Provincial Meslevan.

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

not warrant it. Be not more friendly

Pleasure and Profit.

the same Divine Hand, and man is miserable

by so much as he deserves or destroys them.

that all may not only profit by the sunshine

Volume V. No. 3.

HALIFAX, N. S., THURSDAY, JANUARY 20, 1853.

Whole No. 184.

The Dying Prodigal Forgiven.

I am dying now, Death waves his sable pinion over me-Pallid and dim, with glazing eyes, I see

Now other shapes flit by,-His fading outline I no longer trace-But fair and bright I see my mother's face,

Thanks! mighty Saviour, thanks! She does not weep as once, when slumb'ring deep In sinful dreams, her face disturb'd my sleep For this, my Saviour ! thanks !

Yes! I am dying now! But death no longer brings despair to me,— The face of my redeeming Lord I see— And glory lights his brow.

Now darkness veils my sight-Yet I can fix my inward eyes on Him Who sits enthron'd between the cherubin, And there is no more night.

Can haunt me now no more -my soul is free, From all those mem'ries of iniquity Which once throng'd thick and fast.

But brighter forms flit by, My thoughts remount the river of my years-Love reigns alone, and there are no more fears. Since Christ my Lord is nigh; Once man, and always God-

Thou didst disarm the Strong one of his sting, I tread secure beneath thy shadowing wing The path which thou once trod. My soul is full of light,

The dreams of early days are growing dim -Methinks I hear creation's choral hymn, When fled the primal night. The burning thirst for home

Is quench'd within my breast, I pant no more For England, my own England's chalk-white Amid the ocean's foam

And though I lay me down In a strange land to sleep, and no one nigh With friendly hand to close my dying eye, Or soothe death's chilling frown.

There is now no thorn In thoughts that tell me I may never sleep Beside my fathers-earth my dust will keep Till Resurrection's morn.

The flowers that sprung Amid the meadows of my early days, The honevsuckle cottage, where the lays

The dark, deep eye The clinging kiss that burnt upon my cheek, The eloquent look, so sad, so sweetly meek-The breath of that last sigh.

The blessing of my sire, The hand that trembled on my reckless head, The woe unutter'd that his brow o'erspread,-Oh! these can ne'er expire!

My mother's upward look, her parting sigh, Her wild embrace -these things can never die-I feel them, and rejoice!

But dreams of home-Of happiness, of health, of earthly fame, Oh, never more such thoughts, like lava flame,

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To vex my soul shall come! But that which cannot die-Bright visions of the unutter'd, unreveal'd-

Of that from all but dving saints conceal'd. Are beckoning me on high. Light dazzles me_I see

My father's house in heaven - the pilgrim's goal, Is opened to receive my blood-wash'd soul-Spread forth thine arms abroad,

As through the brittle glass ebbs life's last sand-Fearless I give my spirit to thy hand, My Saviour and my God !-

Sydney, C. B., January, 1853.

Perpetuity of Methodism.

BY THE REV. DANIEL WISE, A. M. The following excellent article, from the pen of the present Editor of Zion's Herald, is worthy of the consideration of every Wes-

but it grew-grew rapidly; grew, in spite of harsh treatment, to robust childhood. now, though still youthful, its stately and gi-gantic form arrests the attention of the world. Its history stands out before the world in peerless grandeur-for never has church organization in like circumstances accomplished, in the same space of time, the vast amount of spiritual good which has been done by

and a sphere of labour, on the part of church-

confidently predict its final failu mit to the test of worldly principles, to be place there, that there might be room for the these can be purchased by aught which judged of by worldly and selfish feelings. higher themes and considerations of religion. Wealth or fame can offer. But sincerity obof decay?

power properly employed, are its safeguards, is the force that can rend it to pieces?

granted that it has to deal with spiritual and thizing mind.

