den Implements.

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Joy.

BY MISS SUSANNA STRICKLAND. There's joy when the rosy morning floods The purple east with light; When the zephyr sweeps from a thousand The pearly tears of night: There's joy when the lark exulting springs To pour his matin lay :

And the merry month is May.

There's joy abroad when the wintry snow Melts, as it ne'er had been; When cowslips bud, and violets blow, And leaves are fresh and green There's joy in the swallow's airy flight; In the cuckoo's blithsome cry; When the floating clouds reflect the light Of evening's glowing sky.

There's joy in April's balmy showers, 'Mid gleams of sunshine shed; When May brings forth a thousand flowers To deck the earth's green bed: There's joy when the pale moon comes out With all her starry train; When the woods return the reaper's shout, And echo shouts again.

There's joy in childhood's silvery voice, When the laugh rings blithe and clear, And the sounds that bid young hearts rejoice Are music to the ear. There's joy in the sweet romance of youth, Fie care a shadow throws Across the radiant brow of truth,

To mar the soul's repose. There's joy in the youthful lover's breast, When his bride by the altar stands, When his trembling lips to hers are press'd, And the priest has join'd their hands There's joy-deep joy-in a mother's beart, When she clasps her first-born son, And the tears of holy rapture start

To bless the lovely one. There's joy above-around-beneath-But as a fleeting ray; The world's stern strife, the hand of death, Bid mortal hopes decay : But there's a deeper joy than earth. With all her charms can give, Which marks the spirit's second birth When man but dies to live!

"Never Despair."

memore my our sout, and was now trying four more was moderated was problem. In some, owing to natural temperament, to the state of the health, or more frequently, to the absence of a prompt and vigorous resistance to its influence, it gains the empire of the soul. Such persons, like the unfortunate Cowper, sink into settled melancioly. They become the victims of a morbid sensitiveness. They treating a consciousness of power, require a marvellous power to achieve great and good things. For while its lovely and be alutiful in life. Its thorns they diligently gather aph lug with an antural fondness to their pierced bosons; natural fondness to their pierce ferent persons, in the degrees of power which this spirit attains over them. In

there they disposity gather age long, with minutal following to the prepared long of the solid seem, by the fills which so considered from the minist of the following and the considered from the minist of the following and army creas the Nemens, on its way to Monov-point of the control army solid army solid

casts no shadow on a trustful mind.

light becomes, therefore, a first duty. To yield to it is the death of happiness and usefulness. A life of darkness is wretchedness. And who, with despondency preying like a ghoul upon his spirit, can achieve any great result in life? No man! for melancholy seen its pope, cardinals, and priests—I sought away into desuctude and desiccation.

and by urging him to a successful effort with be the abhorrence of all flesh. the exclamation, "NEVER DESPAIR!"

Never despair? No, never!

mercantile reader. "I have failed in bu- ation lodged there again

earthly objects we almost unconsciously If the whelming waves overflow us, and we whom the Bible is excluded? from God. But, no sooner do we look for souls, and from God; and once more mount visiting there, in search of a pallium, or a shall vibrate throughout eternity." light, than, lo, the shadows come—merciful to the surface and rejoice. However sop-shadows, if we understand their meaning.— pressed, hindered, crushed, tried, walled in, lectures for the edification of the strangers during the ages of eternity, we must touch They teach us our creature suns are opaques. or tempted, still let our eye be fixed on God, wintering there; but these are usually vain no jarring or discordant notes, while travell-From the blossom'd thorn when the blackbird They bid us fly from them to Him who liveth and our cry be heard, echoing above all our and ambitious men, who seek in this way to ers in time. Let us look, as did Hannah in light-who is Light, and whose presence foes, "Never despair," and we shall be sure gain favour at court, and to promote their Ball, beyond the fleeting pageautry of earthful

Romanism at Home.

I have been to the "Holy City "-I have robs the mind of strength. It is as rottenness there information as to its civil, social, and world, and preach the mospel to every creato the bones; it is a mental marasmus, under religious state—and from personal examinawhose influence the noblest powers will pine tion and from testimony received from the most credible witnesses, both natives and for-There was once an eccentric instructor of eign residents, I am prepared to say that, youth, who, instead of following the ancient from the extent of its population, there is not and approved fashion of beating knowledge a worse governed, less religious, or more iminto unwilling skulls with a rod, was accus- moral people in Christendom. And, tried tomed to help a perplexed scholar through a by its fruits, where there are no obstacles to crooked problem by a word of explanation, prevent its natural results, Romanism should

