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The Jewish Pilgrim.

Are these the ancient holy hills,
Where angels walked of old?
Is this the land our story fills
With glory not yet cold?
For I have passed by many a shrine,
O'er many a land and sea,
But still, O promised Palestine,
My dreams have been of thee.

I see thy mountain cedars green,
Thy valleys fresh and fair,
With summers bright as they have been
When Israel's home was there;
Thou' o'er thee sword and time have passed,
And heaven's cross and crescent shone,
Yet thou art still our own.

These are the hills of promise that go
Unblest through the world,
Whose blood hath stained the polar snow,
And quenched the burning sand;
And this the land that turns
From all our earthly hopes to thee,
With their long and ages borne
In sleepless agony.

For thrones are fallen and nations gone,
Before the march of time;
And kingdoms that have rolled alone,
Are now a nameless shrine;
Since the plowshares marked the brow
Of thy holy hill—
What was the Roman eagle now?
What was the Jewish wall?

And hath the wanderer thus in vain,
The pilgrim of the east?
Long deferred her hope hath been,
But it shall come at last;
Or in her wastes a voice I hear,
As from some prophet's urn;
It bids the nations build not there,
For Jacob shall return.

O! last and loved Jerusalem,
Thy pilgrim may not stay
To see the glad earth's harvest-home
In thy redeeming day;
But now, resigned in faith and trust,
I seek a nameless tomb;
At least, beneath thy hallowed dust,
O, give the wanderer room!

On Dancing.

To the Editor of the Provincial Wesleyan.

Sir,—Is there any harm in dancing?
and if so in what does that harm consist?
are questions often proposed; and while the
reply usually given is, "It is wrong for pro-
fessors of religion to dance," yet the reasons
given for that reply are not always the most
satisfactory and convincing. I have consid-
ered these questions somewhat extensively
and in a condensed form submit the result
of my investigations to you, to publish or to
suppress, as you may deem most advisable.

Yours, &c.,
WILLIAM WILSON.

Dancing as connected with the Worship of Jehovah.

Dancing was originally a religious cere-
mony. In the Hebrew there are four differ-
ent words which our translators have
rendered Dance; of each of which I shall
say a few words.

The first word is "Kod." This word has
a verb signification "to make a hole or an open-
ing;" some critics therefore suppose that
when it is used as a noun, it does not mean
a "Dance," but a "Pipe or Flute;" or
some other instrument of music. Parkin-
son says, "Kod is often in our transla-
tion, rendered dance, but this is rather
implied than expressed in the word."

This term is first found Exodus xv. 20.
"And Miriam the prophetess, the Sister of
Aaron, took a timbrel in her hand; and all
the women went out after her with timbrels
and with dances." "Kod" is a very com-
mon word to determine the word "kod"
to mean some motion of the feet; for it is
the Poem or Song of Moses and the Chil-
dren of Israel, which in the original is all
written in "hemitiches" or half lines; and
was sung accompanied with the sound of
the Timbrel, an instrument not very unlike
the "Tambourin" of the present day.

The scene and the service here must have
been most solemn. The Egyptians had just
been destroyed, the Israelites had just landed
on the Eastern shore of the Red Sea, where
their whole host halted to recount God's
mercies toward them, and to praise his
name. Miriam, the prophetess, and the women
conferred upon her. Father, in making
him the instrument of delivering Israel from
the Ammonites. Surely our modern dan-
cers, do not mean an act of thanksgiving by
their exercises.

1. Sam. xviii. 6. The same word is found
where we read, "And it came to pass when
David was returned from the slaughter of
the Philistines, that the women came out of
all the Cities of Israel, singing and dancing,
to meet King Saul, with Tabrets, with joy,
and with instruments of music." Here
dancing is a part of religious worship or
thanksgiving for delivering Israel from the
Philistines.

So for the word "Kod," dance, is recorded
as a matter of history, where dancing was
performed by women; but by women alone;
as expressing praise to God for Three Great
deliverances wrought out for Israel. 1. From
the Egyptians. 2. From the Ammonites.
3. From the Philistines.

The word is next found in a poetic but
yet in a similar sense. In 2 Sam. v. 11—

It is said, "Hiram King of Tyre sent mes-
sengers to David, and cedar Trees, and Car-
penters and Masons; and they built David
an house." At the Dedication of this
House, Psalm xxx. was composed where the
Psalmist refers to his former dangers, and
contrasting them with his then prosperity;
says, verse 11. "Thou hast turned for me
my mourning into dancing; thou hast put
off my Sackcloth and guided me with
strength." In Psalms cxlix. 3.—"Let them
praise his name in the dance; let them sing
psalms unto him with the Timbrel and
harp." Here dancing is spoken of as form-
ing part of religious worship.

The prophet Jeremiah, chap. xxxi. 4,
speaking of the restoration of Israel, says—
"Again I will build thee, and thou shalt be
built. O virgin of Israel; thou shalt again
be adorned with thy tabrets, and shalt go
forth in the dances of them that make merrily."
This text seems to refer to their final
restoration; and to the anthem of praise
they shall then celebrate for all the mercies
God had vouchsafed towards them.

In all the above passages the Hebrew
word "Kod," translated dance, means an act
of thanksgiving to God for great mercies
received under particular circumstances.

