

# The Provincial Wesleyan

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

Volume XXI. No. 9

HALIFAX, N. S., WEDNESDAY, MARCH 3, 1869.

Whole No 102

## Religious Miscellany.

### Peace.

FOR A COMMUNION BARRIETH.  
Stow me tokens for good.—Psalm lxxvii 17.  
Peace I have with you, my peace I give you.  
John xiv 27.

Show me a token, Lord, a gracious sign  
To cheer and animate my sleeping heart.  
Make me to feel as now, that I am alive,  
In bonds of union life and death shall part.

Here, at Thy call, at this Thy feast of love,  
Among Thy people I have come again—  
Look down with grace and blessing from above,  
Let not Thy servant seek Thy face in vain.

My old companions from my side are gone—  
Food memory dwells on many an altered scene,  
And tells a tale, with sad reproachful tone,  
Of all that is not—and that might have been.

The morning lights of life have died away,  
Silent and slow the evening shadows fall;  
O for a sunset gleam, ere close of day,  
To pierce the clouds, illuminating all!

Thou chastest not—the same Thy fulness now  
Of love and mercy's unexhausted store,  
As when, long since, I paid my youthful vow  
And sought the grace I still to-day implore.

What shall I now desire? Not raptures high  
Unearthly visions of the heavenly land,  
Give, if thou wilt, that dazing cup of joy,  
I do not, dare not ask it from Thy hand.

But this I ask, deny me not O Lord!  
A fuller share than I have ever known  
Of the rich blessing promised in Thy word,  
Thy best, thy gift, when parting from Thy own.

Peace, which earth never gave—a soothing balm  
To heal the wounds and griefs of former years,  
To raise my heart, in high and holy calm  
Above all vain regrets, all anxious fears.

Peace, with its blessed sense of sin forgiven,  
Of love unchanging, mercy full and free;  
Peace, Thine own peace—the harbinger of heaven,  
Of all Thy people there enjoy with Thee!

Grant me this token, Lord, and so again  
I shall pursue my journey, calmly blest,  
O'er the rough hill, or through the lonely plain,  
On to the land of everlasting rest.

—Family Treasury.

### The oft Remembered Class Meeting.

On Thursday evening, December 20th, 1855,  
We had the privilege of being present at a class  
meeting in Wales, the memory of which has often  
come to my mind, with hallowed and quickening  
recollections.

With deep reverence gratitude to Him from  
whom all gifts of grace proceed, the Leader told  
us that it was twenty years that day since he  
had first been enabled to testify that the precious  
blood of Jesus Christ cleanseth us from all sin.

With longing desire he had looked forward to  
this anniversary of that never to be forgotten  
time, feeling that if spared to see it, he should  
almost be ready to sing Simon's song, "Lord,  
now lettest thou thy servant depart in peace."

Happily for the church however, the answer  
to this prayer has not yet been given, and may  
we not add, happily also for our beloved friend,  
for during the added thirteen years, what oppor-  
tunities have there been for gaining a few  
rewarding entrance into an increasingly  
glorious world. It is blessedness indeed to  
live always prepared and still preparing for  
that great result, that is, continually growing  
in love and purity, so constantly  
renewed more and more of the deep things of  
God, that each added day on earth should witness  
increasing readiness for the inheritance of the  
thirty-three years enjoyment of the blessing of  
entire sanctification. Would that all the  
Lord's people would seek to understand for  
themselves how Jesus

"... saves, and to the utmost saves  
those who come to Him."

We have been favoured by Mr. — with  
a statement of the way in which he was led into  
the enjoyment of that lively faith which we  
which we give almost literally in our own words.

"I was deeply convicted of sin under the  
preaching of a Wesleyan minister in the year  
1829. For some months I sought the Lord  
with a sorrowful heart, till on January 14th, 1830,  
I was enabled to exercise faith with God, and  
felt that my sins were forgiven. From that  
time I was in the way of joyous living. Early in 1835,  
I heard a sermon on Christian Perfection which  
was made a great blessing to me. In the fol-  
lowing summer I read a work on the same sub-  
ject, which much quickened my desire to obtain  
this great salvation. It had been desired be-  
fore, yet seemed to be more looked at and fol-  
lowed after as part of a doctrine I professed to be-  
lieve, than as a blessing I expected soon to re-  
ceive. But I had changed views, I was deeply  
convicted of the remaining corruptions of my  
heart, and saw it was my privilege to be deliv-  
ered from them. About the month of October  
I pleased God slightly to afflict me, but in No-  
vember very heavily. In the commencement of  
the affliction, I prayed very earnestly that the  
Lord would fully save me, and that before this  
affliction should end I might enjoy the blessing  
of perfect love. I wrestled hard with God, and  
having to pass many sleepless nights, I used to  
rise from my bed and pray for hours at a time,  
and, all and all, but, but, but, but, but, but,  
not the slightest hope that sin was destroyed, I  
was fully confident it would soon return.

