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HALIFAX. N. S., THURSDAY, NOVEMBER 25, 1852.

Whole No. 176.

vegetation, variegated with every shade of Those who Sleep in Jesus.

'Those who sleep in Jesus, will God bring with him." The hireling, weary of his load, Longs to behold the evining sun; And there remains a bless'd abode, To cheer us when our race is run. What privilege! to see the stream That bounds the worlds fo faith and sight ; To catch the first inspiring gleam Of heav'n's unfolding visions bright. To feel our tenement decline, Our tabric shake without a sigh, Supported by a hope divine, The hope of Immortality ! At length to pass the barrier dread ! The pang of parting scarce perceiv'd ; And while survivors' tears are shed To be, by Christ, with smiles receiv'd : To sleep in Jesus !- rapturous thought To close in peace our mortal days, Safe to the heav'nly Canaan brought, To join the anthems Angels raise To sleep in Jesus! what delight! Increasing still and evermore : To mingle with the saints in light. And be as pure and happy too; To dread no pain, to know no care, No sin or frailty to molest ; And on each glorious object there To see Eternity imprest !

Haste moments-to unloose my chains Come Jesus-let me sleep in thee; The happiest hour that time retains Is that which sets my spirit free. -Evangelical Magazine

Mount Carmel.

view both over the water and over the land. The sea lies toward the west; the prospect is consequently in that direction unobstruct-of the horizon, and the whole western fu is by understanding the position of Mount Lit is by understanding the position of Mount Carmel in this respect, that we appreciate in this respect, that we appreciate is conservent that is conservent that is constructed to the other convents and monasteries to the institution serves the purposes. The BAPTISM OF CHRIST. Lite me now say to my readers, that I sent instantly; occasionally, much to the is by understanding the position of Mount Carmel in this respect, that we appreciate of A ain the institution serves the purposes to the institution serves the purposes of A ain the institution serves the purposes to the the and a desire to be a Christian, and to the and a desire to be a Christian, and to the and a desire to be a Christian, and to the and a desire to be a Christian, and to the and a desire to be a Christian, and to the and a desire to be a Christian, and to the and a desire to be a Christian, and to the and a desire to be a Christian, and to the and a desire to be a Christian, and to the and a desire to be a Christian, and to the and a desire to be a Christian, and to the and a desire to be a Christian, and to the a the institution serves the purposes the they are all collateral with or en-the a they are all collateral with or en-the they are all collateral with or en-the they are all con view both over the water and over the land. rebuilt in a more complete and extended by the usual signal, the Church would conthe full force and beauty of the passage that describes the coming of the rain, after the of an inn. A monk receives the traveller "follow Christ," &c.; and upon the admis-tacks, on sentiments thus held, and without strange preacher. describes the coming of the rain, after the of an inn. A monk receives the traveller "follow Christ," &c.; and upon the admis-destruction of the priests of Baal by the pro-destruction of the priests of Baal by the pro-and his party, and conducts them to a com-sion that such was the fact, he was instantly provocation, are sinful, and dangerous to the The shades of evening are gathering minate in the victory which our common Methodist Church affirms that Jesus Christ

buidings of the institution, though often spok-

feature of it

extend along the margin of the rivers and

crown the summits of the distant hills. In

THE CONVENT.

Haifa to the convent, is about an hour ; the

FOR THE PROVINCIAL WESLEYAN. errors." Some say they would rather die which no man whom we ever saw knew so -this, I apprehend, must necessarily be of Christendom, in this way furnish to the green and brown, and groves of trees that The Course pursued by Antipedothan practise it. One poor mother said she much, or appeared to understand and appre- kept up-just as much is this necessary, world their quota of evidence as to the truth would rather throw her child to the swine, ciate so well. Baptist Controversialists. than have it baptized! [CONTINUED.]

a calm and clear summer morning, the observer looks down upon this brilliant scene of verdure and beauty as upon a map, and lin-The time required for the ascent from tural and unchristian character.

