

# The Wesleyan

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## Lines.

In a letter to a Wife, on seeing two Scarlet Runners nesting that suggest themselves on a beautiful young apple-tree.

BY REV. WM. JAY.

A recent sight, my dearest Anne,  
Engaged my eye and heart,  
And I the scene, and moral too,  
Would now to thee impart:  
A truth was never deemed the worse,  
Expressed in figure or in verse.

'Twas in my lovely garden, where  
I late and early rove,  
In lonely walk, or happier still,  
Indulged with her I love;  
And there to thought or talk resigned,  
A part of Eden yet I find.

'Twas there two plants of tender form  
Upgrowing I surveyed;  
Both conscious of their weakness seemed,  
And seemed to ask for aid.  
I marked with anxious watch their bent,  
And judged a union their intent.

And so it proved; for soon they clasped  
And curling round and round,  
Looked fearful lest they each should lose  
The helper each had found;  
But, coupled soon, they firmness gained,  
And reached a height not easily attained.

But bending now, as weightier grown,  
They for their junction weak,  
And something both may rest upon  
They now together seek.  
A tree at hand their wishes drew,  
And on this prop they hung and grew.

But as I stood, and while I gazed,  
A voice mine ear addressed:  
"A nature in a book, and in a word,  
Who reads is sure to bleed;  
No humble monitor disdain,  
Nor let a trifler preach in vain."

"If 'twas not good for man to live  
In Paradise alone,  
Two in a desert's weary wilds  
Are better far than one:  
Mutual their wants and wishes too,  
They help, conjoined, each other through."

"Thus thou and thy dear partner both,  
In pleasant bands entwined,  
Not bound by others, but attached,  
By sympathy inclined,  
Aspiring upward to the skies,  
Should aid each other as you rise;

"Nor think each other help enough,  
Though you the gift esteem,  
But mindful of the tree of life,  
And both embracing Him,  
On Him, your sole almighty Friend,  
Your blended hopes and cares suspend."

Although, my Anne, a lot like ours  
Has been indulged to few,  
E'en we have had wherewith to try  
And prove the counsel true;  
But as to Him we turned and prayed,  
Our griefs and fears have been allayed.

And should the scene in future change,  
And heavier cloudings lower,  
The closer we'll embrace His aid,  
And meet the storm more glorious far,  
And on His grace and strength rely,  
Engaged to help us till we die.

## Thoughts on the Character of Reuben.

"Unstable as water, thou shalt not excel."—Gen. xlix. 4.

Such was the prophetic declaration of dying Jacob in regard to his son Reuben. Reuben was his "firstborn," his "might," "the beginning of" his "strength," "the excellency of dignity, and the excellency of power." He was accordingly entitled to a double inheritance in Israel; but he forfeited this by sin. His birthright was given to the sons of Joseph, (1 Chron. v. 1.) the sovereignty to Judah, and the priesthood to Levi. Nothing great, good, or excellent is recorded of the tribe of Reuben. From it arose no judge, prophet, ruler, or illustrious person. Dathan and Abiram, notorious for their rebellion, were signal destruction, descended from Reuben. The tribe, not aiming to excel, settled on this side Jordan. It was never numerous; and it was the first that was carried into captivity. Like water, which runs downward, Reuben fell from his natural and rightful pre-eminence, and never excelled in Israel.

Frailty is inseparable from humanity.—The wisest may err, being deceived. The strongest may fall, overcome by temptation. Our difficulties are great; our adversaries many, subtle, vigilant, and powerful. It is only by ceaseless watchfulness and perseverance, accompanied by a humble reliance on the power of God, that we can maintain our ground, or make advances in the real, inward religion. Nothing tends more effectually to impede our progress, to destroy our peace, and to endanger our salvation, than that instability of character and conduct which marked Reuben's life. Let professors take the solemn warning.

1. Instability indicates a wavering and unsettled faith.—When a man has no fixed and settled principles in his mind,—nothing which he holds from a full conviction of its eternal and unalterable truth,—he is ready to listen to any deceiver, is tossed about by every wind of doctrine, and caught by every novelty. Each new pretender brings to the vacillating new light. Now he fancies he has found the truth, till another propagator of new doctrine rises up, whom he is equally ready to follow. Old systems are exploded, as obsolete and unsuited to the present age and the highly cultivated state of society. He follows the meteor's glare, till it expires and leaves him bewildered. A steadfast faith includes competent knowledge and full conviction, which can only be attained by the aid of God's Holy Spirit, accompanying diligent examination, fervent prayer, and great simplicity and sincerity of mind. One strong evidence of truth is experience. (John vii. 17.) And we cannot but be astonished at human folly, when we see persons turn aside from doctrines by which they have been happy, to follow systems which promise what they never fulfil, but only tend to darken and confound their pursuers.

2. Instability indicates a divided heart and unsteady affections.—When religion is taken up from improper motives, (such as,

to please a superior, advance our worldly interests, or ingratiate ourselves with fellow-men, it rests on a basis so unsound that stability is out of the question. The superior to whom we looked disapproves us, and we are deceived in our expectations from religion, friends, and ourselves. The gnat of religion falls and disappears. It is no better when men adopt a profession to avoid singularity and are guided by what others say and do. Varying modes and fashions are as uncertain as the wind. Many take up a profession of religion from mere excitement of the passions; with a judgment uninformed, and no well-weighted and fixed principles. These are like the heavers who flit their emblems in the seed cast on the stony ground: they receive the word with joy; but when tribulation or persecution ariseth because of the word, and by they are offended. How often are the ranks of Christian societies first swelled, and again thinned, by means of these unstable ones! When prosperity smiles, and religion is popular, they smile with the stream; but when the cross is to be taken up, and self-interest sacrificed, they withdraw from the trial, as old (John vi. 66).

