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Editor.

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Rest in Heaven.

Should sorrow o'er thy brow
Die darkened shadow fling,
And hopes that cheer thee now
Die in their early spring—
Should pleasure, at its birth,
Fade like the bloom of even,
Turn thou away from earth—
There's rest for thee in Heaven.

If life shall ever seem
To thee a toilsome way,
And gladness cease to beam
Upon its clouded day—
If, like the weary dove,
O'er shadowed oceans driven,
Raise thou thine eyes above;
There's rest for thee in Heaven.

But, O! if thornless flowers
Throughout thy pathway bloom;
And gaily fleet the hours,
Unstained by earthly gloom—
Still let not every thought
To this poor world be given,
Nor always be forgot
Thy better rest in Heaven.

When sickness pales thy cheek,
And dims thy lustre eye,
And pulses low and weak
Tell of a time to die—
Sweet hope shall whisper then,
Thought thou from earth be riven,
There's bliss beyond thy ken—
There's rest for thee in Heaven.

Prayer.

There is an eye that never sleeps
Beneath the wing of night;
There is an ear that never slumbers
When the beams of light.

There is an arm that never tires
When human strength gives way;
There is a love that never fails
When earthly loves decay.

That eye is fixed on seraph throne,
That ear is filled with angels' songs,
That arm upholds the worlds on high;
That love is thrown beyond the sky.

But there's a power which man can wield,
When mortal aid is vain,
That eye, that arm, that love to reach,
That listening ear to gain.

That power is prayer, which soars on high,
And feeds on bliss beyond the sky!
Gems of English Poetry.

A Reverie.

SUGGESTED BY THE LOSS OF THE BARRINGTON.

And is it so? Tell me ye winds, that to my shrouded spirit seem howling some mournful requiem; ye light, changeable clouds, swift-fleeting o'er your azure sky; thou lustrous orb of day, who at thy Creator's bidding madest darkness light—tell me, is it so? Shall never more the voice of prayer and praise be heard to ascend from the place, where those who breathe the good tidings, never more ascend that sacred desk? Shall the ambassadors of Christ these never more "point the Eternal's message o'er the souls of dying men?"—and shall no heaven-sent messenger hasten from that hallowed spot, bearing to the "infinite company" who dwell in glory, glorious tidings that another soul is born for the skies? Mournfully, mournfully comes the darkening truth, the dismal reality, "Our holy and beautiful house is burned up with fire, and all her pleasant things are laid waste." Summer's golden sunbeams shall not rest there, nor peaceful rays from night's luminary play thereon; the angry storm-cloud shall never more lower above it, neither shall the bright stars—leaves of alphabet—where we may learn the wisdom, power, and goodness of nature's great Builder, peep out to behold the number of his mercies; secondly, the suppression of the mendicant and idle religious orders—the charitable and industrious orders being preserved; thirdly, a reduction in the number of canons, especially in parishes where the original object of the foundation has become obsolete; fourthly, the equalisation of canonical stipends; fifthly, the appointment of what we may call an Ecclesiastical Commission, with a view to a more equitable arrangement of their distribution.

The English reader will recognise in these proposals the identical principles which have invariably commended themselves to all wise and prudent governments. Nevertheless, or, as we should perhaps say, very naturally, although there is no attack made, or intended against the tenets of the Papal faith, the Court of Rome is violently opposed to the projected reforms; nor is it at all likely that this insidious and unscrupulous power will omit any efforts, however malicious, to defeat the scheme. The views of Roman politicians would be better satisfied by the immersion of Piedmont and its people in the slough of Neapolitan barbarism than by the progress of this State towards a more enlightened and free government. The views of some of our political economists, who would have us return to that altar's rail, beautiful, un-folding buds of promise—household gods, to receive on the pure and stainless brow, the seal of the Covenant. There likewise have I seen a well, youthful form, who while the blossoms of their years were bright, while life's changeful sea was yet untroubled, chose the "better part" and turned their feet toward Heaven—and within whose walls had been placed the mortal part of some who grew weary of life's "put their armour off" and went to the spirit home. There have the lost and erring been who may return to their Father's house—the gray and thoughtless that this earth they deemed so fair, will "be burned up," but the soul will live forever—there hath the mourner been comforted, the poor spirit received richest consolation, and those

whose life-sands were almost run, heard of a home beyond the stars—a crown prepared for the faithful. Scenes of the past! precious flowers of memory! ye shall never die—time's rude foot-falls may not crush ye, his chilly breath blast your loveliness. And though our cherished hopes have been blighted—though dark melancholy shadows have crossed our life-path, shall we not acknowledge the never-erring hand of Him "whose path is in the great waters, whose footsteps are known to all who stand and measured the earth, who beheld and drove asunder the nations, at whose word the everlasting mountains were scattered, the perpetual hills did bow, whose ways are everlasting," and yet hath declared not a sparrow falleth to the ground without His notice, and the very hairs of our head are all numbered?

LIZZIE LESLIE.

Piedmont and the Pope.

We have more than once bespoken the attention and sympathies of the public for the Kingdom of Sardinia. This State, small in comparison with some European Powers, but considerable both in resources and strength when contrasted with the other Governments of Italy, has been for some time reforming its internal administration with an earnestness, wisdom, and success, entitling it to the admiration and support of all enlightened communities. It is not possible—on the contrary—it is highly probable—that we may ultimately see in Piedmont an Italian State rationally governed, an Italian people contented with rational liberty, and an Italian Sovereign relying upon those popular affections which form the basis of durable monarchies. An administration, framed upon the plan of a double Chamber and a responsible Cabinet, with a comparatively free press, has been hitherto granted to answer so well, that, though the State has yet escaped the inevitable troubles of a novitate, it is, upon the whole, one of the strongest States of its class, and its chief perils, indeed, now arise from the envy and malice of those rulers who can ill endure the spectacle of institutions so signally contrasted with their own.

A lesson instructive to all nations, and not without its moral for ourselves, may be learnt from the question which now threatens the Sardinian Government with its chief difficulty. Sardinia, as the reader must be aware, is not only a Roman Catholic country, but a country most emphatically Popish and priest-ridden. About the soundness of its faith in the eyes of the Papal See there is no manner of doubt, and the reforms now projected by its Government in ecclesiastical matters are entirely free from any heretical leaning towards religious liberty or spiritual emancipation, in the Protestant sense of the terms. The simple truth is that Piedmont is overrun, and, as we may literally say, eaten up, by its Church establishments and clergy—the idle and least serviceable members of the profession obtaining, as usual, a lion's share of the consecrated revenues, to the prejudice of their working brethren and the scandal of religion in general. The extravagance of the prevalent abuses will be appreciated when we state that the number of bishops is 41, and that of the clergy, 2540 are subsisting upon incomes which, even when eked out by stipends from the State, average only some £30 per annum. The Sardinian Government therefore, with the full concurrence and approval of the Lower Chamber and the public, proposes—first, a reduction in the number of bishops; secondly, the suppression of the mendicant and idle religious orders—the charitable and industrious orders being preserved; thirdly, a reduction in the number of canons, especially in parishes where the original object of the foundation has become obsolete; fourthly, the equalisation of canonical stipends; fifthly, the appointment of what we may call an Ecclesiastical Commission, with a view to a more equitable arrangement of their distribution.

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all efforts in the direction of national improvement. Even as regards this particular scheme of Church reform, it is probable that the Popish emissaries discern more danger in the regeneration of the Sardinian Kingdom than in the redistribution of ecclesiastical patronage, or the visitation of religious houses. To such measures, indeed, when unattended by any prospect of general reforms, the Papal See has not unfrequently given its consent, but never yet has its concurrence been obtained for any scheme conducive to popular knowledge or national independence. In this case, however, we sincerely trust that its devices may be frustrated by the good sense of the Piedmontese people, and the accord subsisting between them and their sovereign. Seldom, indeed, has an experiment been attempted with stronger claims to the aid and support of all free and liberal Governments.—*London Times.*

"It comes from above."

There was once in France a boy, who was called "Little Peter." He was a poor, ragged, and begged his bread from door to door. He sang very prettily, and people seldom sent him away empty-handed. It was an idle, unbecoming life which he led; but Peter had no one to care for him, and he did not know what to do. He had the singular custom of saying on every occasion, "It comes from above." I will tell you why. When his father was on his death-bed, if, indeed, he had a bed, for he was very poor—he said to his son, "My dear Peter, you will now be left alone, and many troubles will come upon you. Remember, that all comes from above; then you will find it easy to bear everything with patience."

Little Peter understood him, and in order not to forget the words, he often thought them over. He acknowledged every gift with the words, "It comes from above." As he grew up, he used to consider what the expression meant. He was intelligent enough to see, that as God rules the world, we may well believe of everything that happens in the way of his providence, "It comes from above."

This faith of Little Peter frequently turned out for his benefit. Once as he was passing through the town, a sudden wind blew off a roof-tile, which fell upon his shoulder, and struck him to the ground. His first words were, "It comes from above." The bystanders laughed, and thought he must be out of his senses, for of course it could not fall from above; but they did not understand him. A minute after, the wind tore off an entire roof in the same street, which crushed three men to death. Little Peter went on, he would probably have been at that moment just where the roof fell.

