The Provincial Meslevan.

Published under the direction of the Wesleyan Methodist Conference of Eastern British America.

Volume IX. No. 40.

HALIFAX, N. S., THURSDAY, OCTOBER 1, 1857.

Whole No. 429.

Anecdote of the Late Judge

Not many months before the death of this great and good man, on the occasion of a dinner party at his house, at which Mr. Justice Story and other emment jurists and lawyers were present, the conversation turned on the comparative advantages of the different periods of life. Some thought the seasons of youthand mankood were fullest of enjoyment, and others gave the preference, for solid satisfaction, to the period of age. Judge Davis did not state his opinion until he was invited to do so; and then in that calm and benignant in the warm season of the year it is my delight to be in the dountry, and every pleasant evening while I am there, I love to sit at the window and look upon some beautiful trees which grow near my house. The murmuring of the wind through the branches, the geatle play of the leaves, and the flickering of light upon them, when the moon is up, fill me with indescribable pleasure. As the autumn comes on, I feel very said to see these leaves falling one by one; but when they are all gone, I find they were my a screen before my eyes; for I experienced a new gashappler satisfaction as I gaze through the naked danches at the glorious stars beyond."

The following beautiful version of Judge Davis' sentiment on the autumn of life, is from the hand of Allen The following beautiful version of Judge Davis' sen-fiment on the autumn of life, is from the hand of Allen C. Spoener, Esq.:

. Before my door in summer's heat, Proudly the elms their branches spread Cool verdure sprang beneath my feet, And shadows played around my head; Joyful I passed the sultry hour, And mocked the sun's meridian power.

"But when, with withering hand, the frost Shrivelled the leaves, and, gaunt and bare, Their naked arms the elm-trees tossed. While autumn tempests rent the air, I mourned the summer's glories fled, And copious tears of sadness shed.

"When winter came, and, cold and still, The ice-king forged his frozen chain, And over snow-clad vale and hill Midnight assumed her solemn reign, Forth looking from my window bars, Through the stripped limbs I saw the stars

"Thus earthly loves, like summer leaves, Gladden, but intercept our view; But when bereft the spirit grieves, And hopes are crushed and comforts few, Lo! in the depth of sorrow's night Beams forth, from far, celestial light." _Zion's Herald.

Conviction of Sin.

The very first dawn of a good life is a conviction that we are not good. A conciousness of sin is the first step towards hosuch feelings, and that in all generations men have been subject to these thoughts. men begin to fancy that God is angry with A pestilence will make any people tremble, and dispose them to fasting and prayer. Men need to be stirrred in some way, and almost any violent commotion at-terly independent of human control will bring to the surface the concealed conviction that they are sinners.

It is unfortunate for a man not to have had this experience. Morally he is but an infant who has not felt it. There is no possible moral growth without a previous con-viction of sin. Should any find himself far enough advanced to understand the subject and never have felt that he was a sinner, the very fact should alarm him and drive to prayer.

cause they have no high idea of life. They seem to take it for granted that as a tree is made to grow, a bird to fly and sing, so man is made to shout and dance through childhood, to study and toil through youth and manhood, to marry and provide for the children, to rejoice and weep over the vicissitudes of human life, to take them as they come and let them pass, and when life is over, be it at thirty or a hundred years, die and be forgotton—and to use a common ex-pression of these people, "it will be all the same a hundred years hence." Such persons have no idea of sin. To them there is but little difference between sin and piety. It is all a mere matter of habit or of taste. Some men are honest, some are rogueswhat is the difference? Some men are pithem, others do not, what then?
What such men need is a shaking up,

that shall show them what they are made of. They need to be convinced that they are not brutes. They need some spiritual looking glass by which they may see what travagant in their apparel, and feel that we are sinners requires of course duct is of some consequence to some one, and for it we must be held accountable. It some consequence even to God. It may be go habited as they were. a matter of no consequence whether a brute be vicious or tractable, but when we read conduct, our soul within whispers that it is

Some men have no just idea of the intense evil of sin. They look upon it as men do upon what they call peccadillos, or little faults or errors. They invent smooth terms for it, and a multitude of excuses.

State to them that any one moral law of God, unforgiven, would make a man miserable forever, and they sneer at it. Tell them that if there be any such thing as sin, and if God's revelation be of any value, human language is tasked in vain to express how terrible a thing sin is, and how bitter its eternal consequences must be, and they shrink back from the view. But it is precisely this view that is correct. Jesus Christ

their inexorable condemnation even of us. This is a terrible inward revelation when it comes home to man, that he is a sinner; but he who has not felt it is not a full man. It is the first birth-pang of a Christian. It is the beginning of a better life.

