

Provincial Areslevan.

Volume XVIII. No. 8

HALIFAX, N. S., WEDNESDAY. FEBRUARY 21, 1866.

Religious Miscellanp. distant thunder of the shelling gups; but he prancing and cantering about the room? I'm Going Home. after such a pause, he requested the reading of a concession to the spirit of the world. m going home-here have I no abiding ; Rev. 7, beginning with the ninth verse, "After We do not argue for an exclusiveness which enough of Samarius (I think the Jesuit was so police.

away. I was there among the heavenly worship- and frivolous.

I're looked around me in this world of care ; Though earth were all her wealth to me confidlight and joy, that seemed scraphic. When the ground, and go over to the world.

Inever could have built my home nest there. In going home-for gently, surely closes, Before the dawn, the evening primtose pale; The nightingale is hushed by summer's roses,

LOLAT OF LOZENSES, ns combining these redients both AN. TIVE, composing produce the last biject of their com basant and spice m going home -- they have not comprehended DILL'S. They er, and there are be had at all throughout the cents per box at WOCDILL's

FFECTUAL Worms when property

ain Oalomel

SAFE. They are safe. They are cing to other coasti-would follow a dom or SALTS.

or SALTS. IS the principal lad, Is the Worms iron the 1 the Worms iron the 1 the Worms iron the 1 the Works, or by Anthel pulsion through the pulsion the pulsion through the pulsion through the pulsion through

modes constitu

anthelmintic, ba purgative proper we claim the

Cozenges

NALITY OF

OTHERS, Daug Storn, lis St., Halitan

HINC

ovv e Physician, pre others, her

RUP

thing,

owels.

e action, and is

rest to your

The silent longings of my wistful heart ; At last my weary prison-time is ended, The spell is broken-gladly I depart. "m going home-my bitter grief is over ;

There's naught but joy and peace in store for

shall b?. In going home-by storms autumnal chastened, While others linger in an early spring ;

The summer sun the ripining fruit has hastened. The summer bird must soon he on the wing.

Im going home-my pilgrim garb exchanging For festal robes that mark the bridal day ; For heavenly crowns, at God's behest, I'm chang-

My lily-wreath that soon would fade away. I'm going home-O, dear ones, why this weep-

Ne'er did my spirit to this earth belong ; Why are your tears the ransomed captive keep-

Why will ye do your faithful love this wrong ? I'm going home-the way's unknown, untrodden;

But One has passed those portals e'en for me : Have I his grace, his faithfulness forgotten P No ! through the clouds the Morning Star I

I'm going home-to thee my heart is given,

-N. Y. Admocate.

there are many on earth still very dear to me." dance.-Rev. J. 1. Orane, D.D. He requested singing, when those present sang a part of the hymn-How the Woman Spoke in "How firm a foundation, ye saints of the Lord!" Meeting. when he remarked : " As I said about that chapter. so I say of this hymn. It is enough; and Komuring touch shall you clear light discover ; all that is comforting in the assurance of the Di-Woulds roughly made, there healed for aye vine love and care seems to be there, nothing is omitted." His own voice, in life, had been excellent, and when they began to sing,

reading ended, he said : " That almost carried me 4. Dancing tends to render character light

pers. The remnant of my poor body is here, I It scatters serious thought. It unfits the mind

"How sweet the name of Jesus sounds In a believer's ears." he could no longer remain silent, but joined in with a trembling voice, and imparting his whole strength and soul to the last two lines of the

stanzas. " Weak is the effort of my heart, And cold my warmest thought ; But when I see thee as thou art l'll praise thee as I ought."

His face beamed anew with heavenly joy, and his voice grew more full and deep as he said-

"And may the music of thy name, Refresh my soul in death !" adding, after a brief pause : "I know little of

silent awhile, with closed eyes, and opening them interesting speaker.

very wide, seemed to gaze intensely around, and said : " It is dark - dark ; but never mind that, Cicero ! did any educated man think that Jesuit it is only natural darkness. I am dead, physic- an eloquent speaker? It was never my unhappy ally dead, but spiritually slive in Christ Jesus fate to listen to a more absolutely disgusting for evermore." He said but little after this, and harangue. The man lacked not in garrulity ; he

what more need he say? His earthly pilgrim- could flourish, and twaidle, and bluster fast Lord Jesus, thou who erst didst give me peace ; age was ending-his eyes closed, and breathing enough, and because he was thus airing his as- port which was one of great interest:

this I beheld, and lo, a great multitude," etc. As would shut out of the society of Christians all, called) to lecture against him. the blessed and comfortable words were read, however moral of life, who do not profess Christ. slowly extending his hands, his face beamed with Still Christians should never leave their own Putting off Repentance.