Men moved by the Holy Ghost to seek the fretfulness, discontent, and habitual irrita- proval than the constant practice of sin-salvation of the world in the most efficient bility, stealing over the sincere Christian. salvation of the world in the most efficient bility, stealing over the sincere Christian. sphere of action! Who are the bishops?

element of the system has lost its force. In he enables us to surmount. in Moorfield and Bristol, to the front rank of

Protestant Christian sects. But should the piety of our church decline. her doom would be sealed. Woe to Methodism when the power of godliness departs from her midst. Then will the predictions of her enemies be fulfilled. Like the ancient church, we stand in God. Our very system stands in the faith of its adherents. we forsake God we die, we crumble to de-

What, for instance, would become of our itinerancy if our bishops and ministers were to lose the power of faith? What man would ougintance between us and heaven. submit his rights and interests to an equal, unless he was animated by a purpose to glorify God, unless the principle of selfishness was so far subdued as to shield personal interests to the claims of a system of unparalleled usefulness? And could any but a very pious man perform the duties of a bishop? I see nothing that can satisfy either minister or people in yielding the matter of appointment to the will of a Bishop, but that he will aim to promote the interests of Christ, and not to please himself. All parties must feel satisfied that he is a good man, or they opal chair cannot feel safe. But let the Epis be filled by worldly Bishops, and the ministers and people see that the selfish feelings, the will—that, in a word, the judgment of an unsanctified man is to settle the great quesmy statement, that Methodism cannot stand without piety. Her apostacy, either in the ministry or membership, would be her de-

Blessed be God, that hitherto our church crite, are the elements of our destruction; us ministering spirits—each one, by a silent the only real, dangerous enemies to the perpetuity of Methodism, and from these may and more perfect sphere.

In ministering spirits—each one, by a silent our pleasure like so many winged messengers of peace, or as so many rose coloured waves in the heavens. The gardens and the fields the church be delivered .- Zion's Herald.

Earthly Care a Heavenly Discipline.

ing habits of our ministry, and the surrender prayer for things which he thinks he ought of the right of choice, in respect to a pastor to went, and makes no mention of those to want, and makes no mention of those neighbour, who sacrifices wealth and honours at the same time that it more than supplies which he does. He prays that God would rether then obtain them at the expense of the same time that it more than supplies from the time of the purification of the altar, cries "Lazarus come rorries". Some Addison "Thousand at the same time than supplies from the time of the purification of the altar, cries "Lazarus come rorries". Sundandary or conniving at the es and preachers, to the appointing power-pour out his Spirit upon the heathen, and "The people," say our opponents, " will not convert the world, and build up his kingdom always submit to these changes. They will everywhere, when perhaps a whole set of not consent to take whoever your Bishops may choose to send them; and the pastors will not always submit their rights and interests to the will of their equals."

In the woods with their music, nurmsh us make his fortune than the honest, plain-deal-should as soon over-reach him self as his neighbour. But what cares he the day for public worship under make his fortune than the honest, plain-deal-should as soon over-reach him should have the temerity to lecture Editors and many of the Jews who had come to and Correspondents of other persuasions, on the constitution as baptism with game, or raise pleasing ideas in us by the present dispensation. We can conceive the delightfulness of their appearance.—

The atomic day for public worship under music, nurmsh us latter, as the day for public worship under make his fortune than the honest, plain-deal-she with game, or raise pleasing ideas in us by the present dispensation. We can conceive the delightfulness of their appearance.—

That one belonging to such a brotherhood ing man, who would as soon over-reach him should have the temerity to lecture Editors and many of the Jews who had come to an appearance.

Fountains, lakes and rivers are as refresh-be attached to the prophecy under considers and many of the present dispensation. We can conceive the prophecy under considers and many of the present dispensation. We can conceive the present dispensation. We can conceive the prophecy under considers and many of the present dispensation.

The attention of the present dispensation are the powers, and the present dispensation are the prophecy under considers.

The attention of the present dispensation are the prophecy under considers are the prophecy under considers. not consent to take whoever your Bishops little anxieties, and wants and vexations, are

Viewing these prognostications with a or blundering workman has spoiled a lot of for the laughter of fools? He knows ing as the soil through which they pass;" so tion. In confirmation of these remarks, let weep with Martha and Mary, convinced merely human eye, I shall say that they are goods—a child is vexations or unruly—a that within him he bears a jewel worth true. There will be a re-action of the people upon the system, and it will break into a them—an acquaintance has made unjust ence.

There will be a re-action of the people upon the system, and it will break into a them—an acquaintance has made unjust ence.