Another time, a distinguished gentleman employed him to carry a letter to a neighboring town, bidding him to make all haste. On his way he tried to spring over a ditch, but it was so wide that he fell in, and was nearly drowned. The letter was lost in the mud, and could not be recovered. The gentleman was angry when Little Peter told him of his misfortune, and drove him out of doors with his whip. "It comes from above," answered Peter, as he stood on the steps. The next day the gentleman sent for him. "See here," said he, "there are two half-crowns for you for tumbling into the ditch. Circumstances have so changed on a sudden, that it would have been a misfortune to me, had that letter gone to the bottom of the sea. I can tell you much more about Peter. When he had become a great boy, he was still called, "Little Peter." A rich gentleman who came into the town having heard his story, sent for him, in order to give him something. When Little Peter entered the room, the gentleman said, "What think you, Peter, why have I sent for you?" "It comes from above," replied Peter. This answer greatly pleased the gentleman. After thinking awhile, he said, "You are right; I will take you into my service, and provide well for you. Will you agree to that?" "It comes from above," answered Peter. "God is very good to me; I will gladly go with you."

So the rich Englishman took him away. It was a good thing for the poor boy, who had been taught no trade. Long afterwards, we learned that when his master died, he left him a large sum of money to carry on his business. "It comes from above," said then a wealthy man in Birmingham. "But he still said of every occurrence, "It comes from above."—*Dr. Barth.*

Sebastopol.

The following account of the town and port of Sebastopol, by a vocabulary, the Russian topographer will be found interesting at the present moment:—
This famous stronghold of the Russians in the Black Sea is one of the most modern creations in the rapidly growing empire of the Czars, its site, until 1786, having been occupied by nothing more pretentious than a miserable village of Tartar huts named Akhtier. The splendid natural advantages of its harbour for a first-rate naval port, however, attracted the notice of Catherine II., and in 1780 the first stone of the new fortress and arsenal was laid, and from that period it has rapidly increased in strength and importance. Sebastopol is situated on the western coast of the peninsula of the Crimea, in an amphitheatre to the south of the harbour, extending along a point of land which separates the Bay of Yuznisk-Buklia, which forms the port, from Artillery Bay, a small indentation on the other side. The town stands on a chalky stratum, which rises from a height of 30 feet at the extremity of the point to an elevation 190 feet above the sea in the upper part. This elevation, with the steep coast opposite, which also consists of a calcareous rock, perfectly defends the bay, which, from the summit of the heights, appears to lie at the bottom of the deep cavity, and, indeed, at a very short distance from the shore inland it is impossible to perceive the town from the highest mass. The town is composed of parallel streets, running up the steep of the bay, and is divided into quarters by a few transverse streets. It is not much above a mile in length, and is nowhere more than 400 yards wide; but it is a half-mile from the barracks erected about a half-mile from the upper part of the town, nor those for the sailors, opposite the town itself, nor the hospitals, are included within this space.

The harbour, as being the most important feature of Sebastopol, and which has been compared to that of Malta, merits a more minute description. The principal bay is about three miles and a half in depth, with a width of three-quarters of a mile at the mouth, widening to nearly a mile, and then narrowing to 600 or 700 yards at the head. The average depth at the mouth is not above 10 to 12 fathoms; as far as the ancient village of Akhtier, where the naval magazines now are, it is about nine fathoms; and from there diminishes gradually towards the two ports to three fathoms. There is not a rock or shoal in the whole harbour, except opposite the Severnaia Kossa, or northern point, where there is a small sandbank, which ships entering the bay have to cross, and where the further end of the port the water becomes gradually shallower, in the direction of Inkerman, and near the little river Byjujassen is not more than a yard or half a yard in depth, with a muddy bottom.

A beautifully planned nursery which was suppressed in 1838, and converted into a hospital, though the sisters are permitted to live and die there, without adding to their number. This is the largest of all the Swiss lakes, and lies 1255 feet above the level of the sea. We floated around until the evening became so cool that we were glad to go ashore. Passing an ancient looking church, of which the door was standing open, we walked in; a solitary lamp was burning near the altar, and the sound of voices led us down the aisle to a door opening into one of the cloisters, where a group of boys were on their knees, repeating prayers in concert, and vying with each other in the loudness and sing-song tone with which they performed their services. There were other points of interest about this ancient town, which I examined, but I must not dwell longer here. I walked to the Hecht Hotel by the light of lamps hung in the middle of a chain stretched across the street, and went early to bed as we were early to rise.—*N.Y. Observer.*

Jerusalem.

BY PROFESSOR UPHAM.
The city of Jerusalem is built upon a hill or rather a connected range of hills—the hill of Zion, the hill of Moriah, the hill of Akra. But considered in reference to the city, it seems to be almost in a valley. So that in looking upon it, we readily feel the propriety of the expression of the Scriptures: "the mountains are round about Jerusalem." We approached it over one of these surrounding heights, and it almost without reference to the valley, it is thickly covered with rocks. And the narrow way which winds over it, is exceedingly rough and difficult—so much so, as to perplex even the careful tread of the camel and the experienced foot of the mule. As we walked the summit of this difficult height, which we were long in reaching, we came in view of the long irregular line of the city walls. We met many poor people, for the most part women, returning to their homes in the neighboring villages. They had a cheerful aspect. It was near night. The shadows were setting in the valley of Jehoshaphat. We entered the city on the western side, over the hill of Zion, and through the Beth-lahem gate. This gate opens nearly under the massive tower of David. As I passed beneath its heavy arch, I felt that the desire of a life was accomplished. What a scene! What associations! Other lands have their history, their character, their associations, their greatness. But Palestine, as compared with all others, is emphatically the Sacred Land;—the dwelling-place of patriarchs, prophets, apostles;—the scene of visits and holy communications between heaven and earth. Every valley is a tomb—every mountain a monument. "Wherever I turn my eyes, the dimness of distant history beamed upon my mind. I look from my windows, and my eyes rest upon the hill of the temple of Solomon upon the Mount of Olives, and upon the supposed place of the Crucifixion.

Land of men of other days!
Where legends and ancient prophets trod,
The land of apt Isaiah's lays;
The land of David's psalms of praise;
Land of the men of God.

Peep at Constance—John Huss.

And this brings us to Constance. 40,000 people once lived within these walls; now less than 7,000 are here; but the old and curious houses still stand, many without inhabitants, and the whole city apparently asleep at noonday as we compared with the bustling and enterprising Constance of a very great, and will always render it attractive to the traveler. On the borders of the lake of Constance, and but very few feet from the landing, we saw the *Kaufhaus*, built in 1338, and memorable as the place in which the first Council of Constance was held in 1414-15, whose decisions for good and for evil were so momentous in the Church of Rome. We walked up the solid steps in the second story, one wide low room supported by heavy wooden pillars, and with a rough plank floor like that of a barn. Here assembled from all parts of the Christian world, no less than 30 cardinals, 4 patriarchs, 20 archbishops, 150 bishops, 200 professors of theology, besides princes, ambassadors, civil and ecclesiastical, abbots, priors, and inferior churchmen. The great celebrant, the Emperor Sigismund sat, and the chair in which the Pope presided, stand as they stood then, and various relics of those times, historically associated with the Council, are gathered, forming a Museum of unusual interest. Before this Council, John Huss and Jerome of Prague were brought from their dungeons, and though the Council was assembled professedly to reform the church, it condemned these holy men to the flames. I stood in the old Cathedral here where these martyrs stood, when the sentence of death was passed upon them, and saw the model of the tower, which was three feet wide and ten feet long, with the identical door and window in it, where Huss was confined for many weary months. Here, too, is the hurdle on which he was dragged to the place of execution; and when I had examined these and many other interesting objects which a Catholic, claiming, however, to be the friend of Huss, showed me, I walked out of the old chamber, and following the long street to the Huss Gate, I found beyond the walls of the town, in the midst of a garden, the spots were these blessed men were caught up into heaven. In an Capuchin convent, deserted now, is standing near it, and so peaceful and fertile seemed these fields, as I stood in the midst of the fruits and flowers, it was hard to believe that an infuriated mood once raged here, and a religious persecution kindled the first martyrdom on the flesh of men of whom the world was not worthy.

In the Council Chamber are war figures of these martyrs, bearing the records which I copied. "Jerome of Prague, called Faulfish, a learned man of great celebrity, the friend and defender of John Huss, born at Prague, March 14th, 1362, burned alive in consequence of the order of the Council of Constance, May 30th, 1417, in the 55th year of his age. Jerome walked to the place of punishment, as though he went to a place of rejoicing. When the executioner was placed to set fire to the pile behind him, Jerome said to him, "Come here, light it before me, for if I had feared the fire I would not have been here."

