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## Poetrn.

#### "I am Debtor."

When this passing world is done, When has sunk you glaring sun, When we stand with Christ in glory, Looking o'er life's finished story, Then, Lord, shall I fully know-Not till then-how much I owe.

When I hear the wicked call On the rocks and hills to fall, When I hear them start and shrink On the fiery deluge brink. Then, Lord, shall I fully know-Not till then-how much I owe.

When I stand before the throne, Dressed in beauty not my own, When I see thee as thou art, Love thee with unsinning heart, Then, Lord, shall I fully know-Not till then-how much I owe.

When the praise of heaven I hear Loud as thunder to the ear. Loud as many waters' noise. Sweet as harp's melodious voice. Then, Lord, shall I fully know-Not till then -how much I owe.

### Religious Miscellann.

#### Unreasonable Men.

"That we may be delivered from unreasonable men, &c.—Thes. ii. 3. 2.

4th. The men are unreasonable towards their minister, who suppose that they can derive good from his preaching irrespective

expect to get good, and even to be made good, by their minister; and that in a way, oo, almost entirely independent of anything being done on their parts. They frequent the place of worship like the people of whom the great Master of Assemblies spoke to the prophet of old,-" They come unto thee as the people cometh, and they sit before me But this is all they do. And yet they ex- forming, as it did, a striking contrast to one of God in streaming splendors had fallen in pect to receive great spiritual benefit, and of a few months previous, when the air was floods of unearthly light around them. Fearpect to receive great spiritual benefit, and sadly complain of the "unprofitableness of the ministry," if their expectations are not realized. They say,—We do not feel ourminister; we are not being fed at all. I ask these men, are they doing their part? If

receive good from his sermons. Such is our mental constitution, that ideas can only deeply affect and permanently influence us, as we single them out, and get each separ ately to occupy and possess the mind entirely for the time. We must sweep for the nt, every other idea from the soul, and get the one we wish to influence us, to fill heed." the whole horizon. Hence the importance and the necessity of men in this age of stir exquisite gratification, the blissful months of holding sway, in all his selfishness, with and competition, to spend some time in en. summer. The early rays of the morning all, and over all, his aff-ctions. The result deavouring to clear their minds, before they good. How is it possible for sermons to and every flower of the field, awoke to do stiff and corrupt nature of his heart there pre-occupied, whose brains teem with world-ly-ideas, whose moral sensibilities are enbenefit the men whose souls are entirely crusted by the drying heat and bustling tread of six day's commercial life.—whose whole spiritual being, in fact, is overlaid his partner and tender fledglings,—and, as least, offer a prelude to a hope of peace Such men are unreasonable in expecting in the west, laden with spoils, wearied, yet the throne of the human heart he still reign good from sermons, until they spend some joyful, would be return to his rest, where ed in omnific majesty from the throne time in the closet with God and their own flection, to break up the hard crust that evening's stillness his song would echo, call the flashing flames of Smar: "The soul that overlays their spirit, uptear the weeds and clear the soil, and thus prepare it to receive from the pulpit the "engrafted word."

Secondly,-You must reflect upon the

subject which he presents to your notice. Instruction implies, not only superior in- has vanished, and winter, accompanied by fast passing into an immortal decaay. The telligence in the preacher, but also suitable her retinue of storm, and wind, and frost, vigour and vivacity of the golden age-the study in the pupil; the scholar can only get usurps the scene. Ah! little warbier, what age of man's innocency and holiness-was good from his master as he studies his les- now? The green boughs, thy chosen re- gone, and the eyes of immortality were well sons. Individual thought is necessary to treat,-the luxurient foliage which shaded sated with the smoke faming from the "pit" transmute his doctrines into food for your thee from the burning moon-beams, and -the pit of eternal darkness and decay, and own soul. No being can help you spiritual- where, securely, thy little nest was hidden, death. And every passion, and every emo- He had put all things under his feet. He ly, independently of your own personal re- -these have withered long ago. I saw the tion of his nature was unstrung and inflamdivine materials out of which the temple of colour faded, and they became brown and the flames of universal discord, he sounded He had fetched into our world the peace of a boly character is to be formed, and he may shrivelled, until, at last, they tell at the feet the tocsin of war against his fellow, and God, and sent his Holy Spirit to move, and point you out the plan of building, and the of the passer-by, and were trodden down, many a time did the blood of his brother cry melt, and sanctify the hearts of men. He best way to accomplish the object; but no or swept away by the remorseless wind — out against him to heaven, from the field of and provisionally regulated human passion, and sent forth his messengers to preach peace to be reared, your own hand must do it, - late, -they echo no longer to the songs of against kindgom, met together on fields of to all men, and among all men. Angels dropyou must "build up yourselves in the most thy young companions. Some have depart- blood, while the smoke of burning cities rol- ped the blest acclaim at his bidding, and

