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

Volume XXI. No. 1.

HALIFAX, N. S., WEDNESDAY, JANUARY 6, 1869.

Provincial Ateslevan.

Wesleyan Missionary Society.

SPAIN AND PORTUGAL -The movements of There comes a time when we grow old,

the Missionaries in Spain and Portugal were re- And like a sunset down the sea,

Whole No 1013

Religions Miscellany. On Hearing a Clock Strike at Midnight.

Heard you that knell ? as the knell of Time .-And is time dead ? I thought

Do you pray for your Pastor. Andein the Fe, and bald except in front, But Fe Cotrong as Heroules—I saw him Broke on my chamber's stillness, or swoke He trod my chamber, and I heard him not. And I have held my breath, and listened close To catch one footfall as he glided by, were playing. Bye-and-bye he thought he heard But not a murmuring sound swoke or sighed. the voice of prayer, and listening closely, this and I have thought that One whose step petition fell on his ear, 'God bless our dear Was all so poiseless, like the world unseen, Would soon be fit for other woulds than this, Fit for high converse with immortal minds fette red by the flesh, unchained to earth. Time's movements, ah ! how fleet and yet how atill.

till as the morning sunbeam when it kissed The blashing flower, but shock not e'en the tears of night,

e lingering dew-drops, from its leaves, Nor woke the wild bee, slumbering on its folds.

Preaching in an Inn.

ting on.

In a wayside inn I had been reading, thinking, and waiting-and;talking a little too, for the lus in the study ! andlord's wife, a restless, anxious, hard-worked woman, bustling out and in, had wrought upon pray for him !-S. S. 2 imes. my sympathies till I asked her how she was get-

The Conflict with Doubt. "And perhaps," she said, with a gentleness you mean the house and business, it's not much ger, traveling in his own way, comes here to rest, and the house is not doing much, the

in you the hope of glory?' She paused in her work, and turning upon me

ter once preached to one woman only, and that ed without a former, time without eternity." The rows up our inmost souls to gaze on a despair- working force. a blessing followed, I resumed my reading with Humanitarian endorses redemption without a re- ing man; but, as we wander witheringly away, B. B. H., in Amer. Press. the quiet hope that this short discourse would deemer, salvation without a savior, a sacrifice let the moan become articulate, and let the without a lamb. Reviewing the principles of this warning fell colemnly on our hearts, " It is an not be altogether lost .- New York Observer, faith we feel that to believe in them we should evil and bitter thing to ain against God."

wander such a distance from our Heavenly Father as to make return difficult.

by you pray for your a served by an elderly gentleman free phis cak, it fell—the tower, it crumbled, free phis cak, it fell presching, sea d web out be to build a barrier between the Great free phis cak, it fell presching, sea d web out be to it the doet to build to be to build a barrier between the free dween set points, and The deficiency in the Funds, free, the dage of tower, it crumbled, free, the dage to tower, other tower, it crumbled, free, the dage to tower, other tower, it crumbled, free, the dage to tower, other tower, it crumbled, free, the dage to tower, other tower, it crumbled, free, tower, crumbled, free, tower, tower, weighty responsibility of the source of the international dispirited, and hearly decid-study, sad, and dispirited, and hearly decid-by," and we raise such a cry as this to him, not Broke on my chamber's stillness, or avote The echoes slumbering there ;—in such an hour ed to abandon his work in that place, feeling to mere man, "Jesus, thou son of David, have at the gate, 'like snakes, tosds, and wild beasts, Hodson, Chairman of the Mysore District, took

" Christ the Mighty Maker died, For man, the creature's sin."

The God Deserted Man.

pastor !" Much meved, he took up his hat to Such was the title of a sermon by Mr. Punattend the afternoos prayer-meeting, and while Such was the title of a sermon by Mr. Pan-there a voice tender and earnest, was heard again shon, published more than a year ago in the ing turned out; if he has irrevocably given in his welfare and the success of his work. Alattend the afternoos prayer-meeting, and while service, there were tears to be seen in the pas- lowing extract :-

do you fail to receive the benefits which you de- have been bribed, is a point I might fearlessly call sire from his ministrations? Pray for him ! upon every one of you to prove-you feel it within You do not know how it will warm your heart you-you know that upon every action it holds towards him. He will begin to see your added its assize and pronounces its decisions. When interest, and it will serve as an excellent stimu. the heart is renewed by grace, and the Holy Spirit bears its direct and glorious witness to Don't find fault with him, but love him and adoption, the conscience becomes an occasion of joy, and in the witness which it bears to fidelity sends a thrill of gladness through the soul. lar hatred of the displaced government. The Mission premises in Calcutta occupies the first "There is no time when we grow old." opinions.which have been received with implicit in the mind of a sinner. It has been acutely ob-confidence; and in the horrible insecurity begins served that very much both of human misery and Nothing remained for the last reigning Bourbon pared with the wants of the vast population?

