

ORIGINAL POETRY.

DEATH LOVELY.

Oh ! say what is death in its loveliest form ?
I have heard of it riding the red wing'd storm ;
Or tearing up towns in the earthquake's shock ;
Or breathing its bane in the sultry siroc.

I have heard of it scattering scathiness o'er,
The fertile field, and the wreck-covered shore ;
Or leagued with the spirit of battle afar,
Staining the ground with the gore of war.

But ah ! 'tis not this which seems lovely to me,
Though mine is the spirit which longs to be free—

For I would wait 'till death's decree
Should summon me to glory's gate ;
And then how chaste the sense of feeling,
To fall asleep in death,
With heaven to my soul revealing,
While life is gradually stealing
In every fleeting breath.

I'd have my couch of sickness laid
Beneath the yew or cypress shade ;
Before me ranged the mighty sea,
An emblem of eternity.
Above me, evening's cloudless sky,
My latest, only canopy ;
With summer's softest breezes playing,
Over my pallid cheek and brow,
And every thought to glory straying,—
No anxious doubt or danger now,
I'd scarce be said to die ;
But entering on eternal day,
Melt imperceptibly away,
Like Rainbow tints from a summer-sky.

STANZAS.

"There's nothing true but heaven."—MOORE.

1
How gay is *Spring*, how rich her dress,
No painter's skill her charms express ;
But *Summer* comes with warmer glow
And lays her brightest flowrets low :—
And *Autumn* soon his aid will bring
To spoil the latest charms of *Spring*.

2
How bright is *Beauty*, soon her charms
The heart with fond emotion warms ;
Beneath her smile, or frowning eye,
A thousand sorrows spring or die :—
How vain is *Beauty*—fading flower,
It has its quickly fleeting hour.

3
How high is raised *Ambition's* eye
Above the vulgar crowds that lie
Unknown to fame,—th' ignoble crew
That ne'er the voice of honour knew ;—
Ambition ! hide thy boasting head—
Thy latest step is with the dead !

4
How sweet is *Friendship* when she binds,
In bands of love, congenial minds !
A thousand sorrows quickly fly
Before her mildly beaming eye :—
But ah ! how soon base arts betray,
And bear this bliss of earth away.

5
O *Earth* ! thy brightest beauties fade,
Thou hast our fondest hopes betray'd :
Who trusts thy smiles shall ever know,
The pangs of guilt, the depths of woe,—
Desponding cares, forboding fears,
The captive's moans, the criminal's tears.

6
But there's a brighter place than this,
A region of unsullied bliss :
And not a cloud of sorrow's storm
Shall e'er that heavenly world deform :
And not a joy we wish might stay
Shall from the heart be torn away.

7

How fair is Heaven, ye angels ! tell,
Who 'midst its lasting beauties dwell ;
Ye sons of light your voices raise,
To show its worth, its joys to praise :
Alas ! too dull our mortal ear
Such songs of bliss we must not hear.

8

But when our weary path is trod,
And death shall take us home to God,
We'll bid a world of grief adieu,
And feel the bliss of heaven with you ;
Eternal anthems then we'll raise,
Eternal songs of grateful praise—

PRINCE EDWARD ISLAND, July, 1893.

T. H. B.

THE CHRISTIAN CABINET.

For the Wesleyan.

EVIL OF PROCRASTINATION.

It is impossible for us seriously to contemplate the future state of being which revelation unfolds, without being impressed with a sense of its incomparable importance. Its duration is explicitly stated to be eternal, and the amazing scene which it presses upon our attention, is happiness, or misery, lasting as our being.

It has indeed been objected, that these sublime discoveries would have been more commanding of attention, had the scenes they describe been rendered perceptible to human view in the present life ; but surely it is easy to perceive that this would have thwarted the purpose of the Almighty, inasmuch as it would have completely changed the state and circumstances of man. Faith in Divine testimony, is now required as the test of submission to Divine authority and the condition of acceptance ; and in proportion to the strength and constancy of faith exercised on these important verities of revealed truth, shall we be practically influenced and Divinely comforted. But in the administration supposed by the foregoing objection, faith, so far from being the test of a mind disciplined to docility and submission, would have been out of the question ; and obedience must have been the birth of invincible necessity. Moreover, had the view of heavenly thrones and of ministering spirits been indulged to man ; had the hosannahs of angels fallen upon mortal ears, and a clear perception of celestial blessedness been afforded : the all-absorbing subject must have overwhelmed the mind, and rendered it absolutely inadequate to the common duties and concerns of life. God, in his goodness, has granted us sufficient evidence to render unbelief inexcusable. In the dispensations of his providence and grace, he has made ample provision for our present and immortal well being—multitudes of messengers, sufficiently accredited, have from time to time been sent—blessings, great and manifold, are scattered around the habitations of men, inviting them to repentance—to chastise daring rebels, and awaken a slumbering world to obedience, penal visitations of the most awful kind have been experienced—and in all these things the voice of the Lord God is heard, commanding us to bow to his sceptre, and receive his Son.

Awfully possible indeed it is to despise revelation, and rebel against the sovereign mercy of God, but few it is supposed, who receive the Bible as the word of

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