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Volume XV. No. 22

HALIFAX, N. S., WEDNESDAY, JUNE 3, 1863.

Whole No. 724.

Beligious Illiscellang.

MR. EDITOR,-The following improm est by the readers of the Provincial Wesleyan. Respectfully, Canso, N. S., May, 1863.

Lines to One Sleeping. What high unconscious majesty is slumb'ring or

What mighty thoughts are on thy soul, like foam before the prow! Guilding its waves like seas of light ;- where thy spirit now?

Is thy calm breast as childlike now in thoughts mysterious flow ? As placid in its blessed joy, as when long years

Thy Master slept on Galilee and the waves rolled wide below?

When waves were heaving round his bark, and storms were on the deep. When far away his soul had strayed through the starry land of sleep.

And he left the world in its guilt and sin, to r

What thoughts of wretched suffering man have burned athwart thy soul! And yet what tides of living light around

heart shall roll. Proclaiming to the dying world the blood that speaks it whole !

What yearning love for sympathies thy soul no more may know,

Hope's resplendant bow.

His hand divine,

Canso, March, 1855.

The Death of Dr. Johnson. How solemn are the closing scenes of this dying man. He is styled the Moralist. Justice,

truth, virtue, were the pillars of his character at all times, and in all places, he was loval to his convictions of duty, and reverent toward God. In the wide grasp of his clear, calm, comprehensive mind, he everywhere discerned a moral government, and recognized a righteous Governer ; his conscience, unseared by passion or selffear of God was upon him; but now, as the curtains of death close around his brave heart and unclouded intellect, he lies belpless, wrestling for hope, panting for peace, raising his eyes with fearful looking for of judgment in eternal ugh the merits of Jesus Christ."

out my Redeemer has said, He will set some on Leod's Parish Papers.

his right hand, and some on his left." What man," he asks with mournful distrus "can say that his obedience has been such as he could approve of in another, or that his repent-

To attain this knowledge, this giant in know- one of God's noblemen.

a fool, that he might be wise."

only that the facts of Christianity are true re- me; lest I be full, and deny thee, and say, Who garding men's condition without a Saviour, and all that has been done for him, and must be done take the name of my God in vain. in him, before salvation is possible, with the tremendous consequences throughout eternity attached to his faith and repentance in time,—and shall they that have riches enter into the king-When hope's of earth's recovery like suns lit up excitement is very natural, and not altogether dom of God! Riches are deceitful. They en unbecoming in him who sees and believes, and, Redeemed from darkness and from death by His as it generally happens where excitement exists, and make it unfruitful, Better is the poor man who hears these truths for the first time in his A destiny of love, of joy for the earth yet to in- life. Would not calm self-possession, in such then he that serves mammon, though he have circumstances, if more reasonable, be usore wonderful than excitement among those, especially without culture? It is quite true also that exeitement will much less frequently occur among the whole world, and lose his own soul?" Are strong minded educated people, who are accusnot they justly counted happy who have the and this is my Friend. One daughters of Jeruwhile many, with a comparatively speaking, be the stripes of chastisement? Blessed are weak emotional nature, but with a sound head What bitterness of unbelief; what throbs of un- and sound sense, and wakeful conscience, seldom, in any case whatever, betray much feeling. Violent excitements, as a rule, are found only For Christ hath spanned thy world within with or those who have more feeling than judgment.

But why may not a wide-spread excitement about religious truths, though in some persons a more physical condition of the nervous system, be the very means, under God, of arresting their mind or the minds of others, and disposing them to coinsider and receive the truth itself? What is it which we have most to complain of as an obstact with the wealth of the subject of maintainest will be may cape to the subject of maintainest will be may cape to the subject of wind religions. The Lord is the portion of my inheritance and of my cap; though the subject of wind religions, and not only warbled its opposition, nor ignorance, but indifference, cold, the artless indifference in those who may go Observing this, be could not help saying to himber the subject of the immense in the species of that "kingdom which can not be moved." He spoke of the immense in the spoke of the immense. The God of truth, into the ables to stay here to the mounts of complain of as an observe and the country—an increase in the wealth of the country—an increase i Sleep on! May Christ still hold thy heart firm in a mere physical condition of the nervous system, And still may dreams like sunny light upon thy mind or the minds of others, and disposing them Nor all the shadows cloud thy brow that thus is it which we have most to complain of as an ated to its prison, and not only warbled its have shaded mine.