Indwelling Sin.

that his labors were fruitless and unappreciat- mercy on us." Our faith shall isave us in that are the fiercer for being confined?' Who has leave of the Committee. The Indian Mission-

are] the fiercer for being connect in the constituent in the committee. The indian Mission-taught you to represent Corist as the keeper, and not the destroyer, of our corruptions ? If believers are truly willing to get rid of sin, but cannot, because Christ has bolted their hearts with an adamantine decree which prevents sin from beam by Mr. Pup leave of the Committee. The indian Mission-taries who were present in the Committee took aries who were present in the Committee took aries who were present in the Committee took aries who were present in the Committee, the assurance of the members of the Committee, the assurance of their confidence, and their prayerful interest

there a voice tender and earnest, was heard again ahon, published more than a year ago in the ling tender out, it is to quarter for life in every in his welfare and the success of his work. Al-pleading for the sheeperd of the sheep. After Methodist Recorder, London. We make the fol-Christian's heart, as the King of France in the miraculeus, which have taken place among the 'There is illustrated again in this subject the last century gave leave to his dragoons to quar-nations of India since Mr. Hodson was first ap-

Hodson was then commended to God in earnest The easy accomplishment of the revolution in prayer by the Rev. E. J. Robinson. Spain, speaks the extent and depth of the popu-" QUARTERLY PAPER."-The view of the

"This is our rejoicing, the testimony of our con- heart of the nation had long been awaiting such page of the "Quarterly Paper" for December. an event, and went with it when it came. Hence The history of India, from 1756 to 1766, the of diction I had hardly expected to hear, "I do not rightly understand your meaning, sir? If reated as long are means of them provide the proposed to hear means of them provide them provi rested so long are, many of them rotten, and God, we had our conversation in the world.' On government knew that a universal popular de- "Black Hole" of Calcutta, is the most marrested so long are, many of them rotten, and the other hand, it is impossible to exaggerate the bells saying ?" asked an inwe have to do; it is only now and then a stran-the nothingness of many of the traditionary terror which an accusing conscience works with-the nothingness of many of the traditionary to fine the other nature in the begins to suspect them all; when it begins to feel the other nature in the begins to suspect them all; when it begins to feel the other nature in the begins to suspect them all; when it begins to feel the other nature in the begins to suspect them all; when it begins to feel the other nature in the begins to suspect them all; when it begins to feel the other nature in the begins to suspect them all; when it begins to feel the other nature in the begins to feel the other nature in the begins to feel the nothingness of many of the traditionary to fine the begins to feel the begins to suspect them all; when it begins to feel the nothingness of many of the traditionary to fine the begins to feel the nothingness of many of the traditionary to fine the begins to suspect them all; when it begins to feel the nothingness of many of the traditionary to fine the begins to suspect the nothingness of many of the traditionary to fine the begins to feel the nothingness of many of the traditionary to fine the begins to feel the nothingness of many of the traditionary to fine the begins to feel the nothingness of many of the traditionary to fine the begins to feel the nothingness of many of the traditionary to fine the nothingness of many of the traditionary to fine the nothingness of many of the traditionary to fine the nothingness of many of the traditionary to fine the nothingness of many of the traditionary to fine the nothingness of many of the traditionary to fine the nothingness of many of the traditionary to fine the nothingness of the traditionary to fine the nothingness of the nothingness of the traditionary to fine the nothingness of the

more's the pity." "But it's not that I men. How is it about the soul, the life within, the divice life, Christ in you the hope of glory!" Served that very much both of human misery and the soul, the life within, the divice life, Christ in you the hope of glory!" Served that very much both of human misery and to doubt whether there be any thing to believe in soul the life within, the divice life, Christ in you the hope of glory!" Served that very much both of human misery and the soul, the life within, the divice life, Christ in you the hope of glory!" Served that very much both of human misery and the soul, the life within, the divice life, Christ in you the hope of glory!" Served that very much both of human misery and the very much both of human misery and the obset the optiming alma. Served that very much both of human misery and the obset the optiming alma. Served that very much both of human misery and the obset the optiming alma. Served that very much both of human misery and the obset the optiming alma. Served that very much both of human misery and the obset the optiming alma. Served that very much both of human misery and the optiming alma. Served that very much both of human misery and the optiming alma. Served that very much both of human misery and the optiming alma. Served that very much both of human misery and the optiming alma. Served that very much both of human misery and the optiming alma. Served that very much both of human misery and the optiming alma. Served that very much both of human misery and the optiming alma. Served that very much both of human misery and the optiming alma. Served the optiming alma. Served that very much both of human misery and the optiming alma. Served that very much both of human misery and the optiming alma. Served that very much both of human misery and the optiming alma. Served that very much both of human misery and the optiming the optiming alma. Served that very much both of human misery and the optiming passed through it say how awful-when this life not appeased, may be a powerful prompter of evil. has lost its meaning, and seems abriveled into The turbulence of human passion may be often house of the family in the common almit-has lost its meaning, and seems abriveled into