A hermit was conducted by an angel into a wood, where he saw an old man cutting down Russian brethren, and within a year or two a tinued, turning to his guards.

The brook flows faster through the last rough it-I saw it. That chapter is enough-all that cord with the spirit of penitence, or faith, or s blessed is there. Well did I say this was a prayer, or devotion. They who are determined heavy, he laid it down again, cut more wood and between them and the Orthodox Church. For king. glorious morning. There is more to attract me to work out their salvation " with fear and tremto heaven than to bind me to earth-and yet bling," will find little time and less inclination to

hermit, actonished at the old man's folly, desired their faith for many years.

The following extract from a letter by a Congregationalist lady of Leavenworth, Kansas, to sensible of the burden of their sine, resolve to to the heir to the throne, who expressed his could be found who had seen the count commit to matrimony? And while a young preacher is the New York Evangelist, affords an instance of repent, but soon grow weary, and instead of les- pleasure in feeling that he could now pray in the the offence, upon which the princess said : where female speaking is proper. The lady did sening their burden, increase it every day. At same church with them. not believe in speaking in meeting, but could not each trial they find the task heavier than before,

keep still. We should hope that the courage and so put it off a little longer, in vain hoping the . Old Believers,' will soon join the govern- the count cannot be guilty, and my husband is -- is that the time for him to yield to the distractand spirit that enabled her to speak out in a that they will by and by be more able to accom- ment Church. crowded cathedral might enable her to do the plish it. Thus they go on adding to their bur-

den till it grows too heavy to be borne, and then, same in a social meeting. " I spoke in meeting once, and as I was after- in despair of God's mercy, and with their sins wards assured, I spoke to very good purpose. It unrepented of, they lie down and die. Turn is an agitation on the subject, is an encouraging chanced in this wise. I sat among the children again, my song and behold the end of the old sign, and raises a hope that it will set the people though I have put many a man to death for a house-keeping, sums up his probable income, happily telling them stories ; we were alone in man whom thou saweet heaping up a load of to thinking, and gradually lead them to a know- lighter offence than this. But if he is not hung, and if he finds the latter inadequate to the the house. A knock at the door preluded the boughs." The hermit looked, and saw him in ledge of religion which does not regard as essen- he is married. Justice has been Rone." entrance of a gentleman who had come to invite vain attempting to remove the pile, which was tial such differences and such puerile customs as

the Catholic church. I could not, of course, leave raise. His feeble limbs tottered over their burthe children ; but Mr. ---- was full in faith that | den ; the poor remains of his strength were fast their parents would soon be back home. He ebbing away ; the darkness of death was gather-

music now; but I soon shall be listening to the therefore waited, saying the lecture was to Pro- ing around him; and after a convulsive and imdispason of the universe." He then remained testants, and the lecturer a very elequent and potent attempt to lift the pile, he fell down and expired.

The orator of the evening began. Shade of Religions Intelligence. New York Bible Society.

We make the following extracts from the

Tis through thy blood my sins are all forgiven ; more and more softly, a little after eleven o'clock tonishing power in a bad cause, men ran to hear John Wickliff made the first translation of the The through thy blood my sins are all torgiven; Thy life is mine—I'm longing for release. The reached the good ! O I am weary, weary! There come sweet whispers from the land of real! The reached the hole of God and minister of Christ fell asleep the man of God and minister of Christ fell asleep in death. The reached the good ! O I am weary, weary! There come sweet whispers from the land of real! The reached the hole of God. Such a basis for church union was real! The way a christian dies, and we say, let our last real! The man of God and minister of Christ fell asleep the man of God and minister of Christ fell asleep him, and sat silent, if not content to listen to his vicious and false spouting. Nobody would have endured him had he been a Protestant minister. He had not spoken three minutes ere real! The come indignant that my escort should have real!