John Huss, of Hosenitz in Bohemia, born July 6th, 1373, resistor of the University, and lecturer at Prague, burned alive at

Constance, in consequence of the order of the Council, July 6th, 1415, in the 42nd year of his age. His last words were—"I resign my soul to the hands of my God and of my Redeemer."
Returning from the place of execution, I passed in front of the house in which John Huss lodged before he was imprisoned. A rude image in stone of the Reformer, but a strongly marked likeness was on the outside. Every one we met could tell us which way to find the Huss house, and though there are but a few hundred Protestants in the whole city, the idea seemed to be general that a good man was wrongfully and cruelly murdered when Huss was burned.
It is the after part of the day, as the shades of evening were drawing around us, we had a boat and went out on the lake, and sketched along its shores, passing a large monastery where a few brothers of the Augustine order are still maintained, and a few miles along a beautifully planned nursery which was suppressed in 1838, and converted into a hospital, though the sisters are permitted to live and die there, without adding to their number. This is the largest of all the Swiss lakes, and lies 1255 feet above the level of the sea. We floated around until the evening became so cool that we were glad to go ashore. Passing an ancient looking church, of which the door was standing open, we walked in; a solitary lamp was burning near the altar, and the sound of voices led us down the aisle to a door opening into one of the cloisters, where a group of boys were on their knees, repeating prayers in concert, and vying with each other in the loudness and sing-song tone with which they performed their services. There were other points of interest about this ancient town, which I examined, but I must not dwell longer here. I walked to the Hecht Hotel by the light of lamps hung in the middle of a chain stretched across the street, and went early to bed as we were early to rise.—*N.Y. Observer.*

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Retribution.

"There is a God in history," however infidelity may endeavour to exclude him from the government of the world. Now and then we see his retributive justice obviously exhibited in the exemplary punishment of individual crime, and brought about by agencies which we could never have anticipated. When Napoleon I. had Toussaint, the St. Domingo patriot, transported to France, and chained in a dungeon, where he died, he seemed to be placed far above all human power to avenge and punish the great injury which he had done to the French empire. A few years and we see this same Napoleon a prisoner on an island so small that voyagers in search of it have returned without finding it, and declaring it was not. On this little barren rock he lingered out a miserable existence; but which of the great allied powers who captured him thought of avenging Toussaint? And Louis Philippe, one of his successors as ruler of France, in the pride of his power sent a fleet to compel the inhabitants of Tahiti to admit into their island two agents most destructive to the incipient civilization and Christianity—French brandy and French Jesuits. They resisted and he bombarded their town, landed, and burnt their houses, cut down their breadfruit trees, and laid waste their beautiful island. This goes open nearly under the massive tower of David. As I passed beneath its heavy arch, I felt that the desire of a life was accomplished. What a scene! What associations! Other lands have their history, their character, their associations, their greatness. But Palestine, as compared with all others, is emphatically the Sacred Land;—the dwelling-place of patriarchs, prophets, apostles;—the scene of visits and holy communications between heaven and earth. Every valley is a tomb—every mountain a monument. "Wherever I turn my eyes, the dimness of distant history beamed upon my mind. I look from my windows, and my eyes rest upon the hill of the temple of Solomon upon the Mount of Olives, and upon the supposed place of the Crucifixion.

How wise is the prayer of Agur! And how few are there who imbibes its spirit, and discern the perils of riches! Insensibly the desire of wealth grows upon us, and while our convictions are all the other way, we find our hearts clinging to the world's possessions as to their best good, and our hands are busily engaged in performing what the heart, wrapped in the love of the world, designs. The desire for wealth, "covetousness, which is idolatry," is one of the most dangerous and degrading influences which can affect our Christian life. It coarsens our hearts against the appeals which must constantly be made to us, while the world is still unconverted, and there are any spots in foreign lands unvisited by the messengers of the cross, or in our own unimproved hearts, the great ministrations of the gospel. If all that is unwisely hoarded, and all that is worse than foolishly expended, could be turned to the great object of evangelizing the world; if men were more intent upon building up the kingdom of Christ, and less upon their own selfishness and pleasures, how different would be the report from the ends of the earth—and how would ignorance, vice and suffering diminish our world.—*Episcopal Recorder.*

Rills from the Fountain.

TAKE YOUR CHILDREN TO CLASS.—
MANY Methodists parents are culpably neglecting (often from good motives) in introducing their children to class. They think that the good impressions made are not deep enough, or that the children are too light-hearted, or too fickle, or that they do not fully comprehend the responsibilities connected with church communion. But these are not sufficient reasons for keeping them away. A child eleven or twelve years old may be the subject of Divine grace, and capable of understanding and keeping every promise made to him. The parents, therefore, of a child who is not often visited with them? The child should at once be put into church communion. We avail ourselves of the force of habit in every department of training, and in the same manner, when an excessive revival of religion took place, as she had not been baptized in infancy, she (with several other persons, among whom was her mother), was baptized a short time after she had obtained a sense of her Father's love. Nor was she unmindful of her solemn obligations to God as a professor of religion; but we believe, was pious, humble, consistent, and faithful until the period of her death. She was often

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would perhaps be better that they should be met separately in a way suitable to their years; but, at all events, let parents bring them into church membership.—*Wesleyan Magazine.*

FORGIVENESS.—Under this head I may cite an anecdote of John Wesley, which, while it illustrates the character of this good man, teaches a sound practical lesson on the subject now in hand. In the course of a voyage to America, Mr. Wesley heard, (Glor. Oglethorpe, with whom he sailed, making a great noise in the cabin, upon which he stepped in to know the cause. The General immediately addressed him saying—"Mr. Wesley, you must excuse me, I have met with a provocation too great for man to bear. You know the only sin I drink is Cyprus wine, as it agrees with me best of any. I therefore provided myself with several dozens of it, and this villain (his servant who was present almost dead with fear) drank up the whole of it. But I will be revenged on him. I have ordered him to be tied hand and foot, and in general to be man-of-war, which sails with us. The rascal should have taken care how he used me so, for I never forgive." "Then, sir," said Mr. Wesley, looking calmly at him, "I hope you never sin." "The General, comforted at the report, threw his keys to the servant, and bade him do better in future. Here, then is the point. If we would never forgive, we must never sin.—The very proneness to sin which we find in ourselves, should be a most powerful incentive to the cultivation of a spirit of forgiveness.—*Rel. Herald.*

GRATEFUL RECOLLECTION WORTHLESS.—A religion which sets nothing is good for nothing. Men will take no interest in it, and derive no benefit from it. Like a certain kind of faith which we read of, it is dead, being alone." A person needs to do something for religion in order that he may be restored to health, and in general to the more he does for it, the deeper his interest will become. How much meaning was conveyed in the reply which one man made to another who offered to contribute a small amount to some benevolent object, and said, "I can give this and not feel it." "Would it not be better, for you, my friend, to purchase it to such an amount that you will feel it?" So in every case. A person should feel what he does, and should do what he should be likely to feel, or morally there will be but very little good resulting from it.—*Quarterly Journal.*

Obituary Notices.

MR. JAMES ALBORN, OF HALIFAX, N. B.
My brother James Alborn departed this life in peace on the 4th of February, in the 21st year of his age, after a long and painful illness, which he bore with great patience and resignation to the will of the Almighty. He had been indisposed for several years previous to his death, but his friends always entertained the hope that he would be restored to health, and to a comfort to those around him in Society. But when he moved in a mysterious way, had otherwise desisted. On the 18th of October 1852, after a severe cough he had a severe hemorrhage from the lungs which produced much weakness. He applied to the most skillful physicians in St. John for relief, thinking that they might be the means of restoring him to health, but they all pronounced his case one which would soon terminate in death. On the 9th of September 1853, he sailed for the United States, but scarcely had he arrived at this his desired haven, when he commenced to bleed at the lungs, from which time he continued to grow weaker, until he departed. He did not leave us, however, without giving a testimony that our Father's love had been in his heart.

About eleven months ago, at a series of meetings held at Salem River by the Rev. R. A. CHESEBURY, my brother was enabled by Divine grace to give his heart to God, and receive Christ by faith; from which time he began to comfort himself by saying—"Weep not for me, I am going to be forever with the Lord, and you will soon be in heaven with me." I asked him—"Are you willing to die?" He answered, "Yes, I am." He also said that he saw by faith the cross of righteousness reached out for him to wear. Some who came to visit him would say, "James, I am sorry to see you so weak, and I continued rapidly to decline. His parents saw he was fast sinking, and began to sorrow for the anticipated loss of their only and affectionate child. He comforted them to comfort them by saying—"Weep not for me, I am going to be forever with the Lord, and you will soon be in heaven with me." I asked him—"Are you willing to die?" He answered, "Yes, I am." 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urged by her class leader, Mr. John Chamberlain, to seek the enjoyment of a full Sabbath, and to be contented with the blessing of perfect love, by observing the constant happiness of a niece, who had professed its attainment. She sought and obtained the blessing, and as she assured a Christian friend a short time before her death, retained the evidence of it to the time of her last sickness. She needed, indeed, a strong faith and large measure of sanctifying influence, not only to enable her to adorn the doctrine of God her Saviour in all things, and to recommend her religion by a suitable example, but also to give her resignation and patience amidst the peculiar sufferings of her kindred, which she had to endure almost constantly for at least four years, being afflicted with the Douleur, and often confined to her bed through its influence. She manifested in all her sufferings the proper Christian disposition, and trusted always in God with an unshaken confidence. I always found her, even in her severest afflictions, ready to converse about the Redeemer, and the benefits of his religion. During the last Summer her health was somewhat better than it had been for some months previous, so that she could sit up and walk about the house, but from New Year's Day until the time of her death, her sufferings were very severe, so much so that she often expressed desires for her removal to her heavenly home. She continued in the exercise of faith and patience to the close of her life, manifesting verse with her Christian friends, the lively hopes she possessed of being with her Redeemer forever. Her funeral service was preached on Tuesday the 21st Feb., from Rev. vii, 13-17. T. H. D. Newport, N.S., March 1, 1854.