In the New Testament we have a similar
or rather a corresponding word in the term
"Choros," which is translated dance in the
parable of the prodigal son. I am aware
that some critics, probably from fear lest
his text should seem to countenance the
modern practice of dancing, have translated it,
"a choir of singers." But the text cer-
tainly does not require such a construction;
for the word "Choros," which is the accu-
sative of "Choros," signifies a dance.—
Nevertheless, dissipation will receive no
countenance but rather a severe reproof
from this scripture. For the exposition is
plain and remarkable. In verse 23, the
father is represented as saying to his ser-
vants—"And bring hither the fatted calf,
and kill it." The word "Thusate," is from
"Thuo," and signifies "to slay in sacrifice,"
or "to sacrifice to God." Thus this pious
father on the return of his prodigal child
first offered a thank-offering to God; and
then he sang praise accompanied with
musical instruments and the dance accord-
ing to the ancient usage of his country,
and for an event which to him and to his
dear ones was a deliverance and a mercy in-
deed. But our modern dancers it is to
be feared seldom think of God in their mid-
night assemblies, and who among them
thinks of performing any act of devotion or
thanksgiving to God before he enters a Ball
Room! It is lamentable that persons pro-
fessing to revere the Bible should ever
quote this text as giving any sanction what-
ever to the modern dance. It certainly
gives no such sanction. This was decidedly
a religious service, but what religion is
there in the modern Ball! It is shocking
to quote the words of the blessed Redeemer
as though he sanctioned sin.

(To be Continued.)

My hand seems palsied as I write, and
my blood boils in my veins when I think
that he died in his prime, his power
and his glory! Whatever, therefore, be the
language of man, the decree of God is
irrevocable: "They that have done evil
shall come forth to the resurrection of con-
demnation."

An Apostate's Death-Bed.

The Pernicious Influence of Doctrinal Error.

"He that being often reproved, hardeneth his neck,
shall suddenly be destroyed, and that without remedy."
On a bleak Winter's night, in the year
1844, after having retired to rest, I was
suddenly aroused by the repeated mention
of my name. On hastening to discover the
cause, I found that two Christian persons
had come earnestly to request me to visit
an aged but dying apostate. The distance
from the house of the sufferer, and a slight
indisposition of body, at first induced me to
refuse. "Oh! come, do come! she is dying,
and says that she is eternally lost."

Overpowered by their solicitations, and
the sense of duty, and indulging the thought
that perhaps God designed me to be the
messenger of peace to the poor creature, I
felt compelled to accompany them. The
night was cheerless, dark and dreary; the
sky was starless, and everything around us
bore the aspect of a three-score years and ten.
As soon as we saw me, with a wild fitful
light shooting into her sunken eyes, which
were rolling fiercely in their deep sockets,
and in a tone expressive of the awful agony
of her soul, she exclaimed, in the language
of the Gadarene demoniac, "Art thou come
hither to torment me before the time?"

"No," I replied; "but rather to assist
you in obtaining the mercy you need."
"Mercy! there is none for me! I tell you
I am forsaken by God! I loved him once;
but now—" and an involuntary shudder
shook her frame.

"The same blessing you then enjoyed is
held out to you now, upon the exercise of a
similar faith," I replied.
"I cannot, I dare not, I will not believe
again. I have been deceived!"

The peculiar emphasis laid on the latter
part of this sentence, induced me to make
inquiries as to her previous history. It
appears that in early life she became seri-
ously awakened under the ministry of a
devoted servant of Christ, and soon after
obtained peace with God, and joined herself
to the Independent Church in the town in
which she then lived. For many years she
adorned the Christian profession by her
virtuous and exemplary character. Her evan-
gelical acceptance with God was undoubted,
and fear seldom disturbed her peace; she empha-
tically walked

"High in salvation and the times of bliss."
At length, from the peculiar tenets to which
she wearily listened, she imbibed the doc-
trine of final perseverance. The influence
this had upon her mind was most percep-
tible; she became indifferent as to her present
experience; the power of religion was lost;
reality declined into dead formalism; and
yet when spoken to on the subject, she re-
garded herself as perfectly safe, and unable
finally to fall! She eventually became
careless in her attendance on the means of
grace, and the discharge of her religious
duties, and left the society. Being now free

from the salutary restraint which union with
a Christian Church imposes, she sinned with
greediness. When warned of her danger,
and referred to her preceding life, she
seemed devoid of all religious feeling; and,
in extension of her sin, would boastfully
urge that she "could not be lost, for she
was once a child of God!"

Her increasing years only increased her
guilt, and hardened her once tender heart.—
She continually abused the goodness of God,
and presumptuously sinned, that grace might
abound, till old age, with its attendant in-
firmities and afflictions, laid her upon the sick-
bed. Now, when death's chilling grasp was
felt, and the dreadful realities of an eternal
world were disclosing themselves, she saw
and felt the rottenness of that foundation on
which she had built her hopes of salvation.
Trembling under a fearful apprehension of
that which awaited her, and with a full con-
sciousness in this respect, she uttered the
words above, "I have been deceived!"