W. C. McK. opposition, nor ignorance, but indifference.—door was opened, showed no desire to escape. cold, heartless indifference in those who may go Observing this, he could not help saying to himto church, stand up at prayer, hear or sleep, read self: Ah me! would that I could learn from or dream, agree with everything the minister this bird contentment with my condition, and respected, as good farmers, decent tradesmen honest shopkeepers, but to spiritual things in their living reality and momentous importance indifferent ! Could any one but read the thoughts hear the conversation, or watch the effects on the ndulgence, spake solemnly, and was heard; the great masses of the hearers, one day or one hoar. after hearing the most impressive and earnest sermon, in which the minister before God sought to save their souls, what a fearful vision of the mystery of indifference would be revealed!

round and round for that help which cannot be had; yet we hope and hope, and fancy that he who has lived to-day, may live to-morrow. No wise man will be contented to die, if he thinks he be turned into a new channel, and made availis going into a state of punishment. Nay, no able as a power for advancing the interests of happy, and wish for nothing but what thou wiltwise man will be contented to die, if he thinks man, but the other is "evil, and only evil contin- From my cross, my burden, my adversity, I will he is to fall into annihilation; for however un- ually." Whatever, therefore, we repeat it, tends not ask to be relieved until it please thee to happy any man's existence may be, yet he would in providence to destroy indifference, and iner have it, than not exist at all. No; there duces people to listen with earnestness and at in heaven, so long as it is thy pleasure that I service of Christ? Were you ever miserable o rational principle by which a man can die tention to the truth,—be it the excitement of should serve thee and thy Church in this life of when your heart was glowing with love to the sented, but a trust in the mercy of God a storm or earthquake, of a great religious re- misery and toil. To me let thy will be heaven; vival, or of bereavement and sorrow, -whatever thy counsel, wisdom; thy good pleasure, satis-And yet when one said to him in an hour of it be, yet it is a blessing if it prepares the soul faction! The only wish I have is, that it may need a physician or a good nurse, or more exony despondency, "You forget the merits to receive the seed of the gospel, by inducing be well with me in time and eternity. But, as ercise in the open air. Remember that it would of your Redeemer," he replied with deep solemn- men even to think seriously, as the first condiitys. "I the not forget the merits of my Redeemer, tion for ultimately believing seriously.—Mac. are one and the same, and it is only about the

Prosperity.

What is prosperity? Most men have misfound wisdom, as far as some things are concerning it. Perhaps, reader, you have had very erroneous opinions on this subject. Many Christians have wrong ideas concerning it. Perhaps, reader, you have had very erroneous opinions on this subject. Many Christians have wrong ideas concerning it. Perhaps, reader, you have had very erroneous opinions on this subject. Many Christians have wrong ideas concerning it. Perhaps, reader, you have had very erroneous opinions on this subject. Many Christians have wrong ideas concerning it. Perhaps, reader, you have had very erroneous opinions on this subject. Many Christians have wrong ideas concerning it. Perhaps, reader, you have had very erroneous opinions on this subject. Many Christians have wrong ideas concerning it. Perhaps, reader, you have had very erroneous opinions on this subject. Many Christians have wrong ideas concerning it. Perhaps, reader, you have had very erroneous opinions on this subject. Many Christians have wrong ideas concerning it. Perhaps, reader, you have had very erroneous opinions on this subject. Many Christians have wrong ideas concerning it. Perhaps, reader, you have had very erroneous opinions on this subject. Many Christians have wrong ideas concerning it. Perhaps, reader, you have had very erroneous opinions on this subject. Many Christians have wrong ideas concerning it. Perhaps, reader, you have had very erroneous opinions on this subject. Many Christians have wrong ideas concerning it. Perhaps, reader, you have had very erroneous opinions on this subject. Many Christians have wrong ideas concerning it. Perhaps, reader, you have had very erroneous opinions on this subject. Many Christians have wrong ideas concerning it. Perhaps, reader, you have had very erroneous opinions on this subject. Many Christians have wrong it. Perhaps, reader, you have had very erroneous opinions on this subject. Many Christians have wrong it. Perhaps, reader, you have had very erroneous opinions of the sounder. It is said of Xavier, that when he was present of t taken notions with regard to it. Men of pro- my desire. - Gotthold's Emblems.