Let would be well if the great and the happiness. Then let us strive for pleasant words. Let them be ever upon our lips, always set an example of plainness and simplicity in dress; but since they do not, it is and we shall find our reward upon earth and necessary to add this further admonition: This is a terrible inward revelation when

The church is crowded with eminent ex- Never make superiors in fortune the stanamples of this experience, to a few of which dard of imitation in regard to dress. we invite your attention, and they are full

was an age of an expiring civilization, when pomp and luxury abounded; when, not withstanding the growth of Christianity, infidelity was fast usurping the place of paganism, and leading the people rapidly to ruin.—Augustine had enjoyed the instructions and prayers of a devotedly pious mother, but olunged into the excesses of his time .-Afterward it pleased God to arrest his attention while reading a heathen work on Philosophy. His old Christian instruction was revived in his mind, and the first effect was deep compunction of soul. The complaints against himself are as pathetic as the Lamentations of Jeremiah. "Thou, O God," says he, "didst turn me about, and compel me against my will to look at myself, that I might see how base I was, how deformed and ugly, diseased and leprous. And I saw and shuddered, and would have fled. were it possible from myself." This is but

a specimen of the deep contrition which bowed his soul in agony for many days. A contrast to St. Augustine in many respects was the tinker of Bedford, England John Bunyan, who, though living in a coun-try now deemed the seat of civilization, was far inferior to Augustine in education, refinement, and luxury. He was rough, uncouth, untutored. But he heard the proclamation of the gospel and could read the Bible. And when by the reproof of one surpassing himself in profanity, he was aroused and began to look upon his own soul, terrible were the revelations that met his gaze. The description he gives of the agony of his soul is thrilling. Speaking of his feelings when musing with himself on one occasion, he says: "After long musing I lifted up my head, but methought I saw as if the sun that shineth in the heavens did grudge to give me light; and as if the very stones in the streets and tiles upon the houses me out of the world; I was abhorred of cause I had sinned against the Saviour."

All may not experience a consciousness of liness. Insensibility is the lowest depth of guilt, quite on the brink of hell; but a know-ledge of danger is one of the first symptoms of escape. It is a strange delusion that has set held of all Christians that has been believed the same space of bitterness, but all who in his lucid description of a Christian who in his lucid description of a Christian got hold of all Christians that they were one unpardoned sinners, on the way to endless ruin, and are now only pardoned which I would I do. Now if I do sinners—a strange delusion, unless it be a that I would not, that I do. Now if I do living world, and you will be in the dark living world, and you will be in the dark place you in communion with the past, and valley. Death will come—fearful enough under any circumstances, even if you are a sif you were really a denizen of earth in that I am! Who shall deliver me that I am! who s that all men now living sometimes have from the body of this death?"—Zions Her. christian—awful, unspeakably awful if you the nineteenth century of its christian his-

Suggestion on Dress. Dress is intended for warmth, decency,

and comfort; not for gaudy show, nor to excite vanity and pride. Be careful, then, never to sacrifice health, decency, or comfort to a love of finery.

Bestow but a small portion of your time,

Also have something better to recommend

on than the garments that cover your person. If these are your chief recommendation, it is a proof that they occupy the chief place in your heart; in other words, that you are a vain and frivolous character. On the other hand do not rush into the extreme of rigid simplicity and singularity.

Let your dress be neat, modest, appropriate to times and seasons, and as far as is consistent with the foregoing cautions, agreeable to those with whom you associate. Mrs. Hancock, wife of the Hon, John Hancock, of Boston, was remarkable, even

propriety of her apparel. She was accus med to say that it was equally unpardonable in young persons to be too much pleased with their dress, or to take too little pains to please others.

ANECDOTE OF CHARLEMAGNE.

The Emperor Charlemagne wore a very simple dress, except upon public occasions. ous, some are profane, what then? Some when the customs of royalty made it requismen think they love God and God loves it for him to assume more pomp and splendor. In his attire of plain woolen cloth, with a blue girdle, and a mantle of otter's skin, he was scarcely to be distinguished from the meanest of his subjects. His courtiers, however, were very gay and exthey are—not merely what sinners they are, to give them a lesson which they would not but how great and strong they are. To

that we see that we can sin; that our con-duct is of some consequence to some one, they were decked out in costly and delicate sponsive echoes in our breasts. Pleasant and for it we must be held accountable. It robes, he, at the moment, proposed that is no difficult matter to convince a man that they should immediately start on a hunting he can sin. There is something within as expedition. The invitation of a king adthat tells us that our conduct is deemed of mits of no refusal, and they were obliged to

The king himself had on his usual lea be vicious or tractable, but when we read thern doublet, which afforded him an effectual covering from a heavy fall of snow, that, most opportunely for his purpuse, came on while they were engaged in the chase .-But the thin and gaudy mantles of his courtiers were rent with branbles, and wet ly through with snow.