"My son, give Me thine heart," the first and great command of the Christian law, as well as of the Jewish, requires the supreme, universal, persevering love of God. Where the heart is divided, and the aim is to reconcile our own will with the will of God, the attempt is utterly fruitless, and peace is denied. The soul is unslippery, it is not relieved, and eagerly grasps at any change which promises rest. This is the cause of instability in thousands.

3. Instability is marked by the want of uniform obedience in the life and conversation.—It is too easy to point to some professing to know Christ, and often to be denying Him, saying, "Lord, Lord," but not doing the will of our Father in heaven: "having a form of godliness, but denying the power;" now cold, now hot; now blooming, now barren; never at one stay; now with saints, now with the world; now diligent in the means of grace, now scarcely seen there; wishing well, not doing well; at one time, as if feeling the everlasting importance of religion; at another, as if they had no concern in its sublime realities. And all this arises from instability of mind and heart. This is not tempered by knowledge; and actions are not induced and kept up by firm and fixed motives.

4. It is seen in a want of steady attachment to the society of God's people. It may be laid down as a principle, that every professed religionist should be united with some section of Christ's visible church. If you may stand alone, so may another,—so may all; and there ends the church visible, with its ministry, its means of grace, its institutions, and all its influence on society in general. Sects and denominations abound. No exclusive claim favour of any one is admitted. The right of private judgment and choice is allowed. But he must have a mind strangely constituted, who, if sincere, cannot join with any. Persecution is frequently a cause why unstable professors leave the society of God's people. Quarrels among professors cause many to stumble and fall. Because such and such a one is admitted into the church, or kept there, I will leave the society, or forsake the ministry, the discipline, and its administration. It is true, perfection is not to be expected. A humble man will have lowly thoughts of himself, and will pay due deference to the opinions of others. To forsake the communion of God's people for comparatively slight causes indicates a culpable want of attachment. If we have something to bear from others, we should not forget what others may have to bear from us. But if we have a proper conviction of what we owe to Christ, who shed His blood for us, of the value of our souls, and the danger of losing them, we shall not be turned aside by persecution, or reproach, or by the faults of others, so as to leave the church, and go back into the world.

The evils resulting from instability are many and great. In temporal things, he who is unstable never excels. He may be engaged in business, art, or science; but, rambling from object to object, without steadily pursuing any one, he fails in all. In spiritual things, instability is fatal to all proficiencies in knowledge and godliness. The rule of duty is laid down, "Whatsoever thy hand findeth to do, do it with thy might;" "Giving all diligence, making your calling and election sure." But he who wavers never attains the end. The penitent who seeks for mercy, sometimes apparently in earnest, at other times carelessly, never finds it; and he who seeks the prize of life by fits and starts, has no chance of success. In knowledge he is a babe; in grace, a reed shaken by the wind. Ever so small a trial, or the slightest cross, turns him aside.

Instability, whether in temporal things or in spiritual, is universally condemned and despised. We place no confidence in the conscience, aggravating his sin, and grieving the Holy Spirit, till Almighty God swears in His wrath that he shall not enter into His rest.

Instability is destructive of happiness. Where there is no decision of character, conflicting and unsubdued passions draw in different directions, and keep the mind restless and uneasy. The unstable man sometimes resists them, but is more frequently conquered by them, hurried on against his convictions, while his conscience smarts under the sting of guilt. He is often harrowed with fearful forebodings of futurity. Ashamed to meet his faithful brethren, whose very look is a cutting reproof, he shuns them, but he thinks they look coolly on him; and, yielding to this impression, he forsakes them. Yes, he carries about with him his own condemnation, and shrinks beneath the consciousness of God's displeasure. In vain does he expect happiness, tossed on a tempestuous sea, rocked on a bed of thorns, without any satisfactory hope of eternal salvation.

Unstable professors are an injury to the church of Christ. Her outward adversaries may hurt their darts, but with comparative little effect: her greatest enemies are the

faithless members of her own household. The Christian is a light, to guide others in the way of life; but, if instead of this, the light that is in him be darkness, infidels triumph, enemies blaspheme, the lame are turned out of the way, the hearts of God's people are grieved. And what can be said as to the final state of the unstable professor? A steady, earnest, determined perseverance in all holiness is necessary to secure eternal life. In marked and alarming contrast, see a divided, wavering creed; a half-hearted, unsteady service; a want of uniform obedience; a trifling between religion and the world. What hope is there that such a wavering shall ever hear the plaudit from the Judge of heaven and earth, "Well done, good and faithful servant; enter thou into the joy of thy Lord?" Will not every recollection plant his pillow with thorns, and fill his soul with anguish and remorse?—*W. M. May.*

## Royal Speech for the Bible.

It is the speech of the King of the Sandwich Islands, receiving copy of the Bible, lately presented by the American Bible Society. It is a model speech. The copy given to His Majesty is a large and handsome book, bound in dark morocco, with gilt finish. It is enclosed in a rosewood box. In acknowledging its reception, the King said:

The volume you present to me on behalf of the American Bible Society, and the letter with which it is accompanied, I receive with a mingled feeling of pleasure and reverence. When I remember the moral illumination, and the sense of social propriety which have spread throughout these islands, in proportion as the Holy Scriptures have been circulated, I cannot but admire and respect the human agency through which Providence has effected its benign purposes. But of all the members of the institution, there is none with whom I could more gladly find myself in communion than the Secretary, whose labors have for him a name among Christian philanthropists, which might excite a world to emulation.

