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WHOLE No. 598.

General Miscellanp.

Beligious Miscellann.

The Nativity.

Yes ! thou wert born of woman ! thou didst O Holiest ! to this world of sin and gloom ; Not in thy dread omnipotent array : And not by thunders strend Was thy tempestuque road ; Nor indignation burnt before these on thy way But thee, a soft and naked child, Thy mother undefil'd In the rude manger laid to rest, From off her virgin breast.

The heavens were not commanded to prepare A gorgeous canopy of golden air ; Nor stoop'd their lamps th' enthron high. A single silent star Came wandering from afar, Gliding uncheck'd and calm along the liquid sky The eastern Sages leading on As at a kingly throne, To lay their gold and odours sweet Before thy infant feet.

The Earth and Ocean were not hush'd to hear Bright harmony from every starry sphere ; Nor at thy presence brake the voice of song, From all the cherub choirs And seraphs' burning lyres, Pour'd through the host of heaven the charme clouds along. One angel troop the strain began, Of all the race of man

By simple shepherds heard alone That soft Hosanna's tone,

For the Provincial Weslevan. Absent Friends.

BY M. E. H.

- [From an unpublished volume, entitled, "A Woman thoughts on passages of Scripture."] " The Lord watch between me and thee, wh
- we are absent one from the other. "Friend of my heart, adieu! God keep thee in his care,
- Receive this parting sigh, Believe this parting prayer ; And do not quite forget the few Blest hours we've spent-adieu, adieu !" How bright, through this mortal vale of sha-
- love that bind human beings to each other. A friend-of all mere earthly gifts, Heaven's " crowning boon to men "-the source of unspeakable enjoyment, and yet, at times, of unutter able anguish.

hold the faces of the absent. Oh, for one moment's glance, one moment to linger at their side, and assure ourselves of their welfare, and we would be content, but it may not be. A tempestuous ocean, uplified mountains, moun-tain-plains, tangled wild-woods, and busy cities, all contribute to divide them from our side.

What resource then remains, what relief for the yearning human heart. Nought but one, yet that is omnipotent. We may not be permitted to stand beside our beloved, warding off, if possible, the shafts of sorrow and sickness; ho longer can we, personally, sympathise in their griefs, and rejoice in their joy ; our willing hand may not wipe away the tears, or smooth the pillow for the aching head. Strangers in a strange land, who shall comfort, who shall befriend them, and the heart almost ceases to beat as i realizes its own impotency, on behalf of these for whom it would willingly part with life itself. And then, sweetly to soothe the burdened spir it, comes the never failing resource, the omnipo tent power of prayer ! Then we realize the Son, loftier than human, that watched over the wanderer's way ; the mighty Hand that directed every step of the path; the never slumbering Eye that keeps perpetual cognizance of their acts, and the Omnipotent Power that

guides and overrules all events wondrously for their good. Happy, thrice happy, they who have such refuge, of whom it may be said "The eternal God is thy portion, and beneath thee and around

are the everlasting arms." "The Lord watch between thee and me when we are absent the one from the other," is the touching benediction of their parting words, and daily up to Heaven's high gate are wafted their petitions for the distant friend, oftentimes in ex-cessive ardour breathing, with streaming eyes and uparised hands that will not be denied the oon it.craves.

Like another tender heart, such can exclaim "Whene'er I prayed for blessings on thy head Nothing was cold or lifeless that I said."

"I wearied Heaven in fond requests for thee." And think you that such fervent petitions can be poured forth in vain? Nay, they are heard, they are answered, and though High Wisdom may see fit to protract and even make-final the dows, mist, and tears, shine the golden links of separation on earth, yet faith rejoices to remember that there is a better, brighter clime, when

we shall behold our beloved. "Renewed, complete, New anthems singing in the great God-light."

Clerical Rules.

Thoughts in a Wheat Field. BY MISS MULOCH. The harvest is the end of the world, and t

In his wide fields walks the Master, In his fair fields, ripe for harvest ; Where the evening sun shines slant-wise On the rich ears heavy bending, Saith the Master : " It is time :" Though no leaf shows brown decade And September's nightly frost-bite Only reddens the horizon-" It is full time," saith the Master The wise Master, " It is time."

Lo, he looks. That look compelling Brings his labourers to the harvest Quick they gather, as in autumn Passage-birds in cloudy-eddies Drop upon the sea-side fields ; White wings have they, and white ra White feet, shod with swift obedience, Each lays down his golden palm-branch, And uprears his sickle shining : " Speak, O Master, is it time ?"

