Whole No. 209.

To the Ocean.

BY THE REV. DANIEL MC APPE, IRELAND. I love thee, Ocean, and have laid, My infant hand upon thy main; Oft o'er thy margin have I strayed, In days unknown to care and pain

And I have changed from boy to man, And yet there is no change in thee; The arch of Heaven still forms to span, And grasps at thine immensity.

But I must soon from manhood's prin Back to the earth from whence I came, But thou shall be throughout all time, In fame and majesty the same.

And other eyes shall look on thee, When mine are shrouded in the grave, And gaze at thine immensity, And trace thy high and swelling wave.

Yet boast not Ocean of thy might Nor swell with pride, nor brave the sky, Man is thy Maker's chief delight, And he shall live when thou shalt die.

And when thy waves shall cease to swell, And dash against thy shelly shore, I in a land of bliss shall dwell And live when thou shalt be no more

The Obligations of Educated Men.

An Address delivered to the Students at close of the Examination at Sackville Academy, by the Rev. John Allison.

ain what these obligations are, and the peculiar circumstances which invest them

ated with impunity. These arise in the first place from its very nature, the object of Education for useful to furnish the mind with means and believe for greater usefulness.—

Academical or Collegiand rest only in communion with the Eternal and rest only in communion with the Eternal ht to be considered not so d, as a means to be employed for a purpose higher than buth is deluded with is the act of attainme indeed in its can enjoy his own

to make education subservient only to the aggrandizement of self; it is degrading it from its high and holy office, it is making that which ought to be the instrument of the highest good to man, the menial drudge of selhighest good to man, the menial drudge of selfish passion. It is said that the Prince of Kings, Alfred, wept when he found his want of learning prevented him from opening the treasures of the latin tongue to his people. We know to what heights of self-sacrificing effort an enlightened philanthropy has been able to elevate the great benefactors of mankind, and over what obstacles it has borne them onward to their angelic achievements. This ambition to mitigate the woes, and angment the happiness of others, should pour all its generous impulses into the bosom of the student and become the sleepless monitor of

orthy of be

AN.

l its ample and varies

n; Litera gricultur

e. &c., &c

ry issue to

appeal is apporting stian, and Provincia

rates. ued until

kinds of

ensonable
to supply
at a very
a liberal
Bill-heads
abort no
ook bind
get.

ed in this expectation.

A brilliant light now quenched in death, but one whose example and words will live for many years, wrote as follows:-" Educated men are the natural sources and guides of popular opinion; and they are bound to stand forth boldly, to battle with prejudice, and breast the inundation of passion, though

at some risk of being swept away by its fury." fluential men of every community generally become its public sentiment. This living embodiment and expression of reason, truth, and righteousness, acts upon the multitude with vastly more directness and efficiency than books of morals and religion; and as it constitutes the most effectual method for the formation and vigorous maintenance of a sound public sentiment, so it is chiefly relied upon for that function. On this account it was that the laws of Athens, held that citizen an enemy to the state who remained a neutral in any important crisis or question of world has given to this equitable principle the sanction of religion, and it is only they who confess Him before men, whom He will confess before the angels in heaven. The obligations of educated men arise

also from the light which education casts upon mind itself. This mysterious part of our nature is comparatively unknown in its various capacities, and wondrous capabilities, to the illiterate man. He thinks, he feels, he acts, and thus demonstrates his own identity with his race; but of the laws of mental operations, the connexion between sensation and volition, and the springs which originate and vary human action, he knows comparatively nothing. He moves on the earth unconscious of the divinity which stirs within; but education withdraws the veil from this mysterious nature, and makes man acquainted with himself; he learns the laws of perception and association, he becomes conversant with the media of knowledge and the astonishing faculties of mind unfold to his view. In witnessing its varying phenomena he becomes conscious of its power, and he no longer wonders with stupid admi-ration at the achievements of art, or the splendid triumphs of philosophy. He feels

himself destined by the Creator for an exalted, a glorious existence. The hierogly-phics of nature appear intelligible to his view, and its varied stores manifest themselves as arranged for his use. The earth becomes a vast library of knowledge—the sea a mirror of instruction, and the beavens a magnificent scroll, on which he traces the handiwork of the Oreator. The heathen poet considered man but little more than an elevated brute, and what has been considered his celebrated description of a human being but the eulogy of an infidel:

