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Religious Miscellany.

"I Shall be Satisfied."

Not here! not here! Not where the sparkling waters

Fade into musing sand as we draw near:

Where in the wilderness each footstep falls—

"I shall be satisfied; but O! not here!"

Not here—where all the dreams of life deceive us,

Myself are at thy command. What wilt thou power,

That I shall do unto thee? Amazing grace!

What a Christ is ours! How will he sustain his

God what debtors are we?

Not has he changed since then, but to-day is

the same, ready to hear, and able to help all who

offer him crying prayer. Cry aloud, and

ward, nearer, nearer, on, to his feet, his side,

all ye who are ready to obey, to bear the cross,

the pity of his heart. "Arise, he calleth thee,"

to receive blessings greater far than this

beggar asked of him: pardon and eternal life,

friendship of God, a throne in heaven, a crown of

glory. "Arise, he calleth thee."—*Am. Messenger.*

The Bible in New Dress.

Ought there to be a new English translation

of the Bible? is one of the standing questions

for discussion, and has been for half a century.

Desirable as a more accurate rendering of several

words and passages would be, there are a half

dozen various difficulties in the way of preparing

and adopting a new version.

1. It is difficult to determine who shall undertake

it.

2. The admirable English of the present version

might be corrupted by the introductions of

literary dandyism and prudish affectations of

style. Pedants might be tempted to dump a cart

load of Latinites into the clear "well of English

undefiled."

3. The popular mind would become seriously

unsettled as to the real teachings of the Holy

Spirit; and of this the sceptic and the Coleridge

critic would take advantage.

4. The expense of purchasing new copies

would be a most serious consideration; and what

bag of gold could purchase a substitute for the

dear old book on whose margin our fathers pen-

ned their favorite passages, and over whose

pages our fathers and mothers have prayed?

5. A new version might soon be followed by

others never still, and thus all uniformity be

hopelessly destroyed. It has even been proposed

by a foreign reviewer that a fresh version, with

all the "latest improvements" in criticism,

archæology, etc., should be produced every fifty

years.

6. The mass of English-speaking Christians

are substantially agreed in receiving James

Wesley's translation. A new one might have as strong

sectarian "squinting" as that unhappy

abortion attempted by our hydropathic friends, the

ultra-Immersionists.

To these objections might also be added that

nearly every attempt to better our Bibles by new

translations has lamentably failed. Lowth's

and Prof. Addison Alexander's most

learned translations of the Psalms are of much

value to Biblical students, but they never could

be substituted for the present version of those

two glorious books.

Did any of our readers ever look into Mr.

Sawyer's new "New Testament"? It might

afford to some of them a pleasant summer-day

recreation. He goes upon the principle that

every word shall be translated according to its

primary meaning, and not according to con-

ventional and customary use. For example, he

always employs *good news* for the hallowed word

gospel; *assembly* for the word *church*; *change*

of *mind* instead of *repentance*; and *trial* instead

of *temptation*. The formidable objections to

these four substitutes will occur to every

intelligent reader.—*Rev. T. L. Ogilby on Intelle-*

pendent.

Life, or Gold?

"All that a man hath will he give for his life."

Job ii. 4.

Convince a man that the only way to save his

life is to part with his limb, and he does not hesi-

tate an instant between living with one limb, and

being buried with two. Born into the operating

theatre, pale, yet resolute, he leaves the diseased

member, fainting, fainting, suffering, teach us

how to part with our sin rather than our Saviour!

If life is better than a limb, how much is heaven

than sin!

Three years ago a man was called to decide

between preserving his life, and parting with the

gains of his lifetime. A gold-digger he stood

on the deck of a ship, that, coming from Aus-

tralian shores, had—as some all but reach has-

ten—all but reached her harbor in safety.

He had been coasting the shore, and sailing

to-morrow, his wife and children were to

leave him, his children were to be left to

realize the bright dream of returning to a few

evening of their days in happiness amid the

lovely scenes of their youth. But as the proverb

runs, there is much between the cup and the

lip. Night came lowering down; and with the

storm that wrecked ship, and hopes, and

fortunes, all together. The dawning light but

revealed a scene of horror—death staring them

in the face. The sea, lashed into fury, ran

mountain high; no boat could live in it.

One chance still remained. Pale women,

weeping children, feeble and timid men, must

die; but a stout, brave swimmer, with trust in

God, and disencumbered of all impediments,

might reach the shore, where hundreds stood

ready to dash into the boiling surf, and saving

him. One man was observed to go below

deck, and he bore around his waist a heavy belt,

filled with gold, the hard gains of his life, and re-

turned to the deck. One after another he saw his

follow-passengers leap overboard. After a brief

but terrible struggle, head after head went down

—sunk by the gold they had fought hard to gain,

and were loth to lose. Slowly he had seen to

unlike his belt. His hopes had been bound

up in it. It was to buy his land, and ease, and

wealth—the reward of long years of hard and

weary toil. What hardships had he endured

for it! The sweat of his brow, the hopes of

day and the dreams of night were there. If he

parts with it, he is a beggar; and then, if he

loses it, he dies. He poised it in his hand

Religious Intelligence.

