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

Volume VI. No. 41.

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HALIFAX, N. S., THURSDAY, OCTOBER 12, 1854.

Whole No. 274.

[FOR THE PROVINCIAL WESLEYAN.] "Cast Aside."

" Cast aside!" O what? the many, many thi Of untold, priceless worth ! Bright birds of Eden, whose unfolded wings, Descending to the earth, Commissioned gifts from upper realms to bring Here found from grovelling minds no welcomin

" Cast aside !" O what ? a loving, human heart A heart that oft hath bled,-

With fount uncurdled by the poison'd dart That in it, to the head. Was driven, by one unworthy of the rare And precious charge, committed to his care:

"Cast aside ?" Yes! that peerless, priceless gem Fit for a king to wear!
(Its like ne'er glittered in his diadem.)
Alas! that man should tear,

With reckless hand, such jewel from his breast, Flinging aside what, prized, had made him blest. "Cast aside!" O what ?-a fair, unspotted

And, oh, how recklessly Say, did not conscience, when temptation came Whisper the penalty Of thy defection from the path of right? She did! thou heedst not! and art-a blight

' Cast aside!" O, what ?-the offers made man, By Heaven's eternal King!

Proclaim it not, Oh Earth! that in thy span, Exists one living thing, Endued with reason, who in maniac pride, Salvation, offered free, can "cast aside.' "Cast aside!" What ?-Oh! that the high

response, Uttered by every one, Might be-" Each weight and tyrant-siu, that

The heavenly race, bowed down and hindered I cast them all aside—and now am free,"

Expulsion of the Jews from Spain.

The first resistance to the horrible tribunal of the Inquisition having been overcome in Aragon, and its discipline fully organized in that kingdom, it assumed a position of unexampled influence over the general government of Spain, and impressed a singular character on the future history of the nation. We will survey its dealings with

quered the Moors everywhere, Granada alone excepted. Their army is laying siege to that noble city. The inhabitants know to that noble city. The inhabitants know resistance to be hopeless, and send out a flag of truce. Hostilities are to be suspend-ed for sixty days. The chief men of Granada come into the royal camp, and are encouraged to propose terms of capitulation. Their demands are large, for a vanquished people to make at the close of a hard campaign; but the Spaniards are tired of battle and resolve to grant almost any terms, trusting to the chance of events for what cannot be now obtained without wearisome nego tiation, or continued war. They agree to give this brave remnant of the Saracens tract of country towards the sea-board known as the Alpujarra, to be occupied by them as a crown-land, on very easy conditions,—a handsome weight of gold, a general amnesty, and special privileges to the Moorish King, Abdilehi, and his

tion, and every possible appearance of good faith. If they are fulfilled, the Moors will

chart, and one Te Deum suffices for thanksgiving. Notwithstanding their treaty abovecited, they instantly appoint one Fray Hernando de Talavera to be Archbishop of
Granada, although, the garrison excepted,
there are not yet any persons there bearing
the name of Christian; and this Archbishop,
without a province, applies himself to the
work of converting the Moors. His first
measure is to make himself agreeable; and,
in a very short time, not yet mentioning
doctrine to the inhabitants, his charities and
affability have so won their good opinion,
that they pay him great reverence and salute
him as the chief Alfaqui of the Christians.
By this time, indeed, the said Christians
have crowded into Granada, and mass is
sung with high magnificence. Still we must
do Fray Hernando the justice of saying, that

it is by no means unlikely, that they were Jews who raised the gold which Ferdinand and his Queen had bargained to pay the Moorish King. And it is indisputable that, but for the assistance of that people, in the

she sees the army move towards the gates, evering the hill-side as they march up. When they enter, the crescent falls, and the standard of Castilla and Leon, surmounted by a silver cross, is hoisted. Granada is theirs.—The war is over.—The "Pagans" theirs.—The war is over.—The "Pagans" are under foot. Dissimulation is no longer are under foot. The whole chanel strikes up a loud is ear with dust against the voice of the silver, sive of the Jews, and appears to be very moderate, notwithstanding a charge of exaguration laid against him by modern admirestrated my friends, the King's officers, to allay his anger against my people. I important the stake, Burnt is are under foot. Dissimulation is no longer needed. The whole chapel strikes up a loud chant, and one To Deum suffices for thanks-

By this time, indeed, the said Christians have crowded into Granada, and mass is stroke.