nying instructors of the ignorant. No, but the idlers in Zon,—the sentimental lounito a wail of sorrow." Ah, fellow mortal, peace rolled back, in waves of property, to gers, who are ever studying "their frames is this thy case? When it was well with every shore and to every gate of the Italcomplain of not deriving good from the ser- sant pastime, then, when thou could'st say, language of the crator, glanced from the risyou. You expect good! when you come to never be in adversity," but now that thy via to the sun-parched sands of Ethiopia. receive the good seed,—when you make no "Man shall not live by bread alode," thou sal peace. effort to study, thoroughly to understand are found forgetful of past benefits, and as "Twas to in merely listening to lectures on the art, Well might ministers say, - Deliver us from mourning into joy, and give thee "songs in unreasonable men!—Homolist.

#### FOR THE PROVINCIAL WESLEYAM. A Lesson from Life.

the beauty, the warmth, and the plenty of will to man." summer. It was a trifling thing that little This little bird," thought I, "warbling so clothed himself in hellish rage to assault cheerfully beneath inclement skies might and storm the throne of his Creator. More teach us foolish and unbelieving mortals a successful than the old giants, or even the lesson to which we would do well to take "Prince of the power of the air," he de-

sun, as, in beauty and might, he shone o'er was tremendously, universally disastrous to him homage, called forth, too, his songs of was the entire antagonism of a sworn ca the shadows lengthened, and the sun sank God was all powerful. Though driven from ere he composed himself to rest, through the law" could be heard peaking out from amid ing forth kindred notes, until gradually they sinneth, it shall die. ' Man was weak. To melted into silence, -and the little songsters likelihoods rested in layour of man's destrucwere at rest. But the season of beauty,- tion; for even now the work had well be

ction. A minister may bring to you the icy hand of winter touch them, and their ed; burning through his whole being, as with Thirdly,-You must reduce to practice throughout the live-long year,-others have caust of whole-burnt offerings to some mur- with the "good tidings of great joy, which the doctrines he preaches. When does perished, have passed away with all lovely derous Odin, or devilish Moloch. But even shall be to all people." Men rejoiced at it. truth become incorporated in our nature and things. But thy song is not wanting. It is the nature of man could not endure this untherefore do us good? Not merely when it true that for beauty there is decay,—for holy, this unnatural carnival of passion for sight of before it. A tide, not of carnal se dew in the sun. Not merely when by re- "feeds the young ravens when they cry," flection it has taken the form of an intelligi- can satisfy thy wants. He who provided of it; statesmen wisely legisle been embodied in a deed, then it has become last. Spring and summer shall surely remost eloquent sermon ever preached by coming shall be doubly welcome, after the mind at the time; but, unless you suitably thee! shame on thee, for thy unbelief and embody the feelings awakened, by some act unthankfulness. Where is thy song of

are not fed by sermons. Hence, who are distance separated me from those with eagles folded their pinions in silence over Louis Christian Advocate. the men in congregations who complain of whom I had once taken sweet counsel, and, the balustrades of the halls of the Cæsars, the want of food in sermons? Not your weary and worn with the battle of life, my while the standards of their armies were men of religious action, the benevolent vis-itors of the poor, the tried and the self-de-I awake, but my heart is 100 heavy for The rage of civil phrensy had died away and feelings." Unreasonable men! You thee, it was easy work to sing, it was plea- ian peninsula. The eagles of Rome, in the mons of your ministers, and you neglect "My mountain stands strong," and add in ing to the setting sun. Her possessions exeach of the three necessary conditions on thine heart, as thou did'st survey thy treatended from sea girt Britannia to beyond the which alone any good can possibly come to sures, "I shall never be moved, for I shall Indus, from the ice-bound hills of Scandinathe Sanctuary with a mind unprepared to Father is teaching thee another lesson, that The Empire reposed in the arms of univerto reduce to action the doctrines that are proven rebuke thee! No longer sit gazing on race. claimed. Unreasonable! Is it unreason- the robes of the past, but arise, shake thy-Is it unreasonable for a man to expect to be- higher, and sweeter, and clearer, until thy come a great painter, who spends his time path shall be vocal with rejoicing, and He.

