The Family.

REMARKABLE EFFECT OF A HYMN.

The following remarkable effect of one of Phœbe Cary's Hymns is thus stated by a writer:

"A gentleman in China, entrusted with packages for a young man from his friends in the United States, learned that he probably would be found in a certain gambling-house. He went thither, but not seeing the young man, sat down and waited, in the hope that he might come in. The place was a bedlam of noises, men getting angry over their cards, and frequently coming to blows. Near him sat two men—one young, the other forty years of age. They were betting and drinking in a terrible way, the older one giving utterance continually to the foulest profanity. Two games had been finished, the young man losing each time. The third game, with fresh bottles of brandy, had just begun, and the young man sat lazily back in his chair while the oldest shuffled his cards. The man was a long time dealing the cards, and the young man, looking carelessly around the room, began to hum a tune. He went on, till at length he began to sing the hymn of Phœbe Cary given below. The words, says the writer of the story, repeated in such a vile place, at first made me shudder. A Sabbath-school hymn in a gambling den! But while the young man sang, the elder stopped dealing the cards, stared at the singer a moment, and throwing the cards on the floor, exclaimed: "Harry, where did you learn that tune?" "What tune?" "Why, that you've been singing." The young man said he did not know what he had been singing, when the elder repeated the words with tears in his eyes, and the young man said he had learned them in a Sunday-school in America. "Come;" said the elder getting up; "come, Harry, here's what I won from you; go and use it for some good purpose. As for me, as God sees me, I have played my last game, and drank my last bottle. I have misled you, Harry, and I am sorry. Give me your hand, my boy, and say, that for old America's sake, if for no other, you will quit this infernal business.

The gentleman who tells the story—originally published in the Boston *Daily News*—saw these two men leave the gambling-house together, and walk away arm in arm; and he remarks: "It must be a source of great joy to Miss Cary to know that her lines, which have comforted so many Christian breasts have been the means of awakening in the hearts of two tempted and erring men, on the other side of globe, a resolution to lead a better life." It was a source of great joy to Miss Cary, as we happen to know. Before us lies a private letter from her to an aged friend, in this city, with the printed story enclosed, and containing this comment: "I enclose the hymn and the story for you, not because I am vain of the notice, but because I thought you would feel a peculiar interest in them when you know the hymn was written eighteen years ago—1842—in your house. I composed it in the little back third-story bedroom, one Sunday morning, after coming from church; and it makes me very happy to think that any word I could say has done a little good in the world."

NEARER HOME.

One sweetly solemn thought
Comes to me o'er and o'er;
I'm nearer my home to-day,
Than I ever have been before:

Nearer to my father's house,
Where the many mansions be;
Nearer the great white throne,
Nearer the crystal sea:

Nearer the bound of life,
Where we lay our burdens down.
Nearer leaving the cross,
Nearer gaining the crown.

But the waves of that silent sea
Roll dark before my sight,
That brightly the other side
Break on a shore of light.

O, if my mortal feet
Have almost gained the brink,
If it be I am nearer home
Even to-day—than I think.

Father, perfect my trust,
Let my spirit feel in death
That her feet are firmly set
On the Rock of a living faith.

THE DYING NEVER WEEP.

The dying never weep. No teardrop ever gathers in the glazed eye, because the work of life is done. All the manufactories of the system have ceased their operations, for the heart no longer sends its warm blood to them. Only blood can stimulate them to activity.

The brain works to the very last gasp of life, usually, because in its deep recesses there is a large reservoir of blood, and the icimess of death comes to it slowly. The sense of sight is first to die, and then the faltering tongue, and taste, and smell There is reason to believe that the hearing is the last sense to die; and, not only so, for when one sense is impaired or lost, the others are more active. Those who cannot hear, the dumb, are exceedingly acute in their visual operation; they can almost tell what is said by the motion of the lips, or by the expressions of the countenance; and if the dying when all other senses are dead, have a more acute hearing, the commonest humanity dictates that noises should be excluded from the chamber of death, and that every spoken word should be guarded, should have no equivocal meaning, and should express all that is respectful, sympathetic, loving and affectionate.

As the dying are passing away, every breath becomes shorter, the lungs are getting every instant weaker, hence are able to take in a less and less supply of air, and if there is any sensation at all, it is that of a gasping or smothering.

