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THE
Provincial Wesleyan,
—OR—
Church and Conference in Eastern British America,
—AND—
The only Methodist Paper published in the
Maritime Provinces.
AS A YEAR IN ADVANCE.
POSTAGE PREPAID BY THE PUBLISHER.
Having a large and increasing circulation in Nova
Scotia, New Brunswick, Prince Edward Island, New
foundland and Bermuda, as an Advertising medium
it has, in those Provinces, no equal.
(For rates of Advertising see last page.)
—10—
All Wesleyan Ministers are Agents for the Pro-
vincial Wesleyan.
EDITOR AND PUBLISHER,
A. W. NICOLSON,
125, Granville Street, Halifax, N. S.

PROVINCIAL WESLEYAN

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125 Granville St., Halifax, N. S.
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ALL METHODIST PUBLICATIONS,
And Sale-room for General Literature,
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discount.
Books sent, post-paid on receipt of price.
Liberal Discount to the Trade.
Parcels forwarded Promptly and at
cheap rates.
A. W. NICOLSON,
Book Steward

Religious Miscellany.

A NEARER VIEW.

I long for a nearer view to day,
A nearer and clearer view
Of the glory that is the nearer wall,
And the glory that is the nearer wall,
The earth's house, and these earthly cares—
Controlling, absorbing things—
Have fettered the body and hindered the soul
That crieth aloud for wings.

I long to fly—far, far, far,
After from the thoughts of care,
Those eagle talons that seize my hopes,
And follow me everywhere.
Though I fall, though I be fallow,
Those best-fallow'd heights of bliss,
I fear that the glimpse of a brighter world
Would darken the hue of this.

For O, there are times when the heart goes down
And everything melts of day,
When the soul has no power to lift the hands,
No power to think or pray;
But, if on the forehead, a holy touch
Annoints with the holy chrism,
The wandering soul to its place returns
In the strength of a new baptism.

And thus when I weary of earthly things,
The forms and the things of earth,
I know that my spirit is overcome
And needs to be stayed afresh.
Though close to the shore the ship may ride,
And dream that its rest is sure,
'Till drift away on the oblong tide
The anchor be no more.

I long for a nearer view—O God!
It is sinful for me to say
That I long for a nearer view of Christ—
'Tis a nearer view to day,
If but from mine eyes these scales would fall
That render my eyes so dim,
I know I would walk with a firmer step
For I should be nearer to Him.

Thy daily work and thy daily cares
A promise and hope afford,
For the services rendered unto man
Are rendered unto the Lord.
The way to thy Father's house above
Thy heavenly home pursue,
And at my station along the road,
He'll grant thee a nearer view.

—Jane Pollard.

THE NEW MAN.

MAN'S SPIRITUAL STATE BY GRACE.

BY G. J.

THE PRIMITIVE STATE OF MAN.

God created man in his own image in the
image of God created he him. (Gen. 1:27)
—By the word *image*, *image* or *likeness* of
God, in which man was made, we are not to sup-
pose that God created man, in every respect,
like Himself; for it is evident He did not.
He never was self-existent, independent, eternal,
infinite, omnipotent, omniscient, omnipresent,
immutable and supreme. These are far from
Him. Nor by the expression *image* are we
to conclude that he was made like God as to
his shape; for who hath seen the shape of
the Lord at any time? The body of man can
in no sense, bear the image of God, that is, be
like God. He, it should be remembered, is im-
corporeal, and consequently, has no bodily
shape to be the antitype of any thing material.
Nor are we to suppose that He had all power
both in heaven and on earth. This was far
from Him. It is true, He was made
governor over the field, the fowls of the air,
the fishes of the sea, and every thing that creepeth
upon the earth. This however did not con-
stitute the image of God in man, because man
possessed this image prior to this authority.
But by the beautiful expression *image*, we are
really to understand that he was originally
created in the natural and moral image of
GOD CREATED MAN IN HIS NATURAL IMAGE.

The natural image of God in man may be
considered to consist in *resembling* God in his
essence, *life*, *simplicity*, *spirituality*, *rationality*,
and in his *inextinguishable*, *eternity*,
immortality, and *immutability*. These all strikingly
express the natural image of God in man. Here are
however, certain attributes of God, which we
conceive, cannot be communicated to any
created beings, whether angels or men. Of
these, we know, man could not be a partaker.
We shall therefore only notice those perfections
above referred to, which can be commu-
nicated, and which have reason to believe
have been granted to man.