Os homiai sublime dedit; coelumque Jussit, et erectos ad sidera tollere vultus te A christian education gives a noble view of man; it treats of his spiritual nature and forces duty in view of the immortality of his existence. The education which fails to recognize the spiritual relations of man is a grand absurdity. He who has received a correct education, has learned that mind is something beyond the result of a mere skilful material organization; he has learned that it is a flame from heaven, purer than promethean fire, that vivifies and energize the breathing form ; that it is an imm essence, a being that quickens matter, and imparts life, sensation, and motion to the intricate frame-work of our bodies; which wills when we act, attends when we perceive, looks into the past when we reflect, and not content with the present, soars with all its aims and all its hopes into the futurity that is forever dawning upon it. A creep-ing thing prepares for its perfection, and at length bursts from its silken tomb with newly developed form, appetites and nature, like a winged flower with brilliant and delicate A well defined idea of obligation is essential to the proper performance of duty—
Every age, condition and circumstance of life is invested with this attribute. The relation we sustain to the Creator, and the well being of society impose this; while the circumstances in which we are placed augment and vary our responsibilities. An impose that the circumstance in which we are placed augment and vary our responsibilities. An impose that the light into infinite space, and calculates on a life and a capacity commensurate with its desires; he is impellnsurate with its desires; he is impel ed by a belief, which seems essential to his rational existence, that this beautiful world with a more imperative character with res- is not altogether a delusive show; for he ation teach him to look for the end of truth gations so sacred that they cannot be vio- only in death; but he feels that in propor tion as his intellect expands and expa

> "All declare
> For what the Eternal Maker, has ordained The powers of man, we feel within ourselv His energy divine. He tells the heart He meant, He made us to behold and love What He beholds and loves, the general orb Of life and being; to be great like Him—

the vulgar herd who are not so highly favored as himself.

There are those who devote themselves to the pursuit of literature merely for the pleasure they thence derive; while others seek knowledges that he its attribute of the countries, and every triba and to countries. pleasure they thence derive; while others seek knowledge, that by its attainment they may be furnished with the means of augmenting their own influence, or of adding to their wealth. 'Tis true that influence and wealth are very generally found associated with superior intelligence, and as the reward of application and industry they may not be undesireable, but it is sordid in the extreme extreme that constitues existence a blessing—in all

a Paradise.

It would not be difficult to prove that ig porance of nature and of God, and of the wants and relations of man, has been the great fosterer of this unlovely and destructgreat rosterer of this uniovery and destructive principle; and the just inference from such a premiss would be,—that the enlargement of the intellect by a proper education, would have a powerful influence in extirpat-

ing this evil.

Apart from the direct influences of religion, we no where behold more noble instances of a lofty and self-sacrificing disinterestedness than among those who have enjoyed student and become the sleepless monitor of his waking—working hours. The world has a right to expect from educated men an acquaintance with its wants,—and being furnished with the means of accelerating the march of improvement, and of mitigating the woes of our race, it should not be disappoint-woes of our race, it should not be disappoint-w were these capacities given? Why so universally imparted? We find them in all grades of society—the beggar—the outcas or many years, wrote as follows:—"Edutated men are the natural sources and guides
of popular opinion; and they are bound to
tand forth boldly, to battle with prejudice,
and breast the inundation of passion, though
at some risk of being swept away by its fury."

The principles of the educated, active, inthe profane and vulgar are undoubtedly as
susceptible of enjoyment—refined and exaltthe profane and vulgar are undoubtedly as
susceptible of enjoyment—as the rough marble in the
quarry is capable of the exquisite polish
which glistens in the sunlight on the finished statue. Why is the material world, the
earthly dwelling place of man, so "richly coearthly dwelling place of man, so "richly co-loured with the hues of all glorious things"?

Why the adaptation of external nature to the being who makes his temporary residence here? Why is the eye pleased with the cheerful and ever-varying colours of the terrestrial landscape? the ear thrilled with the music echoing from a thousand strings? the olfactory nerve regaled with the fragrance borne on the evening breeze? These and many other such questions force them.

Uncle Jotham—The Mourner

on my couch, vainly essaying to find rest for my weary body, suffering with intense and protracted grief. There was desolation in my home, and the my home, and t and affections were inhumed in a new made grave, and my imagination hovered around the green turf that covered a beloved dead. Faith had died out in my stricken heart, and all withering were the buds of promise of the child of God may "return" and in could it plume them for a farther flight, but was waiting and panting and drooping there.

