

The Provincial Wesleyan.

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WHOLE NO. 621.

Religious Miscellany.

For the Provincial Wesleyan.

Hymn to God.

Great God! as with profound delight
I gaze upon the starlit sky;
Those wondrous worlds that shine so bright;
Where'er I turn my wondering eye;

I view Thy works, and in them Thee,
Great Father of Eternity!

When genial suns and fruitful showers
Spread life and beauty through the grove;
And singing birds and fragrant flowers
Awake the heart to joy and love;

I view Thy works, and in them Thee,
Great Father of Eternity!

When gusty wind, and stormy cloud
Presage the thunder coming shower;
When lightnings flash, and thunder loud
Fills yonder vault with sounds of power,

I view Thy works, and in them Thee,
Great Father of Eternity!

When tempests lash the foaming deep,
And wave on wave like mountains rise,
Or fierce tornados on it sweep,

Then seem to blend the sea and skies,
I view Thy works, and in them Thee,
Great Father of Eternity!

When Autumn's loaded fields declare
A bounty that is all-Divine;

Man, bird and beast Thy bounty share,
As fruit on loaded branches shine,

I view Thy works, and in them Thee,
Great Father of Eternity!

But when I view Almighty love

To us in Jesus Christ displayed—

See him forsake His throne above;

Then in the lowly manger laid;

Expiring on the cursed tree

To save a guilty world and me:

I see this sight, and worship Thee,
Great Father of Eternity!

My wondering soul, now humbled, lies
Low in the dust before the Lord;

I view him as my sacrifice—

He suffers—I escape the rod;

I view Thy love, then I love Thee,
Great Father of Eternity!

M. BURNS.
Gugsborough.

To the Editor of the Wesleyan:

DEAR SIR.—The former part of the following lines you may have seen. It is said they were written by a person in Britain, under the price marked on the fly-leaf of his Bible. They were copied as an introduction to the serious perusal of a Bible purchased in this Province; and on the fly-leaf at the end was written, some time afterwards, the latter part, as not less appropriate, though less striking and pointed, to express the result of a prayerful reading of The Book.

The insertion of both, with this brief explanation, (or any remarks you may prefer) in a corner of your valuable paper, if deemed worthy of notice, will confer a favor on—

Yours,

A BIBLE READER.

Colechester, May 23d, 1861.

This is the price my Bible cost:
Wasn't cheap, or dear! Ah! who can tell?
I saw it between the hands,
In the soul, saved, or doubt lost.
The day of Judgment will make clear,
Twas very cheap, or very dear!

Twas cheap! Its tree of life does
The sin of sin, death, and hell;
It will all burn, its leaves will swell
Beneath its shade above the skies.
Nor flaming sword, nor dread decree
Can bar them from that healing tree.

Salvation as a Free Gift.

The simple style of the following extract, which we find in Challen's Monthly, may be suggestive to some of our clerical readers, who wish to reach the hearts of the people:

I once found myself, in company with a party of friends, in the gallery of a small village church, listening to a discourse from a colored minister, or, rather, exhorter. After some preliminary exercises, a gray-headed man, evidently quite a patriarchal personage, arose, and announced as his subject, "The History of Dives and Lazarus," which he proceeded to explain and enforce.

One illustration he used was so full of quaint simplicity, and at the same time so adapted to express the idea he meant to convey, that it struck me forcibly. He was trying to show how a sinner should accept the gospel offers of salvation.

"Suppose," said he, "any of you wanted a coat, and should go to a white gentleman, to purchase one. Well, he has one that exactly fits you, and in all respects, is just what you need. You ask the price; but, when told, you find you have not enough money, and shake your head."

"No, massa, I am too poor; must go without," and turn away.

"But he says, 'I know you cannot pay me, and I have concluded to give it to you—will you have it?'

"What would you do in that case? Stop to hem and haw, and say, 'Oh, he's just laughing at me; he don't mean it?' No such thing. There is not one of you, who would not take the coat, and say:

"Yes, massa, and thank you, too!"

"Now, my dear friends, God's salvation is offered you as freely; that, why won't you take it freely? You are lost, undone sinners, and feel that you need a covering from his wrath—If you keep his holy law blameless, you might purchase it by good works; but ah! you are all full of sin, and that continually. Prayer and tears are worthless. You are poor, indeed; and, if this is all your dependence, I don't wonder that you are drowning in despair. But stop, look here—God speaks now, and offers you the perfect rule of righteousness, that will cover all your sins, and fit all your wants, and says that you may have it, 'without money, and without price.' O, brethren, my dear brethren, do take God's word for it, and thankfully accept his free gift."

What impression the words had on the old man's colored audience, I cannot tell; but, as our group left the church, one of the ladies remarked to the other:

"What a strange idea that was about the cost!"

"My dear friend," was the reply, "it suited my state of mind, rough and unpolished as it was, better than all Dr. —'s elaborate and eloquent arguments this morning. I am glad that I came here. This is the way I have been desirably seeking for years. How simple! How plain! Free grace alone! Yes, I will take God at his word—

* Nothing in my hands I bring,
Simply to thy cross I cling."