Where the full stored ears drop downward Humble with their weight of harvest . Where the empty ears wave upward, And the gay tares flaunt in rows ; But the sickles, the sharp sickles, Flash new dawn at their appearing.

Songs are heard in Earth and Heaven. For the reapers are the angels, And it is the harvest time. O. Great Master, are thy footsteps Even now upon the mountains !

Art thou walking in thy wheat field ? Are the snowy-winged reapers Gathering in the silent air? Are thy signs abroad, the glowing Of the distant sky, blood redden'd-And the near fields trodden, blighted. Choked by the gaudy tares triumphant .-Sure it must be harvest time

Who shall know the Master's coming ? Whether it be dawn or sunset, When night dews weigh down the wheat Or while noon rides high in heaven. Sleeping lies the yellow field ? Only may thy voice Good Master, Peal above the reaper's chorus, And dull sound of sheaves slow falling,-"Gather all into my garner, For it is My harvest time.

could not be silent; conscience would not allow mory in perpetuity, and to the religious Con-me. I began to preach in Moorfields,"—an ex-nexion of which he was the Founder. We are emplay native Christian Pastor, who is at the tended space, where there were no houses ; a called upon to raise a specified sum of money in head of a large school at Jalundhur, and to whose Advantages of System in Giving. sort of place for low anusements and the gath- order to the attainment of this object; and, let influence may, I believe, be traced the converering of idlers. There the brothers preached to me say, this sum must be raised. When the sion of the Rajah of Kupporthulla. When the stat the Scriptures lay down a plan by which we thousands upon thousands of listening sinners, Duke of Wellington was hard pressed in the Punjaub fell to the British in the second Sikh are to be guided in our charitable contributions. and God applied the word to the hearts of ma- battle of Waterloo, he rushed among the soldiers war, Missionaries were introduced there by the We are not to wait uatil appeals be made to us ny. The winter was hastening on, and two gen- engaged in that conflict, and said, " My men, Church Missionary Society. Their labours were we are not to account it sufficient to give occatlemen, personal strangers to John Wesley, we must not be beaten : what will the people of greatly lightened by finding Christian books sionally ; we must act upon system, we must at (Messrs. Bell and Watkins,) came to him, and England say?" That word was a word of power. ready prepared for them in the language of the regularly returning periods lay by portions of

Wesley says, "I made a virtue of necessity. I securing this monument to John Wesley's me- God to convert her, and she became a sweet

advised him to take a ruinous building known Woe to the man who is condemned by the united in the neighbourhood as "the Foundry"—a voice of the people of England! The whole ritser and Peshawur have ever been ready to ac-place formerly occupied by government, where looking to the London Methodists of this day; "The Loodiana Mission has gradually become Consider the benefits that accrue to ourselves. navy. As it was inconveniently near London, and, I ask, what will the people of Methodism the centre of several branch stations, (at Saba- It it not because God cannot without us pro naxy. As it was inconveniently near London, crowds used to press to see the process, and at last a terrible accident occurred. A young man from Switserland went to see the process. He was an ingenious man; he saw a quantity of water in the mould, and gave the alarm. He said, "if you pour your metal into that mould oured hames and hallowed recollections, become men. One anecdote may be adduced of the in- were hungry," says He, " I would not tell thee, the water will be converted into steam ; an ex- a great warehouse or a factory? Shall it pass fluence such Christian Missionaries obtain. A for the world is mine and the fulness thereof." the water will be converted into steam; an ex-plosion will take place, and perhaps the build-into the hands of any class of people hostile to ing will be destroyed." They ridiculed the warn-ing, and poured in their metal; a terrible acci-place of worship? Shall it become a Popish lently at Lahore, and the civil officers were en-tributions, to his poor. It is, among other things, deavouring to get the natives to bring their chil-for the strengthening of the grace of charity. ing, and poured in their metal; a terrible acci-dent ensued, many persons being seriously injured and the building completely shattered. It was resolved then to remove the foundry (His infallibility, poor fellow, stands him in no from London to Woolwich, where it remains to stead at present ; he is at his wits' end, and would not bring their children to the surgeons. which they would especially languish and die. this day. After this calamity, an advertisement knows not what to do.) Shall this Christian In this juncture the American Missionary at La-was issued by the government requesting an interview with this young man, who accepted the where so many persons, dear to so many of us, of vaccination, and set the example by vaccina- and hence the necessity of periodical alms giving. invitation, and to his superintendence commit- have been trained up for heaven, pass into the ting his own children. The whole school of 400 Systematic beneficence is an antidote against ted the new foundry. When we held our Cen- hands of men hostile to evangelical religion ? children immediately submitted to be vaccinated covetousness. This, it has been said, is the sin ted the new foundry. When we held our Cen-tenary Meeting years ago, a descendant of that young man, bearing the same name, then held an important office at Woolwich. The foundry is described by John Wesley as