"Whose will commands the tempest forth, And stills the stormy wave," and never takes the pencil and the brush in order to embody the ideas on the canvass? will yet appear for thy rescue, change thy

> The Christmas of Bethlehem. More than eighteen hundred years ago,

when the flocks were out upon the plains, and the keepers were leaning on their "rods," there came down from the quiet heavens a voice that broke upon the stillness of the midnight air, and aroused the keepers On arising this morning, I threw open of the flocks from their reveries. While the my windows, as usual, for a draught of the light streamed down upon the wondering There are not a few in congregations who fresh morning air. The aspect without was shepherds, and flooded the plains with its onusually uninviting. Snow, that had fallen glory, or lit up the hills around with its the night before, covered the ground to beams, the words of that strange voice pealthe depth of several inches, -the skies look- ed away upon the still, midnight air, and ed sullen and black, ominous of coming tem- rang in the hearing of the startled nightpest, and the chilly blast, as it wailed through | watchers, in the tones of heavenly melody : the leafless branches, and rushed, glad of " Peace on earth; good will to men." These ingress, through my casement, made me quiet men had trembied at the appearance of shudder at the inclemency of the season. - the heavenly visiters, bearing the blest an-Unwilling to broad over so desolate a scene, nuclation of peace to the world. The glory selves benefited by the preaching of our a single sound. Faint, and somewhat tremings of great joy, which shall be to all peothe gathering tempest, that approached near-er can these er and nearer, it still trilled forth its tuneful in strains of unearthly music: "Glory to notes as cheerfully as when surrounded by God in the highest; on earth peace, good

> This little warbler, no doubt, enjoyed with of the kingdom of the human heart, and his coming was eagerly looked for. Ye universe, and the thunders of his "fier gan Often had he been seen to sink under the sentence: " Dust thou art, and unto

ed to warmer climes, where summer smiles led up to the skies in livid flames, as holo- men were sent forth into "all the world" skepticism and doubt. Plato had not goz- leaves her nearer her long-destined port. that long, dark and starless night of Pagan- shoot of her jubilee.

'Twas then Christiani y appeared. 'Twas and appreciate the statements that are ad- unthinking as though his mercy were indeed then the light of the Cross beamed out from to you, and when you never attempt clear gone forever. Let the birds of hear behind the night-clouds of the East upon our

And long had the pious of earth looked able in a youth at college to expect to rise to self from the dust. Begin again the notes for it. Lung had they prayed for it. Paof scholastic eminence, who never studies one of thanksgiving, and though at first they be triarchs and prophets, kings and poets, priests the lessons addressed to him by his teachers? tremulous and plaintive, they shall swell and! people, all, all had prophesied, and wrote, and looked for Him who was to come, but died without the sight. The faint glimmerings of His star could be seen, ever and anon, casting its dim and distant light upon the mountain tops of prophecy, and now and then streams of light more glorious could be seen, by the watchmen of the night, throw-

broke upon our world filling every vale and and ice, like distant thunder. flooding every plate with its heavenly beams. homage to the Babe of Betblehem.

these men, are they doing their part? If not, I say to them, you are "unreasonable men," whosoever you are, to expect good.—

The say to the gathering tempest, that approached near-like the gathering tempest, the gathering tempest of the gathering tempest, the gathering tempest of the gathering tempest of the gathering tempest of the gathering tempest, the gathering tempest of the gathering tempest, the gathering tempest of the gathe this ever-blessed sentiment should be called Does some weak, sickly Christian read ildren of God. The uttered in other forms. Strange as it sounded in the ears of men, and so much as i Long had man been at war with his Maker. | confused the notions of the carnal systems song; few, perhaps, would have deemed it worth noticing, and yet it spake to my heart.

Like the fabled giants of Ovid, he had removed in the spake to my heart.

Like the fabled giants of Ovid, he had removed in the spake to my heart.

Disagrams of the spake to my heart.

Disagrams of Ovid, he had removed in the spake to my heart.