> their garments by a large fire, which he or-dered to be lighted for that purpose. The fire added to the disorder of their appearance, by shriveling and disfiguring their silken robes so as to render them a ridiculous spec-

The emperor, after having rallied them on the absurdity of their conduct, observed, You now see the difference between was sent for sinners, and he was sent for the whole world. Sin is not a trivial matter, and God's commands are not mere words. His threats are not jokes, nor extravagant. They will be executed. And we need but reflect to feel their justice and their instructions are worlds. It is not a trivial matter is of little use, easily damaged by accident, and amounts in value to a moderage; they scatter blessings innumerable

We will conclude this article with the remark of an elegant writer: Those are of instruction.

St. Augustine, as he is termed, the celebrated bishop of Hippo, lived in the early part of the 5th century of Christ. This

Must Die.

All will die! I am in a world of death: leviathan cannot, with his great strength, gewgaws beneath his notice. He no more side. loves a shining mark" than an ignoble daughter of ugliness and sin. He loves to The glowing sunset lights them all up with little for your rich vestments and gayest apparel as for the blanket of the savage. upon you. Death comes just as he is—pale. solemn, fixed, stern, determined on his work. He hears no cry for pity, he regards no shriek of terror. He comes steady, certain, unchanged and unchangeable in his purpose, to take you from your bed of down; to hurry you away from your splendid dwelling; to call you out of the assembly-room—taking you away from your companions, that will miss you for a moment, and then resume the dance, that you may die. Death will did band themselves against me. Methought come. He has been advancing toward you reward abundantly every moment's obserkept on his way, always advancing to meet ed beauty is here scattered around! Enough them and unfit to dwell among them, be-cause I had single grainet the Saviour."

Journal of the world; I was abhorred of them and unfit to dwell among them, be-and if you have gone north, or south, or east, walk amidst these ruins with amazement, Such is the entrance into the path of life. or west, he has always put himself into your and try to recall the wondrous history which path—how near or how remote, you have has passed since they were piled up here in never known. Death will come. He has their majestic testimony. It would seem always been advancing, never receding; and impossible that any eye should be blind to soon his baneful shadow will fall upon your their beauty, or any heart insensible to their path; and that shadow will deepen and be- power of impression. All these wonderful

I may be Holy now.

How encouraging it is to remember that aspired men have prayed for the accomlishment of this work in the hearts of be lievers. "And the very God of peace sanctify you wholly, and I pray God your money, or thoughts upon dress; there are things of far greater moment which demand ed blameless into the coming of our Lorentz transfer of the coming of our Lorentz transfer of the coming of our Lorentz transfer or the coming of the ed blameless unto the coming of our Lord Jesus Christ." How bold is the request! How confident! Not the petition of doubt or fear, not based upon the supposition that it is a blessing to be desired, but not with expectation. It is not as much as to say, It is to be regretted that you remain sanctified only in part. It would be glorious if the thing were possible, for you to be sanc-tifled wholly. If I were not fearful that it The medium of propriety in dress may be is not in accordance with the divine will, would really ask for you the blessing of entire sanctification." No, there is nothing doubtful, no hesitancy here. Promptly boldly, reliably, I pray "the very God of peace sactify you wholly." It is not said would ask the blessing, were I not fearful that if you were to experience it, you would soon lose it again: if I was sure there was any method of preserving you in this exalted state. No such halting, "The very God of peace sanctify you wholly, and preserve you blameless unto the coming of our Lord Jesus Christ." And then, that nothing might be wanting to ensure confidence and inspire faith, he adds "Faithful is he that calleth you, who also will do it." Once more the evidence is complete, and with humble gratitude, I assure my trembling heart that it is possible for me to be holy in

Pleasant Words. What sound is there so sweet, so graceful to the ear, as the music of pleasant words? We list to it as we would to the ripple of the waves, to the murmur of the wind, or the song of the birds. It steals over our soul sponsive echoes in our breasts. Pleasant words! they are more precious than diamonds; they are sweeter than the minstrel's lyre, or the Æolian harp, swept by the breath of evening! What power, what magic they possess! What wonders they perform! They dry the tears of childhood; they revive the spirits of the drooping invalid; they bring a smile to the lip of the wayward and weary, and a light to the eye of the aged. "Pleasant words are as an hoheycomb." Then let us scatter them lavishwhere'er we go. We can dispense them ountifully, and not be impoverished, for On their return to the palace the monarch our supply is exhaustless. We need not invited them to follow his example, and dry fear that they will be despised; for every living thing by which we are surrounded can appreciate pleasant words. They confer happiness even upon animals, and oft times they are the most precious gift which we could bestew upon our friends and fellow creatures. Perhaps they may sometimes be the only treasure which we possess; if so let us remember that the poor mendicant at our gate is not insensible of their nower. Pleasant words! there is healing in them; age; they scatter blessings innumerable around and fill our hearts with unalloyed

Letter from Rev. Dr. Tyng.