Shortly afterwards I recovered, and the re-  
mains of a corrupt heart were soon felt. In the  
course of a fortnight, I had a fresh and far more  
severe attack of illness. The second affliction  
seemed to reproach me. I had not got the blessing  
I had prayed for. I began to seek with  
greater earnestness than ever. Various were my  
conflicts, many my discouragements; and the  
great adversary was not idle. I was sometimes  
down by thinking I had no person in the  
whole Society that enjoyed the blessing of per-  
fect love, although there were many of far more

exalted piety and devotedness to God than I  
But the Spirit of God comforted me by the as-  
surance I might attain to it. I comforted ac-  
cordingly to seek, but was still assailed by power-  
ful temptation, even troubled with bad thoughts  
of God, and suggestions that it was no wonder  
people did not obtain the blessing. I almost  
thought it impossible I should have it, (near I  
believe people give up the pursuit) but God did  
not leave me in this state, I was still sweetly  
prompted to go forward.

I felt the remaining corruptions of my heart,  
and took God's word as my standard for their  
being entirely destroyed. I kept earnestly seek-  
ing and expiating, till Sunday, Dec. 20th, 1855.  
In the evening after the family went to the chapel,  
I was enabled to rise from bed and determin-  
ed to spend the time in prayer, and reading Mr.  
Wesley's sermon on Christian Perfection. My  
body pain was great, and I asked that if con-  
sistent with the Lord's will it might be removed,  
that I might with ease and composure read  
prayer. When I rose from my knees, my pain  
was all gone. I was enabled to pray strength-  
enedly, my faith. Now I was fully persuaded the  
blessing was attainable, and should have it. Af-  
ter reading awhile, I again knelt and continued  
in prayer for half an hour till I stopped, strength  
was nearly exhausted—I begged and determin-  
ed to wait on my knees in silence, and see what  
the Lord would do for me. I had only waited  
about twenty minutes when these words were  
brought before me, "Be thou clean." In a mo-  
ment my whole soul was lighted up within me,  
I was enabled to lay hold on my God, and say,  
"I am clean." Such a moment I never before  
experienced. The Spirit of God bore witness  
with my spirit that sin was all destroyed, my  
evidence was clearer and more distinct than to  
the blessing of pardoning mercy. Very remark-  
ably from that moment my health began to re-  
turn. I soon had many conflicts with the ene-  
my, he endeavoured to persuade me, I had not  
received the blessing, accusing me of various  
things at other times he suggested, although I  
had received it, I should soon fall, but out of all  
the Lord has brought me off more than conquer-  
or. I had not at first the rapturous joy I had  
expected, nor was my zeal so great, weakness of  
body and severe temptation seemed to hinder.  
From reading the "Plain Account," &c., Piper's  
Dialogues on entire sanctification and the Life  
of Mrs. H. A. Rogers, I was much strengthened  
and encouraged. From that time until the pre-  
sent hour, the Lord has preserved me in the en-  
joyment of that perfect love, which casteth out  
all fear. I feel that I am a poor helpless wretch,  
unworthy of the least of His mercies, but I am fill-  
ed with love divine. This moment the Spirit  
witnesses powerfully to my soul. I have not a  
doubt of my full salvation. My beloved is mine  
and I am His, my soul is overwhelmed with His  
presence. Oh! rejoice with me, and give God  
all the glory, it is all of grace, all of grace.

As every penitent believer I would say, "Be thou  
clean" are as fresh to my mind as when applied  
to me thirty-three years ago. O what a comfort  
has this blessing been to me in the various trials  
of life. It has led me to leave closer to Christ.

Now unto Him that is able to do exceeding  
abundantly above all we can ask or think, ac-  
cording to the power that worketh in us, unto  
Him be glory in the church by Jesus Christ,  
throughout all ages, world without end, Amen.  
Eph. iii. 20-21.

January 1869.

### The Market Value of a Soul.

"The real value of a soul is much greater  
than its market value." "Market value" is  
heard some one say; "why, what do you mean  
by that?" The following words, "Be thou  
clean" are as fresh to my mind as when applied  
to me thirty-three years ago. O what a comfort  
has this blessing been to me in the various trials  
of life. It has led me to leave closer to Christ.