Disagrams of the spake to my heart. the truth that men could not expect, nor ob tain pardon at the hands of the offended Majesty of Heaven, until they had first learned to put a prize on the sought-for boon, throned the Most High by pushing him out by heartily and wholly forgiving the pety offences of a fellow against them. This too, in the language of a divine, was to be such a forgiveness as excluded all future anger, revenge, implacability, censoriousness, the eastern hills, as every tree of the forest, all his hopes. Betwixt his God and the aggression, or an unjust feeling of any kind -a forgiveness comprehending in its wide weep of universal charity the true spirit of brotherly-kindness. Jesus, the Prince Peace, took instances to repeat and enforce the lesson in a manner truly calculated to moress our minds with a sense of its real apportance. Tarice in the version of a sinde chapter did he essay to distinguish the nemy and love his friend; Jesus rebuked the radition by handing the Pharisaic keepers and teachers of the law this heaven like ; rin-

> ne should again love his brother. the wandering shepherds on the plains of back to the glories of his Father's kingdom go up higher.—British Meesenger. had subdued the rebel forces of hell, and stopped the progress of man's moral decay. That wave is still

idea, or impression, is translated into an my heart. I saing, and my soon of the shourings that John heard in heaven, as forever." Incomprehensible love!

energy into every branch. The want of ac- away,' death smiled phastly as he bore trophies of a hundred victories filled the cof- peace, good will to man." "Alleluia! for tion is the reason why people, now-a days, away my heart's chief treasure, time and fers of Rome and crowded the Capitol. The the Lord God omnipotent reigneth."-St.

#### Higher.

I remember when in Savoy, among the path up the steep dry bed of an old torrent. a future, is to be envied. After half an hour's hard work, I stopped away; but the loud brawl of the river in the should be a cast-away. valley still trembled on the air in a low, climbed, step by step, up a narrow pathway, in heaven. over fallen fir cones, withered twigs, bare brown roots, and loose stones-up higher to a jutting rock on the edge of a precipice drowned, "hallelujah." ing out their golden hues upon the morning there rose above the rest one mighty mounheavens, from the approaching Sun of R ght- tain, before hidden by the hills, on whose

error, wondered, wept, and rejoiced. An- down in the valley below, but now I have lived under a dark dispensation.

hese words?—a sickly Christian is a sinning Christian. Thou art too much taken up

leave it behind forever, and "set your affections on things above," and daily climb by watchword still be, " Higher !"

into the giory on the Mount with God, how-

O! unforgiven sinner, you are in darkness and that they did enjoy three years' intimathis hour, and are going down to darkness cy with Christ, who was competent to in-Above you there is a hill you see not, on

ng to it the high cognomen of "My com- not away; and in that light stands "the nandment." The Jews bad a traditional city of the living God," and "the general ommandment that a man should hate his assembly and Church of the first-born," and Jesus the mediator of the new covenant," ple, that a man should also love his ene- Zion. To reach it, go up higher! Hark! by, and, in a peculiar and devoted manner, O, man! Heaven is as real as earth, and the deprecatory expressions about wisdom the way from earth to heaven is as real as Jesus finished his work, and ascended on the way from earth to hell. O! choose now high, leading captivity captive, and receiving the way to heaven; and if you would find it, gitts for men. Angels, who had shouted learn that the path of life is the path of faith forth the proclamation of peace to men, to -faith in Christ, and Christ alone. "He that believeth in him hath everlasting life.' Bethlehem, welcomed the Prince of Life O! then believe and live, and from this hour

# Glories of Redemption.

bute of the Deity. Other gifts are only as wisdom is infinitely greater; and "the heamites from the divin treasury; but redemp- vens are not clean in his sight," not to intion opens, I had almost said exhausts, all timate that the heavens are really impure, Herein "God commendeth his love," not train of the holiness of God. Human wisonly manifests, but sets it off, as it were, dom is only disapproved in the Bible when manifests it in so stupendous a manner, that to annul God's wisdom, or to be a substiall blessing and praise." Was he not thy out Christ, or to promise anything in the has made an impression upon our feeling: if companionship, desertion, — for abundance, ever. Human passion was sated. The curity, nor of political apathy, or of civil Son, everlasting God, thy only Son, the Son place of faith in the Saviour. This, human has made an impression upon our feeling: it companious upon ou cretly coveted the blest bon; poets sang its grace and prosperity upon the nations, object of thy complacential delight? Was inally, and perhaps now, "not many wise rolling on. The sea is not thy love to this adorable Son incompar-men are called "-not many of the men like flection it has taken the form of an intensity to the sum of sumphilosophers earnestly searched for its germs, that of Love. Upon its broad bosom there
ably greater than the tenderest affection of those whom the apostle then denominated ble idea in the intellect: for then it may lor thee through the sunny nours of sumshine with a cold, moonbeam influence upon
the understanding, and have no power to