But we have not our choice in such matters. Their request, but sends leanness into their souls. and in which he loves to mediate. In a word, complaining in our streets. We want men of intelligence to effect a full discharge of every duty, consti-We cannot change the laws of the human mind, them grace to use their riches for his glory. It tutes the burden of his work, and a knowledge of have not been seriously endamaged indeed a long of his work. I pray and as long as these remain, it may not in every is not good for a man to be in want, and genecase be possible to prevent some degree of excitement by what so powerfully appeals to every Agur's prayer was: Give me neither poverty

> Riches render the salvation of the soul of hin every earthly comfort. 'It is better to go to heaven in rags than to go to hell in robes." For what shall it profit a man, if he shall gain tokens of God's love, even though those tokens salem."

says, yet verily believe nothing, and are there- submission to the divine will! Would that I Rev. Willam Jay. fore neither roused by fear nor gladdened by were habituated to the ways and dealings of hope, but live on, day by day, buying and selling, my God, and believed in my heart that his deeating and drinking, respectable it may be, and signs toward me cannot but be good! This

Well, then, my God, I too will be content and ways and means of attaining it that we some- N. T. Observer. times disagree. No harm, however, is done, although the way thou leadest me is different from that which my folly reckons good, provided thou leadest me well, and I secure the object of

their request, but sends leanness into their souls. and in which he loves to meditate. In a word. their full discharge his beaven on earth.

It is to be lamented that the entire church is needs a whole hearted laity as well as a whole hearted ministry ; -she needs both, and without them, notwithstanding colleges and seminaries not come out Zion."- Religious Telescope.

Boasting in the Lord."

What a Friend have I? a tried, kind, mighty, everlasting Friend : a Friend who loveth

What a Shepherd have I! "The Lord is my they who understand what real prosperity is, Shepherd, I shall not want. He maketh me to and contentedly enjoy it. Blessed is he whose lie down in green pastures in he leadeth me soul's affairs are prosperous. Thrice blessed is beside the still waters. Yes, though I walk he who grows in grace, and in the knowledge of through the valley of the shadow of death, I will among northern nations, among ignorant masses, Christ continually. It is said of Richard Hooker, fear no evil; for then are with me; thy rod and by his biographer, that he made each day a step thy staff, they comfort me."

heritage." heritage." marked and amount in the Lord; the humble shell bear thereof, and be glad."--

Are you Happy ?

Whatever then, breaks this up is a blessing, the hat to such a bird, and say, "Dear doctor, 3. Have you not thought too much of your

If in one poor bleeding bosom

I a wee-awept chord have stilled;
If a dark and restless spirit

I with hope of betten have filled;
If I've made, for life hard-battle,
One faint heart grow brave and strong;
Then, my God I think thee, blees thee,
For the precious gift of song.

8. Have you not been cold or unfaithful in the

4. If your nervous system is deranged, you sations when your nerves are all disordered.

Beligions Intelligence.

The Missionary Anniversary.

with the Levell width only, even I private.

