## The Irocincial fitcslenan

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

| OLume XIII. No. 32. |  | (X, N | ., W | ST 7.180 |  | Whole No. 630. |
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| Geligions itliscellann. <br> (For the Provincial Wesleyan.) | find that even these pillarx in the temple of God, <br> so long as they remained on earth, were eve: <br> brought to think alike, to be of one miad lar- ticularly wita regard to the ceremonial law. It | Illustration of Faith. <br> A correspondent of the Methodist writes of a sermon which he heard preached by Bishop <br> Baker, and cites | Beyond. <br> Pey ond the smiling and the wreping, <br> I shall be soon: |  Ghlood, or died in imprisonnent, and the striek movement, malade stowt work of tit by terming it is dave. <br>  |  |  |
|  |  |  | I shall be soon <br> Beyond the waking and the sleeping. <br> Beyond the sowing and the reaping | the tomb. The prisoners are now few, and for more than a century and a half no one has been |  |  |
|  |  | It $\begin{array}{l}\text { Baker, and cites the following impressive illus- } \\ \text { tration used by the preacher: }\end{array}$ <br> One step further in our discourse brought the  | Beyond the sowing and the reaping. I shall be soon, | committed on the charge of being a Christiat) The Japanese sometimes eall thi prison |  |  |
|  |  | One step further in our discourse brought the <br> feelings of the assembly to a crisis.- "What. exclaimed the bishop, his voice trembling with |  |  |  |  |
|  | out deris, 're |  | sweet home <br> Lord, tarry no |  |  |  |
|  |  | faith of the Christian in the hour of affiction |  |  |  |  |
|  |  |  | Trymat he |  |  |  |
|  | pron |  |  | which I could see through the cracks in the gate, |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  | the empire, some of whom were marched at once to the 'Hill of the Martyrn. to be put todeath, while others were committed to this verv |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  | once to the 'Hill of the Maryrys' to be put to death, while others were enmmited to this rery prison for torture or for private execrution, and |  |  |
| the city gate. |  |  |  | whers still to wait their trial who had been arrested upon suspicion of heing ("aristians. Even in the last half of the 1ith century, when |  |  |
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|  |  |  |  |  |  |  |
|  |  |  |  | lesthen ify. In one partw war the plase for |  |  |
|  | chould b |  |  | hough all classes of state criminals were brought here and suffered, a* well as Christian converts. Christianity, | , |  |
|  |  |  |  |  |  |  |
|  |  |  |  | oft in Japan, hot as wrere the fires that surround ad it, and relentless the hate that pursued it |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  | Previous to the year 1700 Kaempter says there were more than fifty native Christians in this |  |  |
|  |  |  |  | prison, condemned to perpetual imprisonment, embracing men, woman, and children, while he |  |  |
| And there, all through that vigil-nigh. |  |  |  | was readiding in Nagauaki, and doubletese ofen risted this very spot In derision they werocalled $B$ Buggoos, meaning the rabble of Bungo, |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  | a province in which Christianity had the eartiest and greatest success. They were very ignorant |  |  |
|  |  |  |  | of Christian religion, knowing little morro of "1 |  |  |
|  |  |  |  | Virgin, and yet so deroteuly were they attacied to it that they preferred to linger out a miereri ble life in this prison, |  |  |
|  |  |  | telin |  |  |  |
|  |  | every Family should take a | The Prison of the Mar | $\begin{aligned} & \text { ing their faith, and thus regaining the-ir liberty, } \\ & \text { as it was offered to them. } \end{aligned}$ |  |  |
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|  |  |  |  |  |  |  |
|  |  |  |  | had been nuterly evpeleled, and the new weligion <br>  |  | ory within their ome jurididiction. In man not |
|  |  |  |  | cheercet, prion, out of thich thes werer never |  | , protithe |
|  |  |  |  |  |  | Fo Noutherm, and breding sinvee for thase |