Ladies' Department.

A Child's Conversation with a Star.

Star! beautiful Star!
I would go and dwell with thee,
I have sought a home in the forest grove,
I have wandered for hours in the haunts I love,
I have sat by the side of the murmuring brook,
In some grassy dell or sequestered nook,
I have walked at "moonlight's fairy hour,"
Through the garden paths to the vine-clad bowers,
And ever when gazing on thy fair face,
Have I tasted the pure happiness.

Star! beautiful Star!
I would go and dwell with thee,
For in thee alone I read
My future destiny.

Child! lovely child!
Dost thou seek to dwell with me?
I have none on thee through the twilight night,
No clouds can obscure my radiant light;
Thy choicest blessings have come from above,
I have watched over thee with a parent's love;
Thou shalt learn that bliss which no sorrow
Can ever grieve from thy fair face.

Star! radiant star!
I long to dwell with thee,
In thy mild beams I trace
My future destiny.

Child! fairest child!
Thou art the light in my eyes,
I have rolled in its orbit for ages,
And soon; the end of its course will come;
Then when the earth shall be no more,
I fly swiftly away to my blissful shore,
I will join thee there to that spirit band,
Who have sought long since the better land,
Thou shalt strike on thy harp the richest strains
Where the angel of peace eternally reigns.

Child! fairest child!
Thou shalt come and dwell with me,
And in me shalt find revealed
Thy future destiny.

L. S. C.

Heart Links.

"Hearts are delicate as harp-strings,
And touch them with the wrong word,
For the softest touch will ever,
Break the sweetest richest joy."

Delicate as harp-strings' are, and so they are!
One rude touch, one harsh word from those who have been loved and trusted, in whom the all of hope and happiness of a young heart has been centered,—one chilling breath, and the chords are shattered, the soul of harmony that once dwelt richly there is dying, dying, and the young heart is left a desolate waste.

Thus it has been with many, and thus it is with a young and lovely one whose memory is with me now. As the glorious sunlight, that has been streaming so brightly and cheerfully through my window is fast fading from earth away, so the bright light that always brings with it saddening feelings, comes stealing on, thoughts of the early lost and broken hearted are thronging around me, carrying me far back into the dim past, and waking memories long ago hushed and buried. Hers was a love, which seemed to all too pure and bright for earth, and yet who that gazed upon her in all her youth and beauty would have dreamed that so soon the joyous heart should cease to beat, the throbbing pulse be still and motionless.

Young and trusting, her all of earthly love and happiness was given to another's keeping, and one whom all deemed worthy of respect and admiration. Life was opening fair and beautiful around her, and not a cloud arose to darken the brightness of the outspread future,—but in a moment all was changed, dark and gloomy. Two late, alas! too late for the happiness of the living one, he to whom all the rich treasure of her heart had been given, was found all unworthy, cold, cruel and designing. 'Twas too much for the loving heart, the delicate frame to bear! All unshed she had ever been to sorrow, living and breathing, as it were, in an atmosphere of love, deriving all the happiness of her being from the affections,—now that the one for whom all other love had been exchanged had proved false, what aim had life for her?

Too much, alas! it was, and the young heart lately so buoyant with joyous hope, was ebbing fast away, and soon the "silver cord was loosed," and the young spirit had passed to a brighter, happier home than the earthly, one where sorrow and change never come, where dimming tears are wiped from every eye.

Touch them lightly, lightly! Oh ye to whom young spirits entrust their all of life and love, gently, tenderly guard the treasure given to your keeping. Remember that

'delicate as harp-strings' are the hearts that lean on you, and let the every touch you give them be soft and gentle,—then from those slumbering chords will gush forth melody rich and soft as the music awakened from the Eolian by the breath of the sighing night-wind.

Affection! it is woman's all,—that once tested, ship-wrecked, and all is lost,—life is but an aimless being, gone its light and joy, its hope and happiness, and the crushed and weary spirit longs to be freed from earthly fetters, and revelling with the angels in the brightness of the Eternal world. Breathe then lightly, tenderly upon the hearts of those around you, remembering that it is no little thing to tamper with the affections of an immortal nature, but that delicate as harp-strings, so easily are they crushed and broken!

Edith Earle.

Feb. 25th, 1854.

Sabbath Echoes.

"The Sabbath is a holy and beautiful island, cut off from the coast of sin, and thrown down into the sea of time."—Rev. J. Cummins, D. D.

Aye! holy and beautiful has it ever been. Bright indeed must have been its first Sabbath of the world, when this earth glittered like a thing of life in the smile of the Omnipotent, and through bygone centuries have flung their shadow on the track of time, when, when sin and death and desolation have given their fearful tracings on the brow of a scathed and guilty world, and earth is but the glorious wreck of what it then was, still amid the din and rush and strife that shroud us as we journey along life's paths, and still amid the gloom and darkness that attend its path, and still amid the gloom and darkness that attend its path, and still amid the gloom and darkness that attend its path.

Long has the wail of stricken humanity gone up into the ear of the Unsleeping, and until the shadows of the long dark night of time shall flee before the radiance of the millennial morning, thus shall it ever be. Yet earth's iniquity hath not been all of woe; in every age and clime, the melody of thanksgiving, the offering of joy and praise has ascended from redeemed and sanctified hearts, and mingled with the chantings of the choir of God. Those tones shall thrill yet higher, through the unchanging cycles of eternity,—then only shall a fitting tribute of praise be rendered for these our earthly Sabbaths; and when all earth's myriads shall be gathered together in the brightness of a home where change hath not a part, then shall the song of praise pour forth from mortal lips—such as car hath never caught before, and not till then, in the light of that one eternal Sabbath, shall we read aright the preciousness of the boon bestowed in the sacred time, severed from a life of wasting care and turmoil, and given us that by its aid we may draw nearer to the gates of that "continuing city" of which the Lamb is the light thereof.

But ere we reach the lands on which no Sabbath sun has ever risen. Glorious are they in their loveliness—bright in the rich tropical beauty that sleeps on every leaf and flower, yet darkness shrouds them as a fearful pall, for the name of God has never echoed there. They who dwell therein have never heard of Jesus, and on them "the light of the glorious gospel" hath never shone. They "sit yet in darkness and in the land of the shadow of death," and thus they wander on through life, heedless and unfeeling, until when the solemn surging of the river of death shall break upon the bewildered ear, the trembling spirit shall wake to see the dream of life vanishing, and to find no refuge from the wrath of God.

On us the light of immortality hath arisen. We claim "Him who dwelleth in light which no man can approach" as our Father, and the Prince of Peace as our Saviour. We believe that all the tribes of earth, alike on the burning plains of India and the frozen steppes of Siberia are our brethren, yet they journey on to death and we live, moveless and unconcerned. Life spreads her witching dreams before us, and we revel in them, and all the buoyancy of youth and hope, while every moment as it rushes on to join the years before the flood, sweeps from earth and all its fading visions those who have never heard of Him who ransomed them from death. The blood once poured forth upon the mountain-top, centuries ago, was shed for them, yet they know it not, and there is none to tell them. From the arid desert wastes and the ice-encircled hills of the north a cry has come, the isles of the sea have caught it, and all lands of the earth resound in praise, as it comes to us borne upon the wave—"Come over and help us."

BESSIE BERANGER.

THURSDAY, MARCH 9, 1854.

Provincial Wesleyan.

Halifax Missionary Anniversary.

BRUNSWICK STREET CHURCH.

The series of Missionary Meetings held in Halifax the present season commenced in Brunswick Street Church, on Monday evening the 20th of February, in a happy and hallowed spirit which gave a cheering presage of auspicious results.

The venerable and Reverend WILLIAM BENNETT gave out an appropriate hymn, which was sung not only by the Choir, but the Congregation; and then offered up an impressive prayer.

The Rev. Dr. RICHEY came forward and said,—It affords me great satisfaction to announce that our highly esteemed and long-tried friend, JOHN H. ANDERSON, Esq., has kindly yielded to the unanimous request presented to him by the Committee, to take the Chair on the present occasion.

