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HALIFAX, N. S., THURSDAY, NOVEMBER 2, 1854.

Whole No. 277.

#### The Voice of Autumn.

There comes, from yonder height,
A soft repining sound,
Where forest leaves are bright
And fall, like flakes of light To the grou

It is the autumn breeze That lightly floating on, Just skims the weedy leas, Just stirs the glowing trees,

He moans by sedgy brook, And visits with a sigh, The last pale flowers that look, From out their sunny nook,

O'er shouting children flies That light October wind, And kissing cheeks and eyes, He leaves their merry cries

And wanders on to make That soft uneasy sound By distant wood and lake, Where distant fountains break

No bower where maidens dwell Can win a moment's stay; Nor fair untrodden dell; He sweeps the upland swell, And away!

Mourn'st thou thy homeless state?

Oh soft, repining wind!

That early seek at and late

The rest it is thy fate

Not to find.

Not on the mountain's breast Not on the ocean's shore, In all the East and West:— The wind that stops to rest Is no more.

By valleys, woods, and springs, No wonder thou shouldst grieve For all the glorious things Thou touches with thy wings And must leave,

WM. C. BRYANT,

#### Continued from the Southern Christian Advocate. The Sure Word of Prophecy.

We pass now to that period, when the iron kingdom was in the ascendant, and its Syria, and to Egypt, were still governed by their own laws and rulers. Under the "Asmonean princes they were again independent, and Judah yet swayed the sceptre. After the Romans subdued the country, the kingdom was bestowed upon Herod, an Idumean by race, but in religion a Jew; of his authority? They are the subject of sent day. Eleven years after the birth of Christ, Archelaus, the son and successor of Herod, was deposed—a Roman governor Messiahship—with the abundant and strikset over Judea, and the Jewish institutions ing testimony of fulfilled prophecy, and notcame, who was foretold as the "Desire of all the Pharisees, believed on Him?"

build Jerusalem, unto Messiah the Prince him not; we did esteem him stricken, smit shall be seven weeks and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall him, while

The time, so definitely set for the appearprophecy, written at the Court of the Perian monarch, by Daniel, chief of the presidents set over his entire kingdom, was re-peated in song and story for successive generations, in the history of the life of one, to whom Oriental legend, to this day, assigns a

whose coming before "that great and dreadful day of the Lord" was one theme in the closing prophecy of the Jewish Scriptures. We need only go to the wilderness of Judea, and we shall find John, his raiment camel's hair—cinctured with leather—his meat, locusts and wild honey,—his ministry evincing the spirit and power of Elijah—himself, the predicted voice crying in the wilderness, "Prepare ye the way of the Lord, make his paths straight."

"And as the people were in expectation cient problems. He here concedes the

sought. "suddenly" came "to his temple." but to make this subterfuge complete, we For look toward Jerusalem, and you find must allow, not only that Christ managed the "carpenter of Galilee, at the feast of to conform the manner of his death to prothe Passover, a scourge of small withes his phecy, but that he likewise preconcerted his only badge of authority, purging the temple of buyers and sellers, of sheep and of oxen, and of money-changers and their tables, with a majesty that rebuked all oppoposition to human power and authority, and sition—and with a power, which led many to "believe in his name." Lol here is "that Prophet," of whom Moses had written 1500 years before, as one who should arise "like unto" himself. Follow Christ through his life, and admire the parallel. In their wonder-working power—in their forty days' fast—in their control of winds and waves in the glory of a kingly crown-in their pre-eminent meekness and patience—in their mediatorship; and more than all, in

tions were shaken, the heavens and the servant, whom I uphold, mine elect in whom earth, the sea and the dry land," the Jews, though subject alternately to Persia, to Syria, and to Egypt, were still governed by the Gentiles. He shall not cry, nor lift up,

subordinated to Roman laws. Here was a wonderful commentary upon prophecy. Though ten of the tribes had long been obliterated, or their few remaining families grow up as a tender plant, and as a root out had ceased to maintain a separate existence of dry ground; he hath no form or comelithough Judah had been a captive by the ness, and when we shall see him, there is no rivers of Babylon, and had, time and again, beauty, that we should desire him." It was been under the dominion of other and pow-erful hations,—though his frequent revolts was to be felt: "Who hath believed our rehad often brought him almost to the point of port, and to whom is the arm of the Lord extinction, yet his national integrity was preserved, and his polity endured throughout these unparalleled vicissitudes, until Hz while he lived, "Have any of the rulers, or

nations." Is not God's hand seen here? His countenance was to bear the marks Daniel had explicitly predicted the time of His advent. "Seventy weeks are determined upon thy people, and upon the holy city, to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore, and understand, that from the going forth of the commandment to restore and to him. He was despised, and we esteemed him not: we did esteem him stricken, smit-

now drawing to a close, and we must follow him, while "he is brought as a lamb to the Messiah be cut off, but not for himself."
By the Jewish method of computing time, each day one year, each week seven years, the seven weeks made 490 years. Now, if ity, sees him riding into Jerusalem, and ex-