A week in Athens! How much it furnishes for the eye, the mind, and the me-

First of all, a general view of all these one; he has no more pride in cutting down the rich man than the poor man—the daughter of beauty and fashion than the ing delight. A week is all too little to contemplate even the outward general glory of

Monumental Athens. the Erectheum, the majestic Parthenon, all ever since you began to breathe. He has vation. What a rich profusion of sculptur-

nal shape. There is an artificial plain on the hilltop, back of the Areopagus, which would contain an audience of five thousand persons, and a stone platform with steps cut n the rock on either side, with its face perendicularly resting on some two or three ong stone stens or terraces, such as we have Here the orators of Greece stood. and aspect seems to give one of the most emarkable records of Athenian habit and ed to his required public appearance before to be substituted for reason. he people as a body on Mars Hill.

There stands the rocky eminence, with rock, where the Apostle stood, "in the midst of Mars Hill." What a place it is to read and therefore only to be received upon faith his noble address! On his side, the glori- and not upon reason. Not that reason is ous temples of Acropolis, with the bronze incompetent to demonstrate the truth of his Minerva standing in full view, while he de-clared that the God whom he proclaimed adequate thereto. But his history is of that dwelt not in temples made with hands, nor nature that it must be apprehended, in the was worshipped with men's hands, as though was worshipped with men's hands, as though He needed anything. All this material The proposition that the history of Christ splendor, thus fresh in all its richness, was is miraculous throughout is to be understood nothing to the mind that apprehended the unseen but all-seing God, and realized the ry of his miracles : but something relating power and reality of the judgment which to himself, and to his relations with others He had commanded. The reading of this is of a miraculous character. Shall I admatchless address on the spot where it was duce instances? They are beyond number. delivered, clothes it with an energy entirely Events that, at the first reading appear to its own : and we realize that, great as was the oratory of Demothenes when he stood immediately behind on his exalted Bema, it was as nothing in its subject, in its responsibility, in its real authority in the interests of man, when compared with this lone. ly and unknown traveler, who came unattended and unknown to declare to Athens a ly and unknown traveler, who came unat-God whom they ignorantly worshiped. All these scenes have I gone over with delight, and feel richer by far from the fellowship which I have had with them. Days have been short here, as each one has brought out some new subject, and the pleasure of wandering has been peculiarly wandering has been peculiarly urge a few questions. Why in the propagation of this Divine religion do you confine gation gation of this Divine religion do you confine gation gation

Letter to a Deist. No. II. (Concluded.)

CAIN, EVANGELIST. AND INTELLECT.

Supreme God.

Intel.—There I must differ with you. In vain do you tell me that I must substitute the bewildered visions of an excited imagi- all the face of nature is bathed in radiance. level the thistle as well as the rose-bud; the bramble as the magnolia; the brier as the cedar of Lehanon. He cares as little for the and crimson brase which could be and crimson brase with a peculiar illumination of beauty, and in the golden and crimson brase which could be a peculiar illumination of beauty, and in the golden and crimson brase which could be a peculiar illumination of beauty, and in the golden and crimson brase which could be a peculiar illumination of beauty, and in the golden and crimson brase which could be a peculiar illumination of beauty, and in the golden and crimson brase which could be a peculiar illumination of beauty, and in the golden and crimson brase which could be a peculiar illumination of beauty, and in the golden and crimson brase which could be a peculiar illumination of beauty, and in the golden and crimson brase which could be a peculiar illumination of beauty, and in the golden and crimson brase which could be a peculiar illumination of beauty, and in the golden and crimson brase which could be a peculiar illumination of beauty, and in the golden and crimson brase which could be a peculiar illumination of beauty, and in the golden and crimson brase which could be a peculiar illumination of beauty, and in the golden and crimson brase which could be a peculiar illumination of beauty, and in the golden and crimson brase which could be a peculiar illumination of beauty, and in the golden and crimson brase which could be a peculiar illumination of beauty, and in the golden and crimson brase which could be a peculiar illumination of beauty, and in the golden and crimson brase which could be a peculiar illumination of beauty, and in the golden and crimson brase which could be a peculiar illumination of beauty, and in the golden and crimson brase which could be a peculiar illumination robes of ermine as for the beggar's rags; as sides, you realize completely the beauty of little for your rich vestments and gayest apparel as for the blanket of the savage. You will die, and the fear of death will come upon you. Death comes just as he is—pale, which this is displayed with daily increas-