Torquemada rushed into a room where the King and Queen were sitting, holding up a crucifix, and shouting at the top of his voice: "Judas sold the Son of God once for Sul's New Hereather the King and Queen were sitting, holding up a crucifix, and shouting at the top of his voice: "Judas sold the Son of God once for Sul's Name to Paul.

The "venerable Bede," an English divine, who flourished in the eighth century compiled an exposition of the epistles of St. Paul from the voice: "Judas sold the Son of God once for Sul's Name to Paul.

It is very remarkable that, by one article of the Moorish capitulation, every Jew found in Granada on its occupation by the Spaniards was to be shipped away to Barbary, if he did not become a Christian within three ards was to be shipped away to Barbary, if he did not become a Christian within three years. This shows that an idea of expelling the Jews must have been entertained at that time, although none of them appear to have had the least suspicion of any design to ruin them, beyond the measures of ordinary persecution.

Jewish armourers were, at that very moment, working in the camp. Jewish brokkers advanced money to pay the troops. And it is by no means unlikely. that they were

Preachers through the country to convert the Jews, and published an edict, offering baptism and reconciliation; but very few indeed submitted. He forbade Christians to hold any intercourse with them after the hold and intercourse with them after the hold and intercourse with them after the heathely for His possession and reconciliation; but very few works for which he was worthy of the sevent the heathely for His possession and reconciliation; but very few works for which he was worthy of the sevent the heathely for his possession and altogether unique appeared, because, when velemently persecuting and altogether unique appeared, because, when velemently persecuting and altogether unique appeared, because, when velemently persecuting and altogether unique appeared to the for perishing souls, heaven is deprived of the reconciliation; but very few works for which he was worthy of the season to rest, at least, if they do not for but for the assistance of that people, in the absence of any efficient system of national finance in Christian Spain, Granada could never have been conquered. But Torque-mads followed the court, and, as royal confessor, might have heard the King's aspirations after wealth, and understood his confessor, might have heard the King's aspirations after wealth, and understood his unde whereby both passions might be satisfied. Some Monks quickly collected a report that some Jews had stolen a consecrated host, with intention to kill a Christian child, make the best into paste with his warm blood, and poison the Inquisitors. But some particles of the crumbled wafer had got between the leaves of a Hebrew Prayer-Book in a synagogue. Some one present saw the divine substance emit a bright light, and, conjecturing by that signal that the crime of sacriflege had been perpetrated, made it known to a Priest. The Jews' guilt being thus to a Priest and Monks remembered that those wealthy and serviceable Israelites had been perpetrated, and between the department of the protection of the present who hed the stems in any, the bells are ringing, the king who had the stems in any the bells are ringing, the tagent work be accomplished, for which the Saviour came to earth. Oppression, cruelly, and noise, as if the Ohio belonged to a world on which no Sabbath ever dawned. You will not have not destroity. The groge-shops are a funding and westing. The groge-shops are shouting and westing. The groge-shops are shouting and westing. The groge-shops are shouting and westering. The groge-shops are shouting and westering. The groge-shops are shouted the protection of the carrying away of the feature of the protection of the theat of the prote

we are strongered, from the probability of the strongered and the property of the property of

she sees the army move towards the gates, Rather exact from us our gold and silver, sive of the Jews, and appears to be very We Journey to a Better Land.