|  |  |  |  | $\begin{aligned} & \text { one } \\ & \text { no } \\ & \text { no } \end{aligned}$ |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  | All the hours of recreation the; werr allowed were when they were tuken out of their dungeons twice a year to ter lurnt with mum,", acecord |  | der |
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|  |  |  |  |  |  |  |
|  |  |  |  |  |  | in lhe Union. 11 mumt depens on onow theen new |
| (tar |  |  |  |  | , | Statew wer formed whethert hel Comprew would |
|  |  |  |  | in spinning hemp yarn, to he used in seaming |  |  |
|  |  |  |  | mats, unless occupied with little domestic indus tries, such as mending their clothes with hamboo |  |  |
|  |  |  |  | needles, since they were denied all iron tools, |  |  |
|  |  |  |  |  |  | touet the lave sfeeting slavery in Georria ond |
|  |  |  |  |  |  | Covered with trei intitutiom, ond if they could |
|  |  |  |  |  |  |  |
|  |  |  |  | tion and arrest. A portion of rice was daily given them by the government, to which addi- |  |  |
|  |  |  |  |  |  |  |
|  | $\text { d aln } \mathrm{p}$ | ${ }_{\text {from }}^{\text {for }}$ |  |  |  |  |
| rotest Against-Bigotry |  |  |  |  |  | ata |
|  |  |  |  | wives and dithiter, whowere eonfined in ithe |  | Une plun ar. negro wornhipring fimaticiem; the |
|  |  |  |  |  |  | kets for their human broods, the planting statew gentlemen," living not by trade or labour like |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  | the vulgar North, but on broad lands, where negroes cultivated cotton and sugar, and the white |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  | Mentition hey dearly Sum wan to , ring it oonn |
|  |  |  |  |  |  |  |
|  |  |  | duc |  |  |  |
|  |  |  | ${ }^{\text {a }}$, |  |  |  |
|  |  |  |  | 为 |  |  |
|  |  | ried and restive under it, seeking rather its removal than " grace sufficient." <br> How ofter does the bitter cry arise, " Not |  |  |  |  |
|  |  |  |  | - there at times in every orrow and mimery |  |  |
|  |  | \|lind | Ot demeends br long tipht of tone steps. from the |  |  | Me theat, plote, and preparaion of remilion |
|  |  |  | erected in front of the prison, area about twent rods long by ten or twelve high-the entrance |  |  |  |
|  |  |  | $\begin{aligned} & \text { being by a single broad doorway of hlack painted } \\ & \text { timbers and boards, adjoining which in the street } \end{aligned}$ |  | possessions, all we can reply is, we ask no better, | Vien were filied wih men who lored frediom, |
|  |  |  | was the keeper's lodge, resembling a large sentrybox, with the front open, while around the sides | any sighed out life in life long and so | rebellion in Canada, to hope for half as good. In such a cause only say you will be neutral |  |
|  |  |  |  | n, women, and children, and all because they s idols, and believed in Jesus of Nazareth. |  |  |
|  |  |  |  |  | In such a cause only say you will he neutral, and be so ; and if we do not thank yon, we ought to do it. |  |
|  |  |  |  | Christianity did not die out within this omy prison; it only sleepeth, and like thowe |  | (e) |
|  | + | - The consecrated cross I'll bear Till from the cross I'm free,And then go home, my crown to wear,For there's a crown for ue." |  |  |  |  |
|  |  |  | which, grappling with the loose dress of a Japa nese fugitive, would make escape impossible, |  | wise, take great pains to make the people ofEngland torget all about the origin and advance- | friendstiip, or even peace. They would onecde. aght, perish, rather than nee their shaven |
|  |  |  | even if the teeth did not strike beyond the dress, and enter the flesh, as they probably do. I was introduced to the keeper by the interpreter, and | of the martyrs in more pnlightened ant |  |  |
|  |  |  |  | landing, and rejoined my ship.-Nem Fort server. |  |  |
|  |  | The Joy of an Early Conversion. There is something very touching in this sentiment, made by a clergyman who recently had |  he was savage in face and person-inded the |  |  |  |
|  |  |  | worst looking and most repulsive Japanese I ever saw. Had he been the torturer and execu |  |  | not reply, You shall not have another inch of he unoccupied wilderness. What it did reply was this: "The wilderness in free, and it shall |
|  |  |  |  | Progress of the Revival in Jamaica. |  |  |
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