In a severe attack of asthma, the sufferer dreads the approach of the best friend on earth. There is a feeling as if the air would be taken away, the last morsel of air that supports existence. There seems to be so little breath that stopping long enough to say "yes," or "no," would be sufficient to destroy life. Hence, give the dying air, not by throwing up the windows, for that would but be hastening the chill of death, but do not gather close around the bedside, only one at a time, and that the dearest one.

ONE OF SYDNEY SMITH'S PRACTICAL JOKES.

The Vicar of Edmonton was dead; his son had been his curate, and the family were preparing to leave the house that was endeared to them by holy memories and happy associations. It is a melancholy fate to which the families of all clergymen are subject, while it is rarely, indeed, that out of a narrow income, with numerous responsibilities, money has been saved to obtain another. While they were grieving—hopelessly and fruitlessly it seemed—enters the canon of St. Paul's (the Rev. Sydney Smith.) Present the son and three delicate daughters. The widow was ill—ill of sorrow gone and sorrow to come.—Mr. Smith began by asking the character of a servant who was leaving them, making that appear as a motive for his visit. After a while he said, "It is my duty to tell you that I have given away the living of Edmonton, and I am sure the new vicar will appoint his own curate." There was a mournful look, but the blow was expected. "Oddly enough," continued Mr. Smith, "his name is the same as yours; have you any relations of that name?" There was a melancholy answer—"No!" "By a still more singular coincidence his Christian name is the same—Thomas Tate." A gleam of hope passed into the group. "In fact," said he, "there is no use in mincing the matter; you are the Thomas Tate, and vicar of Edmonton." They burst into tears, cried from excess of joy, and the burly canon of St. Paul's wept with them—happy tears, mingled with merry laughter.

Dr. James W. Alexander said, "Religious newspapers, which merit the name and which carry the news of Christ's kingdom, are unspeakably useful. They are welcome as a living friend would be who would come in and tell us what the Lord is doing in the earth; and such a visitant does not profane holy time, unless he supplant God's own Word, or some act of worship or mercy."

A man who had opened a liquor-saloon was about to put up his sign, and requested his neighbor's advice, what superscription he should put on it. The man replied: "I advise you to write on it, 'Beggars made here.'"

Obituary.

THE REV. JOHN BOYD AND THE REV. WILLIAM BURT.

The Wesleyan Methodist Magazine for September contains biographical notices of these two venarable men of God, who formerly labored several years on Circuits now belonging to our Conference.

A memoir of the first, written by the Rev. James Little, is given as the first article in the Magazine. Mr. Boyd was born in the Isle of Man July 14th 1796; and converted in Liverpoo. when in his 19th year. He became a Local Preacher in his 21st year; and in 1822 he was recommended as a candidate for the ministry, was appointed to the Newtown Circuit in Wales, where he labored quite acceptably and usefully for a few months. The Magazine memoir says:—

"From the Newtown Circuit he was recalled, in the March of 1823, to London to pass an examination before the Missionary Committee. He was ordained in Middlesex chapel, London, on the 5th of April, by those eminent servants of God the Revs. Richard Watson, Samuel Taylor, and Jabez Bunting; and set sail from Liverpool, for St. John's Newfoundland, on May 20th, of the same year. After a voyage of forty-one days, during which he endeavoured to work for his Divine Master, he commenced his labours, on July 3d, in the trying climate in which he was to spend ten years. At the end of three years he obtained permission to come home for a few months; and on the 29th of December, 1825, was united in marriage to Miss Rice, of Rhayader, returning in the following spring to Newfoundland.

Mr. Boyd gained the love and respect of all with whom he came in contact. Though there were disturbances occasioned by the Roman Catholics in the island when other Protestants held their lives in danger, he could pass through the crowds, hearing only blessings upon himself. During his missionary career he had the happiness of witnessing the peaceful and triumphant departure of many who were brought to a knewledge of salvation through his instrumentality: and to this day there are those in Newfoundland who account themselves his children in the Gospel. His affectionate regard for his colleagues was sincere and deep; his journal containing frequent remarks upon the delight and enjoyment he experienced in meeting with one and another of his ministerial brethren in Christ. This feeling of tender attachment continued strong in his heart to the end. Only a few days before his death he conversed with his family on upon the removal of so many of those missionaries to their reward, saying, "that only two of those who had been fellow-labourers in the island at that time, besides himself, were still living."

Having suffered from severe attacks of rheumatic fever, Mr. Boyd was at last compelled to leave so inclement a climate, and return home. The scene at parting from his people and brethren was deeply affecting. It took place at the time of the District Meeting, held in Carbonear, June 28th, 1832, so that he was accompanied to the ship by all the missionaries of the District; while all the flags in the harbour were hoisted in token of the respect universally felt for him."