Evan .- Noy, as regards Divine things. you are walking in the dark when you say that "you see." You are truly walking in and you exclaim, " This is religion. But when you enter into a more minute the light when you have shut your eyes survey, every visit of investigation and every to the mirage of human reasoning, and beride of leisure increases the power of the lieve what God has revealed merely on its ride of leisure increases the power of the interest which the whole view has produced. Own evidence. You say that the doctrine What can be more grand than the Acropo-of faith is unsubstantial as the wind that lis? The Propylia, the Temple of Victory, bloweth: even so: that is the figure employed when the change is adverted to. When the Saviour declares of whom we are speaking, " Except ye are born of water, and of the spirit, ye cannot enter the king-

Intel.-May I not believe much that i

that the Divine mind can only be manifested by matter, which is its visible embediment. May I not deny the separate existence of spirit, and yet so believe in the historical narrative regarding the man Christ Jesus

Perhaps no spot known exercises the a Deist and would live up to the light of nasame indescribable power as the Pnyx, with its still smooth and stately plain, and the the universe into a god. To both I make Bema, from which Pericles and Demosth- the same answer, "That there is no name

seen imitated a score of times in the plat- but his moral character is only revealed by form of some modern American pulpit .- the cross. It is therefore a fair and true asglories of the Acropolis are on their right knowledge of God, which is drawn from the Christ whom Thou has sent."

Athenian greatness. Immediately in front is the Areopagus, with the Agora between. Paul's disputes in the Agora with the in
Jesus of Nazareth; but fully agree with In
Literated by their influence, the world no better for their having been in it, nor any void nor vacancy created by their removal. Have a purpose uiring and objecting philosophers of Athens tellect that faith cannot, and ought not, then-a purpose worthy of life; worthy of

Evan.-Your statements are inconsistent with each other. If you admit the history s ascending steps cut in the face of the of Jesus of Nazareth to be true in any history, Far from that. Reason is fully be merely casual, afterwards appear as the lous; and if you receive it at all, you must receive it as it is—the revelation of Godthe account of the visit to earth of the un-

Intel.—Then, admitting this—and I can-

heavens the sun has reached his meridian life." height. He sends a flood of glory over mountain, and valley, and stream, and city;

* To Rev. w. Arthur 1 am indebted for this illustration and quote from memory.

Life in Earnest.

speculative, as you term it, and yet have this faith, and be saved? Evan.—Explain your meaning more fully Intel.—May I believe that the universe is an emanation from God—a part of Him—

as to be saved by faith?

Evan.—I replied to a question substanti-

enes addressed the gathered crowds of Athense. Here everything remains in its originates. Here everything remains in its originates and but the name of Jesus Christ. Intel.-And why that dogmatic assertion

Evan.—Because man is saved by a right, certainly not by a wrong, apprehension of the Deity. He must knew the moral—not the intellectual character of God in order to be sived. His intellectual character may indeed be revealed by the material universe The sertion that none can be saved only by that full view. The beautiful sea behind .- atonement. And to this view even the Sa-The plains of Athens are spread out before.

Never was there such a spot beside; and its wonderful preservation in its original form and street agrees, when he says, the statement agrees, when he says, haust our energies in laboriously doing nothing. How many appear on the stage of life, act their part, as though their existance of life, act their part, as though their existance of life, act their part, as though their existance of life, act their part, as though their existance of life, act their part, as though their existance of life, act their part, as though their existance of life, act their part, as though their existance of life, act their part, as though their existance of life, act their part, as though their existance of life, act their part, as though their existance of life, act their part, as though their existance of life, act their part, as though their existance of life, act their part, as though their existance of life, act their part, as though their existance of life, act their part, as though their existance of life, act their part, as though their existance of life, act their part, as though their existance of life, act their part, as though their existance of life and life and

subjects of pardon; yet, in them, penitence has no share in meritoriously procuring their pardon; and in all cases where it leads from sin and to Christ, it is deep enough to answer, at this time, its intended purpose.

The subject of the chief lines of proof adduced by the defender of Christianity. But by this, he braved a power which had made let me say he rests not upon it wholly. Strong as it is he points to that which if not an and unscathed by Vaticanithunderings, and favour of God.