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There will be a re-action of the people upon the system, and it will break into a them—an acquaintance has made unjust ence.

There will be a re-action of the people upon the system, and it will break into a them—an acquaintance has made unjust ence. thousand fragments. For it is a severe trial and satirical remarks—some new furniture Nor is this all. Mark with what feelings

of feeling to a church to be compelled to sur- has been damaged, or ruined by carelessness the honest man is regarded by his acquaintrender a pastor in the very moment of his in the household; but all this trouble forms ances. Wherever he goes, he possesses the greatest success, and to take another concernno subject-matter for prayer; though there ing whose qualifications, piety and tastes they it is, all the while lying like lead on the look of perfect sincerity is in itself the know nothing. And to a minister of the Gosheart, and keeping it down so that it has no "open sesame" to every heart. The icy pel there is no greater sacrifice than that ab- power to expand and take in anything else. barrier of distrust and reserve melt away solute surrender of will in relation to his But were God known and regarded as the before the glances of that eye, and th sphere of labour which is made by a Methodist travelling preacher. To a man whose heart, as it rises, would be breathed into his is the regard of thy fellow man of no value? sense of responsibilty to God is strong and bosom; were it felt that there is not one of Is it a light matter to possess the confidence keen, I know of nothing in the way of sacri- the smallest of life's troubles that has not of thy fellows? the approval of thy con fice so great as this yielding of one's own judgment, choice and will, concerning his specific good purposes to the soul, how much more would these be in prayer, how conjudgment, though the specific good purposes to the soul, how much more would these be in prayer, how conjudgment, choice and will, concerning his specific good purposes to the soul, how much more would these be in prayer, how conjudgment, choice and will, concerning his specific good purposes to the soul, how much more would these be in prayer, how conjudgment, choice and will, concerning his specific good purposes to the soul, how much more would these be in prayer, how conjudgment, choice and will, concerning his specific good purposes to the soul, how much more would these be in prayer, how conjudgment, choice and will, concerning his specific good purposes to the soul, how much more would these be in prayer, how conjudgment, choice and will gold purposes to the soul, how much more would these be in prayer, how conjudgment has a specific good purposes to the soul, how much more would these be in prayer, how conjudgment has a specific good purpose to the soul, how much more would these be in prayer, how conjudgment has a specific good purpose to the soul how much more would these be in prayer, how conjudgment has a specific good purpose to the soul how much more would these be in prayer, how conjudgment has a specific good purpose to the soul how much more would these be in prayer, how conjudgment has a specific good purpose to the soul how much more would be a specific good purpose to the soul how much more would be a specific good purpose to the soul how much more would be a specific good purpose to the soul how much more would be a specific good purpose to the soul how much more would be a specific good purpose to the soul how much more would be a specific good purpose to the soul how much more would be a specific good purpose to the soul how much more would be a specific good purpose to the soul how much more would be a specific good purpo viewing the system with a worldly eye, I shall stant, how daily might it become-how it esteem of one heart? In vain will its hoards confidently predict its final failure.

But no man of sense, no Christian mind will view it thus. Methodism refuses to submany anxieties which now take up their fame secure content? No. No. None of

tual ends, actuated by spiritual conceptions, worn away by the constant friction of what within, respect from without, are its sure and moved by the force of a spiritual faith. are called little troubles. Without any great rewards, and were this the only life, this Viewed thus, who can discover signs of its affliction, they feel that all the flower and world all, still would we say, "My friend be downfall? Who can discover the elements sweetness of their life is faded, their eye sincere. Be honest in all thy words and We challenge the proof of their grows dim, their cheek careworn, and their dealings." existence with the utmost fearlessness.—
Thank God, they are not yet to be tound.

