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Whole No. 231.

Africa.

BY MARIA LOWELL. She sat where the level sands ? Sent back the sky's fierce glare, She felded her mighty hands, And waited with calm despair, While the red sun dropped down the streaming

New Testam un Testament.

Her throne was broad and low. Builded of cinnamon; Varying its columns dun, Barred with the copper of the setting sun.

Up from the river came The low and soften, roar Of lions, with eyes of flame, aunted its reedy shore, And the neigh of the hippotamus, Tramping the watery floor.

Her gicat dosk face no light From the sunset glow could take Darly as the primal night Ere over the Earst God spake. It seemed for her a dawn could never break.

She opened her massy lips. And eighed with a dreary sound, As we in by the sand's eclipse And like a train of apourners The columned winds sween round.

She said: " My torch at fount of day I lit. no v smouldering in decay;

" I was sole queen the broad earth through My children round my knees upgrew, And from my breast sucked Wisdom's dew

Fresh Knowledge still my song o'erbrimmed, Fresh Knowledge, which no time had dimmed.

"I sang of Numbers; soon they knew The spell they wrought, and on the blue Foreight the stars in order due:

· Of Music; and they fain would rear Something to tell its influence clear; Uprose my Memnon, with nice ear,

Swifter, at greet of lutings rare. I sang of Forces whose great bands

" To wait upon the morning air,

Could knit together feeble hands To uprear Thought's supreme commands; . Then, like broad tents, beside the Nile

They pitched the Pyramids' great pile ; Where light and shade divided smile " And on white walls, in stately show,

Did Painting with fair movement go, Leading the long procession slow. All laws that wondrous Nature taught, To serve my children's skill I brought,

What need to tell? they lapsed away. Their great light quenched in twilight grey

Within their winding tombs they lay, And looked into my sleepless eye,

Which only turned to see them die "The winds like mighty spirits came, Alive and pure and strong as flame,

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YAN.

At last to lift me from my shame Felt in the air their great wings row, As down they dipped in journeying slow

" Their course they steered above my head One strong voice to another said, · Why sits she here so drear and dead?

" Her kingdom stretches far away Beyond the atmost verge of day. Her myriad children dance and play

"Then throbbed my mother's heart 'again, Then knew my pulses finer pain, Which wrought like fire within my brain

"I sought my young barbarians where A mellower light broods on the air. And heavier blooms swing incense rare

" Swort-skinned.crisp-haired, they did not shun The burning arrows of the sun: Erect as palms stood every one.

"I said .- These shall live out their day In song and dance and endless play ; The delaten of the world are they

"Nor need they delve with heavy spade; Their bread on emerald dishes laid. Set forth a banquet in each shade.

" Only the thoughtful bees shall store Their honey for them evermore; They shall not learn such toilsome lore :

"Their finest skill shall be to snare The birds that flaunt along the air, And deck them in their feathers rare

a So conturies went on their way, And brought fresh generations gay On my savannahs green to play.

There came a change. They took my free, My careless ones, and the great sea Blew back their endless sighs to me

With earthquake shudderings of the mould Would gape: I saw keen spears of gold Thrusting red hearts down, not yet cold,

& But throbbing wildly; dreadful groans Stole upward through Earth's ribbed stones, And crept along through all my zones.

" I sought again my desert bare. But still they followed on the air. And still I hear them everywhere.

" So sit I dreary, desolate. Till the slow-moving hand of Fate Shall lift'me from my sunken state."

Her great lips closed upon her moan, Silently sat she on her throne, Rigid and black as carved in stone, From the Liberty Bell, for 1849.

Too Late! BY REV. J. T. BARR.

TOO LATE! What indescribable anguish

Lorenzo-O, for vesterdays to come!"-Young

is often conveyed to the mind by this brief but touching sentence! What latent sighs and bursting groans has its bare repetition wrung from desolate or broken hearts! And in what inumerable instances has it poisoned the cup of anticipated enjoyment! How they been duly improved, might have secured many personal and domestic comforts, many temporal and spiritual blessings! Now it is too late. "The harvest is past, the summer is ended!" O, how gladly would they recall those by-gone seasons, those golden hours! Alas, they are gone forever! How thankfully would they grasp at " yesterdays to come," and resuscitate their withered hopes! But conscience points to the handwriting that is against them, and every passing breeze wafts to their startled ears the chilling sentence, " It is too late!"