In the New Testament it is distinctly laid labours," and "of another man's line made said, received much of their attraction from one which has so long existed between the tinguish children of the same heavenly famidown, that neither circumcision availeth any ready to his hand;" but it is a common thing the mere narration of warlike deeds, and Baptists, and other evangelical denomina- ly. "MY LITTLE CUILDREN LET US NOT en of as the top of the mountain, being real- thing, nor uncircumcision, but a new crea- for Anti-Pedo-Baptist Ministers to avail from the perilous escapes of the chief person- tions of Cristians. In the fear of God, and LOVE IN WORD, NEITHER IN TONGUE, BUT ly only about two-thirds of the way up to the highest summit. The condition in which the bighest summit. The condition in which the various travellers who have visited the spot within the last hundred years have found the anew in Christ is, though outward ceremo-the end is secured, viz., the winning of characters introduced. The story was simple ask, Is there no way that we can roll away institution, and the accounts which they have given of the edifice and of the inmates, vary parties under reprehension, for the mode of known to come in at such times, and kindle to excite the imagination or arouse the sym-nual bickerings, as to the quantity of water extremely according to the time of the visit. performing an ordinance, and the making it strife on the mode of baptism, in the most pathy. It was purely an intellectual pro- to be used in the administration of the rite to the necessity of this-to the necessity of In fact, after Napoleon's defeat before Acre, the convent was entirely destroyed, and the spot was for a time deserted. The cause of this was, that Napoleon took possession of the edifice for the purpose of using it as a hospital and quartered his way determine the spot was for a time deserted and time destroyed and the spot was for a time deserted. The cause of the spot was for a time deserted. The cause of the spot was for a time deserted and time desting it as a hospital and quartered his way determine the spot was for a time deserted before Acre, the edifice for the purpose of using it as a hospital and quartered his way determine the spot was for a time deserted before Acre, the edifice for the purpose of using it as a hospital and quartered his way of the spot of the sp hospital, and quartered his wounded and dis- require a profession of Faith, and a christian into other men's labours, I know not what is. with renewed delight. In his judgment it pected, than that there should be perfect powers of darkness, and in effecting the hospital, and quartered his wounded and dis-abled soldiers there. The Turks consequent-ly, when they came and found the institution in possession of the French, considered them-selves as authorized to regard it as a post of the enemy. They accordingly slaughtered the terms which they found the method to the ordinances the terms which they found them drawn drawn

the energy is adjusted to the orange admitted to the orange admitted

gin of the sea. Of course, from every cliff, remove the various obstacles which are al- they wished to be Christians, and to "follow think I have read my Bible," said she, "and and rock, and projecting headland on the ways in the way in the case of such an un- the Saviour"; and upon their answering in understand it." "Ah, sister," said the prehigher portions of it, there is obtained a dertaking. He succeeded, at length, in ac-the affirmative, they would propose them to siding official of that conference, "you have widely extended and most commanding complishing the work, and the convent was the Church, call for a show of hands, and been misled "

destruction of the priests of Baal by the pro-phet Elijah; for it is always, as we observe, in the western sky, through the operation of the western sky, through the operation of some mysterious and hidden laws which hu-man philosophy has not vet been able to un-the rear, furnished likewise in a very com-the rear, furnished likewise in a very com-the rear, furnished likewise in a very com-the rear furnished likewise in a very com-

fold, that the clouds which produce sudden fortable manner, and with beds, chairs, and Is such a course scriptural? Did any of summer showers arise. It is almost invari- tables; articles which attract the attention the Apostles proceed in this manner? When ably there that these rounded and dome-like of the traveller, and are specially mentioned did they ever propose similar questions, or condensations are formed, which from small and almost unperceived beginnings, expand found in the East. On the terraces and bal-true repentance? We say-never! The FOR THE PROVINCIAL WESLEYAN. A Little While. and swell until they envelope the whole conies of the building, the visitor, wearied above course of conduct is in my humble A little while_a little while -

as is the controversy between Christianity of Christianity. Christian principle requires He talked of the books of the Old Testa- and Infidelity-for though the Romanist this,-love to God and man require it,-our There is something yet to be mentioned ment especially, and dwelt with unaffected communion is regarded as a branch of the present position as Protestants in close coneven more unlike the course pursued by an- pleasure upon Isaish, the Psalms, and espe- Christian Church, yet is it so grossly and tun-In addition to what was written in the cient Christian ministers. St. Paul says, in cially the Book of Job. The Book of Job, damentally erroneous, that whenever a mem- termination of the struggle for civil and gers long on his way to study minutely every previous articles in this series, on the course Rom. xv. 20,-"Yea, so have I strived to he said, taken as a mere work of literary ber of that communion, becomes a true religious liberty, requires it, - yes, all pursued by Antipedo-Baptist Polemics, per- preach the Gospel, not where Christ was genius, was one of the most wonderful produc- Christian, he at once sees the propriety of, these require, and loudly do they call on mit me in the present one to call the atten- named, lest I should build on another man's tions of any age or in any language. As an and implicitly obeys the injunction, "Come us to show, the genuineness of our relition of my Christian readers to its unscrip-tural and unchristian character.

