

had recourse to other empirics, of a far more dangerous character; and to specifics and advice, much less efficacious and rational in their nature.

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### SIMPLICITY OF GOD'S PLAN OF SALVATION.

“O how unlike the complex works of man,  
 Heav'n's easy, artless, unencumber'd plan!  
 No meretricious graces to beguile,  
 No clust'ring ornament to clog the pile;  
 From ostentation as from weakness free,  
 It stands like the cerulean arch we see,  
 Majestic in its own simplicity.  
 Inscrib'd above the portal, from afar  
 Conspicuous as the brightness of a star,  
 Legible only by the light they give,  
 Stand the soul-quick'ning words—*Believe and live.*  
 Too many, shock'd at what should charm them most,  
 Despise the plain directions, and are lost.  
 Heav'n on such terms! (they cry with proud disdain,)  
 Incredible, impossible, and vain!—  
 Rebel, because 'tis easy to obey;  
 And scorn, for its own sake, the gracious way.  
 These are the sober, in whose cooler brains  
 Some thought of immortality remains;  
 The rest, too busy or too gay to wait  
 On the sad theme, their everlasting state,  
 Sport for a day, and perish in a night,  
 The foam upon the waters not so light.”

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*Question.* Why are so many good people so much divided in their general-views of the Scriptures?

*Answer.* “Because they belong to different sects, and have different systems, and they rather make the Bible bow to their own system, received by tradition from their fathers, than make their system bow to the Bible; or in other words, each man, too generally, views the Bible through the medium of his system, and of course it will appear to him to favor it. Just as if A, B and C should each put on different coloured glasses; A puts on green spectacles, B yellow, and C blue: each one of them looks through his own glasses at a piece of white paper, and each concludes he is right, not remembering that he has his spectacles on. Thus to A it appears green, to B yellow, and to C blue. They begin to argue on the subject, and it is impossible for any one of them to convince another that he is wrong—each one feels a conviction next to absolute certainty that *his* opinion is right. But D, who has no spectacles on, and who is standing looking on, during the contest, very well knows that they are all wrong; he sees the spectacles on each man's nose, and easily accounts for the difference. Thus one professor reads the Bible with John Calvin on his nose, another with John Wesley on his nose, a third with John Gill on his nose, and a fourth with good old Thomas Boston, or the good old lights of Scotland. Thrice happy is the man who lifts the Bible as if it had dropped from heaven into his hand alone, and whose eyes are anointed with the true eye salve that he may see.”

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