lor, " a motion without a mover, a circle with- curtain ; let the vali fall darkly to hide from us prayers, and let not six months pass without dens, and their patient eyes are only waiting to Jerusalem and the Home, they may take heart But I said no more. Thinking that the Mas- out a center, effect without a cause, a thing form- the fearful scene. We cannot bear it ; it har- doabling itr resources, that it may double its see the gates lifted up when they will be closed and press bravely on toward them." in an ecstasy of love. We grow old, but only " That's the pleasantest solution of all," said that we may rehabilitate ourselves with the gar- the zephyr, after his usual meditative pauce ; " but perhaps it isn't the true one ; and I want ments of an endless youth.

There Comes a Time.

The moon hath unto darkness rolled.

I hear a voice in whisper say :

And by the embers wan and gray,

Is shrouded in the mist of years

Hath passed away in silent tears ;

That kindled youth to hues of gold,

And beauty fading like a dream,

"There comes a time when we grow old."

There comes a time when manhood's prime.

And then how dark !

But, ob, the spark

Still burns with clear and steady ray;

There comes a time when we grow old."

And fond affections, lingering, say :

And golden summer cease to be ;

But now the slope,

With rosy Hope.

While watchers whisper through the night

What Are the Bells Saying ?

"What are the bells saving ?" asked an in-

And we put on the autumn robe,

To tread the last declivity :]

Beyond the sunset we behold.

Another dawn with fairer light :

the true or e. So I think I'll ask again." " What are the bells saving ?"

" They are regretting former days," replied a falling leaf, just ready to drop from its stem. " Calling back the past, and lamenting because the past makes no response. They are telling of beautiful faces once accustomed to enter through the cathedral door ; and glotious sunsets, whose beams fell athwart the old stained windows ; and sweet voices that, intoning or chanting, re-echoed from aisle to aisle ; and their tone is mournful, because all these things -faces, sunset, voices-are gone ; forever gone." And the leaf, its short summer spent, fell from the tree; floating sadly away, to mingle with the mould.

The zepbyr was sorry ; but he felt that he had no time, just now, to waste in useless lamentations. The leaf's solution did not appear to him to be more reliable than the rest ; and he hastened to reiterate his question : "What are the bells saving ?"

" They are saying that God is good," cried a happy sunbeam-" good, and glorious, and omnipotent, and full of love ; always watching over His world, as a father over his children, and waiting to bless it evermore. They are recording His mercies, calling on men to acknowledge them, to rejoice in them, and to be thankful." This answer pleased the sephyr ; but he felt still unconvinced. Suddenly, however, a gleam of light broke forth on his perplexities.

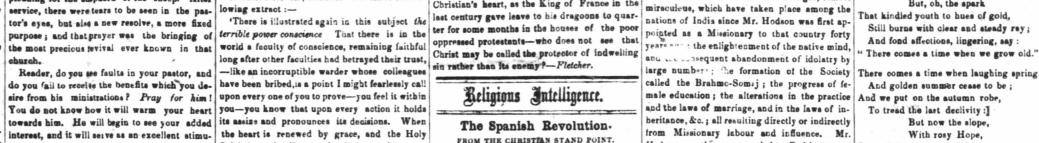
"Ah !" he exclaimed, "I see how it is ! You have all answered out of your own hearts, not out of the bells." This cathedral close is a puzzling place; there are so many different voices, each one inclined to think itself right, and the others in consequence wrong. However, what I want is truth, not opinion ; yet how shall I know where truth lies ? I think I'll just go up into the belfry and ask the bells themselves."

So away-even to the very source of the sounds, whose meaning he craved-floated the unhappy little zephyr; to be satisfied at last.

A Womanly Deed.

A gentleman who styles himself " The Wanderer." recently furnishes the following to the Saratogian.