HESLEDHN.

[FOR THE PROVINCIAL WESLEYAN.]

New Testament Incidents.

XX.

FOR THE PROVINCIAL WERLEYAN.]

gion - by all that affectionate disposition

From this time the convent remained deso- be a Christian, and "to follow the Saviour," struck the note for the generality of the thee, and answer thou me. Where wast the way to furnish evidence to the world educated, most intelligent friend, who was late and in ruins for more than twenty as they term it, is all the profession, or evi- speakers, and each followed the "Pastor" thou when I laid the foundations of the that we are true disciples of Christ---indeed desirous of learning from me what were the years. At length, between 1820 and 1830, a ce-lebrated monk, known by the name of John Batiet understanding, until this course of bearing for the unity of his people, can have be adopted, Christ's praced the same strain, until at length a sister in the same strain, until at length a sister ces: Two ministerial polemics who are belonging to the same church, more liberal his recitation of particular passages to which swered—wholly futile and ineffectual will be sections of the Great Christian Brotherhood. Baptist, undertook the work of building up among the most popular, out of the city of to state that she hoped to get to heaven, and he felt warm, were never surpassed, and the efforts of evangelical alliances, and all The paper was written without the slightest The height of Mount Carmel has been generally estimated at about fifteen hundred feet. This is a very unusual elevation for land that rises thus abruptly from the marhelp of the Lord against the mighty"; each has suggested that I should publish itside being distinguished by that spirit of yielding to my friends suggestion, I place charity, without which, whatever we may the paper at your disposal. ERASMUS.

possess beside, "we are but as sounding brass Charlottetown, P.E.I., Nov. 15, 1852.

tints more lovely than art's fair picture, as than ever influenced by the consideration the demands of Divine Justice as to render John the Baptist, attired in his " raiment of that as union is strength, so Christian union the salvation of all men possible. In this John the Baptist, attred in his radion, or that as union is strength, so Curistian thick is absolutely necessary in the accomplish-loins," presents himself before the assembled ment of so desirable an object. To the truth which hereafter follow :--

