

# The Provincial Wesleyan.

Published under the direction of the Wesleyan Methodist Conference of Eastern British America.

Volume XIX. No. 20

HALIFAX, N. S., WEDNESDAY, MAY 15, 1867.

Whole No 921

### Religious Miscellany.

#### Not Now.

Not now, my child—a little more rough tousing,  
A little longer on the billows' foam,  
A few more journeys on the desert darkness,  
And then the sunshine of Thy Father's home!

#### Acquainted with God.

A lady who had been for years a professed Christian, was called to stand by the dying bed of a fellow disciple. The departing saint was changed and joyful in the anticipation of heaven's messenger, and gave glad welcome to the grim messenger, and to speed his passage thither.

#### A Cup of Cold Water.

There is a pleasant story told of a man living on the borders of an African desert, who carried daily a pitcher of cold water to the dusty traveler.

#### Religious Intelligence.

##### Tickets for Heaven.

Just now there are sold in Paris and elsewhere small packets of cards purporting to be tickets for heaven, billets d'entree pour le ciel.

##### Denmark's Religious Progress.

Denmark favors religious liberty. In her new constitution she has incorporated the following articles:

##### Jamaica.

According to a recent report from Jamaica of 228,338 persons who attended religious worship, 93,900 belonged to the Established Church.

#### Immortality of the Soul.

I once heard a preacher trying to teach young children that the soul would live after they were all dead. They listened, but evidently did not understand what he was saying.

#### A Japanese Dictionary.

The opening of Japan to intercourse with other nations was promptly followed by the establishment of Christian Protestant missions in that country.

#### South Seas.

Wonderful has been the success of the gospel among the nations of the South Sea Islands. The Annual Report of the London Missionary Society, notices among other devoted missionaries, Rev. Geo. Platt.

#### Read the Bible Through.

Many disciples have commenced the Christian life during the last year. They desire to be intelligent and useful Christians, not running wild for a season and then falling away.

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This world's all a fleeting show,  
For man's illusion given,  
Or wretched mortal's vain desire,  
There's something here of heaven.

—Lutheran Observer.

—Lutheran Observer.

—Lutheran Observer.

—Lutheran Observer.

—Lutheran Observer.

—Lutheran Observer.

**General Miscellany.**  
**Modern Jerusalem.**  
Nearly all the dwellings-houses are of stone, there are low stories high, without windows towards the streets. They are made up of small, dark, narrow openings, looking into a court. There are neither chimneys nor fire-places, but something like a stone sink fixed against the wall, in which cooking is performed, mostly by a very unobscured small quantity of charcoal. An opening through the wall, by leaving out a stone, is theoretically the outlet for smoke. Sometimes, however, it is provokingly perverse, if every apartment full, at the expense of the eyes and lungs of the faithful.  
The roofs of Jerusalem houses are usually flat, with an elevation, dome like, in the centre. All around above the eaves it is quite common to have a fence, as it were, some five or six feet high, made of hollow earthen tubes, the size of one's arm; while it protects persons who lounge, dance, chat, and work up there from the impudent gaze of neighbors, the tubes allow a free circulation of air.  
While looking through one of the tubes, to gratify a very commendable curiosity, it is, to ascertain what other people were about at the top of the next domicile—I not unfrequently met a black, sparkling eye opposite, intent upon the same laudable exploration.  
So narrow are the streets of Jerusalem, an agile man might leap across from one house to another, and thus permeate considerable portions of the city. Being badly paved with round stones, great and small, regardless of fitness, and very commonly strewed so as to appear sprinkled with blood, they would be insufferably filthy were it not for the tremendous showers that wash them occasionally. Then, again, they are up hill and down, and prodigiously crooked.  
There being neither street-lights at night, nor people moving about when evening sets in, Jerusalem is particularly gloomy and quiet, save the barking of dogs.  
Shops abound, but are small, and with hardly stock enough on hand to lead a wheelbarrow. Most of the groceries are exhibited in baskets. A dealer in dry goods sits on the floor and reaches down to what is called for. Bankers, who are nothing more or less than money-changers, may be seen sitting in door-ways, by the side of a wooden chest, on the open lid of which their riches stand in pile piles.  
In the doorways, as one is passing along, sheep, calves, etc., are often hung up by the heels to be slaughtered. I have had to send occasionally to prevent being drenched with a stream from the jugglers of beasts thus suspended. It seems to be a law that each one must look out for himself in Jerusalem, since neither brooms, empty buckets, or tapping vells are kept back on a street to let a stranger pass.  
Mechanics are considerably numerous. They make pipes, as all good Mussulman smoke pipe, as though it were the great business of