I will not attempt to echo the tone of fervent admiration and gratitude with which you allude to the happy changes effected by the dissemination of God's Holy Word.—But from the position I occupy, the facts meet me whichever way I turn my eyes.—I see them every day and every hour. I see principles taking root among my people that were unknown, and unintelligible to them at that dark period of our religious history to which you have referred. They have now a standard by which to judge of themselves and of each other as members of society. Without that standard no law but the law of autocratic power could have ruled them. Its absence would have rendered the gift of free institutions, such as they now enjoy, a worthless and useless act of magnanimity on the part of my predecessors. The commerce and intercourse with other countries, to which we owe our present prosperity, would have been checked by numberless difficulties. In one word, we see through all our relations the effect of those aspirations and principles inculcated in the sacred volume.

I should be wanting to myself, did I not express the gratification I feel in seeing here present some of those who were first to labor in the vineyard. Although they look for their reward elsewhere, they will not reject my passing tribute of respect.—Their labor has been long and their anxiety great, but their constancy and patience have equalled the most heroic. The result of their life's work may soon disappoint them, if they judge it by the anticipation of their more sanguine years. Yet in their decline of life, they see some of the fruits they prayed for, and they will not complain, when they remember that the measure of their success is from above.

Allow me to thank you for your personal address in the preamble to the result of my efforts to express my acknowledgments to the American Bible Society.

The *Friend* remarks: "The copy of the above address is in His Majesty's handwriting, and was written by him at a very short notice on the morning when it was delivered. The manuscript contains but one correction or alteration, and it, as well as the address, is a credit to its author."—*Philad. Christian Observer.*

## Love of Brothers and Sisters.

Brothers and sisters should make it a duty to promote each other's happiness. They should take pleasure in pleasing each other, instead of being selfishly taken up, each promoting his own separate enjoyment. They should never envy each other's gratification. Envy in children likely to grow into a most baneful and malignant disposition. Each must do all he can to promote the happiness of the whole. They should never be indifferent to each other's sorrows, much less laugh and sport with each other's tears and griefs. It is a lovely sight to see one child weeping because another is in distress. If there be any one of the family that is in bad health, or weakly, all the rest, instead of neglecting that one, ought to strive to the utmost to comfort him. How pleasing a sight it is to see a child giving up his play time to read or converse with a sick brother or sister. This tender attachment should, of course, become stronger and more visible as they acquire greater power of reason to understand their relationship, and the design of Providence in forming this relation. Instead of this, however, we sometimes see brothers and sisters become more and more indifferent to each other as they recede farther from the period of infancy. They should now reason upon the closeness of their relationship, and let the understanding give an additional impulse to their hearts. Be the constant source of unintermitted harmony, where love, quieted by ingenuity, put forth all its powers to please; those natural good offices and minor acts of beneficence, of which every day furnishes the opportunity, and which will, while they contribute so much to the happiness of the household. One of the most delightful sights in the world, where there is no such moral deformity to disturb, and no such kindness to distress, is a domestic circle, where the parents are surrounded by their children; so usefully and happily employed,

## And he brought him to Jesus.

Anxious had the faithful few looked for the coming of that new Light, which was to dispel the spiritual darkness that enshrouded the Jewish people. That Light has now come! And those who felt its vivifying influence would, with unselfish gratitude, have it shed abroad in all other hearts. One of those disciples who first followed Jesus hastened with the warmth of fraternal feeling to find an absent brother: "And he brought him to Jesus."

Sweet words! falling upon the ear of the believer with strange melody, and filling the soul with new-born experience of tenderness and love. They touch a spring of holy aspirations in the soul, that gushes out in overwhelming abundance, filling it with longing desires which the love of God alone can satisfy. Dear record of a Saviour's love! Blessed assurance—that the human may thus confidently approach and dwell so near the divine! Having received the Saviour's baptismal seal, to share in his ministrations to the spiritual need of the darkened souls around.

God's love begets generous impulses and loving emotions within the soul of its possessor, which will go out towards his fellow men. Blessed assurance—that the human may thus confidently approach and dwell so near the divine! Having received the Saviour's baptismal seal, to share in his ministrations to the spiritual need of the darkened souls around.

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But are there not many professing Christ's name,—who walk among the followers of the "meek and lowly Jesus,"—who are not doing the will of our Father in heaven: "having a form of godliness, but denying the power;" now cold, now hot; now blooming, now barren; never at one stay; now with saints, now with the world; now diligent in the means of grace, now scarcely seen there; wishing well, not doing well; at one time, as if feeling the everlasting importance of religion; at another, as if they had no concern in its sublime realities. And all this arises from instability of mind and heart. This is not tempered by knowledge; and actions are not induced and kept up by firm and fixed motives.