Spirit loses hope and elasticity, and becomes
bowed with premature age, and in the midst portant, we think, as honesty in business There is only one thing that can destroy of tangible and physical comfort they are transactions. Perhaps there is nothing Methodism. Its itinerancy, its appointing restless and unhappy. The constant under- more difficult than under all circumstances, current of little cares and vexations, which with all persons, to be perfectly sincere .its securities; not its weakness. What, then, is slowly wearing on the finer springs of life, The desire to be thought well of, the tempis seen by no one-scarce ever do they speak tation to make ourselves agreeable to those I answer, nothing less than the apostacy of these things to their nearest friends. Yet we meet, is very great. Sometimes a word of its members and ministry from the life of were there a friend of a spirit so discerning of flattery would accomplish what long in faith! As a system it stands on the admis- as to feel and sympathize in all these things, terviews would not do. How easy to give sion that its subjects, both clergy and laity, how much of this repressed electric restless- that word, and win the favour of the listenare devoted to God. Methodism takes it for ness would pass off through such a sympa- er! But give it not, if perfect sincerity do

renewed persons whose chief aim is to glorify Yet among human friends this is all but man's face, than you are behind his back; God, and not to please themselves. This is impossible for minds are so diverse that nor overwhelm with protestations of interest its grand foundation principle. From its what is a trial and a care to one, is a matter one who thou dost not in reality hold among class meetings to its Episcopate it presumes of sport and amusement to another; and all thy friends. These instances of insincerity the inner world breathed into a human ear, are so common, that we must guard agains Who, for example, is its class member? A only excites a surprised or contemptuous person having the form and seeking the pow- pity. Who then shall the soul turn to- aware we shall have deviated from the er of godliness! Who are its class leaders, who will feel that to be affliction, which each strict sincerity which should be the obstewards and exhorters? Men whose hearts spirit feels to be so? If the soul shut itself are so astir with the love of souls, that they within itself, it becomes morbid—the fine himself and be respected by others. Be are so astir with the love of souls, that they within itself, it becomes morbid—the fine cheerfully give their labours for the good of chords of the mind and nerves by constant Who are its travelling ministers? wear become jarring and discordant; hence esteem, nothing bring more entire self-ap-

But to the Christian that really believes Men who are supposed to be actuated by a in the agency of God in the smallest events sole purpose to glorify God in the exercise of life, that confides in his love, and makes of the tremendous responsibilities placed in this sympathy his refuge, the thousand their hands! The duties of every preacher minute cares and perplexities of life become defiance of insult, neglect, and opposition, it know God as the infant child learns to know has won its way from its humble nothingness his mother and its father, by all the helplessness and all the dependence which are incident to this commencement of our mortal existence-and as we go on thus, year by year, and find in every changing situation, it every reverse, in every trouble, from the lightest sorrow to those which wring our soul from its depths, that he is equally present, and that his gracious aid is equally adequate, our faith seems gradually almost to change to sight; and God's existence, his love and care, seem to us more real than any other source of reliance, and multiplied

to our view, in tranquil evening or solemn

midnight, the glorified spirit of some depart-

ed friend should appear to us with the an-

of especial probation and discipline, with of the silver and gold of the opulent. That reference to perfecting you for the heavenly state. Weigh well and consider every inci-With what new eyes should we now look on liness with contentment is great gain." old cares, the same perplexities, the same -not to be misused, not to be squandered uninteresting drudgeries still-with what and abused, but to be employed profitably, uew meaning would every incident be in- and timely enjoyed. And man thus using

Sincerity.

If there is any quality which exites at the the heart to consider what God has done for

"For me kind Nature wakes her genial power, Suckles each herb, and spreads out every flower Annual for me the grape, the rose renew. The juice nectarious, and the balmy dew;

Comfort for Mourners.

Child of sorrow, lorn, forsaken, Whom the world hath long oppressed, Though by misery's storm o'ertaken, Calm the tumult of thy breast. Why this anguish? Hither come, and sweetly rest

Child of sorrow, hush thy waiting ! One there is who knows thy grief, One whose mercy, never failing, Waits to give thy soul relief; He, thy Saviour, Faithful still, of friends the chief!

Child of serrow, do they leave thee .-Those on whom thy hopes have staved esus calls, and will receive thee, With a love can never fade; Hark, he bids thee Seek the home for sinners made!

Child of sorrow, tempests lowering Hang around the clouds of care, But thy Father's smile, o'erpowering, Breaks the gloom, and gilds despair See thy Father On the cloud his bow prepare

Child of sorrow, why dejected? Own, approve my righteous will! afflict,—'twas I protected; Chastened son, be still be still! Grace and mercy Even thus my word fulfil!