Wesleyan Missionary Jubilee.

In the interesting and extended reports of the

Committees of the British Conference we find

much that we would gladly transfer to our

columns did our space admit. But we pass over

other committees in order to present to our read-

ers lengthened extracts as possible of the

speeches delivered at the Missionary Committee

of Review in relation to the celebration of the

Missionary Jubilee. The Twelfth Anniversary

of the first Missionary Meeting, held in Leeds in

October 1813, is considered a suitable occasion

for the celebration of the Jubilee of the Wes-

leyan Missionary Society, calling forth on behalf

of Missions, devout and special thanksgiving,

encouraging a renewal of earnest prayer and zeal,

and presenting a fit opportunity for large inter-

est in the formation of a Jubilee Fund, to be

devoted to appropriate objects. The Missionary

Committee met in Carver's St. Chapel, Sheffield,

on Wednesday the 29th ult., the President of the

Conference in the chair. The attendance both

of Ministers and laymen was unprecedentedly large,

and a wholly new feature was presented by the

presence of a considerable number of ladies in

the galleries.

The President having given out the hymn

commencing "See how great a flame aspires,"

The Rev. John Farrar, Secretary of the Confer-

ence, read the eleventh chapter of Isaiah, and

Dr. Hannah engaged in prayer.

The Rev. W. Arthur was received with loud

cheers. He said it was a privilege desirable that

he should give some statement with regard to

the great object before them that day—the cele-

bration of the Jubilee of the Society. The posi-

tion of the Society at that moment was a pecu-

liar one. The extension of the work within the

last few years had been without all precedent.

During the short time that he had been connected

with the Mission House they had not only dou-

bled their number of Missionaries! Their income

had also increased, but the Home income had

not increased in proportion to the Foreign in-

come, and the result of the comparatively small

increase of the Home income was, that the ex-

penditure of the Society had gone beyond its in-

come, and they were now in debt. It so hap-

pened, however, that just as they had come to this

state, Providence had brought them to a Jubilee

of their history—the Jubilee Year. There was

first the question whether it should be a

Jubilee at all, and not a Centenary. They should

make another question, whether they should not

wait until the time which celebrated the Jubilee

of the year when it was written down in the

Minutes of Conference that there was a Method-

ist Missionary Society formed for the whole Con-

nexion; when it was formally recognized and

acknowledged. But when they came to look at

that epoch, it was one so shadowy that nobody

knew much about it. But there was one event

which was felt by the whole Missionary world

and this took place in 1813. They formed at

that time the first Methodist Missionary Soci-

ety that had ever been formed in the world! Un-

derstanding the direction chiefly, it was announced

that other Societies would be formed in other

Districts, and the whole Connexion was called

upon to follow the example set. It was a Leeds

Meeting being the Meeting was held in Leeds,

and that was not a Leeds Meeting exclusively. At

that first meeting all Yorkshire was represented.

The Chairman was a Leeds man, but there were

present Thomas Thompson of Hull, W. War-

ner from Selby, another one of the men who stood

that day was from the Bradford District, and

there also the steady form of Richard Rees, of

Holmfirth, and there was Richard Waddy, and

Sowerby Bridge sent Thomas Jackson. So that

Yorkshire was there—there in the persons of

great and noble men who went into that

work as a work to be done for the world. The

speech of Holly Dawson on that occasion seemed

to tell what he would be. There was more of

the orator, in his speech than in any of

the other speeches, especially in that part of

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religiously and devoutly the memory of all

that God had done for them—by looking upon

the humble condition in which they began—the

humble instrumentalities that God used. What

were the fountains out of which all these streams

had flowed? What were the mines out of which

all their treasures had been dug? Who that

calculated Franco, and looked upon that ac-

count by the "Old Beggar's house" of Leeds, would

have calculated the millions of money that was

to come out of it? Let them look back—recall

their origin and their progress, and adore and

magnify their Father's God, and their God.

They would have many opportunities and helps

to do that. Thank God there were many old

men living who remembered that first meet-

ing. And then let them have the old institution

renewed. Remember that on the 6th Oct. 1813

before the sun had risen upon the earth, their

Methodist fathers were not together on their

knees in prayer for the blessing of God upon

that great work. They began with a prayer

meeting. But they must not only pray, but do

something to glorify God. The Resolution of the

Committee drew a considerable number of

subjects before them; but after all, they were not

such a number as they had contemplated. One

was an institution for training Missionaries.

Another was the making of a special fund for

the widows and orphans of deceased Mission-

aries. Another was the extension of their work

in such places as India, and China, and Italy.

Home was definitely closed against them, and

presenting a fit opportunity for large inter-

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devoted to appropriate objects. The Missionary

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