life. Coffee-cooking vessels, as pots, pans, etc., besides coffee tables, from two to four inches in diameter—such as they place their dishes upon—six inches or so from the floor, keep a large number of workmen constantly hammering. Shoes, soft, large and ugly, are made principally in particular streets.—Gowns, seem unknown to the wearers of those great feet coverings. Red Morocco boots, too, and yellow boots for ladies, with pointed toes, is another branch of necessary industry. Timmen, carpenters, crockery-makers, barbers, antiquity-makers, horse-shoers, saddlers, blacksmiths, and jewel manufacturers, are the prominent trades in active demand. There is neither taste nor finish in anything. Carpenters don't understand making anything plumb; doors are askew, windows on different levels, and, in short, mechanical efforts are evaded specimens of skill. Stability is more apparent in the cut of clothing than in anything else. Men wear gowns, held together by sashes, and women wear trousers. Each leg is a huge petticoat, immensely gathered in over the hips, held in place by sash and shawl. The quality of the lady may be inferred by the quality of the materials of her dress. Shawls enter largely into the composition of female wardrobe. Men shave the head, but cultivate ostentatiously large beards—black, mottled, gray and white. Dignity is measured by what grows on the chin, and not by the size of the brain. They subsist in Jerusalem on mutton, poultry, eggs, olive-oil, coffee, and delicious fruits—always abundant and cheap, compared with New York, Boston or Philadelphia prices. Jaffa, the Joppa of the Old Testament, sends immense quantities of delicious oranges, sweet lemons, melons—sweet and rich as nectar—besides other good things in abundance, almost daily to Jerusalem. It is not far from forty miles distant, from whence droves of donkeys are constantly wending their way up from the coast, sans saddle, sans bridle, bearing a bag spiced of some or all of these excellent productions.  
When half way, I have purchased of the owner about as many extremely large oranges as could be stored away in all my pockets for a parer, the fifth part of a cent. Arab women, from all the neighboring villages, barefooted, may be seen approaching the gates every morning, bearing wooden trays on their heads, filled with onions, squashes, radishes, figs, grapes, etc., according to the season; while with one hand they studiously cover their faces with a bit of cotton or a rag, and another hand carries a basket of oranges, sweet lemons, melons—sweet and rich as nectar—besides other good things in abundance, almost daily to Jerusalem. It is not far from forty miles distant, from whence droves of donkeys are constantly wending their way up from the coast, sans saddle, sans bridle, bearing a bag spiced of some or all of these excellent productions.  
The inhabitants of Jerusalem are mostly Arabs, and Arabic is the language of the city. However, there are Jews, Greeks, Maltese, Italians, a good many Turks filling official positions, some French, Copts, Persians, and a small representation from all over the world. Next to the Arabs, I have heard most frequently, in French, German, and English are spoken to a limited extent. French is the language with which a traveler may circumscribe the globe, and invariably find somebody to understand him, while all the other languages of Europe or Asia are but incomprehensible jargon to the majority of ears.  
**The Marriage Ring.**  
Archbishop Whitgift says: "It is not material whether the ring be used or not, for it is not of the substance of matrimony; neither yet a sacramental sign, more than the sitting at communion is; but only a ceremony of the which Mr. Bucer said on this sort: 'This ceremony is very profitable if the people be made to understand what it thereby signified; as that the ring and other things first laid upon the book and afterward by the minister given to the bridegroom to be delivered to the bride, do signify that we ought to offer all that we have to God before we use them, and acknowledge that we receive them at his hand to be used to his glory.'"  
The putting of the ring upon the fourth finger of the woman's right hand, to which Mr. Bucer says is very profitable if the people be made to understand what it thereby signified; as that the ring and other things first laid upon the book and afterward by the minister given to the bridegroom to be delivered to the bride, do signify that we ought to offer all that we have to God before we use them, and acknowledge that we receive them at his hand to be used to his glory.  
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Wesley, we are told, is power; talent is power, and knowledge is power. But there is a mightier force in this world than either of these; a power which wealth is not rich enough to purchase, or genius subtle enough to refute, nor knowledge wise enough to overreach, nor authority imposing enough to silence. They all tremble in its presence. It is truth! The really most potent element of social or individual life. Thought tossed upon the billows of popular commotion, or cast into the seven-fold furnace of persecution, or trampled into the dust by the iron heel of power, truth is the one indestructible thing in this world that loses in no conflict, suffers from no misuse and abuse, and maintains its vitality and completeness after every assault.  
**Card-Playing.**  
I have all my days had a card-playing com-munity open to my observation, and I am yet to be made to believe that a game which is a universal resort of the staid in soul and intellect, which has never in any way linked with itself tender, elevating, or beautiful associations, the tendency of which is usually to absorb the attention from more weighty matters, can recommend itself to the favor of Christ's disciples. The use of culture and genius may embellish, but can never signify it. I have this moment ridding in my ear the dying injunction of my father's early friend: "Keep your sons from cards, or they'll have murdered time and lost heaven."  
**How Mosses are Made.**  
A correspondent of the Morning Sun describing light-sewing in Rome, says:  
"But the Mosses seem to absorb the most time and money in the least space, unless it be the solid gold decorations.—We saw a table, last week, less than six feet in diameter, said to have cost two hundred thousand dollars, requiring the labor of a large number of men for fifteen years. Upon entering the hall where this kind of work is done, I could not doubt these figures. Suppose, for instance, a thousand of the hardest and most expensive stones, which will take on a high polish, to be cut into pieces three-eighths of an inch thick. These pieces are cut out the other way into small pieces like those on a needle. These pieces must not be large or a sudden. Now the artist cuts and puts in these little pieces, selected according to their color, so as to give the coloring wanted, as distinct as though painted.—These pieces or pegs must be fitted so closely that there is no separation

