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Part of the cap of CULLODEN. dadier, 1 ch Cate or, 1813.

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HALIFAX, N. S., SATURDAY MORNING, NOVEMBER 17, 1849.

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POETRY.

"Jasus of Augureth passeth by." BY MES. L. H. SIGOUENEY.

WATCHER! Who wakest by the bed of pain. While the stars sweep on in their midnight train

stiffing the tear for thy loved one's sake, Holling thy breath lest his sleep should break! In the loneliest hour there's a helper nigh-"Jesus of Nazateth passeth by

STRANGER! ater from thy native land, When no one takes with a brother's hand, Table and hearthstone are glowing free, Casements are spartling but not for thee; There is one who can tell of a home on high-" Jesus of Nazareth passeth by."

SAD ONE, in secret bending low. A dart in thy breast that the world may not know. Wrestling the favour of God to win, His seal of pardon for days of sin; Press on, press on, with thy prayerful cry-"Jesus of Nazareth passeth by."

MOURNER! who sitt'st in the church- yard lone, reanning the lines on that murble stone. Plucking the weeds he a thy children's bed. Planting the myrile and rese instead; Lock up from the tomb with the tearful eve-" Jesus of Nazari th passeth by."

FADING ONE, with the hectic strepk In thy vein of fire and thy wasted cheek, Fear'st thou the shade of the darkened vale? Seek to the Guide who can never fuil; He hath trod it Himself, He will hear thy eigh-"Josus of Nazareth passeth by."

Bemembrances of the Dead.

These things may pass away, But past things are not dead ; In the heart's treasury Deep, hidden deep, they lie Unwithered.

And there the soul retires From the dual things that ure, To mingle oft and long With the time-hallowed throng Of those that were.

Then into life start out The scenes long vanished; Then we behold again The forms that long have lain Among the dead.

We feel their grasp of love, We meet their beaming eye, We hear their voice-ah, no! Twas our own murmuring low, Unconsciously.

Eternity.

Eternity! eternity! How long art thou, Eternity! A ring whose orbit stul extends, And ne'er beginning, never ends, -llways thy centre, Ring immense And Never thy circumference: Mark well, O Man! Eternity!

CHRISTIAN MISCELLANY.

and of pure and lotty minds."-Dr. S.wo.

The Nearness of Eternity.

If w little do the passing multitudes reala the solemn and momentous truth that the real last a step between them and eterni-T. Close by their daily foot tope flows the

apt to forget that we are mortal. Like the | sweetest of incentives to labour is the hope rich fool in the parable, we are prone to de- of gaining something that may aid in furtherlude ourselves with the thought that we ling the cause of God. The excuses for our have goods laid up for many years, shall live | want of liberality are utterly futile; they to accomplish all our plans and realize all are worse, they are often impious. If we our pictures of earthly happiress. But the are Christians, let us act like Christians. summons comes, and we are hurried away. and not dishonour that sacred name by a The stream of time on which we are on- base, seltish, avaricious spirit, which keeps his hand, he said to himself: "Ah, if it was barked, is hearing us silently but swiftly to back from the Lord what is due. If we only mine! But," he continued, speaking to the end of life's voyage. As we pass down are Christians indeed, we owe not only our the current, we may sometimes imagine that | wealth, but surselves to the Redeemer, who | the Bible tells me not to steal. And yet," we stand still and are wont to amuse our- has bought us with a price. Was he willselves with looking on either side, and with ling to purchase our salvation by pouring who is everywhere, sees me; and if I took plucking here and there a flower from the out his blood, and shall we be unwilling to it, how could I pray to him, and how could shore. But ere we are aware, the roar of give liberally of what he has given us? the ocean is heard, and we are off on the un- The very heathen will rise up in judgment known deep. O, that we were more regard- ugainst narrow-hearted Christians; for they ful of the notes of warning that God is con- expend ten times as much on their idols, as tinually addressing to us, there is but a step these do in supporting and propagating a between us and eternity. Indeed we are all religion which is truly divine, and which is standing at the very door of eternity. Those the only hope of salvation. O that men before us are fast pressing through; we are would remember that they are but stewards, fast pressing after them; soon we shall have and that God will require a strict necount passed within, and the gate closes upon us of the manner in which they dispense with forever. Every time the pulse beats a soul | what has been committed to them. passes into eternity, and more than eighty thousand every day. Since the last New Year upwards of thirty millions of mortal beings have finished their earthly course and become inhabitants of eternity. In twenty years, in ten years where will the most of us be? In eternity, dwelling beneath the smiles of God or lying under his righteous condemnation. Some will remain a while longer, but the longest life is but a span, and it ends in eternity. Our passage into eternity is hung about with scenes of solemn and affecting interest. I speak not here of the pains and trouble, of the disappointments and sorrows which we shall meet with on our way. I speak of the passage-it is through sickness, death and the grave. There is no other way into that invisible world to which we hasten. Enoch was indeed translated that he should not see death. Elijah was taken from earth and carried to heaven in a chariot of fire, and those who remain on earth at the second coming of Christ, will, we are informed, be changed in moment, in the twinkling of an eye, and thus be caught up to meet the Lord in the air. But this is not our allotment, we must sicken, die, go down to the grave and pass on alone through the dark valley to our dwelling place in eternity. We may indeed be smilten down by a sudden stroke of providence, and thus escape the pains and wastings of protracted disease, but it is much more probable that our exit from this world will be by sickness, perhaps by long and distressing sickness, breaking down by degrees the frame-work of the spirit and dismissing us hence, not till our flesh and strength are consumed, and life itself has become a burden to us. However this may be, we must all enter eternity through death. and the grave. However long we may five. when we said those in our experiment!