I looked around my chamber, made strange by my sad vigils. There lay the health is never troubled or togod. That is shadowy band in memory of whom they were prepared, passed before me. There was the of death unto it. And then came the sister lose its irritability. What appear

At length sleep tell upon me, and then Uncle Jotham came to my troubled fancy. He stood bending over his staff, as was his wont, and asked me why I wept. I told him of my desolate home, and of death's doings. Tell me," said I, "of the weal of my lost enter into rest.—Christain News.

useful here are called to greater usefulness hereafter? Even in that holy place there are those who instruct infant spirits, and babes of the kingdom. Such is her employment; and listen," said my strange visitor, as he saw that my burning gaze was becoming more and more eager, "a newly arrived is there, and her spirit hath bounded to greet him. It was she who placed the golden harp in his hand, and breathed into his ear the strains of Heaven. Did he chant the praises of God in his lower courts? Now he singeth with angelic choirs, and swelleth hallelujahs in the courts above. Then gird on thy armour, fainting mourner; but a few more of life's battles are before thee; the

Uncle Jotham departed, and as I awoke in the gray of the morning I felt that the angel of peace had descended to my troubled spirit. Faith was reviving under her influence. Hope had lighted her clear eye to Heaven, and her wings were fluttering in the morning breeze. Patience had resumed her pedestal, folded her hands, and was smilingly awaiting the call of the Master.

goal is in view, the race is almost won, when thou, if faithful to the trust committed

' A Night's Sleep.'

grance borne on the evening breeze? These and many other such questions force themselves upon the opening mind of the student, and it were presuming on a moral impossibility, that an educated man could find himself a stoic, or be indifferent to the claims of others, amid such affecting displays of infinite goodness. ciples involved in this fact of human experimore acup of water, yet its a faught
Of cool refreshment, famined by severed lips,
May send a shock of pleasure to the soul,
More exquisite than when nectations juice
Benews the life of or I happlest hours."

(Concluded next week.)

A perfect knowledge of the depravity of
the human heart, with perfect pity for the
infirmities of it, never coexisted but in one
breast, [that of our Saviour,] and never can.

Tis a little thing

which God, the righteous Judge, shall give
me at that day."

I do, indeed, believe that a sober and
times of perplexity, we are in that state of
mind in which the feelings have got some
what the mastery of the judgment. As an
addition to the evil, the feelings which have
thus got uppermost are conflicting, and struggle one with another, which is to control
the human heart, with perfect pity for the
infirmities of it, never coexisted but in one
breast, [that of our Saviour,] and never can.

it hard to know what to do; and if he act, Comforted.

BY MRS. C. M. EDWARDS.

It was miduight, and I tossed restlessly n my couch, vainly essaying to find rest engross the moments sacred to grief, and the red, and so the matter may be seen as it real-memory of the departed. I dwelt with the ly stands. This we believe to be the real And so sad and so lonely she knelt in explanation of the remedy before us. It teaches us, however, that no one needs to by my sad vigils. There lay the habiliments of mourning in which fashion in her mockery had arrayed me for the last two years.—And as my chamber lamp burned dim, the shadowy band in memory of whom they were cited spirit retire from the matter of its auxious perplexity, for even a few minutes And the hot tears gushed forth at prepared, passed before me. There was the or moments, into the calm atmosphere of aged mother whose silvery locks had been the Divine peace and kindness, and at As bleached with the heats and frosts of seventy winters and summers. A pilgrim and stranger was she, ever seeking a "better country," the excited feelings will become quiet, and how quietly she glided across the river and how quietly she glided across the river brain itself will regain its proper lone, and snows, and the pressed. The tempest will give way to the rain, and the excited feelings will become quiet, and in the sky after tempest, as shineth the box take their proper places in the mind. The brain itself will regain its proper lone, and then came the river. the lovely and the gifted - the children's ful before will come wonderfully down friend - the youth's guide; she whose five the dimensions of its terribleness, or disapalents were all spent in the service of Him pear altogether. If anything remains which who bestowed them. Twice immortal art is truly distressing, the distress will be quiet thou, sweet sister, for while thou hast attained immortality and eternal life, thou hast left a name to live on the earth. And then val. One thing more may be learned here. came the last one, whose recent loss had He who habituates his mind to rest in God been the crowning drop in my brimming cup. A drop, did I say? O, it was a stream—a torrent which had well nigh overwhelm—be seldom in perplexity, and seldom if ever be seldom in perplexity, and seldom if ever be seldom in perplexity. ed me. That beloved son, bright and beau- found acting rashly and unadvisedly. Dear tiful, with what maternal pride I gazed on that noble form, how I loved to lean on his with God at all. It is possible I may adstrong arm, and feel that my youth and dress one who is never so troubled as when health were renewed in him. But even called to think of God. Alas, it is so with an infinitely perfect Being—or able to govern while I was rejoicing in his manly beauty, too many, and if such be your case, you have the world. t gathered brilliancy from the destroyer, no true rest into which your soul can retire and I knew it not till death came and breath- so long as you continue to regard him as ed upon him, and then I saw that it was you do. There are troubles over which men garnered for the tomb. O, my son, "would cannot sleep; troubles, too, though you sleep to God I had died for thee." At length sleep fell upon me, and then more dreadful than before. Come then, for