Sir Isaac Newton's Mother.

them with an eagle's eye, or before we are his illustrious predecessor, Sir Francis Ba- o'er the lifeless form of the loved one, now con, styled by Walpole, "the prophets of wrapped in the vestments of the grave, arts which Newton was afterwards to reveal," weep as if their hearts would break, but sure that nothing will ensure more lasting development of that genius which has never their loss is his gain. Ever and anon as the

been surpassed, nor even equalled. tal Newton had no illustrious father to pave the way for his son's celebrity: he had no learned and accomplished mother to direct his infant mind to principles of science, at the time when it was most susceptible of imbiling them. He know to the history of the

obvious design of the Creator is, that all men should be happy, and at the same time profitably share the blessings common to all.

was to sow the seeds of piety and virtue in his mind, and whose tender care preserved stone is laid upon it." to us, under God's blessing, one destined

but she did not suffer this alliance to when one he loves so much is suffering, yea, is already dead and placed in the deep, damp of which "Constant Reader" has accused us. and the shower—the common, yet wondrous blessings of his providence; but that they love had strengthened his feeble constitution, It is his hands. So that we may safely say that

sure, but a source of incalculable revenue. ancestors, he might be devoted to a country come and calleth for thee." life. But, for the retirement thus afforded -a retirement so suited to foster the reflecman is rich who can ever look with pleasure tive powers of his expanding mind—Newand profit upon God's beautiful creation, and ton perhaps had never been led to those state. Weigh well and consider every ineignorm of the same time be devoutly entertained by dent of your daily life, for not one shall fall out by accident, but such one is to be a finished and indispensable link in a bright chain that is to draw you upward to the skies!"

The functional thorse the same time be devoutly entertained by contemplative habits which afterwards produced his immortal theory of universal due to those devoutly entertained by contemplative habits which afterwards produced his immortal theory of universal shall still and good works; for "god-liness with contemplative habits which afterwards produced his immortal theory of universal shall not trust. And still contemplative habits which afterwards produced his immortal theory of universal shall not trust. And still contemplative habits which afterwards produced his immortal theory of universal shall not trust. And still contemplative habits which afterwards produced his immortal theory of universal shall not trust. And still contemplative habits which afterwards produced his immortal theory of universal shall not trust. And still contemplative habits which afterwards produced his immortal theory of universal shall not trust. And still contemplative habits which afterwards produced his immortal theory of universal shall not trust. And still contemplative habits which afterwards produced his immortal theory of universal shall not trust. And still contemplative habits which afterwards produced his immortal theory of universal shall not trust. And still contemplative habits which afterwards produced his immortal theory of universal shall not trust. And still had not trust. And still had not trust. And still had not trust and shall have the same time be devoutly entertained by contemplative habits which afterwards produced his immortal theory of universal shall have the same time be devoutly entertained by contemplative habits which afterwards produced his immortal theory of universal shall have the same time be devoutly entertained by the same t