A disposition to procrastinate, even in matters of the greatest moment, is too prevalent among men generally, and by cherishing this unhappy propensity, thousands have involved themselves in misery and wretchedness. Even the most benevolent intentions toward a suffering fellow-creature, be forever defeated by the removal of the object who excited our pity to another world, where he will no longer need the tear of human sympathy, nor the benefit of human

An eminent minister in the Methodist conhad filled the presidential chair in the conference, related to me the following incident, when occurred in his own history, and which will furnish a striking illustration of the sad effects of protracted and unnecessary delays. While relating the circumstance he said, with tears in his eyes, that the remembrance of that event would not be effaced from his and forever, fall upon his ear, like the knell mind, till the hand of death should wipe it

In the early period of his ministerial life proach of the last enemy, he had expressed talk to him, and pray with him. When the pious woman communicated these particuars, the minister was in his study, employed in writing a work which was shortly after ward published, and which has subsequently passed through several editions; but he promised to call on the sick man during the evening. He continued in his study, howpen, that the request of the poor widow was tion, he instantly rose from his seat. He looked at his watch. It was ten o'clock .-He looked out from the window of his study. The night was dark and tempestuous .-" Surely," he thought within himself, "it cannot be of much importance if I defer my

visit till to-morrow morning." hour, he bent his steps to the dwelling of the he to the widow, on his entrance into the Not while bright flowers around my footsteps

"O, sir," was the bitter reply, " you have come too late! My son is dead-you can do him no good now. I told him you were The spring bath ripened into summer-time; coming to talk to him about his soul, and to direct him to Jesus the Friend of sinners .-At this intelligence his eyes glistened with delight. But when midnight came, he said in a faint voice, " Mother, I fear Mr. --will not come, and I must die without seeing him.. Perhaps he thinks me unworthy of a

visit, and he is right; for I am one of the vilest of sinners. Mother, you pray for me. No one else cares for me." He continued to get worse. His end was drawing near; and while I was wrestling with God for my poor child, he heaved a deep, deep sigh, and soon afterward ceased to breathe."

The aged woman wrung her hands in hopeless anguish; but the feelings of Mr. , while listening to this distressing account, may be easily imagined. Every word uttered by the afflicted widow was as

iron entering into his soul." And how often have the benevolent efforts of the most charitable persons been rendered abortive, because those efforts have been made too late! It is true, their sympathies have been awakened while listening to the tale of suffering, and they have resolved to minister effectual relief. Alas, they have delayed to tender that relief till the famishing objects, who had a natural claim upon their compassion, have been mercifully re- I am content to die-but O! not now lieved from their sufferings by the friendly hand of death, and removed to a kingdom where they shall " hunger no more, neither thirst any more;" and where the " Lamb, which is in the midst of the throne, shall feed them, and wipe all tears from their eyes."

I have somewhere read of a wealthy merchant, who, on returning home one dark and stormy night, was accosted by a poor, sickly girl, craving alms. "O give, if it's only a penny. My mother is sick and dying .-We have had nothing to eat to-day.'

The merchant looked at the girl. Her face was pale, very pale, and her garments tattered. He put his hand toward his pocket, intending to give her a shilling. She saw the act, and a momentary lustre glistened in her previously-lustreless eye. But the merchant's overcoat buttoned tightly over

"It is too much trouble." he whispered to himself, "and the wind is very keen. Besides, these beggars are often cheats."-Then speaking harshly to the girl, he said, "I have nothing for you."
Without uttering a word, the disappointed

girl shrank back, and drew her tattered gar-But the merchant, as he passed on, saw a tear glistening on her pale cheek, in the dim increasing—was two million, three hundred increasing—was two millions, three hundred incr light of a street lamp.

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The next morning dawned bright and clear, but the snow was deep on the ground. Elijah and the Widow of Sarepta. here and there lying in huge drifts. The merchant was on his way to his countinghouse. He turned down the same street up which he had come on the preceding evening. A crowd had gathered round the open cellar-door of a ruined tenement. The mer-

chant inquired what was the matter. "A woman has been found dead in that cellar," said one of the spectators; "she many thousands are at this hour mourning in ner has just been sent for. Her daughter was starved to death, they say, and the coroed opportunities—opportunities which, had She was begging, I believe, but has obtained no assistance. That is her you hear moan-

> A pang went through the heart of the merchant, as he remembered the occurrence of the preceding night. He pushed through the crowd, and descended into the cellar. A girl hung over an emaciated corpse which lay on a heap of straw in one corner of the ep apartment. It was the same girl whom he had refused to relieve.

