

# The Provincial Wesleyan.

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## Religious Miscellany.

### "Helping Together by Prayer."

Is the cause of comfort waiting? Rise and share it with another.

And through all the years of famine it shall serve and thy brother;

Love divine will fill thy storehouse, or thy hand will be renewed;

Prayer is for one will often make a royal feast for two.

For the heart grows rich in giving; all its wealth in living prayer;

Seeds (which milder in the garner) scattered, will gold with the plain;

Is thy burden hard and heavy? Do thy steps drag wearily?

Help to bear thy brother's burden: God will hear both in and thee.

Numb and weary on the mountains, wouldst thou sleep amidst the snow?

Take that frozen form beside thee, and together both shall glow.

Art thou stricken in life's battle? Many wounded souls need thee;

Lay on their wounds thy balsam, and that balm shall heal their own.

Is the heart a well left empty? None but God will fill it;

Nothing but a ceaseless fountain can its ceaseless longing still.

Is the heart a living power? Self-entwined, its strength sinks low;

It can only live in loving, and by serving love will grow.

—*Body of Him.*

### Have a Will and Christ will open a Way.

No Christian who really wishes to be useful ever lacks opportunity. Only let the heart be set upon doing good and Providence will surely open the way.

The following fact is a fine illustration of this important truth.

The first lieutenant of a line-of-steamship was a genuine disciple of Christ, but the captain of the vessel was a man of a different cast of mind.

One day the captain invited the ward room clerks to dine with him. After dinner a conversation began on religion. Opinions were expressed on both sides.

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## The Ways of Providence.

Providence plants to-day the seed which produces the majestic oak a thousand years hence, and controls the minutest events of society so as to affect remote ages.

"True! all things speak a God, but in the small time trace Him out, in the great, He shows Himself."—*W. L. G.*

The track of progress leads through battlefields. Constantine, Charlemagne, Gustavus Adolphus, Cromwell, Napoleon, and Garibaldi are heroes of progress, agents of Providence, not failures—but otherwise—yes true and noble all, worthy to be remembered by men who believe that the world will move.

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## General Miscellany.

### "Mi And Wife."

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## Religious Intelligence.

### Syria.

Mr. Jessup writes in the most encouraging terms of the work in Syria. He says:

There is so much to be written now about the Gospel work in Syria, that it hardly needs to be written.

There is progress, growth, and life. There is not only encouragement to labor, but numerous are the calls for missionary visiting and preaching, and so many are the applications for schools and instruction, that we know not what to do.

—*See our report of the 15th inst.*

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## Christian Experience.

### Entire Sanctification—How to be attained.

In matters of religion, as in many other things, it is very difficult to describe to a person clearly that of which he has no experimental knowledge.

Ministers have always found it hard to explain the way of faith to a seeker of pardon. It is about as hard to explain the way of faith to a seeker of entire sanctification. The blind man, after all your explanations of colors, has still a very imperfect idea of what you mean. There are some masters in Christianity which, so to understand, must be experienced.

1. Entire sanctification must be preceded by clear evidence of regeneration. Many persons make a great mistake in seeking holiness, by starting wrong. They commence seeking entire sanctification when in a backslidden state—very much blessed, and conclude they are in possession of the blessing, when in fact they are only reclaimed from a fallen state.

2. It is necessary that the seeker have a tolerably clear perception and understanding of the doctrine. I say, tolerably—for it is not to be supposed that such a person can have a full understanding of that which can only be fully known by experience. There are some things which must be left to faith and personal realization. If we do not start with a clear perception, we shall never start. "If I wish to see the light," says Dr. Pugh, "concerning which I know nothing except from reports of travelers, it would be extravagant for me to require perfect information with regard to all the various appearances of the way, and all the fortunes of the journey, before I would venture to set out. It would be quite enough for me to have satisfactory evidence that the desired point was accessible."

3. Concentration must be without reserve. Perhaps there are no words which express more clearly the manner of performing this work, than *alter and sacrifice*. We are required to offer ourselves a living sacrifice, holy, acceptable unto God. We are "sanctified through the offering of the body of Jesus Christ once for all." One who seeks entire sanctification should language more expressive or appropriate than the following—"I bring all to God's altar. Come, Lord, and accept my offering."

There is a difference between concentration and sanctification. We cannot have the latter without the former. Entire concentration embraces three things—*being, doing, and offering*. We must be willing to be, to do, and to suffer, all that God requires. To be, to do, and to suffer, all that God requires. To be, to do, and to suffer, all that God requires.

4. Implicit faith in Christ is essential to entire sanctification. In fact, all is unavailing without this. "The voice of God to your soul is," says Mr. Wesley, "Believe and be saved." Faith is the condition, and the only condition, of sanctification; exactly as it is of justification. Now it is sanctified but he that believes; every man who believes is sanctified.

But what am I to believe? In answering this question, we will confine ourselves to three particulars:—

(1.) We must believe that such a blessing is to be enjoyed in this life. Without this, all our efforts will be aimless and fruitless. It is not to be deferred until death; for that would be equivalent to a denial of the thing itself.

(2.) We must believe that God, for Christ's sake, is able, ready, willing, and desirous to save us now, even this moment. Unless we are thoroughly convinced of this, and impressed with it, our desire is certain.

(3.) To this confidence, that God is both able and willing to sanctify us now, says Mr. Wesley, "there needs to be added one thing more—a Divine evidence and conviction that He does it." In that hour it is done. God says to the impenitent soul, "According to thy faith be it unto thee." Then the soul is pure from every spot of sin; it is clean "from all unrighteousness." There has been no little controversy on this point. It is contended, that we cannot believe we receive this blessing, or that "He does it."

## The Cost of Federal Victory.

While we rejoice and give thanks for the glorious triumph of our arms, we cannot forget the heavy cost at which they have been won.

Much of the best and bravest blood of our country has been poured out in the war. Lives dear, not only to the families that are bereaved of them, but to the nation—lives already honored by worthy achievements, and younger lives, full of hope, and of noble purpose, and of lofty possibilities, have been laid down for the life of the Republic.

We can scarcely realize the full cost of our recovered Union and completed liberty, to which we are pressing through this fiery and bloody strife. Little was remembered of the price at which our fathers purchased independence, and our patriotism was lulled in the security of a permanent Union and completed liberty, to which we are pressing through this fiery and bloody strife.

But the grief which is made so sacred by the lustre of the cause is none the less real and heart-rending. The friends that are made ready to part with their lives for the cause, are not to be replaced, but by giving it a deeper and firmer hold upon the hearts of the people.

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## Insects and their Human Prey.

In Africa there is a worm called the Guinea worm, which bur