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New World by Columbus, that the field of these Portuguese Missionaries of civilization and Christianity was fully developed. Soon after the first colonies were established by the Spaniards in the West India Islands, the unheard of atrocities which were practiced upon the Indians awakened the pity and indignation of the chief men of the nation, both nobles and prelates; but the barbarities inflicted upon the Indians merely changed their direction, and the African race was doomed to undergo the same torments and indignities. A Cardinal, whose pious heart was accented with the groans and cries of the suffering aborigines, suggested that the African race should be substituted for the European. This happy idea was favorably received and acted upon; and the regular importation of African Slaves commenced, and has been carried on to the present time.

The evidence here presented will, we think, satisfy every candid mind that Romanism is the parent modern Negro Slavery, with all its attendant blessings and curses. But to the student of prophecy, this point will appear still more clearly, when he reflects that this is one of the prophetic characteristics of "Great Babylon," delineated by the pen of inspiration through the agency of the beloved Apostle John, in the 18th chapter of Revelations and the 13th verse, we are told that "slaves," as well as "souls of men," were to be a part of her merchandise." The present slight historical sketch will amply verify the accuracy of the apocalyptic vision; and all who know anything of the history of the Romish Anti-christ, will recognize this part of the vision as one of the "marks of the Beast with seven heads and ten horns."

The writer of the article, in concluding, meets the objection that "Rome has changed, and is now in harmony with the enlightened 'spirit of the age.'" He shows that in the United States, the Romish hierarchy remain in a "masterly inactivity in reference to slavery." "The Romish Anti-Church at a Pro-Slavery, Anti-Slavery, or a Colonization Meeting, seated on the platform to countenance either of these enterprises? Who has ever heard anything against slavery from any of the prelates of that church in the United States?"

Though the Papal origin of Negro Slavery is undoubted, we cannot but feel astonished that many Protestants have long lent their influence to slavery, and still are found among its aiders and abettors. It is hardly necessary to say that the spirit of Protestantism is utterly repugnant to it. This is only to affirm that the gospel and slavery are utterly opposed to each other. Indeed, it is in this circumstance, that we find the greatest security against the perpetual enslavement of the African race. The progress of the gospel is undoubted. It is going forward until it ultimately triumphs, and in its triumph, slavery, physical and moral, must be utterly and forever overthrown.

## The Bible as a Whole.

If a morning traveller find himself before the cathedral of Milan, before the towering spires are taken from the new raised world, he cannot see its vast proportions, its hundred of columns, its incredible number of statues. But as he passes along he cannot avoid admiring the perfection of its minutest parts. Almost everywhere there peers out upon him a sweet angel's face, surrounded by most delicately traced foliage all cut in the enduring rock. Here he admires a statue of an apostle, there one of a saint, and it seems as if the architecture were jealous lest one stone should escape without being an evidence of skill and suggestive of thought.

But as the sun dispels the mist, his attention is called away from this minute examination, to a survey of its grander features. Through the opening rift he sees its many buttresses, its slender minarets, his eye wanders up the dizzy heights of its lofty towers. And if he steps within, as the choir and organ fill every part with the morning song of praise, he is often awed to his knees, and his soul overwhelmed with a sense of the presence of God.

So when in the morning darkness of nature one approaches the mighty structure of Christianity, as displayed in the Bible, built through four thousand years, upon the foundation of prophets and apostles, with Jesus Christ as the chief corner stone, God its great architect, he can have no just idea of its greatness; his eye is not single, and that spiritual light which pervades every part does not affect his vision.

Yet every man can see from the very first, the gems of beauty that everywhere sparkle on the pages of the Bible—the angel of peace looks upon him from one page; here he sees a picture of heaven that pales all pictures of earthly make. In one part is a sweet angel song; in another a prayer the man Christ Jesus only could make; here he sees an altar, and on it a sacrifice and oblation once offered for all; and if he can say and feel that sacrifice avails for me, a new light fills the temple; all darkness is gone; he sees its beauty thick as stars on a sparkling winter night, so suggestive that each seems to have a soul that speaks to his. But it generally happens that men get absorbed with the individual beauty, and forget to dim their eyes to nearer objects and try to take in some idea of its magnificent whole. Could they do this, they would find that its foundations are as broad as earth, and its top reached the heavens. Instead of hearing only the song of his happy heart, the whole temple would be resonant with angelic harmonies, in which human voices perfectly blend. Holy, holy, holy is the praise of Heaven, the whole earth is full of its glory." Instead of the beauty that pleased him at first, an unutterable grandeur would fill his soul with higher rapture and a diviner depth of feeling than ever swept over his being before.

No one can deny, that most Christians better understand the Bible in its separate parts, than in its grand whole; its separate beauties are recognized and loved, until the relation of one to the other is lost sight of.—Many would not know what the one idea of Hebrews was, though they might know many of its beautiful chapters by heart; could not tell what particulars distinguished Romans from Corinthians or Galatians.—And this is not strange, for in the family and private devotions we read single chapters without reference to the whole; and on the Sabbath selections are read and sin-

gle verses expounded. We have taken out the gems of scripture and carried them to our hearts, till we have forgotten the beautiful setting God gave them, and cannot replace them.