multitude. He stands close to the gently of this proposition, Protestants generally I. All men are in need of Salvation : God sloping bank of the flowing Jordan-a green, seem to assent; still there is an impediment only can appoint the method of salvation : sunny spot-strangely contrasting with the thrown in the way to so happy a consumma- and to suppose that that method did not rocks and barren wilds around. With a thrown in the way to so happy a consumina-countenance glowing with deep emotion, he and effort, which, it is probable will not be cries aloud, —" Repent, for the kingdom of heaven is at hand." And, now, as the truths about it—here I refer to the exclusiveness and wisdom of God in not being able, or the of his heaven-born mission drop from his of our Baptist brethren-to the present hour, love and mercy of God in not being willing to lips, his soul-large with pure love to God in these Provinces, are their views on the devise a plan commensurate with the wants and man-enkindles with new ardour, while subject of immersion, rife and rampant-to of all men. This impeachment is denied by and man-enkindles with new ardour, while his listening auditory, drawing nearer, bend the ear to catch the sound of the life-giving words. How solemn the scene ! Beside the transformer is the scene ! Beside the transformer the straius of eloquence, which the Holy the present hour is published in the "Not willing that any should perish." "Who Spirit teacheth, not a sound is heard but the rippling of Jordan's waters, and the heavy lications, as well as from the pulpit, the II. The attributes of deity frown upon II. The attributes of deity frown upon sob, as one by one of the solemn group word "baptise" signifies to immerse, and the belief that God passeth by any of the rushes the tear drop from the eve. Now, the messenger of mercy, throwing that putting the body under water, is the arbitrary sovereignty, having no reference aside the raiment that impedes his progress, only door of admission into the Christian to love or pity, lavisheth his regards upor leads his enraptured audience down the Church—and while other denominations are an elect few, while he closeth his heart leads his enraptured audience down the Church—and while other denominations are labouring, indefatigably, and successfully, in against the perishing many. "The Lord is against the perishing many. "The Lord is pertance. The aged patriarch, the lowly the power of Satan to God, immersionists "do maiden, and the boy of a dozen summers, by a large business" in the way of proselyting. persons." turn receive the baptism with water; when when suddenly a stranger appears upon the bank. He stands with form noble and crect, the expression of countenance is sad, deep thought is depicted upon the features, and the ministry of other denominations,-most died only for a part of mankind. The burden and his brow is lofty. But lately he left certain is it, that in church meetings, many of the thrilling lyric was " Glory to God in Galilee, to be baptized by John; and his in relating their christian experience, hcsi- the highest," because one said "Behold ! ame is Jesus. The heavenly visitor, angelic meekness their hearts while hearing a Wesleyan Minstamped upon his brow, is preparing for the ister. In the course thus pursued by Immer- IV. The sincere, profound sorrow of Jesus Mr. Webster was never seen to more ad- solenin ceremony, and draws nigh to be sionists, there is certainly, (and I regret much over Jerusalem is unintelligible, nay appears to have to state it), proof of an illiberal, con- in aspects terrific to me, if Christ died not tracted spirit, and of exclusiveness, which we for the objects of his sorrow, many of whom, should expect to see nowhere but among there is cause for fear, were ultimately lost. Papists,—a spirit, the prevalence of which, let me repeat it, must prove an insuperable and possible it could not be if Christ died not barrier to the accomplishment of that object, which Evangelical Alliances have in view; to die for them, as well as for others, and to the attainment of that state which our Lord would not, what mean those words " I would referred to when He said, "hereby shall all have gathered thee?"-what mean those tears are no events in our life in which we have experienced more pleasure. As we write, the rite, puts his approving seal to the Bap-have love one to another," and when in His words—those gushing tears only theatrical? tist's mission. It is nearly night; but dim twilight still all may be one, as Thou, Father, art in Me, God be true." sheds a faint lustre on the scene; the multi- and I in Thee, that they all may be one in V. The Commission which the risen Lord such a limit taste on the scene, the hold $z_{\rm and}$ in the, that they all may be one in Us; that the world may believe that Thou gave to his Apostles is based upon the doctrine the bank; when John, all tremulous, beholds then, is to have evidence from the conduct the World and prover the world the scene the conduct the tremulous beholds then is to have evidence from the conduct the world and prover the tremulous the tremulous beholds then is to have evidence from the conduct the World and prover the tremulous the tremulous then the tremulous then the tremulous then the tremulous then the tremulous the tremulous then the tremulous then the tremulous the tremulous then the tremulous then the tremulous the tremulous the tremulous then the tremulous listen to his great inongers expressed in the purest words of our language, and wonder how he could thus speak and think, are joys to wondrous sight. Suddenly the clouds of christians towards each other, that Christ the series of the Series of the terms Marciak, this avidence is not yet. To preach the Gospel, is to offer Christ to the accentance of meru uran divine then, is to have evidence from the conduct the World and preach the Gospel to every a wondrous sight. Survey he form of the Son of is the true Messiah,-this evidence is not yet Christ to the acceptance of men upon divine God, and the Holy Spirit, in