There is no personal liberty in Rome .-This "Never despair" became the battlecry of his school, and the source of many an the Vatican, the reins of despotism have been algebraic victory. We commend it to our tightened by a powerful hand. The patriots readers, as a charm against despondency in that could escape have fled; and you find them the great strites of life; assuring them that in Genoa, Turin, Geneva, France, and Britain it possesses a mystic force, beyond all the amulets of oriental fame. "Never despair!" — homeless, yet hopeful exiles — strong in faith that the sun of liberty will yet rise, even "NEVER DESPAIR!" How cheerfully it over Rome. The suspected are in prison; echoes along the chambers of the soul! what and the prisons are crowded. Spies, by day a call to its sinking energies! How it si- and by night, surround those who show any lences the silly prattle of fear! How it re- lack of confidence in the priests. While I vives the silent, drooping heart of hope! was there, the plan was completed of dividwer despair? No, never! ing the city into small sections of about twenty what, not when one has failed, as I have families each, and of placing a priest over done, after ten thousand efforts to rise into each of these sections; nominally to look after spiritual triumph? What can I do but destheir religious wants, but really to act as the spiritual triumph: And through the pair!" inquires a discouraged disciple. Do? spies of the government! And through the You can TRUST! As when one is fainting, vigilance of these spies, and the information he falls helpless into the open arms of a friend, which they wring from wives and daughters, so you, in your perfect weakness, can leave and servant women at the confessional, the all other aids alone, and sink in self-despair into Christ's bosom. "But he will let me utterly fall!" Hush! dear reader. That ing, is reported in a few hours to the head of saying is an insult to Christ. It exposes a the police! And if a Roman desires to visit conviction on your part, that Christ can be other countries, before he can get permission, guilty of falsehood and lying. Forbear that he must first get a certificate from the magisloubt, therefore! You CAN sink into Christ trate of his district that he is a good citizen and rise to spiriful life and victory; there- -then from the priest of his section, that he ore, "never despair!" is a good Papist: with these he goes to the Head of the police, and if there is no informa mercantile reader. "I have failed in business; I have thereby undeservedly lost the a passport. Take one occurrence as an illus-

sun of her life sets untimely, and she weeps away her existence in self-consuming sadaway her existence in self-consuming sada artisan, who, in these dark days, seem walled in by forebodings of bankruptcy, poverty
and the poor-house. It affects Christians,
and, hiding the cross from their vision, leads
them to contemplate their past sins, and remaining corruptions, until their redemption
seems hopeless. And, more mendacious
still, it stalks into the pulpit, whispers in the
ear of the minister, insignating that he does

still, it stalks into the pulpit, whispers in the
ear of the minister, insignating that he does

always will be—yet

Look yonder at that cloud, which through the sky
stilling long, doth cross in her career
the rolling moon. I watched its as it came,
And, more mendacious
still, it stalks into the pulpit, whispers in the
ear of the minister, insignating of foreign
always will be—yet

Look yonder at that cloud, which through the sky
Sailing long, doth cross in her career
The rolling moon. I watched its as it came,
And, more mendacious
still, it stalks into the pulpit, whispers in the
ear of the minister, in this
sequestered spot, that year witnessed the
setablishment, by a young unaided female,
of the first Sabbath School ever found in
England. That female was Hannah Ball:
one of our primitive, standard Methodist,
and a friend and correspondent of our now
sainted Wesley. In the memoir of this dethim, and anointed him, and "fixed him off"
to Purgatory or Paradise. A few days after
to Purgatory or Paradise. A few days after
and children, by a will duly authenticated.
Although regardless of the priests in health,
he sent for one when daying—who confessed
the
maining corruptions, until their redemption
should be a pour of the Univers
was troubled and he was dumb.

Although regardless of the priests in health,
he sent for one when daying—who confessed
the died, leaving him property to his widow
of the first Sabbath School ever found in
England. That female was Hannah Ball:
one of our primitive, standard Methodist,
and a friend and correspondent of our now
sainted Wesley. In the memoir of this demaining corruptions, until he sent for one when dying—who confessed him, and "fixed him off" sainted Wesley. In the memoir of this de-The or with richer beautiest than her own this person, the nor of the minister, insinuating that he does not enjoy the contidence af his people, that he is not appreciated, that his gifts are rapidly diminishing, and that he had better secularize himself as soon as possible. Thus deapondent spirit assails all classes and professions, and no man who suffers from it need deem himself peculiarly tried. As it assails all.