The beams of the morning sun now began
to scatter themselves upon the earth, and
day-break gradually dawned, but no ray of
light to shine upon the poor sufferer's soul;
the night of life, the night of death,
the fearful presence of the blackness of
darkness forever, thickly enveloped her
spirit! I returned to her room, resolving
to make another, perhaps the last effort to
snatch this brand from the burning, over
whose lake she was suspended by the atten-
uated and breaking thread of life. She
appeared to be grasping with the consequent
force; her brow beamed heavily, and her
fearful sighs echoed through the room. I
opened upon the 51st Psalm, and endeavored
to read the portions most appropriate to her
melancholy case. Unexpectedly she stretch-
ed forth her trembling and almost nerveless
arms, seized the book, and tore the leaf from
the sacred volume! I knelt down to pray;
as soon as I commenced, she mocked me in
the most terrific manner, exclaiming, "Don't
pray for me! don't pray for me! it increases
my misery! I am lost! I am lost!"

From urgent necessity, and being com-
pletely wearied, I soon left her. During
the day I was informed that she remained
in the same state, but that she had been
in the arms of the Lord, and in the arms
of the Father, and in the arms of the Holy
Spirit. The next morning I called, and
found the taper nearly extinguished. Her
tongue had ceased to lend its aid to increase
her guilt; but, alas! although unable to
speak, her wild glances, her awful groans,
her significant signs, and her continual rest-
lessness, betokened the agony of her mind.
I engaged in prayer with her, but under the
most depressed feelings as above mentioned.
Circumstances afterwards prevented my
seeing her. A few days subsequent to my
last visit, the poor creature's death was
announced. Her remains were committed to the
melancholy grave by the officiating minister, as in
"sure and certain hope of a joyful resurrec-
tion."

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my blood boils in my veins when I think
that he died in his prime, his power
and his glory! Whatever, therefore, be the
language of man, the decree of God is
irrevocable: "They that have done evil
shall come forth to the resurrection of con-
demnation."

The Martyrs of Madeira.

Stand fast in the faith—bold apostles have died,
With the words on their lips, careless who might deride,
Confessors and martyrs, till torture and flame,
Have drank in its accents, and welcomed the shame.

To the upright their artless light in the
darkness." Such is the unerring utterance
of Him who rules in the heavens, and every
page of earth's history demonstrates its
truth. When the furious storm gathers
blackest and most wrathful, then it is that
the holy clouds part asunder, and from
their murky foldings, gleams forth the sun-
light of hope and encouragement. So was
it with the first apostle of Madeira; as in
the recesses of the prison at Funchal, he
gathered round him his perishing, undying
fellow-men.

"To preach to them of Jesus."

The period of Dr. Kalle's imprisonment
was heavily a year, months passed on, until
one clear bright day a shadowy light
like the snowy wing of a spirit, gleamed in
the distant horizon. Gradually it assumed
distinctness, coming near and yet nearer,
till at last the tall ship with the breeze fill-
ing her sails, rode gallantly into port. It
brought a royal mandate, stating, that her
majesty the Queen of Portugal, approving
of the edition of the Bible conducted by
the canons, with the concurrence of the
patriarch-archbishop-elect, recommended its
circulation among her subjects. With a
royal order before their eyes, the inquisitorial
government of Madeira could no longer be
justified in holding Dr. Kalle in imprison-
ment; and in January 1844, he obtained
his release. Sentence was however obtain-
ed in December of the same year, from a
Lisbon court, stating that prosecution ought
to be commenced against Dr. Kalle, for
promulgating doctrines contrary to the reli-
gion of the State; and some days after his
return to Funchal, on his return from a visit
to Lisbon, warrants were again issued for
his apprehension; and in conformity with the
above sentence. He was in fact a prisoner
on bail, but as no express law of Portugal
had been declared to be violated, his former
imprisonment of love was quietly retain-
ed, and he was shortly afterwards formally
warned by the British Foreign Secretary,
Lord Aberdeen, that the Home Government
would not support him, against any measures
which might be adopted for his removal
from Madeira; if he continued his meetings
for worship, till he should find a quiet retreat
where he should be permitted to reside; and
where each returned Sabbath evening, the
eye that seeth in secret, looked down upon
these two youthful disciples of the Saviour
under their knees, and for an hour their
ardent prayers alternately ascended to the
throne of grace. The practice was contin-
ued for years, till the footpath of the Sab-
bath had been opened to the trying tree;
and when, a few years ago, after a long
absence on the part of both, they met at
Kilmany, at Mr. Edie's suggestion they
revisited the spot, and renewing the sacred
exercise, offered up their joint thanksgiving
for the past, and for the future; and in
their separate prayers had honored each
of them with usefulness in the church.
Mr. Paterson has now laboured for twenty

two years as a missionary in the Canongate
of Edinburgh, not without many pleasing
evidences that his labours have been blessed;
and I have reason to believe that by his
efforts in behalf of Bible and Missionary
Societies, through means of Sabbath schools
and prayer meetings, and by the light of a
guiding and consistent example, Mr. Edie's
life, while so active in his ministry, has also
been one of devoted Christian usefulness.—
Memoirs of Dr. Chalmers.

The Household Clock.