After his return to England, he continued for thirty two years without interruption in the home work, and was frequently cheered by seeing sinners earnestly seeking the Saviour, "During the winter of 1841-2 when he was in Cornwall, nearly four hundred converts were united to the society in Cawborne, and again in 1855-6, in Fodmorthen, similar results followed the preaching of the Word, and the active endeavors of God's zealous praying people."

In 1864 Mr. B. was compelled to retire from the full duties of a Circuit. But he continued to labor for Christ. On the 2nd of Jan'y 1868 he attended the funeral of the venerable and much loved Dr. Hannah. "Many who saw him among the mourners remarked upon his vigorous appearance, and his still fine form, unbent by the snows of seventy winters; and numbers were affected by the heartfelt responses from his sonorous voice, during the appropriate prayer offered up by the Rev. John Rattenbury. Mr. Boyd's happy spirit seemed to be stretching forward to that heavenly land which the venerable Theological Tutor had just entered. One who was present, speaking of his "lovely" face in that crowd, says, "If I say 'heavenly,' I shall not be blamed;" and no one who knew that countenance as it looked for some weeks before he entered the blissful world, could think the expression too strong: it seemed the reflex of a glory which had already commenced within.

The day after Dr. Hannah's funeral, it was perceived that Mr. Boyd had taken cold; but on the following Sabbath he preached twice, met his class, and conducted the covenant-service, being assisted in the reading by a friend. His morning text was Psalm xc. 12: "So teach us to number our days, that we may apply our hearts unto wisdom." That in the evening was from Joshua's dying charge to his people: "Choose ye this day whom ye will serve;....as for me and my house, we will serve the Lord." On the following Tuesday evening he presided at the annual Sunday-school tea-meeting at Lymm, though very unfit for the effort. This was his last public duty. On Tuesday evening, January 14th, 1868, he conducted family worship as usual, and retired to bed about eleven o'clock. But his household were soon aroused, and he was found to be suffering greatly from heat and difficulty of breathing. Having dressed himself, he hastened down stairs; a few minutes of intense suffering succeeded; then, as he lay on the sofa, his head sunk back into the arms of one of his daughters, and his spirit gently passed into the paradise of God. His departure took place in the seventy-second year of his age, and the forty-sixth of his ministry. The only words he spoke, after the sudden summons of death, were those to his wife, "Annie, my dear, it is all over with me now!" "Blessed Jesus, help me *now!*" There needed, however, no dying testimony to comfort the minds of those left behind: from those lips no angry or harsh words had ever been known by them to pass, and in every association of life he had shown forth that purity of life and conduct which mark the "perfect man."

Of Mr. Burt an obituary notice taken from the Minutes of Conference is given as follows:—

WM. BURT was born at Torpoint, in Cornwall, April 17th, 1792. In his nineteenth year he was converted to God, and soon afterwards began to preach the Gospel in the villages around. In 1816 he was ordained to the work of the ministry, and sent to British North America. He laboured there and in Canada twelve years, and then returned to England. He laboured also in New Brunswick, and his name is still precious in Fredericton, and other places in Eastern British America, After more than thirty years of efficient service at home, he retired to Plymouth, where he died, September 15, 1870. Mr. Burt was endowed with good abilities, which, after his conversion, he cultivated very dilligently: few men have owed less to early instruction, and few have done more to repair the deficiency. In history and English theology his reading was extensive; and in most branches of knowledge which it concerns a Christian Minister to study he made fair proficiency. As a preacher, he was plain, evangelical, and earnest. His sermons were always carefully studied, delivered with warmth of feeling and attended generally with much unction of the Holy Spirit. Thus his ministry was acceptable and useful; it was instrumental, abroad and at home, in the conversion of very many. He was a dilligent Superintendent; his conscientious attention to the details of duty co-operated with a sound judgment to make him a valuable administrator wherever he was appointed. The work of God, and the care of the Societies had his whole strength. From the beginning of his ministry he was remarkable for pastoral visitation; he had a friendly, social nature, and this made pleasant to him what he always felt to be an important duty. His incessant and systematic attention to the people in their dwellings much aided his public ministry, and gave him everywhere a strong hold on the affection of his congregations. Memorials of that daily dilligence are to meet with in all the Circuits in which he travelled. It was his privilege to labour still in the work he loved during the eight years of retirement at Plymouth. As a leader, visiter of the sick, and occasional preacher he served his Master to the end. The last years of his life were spent in much affliction, which tried him all the more because through his long career his health had known no real or long interruption. His patience was made "perfect through suffering;" and he left at the close a clear, full, and joyful testimony of his faith in the doctrines which he had preached for more than fifty years. He departed in the seventy-ninth year of his age and fifty-fifth of his ministry.