> "My poor child!" he said, "you must be taken care of. God forgive me for refusing to help you. But here, take this;" and he put a large sum of money into her hand. The girl looked up, and gazed vacantly; then she put back the proffered money. "It is too late, now," she cried, "my

and she burst into hysteric fits. if not immediately carried into effect, may have given half his fortune to have recalled The merchant, at that moment, would

poor mother is dead, and does not need it :"

But the most affecting case of all, in connection with this subject, is that of a careless sinner, who, by trifling with his convictions, and putting off, day after day, the nection, who recently exchanged mortality driven away in his wickedness," and finds himself in a world where there is "no more sacrifice for sin, but a fearful looking for of judgment." O, the horror that will seize upon his tortured spirit, when he remembers the golden opportunities he has neglected, and the means of salvation, once graciously vonchsafed to him, now irretrievably lost. of his departed hopes. In the day of his

probation conscience would, ever and anon, In the early period of his ministerial the he was one evening importuned by an aged woman to visit her ungodly son, who was at that time, to all human appearance, at the point of death. He had for many years led point of death. He had for many years led the specious pretext, "When I have a convenient season, I will call for thee." That And those who live to God must wait the specious pretext away, and conscience now the specious pretext away are specifically away and the specious pretext away and conscience now the specious pretext away are specified by the specif ed mother. Indeed, his present affliction falling worlds, and more dreadful than the was induced by his profligate and intempe-blast of the archangel's trumpet. While rate habits. Of this fact he was himself too viewing, beyond the confines of the impassdeeply sensible. Finding that there was no able gulf, the company of the blessed, alreaope of his recovery, and dreading the ap- dy in "Abraham's bosom"—and while listening to the minstrelsy of the angels—again a wish to see a Christian minister, who might will the voice of his sleepless conscience proclaim, "You might have been there, but you would not; you might have joined that blood-bought throng, in singing the hallelujahs of heaven, but you would not. Now

fixed, and the door is shut forever!" This unhappy propensity to put off the thoughts of dying till a future period, is very absorbed in the subject which occupied his poem entitled "The Child of Earth." From the truthfulness of the sentiments contained forgotten. When it recurred to his recollection the poem, and their appropriate bearing upon the subject of this paper, I can not resist the temptation of quoting some of the

Death's hand is heavy on her darkening brow Yet doth she fondly cling to earth, and say, 'I am content to die-but, O! not now! On the following morning, at an early Not while the blossoms of the joyous spring Make the warm air such luxury to breatheafflicted man. "How is your son?" said Not while the birds such lays of gladness sing-

> wreathe. Spare me, great God, lift up my drooping brow-I am content to die-but O! not now

The season's viewless boundary is past; The glorious sun bath reached his burning prime O! must this glimpse of beauty be the last? With silent steps the Lord of light moves or Not while the murmur of the mountain-bee Greets my dull ear with music in its tone! Pale sickness dims my eye and clouds my brow-I am content to die-but O! not now

He continued Summer is gone; and autumn's soberer hues The huntsman swift the flying game pursues, Shouts the halloo! and winds his eager horn, Spare me awhile, to wander forth and gaze On the broad meadows and the quiet stream To watch in silence while the evening rays Slant through the fading trees with ruddy

> Cooler the breezes play around my brow-I am content to die-but O! not now!"

near
Drift without echo to the whitening ground; Autumn hath passed away, and, cold and drear, Winter stalks on with frozen mantle bound : Yet still that prayer ascends. 'O! laughingly

My little brothers round the warm hearth Our home-fire blazes broad, and bright, and high, And the roof rings with voices light and loud Spare me awhile! raise up my drooping brow!

of sleep. The night is far spent, and the tarry. Prepare to meet him at his coming. Work while it is day; for the night com-Western Christian Advocate.

and sixty-two thousand, two hundred and thirty-six on the day of the last census,

Only, now, the caristian realizes in weak posts of wives and mothers, to inspire their lieved that she generally enjoyed, more or the Abbe de Ravigan, children with a love for knowledge.

And less, the consolations of religion, with occasions of religion, with occasions of religion, with occasions of religion, with occasions of the last census.

[FOR THE PROVINCIAL WESLEYAN.]

By Cherith's brook Elijah sat and wept, No cheering water through its channel crer A year its beverage had his thirst supplied. While ravens taught by God his bread provide. The air was hot the earth was parch'd and

No cheering rains the fleecy clouds supply-The curse of God had sealed their precious store. And man was glad 'midst Autumn's fruit no

The sins of Ahab and his wicked band, Had shed a blast o'er all the wither'd land Led by the woman Jezebal to ill Light hundred priests consult her treach'rough

And all the glory of his power disown.