Now the writers of scripture had each, and in each book one or more specific ends in view; and for accomplishing that end or ends, each part of that end must contribute. Taken as a whole, it is perfect and complete; but if one book even the second of John, or the short epistle of Jude, were wanting, we should miss some important part. The temple would have a stone gone somewhere.

We ought to examine the separate books of the Bible, as parts of a whole, as we would the apartments of a building, examining each other by itself as a whole, inquiring its use, how connected with others, whether the principal room of honor, or some minor yet necessary one.

Then we shall not read long generalities and the peculiar freaks of wicked heathens, with the same tone and profit that we do the precious words of John, that seem melted by the air and light of heaven, from which he drew them. Then shall we understand the whole, by knowing the nature and design of every part.—*Zion's Herald.*

## Female Dress.

It is true that very many thousands of dollars are annually spent for trifles to adorn the bonnets and dresses of Christian ladies. But I do think, Mr. Editor, the gentlemen are quite as much to be blamed as the ladies for this sinful extravagance. Just as long as they countenance this display of ribbons and laces, and make presents of fifteen hundred dollar shawls, with bonnets and mantles to match to their wives and daughters, just so long will they be worn. Why, a lady, usually richly attired, in scarcely noticed in a fashionable city store, and the very merchants and clerks who sympathize so deeply with the poor, and who are so often seen in dress and feathers, than one more plainly dressed. And surely, Mr. Editor, you have travelled enough in our cars, steamboats and omnibuses, to observe the attention to ladies in such apparel. You seldom see a gentleman assist a plainly dressed lady in or out of the cars, offer her a shady seat, or any little favor so highly appreciated when unattended by husband or father. And even in the houses of God this very thing is seen. An acquaintance of mine, a lady of great wealth and respectability, but who has the moral courage to dress in a plainer garb than any of her associates with far less means, went into a church in New York, and occupied a vacant seat; soon after a gentleman member came in alone, seeing the lady, and considering her poor, (which one would consider a criminal offence in New York,) called the sexton and ordered her out of his pew. A country minister's wife, visiting the city, was anxious to see some of the handsome "up-town" churches of her own denomination, entered one, and seating herself, was endeavouring to prepare for the solemn service of the morning, when the sexton came and asked her if she was acquainted with the owner of the pew, pointing to the silver plate; she was not, and consequently was obliged to leave. This was repeated twice before the poor woman could be accommodated an hour in that rich church. Now, if these ladies had been clothed with goodly raiment instead of a meek spirit, they would have remained undisturbed in their Father's house. If the good husband and young men of our country do not like being "robbed," let them treat ladies as rational beings, and instead of judging from their outward appearance, let the qualities of their mind and heart be the test of their worth.—*Southern Observer.*

## A Sabbath Morning Meditation.

'Tis holy time. The same, unwearied orb, at whose rising the sinner's Mary came to the empty grave of the Son of Man and wept, is out again this morning in his glory "rejoicing as a strong man to run a race." As he climbs the heavens, earth, man, and the spring bird, are rejoicing in the golden beams. How lambent and heavenly they are falling upon hill-top and valley. Stillness reigns. For the door of traffic is shut, and the tramps of trade are silent in the street. There is no hum from the mill, and no rring from the anvil. To-day the exchange is still and the pulpit speaks. Up go the tribes to worship. Silently and thoughtfully they pass along. The sunrises are falling soft and mellow into the wide open doors of the sanctuary, and the solemn organ is rolling its notes along its consecrated aisles. And in, with the morning rays, go also the people to worship God, who scatters them. How it does one good, and inspires him with holier feelings, and makes his heart better to see them enter. To be sure, the worship may be imperfect, and not a little erroneous. But the worshippers are before God, and he is speaking to them. Possibly enough, the pulpit ministrations to some may seem little better than a farce. But farce-like as it may seem, it suggests the infinite, and His omniscient spirit is abroad in the congregation, assuring their religious sentiment and reproving them "of sin, of righteousness and of judgment." And as I see them come out, my heart beats gladder, with the hope that they are better than when they went in.—*Morning Star.*

## Language of Nature.

Nature, in all its forms, has a language for man; voices of grief in the winds, joy in its songs of spring, terror in the thunders, and it whispers of calmness along the moonlight glades, and strength and quiet in the midnight heavens' repose. It is the most-potent of grace; art can only imitate it, yet we reverence it, for it brings before us the skies and outthrusts it on our hearts. The one hath a new heaven her jewelry along the pathway of life, the other ever weareth hers, her proper adornments; her beauties are enhanced by the manifold drapery that envelopes her, whereby she displays such grace that the eye is never satisfied with gazing at her, nor the heart ever weary of communing with her. 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Correspondence.

Maitland Circuit.

DEAR SIR,—Although the financial prosperity of a church does not always afford a proper index of its spiritual condition, yet it is often the case that when it loses a sense of its obligation and settles down into a state of selfish inactivity, it also loses its vitality, thereby becoming disqualified for fulfilling its mission as the light of the world.

after another passing to their reward, He is raising up others, who, influenced by the same spirit, and animated by the same zeal, are saying, "Here am I, send me." And we are led to believe that...

Obituary Notices.

MRS. MARY HEMSON.