Mr. ANDERSON on advancing to the Chair, was heartily greeted by the assembly. He said,—While I appreciate the honour conferred upon me by placing me in the position I now occupy, I cannot but regret that one more accustomed than myself to preside on occasions such as the present had not been chosen. But knowing as I do that an opening address will not be expected from me, my mind is relieved on that score, and indeed were I accustomed to public speaking, I would question the propriety of my occupying your time, and thereby deprive those who are much more competent than myself of the opportunity of advocating the interests of this Society, whose aim is the conversion of the heathen world, that they may approach the heavenly deities, and worship the only true and living God.

The object of the present meeting is, as you are aware, to exhibit as far as is practicable the operations of the Wesleyan Missionary Society for the past year, and I trust that the account we shall be able to give will meet with your approval, and that you will be induced not only to continue the aid you have hitherto afforded, but that you will be stimulated to increased efforts for the future.

All whom I now have the honour of addressing, I am convinced, the necessity of this. Our prayers should be, and I trust will be, offered with more fervency, and with more faith for the divine blessing on those devoted Missionaries who leave their country, their friends, and all that is dear to them on earth, that they may

win souls to Christ. And our contributions should be, and I trust will be, more liberally given in aid of this excellent Institution, that the Missionary Committee may have it in their power to employ an increased number of those anxious to be engaged in this glorious cause; but the state of the finances at present will not admit of an increase of expenditure.

While alluding to the finances of the Society I am reminded of one individual in England, who, two years since felt it to be his duty to resign a guinea a year, and the present year he has advanced it to seven times seven guineas, and one guinea more. Yes, fifty guineas every day of the present year, the pious and excellent Mr. Wilkes has promised to place in the hands of the Treasurer of this Society in aid of its funds, amounting in the aggregate to the magnificent sum of between eighteen and nineteen thousand pounds sterling! The amount of good this single individual may thus with the Divine blessing be the means of accomplishing, eternity alone will unfold.

Christian friends, may we be stimulated to increased efforts! May we, as stewards, be found faithful! (Applause.)

Mr. ANDERSON called upon the Rev. Mr. MCMURRAY, one of the Secretaries of the Society, to read the Report. This admirable document afforded ample evidence that the parties by whom it was drawn up, were not only to use an expressive phrase—putted up on all matters bearing upon the operations and present advanced position of the Wesleyan Missionary Society, but intelligently alive to the signs of the times, as indicating indisputably the finger of God in Providence opening great doors and effecting to the Missionaries of the Cross, and the consequent duty of the Christian Church to supply the means of their entering it.

The adoption of the Report in connexion with a devout ascription of praise to God for His manifold blessing upon the Wesleyan, and all other evangelical Missionary Societies, was proposed by the Rev. JOHN MARTIN, Minister of the Church of Scotland. He expressed the deep and undissembled satisfaction with which he united with his Wesleyan Brethren in thanksgiving for the unequivocal tokens of Heaven's approval and blessing by which their labours of love in diffusing the Gospel, and the progress effected, had been crowned as evinced by the interesting details of the Report to which they had just listened. He impressively contrasted the moral aspect of things in this Province and throughout the world at large, at the present period, with their condition, when forty years since, he landed in Halifax; and closed a series of eloquent facts by referring to the revival of the Missionary spirit in the Kirk of Scotland, now planting, under most encouraging auspices, her institutions amidst the gold fields of Australia, and sending forth her Messengers into various portions of the earth to display the banner of salvation.

The Rev. Dr. RICHEY expressed the mental stress he experienced on the present occasion, in consequence of his honourable exemption from any obligation to make a speech. He cordially exulted in the resuscitated zeal for the spread of the Gospel manifested by the Church of Scotland, and in the success of all Protestant Churches, in prosecuting the same glorious work. While thankful for the vigorous efficiency, through the Divine blessing, of the Institution with which he stood officially, and from deep personal conviction, especially associated, he knew that in the day when the Lord should come to make up his jewels, the souls won by the labours of other agents in the diocese of the Wesleyan were the instruments of planting in it. He must denounce the faith, then, and be worse than an infidel, if he did not magnify God for their efforts and triumphs. He heartily seconded the Resolution.

Mr. SHANNON in supporting the Resolution stated that, as he would probably have to take part in the proceedings of the following evening, he might be excused from making any remarks upon the present occasion. He however would advert to one or two points of the Report, and the details of the Report just read by the Secretary, if it were only for the purpose of showing his interest in the cause and in the extension of missionary operations.

The Report presented the pleasing feature of success in almost every part of the mission field. He is common with others could not but feel rejoiced at this. It might have been otherwise. The tidings brought from this year might have been different from what it comes to us borne conveying intelligence of missionary stations broken up, of efforts wasted, of the long labour of years rendered fruitless by the events of a day. And had such information been received ought it to have taken us by surprise, or to have caused the friends of the Gospel to despair? No—the fact that though Ministers might arise, yet such was the faith of those engaged in the cause that they would hope, and pray, and act, until by the blessing of God, success was again realized, such success as now happily attended our operations.

He then referred to the changes that had occurred as appeared by the Report, in one or two important points of Wesleyan enterprise. The first was France, which now formed an independent Body of Agents, and which he could not but rejoice in this change, not only as it marked the progress of the work, but also because it was most probable that such an independent organization would effect more good among a people peculiarly sensitive, and unwilling to receive any favours at the hands of the English. That great success had attended the change was evident from recent information, particularly from the south of France. It was well known, so, for this was the period, above all others, when most needed energetic evangelical effort in that country. Ultramarine principles ruled to a great extent among the ecclesiastics, subverting the liberties of the ancient Gallican Church; and the land of Pascal, of Bossuet, and of Fénelon, was now laid at the feet of the Teachers of the Jesuits. Under these circumstances he could not but be gratified at every advance made by the friends of the cause in that country, and he believed that never since the days of the Huguenots had there been such openings in France for Protestant enterprise as at present.

He then mentioned another similar change in a most important part of the world, Australia; and expressed his satisfaction that amid the absorbing influence of one of the strongest passions of the human heart, the love of gold, there was to be found the seed of true Christian liberty, as appeared by the Report. It was seen to be in the arrangements made for the reception of Wesleyan emigrants, the benefits of which had been enjoyed by some from our own shores, but more particularly in the noble provision made for the spiritual wants of the people. In this instance there was also great good to be expected from the recently independent Organization which had been given to the Wesleyans in that part of the world.

The Resolution referred also to the success of kindred Institutions. No person could be more than he that the labours of others in the Mission field were also rewarded with a blessing from on high. There was ample room for all—the field was large—so large that in India alone in some parts there was hardly one Missionary to be found for every million of inhabitants.

There was need of all the labourers that could be found, and he hoped that this fact would be received in such a light by the present meeting as to induce them to exert themselves to send more assistance into heathen lands which were indeed white to the harvest.

The Resolution was put and unanimously agreed to.

Mr. GEORGE R. ANDERSON came forward to move the next Resolution: the topic of which was the lamentable condition of Heathendom, and the adaptation an absolute necessity of the Gospel of Christ to effect the world's regeneration.

He began by expressing his persuasion that no one present would be inclined to object to the Resolution he had the honor to propose,—that he all sympathized in some degree with the wretched and gloomy condition of those whose dwelling it is in regions where Christ has not been named;—but it was necessary that we should read and deepen our impressions of the vast practical importance of this subject, by calmly and carefully looking at it, as illustrated by facts of indisputable authority and appalling import,—and that, calling to mind the glorious success which God had vouchsafed to the Missionary heralds of salvation, it behoved every one of us to cry mightily to Him, to help each of us faithfully to discharge our obligations in connexion with the great enterprise of Christian Missions.

Kindling with the inspiration of his theme, he proceeded to say,—That an extensive field is open to us to the labours of the Missionary. What a mighty work yet to be performed, the command of Christ, "Go ye into all the world, and preach the Gospel to every creature," shall have been fully obeyed! How many millions of our race whose ears have never drank in the glad tidings of salvation—strangers to the glowing happiness of those who are washed from their sins in the blood of the Lamb—groping their way amid darkness visible to an eternal destiny, and shrouding with the gloom of uncertainty! (A thrilling incident narrated in the general Report of the Parent Society, for the last year, illustrating at once of the abject and malignant superstitions of the Heathen, and of the influence of the Christian Missionary in preventing in a single case, the effusion of the life's blood of hundreds of human victims was introduced, and with impressive effect.) Probably—be continued—one reason why we do not sympathize more deeply with those who are in Pagan superstition, is the impression that they are not subject to all the penalties of wickedness. But the unambiguous declarations of Holy Writ—that all are born in sin,—and that no unregenerated soul can enter heaven, are a sufficient refutation of that erroneous supposition.

In concluding, those who listened to the thrilling discourse of the Rev. Prof. King, on Sabbath evening, must have felt how trivial are all the sacrifices made in the cause of Missions compared with the reward of a single soul. And the late celebrated Dr. Olin has thus expressed the same idea.—"All the sacrifices and sufferings of the whole human family, protracted throughout their three score years and ten, could never approximate to the fearful agonies of agonies, which will make up the doleful experience of one lost soul; for ever the door of the pit in which he lives out his undying day, is inscribed ETERNITY!"