I am early contriet what would be the address of the state of power input. I can consider that the 'size of power input.' I can consider that the 'size of power input.' I can consider that the 'size of power input.' I can consider that the 'size of power input.' I can consider that the 'size of power input.' I can consider that the 'size of power input.' I can consider that the 'size of power input.' I can consider that the 'size of power input.' I can consider that the 'size of power input.' I can consider that the 'size of power input.' I can consider that the 'size of power input.' I can consider that the 'size of power input.' I can consider that the 'size of power input.' I can consider that the 'size of power input.' I can consider that the 'size of power input.' I can consider that the 'size of power input.' I can consider that the 'size of power input.' I can consider that the 'size of power input.' I can consider that the 'size of power input.' I can consider that the 'size of power input.' I can consider that the 'size of power input.' I can consider that the 'size of power input.' I can consider that the 'size of power input.' I can consider that the 'size of power input.' I can consider that the 'size of power input.' I can consider that the 'size of power input.' I can consider that the 'size of power input.' I can consider that the consideration of one of the 'size of power input.' I can consider that the 'size of power input.' I can consider that the 'size of power input.' I can consider that the 'size of power in the 'size of power input.' I can consider that the 'size of power in the Permit me, therefore," ran the note, "to will be the storms of poverty, famine and death. In his applause. After a few introductory remarks, the storms of poverty, famine and death. In his applause. After a few introductory remarks, the storms of poverty, famine and death. In his applause. After a few introductory remarks, the storms of poverty, famine and death. In his applause. After a few introductory remarks, the storms of poverty, famine and death. In his applause. After a few introductory remarks, the storms of poverty, famine and death. In his applause. After a few introductory remarks, the storms of poverty, famine and death. In his applause. After a few introductory remarks, the storms of poverty, famine and death. In his applause. After a few introductory remarks, the storms of poverty, famine and death. In his applause. After a few introductory remarks, the storms of poverty, famine and death. In his applause. After a few introductory remarks, the storms of poverty, famine and death. In his applause. After a few introductory remarks, the storms of poverty, famine and death. In his applause. After a few introductory remarks, the storms of poverty, famine and death. In his applause. After a few introductory remarks, the storms of poverty, famine and death. In his applause. After a few introductory remarks, the storms of poverty, famine and death. In his applause. After a few introductory remarks, the storms of poverty, famine and death. In his applause are introductory remarks, the storms of poverty famine and death. In his applause are introductory remarks, the storms of poverty famine and death. In his applause are introductory remarks, the storms of poverty famine and death. In his applause are introductory remarks, the storms of poverty famine and death. In his applause are introductory remarks, the storms of poverty famine and death. In his applause are introductory remarks, the storms of poverty famine and death. In his applause are introductory remarks, the storms of poverty famine and death. In

peace which he had found the world could not dition of the pious poor, and covet even the cited about the things of godliness. In his bosom I know also something of its folly; but the soon as John Wesley died; and good men feared, give, and which, when the world was fading from rod with which the children of the kingdom are burns the sacred fire of love, which was kindled security of a nation like this depends after all and had men hoped, that it might be so. Now, his view, was to fill the void, and dissipate the chastened. Though the righteous be in humble there by the "Holy Spirit" at the time of con- far more upon the sympathy between the several if Methodism had been John Wesley's creation, to that bright land where the immortal is version. He is careful to ever keep the flame classes than upon anything else. Just as soon it would have died with him, or not survived shines up and on for ever and ever. And this The man whose intellectual powers had awed all seems to be their portion here, yet they love alive, and to do so, he seems his feel in time. as this evil occurred, that sympathy was excited long. But it did not die when he did; and a around him, was in turn made to tremble when God, and in reality all things are working toge- To him there are a thousand ways in which he from one end of the kingdom to the other, and venerable Minister preaching on his death, at by the consciousness of the failure of the earththe period arrived when all knowledge is useless ther for their good. The lowly shepherd of and vanishes away, except the knowledge of the Salisbury Plain, whose happy Christian life is ever vigilant a doing. By all other classes without exception, not imter a suffering classes by all other classes without exception, not imter a suffering classes. Hannah Moore writes about so beautifully, was The chiming of the Sabbath bells always bring mediately implicated. The relief was reluctantly So, if you ask me now where it is; I say, as that delight to his soul, and he is off, at a proper accepted. It was received with the reluctance ledge must become a little child. The man look- God regards the interest of the soul as of time, to the house of God. Svery word that of honest, dignified, manly, suffering independ- is as great need for it in the world at this day as ed up to as a prodigy of wisdom, must become paramount importance. God gives his people in falls from the lips of the sence. It was a relief, however, which was given, there was when John Wealey first preache this world what it is best for them to have. earnestly listened to, and he becomes a better not as a charity. That notion did not disgrace And, I believe that we are on the eve of a greater "For some time before his death, all his fears Afflictions are good, and God in faithfulness and a wiser man by it. He is not disposed, the gift. No. The nation was too noble to work than we have ever yet undertaken, if we were calmed and absorbed by the prevalence of efflicts. The Psalmist says: 'It is good for me neither can he afford to suffer his soul to be robhis faith and his trust, in the merit and propities that I have been afflicted; that I might learn bed of its food by gring way to a "electing that sort. There was in the whole of this mani- We want money, you say; but my great anxiety tion of Jesus Christ," testifies Dr. Brocklesby. thy statutes.' Paul says: 'Our light affliction, devil," as half-hearted Christians do. His reli-"My dear doctor, believe a dying man," ex- which is but for a moment, worketh for us a far gion thrives well in the closes, and it is his de- est hope for my country, of a great deal of auf. participated in by all the Churches. Yes; we claimed Johnson, "there is no salvation but in more exceeding and eternal weight of glory." It light to hold secret converse with God. The fering in private partially met-met as well as want men. We never had so great a need the Lamb of God."—Life in Hall and Cottage.