in the dying room, occasionally disturbed by the the precious hours in sliding and twirling and of Leavenworth, also, seeing me in his congre- sand punishments even in this liberal reign, they once, and you may be hung out of hand, for I tact with them. His remarks are suggestive gation soon after, came to congratulate me on have, in the course of time, been suffered to open am tired of your demands.' seemed absorbed in communion with God, and 4. When we cease to oppose dancing, we make what had taken place, and to ask me if I thought chapels, to establish monasteries, and to profess it best for the clergy of the city to take notice their religion without day, particular fear of the more favour to request of your Majesty, which, opposition to the ministrations of young preachers

About twenty years ago, a colony of Dissen- is merely that you will cause the eyes of those who unbecoming conduct which characterizes some of ters was established just across the line, in saw my father turn the fish over to be put out.' them. Let us review the points of opposition : Austria, and they received some patronage from 'Very good,' replied the Emperor, "your de- 1st, Gallantry .- No one objects to courteous that government. The leaders of this establish- mand is but natural, and springs from a good treatment of young ladies by young preachers ment assumed too much authority over their heart. Let the chamberlain be seized," he con- or other people. But when the attentions of a

boughs to make up a burden. When it was large dissension had arisen among the Dissenters. 'I, sire !' cried the chamberlain ; 'I did not comes a matter of note, the suspicion arises (and know; but I was with them in spirit, and I saw for solemn emotion. The practice does not ac-the tied it up, and attempted to lift it on his see anything it was use steward be seized the ' Let the steward be seized the ' said the ested in female society, than in his proper voca-the tied it up, and attempted to lift it on his shoulder and carry it away; but finding it very ascertained that there was no great difference ' Let the steward be seized the ' said the ested in female society, than in his proper voca-tion. And while he making repu-

the angel to explain what this meant. "You The government Church welcomed them with the valets. But they protected that they were ut- office of a professional man to study law or

It is believed in official circles, that others of Solomon. If nobody saw the offence committed, that demand the undivided attention of his mind innocent." Though a change of profession, where the

points of difference are so trifling, cannot be re- tiers began to murmur ; then he smiled, and imgarded as important of itself, the fact that there mediately their visages became radiant.

me to go to attend a lecture by a Jesuit priest at now accumulated far beyond his strength to we have described .- Boston Traveller.

Christian Union Meeting.

THE CHRISTIAN UNION ASSOCIATION. The third series opened, according to appoint-

Young preachers may be assured that this browhen you have granted, I shall die content. It -but in opposition to the thoughtlessness and

> young preacher to this portion of his flock betion. And while he ought to be making repu-

Whole No 566

besped it on, and then tried again to carry it off. proclaiming this, five of the Dissenting Bishops But the steward protested with tears in his tation as a minister, he is making reputation as This he repeated several times, always adding were expelled. They hastened to Moscow, and eyes that he had not witnessed anything of what a beau, a very different and not desirable affair. something to the load, after trying in vain to avowed a willingness to embrace the Orthodox had been reported, and said it was the butler. Let us talk a little common sense, just at this raise it from the ground. In the mean time the Creed, being the first prominent men to change The butler declared that he had seen nothing of point. When a youth indentures himself as an the matter, and that it must have been one of apprentice to learn some trade, or enters the

behold," said he, " in the foolish old man an numerous marks of favor.-They received the terly ignorant of what had been charged against medicine, is that a time for him to be falling in exact | representation of those who, being made congratulations of the Czar, and were presented the count ; in short, it turned out that nobody love, and making arrangements with reference in his probationary period, and a more candi-'I appeal to you, my father, as to another date for orders-while he has studies to pursue

> ing suggestions of love and marriage ? But The emperor frowned, and forthwith the cour- suppose the young mechanic, lawyer or doctor is

> already in love, and nothing but matrimony will cure his disease ; what, if he is a prudent man, 'Let it be so,' said has majesty ; 'let him live, does he do ? Why he calculates the cost of former, he says, " I must postpone getting mar-

ried, until I am in a situation to support a wife." Is common sense of less importance to a preacher

History of a Horse-shoe Nail. than to a mechanic or a professional man ? But We sometimes hear of "great effects from suppose the young preacher does not mean to little causes." It is a mistake. There are no marry, (at least for years to come), but simply little causes pays attention to his favorite young ladies, be-