dove-like shape, furnished,—the bickerings and contentions authority. Can Christ be sincerely offered descends and rests upon the breast of Jesus; among christians, respecting things non-es-to those for whom he died not? To say that while a voice, softer than angels' tones, sential to salvation, prevent its being furnish- Christ's Ministers do not know for whom, in breaks from the opening heavens,—"This ed; and to our shame it must be, acknow- a given assemblage, their Master did not s my beloved Son, in whom I am well- ledged, that the finger of scorn and contempt suffer, and therefore they can sincerely present VERITAS. is pointed at us by Papists and Infidels. the Gospel offer to all, is wholly foreign to the In taking a candid and impartial view of subject. The question is : Can God truththe present disgraceful state of things as it fully, sincerely command his servants to offer regards this controversy, one of two things the blessings of salvation, in his name, to appears to be necessary,-either that the those for whom, he knows, Christ by his Episcopalians, Presbyterians, Independents, death did not purchase them ? Now if Christ and Wesleyans, wholly renounce their be- did not die for every creature, and yet com-When will this controversy end? Can it lief in the validity of pouring and sprinkling, mand himself to be offered to every creature, ever end? Is it necessary that the Church as the mode of baptism, and unite with Im- is not such offer, to some men, a terrible der the heavens, the work of thy fingers ; the should be rent as under by the conduct of its mersionists, —or that Immersionists lay mockery of their hopeless misery? There-moon and the stars which thou hast ordain- professed friends and supporters, and kept aside their exclusiveness, imbibe a liberal fore, to me, the conclusion is irresistable, prized by all who visit the mountain. Well-informed travellers value them as specimens an essential part of the gospel. See I Cor. ed: what is man, that thou art mindful of continually exposed to the ridicule and con-spirit, and receive and commune with all that if God offers, by his Church, to all men, ces appearing here and there among them. There is a profusion, too, of wild flowers of every form and hue, which attract and while monks and nilgring believe them to every form and hue, which attract and hue, which attract and hue as source that the course pursued is also unchristian.— than the angels, and hast crowned nim with preserved in the bond of peace. If there be said to this proposal? Is it not a fair and means to give, wiskes to give, a glory and honour," &c. The deep, low tone be one thing more prominently exhibited reasonable one? It may be replied, that possess some supernatural virtue. They do not, as a general thing, speak or quently. Christ died for all men. They do not, as a general thing, speak or quently. They do not at a general thing, speak or quently. They do not at a general thing, speak or quently. They do not at a general thing, speak or quently. They do not at a general thing, speak or quently. They do not at a general thing, speak or quently. They do not at a general they do VI. The duties of repentance and faith in hocks off at every salient point that he passes that though Elijah's denunciation in the anistake, and, therefore, sincere, but in which in the deep, wrapped attention with which is ascent over the bay. He sees the suppose that though Elijah's denunciation in respect to the ground in the deep. in his ascent over the bay. He sees the white walls of the city of Acre, rising from the owner, in causing it to produce these flinty mockeries,-the stones themselves, be- sprinkling or pouring to shun the cross."- and solemnity than we ever felt, when in a but also a determination formed, to make first suggestion, at least not during the pre- the most winning and the most alarming Is this the charity that year or two later, we visited some of the every sacrifice in order to promote and pre- sent century ;-it only remains, then, that motives, can really be binding upon all such endued with some supernatural power to pro-tect and bless those who reverently collect a sermon, tract, pamphlet or tect and bless those who reverently collect a sermon, tract, pamphlet or tect and bless those who reverently collect a sermon, tract, pamphlet or tect and bless those who reverently collect a sermon, tract, pamphlet or tect and bless those who reverently collect a sermon, tract, pamphlet or tect and bless those who reverently collect a sermon, tract, pamphlet or tect and bless those who reverently collect a sermon, tract, pamphlet or tect and bless those who reverently collect a sermon, tract, pamphlet or ter the termine the termine the termine tract and the termine the termine tract and the termine the termine tract and the termine termine the termine term book, that does not proceed on the principle mellowed with the glories of a daily church my disciples, if ye have love one to another"; for thwith rescind their rule as to close com-by Christ's death-for it is no man's duty that Pedo-Baptists are either ignorant, proud, service for a thousand years. He was think- now, from this passage we infer two things munion, and henceforth devote the time and to attempt an impossibility, and repentance or wilfully blind. If any can give an instance ing then of that far distant world, wherein it - the first is that the world is to have evi- talents hitherto spent in proselyting, to sys- is an impossibility to all left beyond the pale with trains of mules or of camels, passing toward Acre or Haifa, or by some pictu-resque group of tents pitched upon the plain, resque group of tents pitched upon the plain, the tree for over an hour, and all the times that a tent is that the world is to have evi-talents interior spent in proserving, to sys-is an impossibility to all left beyond the pale of one of a different stamp. I shall be glad to hear of it. As regards the practice of the tree for over an hour, and all the times the storngholds of Portion with the storngholds of th