But there is vast difference between different persons, in the degrees of power large and the degrees of power large and the power of the minister, insinuating that he does not early of the memoir of this deportance of the minister, insinuating that he does not early of the memoir of this deportance of the minister, insinuating that he does not early of the contidence af his people, that professions are professions, and no man who suffers from it need deem himself peculiarly tried. As it assails all.

But there is vast difference between different persons, in the degrees of power in the memoir of this demination of the minister, insinuating that he does not end that prices two her leads and that professions he will are reach boyou understand the poet, lady? As the will all as peased. The winds have howled about it wives, and the speased. The winds have hought days of the tribulation of this death, that prices two here the tribulation of the ded to the winds have hought do him, as a few days after part of the winds have hought day with a possible. The measure of this peace, the winds have hought days the three heatty, so shall out that prices two deferment and to doud clothes the moon in richer beautty thick on Purgatory or Paradise. A few days after the rejected by Rev. Thomas though they would tear it wives, and the speased. The winds have hought day with death that prices two deferments on the first person who established a Sunday School in this town, in the wild have prevented to become in this passed. The winds have houghed about it wise, land that the moon in richer beautty which does not wi

trodden into dust by the foot of Almighty to-day, by force or guile, we must shout our sists in knowing God and Jesus Christ; and Power. Or, perhaps, they fall from the battle-cry, and resume the contest to-morrow. how can they be known by a people from potent? which shall bear with it the trembling you to live or die. Pour out your heart bear are so thickly covered with stones, that the choose as suns and stars, to light us on our sink in deep waters, we must gather fresh. There is no preaching in Rome.—Now day shall declare." How true is that sentipilgrimage, instead of deriving all our light strength from the mysterious depths of our and then, a foreign priest or eeclesiastic ment, "The chords which our tingers touch

to win some spoils, and to attain the glorious self-interests. There is no preaching to the to the changeless realities of another and a To fly from a despondent spirit into the goal toward which we run.—Zion's Herald. Italians; and when there is an occasional permanent state of existence; ever bearing the becomes, therefore, a first duty. that is preached; it is either a eulogy upon temporal, but the things which are unseen are some Popish saint, or a vehement harangue eternal." against the Reformation and Protestants. Sept. 22nd, 1852. Popery treats as a nullity the ascending command of the Saviour "Go ve into all the ture." This one crime is enough to subject it to the curse of "Anathema Maranatha."-Kirwan's Romanism at Home.

God is Light,

Eternal Light! Eternal Light! How pure the soul must be, When placed within thy searching sight It shrinks not but with calm delight. Can live and look on Thee!

The spirits that surround thy throne May bear the burning bliss; But that is surely theirs alone, For they have never, never known, A fallen world like this!

O! how shall I whose native sphere Is dark, whose mind is dim Before the ineffable appear And on my naked spirit bear, That uncreated beam !

There is a way for man to rise, To that sublime abode ; An off 'ring and a sacrifice, A Holy Spirit's energies, An advocate with God.

These-these prepare us for the sight Of Majesty above;
The sons of ignorance and night,
Can stand in the "Eternal Light,"
Thro' the "Eternal Love!"
Condon New Daptist Miscellany.

[FOR THE PROVINCIAL WESLEYAN.]

The first Sabbath School.

prayers and blessings of infant voices? "The fore God.

BESSIE BERANGER.

Is there no Devil?

ther "short method" of disposing of the Universalist doctrine of no devil. First Universalist. (Addressing

and I believe that there is a devil.

priests; there is no devil.

ed his proof.

D. Well, then, do we not read again and again of the devil in the Scriptures?

F. U Truly, sir, truly; but devil means is sufficiently again of the desert.

In this substantial and amount longer and lenient toward foreigners. They are very tolerant—all doctrines may be preached.

The principal objects of interest are Bethlehem, where our Saviour was born, Nasa-

mestic perplexities, harrassed with innumer-existence pain. Darkness is in my soul, and able petty, but consuming cares; and if she submit to it, she loses heart and hope. The sun of her life sets untimely, and she weeps of her life sets untimely, and she weeps.

Nor is there any security for property in familiar—he of the storm and cloud, "the was a good way on an nerg of swine feeding. Nor is there any security for property in a scent and hope. The summary of life, and yet I dare not die. So the devils—the evil conscience—the one man laying down the law in a very empty of the storm and cloud, "the was a good way on an nerg of swine feeding."

Nor is there any security for property in scent and cloud, "the was a good way on an nerg of swine feeding."