The mourner was comforted .- Zion's Herald. Hobbes prepared to take a leap into the about the boat of Charon—very much, I suspect, in the way which school boys whistle when they walk through a dark and lonely place, just to keep their spirits up, and their terrors down; but Paul, of different character, breaks forth as he

departs, in the enthusiasm indicated in the text, "I have fought a good fight." Why should there be this contrast? Was Paul a fanatic? He was the soberest of men. Was he a mere mystic dreamer? He was the most logical of reasoners. Was he a novice? He had been in perils by

Mary Magdalene.

BY THE LATE P. S. KEY.

meet, As the wealth of her perfume she sh

Dialogue on Predestination. Y REV. DR. JABEZ BURNS—BAPTIST MINIS-

Inquirer. What are we to understand he doctrine of Predestination?

Minister. It is the determination of God's

future events?

In. But can nothing counteract or pre-

Min. No; for God's knowledge being un-rring, he cannot possibly be mistaken.

In. But has God predestinated everything

Min. No ; for then God would have been e Author of sin, or moral evil. As the Father of lights there can be no darkness in him, nor can moral evil possibly proceed from him.

In. Then have we no instance in Scripture

the moral rectitude of the divine character. God essentially hates iniquity, and as essentially loves righteousness. He must there-

and it remains a truth honorable alike to you can do in

ed it is easily understood. Is in perfect har- despond. mony with the justice of God. Obviously mends itself to our minds as reasonable 1 go?" and accountable beings. And is supported by all the weight of Scriptural authority.—

The other view, that God has absolutely predetermined men's destiny, and yet the asse
You do not know about that? Well, then,

more, as we contemplate the other subjects any topic which you think will interest them, before us. In. I confess what you have stated as to God."

doubt if you will humbly hearken to the way, and open your mouth, and open your divine oracles, that you will happily perceive, heart. You cannot thus enter into the wants that the divine word is never inconsistent and sorrows of others without raising your with sound reason, and much less can it own soul out of its despondency. "I have

The Gambler's Wife. In the village where I am pastor is a divinely appointed way of rising above the mbling-house, to which multitudes resort gloom and sorrow of despondency. Many a play billiards and cards. It was kept a one, enveloped in mental gloom, has roused he Author of sin, or moral evil. As the cather of lights there can be no darkness in im, nor can moral evil possibly proceed om him.

Nay, more; if God had predestinated what became hopefully converted, and made a public profession of religion. He never the method goods to others, and in the very set "light has risen to him in obscurity, and his darkness has become as the noon day." "He that goeth forth" on the call sin, it would be no longer sin.

The aged pilgrim," said be, "who in life fought the good fight and kept the faith, when she finished her course entered into rest, where the Lord the righteous Judge placed a crown upon her head, and gave her a seat on his throne, even as He overcame and sat down on his Tather's throne."

"And the other," said I, "she who was cut off in the midst of her years and useful ness?"

"Cut off, sayest thou," was Uncle Jotham's smiling reply. "Ask the warrior who has immigrably. "Ask the warrior who has bound up his sheaves and its bearing the house hath said, "Friend, go up higher," and then ask the glorified spirit if it was 'cut off." Knowest thou not that the good and asset of the house hath said, "Friend, go up higher," and then ask the glorified spirit if it was 'cut off." Knowest thou not that the good and seed her ask control of the representation of the course of that protracted career, thouse her has bound up his sheaves and its bearing the house hath said, "Friend, go up higher," and then ask the glorified spirit if it was 'cut off." Knowest thou not that the good fair, it would be no longer sin—seeing the result of Good supproses, and therefore agreeable to his own nind and to be utterly opposed to God's mind, and robellion against his will.

"How then could sin exist if God did normal spin to be utterly opposed to God's mind, and robellion against his will. While we inversably understand the to his miscrable business. Andeed, he has his miscrable business, and a heen trained to it from his childhood, having the business and whether a heavy the was and its because the his miscrable business. Andeed, he has his miscrable business. Andeed, he has therefore agreeable to his own sind and to be utterly opposed to God's mind, and to be t

In. Then have we no instance in Scripture where God has predestinated men to eternal life, irrespective of character?