the visible glory of a spiritual world, this truth could be asserted no more clearly and denied? Has he not stretched out the heat fulness in infancy preserved the life of so Jesus; and as she remembers His omnipotes. Now the saviour. Now the saviour. Now the saviour indeed, are the solidation of the eye gazes upon the majestic form of tunnersing adventures, (picked up in his trature to the mother whose untiring watching the eye gazes upon the majestic form of tunnersing adventures, (picked up in his trature to the mother whose untiring watching the eye gazes upon the majestic form of tunnersing adventures, (picked up in his trature to the mother whose untiring watching the eye gazes upon the majestic form of tunnersing adventures, (picked up in his trature) and the eye gazes upon the majestic form of tunnersing adventures, (picked up in his trature) and the eye gazes upon the majestic form of tunnersing adventures, (picked up in his trature) and the eye gazes upon the majestic form of tunnersing adventures, (picked up in his trature) and the eye gazes upon the majestic form of tunnersing adventures, (picked up in his trature) and the eye gazes upon the majestic form of tunnersing adventures, (picked up in his trature) and the eye gazes upon the majestic form of tunnersing adventures, (picked up in his trature) and the eye gazes upon the ey distinctly than Jesus Christ has stated it al- vens as a curtain over our head, and spread great a man, and whose gentle sway allow- tence, and thinks, had be been present, he might have added others, even more ridi-Not a sparrow falleth to the ground as a carpet the green earth beneath our feet? ed him in childhood perfect freedom of Lazarus might have lived, her heart, full to culous; and this after the example set by without our Father-not one of them is forgotten by him—and we are of more value lamp in the heavens to pour his genial heat, peculiarly apportioned to a mother's care, prostrate at his feet, she exclaims, "Lord, answerable arguments," has stood in the faith of Christ. She does learn many sparrows—yea, even the hairs of our head are all numbered. Not till belief and the not our head are all numbered. Not till belief are declarations, in their most literal prevail, the moon and stars shine in the firman many sparrows—yea, even the hairs of our heads been the task of inculcating the truths of our heads been then many sparrows—yea, even the hairs of our heads been then many sparrows—yea, even the hairs of our heads been then many sparrows—yea, even the hairs of our heads been then many sparrows—yea, even the hairs of our heads been the task of inculcating the truths of our heads been then many sparrows—yea, even the hairs of our heads been then many sparrows—yea, even the hairs of our heads been then many sparrows—yea, even the hairs of our heads been the task of inculcating the truths of our heads been then many sparrows—yea, even the hairs of our heads been then the task of inculcating the truths of our heads been then the task of inculcating the truths of our heads been then the task of inculcating the truths of our heads been then the task of inculcating the truths of our heads been then the task of inculcating the truths of our heads been then the task of inculcating the truths of our heads been then the task of inculcating the truths of our heads been the task of inculcating the truths of our heads been the task of inculcating the truths of our heads been the task of inculcating the truths of our heads been the task of inculcating the truths of our heads been the task of inculcating the truths of our heads been the task of inculcating the truths of our heads been the task of inculcating the truths of our heads been the task of inculcating the truths of our heads been the task of inculcating the truths of our heads been the task of inculcating the truths of our heads been the task of inculcating the truths of our heads been the task of inculcating the truths of our heads been the task of inculcating the truths of our heads been the task of our brethren in the United States than to are God-fearing men, and our people are, as sense, becomes the calm and settled habit of mament, to cheer and fill our hearts with ton was not only a philosopher, but a Chris- effect of sin's withering curse; and groaning the Wesleyans of these Provinces:—

Methodism was born a child, small but lusty, beautiful and promising. Its infancy was spent amid cold, storm, and poverty; but it grew—grew rapidly; grew—grew rapidly;

too contribute largely to the comfort, the profit, and the pleasure of man. So of every animal, bird, and flower, and tree, and flying dicted in the Old Testament thing, if man had but the eyes to see, and

"This passage relates to the service of the mystical temple seen by Ezekiel. The purging of the altar denotes the expiation Christ. Christian worship is described by imagery taken from the worship of the former dispensation. Its description as consisting in the offering of sacrifices and peace offerings is figurative, and terms are

bath to the first day of the week is expressed in figurative terms, but is in the highest de"killing the proud fiesh." It is of little gree explicit. It admits clearly of the in- consequence to me that they blaze away at terpretation which has now been given it, the medicine, and the physician; as if one and does not admit of any other.

[FOR THE PROVINCIAL WESLEYAN.]

New Testament Incidents.

THE RAISING OF LAZARUS.

Lazarus is dead. How young to die? Just in the prime of early manhood, with the flush of youth still glowing upon the cheek, and hopes most bright, the pale messenger draws nigh, and numbers another of earth's sons for the tomb. It is hard to die; for two loved ones must be left brotherless and alone; but, strong in hope, the dying saint whispers "Thy will be done," and the heart-Sir Isaac Newton, the great, the learned, stricken sisters faintly through their tears and the good; who followed in the track of respond, Amen! Martha and Mary bending was indebted to maternal solitude for the they would not call him back to earth, for en surpassed, nor even equalled.

Unlike Lord Bacon, however, the immorsilence, they listen for the sound of familiar

pleasure, carnal, transitory pleasure, without once even so much as desiring that which tertained of preserving his life.

can really profit them; so that between misconditions are considered to the serving his life.