The last stroke of the hammer in preparing a cause he is partial to their society. Then, he is horse-shoe nail for use is to bend the point either a flirt, and deserves to be kicked, or a ment, last Sunday evening, in the Twenty-ninth alightly. This is done by a slight tap of the street Dutch church. Dr. DeWitt offered some remarks, warmly commending the work of the there was one particular one made in England Association, and the persevering labors of the many years ago, and in giving it the last tap be suffered by others, to allord him some gratifisecretary against great obstacles of bindrance. The severe weather did not chill the audience, bittle. And among the mass of nails in that 2. Conduct out of the pulpit.

who listened to Drs. DeWitt and Church, and town this particular one chanced to be used in table fact that some persons who preach well, Bishop Vail of Kansas-representing the three polities, Congregational, Presbyterian, and Epis-and not being bent quite enough at the point it and not being bent quite enough at the point it

ur in unts. ticle for overall ce and truth o to say of my d in another isfaction buy all are dama in terms of hel-ficts and me-tice " what we what we here where the in-caustion, relief in utes after the

prescripti

SES. pain but in-

wels,

f not speedily the it is the beau i all cases of a, wi ether i icr cause. We a child suffer sints-do an ics of other and the m irre-to form re-to alle ed. Full di each hattle. CURTIS & de wrappe. the world. et N Y. bottle, Cough, or Sare might be imple rem-often ter-aware of Gengh or d yield to d to, soon Traches extrs aga to the best Caughs, Lathma, in fan-rections of e relief. ring and ealers i cy. san st.rk o Sj reicles re. attention o ngilish im-Suitable St the space. lids, 1's RS, EET, YAN,

America.

Fve reached the goal ! O I am weary, weary ! Earth is receding with her wastes so dreary-I sleep, to wake upon my Saviour's breast.

Shall our Children Dance ?

How the Christian Dies. The Hon. G. P. Dinosway gives the following account of the tying testimony of Rev. Dr. W. I. Hoge, an emant Presbyterian clergyman of recious memory, who recently departed this life.

that the Bible is indeed true, but vehemently in. sacrifice for sin, and you are the only people un- God's Word. It was instituted in 1804. because it has taggit me so much of the love of that the Bible is indeed true, but vehemently in-stars tagget me so much of the love of that the Bible is indeed true, but vehemently in-stars tagget me so much of the love of that the Bible is indeed true, but vehemently in-stars tagget me so much of the love of that the Bible is indeed true, but vehemently in-stars taget me so much of the love of that the Bible is indeed true, but vehemently in-stars taget me so much of the love of that the Bible is indeed true, but vehemently in-stars taget me so much of the love of that the Bible is indeed true, but vehemently in-stars taget me so much of the love of that the Bible is indeed true, but vehemently in-stars taget me so much of the love of that the Bible is indeed true, but vehemently in-stars taget me so much of the love of that the Bible is indeed true, but vehemently in-stars taget me so much of the love of that the Bible is indeed true, but vehemently in-stars taget me so much of the love of that the Bible is indeed true, but vehemently in-stars that its doctrines are misunderstood, and that its morals especially have been suffice; even the heathen had a long by a too narrow "fanatical" construction. All the skeptics of the land consent that men and ?". The American Bible Society was organized in that the same ground as that taken by the Bishop, our unity; that is, that unity could only be ad-ingering in his mind when he retires for medita-to and prayer. 3d. Attention to study and pastoral visitation. The American Bible Society begun its work in 1804, the various that he should have had a son whose name was the the should have had a son whose name was the the should have had a son whose name was the the should have had a son whose name was the the should have had a son whose name was the the should have had a son whose name was the the should have had a son whose name was the the should have had a son whose name was the the should have had a son whose n All the skeptics of the land consent that men ants?" All the skeptics of the land consent that men ants?" a cloudless beauty, he continued to sink; still shall be religious, provided the obligations of the ants?" O ho

of eyes were bright, countenance serene, and new life are not made too onerous, too trying to mellect unclouded. When he noticed his brofallen human nature. har sitting at the bedside, he greeted him affec-To this showy, shallow " liberality," I cannot

at and pious lover of God's works. Beautiful piety are the same; "the leaves dance on the Would no one confess Him now when his name Walk as was nature now, the indications were trees, the insects in the subeams, the ripples on was implously and impudently blasphemed the would not see the noon of this servee the river. The Gospel is good news. The whole Yes; he should not be utterly put to shame and mamer day, and family and servants began to Christian life should accord with joyous senti- denied, let the consequences be what they might.