God is an *essence*: something that exists,
and exists distinctly from, and independent of,
everything, and must have eternally existed,
and cannot be created. The soul of man is an
essence, yet it is immensely different to this
self-existent and eternal *essence*. God includes
existence in His very essence. He must there-
fore from His nature eternally have existed.
The soul of man is an *essence*, and as to its
nature, bears a very striking resemblance to its
Divine Creator, yet it does not include exist-
ence in its very essence, for it may be or not
be as God pleases.

God is a *living* *essence*. As life implies an
active, operative existence, so it is properly
applied to God, from whose *life* comes the
living principle of all things, and by whose ac-
tive energy comes all life, and all the oppo-
sitive or animating force, and the Divine
ration of man, also resembles God in being a *live-
ing* soul. It is not a dead inactive princi-
ple, nor is it in a state of torpor from the com-
mencement of its existence, to some definite
future period, but it is, from its nature, in-
clude life and activity from its creation. A
power or ability for thinking, or a capacity to
think, which must continue, seems to be a prop-
erty of all spirits. When we consider that
God Himself is an intellect deriving His existence
from Him, we must conclude that thinking is
an essential property of spirit. The spirit of
man, which was the immediate offering of God,
we are assured is a thinking substance, or a
spiritual being which has the power or capabil-
ity to think.

God is a *simple* or *uncompounded* *essence*—
void of all opposition and component parts.—
The human soul is a *simple* *essence*. It con-
sists neither of material, integral or quantitative
parts, nor of matter or form. It is therefore
an uncompounded *essence*, possessed of neither
composition nor component parts. In its simple
and uncompounded nature, it is not a spiritual
being, because "God is a Spirit," and cannot
be perceived by the corporeal senses, either of
those which are external or internal, since He
is invisible, intangible and incapable of being
fully represented, therefore we ascribe to Him
a spiritual *essence*, and that in the mode of pre-
-eminence, as "the Father of spirits."
The soul of man is a *simple* *essence*. It is not
corporeal but spiritual. It cannot be perceived
by the corporeal senses, whether external or
internal, for it is invisible, intangible, and
cannot be fully ascribed to a *spiritual* *essence*.
God is a perfect, infinite and eternal spirit,
whereas the human soul is finite, and was origi-
nally created by the breath of God.
God is a *rational* *essence*. As reason implies
that faculty whereby we discover good from
evil, and right from wrong, so in the Divine
essence it implies a *boundless knowledge* or
sagacity by which it comprehends all ideas of
all things that do or cannot exist, with all their
relations, connections, combinations, uses
and ends. Such a *rational* *essence* is God.
As the soul of man is possessed of *reason*,
whereby it can distinguish between right and
wrong, good and evil, and comprehend all
things which come within the sphere of its com-
prehension, and as all reason, sagacity, knowl-
edge and understanding come from God, we
may later that He is its great author, and that
it strikingly, with regard to *rationality*, resembles
the Divine Archetype.

BAPTISM OF THE SPIRIT.

BY REV. DANIEL STEELE, D. D.

At my conversion, thirty years ago, through
weakness of faith, the seal of my justification
was impressed so slightly that the word *Abba*,
my Father, was scarcely legible; yet the au-
thority of my mother's prayer in my infancy,
consecrating with conscious assent, her
son to the Christian ministry. I was called to
preach, but called with a "wee unto me," in-
stead of an "anointing with the oil of glad-
ness."
I will not dwell upon the unpleasant terms of
a ministry of twenty years almost fruitless
in conversions, through a lack of an union
from the Holy One. My great error was in
depending on the truth alone to break strong
holds. The Holy Spirit, though rightly an-
nounced and invoked, was practically ignor-
ed. My personal experience during much of
this time consisted in:
"Sorrows and sins and doubts and fears,
A howling wilderness,
But an evangelist, with moderate pulpit
talent, but extraordinary power, coming to
slumbering professors and to bring sinners to
the foot of the cross, came across my path. I
sought to find the hidings of his power, and
discovered that it was thefulness of the Holy
Spirit enjoyed an abiding blessing, styled by
him, "Rest in Jesus." I was convicted. I
sought earnestly the same great gift, but could
not exercise faith till I had made a public con-
fession of my sin in preaching "wee unto me."
This writing underwent the approval of the
Church of the approbation of her Divine
Head. I immediately began to feel a strange
freedom daily increasing, the cause of which I
did not distinctly apprehend. It was then led
to seek the conscious and joyful presence of
the Comforter in my heart.