Memoirs of the pious dead are justly valued very highly by all who count themselves but strangers and sojourners here, and who, in the prosecution of their pilgrimage, wish to "be not slothful, but followers of them who through faith and patience inherit the promise."

subordination to it, she fervently prayed that he would soon take her to himself.—When told that it would not be long before she would be released, she would say with much animation, "O! I am so glad, praise the Lord. Praise that blessed Jesus who has done so much for me. I want you all to praise Him; and when I am gone, sing 'Thank God.'" In this happy frame she continued for several weeks until the Lord was pleased to grant the end of all her prayers, a peaceful release from earth, a triumphant entrance into the everlasting kingdom of our Lord and Saviour, Jesus Christ.

Mrs. H. was a lover of all who love our Lord Jesus Christ in sincerity, but cordially approving the doctrines and discipline of the Methodist Church, she felt peculiar attachment to it, and practically evinced her appreciation of Methodist privileges by a regular and diligent use of all its public and social means of grace.

John C. Scott. Perhaps there is no act of the Divine Redeemer which is so noble, as that of forgiving sinners more manifestly appears worthy of the spotless Lamb of God, than when extended on the cross, and about to crown his unparalleled love for a guilty world by yielding up the ghost, he assured a dying sinner in the agonies of life's last extremities that Paradise was his.

because of the altered sentiments such an act would indicate, and we shall hope that one evidence of their faith in the efficacy of their applications will be found in the more loyal tone of the press they support.

In the Wesleyan Connection the day we are sure has been faithfully regarded. The cheering rain which descended, doubtless prevented many who desired to mingle in the great congregation from participating in the public appeal to the God of Salvation, but there was no domestic hearing, we may be confident, from which the agonizing supplication for God's mercy and the interposition of His might, was not presented.—In Halifax the public services of the day were conducted by the Rev. CHARLES CURRIE, A. M. The other ministers connected with the service were absent from town on Missionary deputations.

Mrs. Hemson was also a devoted Christian, and has left to her sorrowing children an heritage infinitely more precious than houses and lands—a holy life. May they follow her as she followed Christ.

It shone with more brilliancy than before, though it has always glowed with genial warmth and light for the youthful intellect.

The facilities for procuring publications from England now presented by the Book Steward's regular receipt of a monthly book parcel should lead large numbers of our people to order the periodicals issued by the British Book Room, while the perfection of his arrangements with the publishing houses in the United States will secure satisfaction to those who may wish for any of their magazines which we have noticed above.

Baron Macaulay. The London Christian Times, noticing the elevation to the House of Peers which has recently taken place: "Of all the names mentioned as those whom Her Majesty intends to honour, the one that will excite most surprise and pleasure, is that of Mr. Macaulay. It is an unusual thing in England to confer a peerage on any man for merely literary services."

equal meeting. But even this has come. At the invitation of the Bible Society on Wednesday last week, Dr. Schaffner read a letter from Mr. Brown, the Dragonian to the American Legation, and the American Consul General in Turkey, containing a statement which makes the document one of the wonders of the age. It is an official communication to the American Missionaries of the ethnically communicated views of the Porte in regard to the question. Relative to the case of a Mohammedan woman and her husband who had received Christian baptism, the Bureau of Foreign Affairs, by one of its employees, accompanied by the First Dragoman to the Porte, declared that the Government "has nothing whatever to advance against the free employment of the religious liberty which it grants to all its subjects, though it does not regard them as gaining any other nationality by the change [when made by Turkey] than the one already possessed by them as Ottomans."

Conversion to Protestantism in France. The Siecle describes the conversion to Protestantism of a considerable number of the inhabitants of the Vienne, and praises the conduct observed by the Protestant clergyman in this circumstance. It says:—Some few years ago there was a single Protestant in Neuvilly, the chief town of the department of the Vienne. In 1849 several inhabitants asked permission of the mayor to invite a Protestant clergyman to expound to them his doctrines, not that they were Protestants, but that they might decide on their future conduct.

Canada. The present week has been one of great interest to several sections of the religious community. The session of Knox's College was opened on Wednesday by an able address from the President, Dr. Willis, in which he took occasion to combat the unwise views put forth in the British Review, which led to a change in its management.

Religious Liberty in Turkey. However much the edict in favor of entire freedom of conscience, contained in the far famed Hatt-i Sherif, may be violated by unprincipled and bigoted officials in subordinate stations, and particularly in places remote from the Capital, the action of the Government has been a consistent testimony to its good faith.

A Popish Slander Exposed. In Paris a journal called the Univers, conducted by Jesuits, and containing the grossest falsehoods respecting Protestantism, has published an article relating to the Protestant Missions in the South Sea Islands. The priests cannot forgive the disciples of the Reformation their success on those distant shores. They look with bitter jealousy upon the many conversions of natives, made by our Missionaries under God's blessing.

General Intelligence. Colonial. The annual session of the grand division of the order of the Sons of Temperance, commenced on Wednesday. The officers elected for the coming year are as follows:—Rev. J. McCurry, (Treas.) Grand W. F. W. Lippincott, (New Glasgow) G. W. Associate, Rev. Mr. Porter, (Sackville)—G. Chaplain, Mr. M. Herbert, G. Conductor, Mr. Isaac McCurdy, (Musquodoboit) G. Sentinel.—Sun of Monday.