Some like dancing for the mining of a state in terms of a time."
Some like dancing for the mare hubble
Is it dedied that I am so near my end ?" he in formed this was the
induffed, and when informed this was the
induffed, a

detor's opinion, he sweetly smiled and said, customs entitle him to lay hands upon the one if one had struck him, and cried out angrily, fould I have my way, I would go to heaven he adores in a style which, under other circum-

At all physicians were faithful in trying to bring phere of the room to the cold air of the street, not, 'tis safe to say, even in his own estimation, nity.

the old. " My death," he added, " will be bolling in the meadow, do not seem ridiculous,

There was a time when the Christian church his impure lips until he said, pointing to the There was a time when the Christian church was compelled to defend the very centres and citadels of her faith against the avowed atheist and the infidel. Hume, Hobbes, and others of the same class, sppealed to the intelligent part of the community, while Paine wrote for "leved himeelf owne. You will find his confession in the same class of the protestants. That is the reason why you of the community, while Paine wrote for "leved

no sacrifice. What sacrifice have you, and is you, and is work in 1804, the various creeds, keeping ones and under the words of a societies in different lands have issued upwards. Witt was rejoiced to commend the words of a societies in different lands have issued upwards. Baptist as well as those of the Bishop. Thus the former of eleptrone millions of Bibles and Testaments. Baptist as well as those of the Bishop. Thus the former of the history unfolds itself. No must omit visiting, and vice versa. But this is

Religious Agitation in Russia. Recent events in Russia have called attention "What sacrifice have you, Protestants ?" was

him the more earnest, and his party was pro-"Put her out! Put her out!"

claimed the 'Orthodox' Church. To show that provided it was not to spare his life. Many had There was a great stir and many exclamations he was master, he made some slight alterations already perished in consequence of this edict, when one day a count and his young son pre-take to go at once, and be with my Saviour; and literal "trotting out" of personal charms. Now then, no one attempted to obey the Jesuit. He

We for the performance of the second the

The Patter, the year nor nor in which 1 could not in bestormanger 1 any anor unit us coult and is to start and the coult start at commanion, instead of fire; the the start at the torteor start, mereat at the start at the duration at the start at the duratic at the start at the duratic at the start at the dura

I became indignant that my excort should have brought me to waste an evening in listening to such a ranter. One falsehood after another fell roundly from his impure Hps until he said, pointing to the

precious memory more reacting departed this life, hear Petersburg, Vermins. To his brother, who, having heard of his limes, havened from Rich-mond to see him, he remarked, "Brother, there has been much that was bitter in this dispensa-tion, but I would not have seeped it if I could, but was unheard." Brother, there the parties are at this day without a sacrifice for ain, and you are the only people un-tion, but I would not have seeped it if I could, but was instituted in 1804. earnestly for union. He surprised all by taking stranger became the son-in-law of the hospitable the hearers ;" to be agreeable, and yet never

country gentleman. Now there is nothing strange in all this, nor gest a thought that one would not like to have.

series opens. From Sabbath to Sabbath we shall Washington, no solid planting of human freedom a mistake. An elderly minister, some years ago, To this showy, shallow "liberality," I cannot battely, remarking the bedaide, he greeted him affec-battely, remarking the extreme beauty of the battely, remarking the extreme beauty of the stately, remarking the extreme beauty of the battely, remarking the extreme beauty of the battely, remarking the extreme beauty of the stately, remarking the extreme beauty of the battely minister, some years ago, sold and no horse-shoe nail bent foo sold and the transparent skies, and refresh his superficial thinker, who imagines that poetry and paking norm just received that poor on the waving sold and how the constituted that poor he waving sold and horse-shoe nails of some sort along in piet ware the same; "the leaves dance on the stated poor of God's method and dollars. To this showy, shallow "liberality," I cannot bat attribute the tendency of certain minds to pronounce allowable some things which our the thousand horse-shoe nails of some sort along in piet ware the same; "the leaves dance on the stated poor of God's method poor of which, bent exactly as if and poor solid planting of human freedom that be constructed in abhorence. "Shall our the thousand horse-shoe nails of some sort along in piet ware the same; "the leaves dance on the stated poor of God's method housand dollars. Washington, no solid planting of human freedom that attribute the tendency of certain minds to pronounce allowable some things which our the thousand horse-shoe nails of some sort along in piet ware the same; "the leaves dance on the if and poor solid planting of human freedom the sector of cod's method housand dollars. To this showy, shallow "liberality," I cannot how they could keep silence; be at a cost of more than five if and poor solid planting of human freedom they could how they could how one confess Him now when his name if and no one confess Him now when his name