wed! Clergymen: 'With my body I thee worship.' Bridgeman: 'No, indeed, I can't say that; I will worship no one but God.' Upon this the clergyman closed the book and walked off toward the door; but on the entrance of the bride and bridegroom, and on his promise that he would repeat the words, the reverend gentleman kindly returned to the altar, and proceeded with the service; but to the surprise of all present, when he read, 'With my body I thee worship,' the bridegroom said, as before, 'I protest against it!' The bride: 'O, do say the words.' Bridgeman: 'No, I cannot say such words. I protest against it.' The clergyman for the second time closed the book and left the church, and the couple were obliged to return home in exactly the same relationship as they had from it, namely unmarried. The following day, however, another effort was made to effect a union at the same altar, and we are glad to say, with better success, the bridegroom repeating every word after the clergyman, without making any objection. The church was more crammed on this occasion than the first; and in the gladness of his heart and the heat of his first love, the bridegroom threw a handful of silver among the the crowd in Church-street, and at last threw his purse.  
We presume, in the interim, some one satisfied the happy pair that there is nothing idyllic in the worship demanded.  
In the British Wesleyan Service, the ring is laid on the book without any reference to "the accustomed duty to the priest and clerk," and the consecrating formula runs thus:  
"With this ring, a token of thy pledge of love and covenant now made between me and thee, I thee wed, in the name of the Father, and of the Son, and of the Ghost.—Nashville Christian Advocate."

**Annihilation.**  
It is ascertained, and is capable of the clearest proof, that the simple elements of which all substance is composed, cannot, by any conceivable means, be destroyed. They may indeed be so changed as to present not the least resemblance to their previous forms; they may be so mingled with other bodies that their identity cannot be traced; they may be dissipated into invisible vapor, and be apparently annihilated; but we learn from the sciences of chemistry, that, in every shape, the same elements remain indistinguishable and unaltered. The phenomena of solutions afford some of the most obvious illustrations of complete change produced in bodies without causing their annihilation. If a piece of silver be immersed in diluted nitre, in a short time the silver will be entirely dissolved. Its hardness, its lustre, its tenacity, its specific gravity, all the characteristics which distinguish it as a metal, are gone. Its very form has vanished, and the hard, splendid, ponderous opaque metal, which, a few minutes before, was immersed in the mixture, is apparently annihilated. The liquid, however, remains as limpid as before; it presents no difference in appearance to indicate a change. What, then, has become of the solid piece of silver which was placed in the liquid? Some people conclude that it is annihilated! But some pieces of copper into the solution, and the silver will re-appear, and fall to the bottom of the glass in small brilliant metallic crystals. Though solution is one of the simplest processes of nature, the limited faculties of man will not permit him to comprehend the mode in which it operates. There is not one phenomenon of nature that the mind of man can fully comprehend, and, after pursuing the inquiry as far as the mental capacity will admit, he is obliged to confess that there is an operation of power beyond the reach of his comprehension.  
**Real Power.**  
Wesley, we are told, is power; talent is power, and knowledge is power. But there is a mightier force in this world than either of these; a power which wealth is not rich enough to purchase, or genius subtle enough to refute, nor knowledge wise enough to overreach, nor authority imposing enough to silence. They all tremble in its presence. It is truth! The really most potent element of social or individual life. Thought tossed upon the billows of popular commotion, or cast into the seven-fold furnace of persecution, or trampled into the dust by the iron heel of power, truth is the one indestructible thing in this world that loses in no conflict, suffers from no misuse and abuse, and maintains its vitality and completeness after every assault.  
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