Parcht with a file

washing to me ten well been hare the tim been nerve slow to have that the large to

an everlasting state. It may seem other- enjoyment of wealth is to give its increase wise to us amid the busy cares of life; we are to the treasury of the Lord; and that the

Divine Providence:

The doctrine of a particular and univeral Providence, is strictly derivable from the very nature of God. We are so accustomed to reckon one thing great and another small, that when we ascend to contemplations of Deity, we are apt to forget that there is not to him that graduated scale which there must be to ourselves. It is to bring down God to the feebleness of our own tate, to suppose that what is great to us must be great to him, and that what is small to us must be small to him. I know, and am persuaded, that, dwelling as God does in inaccessible splendours, a world is to him an atom, and an atom is to him a world. He can know nothing of the human distinctions between great and small-so that he is disbonoured, not when all things are reckoned as alike subject to his inspections, but when ladies flocked into his room. One drew out some things are deemed important enough, his violin and commenced playing. Away and others too insignificant, to come within scampered the youngsters, hopping and the notice of his providence. If he concern leaping. It was "a ball!" Here sat the himself with the fate of an empire, but not stanger looking silently on. At length a with the fall of a sparrow, he must be a partner was wanted, and one ventured up being scarce removed from equality with and asked Mr. Hull if he would take the ourselves; for, if he have precisely the same scale by which to estimate importance, the range of his intelligence can be little wider than that of our own. God is that mysterious being, to whom the only great thing is himself. And, therefore, when "the eyes of all wait upon" him, the scraph gains not attention by his gaze of fire, and the innect loses it not through the feebleness of vision. -Archangel, and angel, and man, and beast. and fowl of the air, and fish of the sea, all draw equally the regards of bira, who, counting nest ing great hat have that a Cream taux, and peculiarly powerful in prayer, he awaits us all. The time will come when all costs in every thorn so that we should man, on the floor. Truly the place was we must all be them on our hell and their never yet and some a property of the Divine

paratas the hologosphil here the non-body, early the first that have the holy, convey the condition the powerful to middle holds a Code parate the other in the large that the holds a Code parate the other in the large that the holds a Code parate the other in the large that the holds a Code parate the other in the large that the holds a Code parate the other in the large that the holds a Code parate the hold what a great matter a latte fire change. Nature shrinks at 1 the sets of the large and that the suggestion that the second that the receive in the large that the second that the second the holds a Code parate that the second that the second that the large that the second that the second that the large that the large that the second that the large that the second that It is the door of at emity, and there is no as the second without devocals believing in a thenimes of l er ny manasan'ila tha Almielav's tendi: that not like hope in the strong habe or li-The time will come, where the venerable has our period on of said; and that the

Michael

RELIGIOUS ANECDOTES.

The Chimney-Sweep and the Watch.

A poor chimney-sweep, being called in his work to a nobleman's house, and being left alone in a chamber, saw on the table a beautiful watch. Cautiously taking it in himself, " if I take it, I shall be a thief; for he added, "no one sees me. Yes, God, I die in peace?" Overcome by these thoughts, he carefully laid the watch down in its place again, saying: "I would much rather be without it and poor, than rich and a thief." And at these words, as if afraid of temptation, he hastened back to his work.

The owner of the watch, a lady, who in the next room had overheard his soliloquy, the next morning sent for him, and said: " My little friend, why did you not take the watch yesterday?" And as the boy fell on his knees, astonished and in fear, not knowing what would come next, she continued. I heard everything you said, and I thank God that he enabled you to resist the temptation. From this time I will take you into my service, and maintain and clothe you, and have you instructed; and if you ever live thus in the fear of God, his blessing will always attend you."

The Bevil Cheated.

" Father Hull," now deceased, was a preacher of the old school, S. C. Conference. Passing along the highway one evening, in a strange, wicked country, he called at a good lodging house for lodgings. Weary and faint, he sat down by the fireside. After a while, as night began to close in, companies of well dressed gentlemen and floor.

"Certainly, madam!" said he, rising and walking out on the floor as he spoke; "but I have long made it a rule never to commence any business till I have asked the direction of the Lord, and his blessing upon it. Will you all join in prayer with me?"

As he spoke these words he fell on his linees and began to pray. Some kneeled, others stood, all petrified with astonishment.

In the mean time, being a holy, faithful or however uninterrupted our enjoyments of health and consider the property together. Some ground, some stricked awaits us all. The time will come when all Cod, that he should care for every thing on a least many fell property, his dead ethe early regit or a bad wealth its for eace. In short the dates was turned

Trust in Ged.

A pious servant, being ill, was asked whe-The time will cause, says the venerable land of restriction of cost, and they is deep unseen, measured as tille of etrack. A latte thin air shut out from their it is rear at land, when all the charge and they are launched out on the blood first the great of the Copil of agine, is trained the couch of the fail one of her fit in you, which would you choose?"

The time will cause, says the venerable land of restriction on the problem of the land of the Providence will be done and will be done away; when Christian will make the couch of the fail to you, which would you choose?"

She a first to you, which would you choose?"

She a first, "True, if that were the case is not you, which would you choose?" id one of her friends, "in God should re-I stand even refer it. Thim again."