Domestic. The Annapolis folk are talking of measures for deepening their beautiful river. A preparatory survey is to be made from Nictaux down to the mouth of the river, and the work is to be conducted by their abundance this way—and now that the line is so soon to be opened to Windsor, let them resume their meetings and subscribe their hundreds per mile, to assist in the rapid prosecution of the work until it reaches VICTORIA BEACH.—Journal.

New Brunswick. ST. JOHN, N. B. October 27.—Shocking Affair on the Black River Road!—Two Houses Destroyed, and Six Lives Lost.—Much excitement was occasioned in this City yesterday morning on the arrival of the intelligence that the premises of Mr. Robert McKenzie, about two miles distant, on the Black River, had been consumed by fire on Saturday night, and that all the inmates, six in number, consisting of Mr. McKenzie, his wife and four children, had perished. Those who visited the scene of conflagration on Sunday morning had their suspicions aroused, and at once suspected that the diabolical act of some miscreants, who had first murdered the inmates, and then set fire to the premises, in order to bid adieu to their guilt—the object being robbery, as Mr. McKenzie was thought to carry a considerable amount of money in his house.

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There is no doubt that the bloody deed was committed early on Saturday night, as persons at a distance observed the light about 10 o'clock. What appears conclusive in the matter is, that the door of the iron safe was open and the key in the lock.

Another important circumstance connected with the affair is, that the remains of Mr. McKenzie were found in his farm house. He must have got the alarm, and escaped to this building, where he was no doubt pursued and murdered, and the house afterwards set on fire. Circumstances may shortly transpire which will lead to something more definite respecting this deplorable affair.—NewBrunswick.

P. E. Island. SHOCKING MURDER.—On the 21st inst, a man named McNeill, son of Mr. R. McNeill, of Vernon River, was committed to Jail for the willful murder of Mr. William Lane, of "Alberly Plains," Georgetown Road. The following are the particulars, as they have been related to us.—McNeill was a servant in the employ of Mr. Lane, and on Thursday morning last, Mr. L. unperceived him for lying in bed so late in the morning, and informed him that he could not attend to his business because he would have to discharge him. They both left the House for the barn, and after being absent for some time among the children of men. What a melancholy spectacle—the earth that rolled in purity from the hands of its Creator is now covered with corruption. Man, created in the image of God, is now emaciated, palsied, paralyzed and diseased, from the crown of his head to the sole

of his feet, through transgression of the laws of heaven; woman, the gift of the Lord to man, a help-mate, is degraded and degraded—his victim or his partner in crime. Every generation is worse than its predecessor, and the end must be woe and ruin."

The Mormons are now left destitute of a month-piece in the Eastern states. Two papers devoted to their faith still exist in the country, the Standard, published at San Francisco, and the Deseret, issued at Great Salt Lake City, under the direct superintendence of Brigham Young.—Northwestern Advocate.

Mission in Ireland. Open air preaching is prosecuted with increasing interest by the evangelical denominations in Ireland. The late Presbyterian Assembly received reports of sixty ministers who had engaged in the movement, and 280 services performed, in the past year. Two Wesleyan missionaries have been itinerating in the same manner. The Wesleyans have fifty-five mission schools in operation, and are engaged in raising a large fund, in England and America, for increased operations. Over \$30,000 have been obtained in this country. The Presbyterians carry on copiously. In the dark regions of Connaught, their mission work for eleven years, sums up as follows: in 1843, six congregations, two Sabbath schools; in 1844, six congregations, twenty congregations, twenty-four Sabbath schools, thirty-eight day schools, and eight new houses of public worship.—London Examiner.

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Doct. Hope. BY SCHILLER. How many there are who sing and dream...

Miscellaneous. Keeping Tavern Down Below. OR, SQUIRE BALL AND HIS CUSTOMERS.

In the town of Kingston and state of N. B. there was a tavern keeper by the name of Ball.

He lived on the Corners, near the meeting house, and while the store, and the blacksmith's shop, and the post office, and a dozen other establishments were right there, he had no tavern.

He thought there was no harm in selling rum, especially as he was a member of the Church; he kept a Bible in his bar, and often talked to his customers of the blessedness of religion, and the value of the hope of heaven which he had indulged in ever since he was a boy.

It was nearly midnight before the room was clear, and the landlord more than half drunk. He would have been very glad to see the Squire, but he was not at home.

He began to think over the drunkards whom he had known, and who had died. He called up their names; he began to grow confused in his memory, and to help himself he took down the book of Dr. and Cr., in which he had years kept a running account with his neighbors.

And now, when they rose to his view they seemed to come from the grave, and they laughed fiercely and so terribly, and roared as if they were beset by loss.

Before he had time to recover himself, or indeed to get his breath so as to be able to speak, he felt himself flying through the air, and he saw the Squire's face above him.

He was instantly and duly installed in office, and commenced dealing out spirits to the spirits in prison.

The disappointed customer was frightened. "Why, my squre, you're crazy," he ventured to say.

The Squire perceived in the new comer a man to whom he had sold liquor for fifteen years, and who had died in the poor-house.

The Squire was speechless. What could he say? His face blazed red with shame, and he tried to find some words of excuse, but in vain.

"Yes, I know you did, and I have heard you praying half a mile off; but what good do you suppose the preaching or praying of a run-seller would do? All you wanted was to get the money for your liquor, and it was nothing to you what became of the souls of your customers."