Died at Douglas, York Co., Mr. William Dayton, in the 77th year of his age.

Mr. Dayton was born in North Carolina, U. U. S., in 1794. When about four years old he came with his widowed mother and an only sister to this province. He sought and found religion under the preaching of the late Rev. Wm. Burt of England. He was one of nine who composed the first Methodist Society in Fredericton, He was a most zealous advocate of the cause he espoused, and was always ready to speak well of his Master. He was a strict adherent of Methodism, and great lover of her doctrines. and discipline. During a long life his place in the social and public means of grace was seldom unoccupied—he was a pillar in the House of his God. At his home ministers of all denominations ever found a warm and hearty welcome.

During his last illness he suffered severely, but, while his body crumbled under the iron grasp of death, his soul was calm and strong in God. On the evening of the 30th ult., full of hope, and without a groan or struggle, he left us and went to God. He died as he lived, in the full enjoyment of the religion of Jesus. He left an aged wife, two sons, and two daughters, besides a large number of friends and relations to mourn their loss. We deeply smypathise with the lonely, sorrowing widow and bereaved sons and daughters, and commend them to Him, who has promised to be a husband to the widow, and a father to the fatherless.

The funeral was largely attended. The solemn occasion was improved by a few well timed, deeply affecting remarks by our beloved superintendent, Rev. L. Gaetz.

S. C. FULTON.

Marysville, Sept. 25th, 1871.

Capt. Wm. A. Percy of North E. Harbor died Sept. 1st, aged 33, on the schooner "Mary Jones" near Cape Canso Light.

Bro. Percy was convinced of the necessity of seeking salvation in Christ under the ministry of Bro. F. H. Pickles fifteen years ago, and has, so far as we can learn maintained his Christian integrity, and lived a consistent member of the Wesleyan church, till he passed from the earthly to the heavenly world. His amiable disposition, and Christian walk won for him the esteem of all who knew him. In life, "for him to live was Christ" in death Christ was his portion.

He has left a large number of relatives and friends—a wife, and one child to mourn—but with hope. May the God of peace and comfort sustain them in their affliction.

James A. son of Alex. and Elsie Percy also died Sept. 1st at N. E. Harbor in the 22nd year of his age. Three months previous to his death he became a victim of consumption. Like many young men he lived while in health unsaved and unforgiven. But God in his infinite mercy by sickness opened his eyes to see the great necessity of seeking "redemption through the blood of Christ even the forgiveness of sins." He earnestly and unreservedly cast himself upon Christ for salvation, and he was "turned from darkness to light, and from the power of Satan to God," and consequently received "remission of sins and inheritance among them that are sanctified through faith in Christ. His faith remained unshaken and his prospects of heaven appeared glorious. May the parents receive a comforting Saviour in their bereavement.

W. W. L.

N. E. Harbor, Sept. 20th 1871.

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Ladies taught to operate by expert hands.

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33 to 37 Barrington street.
A. J. MANLEY, Manager.
may 10

WOODILL'S WORM LOZENGES.

After 13 years trial have been proved to be the only

Certain, Safe and Effectual

Remedy for Worms in children and adults discovered.

They contain no Mercury

For sale everywhere.
Factory and Wholesale Depot,
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sep 21

IF

You wish GOOD, wholesome and Nutritious

Biscuit, Buns, Tea Cakes, Pastry, &c.

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In its use you save

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☞ Diploma and honorable mention awarded at Provincial and Industrial Exhibition 1868.

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HALIFAX.

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PAPERS.

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Please send for circular with list and prices in full. (feb23) A. McBEAN, Sec.

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Prince Albert MOULDING FACTORY.

DOORS.

1000 KILN DRIED PANEL DOORS from $1.50 and upwards. Keeps on hand following dimensions, viz., 7x3, 6 ft, 10x2 10, 6, 8x2, 8, 5, 6x2, 6.

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1000 WINDOW FRAMES AND SASHES, 12 lights each, viz, 7x9, 8x10, 9x12, 10x14. Other sizes made to order.