The household clock, with dial dim,
Still marks the flight of time;
Speaks with a silvery voice each hour,
And rings its weary chime,
More than a hundred years have passed,
Since first its race began;
Yet still it moves with measured step,
A monitor to man.

How many forms that sleep in dust
Have viewed with thoughtless gaze,
Those circling hours in their swift course
That measured out their days!
The bright-eyed boy, the aged sire,
Alike have looked upon its face,
And then have passed away.

A thousand memories thrill my soul,
As on my ravished ear
Rings the gay chime, in early years
I loved so much to hear.
A father, mother, sisters dear,
And joyous brothers, too,
All smiled around me in those days,
When life and hopes were new.

But they have passed away from earth;
Their voices greet no more;
No more their smile and fond embrace
Shall welcome as of yore;
Unmurmured by grief or joy,
Still ticks the clock, so solemnly
As when I was a boy.

And still its circling hands shall move,
The passing hour shall sound,
When those who hilly view it now
Are slumbering in the ground.
For other eyes, for other ears,
'Twill note the flight of time;
Midst scenes of gladness and of tears
It merrily shall chime.

Swift as a mighty river's tide
Our days and years sweep by,
And time for us will soon be lost
In vast eternity.
O, then that we might hear aught
The voices of the hours!
Improve to-day, while yet it lasts!
To-morrow is not ours.

Wickliffe.

Wickliffe was one of the most remarkable
of men. England has scarcely produced a
bolder man, or a greater reformer. He
seems to have been born for a life of con-
flict with the world, the flesh, and the
devil, of faith and good works, of learning
and sanctified eloquence. This divine child
did not appear to know what fear was, when
kings and the great ones of the earth trembled
before the power of Rome. Because of his
employing his great talents, and the full
force of his unflinching determination against
the corruptions of the Church of Rome, he
has been rightly styled the morning star of
the reformation.

Born in 1324, he was upwards of fifty
when the rival Popes, Urban and Clement,
were waging a war of anathemas, abuse, and
contumacious excommunications against each
other. For about twenty years he had been known for
his withering attacks on the mendicant
orders, but now he is prepared to improve a
larger field. He attacks, with a fearless
hand, the conduct of these contending rivals,
who, assuming to stand in the place of Jesus
Christ, are setting up a rival papacy, and
the kingdoms of the world by wars to
attain their own self-aggrandizement. He
accuses them of copying the spirit of the
great deceiver, rather than that of the good
Shepherd, who gave His life for His sheep,
instead of sacrificing theirs for His ambitious
covetousness.

In 1365 it was the decision of the English
Parliament to resist the demand of Pope
Urban, that the old annual payment of \$3000,
which had ceased to be paid for thirty-three
years, should be paid, and all arrears for
that time. It was not the money alone
which he despised, but the principle of the
Papal supremacy, which they also denied.
This stand by the King and Parliament of
England, was followed by a declaration, on
the part of Rome, that the sovereignty of
England was forfeited by this act of with-
holding the demanded tribute. Monk
names the English doctor, but the principle
of the Papal supremacy, which they also denied.
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The Provincial Wesleyan.

Provincial Wesleyan

THURSDAY, MAY 19, 1853.

10. After the organization of a Conference in this Province, the words "Rules and Usages" in this Act shall be held to refer to such rules and usages as shall thereafter be made or sanctioned by the Conference in this Province.

11. The annual value of lands held by any Board of Trustees incorporated hereunder, shall not exceed at any time the sum of six hundred pounds, exclusive of lands and premises held for Churches, Mission Houses and Bural Grounds.

12. The annual value of lands held by any District Meeting shall not exceed the sum of one thousand pounds; and further the annual aggregate value of the lands to be owned by the several Districts, or by the said Conference when incorporated, shall not exceed at any one time three thousand pounds.—*N. B. Royal Gazette.*

The Fable of the Rain-Drop.

There was once a farmer who had a large field of corn; he ploughed it and planted the corn, and sowed it with great care, and he depended for the support of his family. But after he had worked so hard, he saw the corn begin to wither and droop for the want of rain, and he thought he should lose his crop. He felt very sad, and went out every day to look at his corn, and see if there was any hope of rain.

One day, as he stood there looking at the sky, and almost in despair, two little rain drops up in the clouds over his head saw him, and one said to the other: "Look at that poor farmer; I feel sorry for him; he has taken such pains with his field of corn, and now it is all drying up; I wish I could do him some good."

"Yes," said the other, "but you are only a little rain-drop; can you do? You can't even one hillcock."

"Well," said the first, "to be sure I can't do much; but I can cheer the farmer a little at any rate, and I am resolved to do my best. I'll try; I'll go to the field to show my good will; if I can do no more; so here I go." And down went the rain drop, and came pat on the farmer's nose, and then fell on one stalk of corn.

"Dear me," said the farmer, "putting his finger to his nose, "what's that? A rain drop. Where did that drop come from? I do believe we shall have a shower."

The first rain drop had no sooner started for the field, than the second one said, "Well, if you go, I believe I will go too; so here I come." And down dropped the rain drop on another stalk.

By this time a great many rain-drops had come together to hear what their companions were talking about, and when they heard them, and saw them going to cheer the farmer, and water his corn, they said, "If you're going on such a good errand, I'll go too," and down he came. "And I," said another, "and I," and I," and I," and so on, till a whole shower of them came, and the corn was all watered, and it grew and ripened, all because the first little rain drop determined to do what it could.