Jehovah's name and service they tread down

In vain his judgments thicken 'round the land,-In vain the Prophet told of God's command .-His warning given—he fled to Cherith's brook. And from its purly stream with joy partook. glows and burns the fire of Holiness spares A year he lived, by miracle supplied, Nor envied Ahab's state and kingly pride The brook ran dry :- Elijah pants for breath And fears at last the quick approach of death. But God awakes him from desponding thought And to his mind the hopes of safety brought, Commanded him Sarepta's town to gain, And there a Widow should his life sustain; There he would find within a cottage poor, His bread in plenty and his water sure;

And God would for his faithful Prophet care. To Sarepta's city now Elijah went, And reached the city walls with fasting spent,-The Prophet does Sarepta's widow spy A little flour and oil she only had To make one cake to cheer herself and lad, Ere they beneath the famine's dreadful reign

The Widow should with him her portion share,

For water and for bread Elijah cried, And told the Widow God would all provide Her little meal and oil, though small in store, Should never fail 'till famines' reign was o'er: 'Twas from the mouth of God he faithful spoke,-The Widow heard, nor saw his promise broke; Two years of miracle their wants supply,-

And those who live to God must wait and trust And while he chastens learn his plans to love.

The Widows' joy was marr'd-there came Her son grew sick, and quit his childish play ;---His sickness soon was sore-he groaned for

breath. And then lay wither'd in the grasp of death. In vain, in vain, the Widows' store remains, Oppress'd with woe she to her guest complains man of God! why hast thou come to bring To my sad bosom sins' arousing sting?___ Thy holy life, thy penitence and prayer, Have laid the errors of my bosom bare,-In contrast with thy good, my sin is known,

And to the punishment, -my son is gone!" "Give me thy Son"-Elijah pitying said, And bore him from her bosom to his bed,-And there he cried to God in faithful prayer For her who did with him her morsel share And thrice he bowed him on the little child.

Prayed for his souls' return,-he waked and smiled !— With haste and joy the Prophet came and said, "Dry up thy tears,-thy sons' no longer dead!" Thus did the man of God requite her love,-

He came a stranger poor, but did an Angel Newport, N. S., 8th December, 1853.

[POR THE PROVINCIAL WESLEYAN.] Closet Musings.

A constant dedication of all the energies to God neces-

Weslevanism has ever been the decided inculcate the possibility of a fall,-and that to make your calling and election sure."ling of the blood of Jesus Christ."

entire freedom from sin, as well as from a by no man separated from them. disposition to sin-precludes the practicabimeaning attached to the word perfect much he encounters it. day is at hand. Time is hastening toward uncalled for censure has been heaped upon fall, then Angels could never have fallen an Evangelical aspect. like stars from heaven to eternal night; and eth, when no man can work." This is your Adam could never have become subject to circumstance which gave rise to those pasday of probation. Here heaven is to be sin pain and death. Holiness or perfect sages in my book alluded to by your correswon or lost forever. Whatever grace you love consists in the heart being entirely freed have to get, you must get it now. Whatever from sin, or a disposition to sin, just so long work you have to do, you must do it now. as the humble follower of Jesus rests by unthe time of the Great Exhibition, some of Whatever preparation you have to make, wavering faith upon the blood of Christ .you must make it now; for "there is no Ceasing to believe—neglecting to hang frail wishing to give their brethren belonging to work, nor device, nor knowledge, nor wis- and helpless upon the atoning work of Jesus, the Protestant churches on the Continent, a dom in the grave, whither thou goest. Tar-don of sin, peace with God, holiness of heart stroyed again usurps dominion over the the use of one of their pulpits on Whit Sunand life - these are blessings which you must human soul. Salvation from the first glim-day. secure now, or never; for "now is the ac- mering of light breaking in upon the mind

Here an important objection often urged against the blessing of Holiness may easily

must necessarily be excluded.

blood that cleanses from the last and least the Established Episcopal Church.

Thus the follower of Jesus upon whose heart will conclude in the words of Irenæus-

no energy, shuns no toil, if he may conduct weeping penitent to the feet of Jesus. Moreover, if man neglect to improve his gifts,—and this is possible because no unalerable, imperative degree compels him to do good,-they become weakened and destroyed from want of use. No efforts to

Should yield their breath, and enter death's men of God, but, by action, are men of the whom he could leave the fruits of his toilsome to be seen in him. He now conversed with world, why stand in the way of sinners and successful life. world, why stand in the way of sinners and successful life.

One winter's evening, as the sleet was he could scarcely be heard through weakyou to be holy; the world demands it; your drifting over the bleak plains, and the wind ness, and enlarged in the most devout man-SIGMA.