I felt no apprehension or fear of death, for
he thought, when his work was done on earth
he should, like the sainted Alfred Cookman,
"Sleep through the gates
Washed in the blood of the Lamb."
O! the joy of the first hour in heaven? O,
the joy of the first sight of Jesus as we beheld
Him sitting on his throne!

In conclusion, the speaker observed that two
years since in which we could ascribe to the
Saviour's joy; 1st. By going amongst the
poor; 2nd. By working for Him.

ROBERT LAKE, July 15, p. m.
DR. BOULLER'S SERMON.

THE MEDITATIONAL JOY OF THE SAVIOUR.

The eloquence and power of the Australian
pulpit has been represented by a sermon from
Dr. Dure, of Melbourne; the pulpit of the
Southern M. E. Church has sent her Bishop
Kavanaugh, Dr's. Plummer, Sergeant, Poiral
and McFerrin, to whom the people have listened
with great profit; the African M. E.
Church has poured forth her testimony for
Christ through the Medium of Bishop Camp-
bell; our own Northern Methodism has given
us a flow of ministerial eloquence from Bishop
Simpson and many others; Rev. Jno. Potts,
from Canada, has endeared himself to our
hearts by his talents and genial bearing; and
now we have another representative of Cana-
dian Methodism in the person of Rev. Geo.
Douglas, D. D., L. L. D., of Montreal, who, it
will be remembered, electrified the people by
his preaching at a missionary meeting at Twesdale
Hall. He preached at 10 o'clock this morning
to an immense audience.

It is a *divine* *essence*, which we actually
required of him. He must have known that
a knowledge of his relation to God, and his de-
pendance upon Him, but he was also acquain-
ted with the dispositions of mind and action
of life, which were consequent on his relation
and dependence, and which were actually
required of him. He must have known that
because him to be humble, thankful, and con-
fiding in God. He could not but discover the
will of God and his duty to love Him. His
clearly discerned that the will of God was his
law, and that he was under infinite obligations
to love that great and good being, from whom
he derived his existence, and received every
blessing. He was capable of spiritual and
divine knowledge. His understanding of God
and the things of God was perfection in its de-
gree. His reason was clear, his judgment was
correct, and his conscience right and sensible
His knowledge was, in its degree, perfect!

2. *Man* was also created in *truth* *holiness*.—
True holiness constituted another branch of the
original image of God, in which man was origi-
nally created. This holiness extended both to
God and himself, and was undoubtedly seated
in his spiritual nature. He loved the Lord his
God, with all his heart and soul and mind and
strength. God was the supreme desire of his
heart, the cordial delight of his mind, the un-
speakable joy of his heart, and the divine re-
velation of all his words, thoughts, actions and
affections. As God is infinite in love, so was
man full of love when first created. As God
is holy, full, good, just, merciful and perfect,
so was man when he came from the hand of
his Almighty Creator. The will of God was
his rule of action, and the glory and pleasure
of God his delight. He was made by God up-
right, and pronounced by his great first builder
very good. For a being to be very good, it
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Such was the original state of man's holiness.

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"Do you know that I have no family
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"Yes, I know it."
"Well, it is true; but I would like to know
who you are?"
"No one told me, but I know that had you
been in the habit of having family worship, that
you would not have jumped, frightened, out of
the window, as it did when we went to pray."
The text was true in that case. The brother
confessed that he had omitted family worship,
because he did not wish to hinder his workmen.
He was touched with the reproof, and immedi-
ately set up a family altar, and years after-
wards testified that he found it profitable, even
financially, to acknowledge God in the house.
Since he had made his religion real in his daily
life, his workmen had been more industrious
and faithful.

JOSIE BILLINGS IN ENGLISH.