Never be discouraged children, because you can't do much. Do what you can. Angels can do no more.—*Child's Paper.*

Age.

There's a chastened spirit that folds its wings,
Musing between earth and holy things;
Like gliding on in its soulless flight,
Still the snow that the clouds of a winter's night
Is the spirit of age.

There's a passionless eye, that looks above,
With a ray of faith, and a tear of love,
That regards the stars, as they nightly glow,
As the home of some friend who was once below.
'Tis the eye of age.

There's a faded lip, that but faintly smiles,
And with tales of bygone years beguiles,
The laughing child; and with holy kiss
Mingles a prayer for his future bliss.
'Tis the lip of age.

There's a withered hand, that in youth was wed
To its kindred hand—but that hand is dead;
And the withered hand, that it gave and lend,
Now wants the aid of some kindly friend.
'Tis the hand of age.

But the chastened spirit, which folds its wings,
Will take its flight anon where the seraph sings,
And the passionless eye, with its ear of love,
Will behold all its lot in the realms above.
Then farewell, age!

A Sixpence Well Invested.

The other day we saw a bright-eyed little girl some seven or eight years of age, tripping along the streets, with a basket on her arm, apparently sent on some errand. All at once she stopped, and commenced searching for something among the snow and ice. "What was it?" said she, "I don't know; but I was eager and nervous—the bright smile had vanished from her face, and tears were rolling down her cheeks. A gentleman passing at the moment, noticed the tribulation of the little creature, and asked her what was the matter.

"Oh, sir!" said she, her little bosom swelling, and tears choking her voice; "Oh, sir, I've lost my sixpence!"

The gentleman took a piece of money from his pocket, and called her to him, saying, "Here don't cry for the lost sixpence—here is another," and placed it in her hand.

"Oh, dear sir," said she, as she bounded forward, "how I thank you!"

Her great grief was removed, the bright smile was restored, the apprehension of a mother's frown, and the consciousness of a mother's love, and her little heart beat light again.

Think you that man, as he remembers that pretty face, beaming with gratitude and joy, will ever regret that well-invested sixpence? A whole world of happiness bought for sixpence!

Faithful Forever.

It is a dear delight for the soul to have trust in the faith of another. It makes a pillow of softness for the cheek which is burning with tears and the touch of pain. It pours a balm into the very source of sorrow. It is a hope undimmed by a flowery conclusion into which the mind, when weary of sadness, may retreat for a respite of constant love; a warmth in the class of friendship forever lingering on the hand; a consoling voice that dwells as with an eternal echo on the ear; a dew of mercy falling on the bruised and troubled heart of this world. Bereavements and wishes long withheld descend sometimes as chastening griefs upon our nature; but there is no solace to the bitterness of broken faith.

The Widow's Gift.

The widow's gift was of inestimable value as an example. It was probably brought more money into the Lord's Treasury than any other instance of liberality on record. The rich woman so pleased the Saviour by giving of her penny, but much more she requited as to give of an abundance.

Approaching District Meetings.

In a few days the brethren of New Brunswick, Eastern, Canada, Newfoundland, Nova Scotia, Prince Edward Island, and Nova Scotia West, Districts, will be met together, within their several bounds, in Annual Session. The assemblage of so many Ministers of Christ, though little heeded, it may be, by the world, cannot but be fraught with momentous consequences to the welfare of the Church, within their respective spheres of operation.

At these Annual Meetings, the past financial and spiritual state of each Circuit and Station, and the condition of Sabbath Schools, and all other interests connected with Methodism, are minutely inquired into, and plans devised for future usefulness and extension. The deliberations are conducted under the influence of fervent prayer and enlightened faith, and solemnly, and with a constantly-present recognition of the necessity of divine guidance, and a pervading sense of personal responsibility to the Head of the Church entrusted in heaven.

From the most judicious consultations on subjects calculated to advance the cause of the Redeemer, such as generally characterize the Annual Convention of our Ministers, are promulgated of unity and energy of action. The Connexion principle pervading our ecclesiastical system, is here brought into harmonious and efficient operation.

The prudence, and wisdom, and piety, and talent, and experience of such and all of the members of Districts, have ample scope for use and application. Visited through the medium of so many minds sanctified by piety, and presented in the various lights that diversified thought and deliberation are prone to kindle, there is no only a probability but a moral certainty, that under the guidance of the Supreme Intellect, the measures suggested and finally adopted, will be such as are eminently calculated to promote the great interests involved.

We have, therefore, always regarded the Annual District Meetings of Wesleyan Ministers with a high degree of interest and satisfaction, not only on account of the opportunities they afford for the renewal of fraternal greetings and social intercourse, but for their prospectively beneficial influence on the cause of Christ.

The review of the year, the termination of which is rapidly approaching, we trust, will be such as will gladden the hearts of God's Ministers and people throughout the land. Already we have reported in our columns various revivals of religion, which have taken place during the year, some of which have been remarkably deep and extensive. The continuous results of these glorious manifestations of divine love and power will be duly noted, and we can but hope, that these will be found as permanent as the pre-vious visitations were cheering.

