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Published under the direction of the Wesleyan Methodist Conference of Eastern British America.

Volume XV. No. 15.

HALIFAX, N. S., WEDNESDAY, APRIL 15, 1863.

Whole No. 717.

# Religious Miscellany.

For the Provincial Wesleyan. The Sea.

Jumbling and tumbling upwards and down : Chiding and chafing with manners rude ; Wearing one moment the angry frown, Laughing the next in a playful mood : Surging and still in the self-same hour Moaning anon as if rack'd with pain .-Emblem at once of repose and power-Such is the mute and the mighty main.

And such as the main is so am I, Fretting as if in confinement nent. Listlessly waiting the winds that sigh. Idly repining in discontent. Merry in heart when successes flow. Cheerful in spirit when all goes well, Sullen and sad when reverses throw Clouds on the scene where hope's sunbear

Mumbling and grumbling aloud and low: Slumb'ring at ease, then astir and strong Gliding at times with the current's flow. Dancing anon to the storm wind's song. Roaring with rage, then serenely calm : Showing the clouds as o'erhead they flee :-Lion-like now, then quiet as a lamb, Such is the troubled and timid sea.

And such as the sea is so am I. Fitly its features my failings chide; Taking the hue of the changeful sky, Ebbing and flowing with every tide, Panting to act in the common strife, Glowing with ardour to do and dare ; Wearied and faint with the ills of life, Shrinking with fear from the lot I bear.

Warring and jarring both night and day. Active and passive, severe and kind : Never remaining at one sure stay, Driven and tossed with every wind. A friend and a foe by shifting turns, Softer than pity,-yet harsh as pride-A voice of joy, and a voice that mourns, Such is the coming and going tide.

Clearly the points of the symbol show Rolling at times as if mountains high, Falling again to the depths below; Fitful and crazy, as the lunar beams Waxing or waning, my fancies cast, Bright'ning my path with their welcome glean Shrouding my course through the stormy blas

Breaching and bridging divided shores; Yielding with stint of its treasur'd stores : Grasping with greed at the richest spoils ;-Speeding the ships on their homeward course Quenching the hopes that lone watchers keen-4 Music and madness, good-will and force, Such is the faithful and faithless deep.

And such as the deep is so am I, Frankly its tekens my nature owns, Far as the poles my imaginings fly Mov'd to a brother's unselfish part; Deaf to all else than my own affairs. Longing to bind up the broken heart; Turning away from my neighbour's cares.

Friend of the weak, O remember me ! Come to my help with Thy timely aid: Settle my way'ring faith in Thee, Give me on Thee to be ever staid Be not the portion of Reuben mine, "Fickle as water, excelling not," But be the Rock evermore my sign Perfect the work that Thyself hast wrought.

Far as in exile my feet may roam, Let me but know that Thou, Lord, art near, Guiding my stens to my future home : So in Thy love I shall e'er abide. Steadfast in heart and upheld by Thee : So shall I trust, whate'er may betide, Changing no more like the shifting sea. Glasgow.

For the Provincial Wesleyan.

should ever be kept visible. How easily the christian discovers this moral boundary in his early experience! Then there is hourly realized "a sensibility of sin, a pain to feel it near," in one mass all the moral evil in the world are learned, and blistared, as easibility of sin, a pain to feel it near, "in one mass all the moral evil in the world are learned, and food feet are often corrected feet are often corrected feet are often corrected. The price of the study of the spread of the time of conversion. The spirit, maxims and the world are less repulsive; "Street the spirit, maxims and customs of the world are less repulsive; "Street to the present of the state of the earth, and a signal way and merely his cause, not his people, it is no harm to do as Mr. and the street of the resistance of the state of the earth, and a signal way and merely his cause, not his people.

Sardinia, having learned that the world you country were soon occupied to the Church, and would receive the manner in which it operates among the obscure and neglect, that little you would see to be the result of the monks. These monasteries become seats of eight and from her principles. Collect all the world are learned, and from her principles, and when the Church and would are learned, and from the maximum and science, and for the study of the Scriptures, and the moral evil in the world are learned, would are soon of the world are learned, and from the strict of the world are learned, the lowly and forgotted, the lowly and fo customs of the world are less repulsive: "Some the person of Christ, in ful world. Some people are more particular than wise." Whenever such remarks are heard from professing Christians, there is room for suspicion. Religious declension has begun! Person, and many dangerous speculations as to happened the object of spiritual affection. Amid much from professing Christians, there is room for suspicion. Religious declension has begun! Person, and many dangerous speculations as to happened the object of spiritual affection. Amid much from professing Christians, there is room for suspicion. Religious declension has begun! Person, and many dangerous speculations as to happened the object of spiritual affection. Amid much first their conduct has been without related the moras, the turbid stream and therefrom the moras, the turbid stream and therefrom silently and unseen draws up to the heavens the moras, the turbid stream and therefrom silently and unseen draws up to the heavens the moras, the turbid stream and therefrom silently and unseen draws up to the heavens the moras, the turbid stream and therefrom silently and unseen draws up to the heavens the moras, the turbid stream and therefrom silently and unseen draws up to the heavens the moras, the turbid stream and therefrom silently and unseen draws up to the heavens the moras, the turbid stream and therefrom silently and unseen draws up to the heavens the moras, the turbid stream and therefrom silently and unseen draws up to the heavens the moras, the turbid stream and therefrom silently and unseen draws up to the heavens the moras, the turbid stream and therefrom silently and unseen draws up to the heavens the moras, the turbid stream and therefrom the moras, the turbid stream and therefrom silently and unseen draws up to the heavens the mora silently and unseen draws up to the heavens the mora silently and unseen draws up to the heavens the mora silently and unseen draws up to the heavens the mora silently and unseen draws up to the heavens the mora silently and unseen draws up to the heavens the mora silently and unseen draws up t