The subject of the which the world might turn pale. The subject of the subject of

more satisfactory to the individual; I mean chy of Rome to its centre, and was made the experimental evidence of the recipient the honored instrument of the Reformation of Christianity. It was stated at the begin- to which we owe so many privileges, civil ning of this conversation that we could not and religious. The Founder of Methodism mory! Few of the places of antiquity so completely retain the outline of their history ment recently made—that "God, who spake before the imagination, but rather we must sect or system, not to acquire ecclesiastical before the imagination, but rather we must sect or system, not to acquire ecclesiastical in their geography. The hills of Rome are comparatively indistinguishable. The sacred places of Jerusalem are the subject of considered the evidence, I have weighed discussion. But about the localities of Ather probabilities for and against that wonhens there can be no dispute. They need from a factor of the classic visitor of the great revival of religion, the dissipation which bears on that phase of the question; and thereby allow me to show you that the testimony which a true between the drought of the great revival of religion, the dissipation which bears on that phase of the question; and that great revival of religion, the dissipation which bears on that phase of the question; and that great revival of religion, the dissipation which bears on that phase of the question; and that great revival of religion, the dissipation which bears on that phase of the question; and that great revival of religion, the dissipation which bears on that phase of the question; and that great revival of religion, the dissipation which bears on that phase of the question; and that great revival of religion, the dissipation which bears on that phase of the question; and that great revival of religion, the dissipation which bears on that phase of the question; and that great revival of religion, the dissipation which bears on that phase of the question; and that great revival of religion, the dissipation which bears on that phase of the question; and the question; and that great revival of religion, the dissipation which bears on that phase of the question; and that great revival of religion, the dissipation which bears on that phase of the question; and the question is a supplication which bears on the probabilities for and against that wonless the proba

feels perfectly at home. The schoolboy evidence accumulates to an inevitable de- ent of Christianity, is of such a nature as to eternity chiming upon our ear, and the teach-I am amidst the dying and the dead; I see not a living thing in all my rambles, that will not die—no man, no woman, no child; no beast; no plant, no tree. The no bird, no beast; no plant, no tree. The no bird, no beast; no plant, no tree. The no bird, no beast; no plant, no tree. The no bird, no beast; no plant, no tree. The no bird, no beast; no plant, no tree. The no bird, no beast; no plant, no tree. The no bird, no beast; no plant, no tree. The no bird, no beast; no plant, no tree. The no bird, no beast; no plant, no tree. The no bird, no beast; no plant, no tree. The no bird, no beast; no plant, no tree. The no bird, no beast; no plant, no tree. The no bird, no beast; no plant, no tree. The no bird, no beast; no plant, no tree. The no bird, no beast; no plant, no tree. The no bird, no beast; no plant, no tree. The normal plant is no beautiful plain on which it is impossible to deny or overlook. The moment you satisfy the judgment, whilst it warms the ings of the sacred volumes remind us that life satisfy the judgment, whilst it warms the ings out the truth if he refuses to admit it. But I am bewildered, and derive no comfort from that admission. I am like the normal plant is not come upon the beautiful plain on which the come upon the satisfy the judgment, whilst it warms the ings of the sacred volumes remind us that life satisfy the judgment, whilst it warms the ings of the sacred volumes remind us that life satisfy the judgment, whilst it warms the ings of the sacred volumes remind us that life in the plain of the sacred volumes remind us that life in the plain of the sacred volumes remind us that life in the sacred volumes remi eagle that cuts the air cannot fly above it; the monster of the deep cannot dive below it; the tiny insect cannot make itself so insignificant that death will not notice it; the leviathan cannot, with his great strength.