Happy indeed are they who are graciously permitted to share piteously in the outpouring of the ever blessed Spirit, and happier still are they who continue in the enjoyment of those reviving and quickening influences, and who, in the maintenance of living faith, grow in grace and in the knowledge of our Lord Jesus Christ,—rooted and built up in love, and established in the faith, as they have been taught, abounding therein with thanksgiving. Such we may be the christian experience of all, who, during the year now closing, have received Christ as their Saviour, and become members of the Church.

As time passes, and the aged are departing to their heavenly rest,—as the hundreds and thousands around us are hurrying onward through the toils and conflicts of life, to the final bourne, how important, how necessary is it, that the cause of Christ should extend, and precious souls be saved from death. The means to attain this desirable end, will, among other weighty considerations, occupy the serious and prayerful consideration of the brethren assembled, and, as such far-reaching interests are concerned, interests bearing on the eternal state of multitudes, let prayer be made without ceasing by the Church unto God, that the wisest, the best, the most efficient means may be adopted by the united pastors, for the salvation of the lost and the consequent enlargement of the Church's bounds.

A more vigorous effort on the part of the entire membership of the Church is demanded at the present time, if the spirit of religion is to be maintained, and the extension of the cause of Christ is to keep pace with the generally rapid movements of the world. Whilst men are putting forth such strenuous and untiring exertions to promote comparatively subordinate interests, all, let those who love the Saviour and the souls of their perishing fellow-men, engage more heartily in pushing forward the victories of the cross, and count no labour, no sacrifice, too great to win precious souls to Christ.

Brothers! the time is short. The day, with many of us, is drawing its close. The shadows of the night in which no man can work, are approaching and settling around us. What have we done, what are we now doing, for Christ and his cause? Let us, therefore, in the spiritual interests of our families and the world around us, let these be the great absorbing topics of our meditations—the heart-searching questions we propose to ourselves, in direct view of the coming "judgment," and the strict scrutiny of the Judge of quick and dead.

We trust the year on which we are about shortly to enter, will be one of unprecedented prosperity to the Church in these Provinces. That the deliberations of the approaching District Meetings will have an important influence on the spiritual welfare of thousands of our fellow-men in future time, we do not doubt, and that the blessed results anticipated may be speedily and extensively developed, we earnestly bespeak for our brethren, whether in this District or other portions of our work, the fervent, effectual prayers of the truly pious—all of interest in the grand consummation,—the salvation of men.

Proverbial Philosophy.

We have no wish to engage in controversy with the Editors of the *Christian Visitor*. They are doubtless good meaning men, but it is evident, they have not as yet got accustomed to the use of the powerful instrument of which they profess they are in the habit of regarding objects, and therefore feel disposed to make some allowance for the manner in which they sometimes present their notions. The philosophy manifested in their late article on the "Allegations of the Wesleyan" is *proverbial*, and our readers will be surprised to find us so briefly advert to it. The following are the chief points to which we direct attention:

"We know of no law, human or divine, which forbids Baptists to preach the gospel in any city, town, village, or neighbourhood in New Brunswick, except the law of religious bigotry."

Such is the proverbial philosophy of our contemporary! The editors intended this to be very cutting indeed; but unfortunately their knife is so sharp, as to prevent one seeing its edge.

movement in progress in St. John, and he wished to be in time in sounding the note of alarm, which we set down to the unenviable promulgation of unfounded suspicion. Any movement of our Baptist brethren for the conversion of sinners, we know will not produce any uncomfortable excitement in the breast of Wesleyans. Neither our correspondent nor ourselves, we dare say, know of the recent movement in progress in St. John's, afforded any cause for alarm, but the allusion of the *Visitor*, there is reason to fear, betrays a spirit which should never find a dwelling in Christian minds. "Evil surmising" has no more diverse sanction than have "questions and strifes of words," from which proceed "envy, strife, and railings."

"The people in this free country will think and act for themselves. They feel that freedom of thought is their birthright, and any attempt to crush it must prove abortive."

Just so—and therefore many in this free country "think," that the church of Christ and its ministry are not solely within the enclosure of the Baptist church, and "feel" that any attempt to represent them, "must prove abortive." Now it was this *understood* attempt, that called forth the strictures of "D. E. F." and our accompanying observations. A candid reviewer would have seen this at a glance. We regret that the *Visitor*, in its recent issue, subsequent *Visitor*, by "A. B. C." though, as Mr. Harding states, "not so fully and explicitly as I who felt most keenly on the point wished to see it," escaped our notice, and we have equal reason to believe that it was unknown to our correspondent. So palpably incorrect was the original representation of "D. E. F." that Mr. Harding was most "surprised" and "hurt" at the error." Persons, therefore, at a distance, not knowing that the evident reflection upon other christian denominations contained in the article of the *Visitor* corresponded, "as from a want of a geographical acquaintance, of the country of which he was writing," very naturally supposed that the writer in question was not ignorant of the facts of the case, and meant what he said. On this ground, it will be acknowledged, the misrepresentations of the writer, merited exposure and rebuke, and different persons, all of them non-residents of St. John, forwarded us communications on the subject, one of which, written without knowledge of the not very explicit explanation subsequently made, we presumed to publish, accompanied by remarks which, in the exercise of our "birthright" freedom of thought and action—we deemed to be necessary.