The Speaker enforced by these considerations, in connexion with the unprecedented openings for the spread of the Gospel, and the progress effected, in those densely populated towns and villages lately recently introduced by foreigners, now invite the evangelic labours of the churches, the obligation and necessity of enlarged liberality,—and closed by saying,—In the ferry boats plying between this town and Dartmouth a number of years ago, though provided with paddle-similar to those now in use, horses and less effective means were employed as the motive power. But now were by the application of Steam, instead of being detained twenty minutes or half an hour, we are conveyed to the other side in the short space of ten minutes. It appears to me that the Missionary Enterprise is at the present time, just in the position of those old ferry boats. The paddles are in operation, and they are gradually revolving, but it is impossible to exceed a certain rate of speed. They want the application of the Steam Engine in order that the Missionary Spirit, freighted with the unspeakable riches of Christ, may be propelled with more rapidity to every part of the earth, and until the story of the Saviour's love reverberates from pole to pole.

Mr. H. D. FROST in seconding the Resolution, made some appropriate remarks upon the obligations devolving upon all who love the Redeemer, and the souls for whom He died, practically to recognize the claims of a ruined world, and to be ready to give of their substance of St. Paul, in the 10th chapter of his Epistle to the Romans, exhibited commendably yet completely, the true theory and ground of Christian effort for the evangelization of the nations that know not God.—"The same Lord over all is rich unto all that call upon him; for ye shall call on the name of the Lord Jesus Christ, and bring glad tidings of good things!"

The Resolution was put from the Chair, and adopted.

The Rev. Mr. GRIBBE (Congregational Churchman) rose to move the third Resolution, which embodied a solemn recognition of the indispensable necessity of a universal dependence upon an infinitely higher than human agency, in order to the achievement of the supreme object of evangelical propagandism—the salvation of souls from spiritual and eternal death. He delineated, in vivid and impressive terms, the utter impotency of mere human effort, however sincere and enlightened, to awaken the conscience of the sinner, and win his alienated affections to God; and the almighty energy of the Lord the Spirit. He dwelt upon the explicit and unfailing promise of the Spirit's influence to faithful effort, and effectual fervent prayer which avails much.

The Resolution was seconded by STEPHEN FULTON, Esq., M. P., who in a very appropriate speech, which was listened to with earnest attention, pressed upon the audience their duty in relation to the cause of Missions, especially as prompted by a sense of gratitude to God for the encouraging success vouchsafed hitherto to the several Evangelical Missionary Societies.

We regret that our space will not admit of our giving in full the very excellent address of JOHN EDWARD STARR, Esq., in supporting the Resolution, in which he exhibited most impressively the urgent claims of evangelical Missions upon Christian liberality. We cannot however deny ourselves the pleasure of presenting his closing appeal.

"A bountiful Providence has the past year lavished upon the people of this Province an immense amount of wealth. I cannot suppose that the country was ever in a more prosperous condition. I therefore trust that all our friends this evening will be liberal in their bestowment of their property, and that there is sufficient time to make a contribution. Our list from Nova Scotia this year ought to show a large increase, and all in the enjoyment of a large income, and in possession of ample means should give according to their ability. Remember friends, it is only a loan of money to the living God for the fur-

therance of his cause upon earth, and for the extension of the gospel of our Lord and Saviour Jesus Christ. I therefore say give, give, and great shall be your reward!"

The Rev. Mr. S. DYER now rising, proposed a Resolution expressive of thanks to the Committee, officers and collectors of the Society, in a very effective address, of which we are sorry that the pressure of his commercial engagements precludes the possibility of his furnishing us with even an abbreviated sketch.

Mr. C. B. NAYLOR came forward to second the Resolution. It was observed—he said—by me, at the marriage of Cans in Galilee, that at least the best wine is usually kept till the close of the entertainment. But the Committee of arrangement for this service had thought proper, it seemed, to deviate from that disposition of the Speaker's in assigning him a place to which he felt his incomplicity on this his first appearance on a Missionary platform. He alluded to the incipient operations of the Wesleyan Missionary Society in these Provinces—appreciating the ability and self-denying zeal with which the friends of Methodism in this country, the rich fruits of which we had been to a considerable extent sustained for a long period, during which, without such aid many parts of this and the sister Provinces must have perished in spiritual destitution.

Mr. ANDERSON, having left the Chair, it was moved by the Rev. J. MCMURRAY, seconded by MARTIN G. BLACK, Esq., that the cordial thanks of the meeting be presented to JOHN H. ANDERSON, Esq., for the kindness and ability with which he had presided over the business of the meeting. It was put by Dr. RICHEY and carried by acclamation. Mr. ANDERSON appropriately responded.

The Doxology was sung, and the Rev. Mr. CROCKER pronounced the apostolic benediction.

An account of the Missionary Meetings held in Grafton Street Church, and at Dartmouth, is reserved for the next impression of this Paper; when the pecuniary results of this Anniversary will be given in detail.—Con.

River Philip Circuit.

REV. AND DEAR SIR,—Permit me to state through the columns of your valuable and interesting paper the commencement of a gracious revival of religion on the River Philip Circuit.

Under many discouraging circumstances and with great fear and trembling, a protracted meeting was commenced in chapel on the River on Wednesday the 15th ulto. After holding one service, a violent storm of rain destroying the travelling, nothing additional was attempted until the Sabbath. Joined on Sunday morning by Rev. Mr. BEALS and Bro. LODGE, the campaign against the powers of Hell was renewed with earnestness and power. Holding two services every day a week passed, and another Sabbath dawned upon the scene of warfare, and only three had been rescued from the dominion of sin and Satan.

On Thursday, the 22nd inst., the dark clouds of unbelief rolled away, and victory turned upon the side of the Lord of Hosts; and when the invitation was given to penitents to separate themselves from the congregation, eleven individuals boldly took up their cross and decided for God. Yesterday's efforts, under the blessing of God, was crowned with more abundant success, and twenty-two individuals have already professed to find peace with God, and the revival progressed with power. Differing from many similar scenes in which I have had the honor to participate to mingle the majority of first conversions to God on heads of families—the first being an aged man of at least three score years. O that the Lord may carry on his own work! there are scores upon scores in this and adjoining settlements to be converted to God. My praying brethren are deeply in earnest for the wide spread of this gracious work. The kind assistance of brethren Beals and Lodge has been very valuable and highly prized.

While pen is in hand, I may mention our Missionary meetings held in the month of January. They were large in number and subscriptions the past year, we were fearful lest there might be falling off the present; but our highest expectations have been realized. The subscription lists at this moment show an amount equal to the collections of the past, and if the collectors do their duty—and I doubt not their ability and willingness—we shall still progress. It would be derogatory to the kindness of brethren, were I not to state that the interest of our Missionary meetings was sustained by the willing assistance of our beloved Superintendent, Rev. R. SMITH, and Rev. W. C. BEALS. Bro. Crane, who labours in the Maccau part of this Circuit, alternately by myself, to the regret of all, was unavoidably prevented from being with us. The subscriptions at Westchester Mountain was materially assisted by the presence of, and an excellent original address from Hiram Hyde, Esq., of Truro, which happened to be passing through the place and attended the meeting.

The account of the Tea meeting held in the partly finished chapel, at the head of the Tide, must necessarily be brief. A stove and pipe were required, and some of the friends proposed a tea meeting in order to procure funds to purchase. The day was appointed—the ladies freely gave their assistance—a few individuals kindly prepared the unfinished building for the reception of the company—and all passed off well.

Our valued friend John Schureman, Esq., being called to the Chair, acquitted himself nobly. His opening speech was excellent, and the high expectations thus excited of his ability, were more than realized by the good order preserved, and the interesting and witty remarks interspersed at intervals during the meeting. I need not state that the speeches delivered by Rev. Messrs. Beals and Burnett, were good and to the point, and the addresses of Messrs. Malinsion, Charles Oxley, Stephen Oxley, and Amos Black, Esq., were listened to with marked attention.

The tea and satables, as most always be the case when ladies are their utmost, were of beauty and in abundance; and as a good climax to the interest of the gathering, the amount realized was sixteen pounds ten shillings.

J. HERBERT STARR.
March 2, 1854.

Peace.

"I am for peace; but when I speak they are for war."—David.