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### They took no Oil with Them.

The oil is the Holy Spirit. To all His  
followers of Christians, though in some  
cases fire and to water, and to wind or air,  
but it is as the light-giving oil that He is espe-  
cially spoken of here; and the lack of Him, as  
much makes the difference between the foolish  
and the wise, having not the Spirit—Judge, ver-  
ily.

This man may be very like a Christian, and  
yet not be one. He may come very near the  
kingdom and yet not enter in. He may be  
the outward features of a Christian, and yet be  
lacking the main one. He may have the complete  
dress of a saint, and yet not be one. He may  
have a good life, a sound creed, a strict profes-  
sion; he may be one who says and does many  
things excellent; he may be a subscriber to all  
the religious societies in the land, a member of  
all their committees, or a speaker at all their  
meetings, and a supporter of all their plans; he  
may go for looking for Christ's coming, and  
going for all the best of the Kingdom, yet not  
necessarily a Christian. He may lack the oil—the  
Holy Spirit.

A religion without the Holy Ghost profeth  
nothing. There is the religion of the intellect  
of the sense, of the fancy, of the flesh, of the  
poetry, of sentiment, of mysticism, of nature;  
but what are these without the Spirit?—  
Christianity without Christ—what would that  
be? Would it be God? What is the Holy Spirit  
that would that be?

To God that we all, and buy for ourselves.  
Not to men, or churches, or ministers—but to  
Christ. Go to Him.—He is exalted to give it  
and he will.—Apply to Him ere it be too late.—  
Bonar.

### Wrestling Prayer.

There's no good done, till ye get to the close  
grasp. So said Jesus, the door keeper of  
Broughton Place church, Edinburgh, to the im-  
mortal Dr John Brown, the author of "Rab  
and His Friends." Old Jews got into a mar-  
vellous nearness with God in prayer, and conversed  
with him as he would with his 'sin father.  
He understood the power of a close grip when  
an earnest soul is wrestling with God for a blessing.

Joseph, the Patriarch, had such a struggling  
in that remarkable and mystical scene at Peniel,  
we are told that he wrestled with the Angel  
of the Covenant (who may have been the incarnate  
Jesus) until the breaking of the day. The Angel  
said, "let me go, the day breaketh." There  
was a trial of the patriarch's faith "what  
is that to me," thought the eager man, "that  
day is breaking." I must have the blessing now,  
I will not let it go. I will not let it go. I will  
obtain what I am struggling for. I will not let  
it go, except thou bless me!" He triumphed  
on the spot.

So long the Syro Phoenician mother to Jesus  
when she was beseeching him to heal her sick  
daughter. The Master seemed to put her off, in  
order to try the mettle of her faith. But she  
came up into what the old Scotchman called  
a closer grip with the heart of infinite love,  
and said, "Go thy way, said Jesus unto  
her, saying, 'Thy daughter is dead, but she  
is not dead, but she is alive.' I will not let  
it go, except thou bless me!" He triumphed  
on the spot.

"Oh! if I had the power, I would compel that  
wicked fiend to come up here in his own shape,  
and make him point out the unfortunate crea-  
ture that he brought, and confess what he had  
done for each. I can imagine his confusion to be  
something like this: 'I brought that miserly,  
leading man for a few promissory notes and  
some tenement houses. The other one near him  
cost me a corporation contract. Some of my

business were cheaper. I bought two or three  
for their soul, and all, for the right to vote upon  
a false oath. That young girl with paint on her  
face, for a night's dance and a beer. The other  
one for a new cap; and that old woman sold out  
for some blankets and a few bars of stolen soap.  
That little politician gave me his soul for an of-  
fice; and do you see that man that looks as if  
the wages of all the labourers of the parish had gone  
into his one body—and I trade in souls; I  
bought him for a corner grocery, and he brings  
me in whole army of drunkards; and then  
when the wicked spirit had ended his confession,  
I would 'if for an angel's trumpet, that I might  
speak over the heads of the whole congregation,  
with a voice like that which will one day strangle  
the dead in their skulls, those words of Jesus  
Christ: 'What shall it profit a man if he shall  
gain the whole world and lose his own soul? or  
what shall a man give in exchange for his soul?'

Never mind what scientific men say against  
prayer, pray. Law and order there is; but  
the Lord of law and order prayed, and says  
Pray. He lived and died praying. He prayed in  
the garden and on the cross. He prayed early in  
the morning, in the evening, and even continued  
all night in prayer. Privately, with his disciples,  
and in public, he prayed. For his friends and  
his enemies he prayed. In duties, ordinances,  
enterprises, trials, he prayed. What a lovely  
and forcible example of prayer, he has given to  
men.