"Those living in glass houses," the Editors of the *Visitor* tell us, "should not throw stones"—a truth which they would do well especially to remember, as, to themselves, since their occupancy of the "chair editorial," they have had frequent occasions, if so disposed, to apply it.

There is one other expression in the *Visitor's* "allegations," which calls for a passing remark. "We have allowed articles which have appeared in the *Wesleyan* from week to week, containing the coarsest abuse imaginable of Baptist Ministers and usages to pass unnoticed by us."—We deny this allegation. No "abuse," coarse or fine, has been indulged in, but truths have been stated plainly and forcibly, such as the merits of the case seemed to demand. We do not wish to recriminate, and therefore allow this unfounded charge to pass without further notice.

Important Financial Movement.
An important financial movement is taking place among the Wesleyan Methodists in England. It has been proposed to raise one hundred thousand pounds, to be distributed in the form of endowments, to support existing desks in chapels, and to warrant a re-adjustment of certain Connexional Funds.

A Meeting for this purpose was held on the 22nd April, in the Great Room at the Centenary Hall, Bishopsgate-street-within-London. The Minutes and reports of the various Districts of the Wesleyan Districts and principal Circuits in the Kingdom. The President of the Conference, says the *Watchman*, left a sick room to the, there, and in his occasional absence the chair was occupied by the venerable Dr. Bengel, who, in the course of his address, the wisdom and almost all the vigour of former days.

The true Wesleyan spirit pervaded the Meeting. Mr. Heald subscribed £1,000; Mr. Riggall, £500; Mr. Vanner, £250; Mr. John Mason, £200; Mr. Walker, £1,000 guineas; Mr. Higgs, £100; Mr. Parson, £250 guineas; Mr. Walker, £150; Mr. Wade, £100, and £25 per annum as well as about £500 required for the necessities of the various circuits, and the long and arduous paper for the benefit of the household, containing that there is no process whereby so much can be done to enlighten mind, to supply materials for rational conversation, to prepare young people for going forth, and, with intelligence, respectability, and adequate competency, discharging the duties of citizenship. A large portion of our best moral impressions and sentiments have been suggested, reiterated, and fastened on the mind by family press. The pulpit does much; parental instruction is not much; but the press, in the present day, necessary to both. Let any reader of a well-conducted family paper open its pages and consider thoughtfully its contents. There are in a single number sometimes from one hundred and fifty to two hundred separate and distinct articles, each one conveying an idea, a fact, or a sentiment, and stated or illustrated as to produce an effect, in enlarging the reader's store of knowledge, or giving a right direction to thought, feeling, or action. Must not all this have its influence, and, in no degree, a mighty influence, upon the reader? No reflecting man can fail to see that the fifty-two visits in a year of a carefully conducted paper, intelligent, correct, elevated in its moral tone, and vital interesting in its contents, must exert a great and blessed influence upon domestic life. Children growing up under such influences are far more likely to be intelligent, correct in their opinions and manners, and better prepared for the active duties of life, than could possibly have been without it.—*English Paper.*

Value of a Religious Newspaper.
The day we live in is one which beyond all former, requires especially attention to the quality and character of a newspaper. It is a mighty power either for evil or for good. People will have papers, and if they shall not become the vehicle of food, poison in its stead will be accepted. The various influences of the long and arduous paper for the benefit of the household, containing that there is no process whereby so much can be done to enlighten mind, to supply materials for rational conversation, to prepare young people for going forth, and, with intelligence, respectability, and adequate competency, discharging the duties of citizenship. A large portion of our best moral impressions and sentiments have been suggested, reiterated, and fastened on the mind by family press. The pulpit does much; parental instruction is not much; but the press, in the present day, necessary to both. Let any reader of a well-conducted family paper open its pages and consider thoughtfully its contents. There are in a single number sometimes from one hundred and fifty to two hundred separate and distinct articles, each one conveying an idea, a fact, or a sentiment, and stated or illustrated as to produce an effect, in enlarging the reader's store of knowledge, or giving a right direction to thought, feeling, or action. Must not all this have its influence, and, in no degree, a mighty influence, upon the reader? No reflecting man can fail to see that the fifty-two visits in a year of a carefully conducted paper, intelligent, correct, elevated in its moral tone, and vital interesting in its contents, must exert a great and blessed influence upon domestic life. Children growing up under such influences are far more likely to be intelligent, correct in their opinions and manners, and better prepared for the active duties of life, than could possibly have been without it.—*English Paper.*

"Wesleyan Reformers."
The following extracts, showing the divided state of the so-called "Wesleyan Reformers," and the threatening danger of their speedy rupture, are taken from the London Correspondent of the *Western Christian Advocate*. The career of these infatuated men reads to all a solemn and salutary lesson:

"Among the late separatists there appear no elements of cohesion. The passion for self-government has been carried to such an excess, that any attempt to hinder any one from doing what ever is right in his own eyes is resented and abandoned. Of course this refers to matters of discipline only."