Nor the devils—the evil conscience—the one man laying down the law in a very empty of the storm and cloud, "the was a good way on an nerg of swine feeding."

Nor the devils—the evil conscience—the one man laying down the law in a very empty of the storm and cloud, "the was a good way on an nerg of swine feeding. The scent and the

worm, amidst the Infinite; and liable to be word in every strife. If we are borne down of the Republic. Much of true religion con-drapery of external pomp, which name shall prayer and watch thereunto-pray without crops. The officers of the government fre-

Palestine.

Dr. J. V. C. Smith, of Boston, in an offd, conversational manner, gave theresult as recently returned. His descriptions of This was for security against sudden attack. cenes and events, though unstudied and unevident pleasure.

the Arabs, he soon acquired sufficient know-luxuries. ledge of their language to converse with The principal manufactures are soap, like An Episcopal elergyman travelling in them. Travelling upon the camels backs, them. The saddle was not under the following dialogue as was very tiresome. The saddle was not under the following dialogue as was very tiresome. The saddle was not under the following dialogue as was very tiresome. The saddle was not under the following dialogue as was very tiresome. The saddle was not under the following dialogue as was very tiresome. The saddle was not under the following dialogue as was very tiresome. The saddle was not under the following dialogue as was very tiresome. The saddle was not under the following dialogue as was very tiresome. The saddle was not under the following dialogue as was very tiresome. The saddle was not under the following dialogue as well as the following dialogue as the foll having occured in an omnibus. It is ano- like a saw-horse, with a wooden peg before Bagdad, and Cairo,—and red morocco shoes, and behind, between which the unfortunate made large and coarse. Every Arab wears

rider is continually surging to and fro-The Desert of Arabia was once the bottom | boots, with large flapping legs, which clatter First Universalist. (Addressing friend.) Well, sir, were you at the Hall of a primitive ocean. We know this because last evening to hear our friend Rushey!

Second Universalist. No I was not.

The Desert of Arabia was once the bottom. We know this because it is covered with marine remains. The Mediterranean and Red Seas were then Mediterranean and Red Seas were then door of a house, and go in their slippers. F. U. That was a pity, for Rushey did united in one body of water. By the up the business manfully; you know the sub-heaval of this desert, they were divided, and astride, like men, or in baskets hung at the ject was whether there is any evidence of the thus remain. The desert was originally combeing and personality of the devil. I assure posed of sandstone and limestone, which, by I met two Englishmen, riding upon horseyou he gave the most solid and positive the action of the elements, has been reduced back, and fell into conversation, when I was proofs that there is no devil. And, indeed, to dry sand. Masses of rock, however, still surprised to discover that one of them was a there cannot be found now-a-days, any man of common sense who believes in the exist-ence of the devil, or who will attempt to prove such a doctrine; I say, (looking our man of the prove such a doctrine; I say, (looking our man of the pyramidal form), and the lecturer thought it was here the Egyptians obtained their first hint of the pyramids—that the little-girls instinctively hide their faces divine full in the face) no man of common form being the best calculated to resist the when a man approaches. However poor sense can believe in such an absurdity.

Sir, I lay claim to common fro by the winds, until it forms high hills and over their face. The men wear turbans, sense, without pretending to anything more, deep vallies. The desert is thus not a level composed of a few yards of cotton cloth plain but of very uneven surface. And a wrapped around the head — and several F. U. Ah! do you, sir? do you, indeed? high wind often changes the whole appearance of the country, by removing hills and filling vallies with the dry sand, which flies which are a sword-pistols, and an inkstand. devil: after what Mr. Rushey has said, and before it. One night, after encamping, I Every man carries an inkstand, whether he many others besides, who have with equal clearness proved the contrary. O, no, sir, there is no devil! it is only a trick of the diff. Upon reaching the summit, I gained write their names — but every one carries a write or not. It is the mark of a gentleman. Men of distinction often can not write their names — but every one carries a an extensive view of the desert, but what signet with which to stamp his initials upon D. I suppose, sir, you believe in the scriptures.

F. U. O, yes, sir, to be sure I do: it pice of many hundred feet. I had just time pice of many hundred feet. I had just time to filter the pice of many hundred feet. I had just time to filter the pice of many hundred feet. The officers of government are all Turks, the pice of the pice of many hundred feet. The officers of government are all Turks, the provide hundred feet are pice of the pice of was from the Scriptures Mr. Rushey gather- to step back, when the sand commenced giv- who are rigorous toward the people, but

nly an evil conscience.