There is porious Acropolis is before the definition. I am like the monstering the monstering that admission. I am like the monstering the monstering that admission. I am like the monstering the monstering that admission. I am like the monstering the monstering that admission. I am like the monstering that admission is defined that admission. I am like the monstering that admission is defined that admission. I am like the monstering that admission is defined that admission. I am like the monstering that admission is defined that admission. I am like the monstering that admission is defined that admission. I am like the monstering that admission is defined that admission. I am like the monstering that admission is defined that admission. I am like the monstering that admission is defined that admission is defined that admission. I am like the monstering that admission is defined that admissi leviathan cannot, with his great strength, still sheltering its busy hives.—
struggle against it. The Christian will die;
There is Pentelicus, with its quarries of the sinner will die—wea the sinner will die—wea the sinner leviation of the master and amid these various scenes you ask, be in my body whether it be by life or by death." There is the voice of the master wildered, which of them all is the sun. You the sinner will die—yea the sinner! Your purest marble. There flows Ilissus on its wealth will not save you. Death cares for rocky bed, and there its twin Cephissus, a matter of direct revelation it will not, the mbodiment of your conceptions of that preserver and I will sustain thee, conquer a matter of direct revelation it will not, the mbodiment of your conceptions of that preserver and I will sustain thee, conquer a matter of direct revelation it will not. weath will not save you. Death cares for rocky bed, and there its twin Cephissus, a matter of direct revelation it will not, none of these things; they are all trifles—waters the plains and gardens on the other under any other circumstances, promote head of the persevere and I will sustain thee, conquer and I will reward thee, be thou faithful under any other circumstances, promote head of the persevere and I will reward thee, be thou faithful under any other circumstances, promote head of the persevere and I will reward thee, be thou faithful under any other circumstances, promote head of the persevere and I will reward thee, be thou faithful under any other circumstances, promote head of the persevere and I will reward thee, be thou faithful under any other circumstances, promote head of the persevere and I will reward thee, be thou faithful under any other circumstances, promote head of the persevere and I will reward thee, be thou faithful under any other circumstances, promote head of the persevere and I will reward thee, be thou faithful under any other circumstances, promote head of the persevere and I will reward thee, be thou faithful under any other circumstances, promote head of the persevere and I will reward thee, be thou faithful under any other circumstances. liness, or produce love and reverence for the you are taken out on noon-day: in the blue to death, and I will give thee the crown of

the sun of the soul-the illumination alike of intellect, heart, and reason. You receive it,

Life in earnest! what means it? not the mingling with the fast and stirring activities of the age in which we live, so as almost to lose our individuality, but to have such a consciousness of our own charge, accountability and destiny, that we may live for something worthy of our intelligent existence; that we may have a purpose, and pursue it steadily, though it involve selfsacrifice, patient, plodding, and self-denying dent who apando his undulght hours in poring over volumes, which others regard as learned lumber, - in the Philanthropist who makes "circumnavigations of charity" to pray for its communication to his hungry give deliverance to the captive, to relieve the distressed, and to bless the wretched soul; and he did not pray in vain. He was made happy by the exercise of true faith in me as that one, which was put replied in the negative. He is Heathenism to tell the wild Kaffer or the Cannibal Fejeean, or the benighted Esquimaux, of the dying love of Jesus,—in the Sabbath School Teacher, who faithfully instructs, and prayerfully seeks to guide his youthful charge, in ways of pleasantness and paths of peace,-in the consecrated career of many a faithful follower of Christ, who, unheeded and unnoticed, amid the glitter and ostentation of this world, is to be found ardently engaged in schemes of benevolence,

and in promoting Christian enterprise in its various departments. It was never designed that we should friter away our lives in mere trifling, or that our existence should be an intermitting evatence were an accident, and pass away un-Cain—And wherein am I in error when heeded and unwept, none benefited by their wherein we are so linked to a kindred humanity as in some sense to become our brother's keeper;" worthy of that moral accountability which all possess, and which invests every act of this probationary state with such a glorious, such a fearful cance : worthy of spirits high-born and desined to duration infinite.

Have a purpose. There can be no true reatness without it. Let the attainment master-passion of the soul, and face difficulmaster-passion of the soul, and face difficul-ties with that confidence inspired by the often expressed their belief, or hope, that he consideration that, "nothing is denied to would ere death, or in his last moments, well directed diligence." Genius, pursudazzle by the brilliant blaze of transient success, but it can never stand on the high crest of lofty and glorious achievement.—
Excelsior must be the constant motto of all, aspire to lasting distinction. There are venly world. His funeral was numerously Alpine heights to be scaled in every path attended by Roman Catholics and Protes

Have a purpose. Lives of great men all compensated.—Protestant Churchman.

Athens, July 18, 1857.

Truths Worth Remembering.

1. Emotion and faith are essentially different from each other; and the faith by which we are justified is not always and necessarily succeeded by rapturous joy.

2. Faith itself is more than an assent to divine truth, yea even if that truth has respect to the Saviour's person: it is trust in His Blood.

