Provincial Meslevan.

Devoted to Religion, Literature, Science, Education, Temperance, Agriculture, and General Intelligence.

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Whole No. 169.

Joy.

BY MISS SUSANNA STRICKLAND. There's joy when the rosy morning floods The purple east with light; When the zephyr sweeps from a thousand buds The pearly tears of night: There's joy when the lark exulting springs To pour his matin lay; From the blossom'd thorn when the blackbird

And the merry month is May.

There's joy abroad when the wintry snow Melts, as it ne'er had been; When cowslips bud, and violets blow, And leaves are fresh and green. There's joy in the swallow's airy flight: In the cuckoo's blithsome cry; When the floating clouds reflect the light Of evening's glowing sky.

There's joy in April's balmy showers, When May brings forth a thousand flowers To deck the earth's green bed: There's joy when the pale moon comes out With all her starry train; When the woods return the reaper's shout,

And echo shouts again. There's joy in childhood's silvery voice, When the laugh rings blithe and clear, And the sounds that bid young hearts rejoice Are music to the ear.

There's joy in the sweet romance of youth, Ere care a shadow throws Across the radiant brow of truth. To mar the soul's repose.

There's joy in the youthful lover's breast. When his bride by the altar stands. When his trembling lips to hers are press'd, And the priest has join'd their hands There's joy-deep joy-in a mother's beart, When she clasps her first-born son. And the tears of holy rapture start To bless the lovely one

There's joy above-around-beneath-But 'tis a fleeting ray; The world's stern strife, the hand of death, Bid mortal hopes decay: But there's a deeper joy than earth With all her charms can give, Which marks the spirit's second birth,

When man but dies to live!

"Never Despair."

in the middle of our most sammy hours. Even the mighty spirit of Narotrox felt them. When the stood before his partillon, to writness the many cross the Niemany cross the Nie

casts no shadow on a trustful mind.

light becomes, therefore, a first duty. To yield to it is the death of happiness and usefulness. A life of darkness is wretchedness. And who, with despondency preying like a ghoul upon his spirit, can achieve any great

crooked problem by a word of explanation, prevent its natural results, Romanism should and by urging him to a successful effort with the exclamation, "NEVER DESPAIR!"

it possesses a mystic force, beyond all the amulets of oriental fame. "Never despair!"

"Never despair!" How cheerfully it echoes along the chambers of the soul! what a call to its single possess. How it is and the prisons are crowded. Spies, by day Never despair? No, never!

fore, "never despair!"

worm, amidst the Infinite; and liable to be trodden into dust by the foot of Almighty

Power. Or, perhaps, they fall from the earthly objects we almost unconsulty of the whelming waves overflow us, and we are some overf pilgrimage, instead of deriving all our light strength from the mysterious depths of our from God. But, no sooner do we look for souls, and from God; and once more mount visiting there, in search of a pallium, or a shall vibrate throughout eternity." If we light, than, lo, the shadows come—merciful to the surface and rejoice. However opshadows, if we understand their meaning.— pressed, hindered, crushed, tried, walled in, lectures for the edification of the strangers during the ages of eternity, we must touch They teach us our creature suns are opaques. or tempted, still let our eye be fixed on God, wintering there; but these are usually vain no jarring or discordant notes, while travell-They bid us fly from them to Him who liveth and our cry be heard, echoing above all our and ambitious men, who seek in this way to ers in time. Let us look, as did Hannah in light-who is Light, and whose presence foes, "Never despair," and we shall be sure gain favour at court, and to promote their Ball, beyond the fleeting pageantry of earth,

Romanism at Home.

I have been to the "Holy City "-I have result in life? No man! for melancholy seen its pope, cardinals, and priests—I sought there information as to its civil, social, and world, and preach the gospel to every creative to the result of t to the bones; it is a mental marasmus, under religious state—and from personal examinature." This one crime is enough to subject whose influence the noblest powers will pine away into desuetude and desiccation.