But Newton, though not blessed with only more faintly marked; but the cheek is only more faintly marked; but the cheek is as he wises extended to himself; in order that lam not so "passive and the even is glazed in the constant of the lam not so "passive and the even is glazed in the constant of the lam not so "passive and the even is glazed in the constant of the lam not so "passive and the even is glazed in the constant of the lam not so "passive and the even is glazed in the constant of the lam not so "passive and the even is glazed in the constant of the lam not so "passive and the even is glazed in the constant of the lam not so "passive and the even is glazed in the constant of the lam not so "passive and the even is glazed in the constant of the even is glazed in the even is glazed in the constant of the even is glazed in the e the refinement of the Londoner and the brutality of the Hottentot, it has had its trial—
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> Sir Isaac Newton was born in 1642, and loss, wonder what detains the Saviour. Does not God cause his sun to rise on the evil and the good, and send his rain on the just and on the unjust? And this is to the end about the time he attained his fourth year and on the unjust? And this is to the end but she did not suffer this alliance to interpret the alliance to interpret the suffer that the first body wasted but she did not suffer this alliance to interpret the suffer that the first body wasted but she did not suffer this alliance to interpret the suffer this alliance to interpret the suffer that the first body wasted but she did not suffer this alliance to interpret the suffer that the first body wasted but she did not suffer this alliance to interpret the suffer that the first body wasted but she was the suffer that the first body wasted but she was the suffer that the suffer tha inter- by disease; why refuse to obey a summons

may also take pleasure in these the works of his hands. So that we may safely say that all things of God's ordaining contribute both to our profit and our pleasure.

It is evening; the king of day in his dazzling splendour, clad in the rich drapery of the variegated clouds will soon be lost to ares and trials are only n ew avenues of actual nation and the sum of the sum

"Then arose The mourner from the ground, whereon she sat, Shrouded in sackcloth; and bound quickly up The golden locks of her dishevel!'d hair, And o'er her ashy garments drew a voil, Hiding the eyes she could not trust. And still As she made ready to go torth, a calm As in a dream fell on her."

With what new eyes should we now look on our daily lot, and if we found in it the same our daily lot, and if we found in it the same of the day and the night of the day an pher for metaphysics was encouraged, if not marks the Saviour's person; and, while the above," meaning that of which the anecdote originally induced, by that previous retire- countenance glows with benevolence, deep had been related. Here he describes the ment, which was almost forced upon him by pity leaves its impress upon every feature. practice of Infant Baptism, which we considunsanctified man is to settle the great question, and they will revolt. Corresponding tion, and they will revolt. Corresponding spirit could we meet them. Yet if an promotes both his happiness and his commother.

Great indeed, are the obligations of litering to comfort the mourn fort. Hath God not given us all things of immersing adventures, (picked up in his tratian, and spent much of his time in elucidat- in spirit, he says, -- Where have ye laid by a "Constant Reader." I will quote but

"But lo' the mighty heart
That in Gethsemane sweat drops of blood,
Taking for us the cup that might not pass,—
The heart whose breaking cord upon the cross
Made the earth tremble, and the sun afraid
To look upon his agony—this heart
Of a lost world's Redeemer—overflow'd,
Touched by a mourner's sorrow. Jesus wept."

But now the mighty Conqueror of sin, death and hell draws nigh to the grave of advantage! Your opponents only exhibit the Lazarus, and while scores of unbelieving weakness of their cause, by the unrighteous "Seven days shall they purge the altar Jews gather round the sepulchre, He is measures to which they resort. A cause Discipline.

The following article is from the pen of spiritual good which has been done by Methodism during the last century.

Still their is a class of persons who delight to exhibit their wisdom and foresight by predicting the early decay, if not the utter downing the effects of earthly care, as says:—

their great system of the same time our considere was a principle spent to add another and and love, it is sine as men time our considere was a principle spent to add another and purify it, and they shall consecrate them, and purify i same time our confidence and love, it is sin- him. "The fields," says the devout essayist, and purify it, and they shall consecrate them- about to add another and brighter jewel to must be bad that requires the pen of calumhonesty, become suddenly rich, and look beauty's fairest robe. The whole scene exwith compassionate interest upon their poor hibits a fund of pleasure to the imagination, When, therefore, the prophet affirms, that gentle rustling of the summer's breeze, he from Luther down, as either cowards or rather than obtain them at the expense of his own integrity. In business transactions, living creatures which are made for our serthe shrewd knave laughs in his sleeve, as he thinks how much better and quicker he can fill the woods with their music, furnish us latter, as the day for public worship under appears, endowed with strength, activity and practised pouring or sprinkling as baptism

FOR THE PROVINCIAL WESLEYAN.

made for the sins of men by the death of The Course Pursued by Antipedo-Baptist Controversialists.