is not always best for God's people to have wealth and worldly comfort. Sometimes they lust for these things exceedingly, and God hears for the Lord," that is his delight, private generosity; but, Sir, there was "no churches to be considering this. We want them complaining in our streets." Well, now, to to be gaining a preparation for this. We want

can feel for the danger of others who has not felt his own danger; and unless men fully apprehend the power of Christ to save, they come to the work with a faith that is feeble and based upon insufficient grounds. I remember based upon insufficient grounds. I remember which he had entered. "Why when I was a lad reading a clever book written by the Rev. Mr. Greenfield, who is of many who have passed the turning point of man replied: "There are confederates there my God, and believed in my neart that his usessigns toward me cannot but be good! This little bird is, indeed, imprisoned, but it receives abundance of food; and, therefore, is content, hops about upon the perch, sings its song, and has no desire to change its condition. Even so God often environs me with divers crosses and straits, but never yet has left me destitute of comfort or succor. Why, then, am I not happy? Why do not I sing, and thank him with a joyful sheart, even in the midst of tribulation? One feels constrained, as Luther expresses it, to lift of the trong of the following consists of the surface of the following of the pleasant city at the end of the trong of the following of the prove philosophically, and he did it admirably too, the throught 'I am prove philosophically, and he did it admirably too, that the gospel could save all kinds, classes and straits, but never yet has left me destitute of comfort or succor. Why, then, am I not happy? Why do not I sing, and thank him with a joyful sheart, even in the midst of tribulation? One feels constrained, as Luther expresses it, to lift of that read.

If you are happy, give God the glory. He is now long since dead, in which he underteek to move long since dead, in which he underteek to life:

"There is a point at which mea come to be strangely impressed with the thought 'I am growing old.' I suppose there is a year or two tribes of people in the world. It was, in short, a complete proof, so far as the book went. About the same time I heard the late venerable Win. In the same time I heard the late venerable Win. By relate that which he afterwards related here minor feelings; I have passed my youth; I am never to be so by again; world. "The approach of death is dreadful," No excitement can be so dangerous, so deadly, he exclaims. "I am afraid to think on that as this indifference. Better a thousand times the little nest, undisturb—
He that watereth, shall be watered. Think of Newton, if that wicked man be really converted, that they have a second breath. After they have

strengthen the whole tree. And whatever in- down toward the Western horizon. creases religion at home—and we want it to in—