germs appeared. Plato discovered the germs appeared. Plato discovered the germs appeared to germs appeared. Plato discovered the germs appeared to germs appeared the germs appeared to germs appeared the germs appeared and discovered the germs appeared to germs appeared to germs appeared the germs appeared to ge the understanding, and have no power to good to an, and the blessed Jesus is a pretence, because they are opinionated, stormy cloud, as it disappears and dies power to good to an, and have no power to good to an, and the blessed Jesus is a pretence, because they are opinionated, as it disappears and dies good to an, and the blessed Jesus is a pretence, because they are opinionated, as it disappears and dies good to an average to good to vens? Yet didst thou resign him for poor such pretended "wise men" but that with been embodied in a deed, then it has become the surface of ourselves. You may hear the turn to gladent the earth, and, to thee, their ed upon the Star of Bethlehem. Night, Already the nations anticipate the song, and mortals, for vile sinners! Couldst thou see the first seeds of scholarship should be sown him descend from his royal throne, and take also the good seed of the gospel in the child's most eloquent sermon ever preached by winter's hardship and dangers. And thou, ism, shrouded the world in worse than Egypmortal tongue on benevolence and prayer, winter's hardship and dangers. And thou, ism, shrouded the world in worse than Egypmortal tongue on benevolence and prayer, winter's hardship and dangers. And thou, ism, shrouded the world in worse than Egypmortal tongue on benevolence and prayer, winter's hardship and dangers. And thou, ism, shrouded the world in worse than Egypmortal tongue on benevolence and prayer, winter's hardship and dangers. And thou, ism, shrouded the world in worse than Egypmortal tongue on benevolence and prayer, with the state of the good seed of the gospel in the child's mortal tongue on benevolence and prayer, with the state of the gospel in the child's mortal tongue on benevolence and prayer, with the state of the gospel in the child's mortal tongue on benevolence and prayer, with the state of the gospel in the child's mortal tongue on benevolence and prayer, with the state of the gospel in the child's mortal tongue on benevolence and prayer, with the state of the gospel in the child's mortal tongue on benevolence and prayer, with the state of the gospel in the child's mortal tongue on benevolence and prayer, with the state of the gospel in the child's mortal tongue on benevolence and prayer, with the state of the gospel in the child's mortal tongue on benevolence and prayer, with the state of the gospel in the child's mortal tongue on benevolence and prayer, with the state of the gospel in the child's mortal tongue on benevolence and prayer, with the state of the gospel in the child's mortal tongue on benevolence and prayer, with the state of the gospel in the child's mortal tongue on benevolence and prayer. mortal tongue on benevolence and prayer, oh drooping heart, cheer up. Shame on the debased of all.—Zion's Herald.