> in the prophetic style had said, "They weighed for my price thirty pieces of silver.—
> And the Lord said unto me, cast it unto the potter." Thus, Judas betrayed his Master for thirty pieces of silver, which afterward, in bitter repentance, he cast down in the temple; and they were applied to the purchase of a Potter's Field, called henceforth,

the serpent's head, dwells at Nazareth in the head, saying, He trusted in the Lord, more, it is not three mouths since we heard Galilee, while the "ruler in Israel, whose that He would deliver him: let him deliver a minister say, while addressing the throne, Galilee, while the "ruler in Israel, whose goings forth have been of old, from everlasting," is to come out of Bethlehember Ephratah. That this might not fail, the King Eternal, whose are all the kingdoms, so arranged, that at this juncture, the Roman Emperor ordered a general eprolment, or census of the Jews, which led Mary with Joseph, her husband, to Bethlehem, to be enrolled with their tribe and family. While they were there, Isaiah's prophecy was fulfilled.

Leaving the Messiah to dwell with his to be divided, and a part disposed of grace in public, "We would say unto Thee, in the language of the poet, O God," &c... &c. In other instances the ear is grated upon by constantly recurring phrases, "We very mixture offered to his parched lips was not forgotten. "They gave me also gall for my meat, and in my thirst they gave me vinegar to drink." But he "who made his grave with the wicked," unlikely as the circumstance might seem, was also to lie down "with the rich in his death." And the history confirms the prediction—for he, who was fulfilled.

Leaving the Messiah to dwell with his parents, in the obscurity of their Galilean home, we will now reach for that "Elijah," with the rich in his death." And the history confirms the prediction—for he, who died among thieves, is laid by Joseph—rich man of Arimathea—in his own new whose coming before "that great and dread-tomb, wherein never man had before been Look Around You and Sing.

Lord, make his paths straight."

"And as the people were in expectation and mused in their hearts of John, whether he were the Christ or not." He whose "messenger" was thus "preparing the way before "him, even "the Lord, whom "they before "him, e

## To be Spiritually Minded is Life

pre-eminent meckness and patience—in their mediatorship; and more than all, in their capacity as legislators—the likeness was that of type and antitype—though Mose but spake as a servant, Christ came as a Master, with all power and authority, Should we now wish to learn the life, the character and the end of this Holy One, where shall we find them more fully pour-trayed than in the Hebrew prophets?

Would we know His mission? They inform us, and he confirms the prediction, "The Spirit of the Lord God is upon me; "They inform us, and he confirms the prediction, "They inform us, and he confirms the prediction, "They inform us, and he confirms the prediction, "The Spirit of the Lord God is upon me; "because the Lord hath anointed me to preach good tidings unto the meek; he hath sent good tidings unto the meek in the first the particular mind, in the rusts to God, as the needle to the pole. There are double minds, in bis piteous laments, "His compass, and with the matter is board, the will give me were morning." They will not the root of a vaint grieved when their conforts are wildly growed when their conforts are wildly growed and plenty crowns their board, are sailly grieved when their conforts are wild with the college of such that the missio Now HE appears "of whom Moses and the prophets did write." But until Shiloh comes, the sceptre is not to depart from Judah. Has it departed? In Babylonia, even in captivity, the Jewish princes held their rank. Zerubbabel, a prince of David's line, led the Jews back to Jerusalem. In the succeeding convulsions, when "all nable of the Father? "Behold my servant, whom Juphold, mine elect in whom tions were shaken, the heavens and the servant, whom Juphold, mine elect in whom immediately and satisfaction, which surprises even itself.