My readers will, I trust, forgive you Mr. Editor, if you indulge me with a little space to reply to the Rev. C. TUPPER. He is only the fourth of a class of writers in the Messenger who have thought fit to become assistants of the formation I gave in that unfortunate, grossly misrepresented obituary; but his article has this redeeming feature, above all previous ones on

that side, in that he has not assailed me as a wilful accuser, and reckless assailant of the old ministers of his persuasion; besides it exhibits a tendency to promote peace. I am perfectly willing to meet Mr. Tupper or any other Minister in the way of promoting peace and union, when it can be done with honour, and safety to the cause of God; but I cannot think, however good his intentions, that he has taken the best method to promote it on these terms; for, unfortunately, he seems with all the rest, to wish it believed that such a doctrine as the one so repudiated, was never avowed; and that all who have declared that they have heard it are either deliberate traitors, or so stupid as to misapprehend the sentiments heard with their own ears. I cannot consent to any such impression going abroad; for Christ's people are as dear as Christ's Ministers, though they may not occupy so prominent positions; and from the number whom I know to be persons of party and truth, who have testified to having heard such sentiments advanced, I think no rational, and impartial person can help being driven to the conclusion, that some have uttered them, though afterwards they have been unwilling to believe they did so, and in some instances denied that they ever did. I cannot easily believe that pious uneducated Ministers uttered such sentiments, that that good man would falsify accuse them.

Mr. Tupper gives instances of misrepresentations of his statements, and of the late Rev. Mr. McCully, but whoever reads his own statement of the case, cannot wonder that he should be understood as stating the sentiment imputed to him. He says he stated that all the Antislaveryists that were not in No. 4's 'Ark' were destroyed," and he says this was "in accordance with our Lord's statement in Luke xxi. 27.—"Now in turning to our Lord's words in the passage, he will find that the Saviour speaks only of the Antislaveryists who were capable of eating drinking and marrying," &c., being destroyed; and probably included in the term "destroyed," the eternal ruin of their souls. Had Mr. T's contexts, confined his meaning as guardedly as our Blessed Lord's, he would not have been misunderstood.

As to Rev. Mr. McCully, it must not be forgotten, that in a celebrated controversy in the Messenger five or six years ago, between the Rev. R. W. CUNNINGHAM and himself, he contended for the doctrine known as "High Calvinism," and I humbly but firmly say that no man can claim the system he advocated from the doctrine of Infant damnation by fair reasoning—never Mr. T.

I cheerfully grant that some, perhaps, most, of Mr. T's Brethren in the Ministry of the present day, revolt against so shocking a doctrine; but he candidly admits that some will not go so far as himself in holding the salvation of all deceased Infants; "but leave the whole matter silently to God!"

But why do they leave the whole matter silently to God? Does not Mr. T. know that they do believe that all deceased Infants are saved? With respect to the Rev. J. H. CHIPMAN, I regret that his successors in the ministry did not allow his name to rest. When I wrote Mrs. C's Obituary, I knew not, nor cared not, who was the author of the repudiated doctrine—his friends must blame their own party.

With regard to Mr. Tupper's appropriate admissions at the end of his letter, I agree with them; and with all his sayings of the desirableness of peace among religious denominations; but I confess myself compelled to wonder that he never gave these admissions to some of the Editors of his denominational papers, and to a portion of his people, years ago, and can only regret that he did not put them where certainly they are, to say the least of it, most deserved; for really I have seen no very great distinction manifested on their part for union, except we, Methodist Ministers, allow them to say and do as they please, both in respect to us and the souls converted under our Ministry. They speak from the pulpit and through the press against our Church policy, and our views and practice on the subject of baptism; against the present version of the Bible, and its departed translators; and if we venture to defend our sentiments, we may expect a burst of passion.

There are honourable exceptions however (blessings on them!) and I hope hereafter to add Bro. Tupper, to the list, and let his old Amherst antagonist say, Amen.

R. A. CURELEY.

Long Reach Circuit, N. B.

REV. AND DEAR SIR,—I am happy to say that this Circuit is prospering both Religiously and financially, we have succeeded in getting two chapels plastered and made quite comfortable during this year. They are entirely free from debt, we have on this circuit now, four very neat and respectable chapels, well attended by serious listeners; a few weeks since we announced our Missionary Services on the Circuit, a heavy storm prevented us from completing them, but judging from the promptness with which our appeals were met, we may safely hope for an increase on the last year, although that exceeded, by seventy-five per cent, any previous year; you may expect a further account when we have held the remainder of our Missionary Services.

WILLIAM TREWENT.
Long Reach, Feb. 24, 1854.

The Rev. J. V. Jost, of Barrington, in a recent letter, states—

The Chapel and Society at Cape Negro have realized \$50 at their Bazaar. The Ladies there deserve much credit for their indefatigable efforts, the proceeds of which are to be devoted to the building of their new and beautiful Church, which is nearly ready to be opened.

Concession of a Romanist.

Michael Chevelier, a Romanist writer, and a man of the first eminence among the French, in an argument defining Romanism, in the Journal of Debates, makes the following concessions as to its relative decline:—

If we measure the respective progress made by the non-Catholic Christian nations, and if we compare it with the advance in power made by the Catholic nations, we are amazed at the disproportion. England and the United States, Protestant powers—Russia a Greek power—have acquired rule over immense regions, destined to be well peopled. England has sought to conquer all the vast and populous regions known under the generic name of India. In America, she has extended civilization into the northern part of the continent, in the wilderness of Upper Canada. She has occupied, by her industrious sons, the island of New-Holland, large as a continent. The United States have increased prodigiously in riches and population; they have extended on all sides their borders, and are now seated upon two oceans. San Francisco is the counterpart of New-York, and seems called to fulfil at least equal destinies. They have made trial of their superiority over the Catholic nations of the new world, and they have subjected them to a sovereignty no longer disputed.

Taken together, England and the United States, after the attempt the former made upon China, seem to be on the point of subjecting to their authority the most renowned empires of the extreme East—two empires which comprise

nearly half the population of the globe, China and Japan. Russia would seem to be taking in Europe a stronger and stronger position. What the Catholic nations do during the time of the chief one, the most compact, the most populous, France, which seemed fifty years ago to occupy the throne of civilization, has seen her scepter broken, her power shattered by unyielding despots. She has exhibited the most noble courage, the most heroic energy, but every time she has started aloft, failed to paralyze a revolution, like the scourge of God, to restore her efforts, and make her fall. Ever since, the balance of power between Catholicism and non-Catholic has been disturbed since 1789.

Legislative.

HOUSE OF ASSEMBLY.

SAUNDERS, February 18.
RAILWAY BILLS.
Hon. Provincial Secretary asked leave to

The Song of the Snow Spirit.

In the polar sea, where the wild waves freeze, Congealed in their billowy might, And the iceberg rides o'er the gleaming fides, In the flocks of the Northern Light.

Fale gems embossed with a silvery frost Are the spray of the glittering brine. And the jeweled strand by that fairy land Yields a part of its wealth to thine.

The gift I bring on my broad, white wings, And I fall in a feathery snow. When dense clouds lie in the leaden sky, 'Tis the turf is brown below.

When, stripped and bound on the bare hills around, The shivering trees complain, And the lumbering stream in a moaning dream Still gnaws at his icy chain.

Wan Autumn grieves o'er the golden leaves, The hoard of life of cares; But, locked from sight in aasket white, I will keep them for his hair.

Though the merry Spring is a spendthrift thing, The flush of her youthful hours, And the gathered gold will be pledged and sold By her, for a wreath of flowers.

But the precious trust of the hoarded dust Shall be safe beneath my wing. From the eagle's nest the mountain crest, I will watch for the fair young thing;

Till, bursting again from his silver chain, The brook leaps high to the shore, And the trees rejoice at the welcome voice Of their feathered friends once more;

Till the violet waves o'er the sodded graves Where the mourner knelt in prayer, And hope springs up like the crocus cup, From the wreck of an old despair.

—Springfield, Republican.

Temperance.

Report in the N. York Assembly.

Of the Select Committee on such of the Governor's Messages as relate to the subject of Intemperance, and the Sale of Intoxicating Drinks.

Mr. C. C. Leigh, from the majority of the committee, would respectfully report, that they concur with the Governor in his message, that the constitution invests the Legislature with the power, and imposes upon them the duty of adopting measures to promote education, to restrain vice, to punish crime, to protect the rights of person and property, and to advance the welfare of this great commonwealth, composed of more than three millions of citizens. They concur with his Excellency in the remark that intemperance is justly regarded as a fruitful source of misery, destitution, and crime, and its effects are forced in a manifold manner upon the attention of those who are required to execute the laws, and that in legislating upon the subject care should be taken not to conflict with the well settled principles of legislation, nor with the rights of our citizens.

The committee have felt deeply impressed with the weight of responsibility resting upon them, and, after a careful examination of the whole subject, are clearly of the opinion that the sale of intoxicating liquors, as a beverage, retards education and encourages vice; that it tramples upon the rights of persons and property to a criminal extent; and that it is the duty of this Legislature to pass a prohibitory law, as the only means left to remove the evils complained of.

Your committee are of opinion that the sale of intoxicating drinks is the direct cause of more pauperism, crime, debauchery, and frightful casualties than all other things put together.

Your committee are of opinion that such liquor is a poison, and should be so declared and treated, producing a species of insanity which deadens the moral powers and inflames the passions, causing the unprovoked commission of crimes on the innocent and unoffending, of an enormity unparalleled in the civilized world; crimes that even barbarians would shudder at, and humanity in its worst forms could not commit, unaided by the demon that is ever present in the drunkard's cup.