Monks remembered that those wealthy and serviceable Israelites had been wont to commit sacrilege and murder from spite to the Christians, and endless tales of the kind resounded in the palace of the Alhambra, where the victorious, but scarcely solvent Sovereigns resided. Torquemada gave judgment that they ought to cleanse the soil of Spain from so vile a race; and they accordingly issued an edict from Granada, dated less than three months after the day of dated less than three months after the day of dated less than three months after the day of occupation (March 30th 1492), to banish of the conditions of the second converts. In the first week of July they took the route for quitting their native land, great and such that is but saying. "I am Paul." For it follows, "I am not worthy to be called an apostile." And why? "Because I was Saul; I be street. If we were disposed to the street in passing the street of God. "When he says, "By the grace of God I am what I am," he takes away all the greatness from himself. In himself, the least: great only in sadder the spectacle! The desecration of the sights and lows, "I am not worthy to be called an apostile." And why? "Because I was Saul; I be street. If we were disposed to the the church of God." When he says, "By the grace of God I am what I am," he takes away all the greatness from himself. In himself, the least: great only in sadder the spectacle! The desecration of the sights and lows, "I am not worthy to be called an apostile." And why? "Because I was Saul; I be saving. "I am Paul." For it follows, "I am not worthy to be called an apostile." And why? "Because I was Saul; I be saving. The street. If we were disposed to the saving. The street is an opposite to cleanse the soil of saving the saving that must be encountered in passing the." And why? "Because I was Saul; I be saving. The street is an opposite to cleanse the soil of saving the saving the saving that must be encountered in passing the saving the saving that must be encountered in passing the saving the s dated less than three months after the day of cocupation (March 30th 1492), to banish the city, with all their property, fire-arms and ammunition alone excepted; and further articles, to be hereafter settled, are to be ratified on delivery of the Alhambra, and other fortifications, to Ferdinand and his garrison.

These articles are prepared, during a period of forty days, with careful deliberation, and every possible appearance of good (March 30th 1492), to banish the entire people, excepting only such as might choose to surrender their faith, and retain their homes in compensation for apostacy.

These articles are prepared, during a period of forty days, with careful deliberation, and every possible appearance of good (March 30th 1492), to banish the entire people, excepting only such as might choose to surrender their faith, and seeing attacked with illness; so that there writings that Saul was: a very wicked King, persecuting David the servant of God. And Saul of Tarsus first of all walked in the same cruel way, only in cruelty he did not retain their homes in compensation for apostacy.

The document is long, but its contents may be shortly stated. Their Highnesses had been informed that the Jaws had been perverting Christians into their superstition; and seeing that neither separation of them houses.

BY REV. C. HARTLEY. We journey to a better land,
A land of fadeless flowers,
To join the bright angelic band

Where rapture wings the hours And not one note discordant rise To mar the melody That reigns throughout those sunny skies To all eternity

We journey to the better land, Where death can never come; And from our Father's gracious hand Receive our crown and home! There friends will hail us with delight While o'er the fragrant plains We roam, and gaze with unveill'd sight On glory's bright domains!

We journey to a better land-Away with grief and fear! Etelong if faithful we shall stand Where not a sigh or tear Shall mark the happy years that roll In ceaseless music by; While waves of rapture swell the soul In its far home on high!

I long to see that better land, Its gardens, trees, and flowers; To breathe its air so pure, so bland Freighted with those perfumes That ceaseless rise from bowers of bliss, And fill the happy air ? I fain would leave a world like this, And dwell forever there!

A Sabbath in the City.

Much has been written about the holy stillness and beauty of a Sabbath in the

Such are some of the sights and scenes that must be encountered in passing along the street. If we were disposed to enter the places of amusement and vice—if we could see Cincinnati "unroofed," how much sadder the spectacle! The desecration of the Sabbath is absolutely appalling! Christhe Sabbath must be more or less violated. We must have morning papers, and they have to be set up on Sunday. Travel cannot be arrested. Pork must be packed while weather is favorable," ect. Are these excuses valid? Do not good men grieve the Holy Spirit by conniving at this public trampling upon the Almighty God?—Cincinnati Herald.

The sermons which Halyburton preached when in health, to the students of St. Andrews, are now nearly perished; but the diary of the last happy weeks and months in his sick chamber never can be forgotten. It is a book for every room of suffering. To his wife, who stood weeping by his bedside, he once said, "My sweet bird, are you here? I am no more thine. I am the Lord's. On the day I took you by the hand.