In Babylonia, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord. Who, like the prophets, have painted his character, meek, gentle, tender, unassuming —beloved of the Father? "Behold my servant, whom Juphold, mine elect in whom immediately and satisfaction, which surprises even itself. When bereaved of creature-comforts, it can the Christ that sometimes find such a repose in Christ that the man can say, "Well, it is enough, let God take from me what else he pleases."—
A spiritual mind is a mortified mind. There is a sort of hypocrisy in us all—we are not quite stripped of all disguise; one man wraps round him a covering of one kind, and another of another. They who think yet the people were still governed by their ancient polity. Before his death, Shiloh came, and the sceptre shortly passed from Judah, to be resumed no more to the prethat they do not this, yet do it, though they sublime mind.—It has a vast and extended view: it has seen the glory and beauty of Christ, and cannot therefore admire goodly buildings of the temple; " as Christ," says Fenelon, "had seen his Father's house and could not therefore be taken up with the glory of the earthly structure." There are various means of maintaining and pro-moting a spiritual mind. Vain company will injure the mind; carnal professors of religion especially will lower its tone; we catch a contagion from such men. Misemployment of time is injurious to the mind. Avoid all idleness; exercise thyself unto godliness: plan for God. Beware of temptation; the mind which has dwelt on sinfo objects will be in darkness for days. Associate with spiritually-minded persons; the very sight of a good man, though he says nothing, will refresh the soul. Contemplate Christ: be much in retirement and prayer, study the honor and glory of your Master.

## Public Prayer.

The object of PUBLIC PRAYER is threefold: namely, to honor the great Master of Assemblies; to call into exercise the devotional feelings of the congregation; and, lastly, to secure that divine influence, with out which the preached word is inevitably lost like "water spilled upon the ground-If this statement be correct, then how many are our shortcomings! How few there are

one coldly performs his so-called prayer in dull monotony; the other rushes into the awful presence of God, literally, "as the unthinking horse rushes into battle." If the first wearies us by his soulless formality, the second alarms us by his excesses of language, voice, and manner. Furthermore, we have heard some ministers confess and bewaits of the language of a peop now passed away—gave it sufficiently runtic interest to an imaginative man.—Halon's Valley of the Amazon.

Nothing Instanticant One drop of it the Gospel ever be induced to look upon it, as a work of too little magnitude to command his attention? Will parents ever regard the duty as one of minor importance? Will the patriot and philanthropist consider it as a thing of too little moment to secure their co-operation? Will children to secure their co-operation? Will children to secure their co-operation? A little thing! What! whom Oriental legend, to this day, sessions a consisted, to this day, sessions a consisted of the dates agree, and thus originately and there were almost reads to the test and thus originately and there were annoted that the strict of the Bales of the East; and fastered the time presisten upon the Gentlie worlds, that the period the impression upon the Gentlie worlds, that period, the legislation of the fellow and the strict of the Alley and there was none." Plate besided a long-standing breach with the first person obstitute the level as long-standing breach with the world and are to be seen that the policy of the legislation of the leg

#### Look Around You and Sing. Think not that your mercies lie wholly either in the past or in the future. Look around you. Even to the suffering saint the present is fragrant with love, and h

A thousand sacred sweets Before we reach the heavenly fields, Or walk the golden streets."

In respect to earthly hings, have you not, day by day, food and raiment? This was St. Paul's standard of sufficiency and content. "What!" said the poor, aged saint, with her crust of bread, "what! all this and

Christ beside?"

And when once set upon the task, the ingenuity of a grateful heart finds manifold love-tokens, besides a bare subsistence; the alleviations of medical skill in suffering, the affectionate attendance of friends who are near, the prayerful rememberance of those far away, the welcome ministration of fellow Christians, who remember the word, "Sick,

and ye visit me." These things, the gifts of Jesus, and Jesus himself beside! For the gospel treasures you possess are not only the title-deeds of a future inheritance, but precious and present

and Peace.

The spiritual man is born, as it were, into new world. He has a new taste; he sa- and are comforted. Thus it was that the vors the things of the Spirit; he trusts to prophet Jeremiah, in his piteous lamenta-

she not only enjoys the bread that perisheth, but feasts upon that which endures to evervinces free of expense, and of calling upon the villagers to forward heir carriages and the villagers to forward heir carriages and the villagers to forward heir carriages. Here is another case. A daughter called baggage to the next tows Under a despotic