Apostolical Succession.

neve, will be read with interest:the Romish Pontificate.

our reformers on the subject of Episcopacy, infirm. in which opinion I heartily concur.

secondary consideration.

"The essence of Protestantism is the spi- his eye to the maiden, inquiredrit before the form, as the essence of Popery is the form before the spirit, or, as some say, without the spirit. We may each have our only child." invisible church remains intact, so long as education."

Inder these several forms is found the faith "Not I," the farmer rejoined, "I never

which worketh by love. "We may here apply the proverb, 'The lieve it will do her any good. I mean to

measure to the life activity and energy of the moment that Episcopacy is considered, can give and as she has the eapacity to re-

Not an unconditional election to eternal life the church of Rome, and by that party in lence. But there was something in the Not an unconditional election to eternal life the church of Rome, and by that party in lence. But there was sometimed and the church of England self-styled Anglo-Caterseness of the expression, "A good education of the church of England self-styled Anglo-Caterseness of the expression, "A good education of the church of England self-styled Anglo-Caterseness of the expression, "A good education of the church of England self-styled Anglo-Caterseness of the expression, "A good education of the church of England self-styled Anglo-Caterseness of the expression, "A good education of the church of England self-styled Anglo-Caterseness of the expression, "A good education of the church of England self-styled Anglo-Caterseness of the expression," A good education of the church of England self-styled Anglo-Caterseness of the expression, "A good education of the church of England self-styled Anglo-Caterseness of the expression," A good education of the church of England self-styled Anglo-Caterseness of the expression, "A good education of the church of England self-styled Anglo-Caterseness of the expression," A good education of the church of England self-styled Anglo-Caterseness of the expression of the church of England self-styled Anglo-Caterseness of the expression of the church of England self-styled anglo-Caterseness of the expression of the church of England self-styled anglo-Caterseness of the expression of the church of England self-styled anglo-Caterseness of the expression of the church of England self-styled anglo-Caterseness of the expression of the church of England self-styled anglo-Caterseness of the expression of the church of England self-styled anglo-Caterseness of the expression of the church of England self-styled anglo-Caterseness of the expression of the expression of the church of England self-styled anglo-Caterseness of the expression of th many; for such an election does away with tholic, and commonly called Puseyite, from tion is something which no one but God can the necessity of diligence in a holy life—the name of its chief leader. According to take from her," which struck, with peculiar was privileged to see Methodism progress thus making the apostolic injunction an idle these two schools, wherever Episcopacy, force, the mind of the young man. He recommand; but election "through sanctifica- with so-called Apostolic succession, does not peated the words again and again. He tion of the Spirit unto obedience and sprink- exist, there can be no churches, no ministers pondered their weighty import. They beno sacraments. Spiritual blessings, accord- came engraved upon his memory in charac-But certainly if Wesleyans teach the possibility of being perfected entire, Christian ministers episcopally ordained as Roman Perfection-because to be perfect implies Catholic priests, and can be participated in dawned. The cold rays of a winter's sun " It is the duty of every Christian to bear

" If, in my history, I have ever seemed to

"Allow me, gentlemen, to mention that her

my friends, belonging to the Anglican church, work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." Pardom in the grave, whither thou goest. "Pardom in the grave, whither thou goest." Pardom in the grave, whither thou goest. "Pardom in the grave, whither thou goest." Pardom in the grave, whither thou goest. "Pardom in the grave, whither thou goest." Pardom in the grave, whither thou goest. "Pardom in the grave, whither thou goest." Pardom in the grave, whither thou goest. "Pardom in the grave, whither thou goest." Pardom in the grave, whither thou goest. "Pardom in the grave, whither thou goest." Pardom in the grave, whither thou goest. "Pardom in the grave, whither thou goest." Pardom in the grave, whither thou goest. "Pardom in the grave, whither thou goest." Pardom in the grave, whither thou goest. "Pardom in the grave, whither thou goest." Pardom in the grave, whither thou goest. "Pardom in the grave, whither thou goest." Pardom in the grave, whither thou goest. "Pardom in the grave, whither thou goest." Pardom in the grave, whither thou goest. "Pardom in the grave, whither thou goest." Pardom in the grave, whither thou goest. "Pardom in the grave, whither thou goest." Pardom in the grave, whither thou goest. "Pardom in the grave, whither thou goest." Pardom in the grave, whither thou goest. "Pardom in the grave, whither thou goest." Pardom in the grave, whither thou goest. "Pardom in the grave, whither thou goest." Pardom in the grave, whither thou goest. "Pardom in the grave, whither thou goest." Pardom in the grave, whither thou goest. "Pardom in the grave, whither thou goest." Pardom in the grave, whither thou goest. "Pardom in the grave, whither thou goest." Pardom in the grave, whither thou goest. "Pardom in the grave, whither thou goest." Pardom in the grave, whithe

numerous congregation.