Min. Not one. Such an instance would be contrary to God's holy nature. A violation of his holy government. And would shake the confidence of all holy beings as to the moral rectitude of the divine character. God assentially hates iniquity, and as essentially hates iniquity and as essentially hates iniquity, and as essentially hates iniquity and as essentially hates iniquity and as essentially hates iniquity.

But if he had predestinated all events, and We are capable of giving first-rate countain had not acted on the grounds of the fore-sel to such patients. The only difficulty i knowledge of character; then it must be to get them to take our medicine. The pre-manifest, that either God had changed, or scription shall not cost them anything in the that the declaration I have referred to in the shape of a fee, of this they may be assured, Scriptures, was not true. If sinners do perish, and God has no pleasure in it—then surely he did not foreappoint and predetermine it. But if God resolved that the impenitent should perish, and predestined that then the sinner's ruin is his own act, can be relieved, or at least comforted, and

"But I have never been accuste

Moreover, predestination as it is generally any such work."

"No, my dear patient, and for that very and cannot be effectually separated from the reason, perhaps, you are the sufferer you doctrine of fatalism, in which all human ressibility and agen y are entirely destroyed. Gospel love and kindness to all around, a In. But are you not thus reasoning because you do not understand it, or reconcile sacrificing your own ease and comfort for it with human reason; while you admit most truths on the ground that God has declared them, and not because human reason can joyful breeze and full sails, instead of having Min. Predestination as we have explain- water, or floundering about the slough of

reration that he has no pleasure in the death of the angodly, is indeed not so much a profound mystery, as a most palpable contradiction; and therefore in the very nature of things must be untrue. But we shall perceive the truth of this doctrine more and

the divine foreknowledge, being distinct from "But I am so depressed in my own spirit, predestination; and also that in Scripture it it does not seem to me that I can utter a

precedes it, has opened quite a new moral scene before me, I begin to think, that one of the difficulties which I previously deemed insuperable, is almost if not entirely removed.

Min. I rejoice to heat it, and have no meedy. The gift you bear will open your ever be opposed to man's responsibility.— often tried this medicine," said the philan-The next kindred subject to predestination, thropic Howard, "and always find it the is the Freedom of the Human Will—in best medicine for a heavy heart." And which man's free agency is absolutely and longer age than Howard's day it was tried with like success of The additional tried for, the welfare of others is a blessed way, a

said, upon the verge of the tomb:

"Though any companions of the host, and the same is locally supprehended.

In Has God predestinated or fore-determined in reference to man's final destiny; no make immediate the final conditions of all that will be lost, and all another testimony to the truth of the sove-reign grace of God, as conclusive as that which the conversion of Saul of Tarsus fur-present Management of the sove-their beauty, yet it clothes them with the evergreen foliage and blushing fruit of the their beauty, yet it clothes them with the evergreen foliage and blushing fruit of the heavenly Canaan,—Mercersharg Review.

dashed it in his agony through the window.

A sight of his countenance was the sermon which the Holy Spirit blessed to the conviction of Mr.

He resolved that hour to seek the Lord, and he sought him with his whole hear. a stoic, or be indifferent to the claims of others, and such affecting displays of infinite goodness.

The man who finds himself placed amid as still nothing more then rest from mental title such scenes, invested with such attributes, and furnished with such attributes, and furnished with such instrumentalities as a liberal education supply, may well ask, "who is sufficient for these things?" Yet a vivo course our mind will not shrink from the work. All may not be public beneficators, but each, in bis sphere of dury, may and should be, a centre of intelligence and usefulness. The aggregate of human appriness is made up, not so much of great with his path quite clear. A little consideration will have been in perils and self-incomplete with the mind, as still nothing more then rest from mental the still nothing more then rest from mental as still nothing more then rest from mental the still nothing more then rest from mental as still nothing more then rest from mental as still nothing more then rest from mental the still nothing more then rest from mental as still nothing more then rest from the was title nothing more then rest from mental as still nothing more then rest from mental as still nothing more then rest from mental as still nothing more then rest from mental the still nothing more then rest from mental as still nothing more then rest from mental then the still nothing more then rest from mental then the still nothing more then rest from mental then the still not fall agreed the fall than been in perils by land, in perils by sea, in perils amongs that the one, and restricted the one, and restricted to the one setting the head it in his agong the middle then then then which the lody Spirit blessed to the consistent which the follows perils made