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THE GRAVEL R COMPLAINT

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April 26.

VESLEYAN.

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heavens in darkness and gloom, and then with toil of the ascent, finds seats where he opinion far less scriptural than Infant Bapsweep over the earth in tempests of thunder, reposes in peace, and enjoys the illimitable tism, and far more dangerous to the peace lightning, and rain. The narrative of the prospect which the view commands, both up and piety of the Church. and writer describing the event, is as fol- and down the coast, and far out over the The Rev. Baptist No waters of the Mediterranean Sea.

man philosophy has not yet been able to un-

Travellers are entertained at the convent "And Elijah said unto Ahab, Get thee as at an inn, exept that, in place of a formal up, eat and drink, for there is a sound of up, eat and drink, for there is a sound of abundance of rain. So Ahab went up to eat and drink. And Elijah went up to the top of Carmel, and he cast himself down, upon they have received in the form of a donaof Carmel ; and he cast himself down upon tion to the monastery, the amount of which, custom prescribes. The rule is, that no guest the earth, and put his face between his knees, and said to his servant, Go up now, is to remain longer than a fortnight-the arook toward the sea. And he went up and rangements being designed for the accomodalooked and said, There is nothing. And he tion of travellers, and not of permanent gnests. said. Go again, seven times. And it came This rule, however, is not strictly enforced : Behold, there ariseth a little cloud out of except so far as to give to parties newly arthe sea like a man's hand. And he said, Go up, say unto Ahab, Prepare the chariot, rooms, over those whose fortnight has exet thee down, that the rain stop thee pired. While the guests remain, they are very kindly and hospitably entertained by not. And it came to pass, the mean while, the monks, who appear before them clothed that the heaven was black with clouds and

in a hood and cassock of coarse brown cloth. wind, and there was a great rain."-I Kings with a rope girdle around the loins, and sandals upon the feet-the ancient habit of the The traveller, as he looks up to the summit of the mountain from the beach of the order. Their countenances wear a thoughtful and serious, if not sad expression. bay of Acre, over the sands of which he is

slowly making his way toward the foot of THE PETRIFACTIONS.

the ascent, pictures to his imagination the form of the servant of Elijah standing upon Among the other objects of interest and some projecting pinnacle, and looking over attraction for the pilgrims and travellers that He loses for a moment his recollec- visit Mount Carmel, are certain curious tion of the age in which he lives; and stones, well known to geologists as a comunder the influence of a temporary illusion mon mineral formation, but which pass, with forgetting the five-and-twenty centuries the pilgrims and monks, for petrified grapes, which have elapsed since the days of Elijah, dates, or melons, according to their size and almost looks to see the chariot and horsemen configuration. These stones are round in of Anab riding away up the valley, in obe- form, and are often hollow, being lined with a crystalline incrustation within, the crystals dience to the prophet's command.

representing, in the imagination of the pil-ASCENT OF THE MOUNTAIN. grim, the seeds of the fruit from which the The road to the mountain passes through Haifa. Travellers and pilgrims, however, found in a part of the mountain remote from Lord's supper. They have not been imseldom make any stay in the town. There the convent, where a stream comes down is no inn there to detain them. The convent from the heights above, and they are supinn is on the top of the mountain. After posed to be miraculous in their origin. The passing Haifa, the road follows the line of legend accounting for the production of them calling baptism "following Christ"-"taking e shore for about half a mile, and then is this : turns a little inland, while a branch of the

main road diverging to the right continues and a vineyard on the spot; and one day, the New Testament are such expressions leads to the extremity of the cape where are as Elijah was passing that way, weary and used in reference to baptism? I cannot find situated the ruins of an ancient place named faint with his journey, he looked over the them, and boldly say that in no version of the Porphyrion, and also a small fortress on the wall, and asked the owner of the ground to Scriptures can they be found, even by the point. Porphyrion was a place of some conhe saw growing there. The man refused has called forth these animadversions .-sequence in former times, but it went graduthe wayfarer's request, saying jestingly, in Speaking of baptism as " confessing Christ," ally to decay, and at last, when Haifa was

built, it was entirely abandoned. comes to another branch, where a mule-path them be," said Elijah, and so passed on. The confession is made unto salvation." turns to the left from the main road, and gardener, on turning to examine the fruits of Rom. x. 10. The practice of calling the his garden, found, to his consternation, that preaching of immersion (in their sense bap-thought, and at length, as if the scene, so leads up to the mountain. The ascent is leads up to the mountain. The ascent is barden total, to his consternation, that preacting of initiersion (in their sense obp-steep, and is so guarded hy a parapet on the outside wherever required, that it awakens since that day the ground has been under a scriptural, for St. Paul, "the Minister of outside wherever required, that it awakenes no sense of danger. The declivities of the meantain, above and below the path, are These supposed petrifactions are greatly gospel;" if not principally to baptize, cerclothed with trees and herbage, with grey walls forming picturesque cliffs, and precipi-There is a profusion, too, of wild flowers of illustrative of a very singular superstition, i. 17. ces appearing here and there among them.

the water at the extremity of it, far in the distance, and never ceases to admire the ing miraculous in their nature and origin, are Is this Christ-like? smooth and beautiful beach which lies sprend out before him, its broad expanse broken, perhaps, here and there on the side toward

the sea, with the wrecks of ships which lie and preserve them.-Harper's Magazine. there half buried, and enlivened on the land

to hear of it. As regards the practice of the anointed out beneating between Protestants and Papists liberal and affectionate spirit towards the rest. We remained out beneating between Protestants and Papists liberal and affectionate spirit towards the rest. We remained out beneating between Protestants and Papists liberal and affectionate spirit towards the rest. We remained out beneating between Protestants and Papists liberal and affectionate spirit towards the rest. inland, he surveys broad fields of luxuriant | sway.