While this wretched woman was raving and cursing, a troop of spirits rushed into the infernal tavern, and whom should the astonished publican behold but the King-squire who had been at the tavern in Kingston the day before, and among them at the head were two whom he had driven away from his door after they had become so drunk that he could bear them no longer.

"Why, you are here before us," cried one of them. "This is the place for you and your business."

The Squire sunk down with shame and remorse. He saw his own work. These were his victims. Once they were his customers, honest, industrious men, until they began to frequent his house, and then they grew worse and worse, till they became quarrelsome, noisy, profane, Sabbath-breaking men, and now they were in hell, and he among them, where he deserved to be.

Through it was a dream, it was truth he had seen and heard; and he knew that this lesson was for his warning and counsel.

"I have told you a hundred times," said his wife, "that this business was a wicked one, and that you would be damned for it. It is an awful thing to think of, that we are killing our neighbors and sending them down to hell. Let us shut up the tavern, and do something else for a living. For my part, I would rather starve than live by making drunkards."

And, after some further deliberation of this sort, it was mutually agreed that there should be no more tavern-keeping in the town, and that the Squire and his wife went in the morning.

The following remarks are offered to the public as the best, most perfect, which medical science can afford.

Next came a female fury, a lost woman, a wild spirit who flew at him as he entered his infernal tavern, and reproached him as the cause of her ruin, and that of her family.

Register your health, and your money will be safe. Give them to some patient who has been prostrated with illness, and they will be a blessing to him.

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PROFITABLE AND PLEASANT EMPLOYMENT FOR THE FALL AND WINTER. The Best Book for Agents. To Persons out of Employment.

Send for one Copy and try it among your Friends. WANTED—Agents in every section of the Province to sell the new and improved Family Bible.

The Peoples' Pictorial Domestic Bible, with about one thousand engravings! This useful book is destined, we can form an opinion from the notices of the Press, to have an unprecedented circulation in every section of our wide continent.

E. Billing, Jr. & Co's SECOND DELIVERY OF Staple and Fancy Dry Goods, FOR AUTUMN & WINTER. LONDON HOUSE, 60 HOLLIS STREET, HALIFAX, N. S.

WE beg to announce that since our "First Arrival," we have received, 45 cases and value per Nigra, 35 cases and value per White Star and others.

Notice of Co-Partnership. September 22d, 1857. THE Subscriber has taken into partnership M. HENRY W. WELLS.

Co-Partnership Notice. THE Subscriber having this day entered into Co-Partnership with M. McLELLIN and M. CABOT.

House and Estate Agency, 60 Hollis Street, Halifax, N. S. THE Subscriber negotiates for the sale or purchase of real estate, and also for the management of the affairs of absent owners.

ALBION HOUSE! FURTHER ARRIVALS. Thirty Five Packages. From Glasgow and Liverpool. 7 Cases DRESS GOODS, 12 Cases LINENS, 10 Cases HATS, 10 Cases HOSIERY, 10 Cases SHIRTINGS, 10 Cases COTTONS, Regatta, and sundry Staple Goods.

WANTED! A LADY recently arrived from England wishes for an English education. Enquire at the Wesleyan Office, No. 22, Hollis Street, Halifax, N. S.

PROTECTIVE GLOVES!! One Hundred and Seventy-five Dozen. AT THE ALBION HOUSE, JUST, KNIGHT & CO.

RESPECTFULLY call attention to their large Stock of FRENCH KID GLOVES. These gloves are made of the finest quality of French Kid, and are perfectly adapted for the use of the ladies.

Dissolution of Partnership. THE Partnership heretofore existing between James DeWolfe and John DeWolfe, under the style and name of DEWOLFE & CO., has been dissolved by mutual consent.

"STAR" LIFE ASSURANCE SOCIETY CHIEF OFFICE. 43, Moorgate Street, London. This Society is chiefly, but not exclusively, devoted to the Assurance of the lives of members of the Wesleyan Methodist Societies, and of the members of other religious congregations.

THE following Table gives the Scale of Bonus allocated to the Holders of Policies of Ten Years duration. Age at Entry, Sum Assured, Bonus at End of Term, Total at End of Term.

ROSE'S INFANT ROOT PILLS. I HAVE the pleasure to announce that I have just received a supply of the most valuable medicine ever discovered for the relief of children.

PRO. MOHR'S GERMAN FLY PAPER. FOR THE USE OF AND FOR THE DESTRUCTION OF FLIES, MOSQUITOES, AND OTHER INSECTS.

PRO. MOHR'S RUBBER SHOES. WILL sell them at Lower Prices than have ever before been offered in this country.

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L. Scott & Co's BRITISH PERIODICALS AND THE FARMER'S GUIDE. GREAT REDUCTION IN THE PRICE OF THE LATTER PUBLICATION.

THE LONDON QUARTERLY (Conservative), THE EDINBURGH REVIEW (Whig), THE NORTH BRITISH REVIEW (Free Church), THE WESTMINSTER REVIEW (Liberal).

THE FARMER'S GUIDE TO SCIENTIFIC & PRACTICAL KNOWLEDGE. BY HENRY STURGEON, F.R.S., of Edinburgh, and the late J. P. NORRIS, Professor of Scientific Agriculture in Yale College, New Haven, U.S.A.

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500 Stoves, Grates and CABOSES. At the City Stove Store. J. M. CHAMBERLAIN.

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