Reveries in Retirement.

Time, in its vast, progressive flight, has the recollections of past transactions shall end be like his — Christian Intelligencer. live, emblazoned upon the memories of succeeding generations.

Gloriously conspicuous in the archives of ime, stand forth the event and data of world's ransom. More than eighteen oundred years have borne their tidings up o God, since Calvary witnessed the sufferngs and death of the Saviour, and sent thro'

of the Adversary of God and man, have not yet been severed. "Men love sin; therefore, it proves their ruin." They "love darkness and come not unto the light." Salvation is offered; but they accept it not .-God of this world has blinded their eyes," so that they see not the danger of delay in sees not her responsibility. She forgets that if she delay to "work while it is called to-day," the blood of souls will be required at ker city. Neander himself, with his broad-day," her hands. Church and people seem to brimmed hat, his long drab vest, and shad-

Death-bed Eloquence.

The Church has had few more faithful preachers than Thomas Halyburton, who, ration. a century and a half ago, sat in the "divinity chair" of the Scotch University of St. Andrews. And his most impressive discourses were delivered on a dying bed. "This is them."—German Reformed Messenger. the best pulpit," said he, "that ever I was in; I am laid on this bed for this end, that I

be a group of bonnie dust." During the last six hours his voice failed him. But his angelic face was eloquent, and when he could Time, in its vast, progressive flight, has recorded many stirring events of earth in its mighty annals. Achievements of anterior ages form much of the subject of the orator's animated declamation, and the poet's noble song; and, until "time itself shall die," the recollections of past transactions shall die," the recollections of past transactions shall die,"

Neander and his Sister.

This excellent and devotedly pious woman, the only remaining member of the family, lately died in Berlin, in Prussia. Like her brother, the great and good Church historian, and one other sister, she was never married, arth and heaven the conquering cry, "It is but devoted herself to the care of that brother, uniting in herself both the careful mo-Aye, "it is finished": the work of salva-ther and the loving sister. She was much tion is broad, glorious, and complete. It comprehends every human soul in the whole seventy-five—and never, perhaps, has a mouniverse of God; all may be saved—saved ther manifested greater concern for a loved the manifested greater concern for a loved to the loved eternally. But why are not all saved?—
Whence those vast multitudes on the brink of the abyss of hell? Whence this darkness simple-hearted woman toward him, who was where there might be light? Whence this artless as a child with all his towering inteldominion of sin, where righteousness might lect, and unsophisticated under the homage prevail? Alas! alas! the "slavish chaius" that was paid to him amid the splendours of

teresting face and form, as she led us into the study of the " Consistorialrath and Professor," just eleven years ago; and it seems Mammon-worship is not abandoned. "The to us we can yet see her on another occasion, as was her custom, accompanying her honoured brother in an evening walk along procuring salvation. The Church of God the beautiful Lindenstrasze. Her dress was "sleep on and take their rest;" and, if God were not of "great mercy," they would both eventually sink, to rise no more!

Thus, for lack of seal for God, and love

Thus, for lack of seal for God, and love

with them, and they shall be His people, and God himself shall be with them, and be their God."

Nappan, Oct. 2nd, 1854.

Solution of God himself shall be with them, and be their God."

Solution of God himself shall be with them, and be their God."

Solution of God himself shall be with them, and be their God."

Solution of God himself shall be with them, and be the highest forms, dissociated from all mere worldly tinsel and worldly greatness. Nean-der's learning alone did not levy that universal tribute. It was his uniform, humble, and them is the highest forms, dissociated from all mere worldly tinsel and worldly greatness. Nean-der's learning alone did not levy that universal tribute. It was his uniform, humble, and them is the highest forms, dissociated from all mere worldly tinsel and worldly greatness. Nean-der's learning alone did not levy that universal tribute. self-denying, consistent piety, which acted like a charm even upon the wordly-minded, and commanded universal respect and vene-

A Short Chapter on Dancing. The sermons which Halyburton preached The moral portion of Pagan Rome reon-