As he practised, so he preached. He taught  
men to pray. An inimitable form and model is  
given, and placed upon the Sacred Record. His  
taught that men ought always to pray, and not  
to faint.

Pray often. Wait not the compulsory hour  
of accident, or danger, or bereavement. In  
every time of need, pray. At the commencement  
of enterprise, during their continuance, and  
at their ending, pray. Afflicted, surrounded  
by enemies, attending ordinances, pray. In  
every labor, sorrow and joy, pray. Live by  
prayer.—Walk as Jesus walked. Without ceas-  
ing.

Pray boldly. Prayer is placed among the  
Christian's equipments for Christian conflict.  
Romans will not quit before the bold request  
of the followers of Christ. Whatever and who-  
ever opposes Christianity, fear not. Boldly go to  
the throne of grace with the necessity of the hour  
and place. Make large and distinct and im-  
pressive requests. Let the world of sinners  
know the greatest blessings for immortals are  
within the power of believing prayer. Let God  
be glorified among men in the answer of your  
bold request.

What a magnificent epic are the triumphs  
of faith! The Bible history fairly shines with  
the bright record of persistent, prevailing pray-  
er. The early church were continuing with  
one accord in supplication when the Holy Spirit  
descended upon them. When the Apostles  
were laid out in a dungeon, prayer was made  
without ceasing by the people of God for him;  
and the heaven-sent angel opened his  
dungeon doors and sent him to the prayer-meeting  
as a living witness to their prevalence with  
God. I have seen awakened sinners come into  
prayer-gatherings who were just as truly deliv-  
ered out of Satan's prison as Peter was, and  
by the same agency of intercessory prayer. I  
have known a mother to cling to the martyr's  
and to wrestle with God until the beloved child  
whom she could not convert had been converted.  
The wife has wrestled for her impatient  
husband—I will not let thee go, except thou  
bless him! We have seen a godly wife sit  
and sob through a prayer-meeting until the  
handkerchief that covered her face was soaked  
with tears; and she had gone home to find her  
husband weeping himself over his sin.

When the Lord was in the midst of His  
arrest, He was in the midst of His arduous  
battle with the Great Beast, he used to say, "I cannot get on with-  
out three hours a day in prayer." John Welsh,  
of Scotland, often leaped out of his bed at mid-  
night, and wrapped a plaid about him, and  
wrestled with the Lord until the breaking of the  
day. His praying was mighty, when he came  
to his pulpit from these periods of pleading with  
his God. There is many a church among us  
which is in the midst of slumber and barren-  
ness. But repentance and wrestling prayer will  
bring the daybreak.

Unless we are much mistaken, there are two  
things which American Christians ought to do,  
which is the "olden good" which is  
the one to get the companionship of a self-  
indulgent, corrupting world. The other is to  
come into closer communion with Christ.

Closer to Christ in daily living. Closer in  
prayerful prayer. And let us not forget  
brethren, that it is the "olden good" which  
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come into closer communion with Christ.

What an aching word! Ah! soul, stand up,  
stand up again. Revolver your feet; unloose that  
fettered tongue. Your heart is very hard, but  
your whole life very wrong, but there is still hope  
Jesus has not changed, if you have. He can be  
to you a greater Saviour than you have yet  
known Him. He can forgive your wrong neg-  
lect, your base ingratitude, your broken vows,  
your treacherous compromise with the enemy.  
He can heal all your backslidings. He can re-  
store your lost peace. He can renew to you the  
fulness of His love. He can do for you the  
work of the robe, and the feast of the recovered soul.

We pray God that to some of our readers  
these words, "STAND UP FOR JESUS," may  
next Sabbath evening come home with a power  
all unknown before.—Watchman and Reflector.

## Religious Intelligence.

### Taking the Veil in the Church of England.

A correspondent sends us the following: Last  
week a very interesting ceremony took place at  
this house. A young novice took the veil, and  
entered upon her duties as a cloistered nun  
of the Benedictine order. The temporary chapel  
of the convent was on the occasion, the  
event exciting great interest among the  
members of the Third Order of the Congrega-  
tion. At half past ten a procession entered the  
chapel, and the priest commenced the communion  
service of the Church of England, which was  
performed with every adjunct of imposing beau-  
ty which primitive ritual could lend to the cele-  
bration of the divine mysteries. After the  
chanting of the creed the young lady who was  
to receive the veil was led into the other chapel,  
accompanied by her bridesmaids.