If a man has been accustomed to think of his

feet, and turned her great, speaking eyes to his. crease at home-will add strength to this great life mainly as centered or fixed here, it is not institution. Sir, unless our churches multiply possible that he should not feel sadness at the inmore than they have done, unless in the course dications of decaying powers, of limited accom-

marvel. It is a marvel. It shows the vigorous high qualifications devoted to this work. I pray attachment of Methodists to this noble Society, God that we may have a supply of such men. not whole-hearted in the world's redemption. and their determination practically to support it. But if we are on the eve of a greater work, it is Many of her votaries, -or such as claim to be- I thank God for the past, and I have good hope possible, also, that we are on the eve of greater have become " lovers of pleasure more than for the future. I know that this calamity in trials. I care not about that, however, provided

Lancashire is a great one. Moreover, I do not only that the trials are in the way of duty. As think it is come to an end yet; and I am sure a Body, we have had the trials of our childhoo places of Zion are not built up." The church you practical gentlemen, the Chairman, and and we have had the trials of our manhood; but others, will be of the same opinion. But he any trials we can bear, if we are doing God's would be an unwise man who ventured to say work. If this Methodism of ours were to sink either when the end shall come or in what form down into the mere formality of a Denominasome the soul. Riches choke the word of God may be multiplied, with salvation of souls will it shall come. Still, this country has a vitality, tion, it would be worthless. If it were to sink an energy, and a power in it which will enable down into that state in its organization it could it to right itself though the calamity cannot be not fail to be mischievous; and were it ever to cured. It would be a terrible thing, however, come to that, I for one would not lift my hand to if that calamity were to last much longer; but keep it from destruction. But so long as this this magnificent old country can get through Methodism does the work of a Church, so long trials even of that sort as she has got through as she is honoured as the instrument of God in other trials. She can put her wealth, her labour leading sinners to Christ, and in edifying good and her power into connection with other things. men, it will take harder blows than she has ever For the fact is that this nation, happily, is not yet received and she has had to bear many hard dependent upon any one thing. Under God it blows-to make her totter or to make her fall. dependent upon all these things put together; I believe that far greater success according to and being so dependent upon the blessing of our faith—and faith implies practice, good works God, I for one do not fear the nation's bank- and great efforts-is in store for us; but we canruptcy, though it has been prophesied ever since not expect those great results to which we look his means were devoted to one object—the education I was a boy, or the nation's ruin, provided we forward with hope, unless we multiply our la-get our national principles thoroughly imbued bourers and redeable our efforts. I am grateful with the principles of that "kingdom which can for this opportunity of speaking through you,

General Miscellann.

Growing Old.

Henry Ward Beecher recently uttered the fol-

which I know I cannot avoid. It is vain to look wild hurricane than the calm missme. Better ed by care. In the morning you rise, cheerful others. Live for others. Live for others. Live for others. Live for others. other man as long as I live." "My dear bro-strength, there is a rallying of the system; and of a speech made at a convention held at Ackron, ther," replied the venerable Newton, "I have then they are said to have come to their second Ohio, in 1850, by that remarkable woman, Sonever despaired of the conversion of any other breath. While they are on their second breath journer Truth. We quote a passage : sinner since God converted me." There then they hold out a great while. So it is with our you have an argument that godly men can act upon; and a sad feeling to get over which arises from the Universalist ministers came in to hear and disthe force of the conclusion and of the action ba-consciousness that we are becoming aged; but cuss the resolutions brought forth. One claimed sed upon it will be in proportion to the appre-after men have got over that feeling, they never superior rights and privileges for man because benaion of this grace of God in our hearts. Nor feel old though they are eighty years of age! of superior intellect; another because of the will men pray as they ought, nor feel the re- They come to their second breath in that regard, manhood of Christ. If God had desired the spensibility that they ought to feel, but as they Now, do you begin to have a consciousness that equality of woman, he would have given some are so influenced by this indwelling Christianity. you are failing? do you find that your feet are token of his will through the birth, life, and We are here to rejoice in the progress of the heavier than they used to be? Are there not death of the Saviour. Another gave us a theo-Wesleyan Missionary Society; and for my own some persons here who have had some difficulty logical view of the awful ain of our first mother. part, I rejoice in that progress most heartily. about the ear? Have you never thought that There were few women in those days that dared But now to talk about a matter that is a little people did not pronounce their words as plainly to "speak in meeting," and the august teachers personal, and I am glad to have this opportunity as you were taught to pronounce yours in the of the people, with long-winded bombast, were of doing so; some people have said that, in de- school that you attended? Does it not seem to seeming to get the better of us, while the boys voting so much of my time and energies to the you that the spectacle-makers are glowing slack? in the galleries and sneerers among the pews comotion of Home Missionary labour in this Are there no times when you feel that the shadow were enjoying hugely the discomfiture, as they country there is some danger of injury to the is turned? All day long the sun goes up, and supposed, of the strong-minded. Some of the Foreign Missionary Society. Now, if I had the up, and up, till it at last stands at flush noon-tender-skinned friends were growing indignant east idea that such a result could be possible, I day; and then, when it slants even one degree, and on the point of losing dignity, and the atshould have abstained from the work to which I you see that the shadow creeps down on the mosphere of the convention betokened a storm. have referred. But I have no such idea. How other side and grows longer and longer as it goes "Slowly from her seat in the corner rose could I? I have no such doubt; how could it down. There are many of you that have seen Sojourner Truth, who, till now, had hardly lifted come into my mind? Why, whatever strength, the shadow run on the wrong side, and it is her head. "Don't let her speak," gasped a ens the root and the trunk will be sure to growing longer and longer. Your sun is going half-dozen in my ear. She moved slowly and