Tenglous state—and room preceived from the to the curse of "Anathema M most credible witnesses, both natives and for-Kirwan's Romanism at Home. There was once an eccentric instructor of eign residents, I am prepared to say that, youth, who, instead of following the ancient from the extent of its population, there is not and approved fashion of beating knowledge a worse governed, less religious, or more iminto unwilling skulls with a rod, was accus- moral people in Christendom. And, tried tomed to help a perplexed scholar through a by its fruits, where there are no obstacles to

There is no personal liberty in Rome .-This "Never despair" became the battle- Since the return of the Pope from Naples to cry of his school, and the source of many an the Vatican, the reins of despotism have been algebraic victory. We commend it to our tightened by a powerful hand. The patriots readers, as a charm against despondency in that could escape have fled; and you find them the great strites of life; assuring them that in Genoa, Turin, Geneva, France, and Britain a call to its sinking energies! How it si- and by night, surround those who show any lences the silly prattle of fear! How it re- lack of confidence in the priests. While I vives the silent, drooping heart of hope! was there, the plan was completed of divid-"What, not when one has failed, as I have families each, and of placing a priest over done, after ten thousand efforts to rise info each of these sections; nominally to look after spiritual triumph? What can I do but destheir religious wants, but really to act as the pair!" inquires a discouraged disciple. Do? You can TRUST! As when one is fainting, vigilance of these spies, and the information he falls helpless into the open arms of a friend, which they wring from wives and daughters, so you, in your perfect weakness, can leave and servant women at the confessional, the all other aids alone, and sink in self-despair sigh breathed after liberty by the most obscure into Christ's bosom. "But he will let me man, in its most obscure and humble dwellutterly fall!" Hush! dear reader. That ing, is reported in a few hours to the head of saying is an insult to Christ. It exposes a the police! And it a Roman desires to visit conviction on your part, that Christ can be other countries, before he can get permission, guilty of falsehood and lying. Forbear that he must first get a certificate from the magisdoubt, therefore! You CAN sink into Christ trate of his district that he is a good citizen and rise to spiritual life and victory; there- -then from the priest of his section, that he ore, "never despair!" is a good Papist: with these he goes to the "But what can I do but despair?" exclaims head of the police, and if there is no informa mercantile reader. "I have failed in bu-

and the poor-house. It affects Christians, and the poor-house in the career sailing long, doth cross in her career. The rolling moon. I watered it as it came, and children, by a will duly authenticated. Although regardless of the priests in health, and correspondent of our primitive, standard Methodist, he sent for one when dying—who confessed him and anointed him, and "fixed him off" sailted was Hannah Ball: the died, leaving his property to his widow and children, by a will duly authenticated. Although regardless of the priests in health, he sent for one when dying—who confessed him and an afriend and correspondent of our now sainted Wesley. In the memoir of this de-

fascinated, it would seem, by the ills which so cruelly lacerate them. But, on the flowers which bloom with beauty at their feets even to gaze. There is scarely anything in human life, except gullt, more to be dreaded than such a state as this. To avoid it, its incipient symptoms must be manfully resisted. To prevent its first hadows from falling darkly on the soul is impossible. Those shadows from falling darkly on the soul is into the consciousness of artistic power. The true or are the consciousness of artistic p

choose as suns and stars, to light us on our sink in deep waters, we must gather fresh There is no preaching in Rome.—Now day shall declare." How true is that senti-

to win some spoils, and to attain the glorious self-interests. There is no preaching to the to the changeless realities of another and a exception to the rule, it is not the gospel in mind, that "the things which are seen are that is preached; it is either a eulogy upon temporal, but the things which are unseen are some Popish saint, or a vehement harangue eternal." against the Reformation and Protestants. Sept. 22nd, 1852. Popery treats as a nullity the ascending comit to the curse of "Anathema Maranatha."-

God is Light.

Eternal Light! Eternal Light How pure the soul must be, When placed within thy searching sight, It shrinks not but with calm delight, Can live and look on Thee!

The spirits that surround thy throne May bear the burning bliss; But that is surely theirs alone, For they have never, never known, A fallen world like this!

O! how shall I whose native sphere Is dark, whose mind is dim. Before the ineffable appear, And on my naked spirit bear, That uncreated beam !

There is a way for man to rise,

To that sublime abode; An off 'ring and a sacrifice, A Holy Spirit's energies, An advocate with God.