The Shieks invariably encamped at four o'clock in the afternoon. They always knew he died. Bethlehem is situated on a high, There is no person living, who does not, at times, feel a spirit of discouragement stealing over him. As a cloud obscures the mon, as mists shroud the sunbeams, so despondency spreads a curtain before the mental eye, and everything, in and about the soul, assumes a difficulties wall up life's path; dangers, like and storms frown loweringly from abover difficulties wall up life's path; dangers, like and storms frown loweringly from abover circumstances. Begin life anew. Assume that the effects of the majest of the supremency of the Christian and storms frown loweringly from above; and storms frown loweringly from above is due.—St. Paul.

The name of Robert Raikes has long to every final, he receives an apsport. Take one occurrence as an illustom, A young Roman, a few years since, the suprement stealing over him. As a cloud obscures the moon, as mists shroud the sunbeams, so despondency spreads a curtain before the mental eye, and everything, in and about the soul, assumes a difficulties wall up life's path; dangers, like sall typur obstacles with stury blows, and look well to him who says, commit thy way started the majest of his section. he same takes; yet a regard to truth, induces us to describe a passport. Take one occurrence as an illustom, a passport. Take one occurrence as an illustom, and a passport. Take one occurrence as an illustom, a passport. Take one occurrence as an illustom, and is passport. Take one occurrence as an illustom, and the time, though I never could ascertain by what the time, though I never could ascertain by the time, though I never could ascertain by what the time, though I never could ascertain by the time, though I never could ascertain by the time, though I never could ascertain by a passport. The sense has a passport. The sense has a passport. The one occurrence as an illustom, and the time, though I never could ascertain by a passport. The sense h difficulties wall up life's path; dangers, like spectral faces, with large, malignant eyes, gaze fiercely through the gloaming; and the soul, shuddering with terror, and shrinking from further conflict, longs, yet fears, to die. This spirit is not peculiar to one class, but is common to all. It assails the weary and feelbe woman, borne to the dulicate invalid—the existence pair. The property is affliction, oppressed with a multitude of domestic perplexities, harrassed with innumerable petty, but consuming cares: and if she certific and of the priest of his section, he priest of his section, he priest. And simply because head a fact, which many not be generable with the wool on. When the wind blows, and with the evrificate of the magistrate of his district, and of the priest of his section, he priest, that sale is trick, and of the priest of his section, he priest of the major transportation of the priest of his section, he priest of the major of the camel, the priest of his section, he priest of the major of the spirit of the head of the police, who, I lead the priest of his section, he priest of his section, he priest of the major of the spirit of the head of the priest of his section, he priest of the major of the priest of his section, he prie

a larger city in the world than Cairo. He solid rock, said, by tradition, to have been inquired about America, and asked who was its Pashaw? I told him we had a Pashaw Jerusalem is a miserable Arab city of whom we elected. "God is Great!" said 15,000 inhabitants. The streets are very he, raising his hands, and then immediately narrow, the houses built of stone, with oven

once more in your soul, and whatever may be your pangs, bear them, gazing most lovniless on the world! Thus nothing is necessity the property of the church, of the Holy Sepulchre was and also met the children every Monday to has watched over you, and guarded you and children every Monday to has watched over you, and guarded you, and guarded you and children every Monday to has watched over you, and guarded you, and guarded you.

earth can not be seen. Yet I have seen a man sowing his seed among these stones, while the crows flew after him to pick them up, and were not disturbed. If a little of this seed reached the earth, enormous crops

were raised. The houses are all situated upon the tops his observations in Palestine, whence he of the hills - there are none in the vallies.

ished, were life-like, and the next thing step by step — scarce fifteen miles a day. best to seeing. He was listened to with You must carry all your food with you, for After remaining a long time in Egypt, he tained of the inhabitants. They rarely eat departed with one companion, a young man from Bangor, under the conduct of three raised in the land. When placed upon the Sheiks, across the desert, on his way to table at Jerusalem, after being imported at Palestine. Thus alone in the desert, with large expense, they are considered great

these. The ladies wear yellow morocco







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sumption. red in a hopeless since ong standing in the seising, the appetite steing moved about chair, he is now on horseback, incling appointly. This is a liparent, who would circumstances, make id with Coil Liver read, April, 1852.
Liver Oil, to be had

M. HARRINGTON.

FRASER, Chemist.

ESLEYAN.

rinces, and its ample esting, as a Paper d to Religion : Literserance; Agriculture ntelligence, &c., &c. ed on every issue to with efficiency, and . enmest appeal is

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