Religious Intelligence.

British and Foreign Bible Society.

On Wednesday last, the fifty-seventh Annual Meeting of the British and Foreign Bible Society was held at Exeter Hall. The spacious edifice was densely crowded, as usual, long before the time for the proceedings to begin, and every seat on the platform—which was devoted exclusively to gentlemen—was occupied by prominent lay and clerical friends of the Society, gathered from all parts of the country. Precisely at eleven o'clock, the Right Hon. the Earl of Shaftesbury, the President, came upon the platform, accompanied by the Bishops of London, Carlisle, Durham, and Victoria, Lord Charles Russell, Lord Ebury, Lord Holland, Mr. R. Hanbury, M.P., Mr. Joseph Pease, M.P., Mr. Arthur Kinnaid, M.P., the Rev. W. Arthur, the Rev. J. B. Chown, the Rev. H. Venn, the Rev. J. Stoughton, the Rev. F. Prout, the Rev. and Rev. Baptist Noel, the Rev. George Clayton, the Rev. Hugh Allen, D.D., and other Ministers and guests.

The Rev. John Mee, one of the Secretaries of the Society, offered prayer, and read the first chapter of the Second Epistle of Peter.

Lord Shaftesbury then rose amid loud applause, and said:—

Ladies and gentlemen, you will, I hope, excuse me, if through some want of indisposition, I am unable to make myself distinctly heard. I should much rather have preferred to be silent, but in this particular crisis I could not make up my mind to let this anniversary pass without one or two observations. Let me first say that, since our last meeting, God has been pleased to bless this Society with very great success. He has opened the kingdom of Italy.

It is now circulated, without let or hindrance, the full and complete Word of God, in the language spoken by the people. He has been pleased to send wisdom into the minds, and I hope, into the hearts, of those who the Austrian Empire, and Bibles are now admitted across the frontier for the use of the Protestant subjects of his Imperial Majesty. And we have to rejoice that in the great Empire of Russia the Czar has seen fit to allow the circulation of the Scriptures in the old language of the country,—the old Russ.

The printing press is active in sending forth copies of the Word of God; and we have reason to hope that, if the master terminates as it has begun, the seed of the Word of God will be sown over every acre of that large and most important empire. But since the last meeting other matters have occurred. There has been a large maturity of infidelity exhibited in the bosom of the Christian Church. A company of seven gentlemen, conscientious, no doubt, in their own views, but holding a belief in the faith antagonistic to the truth which we believe, have

fit for them, the waste-paper basket, for the purpose of consumption in the fire. Why is it, then, that this book has been rescued from so well-deserved a fate? For no other reason than this: this is the first time in our history in which a plan of a new Gospel and a new system of interpretation of Scripture has boldly put forward by men whose names are notorious—by men who hold high offices in the Church—by benevolent clergymen—by dignitaries. The value is not in the writing, but in the office of the men; not in the force of the work, but in the names of the persons who have sent it forth. Had it not been for that, satisfied I am that they would have shared the same fate as all others of a similar description have shared, and I doubt not that in the course of a short time the fact would remain in the minds of men that there was such a book, for I daresay there would not be found in the whole realm of England a man who would be foolish enough to give half the hour to the perusal of it. And yet the work is producing great mischief. A friend of mine told me that in one of his courses of investigation throughout the metropolis only a short time ago, he ascended to the upper room of a gin-palace, and there he found twenty men engaged in the perusal of this work relishing everything that tended to subvert the original truths of Scripture, and to take away from the Book of God its coercive power upon the human heart. And yet, even in that body there was found one man to say, that whatever might be the truth of the book, it was not the truth he had been taught as a child at his mother's knee. But I am alarmed to see to what an extent in the present day—a day of inquiry and, as we are told, of intellectual effort—people are carried away by names, without really estimating the truth of those things which they so readily believe. Sooner or later, I daresay, we shall see another extraordinary proposition as readily imbibed. Only let the doctrine of the development of species be taken up by dignitaries or men of position and name, embodied in a volume, and put forth to the public, and hundreds will be found to rejoice in the discovery that they are sprung from a fungus, and that as soon as possible to the fungus they will return. But this really becomes very serious, because upon these things unthinking men ground the dreadful assumption that the Scripture is unsuited to the times in which we live. Good heavens! We are, without any country is to put forth the simple Word of God. I believe this is a sort of reasoning which there is no meeting. I believe that the volume of the Word of God does command itself to man's heart and conscience, and that many an argument of infidelity, or of unwise philosophy, has been met by the simple force of some text appealing to the heart. And therefore I believe that the attitude which this Society assumes in times of difficulty and danger is the right attitude for the Christian church to assume. Those who stand as watchmen in the church of Christ have a difficultly calmly contemplating what they have to deal with. You will agree with me that their attitude, at all events, is one of entire disengagement from the simple Word of God. I believe this is a sort of reasoning which there is no meeting. 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