CONTINUED.

The Visitor of the 17th December has applied to denote Christian worship, because afforded me some relief in the midst of the the services to which they refer were the discouragements attendant on the "herculean principal parts of Divine worship in the task" at present on my hands; inasmuch as times when the prophecy was written. The it shows conclusively that this series of arperformance of Christian worship on the ticles has secured a wider circle of readers eighth day, and so on, clearly implies that a than ordinarily falls to the lot of newspaper change was to take place in respect to the correspondents, particularly in a certain di Sabbath, by which it would be transferred rection; and better than this by far, the to the next day, and so on; and that under medicine seems to operate. Several who the Christian dispensation the Sabbath have honoured me in the columns of the would be first observed on the first day of periodical whose Editor "breathes in so elethe week, the first Christian Sabbath being vated a region," including the Editor him considered as the eightl. day of the week, to self, express themselves as in "pain." I remember, when a boy, hearing an old lady This prediction of the change of the Sab- say that it was a sure sign, when her appliwas the greatest nuisance, and the other the greatest monster in the world. I look on and listen as calmly as the honest Quaker, who when a profane swearer was cursing at a great rate, said to him very quietly,-That's right, friend, spit it all out, thee will never be any better until that nasty stuff is all out of thee."

The Editor of the Visitor seems to be sitively better since his last expectoration and I have no doubt but " A Constant Read er" is convalescent, and under your "restor ative oxygenated bitters," administered the Provincial Wesleyan of the 23rd ult., is

rapidly recovering.

The Editor of the Visitor is so far reco vered as to make a striking admission in his paper of December 24th, as follows,-" The dertaking in which we are embarked, has led us to adopt a phraseology, which, in those days of Catholic charity," (a sneer) may sound uncouth to the ears of many; and we have not been surprised that some have taken occasion from it to accuse us of uncharitableness. Now, to such, all we shall say in our defence is, that such persons greatly mistake of the tremendous responsibilities placed in their hands! The duties of every preacher and functionary of Methodism pre-supposes the piety of each.

Now with piety in its ministry and membership, Methodism has stood the trials and bership, Methodism has stood the trials and bership, Methodism has stood the trials and bership. Under a monarchy, in the monarchy in the fate of this great philosopher to be a conting.

Thousands in the world seek for profit—simple, sordid gain—without a moment look-simple, sordid gain—without a momen sionate," " malicious," nor " foolish," formerly represented me to be; nor so much Thrice since the burial of Lazarus, the which Baptists hold dearer than life," as he Pleasure and profit seem mutually united by the same Divine Hand, and man is miserable to be the glory of his country and his the same Divine Hand, and man is miserable race.

In rice since the burian of Lazzarus, the burian of Lazzarus, the sun has disappeared below the distant horizon, and Martha and Mary, still mourning their much less will be think that I have gone so the same of the Much less will be think that I have gone so far as to "cause demons to laugh and Christianity to weep," or that either the Editor of the Provincial Wesleyan or myself has

But to lay pleasantry aside, let me frank-

ly tell a constant reader, and all who like him choose to confess that they are the controversialists aimed at, that a little less haste. and a little more common sense and candour would have enabled them to see that the anecdotes related by me only pour ridicule on the ludicrous performance of his favourite ordinance, and not on the ordinance itself; for I have too much respect for conscientions immersionists, albeit I do not believe their practice scriptural, to ridicule what they seriously practice. The Visitor however, not content with publishing the anecdote of the one specimen, and let the reader judge whe ther the writer thereof can ever be better until he gets all the "nasty stuff" out of him. "I am rejoiced," says he, "to see that you have determined to meet such raillery in the spirit of your Master," (1) 'Who when he was reviled, reviled not again.' The princithe Bible affords," (?) " In this you have the