a large unsightly brick building, then in ruins; friends in the country are ready to assist; but £2,500 to make good the loss. Nothing, how- tenance of themselves and their families, if they a large unsightly brick building; then in runs; and two strangers said they would advance the requisite money for taking it upon a lease. Mr. Wesley consented, and the place was fitted up. The first place of Worship that Mr. Wesley erected was in Bristol; the first place he occu-pied was in this immediate neighbourhood, [City-pread, Finsbury-square,] and we are now stand-in cond, Finsbury-square,] and we are now stand-in the works in the very most of entire in the second week of January. ing on the very spot of original Methodism,- the "City-Road Chapel." Now, I like the old prayer during the second week of January, marks in their own experience- they must have Methodism in its organization, and in its ar-rangements. The Foundry, after considerable when our friends in Sheffield were erecting the expense, was fitted up as a place of worship not quite equal in size to the City-road chapel, gave a significant nod, and said, "Our Methoswered in England and other countries.

but still it would accommodate a very large con- dist friends there, I perceive, are building a congregation. Another part of the building was occupied as a day-school; and day-school instruc- in that neighbourhood, where there are many tion was carried on in immediate connexion with furnaces called " converting-furnaces," in which Nov. 20, 1860. the first Methodist place of worship in this neigh-bourhood. A large room was fitted up for the ing-furnace' stands in very near alliance to a Society. Another room was appropriated to the "foundry," where articles of ornament and of

beneficence. Regularly repeated contributions to benevolent purposes, will prove an effectual counteractive to a worldly spirit. Did the members of the church practise sys-

tematic beneficence, many of the murmurs which we so very often hear, would be silenced. It is no uncommon thing to hear persons complain that the demands upon their liberality are so

Believe me, yours very sincerely, HERBERT B. EDWARDES. Interesting Incidents.

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large, in-gible and

Place me in a place,—let nature and art combine to gather around my dvelling their choicest charms—let the luling murmur of fountains, and the melody of unmimbered in the melody of unmimbered in the melody of unmimbered in the nelody of unminbered in the

dreary, howling wilderness.

the ruby, and the pearl, adorn with their gitter.
the ruby, and the pearl, adorn with friends. Attend to frame. Main, and the set pearls, and many personality of a set on any personality of a set on a

care, and their sympathy makes light life's hom, est burden. Happy those who sink to rest with the fond "good night" still vibrating on their "Still at their homes and by their sides", are those, without whom life would indeed be a dranzy, howling wildernes.

But, alas! for this fond human affection in a world such as ours. Precious, yet transitory are its enjoyments—and its sorrows what mostal to gene an delineate? We speak not now of the climax of its anguish, Death—that easy that he Presbyterians the coassion for encouragement. A for-sign religious paper gives the Presbyterians the coassion for encouragement. It says that the Presbyterians the coassion of the in Itseland commenced in 1829, the tem-causes of separation, only less poignant, only less poignant, only less poignant, only less poignant, only less poignant.

great revival was the conversion of two disting pulpit, will rest upon our young men who are guished men. Both the Wesleys were educated now trained for the ministry.

The Loodiana Mission.

And the vain longings for their presence, inake sad our gayest moments. Every scene is redo-lent with their remembrance, and if, amid the tion of time. Much was written against John bear these two converted brothers; and almost werry time they occupie the group the first and in what estimation is John bear these two converted brothers; and almost billy to him? and in what estimation is John bear these they occupie they occupie they prompt to him? and in what estimation is John bear these they occupie the dense of the men who were distinguished by their hea-of the men who were distinguished in the Basaar. Sir

they seem perchance less present to memory, "Night comes, and ob, can we forget." Then is it that the tide of affection wells affection well

ft, I would give it to her. She read part of the fifteenth chapter of Luke's Gospel. I explained of God, once in the year, a sum which may ap-