The postulant was dressed as a bride, with  
bridal veil and wreath, entirely in white; the  
little girls who attended her wearing white  
dresses over blue skirts. Having been publicly  
questioned by the father superior, certain  
points and answers were sung; the novice's  
habit, scapular, girdle and sandals, wimple and  
clogs, having been solemnly blessed, the habit  
was delivered to the bridesmaid. The superior  
then sitting on his seat before the altar, in full  
robes, as father of the order, the acolytes having  
spread a towel over his knees, delivered to him  
a pair of alms, whereupon the young novice  
was brought forward, and while the novice's  
hymn, "Farwell, thou world of sorrow," was  
being sung by the sisters, her long black hair  
was all cut off, the black long tresses falling on  
the ground around her.

Her ornaments being taken off she herself  
threw them also on the ground in token of  
having renounced the vanities of the world. She  
was then led out two sisters to put aside her  
white dress, and soon returned habited in the  
Benedictine frock. The whole habit was then  
placed upon her by the superior, while lustri-  
ous prayers and blessings were used. Lastly,  
after the habitude and wimple were placed on her  
head, the white veil was solemnly blessed and  
increased, and then placed over her head. She  
was immediately led by the mother prioress to  
her stall in the choir, holding a lighted taper in  
her hand, until her communion. Having taken  
the three vows for one year, the service ended  
by the choir singing the anthem, "Wise virgin,  
take your lamp and come, the Bridegroom  
cometh. He calleth for her."

The novice then rose and went forward to the  
altar steps holding her lighted taper, and while  
she was receiving the sacrament the choir  
sung, and neither she nor the other sisters  
were seen any more.

The week before last a nun took the black  
veil in this house. The ceremonies on that oc-  
casion were still more striking and solemn. The  
postulant was entirely unveiled; they never  
gave up, they only saw a girl at a grating in the  
convent porch, and then they were removed.  
They observe the strict Benedictine rule,  
and recite the ancient Benedictine office. As  
their numbers increase it is hoped to establish  
the "Perpetual Adoration" at present only for  
a few hours a day are devoted to this purpose.  
During the watch each nun wears a large flow-  
er-crown over the veil of her order. We were  
also informed that the nuns hope to receive  
papal approval as soon as the requisite arrange-  
ments can be made.

This house is the only strictly cloistered con-  
vent in the Church of England, in which the  
life of Mary, who chose the "better part," is  
altogether led. May the perpetual prayers and  
intercessions of those good sisters be of great  
blessing to our English Church! Their prayers  
are to be especially and frequently offered for  
the approaching council of Rome, that the pope may  
not entertain some superstitious or other, though  
perhaps, very laudable, but still dangerous, views  
on the subject of infallibility. They are also  
inviting the Anglican and Eastern bishops to at-  
tend, and that so the outward division of Catho-  
lic christendom may be healed by him who is  
indeed the balm of Gilead. All letters desir-  
ing information, respecting this house should be  
directed to the Very Rev. Mother, Prioress, C.  
S. B. Benedictine Priory Feltham, Middlesex.  
—Church News.

### Inspection of Convents.

There are now between two and three hun-  
dred convents, male and female, in Great Brit-  
ain. What do we propose to do with them?  
We do not ask our Government to do what the  
Government of Italy did in 1866, and what the  
Provisional Government of Spain has done with  
in these few weeks—that is, suppress these estab-  
lishments, confiscate their property, and expel  
their inmates. This the Government we have  
named have done, avowing publicly as the reason  
of their act, that these places were in the  
abodes of idleness, and the nurseries of vaga-  
bondism and crime. All we ask is—and surely  
it is a modest and reasonable demand—that  
convents should be open to inspection by the  
authorities. The door of every citizen's dwell-  
ing is open to the law; the door of every fac-  
tory and workshop is open, that the law may  
enter and see to it that no oppression or cruelty  
is done to any one within. But when the law  
comes to the door of the convent it finds it shut  
—bolted; and let the oppressor, cruelty, and  
crime which may be enacted within, be what  
they may, law cannot enter either to prevent or  
punish them. Every cathedral, meeting-house,  
and Jewish synagogue in the kingdom is open,  
and the law can enter any







was not required. In the New York...  
New Brunswick—A man named Thomas...  
Letters and Monies...  
Deaths...  
Shipping News...  
Wholesale...  
Anderson, Billing & Co...  
Mourning Goods...  
Pure Wheat Flours...  
British Shoe Store...  
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The Standard...  
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