Christ his Saviour, and all self-glorying (then in London), being a priest, might have what finite mind can tell where this mighty the prize of Holiness now won is not uncon-layman, and that I, being a Presbyterian invigorated intellects this one sentiment will fitionally his-and his forever. Lef him Minister, was liable to three month's impri- not prove to have been the guiding angel therefore live by faith in precious blood- somment, for having preached in a pulpit of It is thus that in this world apparent acci-

The individual who is holy loves God with Popish and Pusevite errors than the excellent the lips, may form the destroy for time all his heart and mind and soul and strength. lent Primate of England, the venerable and eternity of multimides which no tongue Love to God produces love to man, the one Archbishop of Canterbury, who firmly can number .- Mrs. Whittlesey's Magazine. cannot exist without the other. And while maintained the validity of the Ministerial love to our Father in heaven prompts to the office in our Continental churches. I took highest and most appropriate acts of worship, no part in the controversy, but having subso love to our fellow man induces the exer- sequently the opportunity of expressing, in cise of strenuous exertion for his happiness. my history, my opinion on the subject, I Salvation including pardon, regeneration and availed myself of it. In the first instance, holiness on earth, and ultimate glorification indeed, I inserted a note in order to record in heaven is the highest good of which man the Scriptural and Christian opinions of the can be the recipient. Love the fruit of love English Primate, but afterwards resolved to to God is pure and disinterested and seeks to suppress all allusion to this cotemporaneous bestow upon man the greatest happiness - fact, as foreign to an historical subject. I

> 'Ubi spiritus, ibi ecclesia.' "I have the honour to be, &c.,

> " MERLY D'AUBIGNE. " Eaux Vives, Geneva, June 6, 1852."

The Influence of a Remark.

A few years ago a man in humble circumsave man from death, and our love to our stances in life, emigrated from Scotland to worked at both ship and house building; and fellow languishes and dies. Then prayer this country, and settled in one of our Wesis forgotten, and faith in Christ becomes a tern States. He was a coarse and ignorant his labour in the ship-yard was the means of dead letter. And he whose happiness was man, but very energetic, and entirely devotso elevated, and joy so pure, deprived of the ed to the acquisition of property. He had which he suffered and died. He was ill strength which by prayer and faith he se- been very poor, and felt that wealth consti- about three years, but indulged a hope of cured at the mercy-seat, becomes cold and tuted the greatest of all earthly blessings. recovery until near the time of his death lifeless, and dead in the worship of God. He had never enjoyed any of the advantages He was generally cheerful during his sick-Thus it is that holiness and usefulness go of education, and was perfectly unconscious ness, and was not confined to his bed until hand-in-hand; and he who would retain in of the value of a cultivated mind. His wild near the time of his decease. The day beits vigour, and enjoy in its purity, holiness, and rustic home was carved out of the wil- fore he died, he said he felf that he could -must daily, yea, momentarily, consecrate derness where he was surrounded by those not be here long. His mother asked him all his talents, energies, and powers, to the hardy pioneers who knew of no employment how he felt in reference to his interest in but toil. Rich harvest began to wave upon Christ? He said that he had no condemna-O, ye slumbering members of Christian his well-tilled and fertile acres. His barns tion, but did not feel so bright an evidence churches, bestir yourselves! first strive to were filled with plenty; cattle accumulated as he desired—this evidence, it appears, he become holy, and thus fitted to toil in the in his pasture; his plain but substantial soon after obtained. His mother told him vineyard of the Lord, place your talents at the disposal of your Master in the skies.—

In his pasture; his plant out for a place your talents at dwelling was provided with all homely comtate that the marks of death were upon him; the disposal of your Master in the skies.—

forts; he became a man of wealth. He he exclaimed—" Welcome death! Glory, Talk not of self-denial, while souls are had an only child, a daughter, whom he low-perishing by hundreds and thousands; and ed with the instinctive love of one who knew me." He asked his mother several times you move not a straw to rescue one from the nothing of the refinements of affection, but after this, if she saw the marks of death on pit of death. O ye who, by profession, are who feels proud of possessing a child to him, and expressed his joy that they were