winter's nardsing and daughts. The angel-acclaim that fell on stand exposed to the reproachful indiguities debased of all.—Zion's Herald. ands more shall live to bless the Star of forego the homage of the Scraphim, and "wise," were often the most ignorant and star of hope dawned on our world. It was the hearing of the wondering keepers of the of an insolent rabble-see him arraigned at embody the feelings awakened, by some act of mercy and devotion, the discurse will praise? Alas, it is changed into a low late of mercy and devotion, the discurse will praise? Alas, it is changed into a low late of mercy and devotion, the discurse will praise? Alas, it is changed into a low late of mercy and devotion, the discurse will praise? Alas, it is changed into a low late of mercy and devotion, the discurse will praise? Alas, it is changed into a low late of mercy and devotion, the discurse will praise? of mercy and devotion, the discurse will praise. The star of betterior in better of prove no real and permanent boon to you. ment. "Ah," sayest thou, "I once sang osophers, the songs of prets, the visions of Lord, still cheers the hearts of our race. with the malefactors, and nailed to a gibbet; or that digestive and appropriating power of line air ascended my notes of thanksgiving. statesmen were more than realized. Its The peace, and love, and joy that crowned bathed in his own innocent blood, and that digestive and appropriating power of the mind by which sermons were turned and the coming on of evening was the sigthe mind by which sermons were turned into nutriment, and became part of the man. nal for fresh adoration,—but that time has back to God. From God there was to be earth, and earth shall keep a jubilee of song with unknown philanthropy say, "It shall, into nutriment, and occame part of the man. has lot it shall be so; my pity to rebellions man there was to be and joy a thou-nd years; and that angel- it shall be so; my pity to rebellions man I would not disparage meditation, but my impression is, that it is action that does this. Character is made up of habits, and habits the sunshine of prosperity illumined my acclaim. The harvest was ripe Rune, well up from every continent, and from every sword, awake, and be sheathed in that im-Character is made up of nabits, and habits the sunshine of prosperty indicated in that imare made of acts, and it is only when the way; the sweet voices of friends gladdened says the historian, was slumbering in the rery island, and continent, and from every maculate breast, pierce that dearly beloved are made of acts, and it is only when the way, the sweet voices of vicinal beart, and the many state of the dearly beloved idea, or impression, is translated into an my heart. I sang, and my song found echo pose of universal peace. The temple of nook and corner of our peopled earth, like heart, rather than that sinful mortals perish Religious truth, if left to remain in the form most tedions path easy, and life was to me a tedions path easy, and life was to Religious truth, if left to remain in the form of ideas in the mind, is only, to the man, like the rain-drop upon the leaf; it may like the rain-drop upon the leaf; it may like a diamond in the sun, and add like a like a diamond like the like a like doors to the tread of the reception of war, of the voice of a great multitude, and as the voice of a great mul In like a diamond in the sun, and add ment's brilliance to the object, but it is service to the tree; but when ideas tanslated into deeds, they are like rain-tanslated into deeds, they are like the kingdom of the earth the Church of the the space of near 70 years she continued to dearth the changes of life, and my reviving cortinue that swelled forth all the changes of life, and my reviving cortinue that swelled forth all the changes of life, and my reviving cortinue that swelled forth all the changes of life, and my reviving cortinue that swelled forth all the changes of life, and my reviving cortinue that swelled forth all the changes of life, and my reviving cortinue that swelled forth all the changes of life, and my reviving cortinue that swelled forth all the changes of life, and my reviving cortinue that swelled forth he started up saying, "What ails us?"

In all the changes of l

## Universalism.

If Universalism be the doctrine of the Scriptures, it will follow, of course, thatscience is seared with a hot iron."

2. The scicide is a wise man.

and sat down on a loose rock that had rolled ling " to bring his body into subjection."down into the path. I listened, but I could He actually labored, lest when he had

5. The Epicuriens were better practical

6. How strange that Noah should preach till the wood opened, and I could see again God, and build an ark for "the saving of to the Romans: "Not in rioting and in the valley beneath and the hills beyond; up his house!" Had he "gone with the tide," drunkenness," etc., "but put ye on the tains; up higher and higher, through the ing temptations, have been saying, with from heaven, seconding the voice of conlight snow, till I was weary, and then across those who were fortunate enough to be seience in drowning the clamors of the flesh,

I sat-far below me lay the valley, all about Sodom. Had be only joined with the grand resolve. Animated by the Divine me stood the mountains, and far above me "Sodomites," or tarried with his sons who command, and nerved by a power not his rose some giant peaks, snow white and daz- married his daughters, or looked back like own, the prodigal son sinks into his Father's zling, into the blue, cloudless heavens; and his wife, his "fiery trial," had soon been arms, and the great crisis is over. Peace

At length it came. The Sun arose and whose peaks came the sound of falling snow David, with all his wisdom, should have quil joy. said, "Stand in awe and sin not," is unac-And as I mused, my thoughts rose to countable! Probably he had not learned Men, stirring themselves from the long, long better things; why, I thought, I saw nothing that the wicked should only be cast into sleep of that long, long night of Paganistic of all this sunshine, and gladness, and glory hades, i. e. the valley of Hinnoun. He