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One million feet kiln drird Mouldings, various patterns.

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Grooved and tongued Pine add spruce Lining Also, Shelving and other Dressed Material.

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Orders attended with promptness and despatch. Constantly on hand—Turned Stair Balusters and Newal Posts.

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Pine, Spruce and Hemlock Lumber; Pitch Pin Timber and 3 in. Plank. Also—Birch, Oak, and othe hard woods.

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Sawed and Split Pine and Cedar Shingles,

CLAPBOARDS, PICKETS, LATHS, and JUNIPER POSTS.

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June 22. HENRY G. HILL.

Provincial Wesleyan Almanac

OCTOBER, 1871.

Last Quarter, 6th day, 1h. 17m., afternoon.
New Moon, 14th day, 2h. 5m., morning.
First Quarter, 20th day, 7h. 40m., afternoon.
Full Moon, 28th day, 4h, 0m, morning.

D. M.	Day Wk.	SUN. Rises	SUN. Sets.	MOON. Rises	MOON. South.	MOON. Sets.	H. Tide at Halifax
1	SU.	6 1	5 39	7 31	1 46	8 27	9 11
2	M.	6 2	5 37	7 59	2 31	9 31	9 45
3	Tu.	6 3	5 35	8 32	3 17	10 35	10 15
4	W.	6 5	5 33	9 10	4 4	11 36	10 48
5	Th.	6 6	5 31	9 55	4 52	A 34	11 23
6	Fr.	6 7	5 29	10 47	5 41	1 27	11 59
7	Sa.	6 8	5 28	11 45	6 31	2 15	A 51
8	SU.	6 10	5 26	morn.	7 21	2 57	9 3
9	M.	6 11	5 24	0 49	8 11	3 33	3 32
10	Tu.	6 12	5 22	1 55	8 59	4 3	4 57
11	W.	6 13	5 20	3 3	9 48	4 33	5 57
12	Th.	6 15	5 19	4 13	10 35	4 57	6 39
13	Fr.	6 16	5 17	5 23	11 23	5 23	7 20
14	Sa.	6 17	5 15	6 36	A 12	5 48	7 54
15	SU	6 18	6 13	7 53	1 4	6 15	8 26
16	M.	6 19	6 12	9 11	2 0	6 49	9 6
17	Tu.	6 21	5 10	10 28	2 57	7 26	9 47
18	W.	6 22	5 8	11 40	3 57	8 14	10 27
19	Th.	6 24	5 7	A. 46	4 58	9 10	11 10
20	Fr.	6 25	5 5	1 42	5 59	10 16	11 59
21	Sa.	6 26	5 3	2 26	6 56	11 26	morn
22	Su.	6 28	5 2	3 4	7 50	morn.	1 8
23	M.	6 29	5 0	3 33	8 40	0 36	2 37
24	Tu.	6 30	4 58	3 58	9 27	1 47	4 6
25	W.	6 32	4 57	4 22	10 13	2 56	5 27
26	Th.	6 33	4 55	4 44	10 57	4 4	6 20
27	Fr.	6 34	4 54	5 7	11 40	5 10	7 1
28	Sa.	6 36	4 52	5 31	morn.	6 13	7 38
29	SU.	6 37	4 51	5 59	0 25	7 19	8 12
30	M.	6 38	4 49	6 29	1 11	8 23	8 44
13	Tu,	6 40	4 48	7 5	1 57	9 25	9 16

THE TIDES.—The column of the Moon's Southing gives the time of high water at Parrsboro, Cornwallis, Horton, Hantsport, Windsor, Newport, and Truro.

High water at Pictou and Cape Tormentine, 2 hours and 11 minutes *later* than at Halifax. At Annapolis, St. John, N. B., and Portland Maine, 3 hours and 25 minutes *later*, and at St. John's, Newfoundland 20 minutes *earlier*, than at Halifax.

FOR THE LENGTH OF THE DAY.—Add 12 hours to the time of the sun's setting, and from the sum subtract the time of rising.

FOR THE LENGTH OF THE NIGHT.—Subtract the time of the sun's setting from 12 hours, and to the remainder add the time of rising next morning.

THE

PROVINCIAL WESLEYAN,

ORGAN OF THE

Wesleyan Methodist Church of E. B. America.

Editor—Rev. H. Pickard, D.D.

Printed by Theophilus Chamberlain.

176 ARGYLE STREET, HALIFAX, N. S.

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