The following articles appear in the *Spectator*.—
Anecdotes of Americans often express some ac-
knowledgment at the liking displayed by the
British public for the American "humourists,"
men in whom, they say, they find little except
some common-place extravagance and much
bad spelling. With the exception of the
"Headless Chime," which made an immense
hit, and exercised a permanent influence on
public opinion, they do not, we are told,

"Reverence is the cream on the milk of
human kindness."
"People of good sense are those whose
opinions agree with ours."
"Face all things; even adversity is polite
to a man's face."
"Faction always lowers a great man, but
sometimes elevates a little one."
"Style is everything for a sinner, and a
little of it will not hurt a saint."
"Most people are like eggs, too full of
themselves to hold anything else."
"Even when the sayings contain an element
of grotesquerie, they are improved by ordinary
printing."
"It is little trouble to a graven image to be
patient, even in fly-time."
"Old age increases us in wisdom—and in
recreation."
"A mule is a bad pun on a horse."
"Health is a loan call on."
"What is a serial. I am glad of it."
"Manner is a great deal more attractive
than matter, especially in a monkey."
"Adversity to a man is like training to a
pugilist. It reduces him to his fighting
weight."
"Pleasure is like treacle. Too much of it
spoils the taste for everything."
"Necessity is the mother of invention, but
Patent Right is the father."
"Did you ever hear a very rich man sing?"
"Beware of the man with half-bat eyes.
He's not dreaming."
"Music lingers slow in a church. They can't
live on religion, any more than ministers can."
"Fashion cheats the eccentric with the clap-
net of freedom, and makes them serve her
in the habiliments of the baritone."
"There are farmers so full of science that
they won't eat a gate-post till they have had
the earth under the gate-post analysed."
"When lambs get through being lambs they
become sheep. This takes the sentiment out
of them."
Clearly printed, one sees why the cynical,
shrewdly observant man became popular
among a people who love proverbs, and is
still popular among another people who have
a yearning for laughter, and cannot find the ex-
cess for it, but his work requires close printing
and a good deal of commendation. We do not
advise anybody to read "Josie Billings" for
the plumb in his writing are embedded in a
great deal too much good, but still we are
glad to find and to show that a book which sells
everywhere is not such a mass of folly and vul-
garity as at first sight it appears to be. Of
vulgarity there is none at all, or none except
in a line probably mis-printed. It is a keen,
clever reporter or minister who has taken for
unintelligible reasons, to tumbling before the
world.

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Are you my judge?"
"I know you by your fruits. You have no
family worship."
"Do you know that I have no family
worship?"
"Yes, I know it."
"Well, it is true; but I would like to know
who you are?"
"No one told me, but I know that had you
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you would not have jumped, frightened, out of
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The text was true in that case. The brother
confessed that he had omitted family worship,
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He was touched with the reproof, and immedi-
ately set up a family altar, and years after-
wards testified that he found it profitable, even
financially, to acknowledge God in the house.
Since he had made his religion real in his daily
life, his workmen had been more industrious
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"Reverence is the cream on the milk of
human kindness."
"People of good sense are those whose
opinions agree with ours."
"Face all things; even adversity is polite
to a man's face."
"Faction always lowers a great man, but
sometimes elevates a little one."
"Style is everything for a sinner, and a
little of it will not hurt a saint."
"Most people are like eggs, too full of
themselves to hold anything else."
"Even when the sayings contain an element
of grotesquerie, they are improved by ordinary
printing."
"It is little trouble to a graven image to be
patient, even in fly-time."
"Old age increases us in wisdom—and in
recreation."
"A mule is a bad pun on a horse."
"Health is a loan call on."
"What is a serial. I am glad of it."
"Manner is a great deal more attractive
than matter, especially in a monkey."
"Adversity to a man is like training to a
pugilist. It reduces him to his fighting
weight."
"Pleasure is like treacle. Too much of it
spoils the taste for everything."
"Necessity is the mother of invention, but
Patent Right is the father."
"Did you ever hear a very rich man sing?"
"Beware of the man with half-bat eyes.
He's not dreaming."
"Music lingers slow in a church. They can't
live on religion, any more than ministers can."
"Fashion cheats the eccentric with the clap-
net of freedom, and makes them serve her
in the habiliments of the baritone."
"There are farmers so full of science that
they won't eat a gate-post till they have had
the earth under the gate-post analysed."
"When lambs get through being lambs they
become sheep. This takes the sentiment out
of them."
Clearly printed, one sees why the cynical,
shrewdly observant man became popular
among a people who love proverbs, and is
still popular among another people who have
a yearning for laughter, and cannot find the ex-
cess for it, but his work requires close printing
and a good deal of commendation. We do not
advise anybody to read "Josie Billings" for
the plumb in his writing are embedded in a
great deal too much good, but still we are
glad to find and to show that a book which sells
everywhere is not such a mass of folly and vul-
garity as at first sight it appears to be. Of
vulgarity there is none at all, or none except
in a line probably mis-printed. It is a keen,
clever reporter or minister who has taken for
unintelligible reasons, to tumbling before the
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