intercourse and sympathy, regular meals, and ice in hot weather. I do not grudge them their low situation and intermittent fevers. God's blessing directed the selection of the site, and the early workers, have been devoted to brick and mortar. I envy them some things—their abundant social intercourse and sympathy, regular meals, and ice in hot weather. I do not grudge them their low situation and intermittent fevers. God's blessing directed the selection of the site, and the early workers, have been devoted to brick and mortar. I envy them some things—their abundant social intercourse and sympathy, regular meals, and ice in hot weather. 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