Provincial Head

Devoted to Religion, Literature, Science, Education, Temperance, Agriculture, and General Intelligence.

Volume V. No. 30.

HALIFAX, N. S., THURSDAY, JULY 28, 1853.

Whole No. 211.

[POR THE PROVINCIAL WESLEYAN.]

Stanzas

Weeping may endure for a night, but joy co morning."—Passa xxx, 5. What great and holy promises, The Bible doth contain;
For every wound a remedy,
A balm for every pain.

To earth-worn hearts it sweetly breathes Such heav'nly words of cheer Soothing the weary spirit, and Dispelling all of fear.

O, every day of anguish And every bitter tear Our Father in Heaven, knoweth All that we suffer here. Though clouds and darkness 'Tis only for a night,
"Weeping may thus endure, for joy
Cometh with morning's light."

The human spirit's harp within, So soft, so rich and sweet, as when Sorrow over it steals. Darkness will come unto us all Yet for our good 'tis sent; A brighter radiance lent.

Weeping may for a night endure. To weary souls and worn; His promises are ever sure, Joy cometh with the morn. With trials doth abound;

work.

v of be

abce, A

varied

ultrae

y, and eal is a, end their Things e sd

will be

3 0

ough)e

supply a vor v liberal fieads,

k birid

And the cont is first an extra control of the contr

"A pretty thing to give a fee to have my head cut off."

If you will be accorded to the cut off. The property of the cut off."

If you will be accorded to the cut off. The property of the cut of the property of the property of the cut of the property of the p

In what respect are they distinct?

dom of heaven.

2. Justification, in its strictest sense, is the same as pardon or forgiveness. It is an act of God's mercy for and toward the sinner, releasing him from the just penalty of ain, and restoring him to the favour of God. Hence forgiveness and justification are often used as approximate in the New Testament. Hence forgiveness and justification are often used as synonymes in the New Testament:

"Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified," &c. Acts

"To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the According to Matthew ii. 1. Jesus was vid also describeth the blessedness of the man, unto whom God imputeth righteous has without works, saying, Blessed are they whose iniquities are forgiven, and whose in the year of Rome 750, just before the

3. Simultaneously with the act of justification, a work is wrought in the heart of the penitent believer, called "regeneration," or being "born again." This is the work of the Spirit, not merely for but in the believer; and consists of the partial cleansing of the heart from its native corruption, and the infusion of the principles of righteousness.—So far as regeneration goes, it is the purifying of the heart "by the renewing of the Holy Ghost;" or in other words, it is the sanctification of the soul.

But in what respect are they distinct?

Justification, in its common acceptation, implies regeneration, or practical sanctifition; but it is sanctified, though

Justification and Sanctification. acquired prevalence; so that, although, with differences, it was generally established in the eighth century, it cannot be said to have become universal in Christendom until the

> Lately the whole question has been re-examined by Continental and English certain, a reasonably near approximation has been attained. The safest process, in-deed the only attainable one, is to find, as astray. We will endeavour to state this very briefly. As a preliminary, it may be passover. If, then, we make an allowance of time for the purification, the visit of the

And image the result the tablescence of the With child and below.

"With child and below about a liver of the state of the bands of the state of the state of the bands of the state of the bands of the state of the state of the bands of the state of the bands of the state of the state of the bands of the state of the bands of the state of the state of the bands of the state of the bands of the state of the state of the bands of the Justification, in its common acceptation, implies regeneration, or practical sanctifition; every new-born soul is sanctified, though not "scholly" sanctified. Hence Mr. Wesley well observes, that "the term sanctified is continually applied by St. Paul to all that were justified—that by this term alone he rarely, if ever, means saved from all sin."

Again: he asks, "When does inward sanctification begin ?" and answers: "In the moment we are justified. The seed of every virtue is then sown in the soul. From that time the believer gradually dies to sin, and grows in grace. Yet sin remains in him; yes, the seed of all sin, till he is sanctification begins: and as faith increases holiness increases, till we are created abov."

Still further: "When we begin to believe, then sanctification begins: and as faith increases holiness increases, till we are created abov."

Now, if these views are correct, it fol-