These-these prepare us for the sight Of Majesty above;
The sons of ignorance and night,
Can stand in the "Eternal Light,"
Thro' the "Eternal Love!" undon New Baptist Miscellany.

[FOR THE PROVINCIAL WESLEYAN.] The first Sabbath School.

This spirit is not peculiar to one class, but is common to all. It assails the weary and feeble woman, borne to the dust by bodily affliction, oppressed with a multitude of domestic perplexities, harrassed with innumerable petty, but consuming cares; and if she submit to it, she loses heart and hope. The submit has a collar. The menting of our conversations with those we ment, belong the earthly career of two, with whose names intered of our conversations with those was a good way off an herd of swime the earthly career of two, with whose names intered cloud, on the menting of our conversations with the earthly career of two, with whose names devile. The the motified.) Why,

Is there no Devil?

Universalist doctrine of no devil. First Universalist. (Addressing his

F. U Truly, sir, truly; but devil means hills of the desert. only an evil conscience.

Do You Pray.

secularize himself as soon as possible. Thus a despondent spirit assails all classes and professions, and no man who suffers from it, need deem himself peculiarly tried. As it assails him, so it assails all.

But there is vast difference between difference difference between difference difference between difference difference differen

Palestine.

Dr. J. V. C. Smith, of Boston, in an offand, conversational manner, gave the result as recently returned. His descriptions of This was for security against sudden attack cenes and events, though unstudied and unasts no shadow on a trustful mind.

To fly from a despondent spirit into the goal toward which we run.—Zion's Herald.

Ito win some spoils, and to attain the glorious sell-interests. I nere is no preacting to the goal toward which we run.—Zion's Herald.

Italians; and when there is an occasional permanent state of existence; ever bearing best to seeing. He was listened to with You must carry all your food with you, for polished, were life-like, and the next thing -step by step - scarce fifteen miles a day

Sheiks, across the desert, on his way to table at derusalem, after being imported at Palestine. Thus alone in the desert, with large expense, they are considered great the Arabs, he soon acquired sufficient know-ledge of their language to converse with An Episcopal clergyman travelling in them. Travelling upon the camels backs, our common bar soap, which they make of olive oil and barilla, and send to Aleppo, having occured in an omnibus. It is ano- like a saw-horse, with a wooden peg before Bagdad, and Cairo,—and red moroeco shoes, "short method" of disposing of the and behind, between which the unfortunate made large and coarse. Every Arab wears rider is continually surging to and fro.

First Universalist. (Addressing friend.) Well, sir, were you at the Hall of a primitive ocean. We know this because last evening to hear our friend Rushey?

Second Universalist. No I was not.

The Desert of Arabia was once the bottom boots, with large napping legs, which cause as they walk. Inside of these they wear slippers, and they leave their boots at the Mediterranean and Red Seas were then door of a house, and go in their slippers. F. U. That was a pity, for Rushey did united in one body of water. By the up the business manfully; you know the sub-heaval of this desert, they were divided, and ject was whether there is any evidence of the thus remain. The desert was originally complete the camel's side. While travelling in Palestine, being and personality of the devil. I assure posed of sandstone and limestone, which, by I met two Englishmen, riding upon horsebeing and personality of the devil. I assure you he gave the most solid and positive proofs that there is no devil. And, indeed, there cannot be found now-a-days, any man of common sense who believes in the existence of the devil, or who will attempt to prove such a doctrine; I say, (looking our prove such a doctrine; I say, (looking our levels of the devil, or who will attempt to prove such a doctrine; I say, (looking our levels of the devil, or who will attempt to tained their first hint of the pyramids—that the little girls instinctively hide their taces when a paragraphy and the levels to show faces to a man. Even the little girls instinctively hide their taces when a man approaches. However poor prove such a doctrine; I say, (100king our divine full in the face) no man of common sense can believe in such an absurdity.

Dirine. Sir, I lay claim to common sense, without pretending to anything more, and I believe that there is a devil.