When the train halted at Saratoga, among the



an anzious, but thoughful, earnest gaze, she answered. ear but it's little I have to say. black with the void from which God himself has black with the void from which God himself has black with the void from which God himself has black with the void from which God himself has conscience, prince among the faculties, to de-them, as they can answer to God. The faculties is the present of force in the second of directing the rest. And who

" That's good; and whoseever believeth in

s poor account I should give if I were now call-Christ. ed to answer for my way of getting on toward

heaven. Tell me something to help me. You Jesus our Divine Saviour. first one who has spoken to me on these What a void, what a want exists in the Uni-tarian doctries I How much of the beautiful simplicity of Christianity is taken away from our y life of ot) me something to help me faith by the lowering of Christ to the character

I why made a mere something to help me faith by the lowering of Christ to the character of a mere man. An exceedingly good man they tell us, but withat a mere man. One others of God to be a perfect example of un-wavering obeliance toward himself; given pow-er to work miracles and introduce a new dispen-sation wherein Jew and Gentile are alike taught that according as then here live. is constant struggling on our part. We are to rewarded and punished hereafter. is constant energy. You believe that God sent his Yet in their own assertions this doctrine car-

son. Then it is easy to believe that he who ries its refutation. Claiming Jesus of Nesareth gave his Son will, with him, freely give us all to be no less subject to the prejudices and igthing else we need. You are tempted by the morance of human nature than was Peter, David, horham, or Adam, why have thate latter area of human mature than was Peter, David, horham, or Adam, why have thate latter area of human, and have thate latter area of human mature than was Peter, David, horham, or Adam, why have thate latter area of human, and have thate latter area of human mature than was Peter, David, hor this down if the origination and break there is a fail to perform the shadow of the former's that y cont, har terbination is the dream of foils, the worms which have the close of the man, -add in a genile tone, "Give may inclusion of the size of the traits as a latter that area to be lass sign?" "They are the bella saying?" "They are tailing to be merry, one and the max/ous beaution the craits of the size of the s gave his bon wing with him, neary give us an norance of human nature than was Peter, David, cwrnal, and unelesn. One besom sin banishes
man to stone for the same of standy, still there is
good. If you would have Christ with yor,
your belp, your compasion and friend, all sin
your belp, your compasion and friend, all sin
your belp, your compasion and friend, all sin
you to sit, but the worse it, and the worse dasage
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you to sit, but the size all of that wash nature to explain the origing of the full so any it possible for a
the valk to me, sit, as if you would know first, sit of you would have donling of the full song when her sets the starting of the word dashing the worked all sin yos,
will possible in yos, will possible in yos, while go the size worked, "In the hard, tolisome
will possible in yos, will possible in yos, while yos will yos it will be be dashing in yos, will possible for a
will possible in yos, while yos dashing in yos, will possible in y

be thanked for all weget of it. But that is Son should stoop to man's estate, and an ex- only to hear from bis nearing doom. In reverbe thanked for all weget of it. But that is nothing now; erjoymot is to be ourse when de video our service out or evaluation of infaint, dirius low that he should whagdom. To dry we are not our service out the inservice of deal be avered, and be

scarce a minute do I get to read, or think, or prsy. But I believe and know that God has sent his Son, and he is ny Saviour in whom I and profamely bid him strife doubts, which, for sught he knows, may arise from the fountain of the prominence of the seer's lips trace aught he knows, may arise from the fountain of the prominence of the seer's lips trace the prominence of the prominence of the seer's lips trace the prominence of the prominence of the seer's lips trace the prominence of the prominence of the seer's lips trace the prominence of the prominence o truth itself-to extinguish, as a glare from hell, that which, for sught he knows, may be light will. It will startle Herod in achen tremor, as that which, for sught he knows, may be light from heaven-and every thing seems wrapt in is sure if you are on him; and I hope you are dily becoming more and more like him in heart and life, in word and leed." # You are very good to hope so, sir, but it is which he knows to be true—holding on to He deems the murdered John the Baptist to be beind us, brings us nearer to the silent close will never cease. They are saying nothing at the deems the murdered John the Baptist to be will never cease. They are saying nothing at the deems the murdered John the Baptist to be will never cease. They are saying nothing at the deems the murdered John the Baptist to be the deems the murdered John the Baptist to be will never cease. They are saying nothing at the deems the murdered John the Baptist to be the placed his herd, toil-worn hand to shield it mixture of sadness and eare, as if his pent-up this sin. It will hound the traitor Judus to his which he knows to be true—holding on to

of God in slumber.

has lost its meaning, and seems shriveled into a span; when the grave sppears to be the end of all, human goodness nothing but a name, disconcered and interprint of all, human goodness nothing but a name, disconcered and interprint of all, human goodness nothing but a name, disconcered and interprint of all the pope's aid, sent her there. swared. "Of all, human goodness nothing but a name, "Of all, human goodness nothing, but a name, "It cannot still. And just as the main-spring of a watch, disordered, sends irregularity through the and will themselves stay at home to insure to black with the void from which God himself has "Spain a Spanish in place of a Rumish governe" eloquence,