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was the dress is my own, and I can afford it.

What I is that the language of a Christian ?—
How can you waste the property of another?
Does not all belong to God? Are you not as steward, and responsible for the manner in which you use or destroy the Master's appode ?

Will point many winnessee testly, is the day of received the manner in which you use or destroy the Master's appode ?

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The Rev. M. Leupolt, of India, found some difficulty in getting the idea containing in the destroy of the scale in Milina, conveniently located, and neighbors until well advanced in the bove verse impressed upon the minds of the property of another?
Does not all belong to God? Are you not a steward, and responsible for the manner in which you use or destroy the Master's appode ?

The Rev. M. Leupolt, of India, found some difficulty in getting the idea containing in the destroy of received the manner in which you use or destroy the Master's appode ?

The second stem in the property of another?

The great Had of the church, who guidas and that the three pasted, the lightning was thing for Christi's aske? Their coise? The coise? The coise? To image that thou not any length of time.

The great Had of the church, who guidas and the location to a very lessed on its waters; no boat could outlite the same of the country of the country of the second of the country of the second of the country of the second of the country of the countr

representing Christ, but to himself. Once upon found at to answer, a time she had sat at his feet, and listened to his wise and winning words. She had chosen the "good part" under his influence. Her brother had been called forth from the tomb at his com-

to the Church! Many who profess to be followers of Jesus are on the best of terms with all but the grosser forms of vice. They denounce not the card-table, the ball-room, the wine-cup, not trifling conversation. Nor do they imagine ptide to be a sin, at least they do not suspect that it is their sin; while dress, temper, and actions, proclaim its ruling power. Follow such Christians into the brilliant drawing-room, and see of they will tolerate Jesus there. A word should we regard it?

We should beware how we tune the divine we do they will tolerate Jesus there. A word about vital goldiness, or a proposal for prayer, of that when the began his other day that when the place two and turned with my whole heaves to the Lord was opened. We have set spart a large room altered win by whole we have set spart a large room in though the could improve the rendering, and to the day that he had washed five leagues to attend worship there every Sunday since the place two that Lithough late, remembered my though the could improve the rendering had to the day that the had worship there every Sunday since the place two was opened. We have set apart a large room in the day that the had worship there every Sunday since the place two days that he had washed five leagues to attend worship there every Sunday since the place two sunday to the Lithough late, then day the terms who had regarded to the late of the day that the had worship there every Sunday since the place two humans. In the day that he had worship there every Sunday since the place then days the tend worship there every Sunday since the place then days the tend worship there every Sunday since the plac

Believers and Skeptics.

had been called forth from the tomb at his com-mand, and the integrity of the family circle re-and source of love. With her is philanthropy sought M. Lissolo to hold divine service in their This is expressly forbidden in the World of stored. Jesus loved Mary. Her heart yearned and devotion. These are, I know, to some exhouse, to which the people gathered, and only This is expressly forbidden in the Word of God. The line of demarcation between the children of this world and the children of God act of womanly devotion; for only by a woman should ever be kept visible. How easily the

and the Church together. The alliance is fatal conduct might have been reckoned unwomanly; will be our emendations. Professor String is tend the services. One of these remarked the departed from God, and had not kept his comto the Church! Many who profess to be follow- but for misconstruction and censure she cared reported to have said "that when he began his other day that he had walked five leagues to at- mandments. There God opened my unbelieving

about vital godliness, or a proposal for prayer, etiquette? Was not Mrs. Fry's visit to prisons mony through so many ages—how we disturb that mysterious chain whose links connect God and, by the blessing of God, their work is proswell enough to attend to such duties on Sundays, the devoted labor of female missionaries among and man, eternity and time—bow in our pride pered in a remarkable and cheering manner. Therefore, must I loudly bear witness to this, in a crucified. So St. Pan!

this field, do we realize how much of heaven bome adown to earth. Some passages of God's word, which bear upon this subject, are not easily understood, and still more difficult to practice. Take one, expressed in the simplest language possible, "If any man will come after me, let him deary himself, and take up his cross and follow me." How few seem to feel the force and propriety of the important truth, here stated "What Christian denies himself of any pleasure of sepse or ambition for Jesus' sake?"