Your committee are of opinion that this poison causes a reckless disregard of property in those who use it; that it is the agent in the destruction of more property by fire, shipwrecks, railroad disasters, and bank-ruptcies than all other agencies put together. That it impairs the health and shortens the lives of those who are seduced by the liquor traffic, is a fact sustained by official records that none can deny; it thereby deprives the State of the labor of her citizens; the child of its parent; the wife of her husband; leaving sorrow-stricken widows, disconsolate mothers and helpless children to an uncertain world and those temptations that make criminals of the drunkard's sons, and prostitutes his daughters. This bill proposes to save from thirty to fifty thousand drunkards now in our State, to save and rear children from the awful fate to which the liquor traffic has doomed them, and to break the charm by removing the temptation from thirty to fifty thousand more of our fellow citizens who are moving on surely to fill the drunkard's ranks, many of whom are most earnest in their calls upon this Legislature to stop a traffic accused of God and all good men.

Pass this law, and your committee are of opinion that it will put an end to three-fourths of all the crimes against persons and property now committed. The testimony of the wardens of our prisons uniformly affirm that at least nine-tenths of the criminals confined are brought there on account of the use of intoxicating drinks.

Your committee do not propose to recommend further taxes upon the good people of this State in enlarging and multiplying their prisons, erecting gibbets and inventing new forms of torture to deter the wretched victims of alcohol from the commission of crimes, but by a simple and easy process relieve the State of heavy taxes and save society from crimes by prohibiting the sale of this poison as a beverage.

Neither is this bill submitted by your committee a summary one. It does not prescribe the drink of any. It merely prohibits the sale as a beverage of that which is wholly noxious, and in this respect conforms with the spirit of the law which forbids and punishes the sale of unwholesome food.

The objection that other rights are invaded by this law, we submit is not true; for a man has a right to inflict on the community the evils with which this traffic curses society. The sanctity of every man's dwelling is impudently invaded, his property is taken, but because no law but the moral law, can reach him.

Your committee admit that the State should protect all valuable and innoxious property; but her best property is in the morality and intelligence of a virtuous people. The State has a property in the minds of Fulton and Clinton. It is to such property the State owes its prosperity, and it is of more value than all the gold of California.

This invaluable property—this mind and muscle—is daily, year, hourly, rendered useless or destroyed by something styled property, which we are called by certain persons to protect, and which is less worthy of protection than the murderers it makes.

The objectors to a prohibitory law think it is a lawless act to knock in the head of a whiskey or beer barrel, but what is the value of such property when compared with the multitudes of human beings that are destroyed by the traffic in intoxicating drinks? Better destroy the poison, than let it destroy the noblest intellects in our land—men of genius, talent, energy, enterprise and moral worth, now laid waste by this desolating scourge.

Your committee would call the attention of the Legislature to the healthy operation of a prohibitory law in those States where it has been enacted, diminishing greatly drunkenness, pauperism and crime. Jails and poor-houses are to let, and the peace and good order of the community are greatly promoted.

For several years the people of this State have petitioned for a prohibitory law. They have recently spoken through the ballot-box, and your committee believe they will continue thus to speak, unless a prohibitory law, meeting and remedying the evils complained of, is promptly passed and fairly tried.

We, therefore, respectfully present the following bill, and recommend its passage.

C. C. LEIGH, LEVI HARRIS, J. MITCHELL, L. GIBBS, B. HALL, Committee.

Passed at the late Provincial Temperance Convention, Thursday, February 23rd.— On motion it was resolved and passed by acclamation— That in view of the vast importance of the prohibition of the Liquor traffic in this Province, this Convention strongly recommends to all Temperance men in Nova Scotia to vote only for such Candidates at an election as give a decided pledge to sustain a prohibitory law.

On motion, it was resolved and passed by acclamation— That the Convention having listened with unmingled satisfaction to the address delivered by the Rev. Dr. Cramp at the public meeting this day, in the presence of the members of the Legislature, on the subject of a Prohibitory Liquor Law, strongly hopes that the result of this address will be most favourable to the advancement of the great cause, the interests of which we are met to promote; and expresses its sense of obligation to Dr. Cramp, for his kindness in attending on this occasion at so much sacrifice, and for the ability with which he discharged the trust undertaken by him.

The Report of the Committee appointed in reference to a clause in the Prohibitory Liquor Law being read, the following resolutions were agreed to— Resolved, That the report be received and referred to a committee who shall be appointed for the purpose of watching the progress of the Bill and the perfecting of its details.

Resolved, That Rev. Jno. McCraw, Messrs. Howe, Bell, Moton, McLearn, Brown and Hyde, be a committee for the purpose referred to above; and that they be instructed to secure, if possible, the insertion of a clause which will prevent the agents from being interested in the amount of sale effected by them.

Resolved, That Messrs. G. J. Creed, W. L. Bell, and M. G. Black, Jr., be a committee to prepare for publication, the minutes of the proceedings of the Convention taken by the Secretary.

Moved by Mr. Longley of Annapolis, and seconded by Mr. McNaught of Pictou, and resolved that the Athenian newspaper, now the official organ of the Sons of Temperance, as well as the bold and able advocate of Temperance principles generally, is indispensable to the promotion of our views, and is deserving of our most cordial and efficient support.

The thanks of the Convention were unanimously voted to Wm. Howland, Esq., for his services in preparing a prohibitory law, and to W. H. Blanchard, Esq., for his services as Secretary to the Convention.

A vote of thanks was then passed to the friends in Halifax who had invited the members of the Convention from the country to partake of a soiree in the evening, and to the Room Committee for the use of the Division Room.

On motion resolved— That this Convention expresses its high gratification at the action of the Legislative Bodies in adjourning the public business to hear an address delivered in behalf of the question of prohibitory enactments, with reference to the sale of intoxicating liquors—

Resolved, That this Convention highly appreciates the labours of Brother Johnson, Agent and lecturer to the Grand Division, and feels the greatest confidence in his zeal and ability to promote the glorious cause, and is of opinion that strenuous efforts should be made to secure his services for six months longer after the termination of his present engagement.

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steeples, from our highest buildings, and from the roofs of a few residences. It is only in some peculiar corners that the atmosphere is so "hollidly" as to be discernible from the common walks of life. Lake Ontario is a quiet, unassuming lake, has the "vapors" sometimes, and rarely gets "high," when it does, it is owing either to cold water or the atmosphere never to artificial stimulants. Yet it is always "blue."—Rochester American Feb. 7th.

MAKING CANDLES ON SHIP BOARD.—A schooner, belonging down East, left Holmes' Hole just previous to the late storm, having on board no oil or candles, and little or no water, though the pilot, (Mr. Joseph Claghorn of Holmes, Hole,) was informed that there was an abundance of "small stores" on board. During the night of the gale, when the vessel was in Boston Bay, the melancholy discovery was made that there was no oil on board! The binnacle lamp was out, and the compass could not be seen. In this situation, the pilot, though a most skillful man, could not shape his course, and to lay to would have been sure destruction, as the vessel would have drifted on to Cape Cod. In this dilemma, the captain's wife, notwithstanding the extraordinary fury of the storm, and the tossing to and fro of the vessel, found a cake of tallow in the cabin, and having procured some material for wicking, made the tallow, and proceeded to make candles, and continued to burn them until the vessel was enabled to shape his course for Boston harbor, where he arrived in safety.—Vineyard Gazette, Edgartown.

ANOTHER VICTIM OF A WICKED DELUSION.—The steamer Massachusetts brought off from Nantucket, on Wednesday, an individual by the name of Luther Crocker, who was conveyed to the Insane Asylum at Westchester, Wednesday morning. He has been bereaved by a mania, which has rendered him liable to delusions and humbug, and the spiritual rappings, and adds another to the long list of victims to this most blasphemous trick and gull trap. Mr. Crocker is the same person whose sudden disappearance occasioned so much alarm at Westchester, a few days ago, and who was finally found, after a protracted search, in an old barn in a remote portion of the island, in a perishing condition.—New Bedford Standard.

50000 Cures without Medicine! Dr. Barry's Delicous REVELANTA ARABICA FOOD, is the most perfect and valuable medicine ever known. It is a pure vegetable preparation, and is adapted to all ages, and is the most powerful and effective remedy for all the diseases of the stomach, liver, spleen, and bowels, and for all the diseases of the head, chest, and lungs, and for all the diseases of the skin, and for all the diseases of the nervous system, and for all the diseases of the female sex, and for all the diseases of the male sex, and for all the diseases of the young, and for all the diseases of the old, and for all the diseases of the weak, and for all the diseases of the strong, and for all the diseases of the healthy, and for all the diseases of the diseased, and for all the diseases of the living, and for all the diseases of the dead, and for all the diseases of the world, and for all the diseases of the universe, and for all the diseases of the eternity, and for all the diseases of the infinity, and for all the diseases of the omniscience, and for all the diseases of the omnipotence, and for all the diseases of 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