Dirine tamed their first first time of the pyramius—that form being the best calculated to resist the elements. The dry sand is wafted to and five by the winds, until it forms high hills and deep vallies. The desert is thus not a level plain but of very uneven surface. And a wrapped around the head—and several plain but of very uneven surface. And a wrapped around the head—and several plain but of very uneven surface. and I believe that there is a devil.

F. U. Ah! do you, sin' do you, indeed?
I am astonished! I am astonished! Believe there is a devil! believe there is a devil! believe there is a devil! believe there is a devil of the country, by removing hills and filling vallies with the dry sand, which flies before it. One night, after encamping, I believe the total to the tor of a very high hill. Wall of the country high hill wall of the country high hill wall of the country high hill wall. devil! after what Mr. Rushey has said, and many others besides, who have with equal clearness proved the contrary. O, no, sir, there is no devil! it is only a trick of the priests; there is no devil.

D. I suppose, sir, you believe in the Scriptures.

F. U. O, yes, sir, to be sure I do: it pice of many hundred feet. I had just time to step back, when the sand commenced given as troop the said, to perceive that it was a sheer precipice of many hundred feet. I had just time to step back, when the sand commenced given as the said of the priests.

Every man carries an inkstand, whether he can write or not. It is the mark of a gendleman. Men of distinction often can not write their names — but every one carries a signet with which to stamp his initials upon paper. This was the custom 2,000 years ago. The language spoken is the Arabic. The officers of government are all Turks, who are rigorous toward the people, but was from the Scriptures Mr. Rushey gathered his proof.

D. Well, then, do we not read again and again of the devil in the Scriptures?

D. Well, then, do we not read again and again of the devil in the Scriptures?

The officers of government are all lurks, who are rigorous toward the people, but lenient toward foreigners. They are very tolerant—all doctrines may be preached.

The principal objects of interest are Beth-

sun of her life sets untimely, and she weeps away her existence in self-consuming sadness. It is equally powerful in its sway here high-minded merchant and the lusty artisan, who, in these dark days, seem wall ed in by forebodings of bankruptey, poverty and the poor-house. It affects Christians, and the poor-house. It affects Christians, and the poor-house. It affects Christians, them to contemplate their past sins, and rewhom we elected. "God is Great!" said he, raising his hands, and then immediately narrow, the houses built of stone, with oven still, it stalks into the pulpit, whispers in the ear of the minister, insinuating that he does not enjoy the confidence of his people, that he is not appreciated, that his gifts are rahe sent for one when dying—who contessed and a friend and correspondent of our now him, and anointed him, and "fixed him off" and a friend and correspondent of our now had a friend and correspondent not enjoy the confidence at his people, that he is not appreciated, that his gifts are rapidly diminishing, and that he had better secularize himself as soon as possible. Thus a despondent spirit assails all classes and

assails him, so it assails all.

But there is vast difference between different persons, in the degrees of power which this spirit attains over them. In

man sowing his seed among these stones, while the crows flew after him to pick them up, and were not disturbed. If a little of this seed reached the earth, enormous crops were raised.

The houses are all situated upon the tops his observations in Palestine, whence he of the hills — there are none in the vallies. Bessie Beranger.

After remaining a long time in Egypt, he departed with one companion, a young man from Bangor, under the conduct of three raised in the land. When placed upon the

The Desert of Arabia was once the bottom boots, with large flapping legs, which clatter these. The ladies wear yellow morocco

Truly, sir, truly; but deed means of the desert.

The Shieks invariably encamped at four o'clock in the afternoon. They always knew the diaglass Potelschew. This is not a wilder o'clock hills. There is no person living, who does not, at times, feel a spirit of discourage megal stealing of the spirit of the

for the persons, in the degrees of power which this spirit attains over them. In some, owing to natural temperament, to the absence of a prompt and vigorous pressions to the find the proper of the soul. Such persons, like the quiffer of the soul. Such persons, in the degrees of power which this spirit attains over them. In some, owing to natural temperament, to the absence of a prompt and vigorous pressions to the find the proper of the soul. Such persons, like the quiffer of the soul. Such persons, like the definition between the persons of the soul persons of the soul. Such persons the such that persons the such that persons the persons the persons the persons the persons th

RASER, Chemist. HARRINGTON SLEYAN.

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