"Strenuous efforts have been made by the Central Committee in London to bring about a union of the Methodist reformers; but hitherto the attempt has proved in vain, and it now seems the prospect of permanent separation. Complaints are made against this Committee of precisely the same nature as they themselves had made against the executive of the old body; they are dictatorial, irresponsible, extravagant, and so forth; and provincial reformers, in many instances by a bureau of the metropolitan. The general fund, which was to supply the regular ministry and the means of extending information as to their principles, is now so slowly replenished, that the treasurer has issued a slow stalling, that unless help be very largely rendered, the whole organization must be broken up. The result of this state of things, in small societies especially, is easily to be seen. Without any regular ministry, the more pious portion of the people find themselves in a spiritual famine, and are attaching themselves to different Christian bodies, and in a few instances returning to the Methodist fold, and the less spiritual and more contentious portion being thus left settled circumstances of a very painful nature, from which all those whose fellowship is most advantageous are compelled to withdraw. In the case of the larger towns, where they can supply the pulpits passably, the disintegration of the societies is not going on so rapidly. But not in one instance do we hear of any accession being made to their number by the conversion of sinners."

"By mutual agreement and concession, by combination of effort, great purposes may be accomplished; without them, nothing. The Wesleyan Reformers have already begun to find that it is very easy—by fault-finding, and by exciting suspicion and envy—to destroy; but by no means so easy to induce the people in whom these feelings have been excited, to think that all is now right under the new management; and that they have nothing now to do but to go quietly to work and build up again. It is said of Dr. Samuel Clarke, that being asked whether he thought it possible to raise the devil, 'there is no difficulty whatever,' said he, 'to raise the devil; the only difficulty is to lay him when he is raised.'"

"No body of men, dignified by any circumstances from the Church, or any other association, have had a fairer commendation—numbers, respectability, ability, wealth, popular favour, and the watchword of 'religious liberty.' Nothing more could be wanted, except a good foundation, to insure their immediately taking an influential place among the Churches of the land. Three years and more have passed away, and what is the result? Of course, it is not alike in all places; particular exceptions there are, the explanation of which is none of the *Wesleyan*. But, for the most part, their chiefs are forsaking them, their funds are exhausted, newspapers are silent, sympathizing Churches have grown cold, and 30,000 at least of the 70,000 are now not to be found. So rapid a decay, after so brilliant a commencement, is, perhaps, without a parallel in the history of religious bodies. What contrast to those which begin in gloom, and persecution, and weakness, and expand into vastness and glory—such as the old Methodist body in England—our, still greater, the Methodist Episcopal Church of the United States!"

The Death Penalty.
The following extract on the subject of inflicting death on those who have been guilty of a willful murder, is taken from a lengthy and able editorial of a late number of the *New York Commercial Advertiser*:

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"By mutual agreement and concession, by combination of effort, great purposes may be accomplished; without them, nothing. The Wesleyan Reformers have already begun to find that it is very easy—by fault-finding, and by exciting suspicion and envy—to destroy; but by no means so easy to induce the people in whom these feelings have been excited, to think that all is now right under the new management; and that they have nothing now to do but to go quietly to work and build up again. It is said of Dr. Samuel Clarke, that being asked whether he thought it possible to raise the devil, 'there is no difficulty whatever,' said he, 'to raise the devil; the only difficulty is to lay him when he is raised.'"

"No body of men, dignified by any circumstances from the Church, or any other association, have had a fairer commendation—numbers, respectability, ability, wealth, popular favour, and the watchword of 'religious liberty.' Nothing more could be wanted, except a good foundation, to insure their immediately taking an influential place among the Churches of the land. Three years and more have passed away, and what is the result? Of course, it is not alike in all places; particular exceptions there are, the explanation of which is none of the *Wesleyan*. But, for the most part, their chiefs are forsaking them, their funds are exhausted, newspapers are silent, sympathizing Churches have grown cold, and 30,000 at least of the 70,000 are now not to be found. So rapid a decay, after so brilliant a commencement, is, perhaps, without a parallel in the history of religious bodies. What contrast to those which begin in gloom, and persecution, and weakness, and expand into vastness and glory—such as the old Methodist body in England—our, still greater, the Methodist Episcopal Church of the United States!"

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"Strenuous efforts have been made by the Central Committee in London to bring about a union of the Methodist reformers; but hitherto the attempt has proved in vain, and it now seems the prospect of permanent separation. Complaints are made against this Committee of precisely the same nature as they themselves had made against the executive of the old body; they are dictatorial, irresponsible, extravagant, and so forth; and provincial reformers, in many instances by a bureau of the metropolitan. The general fund, which was to supply the regular ministry and the means of extending information as to their principles, is now so slowly replenished, that the treasurer has issued a slow stalling, that unless help be very largely rendered, the whole organization must be broken up. The result of this state of things, in small societies especially, is easily to be seen. Without any regular ministry, the more pious portion of the people find themselves in a spiritual famine, and are attaching themselves to different Christian bodies, and in a few instances returning to the Methodist fold, and the less spiritual and more contentious portion being thus left settled circumstances of a very painful nature, from which all those whose fellowship is most advantageous are compelled to withdraw. In the case of the larger towns, where they can supply the pulpits passably, the disintegration of the societies is not going on so rapidly. But not in one instance do we hear of any accession being made to their number by the conversion of sinners."

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