gels shouted forth the high praises of God, climbed up to it, how beautiful it is; so, my 9. The judgment, if this doctrine be true, while the wise men of the East, following soul, there is light, and joy, and glory ever- will be a day of universal joy. The adulthe guidance of His star, hastended to pay more above thee; then lie not in darkness, terer, and murderer, and liar and drunkard, but climb evermore up higher-and "for- (Rev. xxi. 8; 1 Cor. vi. 9, 10) and idela-Jesus, born in Bethlehem of Judea, grew getting the things that are behind," press on ter, shall rejoice as well as those whose up and went about doing his Father's to those that are before, "Looking unto names are found written in the book of life. "I must work the works of Him Jesus." Do these words meet the eye of "The wicked," shall not "go away into umph, praise, are the words by which Attthat sent me," said the Saviour, of the some doubting Christian? O! doubting everlasting (Gr. aiona) punishment," and gustine describes the emotions of his The prophet had spoken of Him Christian, why stop in the cloud and mist, shall rejoice with "the righteous" who mother's heart, when she heard from his as the one called: "The Wonderful, Coun- when you can reach the clear sky above enter "life eternal," (Gr aiona) Deluded own and Alypius's hos the joyful tidings .seller, the Mighty God, the Everlasting Fa- you? Why stand afar off at the bottom of beings! they left the world in horror, for ther, the Prince of Peace." Peace was his Calvary, when you can climb to the top, and they thought of rising "to shame and everwrap your arms about the cross, and feel lasting contempt," but now the veil is reto God, and still the jarring elements of huassured of your salvation? No more look moved, in that kingdom where nothing that man passion. Among the earliest proclams on Jesus with fear and suspicion, but go defiles shall enter. Yes, "and dogs, and uncarefully joy, which He who had put into tions he made among men was heard falling near, and touch those wounds, and say with sorcerers, and whoremongers, and murderfrom his lips, as he taught the multitudes and Thomas, "My Lord and my God!" and ers, and idolaters, and whosoever leveth and bis disciples on the Mount; "Blessed are the peace-makers, for they shall be called the Christ, the further you get from doubt; and their voices with the "blessed which are children of God." impleits the called the children of God." impleits the called the children of God." impleits the called the children of God." children of God;" implying, too, that none as it is up hill to Christ, go up hill, and let called to the marriage of the Lamb," (Rev.

# Christianity and Education.

The Christian advocates of ignorance do not deny that the Bible in many places mother she was removed to this Province O! Christian, go up higher, up over the speaks in the highest terms of thought, but Hill of Difficulty till you can breathe the they are fond of referring to the fact that future home. While quite young there was fresh air of heaven; leave the world behind, Christ chose for his first apostles ignorant some evidence that the example and watchmen; also to the words of Christ: "I thank care of a pious aunt had been blessed to our thee, O Father, Lord of heavens and earth, departed sister, but the absence of the public prayer nearer to God above, and let your because thou hast hid these things from the means of grace, the natural alienation of wise and prudent, and hast revealed them the mind from God, and the too general in-Does some earnest, happy Christian read unto babes;" also to the assertions that, difference (especially among the young) to his? O! Christian, go up higher; go up "the world by wisdom knew not God," sacred things, were among the causes of her the wisdom of this world is foolishness ed down in self-abasement, "instant in pray- with God," "not many wise men are cell- til she had attained to the age of 18 years. "." constant in praise, and then walk with ed." The objectors do not consider that The ministers who at that time occasionod like Enoch, and "watch" till "the day though the twelve apostles of Christ were ally visited this part of the land were gladly

struct them as no other teacher could, during than all his pred-cessors, was a man of of this world is foolishness with God" the theless foolishness compared with God's and not to debase man. Just as it is said of God, "He chargeth his angels Redemption is the loveliest mirror in with folly," not to intimate that the which to contemplate the most lovely attri- angels are literally foolish, but that God's stores of indulgence and grace. - but fall far short of being an adequate illuswith every bright and grand embellishment; it asserts more than it can possibly reach, it is beyond parallel, beyond thought, "above tute for it, or to show a way to heaven with-

# Conversion of Augustine.

By degrees, from amid the haze of Plaonic ideas, the living truth dawned on his ed in that happy connexion for the space sight, and the splendid but unreal visions of 25 years, at which time her devoted huswhich had charmed him before, retreated band was separated from her by the band of into shadow. He had been undergoing death. It was early in the married life that salutary moral and mental discipline. she was induced to hear the late Wm. Black Sorrow, disappointment, and sin had made who at that time was preaching the Gospel him weary and heavy laden. Speculative of the Kingdom to the people of this valley. doubts had given way. Conscience up- The doctrines promulged by the minister braided him. The account of some who appeared to her in consonance with those of had renounced the world's pomp and vanity her Bible, and approving the general rules brought on a crisis. Sitting with his friend, of the body, she sought and obtained ad-(Alypius,) who had heard the recital too, mission into the Church of Wesley and for