his attendance in the sick man's chamber.

Through ill health and nervous apprehension, the clergyman could reply only in writing.

As he afterward related, the dark and terrible future of his career was spread out before him the clergyman could reply only in writing.

The Rev. Charles Prest, (President of the crease than three per cent. per annum upon the have it to think of. This definition the wisdom of the country, I say we have the refere," ran the note, "to all the politherate of the subsided at once, and every eye was fixed on this almost Amazon form, which stood nearly platform was greeted with long and rentersted shall have neither the man are than they have done, unless in the course dications of decaying powers, of limited accombinations of decaying powers, of limited accombinations of decaying powers, of limited accombinations in the course dications of decaying powers, of limited accombinations in the course of the audience to find the platform was greater in platform was greater in the course future of his career was spread out before him to let the readers of the duties of active life.—But if he feels subsided at once, and every eye was fixed on this almost Amazon form, which stood nearly shall have neither the man are than three per cent. Per annum upon the part of the duties of active life.—But if he feels subsided at once, and every eye was fixed on this almost Amazon form, which stood nearly shall have neither the man are the course.

consideration takes away the sadness occasion

Singular Encounter between Minister and a Burglar. From the (Troy) New York Times

The world of fiction bardly contains a more thrilling chapter than an incident in the life of his prime while pastor of the Presbyterian Church in the neighbouring village of Waterford. The adventure occurred on the night before Thanksgiving, a few weeks previous to the commencement of the audden illness which resulted so sadly and fatally. Mr. Lee was sitting in his study about one o'clock in the morning, prepar ing a discourse to be delivered to his congregation when assembled for Thanksgiving worship, when he heard a noise behind him, and became onscious that somebody was in the room.

Supposing that a peighbour had dropped i mon some unforeseen errand. Mr. Lee said. What is the matter?" and turned around in his chair. He beheld the grim face of a burglar, slumber, and burst upon the presence of Mr. Lee before he was aware that the study contain ed an occupant. "Give me your watch and money," said he, " and make no noise, or I will

Mr. Lee said. "You may as well put down you are at liberty to take all the valuables I possess." The burglar withdrew his pistol, and Lee said, " I will conduct you to the place where opened the door and pointed to the cot where his two children lay alumbering in the sweet sleep of pel he had few earthly possessions, and that tion of the two children that were reposing in

The burglar was deeply and visibly affected gion of peace and good-will told him to "go and sin no more." Such a scene has few paral-

On the conclusion of the prayer, the burglar attempted to take his departure by the broken

Women's Rights.

The Independent gives a graphic description

solemnly to the front, laid her old bonnet at her "There was a hissing sound of disapprobation above and below. I rose and announced

" Sojourner Truth," and begged the audience to