3. The consciousness of our being in the world it the conformity of Christianity and more least of the conformity of Christianity of the last of the gods of Carthage, to be interested with a halo of brightness that shines through distant ages, which have me repeat, why do you depend on demonstrations to the understanding, when you assert, was a miracle, evidently it is miraculous and superhuman. If Christianity, as you assert, was a miracle, evidently it is a standing miracle still; for still in the world it exists. Why not then evidently it is a standing miracle still; for still in the world it exists. Why not then encountered and surmounted obstacles, such as mortal man had never dared or braved before, until, as a conqueror, he appeared before the gates of the proud Republican City, was worthy of one who had early vowed or the altars of the gods of Carthage, to be the surmounted obstacles, to be the surmounted obstacles, such as left that shines through distant ages, which have that shines through distant ages, which have me repeat, why do you depend on demonstrations to the understanding, when you assert, was a miracle, evidently it is miracle, as auxiliaries, and made them bend to their purpose. Hannibal of Carthage had a purpose, and the invincible manner in which he example of a pious virtuous life, as nortal man had never dared or braved before, until, as a conqueror, he appeared before the gates of the proud Republican City, was worthy of one who had early vowed or the proposed of the proposed proposed to the student His Blood.

3. The consciousness of our being in the Divine favor, is not to be inferred from the previous consciousness of our having faith; but to be immediately received by the testimony of the Spirit, which is the Comforter.

4. Although none but the penitent can be subjects of pardon; vet, in them, penitence in the individual man by its influence? Why not point to the conformity of Christianity of the stream of the gods of Carthage, to be the eternal enemy of Rome. The Consican Conqueror had a purpose; the samitious spirit of Napoleon aspired to aniversal dominion, and hence his willingness to sacrifice his fellow-creatures to win those blood-subjects of pardon; vet, in them, penitence to be you would know assuredly that

Have a purpose. The notes and voices of

Cornwallis, West, Sept. 17th.

Obituary Notices. GILBERT WALL.

Died at the Emigrant Road, near Cape Tormentine, the 19th of August last, Mr. Gilbert Wall, aged, as is supposed by his

friends, about 60 years.

Mr. Wall was highly esteemed, and greaty beloved by many in the community in which he resided for more than 30 years .-He was born in the County of Kerry, Ire-land, and came to Prince Edward Island in 1819. He taught school in Cape Tormentine for 2 years, and then removed to Shepody, where he taught for 5 years, and then returned to the Cape, and was engaged as a teacher of youth to the end of his life. He taught for 38 years. He was brought up in the Roman Catholic faith, and continued to adhere to it until he became enlightened at Shepody, by reading the sacred Scriptures, and some books of an evangelical character. His concern for salvation becoming evident to a pious Baptist woman with whom he boarded, he received her urgent and good counsels,-and sought the Lord with earnestness in private prayer, and soon obtained the evidence of his acceptance with God, as a pardoned sinner .-Whilst partaking of some bread in the infor him to seek; and immediately retired to

He became eminently pious, engaged in prayer meetings with the people of God, and made the acquaintance of the late pious amiable, and much beloved, Rev. Albert Des Brisay. He corresponded with him when he removed to Cape Tormentine, and always retained a great regard for that de-

On his return to the Cape, his religious experience was somewhat clouded by temptations, arising from occasional intercourse with some of his former associates, who en deavoured to entangle him in evil, by inviting him to partake of what was then considered the cheerful and social glass.— Being a person possessed of qualifications pouration of sentimentalism, or that we in need of much watchfulness and prayer formed, he joined one at the Cape, and be-came a decided advocate of its principles. when he decidedly refused the tempting cup, and soon joined the Methodist Church. was a class leader until increased infirmity of body prevented attention to its duties. that relation existing in the Great Family wherein we are so linked to a kinded the the borders of the grave.

He was taken ill the 11th of August last, and died the 19th. During his illness he expressed his firm faith in Christ, and of his belief of the Protestant doctrines he had embraced. Many of the Roman Catholics residing in his neighbourhood, were much attached to him in affection, and frequently consulted him in the arrangement f their temporal affairs, for he was a man some object become the absorbing, the of sound judgment and expert in drawing sume his former creed. But he was too well grounded in evangelical truth and christian experience to do this. He remained during his illness, calm, happy, and fully expectant of an admittance, through the merits of his Redeemer, into the Heaof scientific, intellectual, and moral greatness.

The assembly evidently mourned for him as for a beloved, honored, and esteemed friend. He has left a large family to mourn their loss. He was a person of pleasing manners and extensive reading, which made his company desirable to the friendly and intelligent. The principal facts of history were stored in his mind.— His knowledge of the Commentary of Dr. Adam Clark would have done honor, not only to a student of Divinity, but also to a

T. H. DAVIES. Point de Bute, N. B. Sep. 1857.

Died at St. Margaret's Bay N. S. of consumption, on Wednesday, August 19th 1857, James Isner, aged 46 years. The subject of this brief memoir was the son of pious parents, who we belive endeavoured to train their children in the fear