The husband, alarmed at it long absence, left the child and went insearch. When they returned the child we gone; and to their repeated cries, as the wandered thro' their repeated cries, as the wandered thro' the woods in search, they had get no restant the woods in search, they had get no restant to the woods in search, they had get no restant to the woods in search, they had get no restant to the woods in search, they had get no restant to the woods in search, they had get no restant to the woods in search, they had get no restant to the woods in search. ponse, save the wailing cry this little bird, heard for the first time, was notes their anxious and excited imaginion "syllable" into pa pa, ma ma, (the psent Quichua name of the bird.) I suppo the Spaniards heard this story, and, withhat religious, the seven weeks made 490 years. Now, if the seven weeks made 490 years. In the seven weeks made 490 years. Now, if the seven weeks made 490 years. In the seven weeks made 490 years. Now, if the seven weeks made 490 years. In the seven weeks made 490 years. Now, if the seven weeks made 490 years. In the seven weeks made 490 years. Now, if the seven weeks made 490 years. In the seven weeks made 490 years. Now, if the seven weeks made 490 years. The seven weeks made at the bid. I suppose the Spaniards when the beautiful by the beautiful by the seven weeks made at the beautiful by the se

#### Thanksgiving.

Hark! within her islet hall, Heard ye not the MONARCH's call? " Join with me in all your ranks, "Give to GoD united thanks!"

You whom Wealth, had Famine gaunt Stalked abroad, might save from Want, Not the less your voices raise In the Poor Man's Song of Praise

Vain the plough, the furrowed mead; Vain the sower, vain the seed; Only HE in whom we live, Can the golden increase give. His the showers that make it spring;

His the suns that ripeness bring: His the skill that metes the rains; His the power which drought restrains Evil, good, His beams partake: Just, unjust, His waters slake: How unjust who thanks decline,

When those bounties thus combine Seedtime, Harvest, hath not failed:

See! His bow is in the cloud! HALLELUJAH sing aloud! Yea, let all from Cot to Throne. His with coral homage own, Who in the changing Season's round Hath with more than Plenty crowned.

Glad, yet humble, be our voice: Tis with trembling we rejoice, While, again, the cannon roars, And the Pest is on our shores,

Oh! for Penitence and Faith Might arrest the scythe of Death ! FATER! bid Destructions cease, And with Plenty send us Peace ! Religious Intelligencer.

#### Blessed Poverty.

have God for his friend, a sufficiency for his wants, and a safe arrival at his Father's house in peace.—Receptor:

Scripture Hustration.

In the sermon on the Mount, our Lord say, "Whosoever shall compel thee to go one mile, go with him twain." We can all of us easily understand the other part of this command, that when struck on one cheek, we should in humility offer the other; be cause, unfortunately, we know what striking is. But many must have wondered what an have given rise to be command of going a second mile with the violent man who has already compelled ou to go one mile.

the villagers to forward her carriages and baggage to the next tow. Under a despotic government, this becama eruel grievance. Every Roman of high rank claimed the same privilege; the house were unyoked from the plow to be harnssed to the rich man's carriage. It was he most galling in justice which the provinces suffered. We have an inscription on th frontier town of a redress of this grievanc; and a coin of Nerva's reign records its boltiton in Italy. Our Lord could give nostronger exhortation to patient humility thn by advising his Syrian hearers, instead of resenting the demand for one stage's "veicualition," to go willingly a second stage. \*\*Relectic Review, and to the misseries of poverty was added the torture of a wounded spirit. Doubly accept. The Lost Soul.—A Indian and, his and to the will enter the loops in her garment through which the future seems to shine, and there are loops in her garment through which the future seems to shine, and there are loops in her garment through which the future seems to shine, and there are loops in her garment through which the future seems to shine, and the THE LOST SOUL.—A Indian and, his wife went out from the vilge to work their chairs, carrying their infat with them.— torture of a wounded spirit. Doubly acceptable to her, therefore, was the visit of the missionary. God made him the means of relieving her temporal wants and of leading The woman went to the sping to get water, back her soul to Christ and not many days The woman went to the sping to get water, leaving the man in chargef the child, with many cautions to take goodare of it. When she arrived at the spring se found it dried up, and went further to lot for another.—

The husband, alarmed at h long absence, This was the end divine grace would accom-

# Is the Sabbath School a Little

to an imaginative man.—Helon's Valley of the Amazon.

Nothing Instensivicant One drop of water helps to swell the on, and one grain of sand helps to keep it its place—a spark of fire helps to give light the world.