Growing Old.

bis sin. It will hound the traitor Judus to his dark tryst with death within the field of blood dark tryst with death within the field of blood to it, for no resture of the revolution is more different train of reflection. We do not feel ject did not content him; and presently be

And so in the case of Saul. His conscience had fore-doomed him. His insame desire to penetrate the future was but the gamblers last chance when, the wealthy fortune gone, he risks the silwhen, the wealthy fortune gone, he risks the sil-ver piece, it is so small. His greatest enemy was within—the wounded Spirit, a more dreaded for within—the wounded Spirit, a more dreaded for than all Philistia's armies: the dogs of re-morse, more furious than the dogs of war—and be construction is, we know from what, but we trem-be construction is now in a transitional state. The morse, more furious than the dogs of war—and be construction is, we know from what, but we trem-be construction is we know from what. With the construction is we know from what. With the construction is we know from what. With the destine the construction is we know from what. With the construction is we know from what is we know from what is construction is we know from what is construction is we know from what is we know from what is construction is we know from what is we know from what is construction is we know from what is construction is we know from what is construction is we know from what is we know from what is construction is we know from what is construction is we know from what is construction is we know from what is we know from what is construction is we know from what is construction is we know from what is construction is we know from what is we know from what is construction is we know from what is construction is we know from what is construction is we know from what we know from what is we know from what we kn why made we heats and lives are all they tell us, but withat a mere man. An exceedingly good man were man. An exceedingly good man they with the dogs of war—and they tell us, but withat a mere man. An exceedingly good man were man. An exceedingly good man they tell us, but withat a mere man. An exceedingly good man they tell us, but withat a mere man. An exceedingly good man they tell us, but withat a mere man. An exceedingly good man they tell us, but withat a mere man. An exceedingly good man they tell us, but withat a mere man. An exceedingly good man they tell us, but withat a mere man. An exceedingly good man they tell us, but withat a mere man. An exceedingly good man they tell us, but withat a mere man. An exceedingly good man they tell us, but withat a mere man. An exceedingly good man to is a laway with the sinner. Speak I not to tobase who can affirm if themselves? I dife is but short, but it is long enough and for the world which lies beyond it. But the pressions of Romanism. They spring to the op-of things earthly, and that our earthly hand. But the price of victory through him that according as they here live they shall be rity from the Bible, or to bind the goverment of pertangs, to be an infidel, to jest away the autho-rity from the Bible, or to bind the goverment of Christ makes His people free. Here and there of God in slumber. But conscience has not been deluded and has pressed home upon you the eye that ever marks you, and the word by which you will be tried. you, and the word by which you will be tried. You have tried to believe that there is no future of the word and has taken root. These, panorama that moves on to the great and final believe the rook; but that is exactly what I am lap of its nurse beside her-she had been watch-

"You talk to me, sit, as if you had known me always, for I have all these inward conflicts year after year, and such temptations as you do not know; but all that you say meets my case, and helps me already. You enjoy religion, I how dowe know that the poverty and degrada-and helps me already. You enjoy religion, I am sure." "Eojoyment, my dear woman, is of very little account in this world. If it comes after being good and doing rood it is well, and godike that the All Father's being good and doing rood it is well, and godike that the All Father's being good and doing rood it is well, and godike that the All father's being good and doing rood it is well, and godike that the All Father's being good and doing rood it is well, and godike that the All father's being good and doing rood it is well, and godike that the All father's being good and doing rood it is well, and for it is ward do it. How many before the many dread the secret which his fears foreboded, and is now confirmed by the words of the anointed being good and doing rood it is well, and for it is ward do it. How many before, the stan are sufficient. It that man never prayed before, if no aspi-tation from his nearing doom. In rever-being good and doing rood it is well, and for it is ward do it. How many bear works and the poverty and degrada-the bear from bis nearing doom. In rever-being good and doing rood it is well, and for it is ward to it. How many bear works and the poverty and degrada-the bear form his nearing doom. In rever-

unable to account for this unwonted barst of was rough in his exterior, yet his face was an honest one. He handled the baby awkwardly,

"What are the bells saying ?" he asked again ; yet there was a tenderness in his sad look that

had overheard the inquiry-" Saying ! Well ! stray sunbeam glanced across its tired face.

ical force which to-day is felt throughout the ings of that person what can say a slighting all-men and beasts, and birds and insects-to heard the poor man's prayer, that He would bless