families pray for it; and your happiness in whistling around his windows, two strangers, her, on religious subjects, dwelling on the ime and in eternity depends your surrender from different directions, sought a night's hospitality beneath the roof of the rich old death to save all that trust in Him. He exfarmer. One was a young adventurer, pen-pressed a lively hope of soon being with a niless and friendless seeking his fortune in pious and devoted sister, who had died of the boundless West. The other was an in-telligent middle-aged gentleman of wealth whose death had been very triumphant. He The following letter of Dr. Merle D'Au- from the East, travelling on business connect- exhorted his relatives to prepare to meet bigne, first published in the Journal de Ge- ed with an important speculation in which him in a better world, and left a message to he was about to embark. The fire, of large be delivered to two brothers who were then Gentlemen,—The Journal de Geneve logs of woods, blazed brightly on the hearth. at sea,—to live holy lives, and to prepare to of the 3rd inst., contains a very favourable The hardy old farmer, blessed with the vimeet him at the right hand of God. He article on the fifth volume of my "History gor which the health of sixty years confers, conversed in a most fervent manner until a of the Reformation." You will, perhaps, al- sat by his kitchen fireside smoking his pipe, moment or two before his death. He said low me to say a few words on two institututions, linked together in that article, but, strangers, neither of whom seemed disposed for her kindness and attention to him durs in my opinion, separated by an enormous to sociability. The farmer's wife and his ing his protracted illness, but heaven would difference. I mean English Episcopacy and rustic daughter sat in silence, the latter paring apples and stringing the clices to hang Edward Burgess, beloved by a large circle "The relations that have subsisted bein festoons to dry from the walls. The wife of friends, who agree in the opinion that a tween England and Geneva, in a religious was engaged in knitting—that employment more amiable, pleasing, industrious and expoint of view, for the last three centuries, which seems to be the heaven-conferred sowill justify me in referring to the opinion of lace and blessing for the aged and for the in the Semement to which he belonged. A

An half hour of perfect silence had claps- by the Rev. John L. Sponagle, from Num-"The essentials of Christianity are the ed, during which the two strangers seemed bers xxiii. 10. on Thursday, Dec. 1st, 1853. Holy Scriptures, a pure faith, and a holy entirely absorbed in their own thoughts, life; the form of church government is a when the middle-aged gentleman suddenly roused himself from his revery, and turning

" Is this your only daughter, my friend?" "Yes," replied the farmer, "she is my

preference; but whether the form of indivi- "Indeed," was the reply. "As you seem dual churches is Episcopal, Presbyterian, or to be blessed with all the comforts of life, I Independent, the unity of the Catholic and suppose you mean to give her a very perfect

had any education myself, and I do not bedress does not make the man.' For my self, leave her money, so that she will not have ed the first Methodist prayer meeting ever and successful opponent of Antimonianism. I prefer the Presbyterian form, but I am to work so hard as her poor father and held in that place, although an admirer of In all her teachings she has been careful to ready to acknowledge that, though open to mother have been compelled to do. Money the late Rev. Henry Alliene. some dangers, the Episcopal form is po- is the best friend one can have in such a The precise period, and particular circumfall involving spiritual and eternal loss,—
from the highest state of grace. May not

seessed of some advantages.

"I find in the Episcopal Church of Eng"I think you are wrong, friend, there," are not remembered by any of her surviving children, but that happy change was known

the rapid spread of Methodism—her con- land some of the eminent Christians of our the gentleman replied. "I also have an children, but that happy change was known quests encircling the globe—and her church times, and many of their labours—as, for in-only daughter and an only child. She is of to have occurred under the ministry of the members in the neighbouring Republic alone stance, their missionary work among the about the same age with yours, but I mean late Rev. William Black, during a revival numbering 1,400,000 be attributed in a great beathen, fill me with admiration. But from to give her as perfect an education as money of religion that God was pleased to effect by measure to the life activity and energy of the moment that Engagement that Engagement is considered. her people consequent upon a firm recogninot as a constitution but as a dogma, it astion of the scriptural truth "Give diligence sumes a very different aspect."

In moment that Episcopacy is considered, can give and as she has the expactly to renot as a constitution but as a dogma, it assumes the scriptural truth "Give diligence sumes a very different aspect."

In moment that Episcopacy is considered, can give and as she has the expactly to renot as a constitution but as a dogma, it assumes a very different aspect.