The Amazon of the Bible, the same of the Bible, the process of the Bible. The water of the Bible, the process of the Bible of the world of the Bible of the world of the Bible of the water of the Bible. The water of the Bible of the water of the water of the Bible of the water of the water of the Bible of the water of the

and religion, in things having direct reference to their own future and eternal happiness? Who does not feel a thrill of joy, at the bare thought of being permitted to labour in so good a cause—of being allowed to touch the lever which is to break up the fountains of the old world, and to spring a new one little axistance? not gladden at the thought of helping on and fled to his mother. their worshippers, and cause the Bible to shed its holy radiance upon the millions of earth's sin-smitten inhabitants, who are now buried in the depths of superstition and moral gloom—which is to pull down the or better still, to convert them into houses for the worship of Almighty God? Whose bosom does not swell with new emotions at the prospect of being engaged in laying a foundation so deep, and wide, and strong, that generation after generation, in the fast coming future, may continue to build upon tion for the effort, "the Bible says we must it, until it shall become a mighty structure, whose lofty dome shall pierce the clouds of heaven, whose widely streaming glories shall be displayed wherever the sunbeam's radiance dispels the gloom of night-a magnifi-

### The Poetry of Night.

Not for its stars nor its quietude, nor its dreams only, bath Night its power to charm;

a second mile with the violent man who has already compelled ou to go one mile. Nobody now, in this cointry, is ever injured by such treatment. Lut we learn from coins and inscriptions, that the couriers in the service of the Roman government had the service of the Roman government had

pointed us to scenes that have weighed upon around him. In a revival meeting, the Spiour peace, and breathed into our mental ear rit of God reached his heart. He saw But thou hast also drawn aside the veil from thought of his companions who had witnessed But thou hast also drawn aside the veil from souls yearning toward our own; hast borne our spirit through time and distance to sweet communion with the absent and the dead; and hast touched with charity a bosom which the world's contact had rendered hard.

They would say he was weak-minded and fickle. He would lose their respect. He could not come down from his high position. He could not take up the cross through good and evil report, and his

the world's contact had rendered hard.

How much of unimagined poetry is in thy breast, sweet Night,—poetry that we must read for ourselves,—poetry too etherial to be written!

Night brings love, and reflection, and philosophy, and pensiveness, and reverie,

#### The Swearer Rebuked by a Child.

glory in anything beneath the sun, in being aside, and giving the boy some sweemeats the Superintendent of a Sunday School? he entered into an earnest political discuss-Who would not count it double honour to ion with another gentleman by his side. be the teacher of a Sunday School class-to. At first it seemed they only sought amusebe employed in the work of training up infant ment, and jokes and laughter were frequentminds for heaven, of instructing the youth ly intermingled with argument. But the of the country in things pertaining to God contest gradually waxed stronger, until at and religion, in things having direct refer- length jokes were exchanged for profanity.

new one into existence? Whose heart does amusement, he slipped quietly to the floor,

the instrumentality which is to sweep ignorance and despotism from the earth, and to cause free and equitable governments to obig off. "Come back, my boy, come back; tain everywhere-which is to hurl the pagan I thought you were very happy a few modeities from their thrones in the hearts of ments since; what is the matter now? Come,

moral gloom—which is to pull down the temples of heathenism, and make them to become habitations for the "owl and bat,"

Well now," exclaimed the gentleman, with evident chagrin, "this is very strange. me why you left me."
"Tell the gentleman, my dear," said his

mother, encouragingly, "why you do not wish to sit by him." "Because," said he, as he straightened himself back, and summoned all his resolu-

not sit in the seat of the scorner," The gentleman looked confounded. For a moment the blood rushed to his high, expansive brow, and I thought he was angry. The mother was also surprised. She had Instinutions" filled everywhere with the holy Shekina, encompassed about with a halo of gospel brightness—the joy and praise of the whole earth?—Rev. W. Knox. not expected such a reply. But the man "Come, tell me," continued he, " why

> The child looked up, and simply but earnestly said, while a large tear stole quietly down his cheek, "I don't like, sir, to hear

and outwardness of Night—evokes a sympathy with that darkness which brings brief rest to the seething and suffering world.

"Oh! that is it, is it? Well," continued he, as the mother pressed her son to her bosom, and bowed her head to hide the tears

it was really a sinful act to sit for one mo ment with a man who had taken God's name

I tarried for the night with un old friend. jects and her slaves.

Night may wrap herself in mystery, but there are loops in her garment through

Severe are thy lessons, but good for the soul and balm for the heart.

Thou art the poetry of time, oh, Night—the quiet dweller in the places of wisdom, and the dark-browned priestess who ministerest in the temple of Nature. Thou hast thoughts which will haunt us to the tomb .- danger and resolved to reform. Then he

A change came over him, and he felt that duty called on him to pray in his family.—
But how could be assume such a task before his household, which would be astonished at such a strange event. He shrank from the effort, and finally relaxed into his former position and indifference. He was too big to pray.

I knew a physician who held a high rank

It was excursion day, and the cars were nearly full, when a lady, evidently in ill-health, entered, leading a little son of four or five years.