The Rev. Baptist Noel, whose book Baptism has been highly recommended in Immersionist periodicals, and sold by their colporteurs, says, pages 97 and 98, that Baptism is the profession of Faith, the public confession of Christ, without which confession, there is no true faith and NO SAL. VATION, and as the confession of Christ is necessary to salvation, so is Baptism"! On page 101, he says, "They (i. e., the Jews) were not to expect the remission of their sins through repentance without baptism, but through repentance and baptism; and again, " Since, then, baptism is necessary to the remission of sins," &c., what do my readers think of such assertions from such a champion against Infant Baptism? Hear the same author further, " It (i. e., baptism) is a death unto sin and a new life holiness"--" True baptism secures pardon"-" True bantism saves." The above statements are only exceeded in their antiscriptural character by what follows-"Each of these statements is a distinct and conclusive proof that baptism must be preceded by

faith"! Page 118. With such statements from such an author, we can account for the prominence given to baptism in most Anti-Pedo-Baptist sermons and writings, and the little value in many cases placed on an old-fashioned and scriptural experience; and these also explain why nothing more than "a desire to be a Christian, and to follow Christ," is requisite in order to baptism, for, according to such, baptism "saves," and secures "remission of Moreover, it exhibits the reason why sins." such professors as Churchmen, Presbyterians specimen was formed. These fossils are and Methodists, cannot be admitted to the mersed, and are therefore unsaved, unpardoned, and their regeneration incomplete ! They pursue an unscriptural course in

np the cross" - and being "buried with In the time of Elijah there was a garden Christ in the liquid grave." Where in all his refusal, that those things were not melons is in the same predicament, and even worse, A short distance further on, the traveller and fruits, but only stones. "Stones then let for St. Paul says, that "with the mouth See

Mourner ! thy grief shall be, Yet upward raise thy tearful eye. Heaven yet hath joy for thee Oh ! earth hath not a shadowy path Where sorrow leaves a trace, But Hope with her fair sunny wing May find a resting-place.

> A little while-a little while-And time's sad minstrelsy, Shall merge in the deep rapturous tone That fill eternity : The notes of that dark word farewell. Shall never, never more, In their chill voice of with'ring grief, Swell on the eternal shore. A little while_a little while_

And all the bands of carth Shall meet around their Father's throne, As round a household hearth : Joy shall be on thy pathway there, And mid that glittering host Thy spirit shall discern and greet The early loved and lost. BESSIE BERANGER.

November 11, 1852.

Daniel Webster's Private Life.

vantage than within his own household at baptized. the family board, or in strolling with him over his farm at Marshfield,or standing with him upon the sea beach and looking out upon the ocean before us, which, like the scope of his intellectual vision, appeared boundless.

We have enjoyed these things, and there are no events in our life in which we have visions of other and better days. To hear him converse upon the past, the present, the future, in a familiar, colloquial manner; to listen to his great thoughts expressed in the was our fortune to pass several days at his home in Marshfield, some six or eight years ago, and well we remember, one beautiful night, when the heavens seemed to be studded with countless myriads of stars, that about nine o'clock in the evening we walked leased." out, and he stood beneath the beautiful Nevember 13, 1852. weeping elm which raised its majestic form within a few paces of his dwelling, and looking up through the leafy branches, he appearfor several minutes to be wrapped in deep

soft and beautiful, had suggested the lines, he quoted certain verses of the eighth Psalm. eginning with the words: " When I consi-

turn receive the baptism with water : when

" But John forbade "But John forbade, And hurried to his feet, and stayed him there, And said, 'Nay, Master! I have need of thine, Not thee of mine.' And Jesus, with a smile Of heavenly sadness, met his earnest looks And answered, 'Suffer it to be so now; For thus doth it become to fulfil

And, then, the Son of God-the "man of

name is Jesus.

[FOR THE PROVINCIAL WEBLEYAN.]

An Appeal to the Churches.