in flesh and blood" His tones, his gestures, his face showed the intensest emotion, and Alypius looked on in silent wonderment. Augustine rushed into the garden 1. The happy man is he "whose con- that adjoined the house, followed by Alypius. He tried by one strong, determined effort of will to break his chain. He 3. The Atheist, who lives according to struggled to be fre; his soul dashed against Alps, climbing one morning by a winding the dictates of nature, and has no dread of the bars of its prison, only to fall down exhausted and bleeding by the effort. His 4. The apostle Paul was a fool for striv- agony and misery found vent in tears; and to longer hear the sounds of voices from the preached to others (that all men should in- how long? To-morrow and to-morrow?— Alpine village beneath me—they had died herit the kingdom of God,) he himself Why not now? Why is there not this hour an end to my uncleanness?" A child's voice is heard from a ceaseless murmur. I rose to mount up high- Christians than is often supposed. "Let us neighboring house singing. "Tolle, lege; er and entered a dark wood of pines, and eat and drink, for to-morrow we" shall be tolle, lege." (Take and read; take and read.) Checking his tears, he arose, and going within, took up St. Paul's Epistlesrighteousness, and continue faithful to his His eye fell on the passage in the Epistle higher to where the morning sunshine came he might have been among the saved in Lord Jesus Christ." The words met his streaming warm and pleasant over the moun- heaven, and while he was on earth, endur- case. They sounded in his ear like a voice where I could rest and look around. There 7. I wonder also that Lot went out of strengthen his struggling will to make the entered his troubled bosom; the storm was 8. I do not wonder that children seriously bushed; the clouds vanished; sunlight floodsummit a white cloud was lying, and from educated should be afraid to sin-but that ed his soul, and lit up his face with a tran-

Alypius took the book from the hand of Augustine, and read the passage, and what followed, till he came to " Him that is weak in the faith receive ye." and the gentler, weaker Alypius, who, with almost womanly confiding, had clung to the stronger arm of Augustine for many a year, grasps it still, and they enter together the haven of rest. Their joy is not yet full till another heart shared it. Gladness, exultation, trilong years was forgotten in the ecstacy of

# Obituary Notice.

The deceased was born in the town of Worcester, Mass., and upon the death of her her surviving parent resolving to make it has defering the act of personal consecration unnot known as philosophers, they may not all received by its sparse population, and among Does some unforgiven sinner read this? of them have been originally ignorant men, those who attended their services there was generally found the subject of this notice. Those anxieties for the Divine favor which when cultivated terminate in the conversion which time their minds and hearts were of the soul, were felt by her for the first precept in its prime importance, by assign whose brow rests a crown of light that fadeth wrought up to the highest intensity of time under the ministry of the Rev. Harris thought and feeling, and also that the first Harding, and in the act of self dedication to man afterwards elevated to the same office, God she obtained the evidence of her acand not behind any apostle, and if we may contance in Christ Jesus. The joy consethe spirits of just men made perfect," and judge from the record, who did far more quent upon her conversion was great and abiding, and for all of 70 years she obtained and "God the Judge of all." That hill is his habits of thought and study till the end the early part of her religious course there of life. They do not consider either that was much diseatisfaction with the position she occupied, because her views precluded in the Bible are indeed highly compliment- feilowship with the only branch of the Church with which at that time she had value by exhorting us not to rely wholly any acquaintance. The doctrines preached upon it. When it is said that "the wisdom by the excellent minister whose word had been blessed to her -oul, she could not resimple meaning is, that good and great and ceive, and the peculiar practices of the people with whom she occasionally mingled she could not conform to in order to memgreat wisdom. This is said to exalt God bership in that body. While in this state of anxiety for fuller communion with Christ and his people, she was led to hear the Rev. Henry Alliene, who with much that was objectionable in his theology, held nevertheless all the evangelical tenets of Wesley, and was to a remarkable extent made useful to the people of the Provinces at that period. The unction which generally attended the ministry of Mr. Allien came, in connection with the Word preached, to the mind of our dister, and she rejoiced again and again in God her Saviour, but the desire for Church membership was still an appeased, and there was a hesitancy to embrace all the peculiarities of the system adhered to by her religious teachers. In this state she had to journey alone, but the bible, with its light, and the closet, with the warmth obtained there while in communion with God, were to her sources of consolation, and she was saved from casting away the confidence which she had previously obtained, while others blessed in common with herself in the meetings of that day were seen to make shipwreck of faith; thus falsifying the notions of the teachers she was enabled to hold on her way and to become stronger and stronger therein, thus proving that it is the privilege of the Christian so to persevere as to

obtain the final victory. At the age of 19 the deceased whose maiden name was Mary Potter, was united by marriage to Mr. John Rice, and remain-