it was, was necessary in bringing you to the ral-that is to say, do not go about from house precise point you occupy, in all moral, social, to house to gossip-but to do good. Your visit and religious prospects. That one word you spoke, understood to be relation to the great end of your calling. You

-There was once a wise emperor who made a disrespectful of religion-mercy, what injury to don't like visiting, perhaps-you have " no turn There was once a wise emperor who made a fried fish should be served. The servents were who that is a for not generally known that a self an ont believe that it is " a bore." Well, it a fried fish should be served. The servers about me at this early hour of the Christian church will be able to make danc-with use tells us that you are not to be with us in respectability in the transformer of the christian church will be able to make danc-with use tells us that you are not to be with us in respectability in the transformer of the christian church will be able to make danc-with use tells us that you are not to be with us in respectability in the transformer of the christian church will be able to make danc-with use tells us that you are not to be with us in religiously useful.

We have said that the remarks on which we

have commented, were not called forth by the conduct of any of our young preachers ; but we Opposed to Young Preachers. know how people generally talk about young "I am opposed to young praachers," said a pious and influential layman, sometime since, in the do them good, we have thrown together the

Ministerial

when kings kept their treasures in a cave, or had here, spend their time in waiting upon the One thing in regard to texts is all-important, They enjoy an excellent reputation for honesty, Emperor of Morocco in these days; and on Blank, he was a splendid orator; but out of the great truth worthy of the toil of preparation, as The particulation were rational were rational in trying to bring manihisters more plain and simple in their pre-still. Instead of being adapted to strengthen still. Instead of being adapted to strengthen feelbe constitutions, it requires a frame of iron ing " the priest had caused in the city. He was a sold one, the second was no less or; masted that preparations should he made for the plan of should he made for the second was no less or; masted that preparations should he made for the plan of should he made for the second the plan of should he made for the second the plan of should he made for the plan of the plan of should he made for the plan of should he made for the plan of the plan of should he made for the plan of the plan of should he made for the plan of the plan of should he made for the plan of the plan of the plan of the plan of should he made for the plan of the plan of should he made for the plan of th quite delighted at the turn affairs were taking. The clergy took it up. I understand that one old minister made quite an eloquent discourse words as a means of knowing the members of the turn affairs were taking. The clergy took it up. I understand that one words as a means of knowing the members of the turn affairs were taking. The clergy took it up. I understand that one words as a means of knowing the members of the turn affairs were taking. The clergy took it up. I understand that one words as a means of knowing the members of the turn affairs were blaced at the turn aff and as the baptism of this child. Both death because the brute intellect is not capable of any upon the subject of " that lone voice crying out their social and religious league from the gener. the members of the social and religious league from the gener. the members of the social and religious league from the gener. the members of the social and religious league from the gener. when he country is as the baptism of this child. Both death baptism are consecrations to the Lord." He because the brute intellect is not capable of any baptism are consecrations to the Lord." He because the brute intellect is not capable of any because the brute into the capable to aleep, he rose early with the different parishes. In larger towns the of the argument. But for a company of culti-buildely, and when the is just equal to a fielt, we feel the force of the argument. But for a company of culti-buildely, and with unotion and energy, laying with the different parishes. In larger towns the competition and shorter preaching the transmisterial cha-the public to aleep, he rose early the transmisterial cha-the brute intervent of the pulpit as well as in the pulpit."

These, in substance, are the reasons given by the bin substance, The base time said: "Take bim away; I am the intelligent social converse, but to mere animal pillows again adjusted and having taken prefreshments, he continued during the the rest of your life." The pastor of the First Congregational Function of the first congregational for the social converse, but to mere animal pillows again adjusted and having taken the rest of your life." The pastor of the First Congregational Church 'old belief."

The Three Wishes.

The Eastern origin of this tale seems evident.