In a moment that Episcopacy is considered, can give and as she has the expactly to renot as a constitution but as a dogma, it assumes a very different aspect.

glistened upon the wide and cheerless exopposition from the world is silenced by its panse of snow. After breakfast in the warm O, sinner! It is high time to awake out lity of falling from grace. By an improper his testimony against this error, whenever kitchen of the farmer, the two strangers separated, each to go his own way. They never met again. But the remark which day is at hand. Time is hastening toward the members of the Wesleyan communion. cast a reflection on Episcopacy, it is to this had fallen upon the ears of the young man, Church, and one of the leading circumstandawn upon the world. Yet a little while, He that shall come will come, and will not love—prevented entirely the possibility of a have referred, and not to Episcopay under to be forgotten: "A good education is somether to be forgotten: "A good education is somether than the despised Methodists, is worthy of meaning the members of the westeyan community cast a renection on Episcopay, which were never to be forgotten: "A good education is somether than the despised Methodists, is worthy of meaning the members of the westeyan community cast a renection on Episcopay, which were never to be forgotten: "A good education is somether than the despised Methodists, is worthy of meaning the members of the westeyan community in the members of the westeyan community cast a renection on Episcopay."

comfortable fireside. When he received his and enforcing the docurine of unconditional first-born son to his arms, he said: "This election, and its fellow, reprobation, declared child is given to me to educate. A good it as his belief that there were infants in his spirit. And as one after another was shortly a decided Methodist; firmly believadded to the number of their happy family, ing, until death, that such preaching as that and life—these are blessings which you must secure now, or never; for "now is the accepted time: behold, now is the day of salvation." Another day may be too late!—

"A Minister of that Church, who is a Cathey both felt that their great duty in his described above, with the whole system of the penitent on earth to the moment of non of St. Paul's, read the Anglican prayers in French, and I preached in French to a the all-absorbing object of their labour and dishonouring to God, and without the sanctheir ambition. Thirteen children were tion of the Bible. "Such a proceeding had not taken place given to them. They were all educated— What our departed sister's spiritual state London extends over an area of seventyeight thousand and twenty-nine acres, or
eight thousand acr girl shrank back, and drew her tattered garments closer round her shivering frame.

| Swaying a wide influence over thousands of cept from the time when his acquaintance one hundred and twenty-two square miles; pride, inducing the professor to elevate himments closer round her shivering frame.

| Swaying a wide influence over thousands of cept from the time when his acquaintance one hundred and twenty-two square miles; pride, inducing the professor to elevate himments closer round her shivering frame.

| Swaying a wide influence over thousands of cept from the time when his acquaintance of the daily Ludon papers, (the minds.)

| The daughters became highly accommenced, which was about six or eight in his reasonings, above his fellows.

preached, but that any Minister, not having influence shall terminate! Who can tell The Christian does well to remember that received Episcopal ordination, was only a to what infcounted thousands of roused and dents achieve the mightiest miracles. A "No one more decidedly opposed these casual word, forgotten almost before it has

(FOR THE PROVINCIAL WESLEYAN.) Obituary Notices.

MICHAEL EDWARD BURGESS, OF KENNETCOOK Died at Kennetcook, on Tucsday the 29th November, of consumption, Michael Edward Burgess, son of Joshua and Margaret Burgess of that place. He was born the lat February 1824, and experienced a change of heart, through believing on the merits of Christ, while attending a protracted meeting at Kennetcook about thirteen years ago. -He joined the Weslevan Church at that time, and remained a consistent member to the period of his death. He was from his childhood, mild and amiable in disposition and very industrious in his habits. Although he had not been taught a trade he was very

Newport, Dec. 8, 1853. MRS. ABIGAIL CARTY, OF SANDY COVE.

Died at Sandy Cove, on the Digby Circuit, at the residence of her son, on the 28rd of September last, Mrs. Abigail Carty, relict of the late Mr. James Carty, senr., in the 95th year of her age, in the possession of her mental faculties, and in the enjoyment

of the faith and hope of the Gospel. The deceased was the daughter of Mr. Silas Balcomb, who resided in Annapolis, and was there brought to God, and conduct-

"Dogmatic Episcopacy is maintained by All relapsed again into their former si- so far as I can learn, has lived in communion with the Methodist Church until the time of from comparative insignificance and feebleness to its present strength and influence, in the lovely valley of the Annapolis R ver. She enlisted under its banner of love when it was almost everywhere spoken against, The night passed away. The morning and when to become a Methodist demanded more fortitude than at present, and died in peace in its ranks when general and open

> Her husband, who passed to his eternal thing which no one but God can take from tion, as indicating the style of Calvanistic

> Years with their changes rolled on. The preaching in those days. He inclined somewhat to the Bantists. oung man, enterprising and energetic, had and used to go to Round Hill to hear the found him a home, and a group of bright Word from their Ministers, but at length a and happy children were clustered about his Minister of that persuasion, in advocating

funeral sermon was preached at his burial