The absence of self-denial, in every section of the Church, san alarming feature in the Christian denies himself of any presched in the first paper is only another verification of the Church. But we do not say that means that montatrous appearance of feminine harmonic of the service of the cause of Christ. It is made throw some young men around mere into the service of the cause of Christ. In a wood which meet her server, disndestine attempts to when a step young men around meet into the service of the cause of Christ. In a most otyring to draw some young men around meet into the service of the cause of Christ. In a most otyring to draw some young men around meet their secret, dandestine attempts to wheat along useful to the judgment of the concessions of the concessions. The blesses of the concession of the concession and the concession of the concession and the concession of the concession and the concession of the concession of the concession of the concession. The concession of the concession. The concession of the c

Any man may see that the Church is a centre the way of truth. The family immediately be-

## Beneral Miscellann. Patrick, the Apostle of Ireland.

BY REV. R. SAPP.

and, by the blessing of God, their work is pros. me in his mercy and set me on a very high place. The "pld man" is put off; the "flesh" is not of in a remarkable and cheering manner. Therefore, must I loudly best witness to this, in crueified. So St. Paul says "I (the carnal nawell enough to attend to such duties on Sundays, but devoted labor of female missionaries and an anyearous chann whose mass connect tool and man, setting and time, bow in our pride protection and man, setting a

"I was maked, and yn dothed me not," &c.
Canst thou not dray thyself of even unnecessary.
Their classive image for Christ's skap." Their classive image that the one at a disciple. He is no a hard his must be prompt, open, heavy, and decided, the ment is must be prompt, open, heavy, and decided, while the or as a transmission. The selected will be must be prompt, open, heavy, and decided, while the must be prompt, open, heavy, and decided, while the must be prompt, open, heavy, and decided, while must be prompt, open, heavy, and decided, and must be prompt, open, heavy, and decided, while must be prompt, open, heavy, and decided, and must be prompt, open, heavy, and decided, and must be prompt, open, heavy, and heavy and heavy. The select of the must be prompt, open, heavy, and decided, the must be prompt, open, heavy, and decided, the Strange company the Giver of Life, and one branch from the realing of death. The size brongsh heak from the realing of death. The size brongsh heak from the realing of death. The size brongsh heak from the realing of death. The size brongsh heak from the realing of death. The size brongsh heak from the realing of death. The size brongsh heak from the realing of death. The size brongsh heak from the realing of death. The size brongsh heak from the realing of death. The size brongsh heak from the real size with very precious partners. The control of the source is the size of th

came a light-house to Northern Europe for sen-humility is, not merely in thinking humbly of distinguished for the purity and strictness of their and the world, fellow christians, ministers, country were soon occupied by these institutions as we do of ourselves, and when the Church and

Christian Experience

tations were over, he pulled out a book from his pocket, and said, "See here! I have bought this pocket, and said, "See here! I have bought this book, and I intend to follow its teachings." Thus had divine Providence led them, all at the same times into to pray.

God is guiding the destines of this nation, we heather same the strong hope that the baptism of the Spirit heatherism. Patrick took the part of the last of his soil. The sanctified believer, having no his soil. The sanctified believer, having no against their masters, and was the means of his soil. The sanctified believer, having no distinct their masters, and was the means of his soil. The sanctified believer, having no the Spirit heatherism. Patrick took the part of the sanctified believer, having no the Spirit heatherism. Patrick took the part of the sanctified believer, having no the Spirit heatherism. Patrick took the part of the sanctified believer, having no the Spirit heatherism. Patrick took the part of the sanctified believer, having no the Spirit heatherism. Patrick took the part of the sanctified believer, having no the Spirit heatherism. Patrick took the part of the sanctified believer, having no the Spirit heatherism. Patrick took the part of the sanctified believer, having no the Spirit heatherism. Patrick took the part of the sanctified believer, having no the Spirit heatherism. Patrick took the part of the sanctified believer, having no the Spirit heatherism. Patrick took the part of the sanctified believer, having no the Spirit heatherism. Patrick took the part of the sanctified believer, having no the Spirit heatherism. Patrick took the part of the sanctified believer, having no the Spirit heatherism. Patrick took the part of the sanctified believer, having no the Spirit heatherism. Patrick took the part of the sanctified believer, having no the Spirit heatherism. Patrick took the part of the sanctified believer, having no the Spirit heatherism. Patrick took the part of the sanctified believer, having no the Spirit heatherism. Patric path, became possessed with a new life, and be "clothed with humility." The perfection of turies. He established convents which were ourselves, but in wishing all men-the church Christian discipline. The wildest districts of friends, relatives, and all—to think as little of us