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solecism, and return to the pithy and pointed

The Charm of Manner.

No one can be insensible to the claims of

graceful posture, movement, and costume. But

the charm of manner lies deeper than these .-

It is no outside varnish. It springs from real

goodness of heart, from a life hid with Christ

in God. It is Christian charity clothing itself

spontaneously in fitting external expression. It

gives beauty to the plainest face it teaches win-

ning words and ways, to the most ignorant .-

There lives at this most moment, in the town of

New Hartford, Connecticut, in a small unpaint-

ed house by the roadside, some two miles from

the village, a poor woman by the name of Chice

For more than thirty years she has lain in that

humble apartment, unable to rise or to be re-

moved, the subject of continual bodily pain,

and at times of such excruciating pain, as to

make her continued life almost a continued

miracle. Her father, her mother, her four sis-

ters have successively died before her eyes, and

been carried out to their long home. She has

been for many years left alone in the world,

with no means of support but that which occa-

with no stated companionship but that of a

common hired domestic. Yet the grace of God

or doll, or knife, or kite is thought quite com-

plete till it has had the approval of their dearest

invalid such power to captivate and charm both

old and young? Nothing but the Spirit of the

of character that finds a natural expression in

It, then, you would have truly good manners,

in their very highest type, seek first of all good-

ness and purity of heart. Be filled with a kind

and loving spirit. Drink largely of that charity

which seeketh not her own, which suff

this be wanting, they are a cheat and a shame

Lankton, bedridden with an incuratile disease.

phrase of our fathers.

Religious Miscellany.

One Step More.

What though before me it is dark, Too dark for me to see ? I ask but light for one step more 'Tis quite enough for me.

Each little humble step I take. The gloom clears from the next : So, though 'tis very dark beyond, I never am perplexed.

And if sometimes the mist bangs close, So close I fear to stray, Patient I wait a little while, And soon it clears away.

I would not see my further path. For mercy vails it so ; My present steps might harder be Did I the future know.

It may be that my path is rough, Thorny and hard and steep ; And, knowing this, my strength might fail, Through fear and terror deep.

It may be that it winds along A smooth and flowery way But seeing this I might despise The journey of to-day.

Perhaps my path is very short, My journey nearly done : And I might tremble at the thought Of ending it so soon.

Or, if I saw a weary length Of road that I must wend, Fainting, I'd think, " My feeble powers Will fail me ere the end."

And so I do not wish to see My journey, or its length; Assured that, through my Father's love, Each step will bring its strength.

Thus step by step I onward go, Not looking far before ; Trusting that I shall always have Light for just " one step more." -British Messenger.

The Christian's Mission.

The world, doubtless, is better for the ex istence of the Church in it: nay, it is this which istence of the Church in it: nay, it is this which preserves the world from destruction, "Ye are preserves the world from destruction, "Ye are rejoicing in the Lord, and looking up to know wen down to this companionship of social interthe salt of the earth." But the improvement Church. What the world is, and what are its observed a woman beckoning to her, and re-Unurch. What the world is, and what are its prospects, may be learned from the Lord's intermoving some bundles from a seat by her side. not the same as "gp.", "Go and wash in prospects, may be learned from the Lord's inter-cession on behalf of His people, "I pray for When they were seated together, the woman, Jordan seven times" was a most useful direccession on behalf of his people, "I pray for them: I pray not for the world, but for them seeking sympathy as well as information about tion. It contained all that was necessary for

world;" and it cannot be the mission of Christ's Church to improve and glorify that for which her Lord could not even pray. Of His Church said the woman, "I wish I were as well prener Lord could not even pray. Of this Guaren
He says, "They are not of the world, even as I pared as she has been for many years." "Are friendship. am not of the world." And even so far as ream not of the world." And even so far as regards the benign influence which she should edearnestly in the face of the questioner, as if Christ. Well might Peter say, "Y gards the benign influence which she should shed around her path, all is lost when she loses to determine the motive with which the questable we go? Thou hast the sight of her true place—the salt has lost its tion had been asked; and then began to tell, life." There is no salve the savor, and wherewith shall it be salted?

The Lord says, "As thou hast sent me into the world, even so have I sent them into the aense of her condition as a sinner, and of the are heavy lade at world." His mission is hers: to glorify the agony she had endured for some weeks, while my yoke results. world." His mission is hers: to glorify the she knew no Christian to whom she could un-bosom her trouble. The opportunity had been until to gather the people out of it to His name, by the preaching of the Gospel. To a soul in fellowship with Jesus all other objects must become merely subservient to this. True, if we go self sent you to me," was the conclusion through the world with His mind and in His grateful and relieved sinner as the footsteps, our whole path will be traced by And that was precisely the con spontaneous kindness, genial love—which would dry every tear and lighten every care; which, unchilled by ingratitude and unalienated by hatred, cheered only by the smile of God, would bless them that curse us, and do good to your course them that despitefully use us and persecute us.
But in all this we will never lose sight of the grand object-the glory of Jesus, in the salva

In the recorded instances of into fellowship with Jesus, it first instinctive impulse of others to Him.

say, " Our sufficiency is of God?"

whip. You will be delivered from the fear of with the Lord." of distinction in a wide theatre of great achievements. He will make your opportunities, as He
so let us be separate from the world. Let us
look of rapture, and peacefully and silently he
look of rapture, and peacefully and silently he
feelings of gratitude we received the presious ceipt of customs, and called him; spoke peace Jesus and His coming again. watch His eye, and dot run unsent, or in your Lord."

other hand, restrained by maidenly modesty glory.—British Herald. and a fear that, by unbecoming forwardness, she might bring reproach upon the name of Him whom she desired to serve. Her sufferings on this account prepared her to be led into closer fellowship with the Lord, and she was taught to place herself in His hands, to walk in Him, entered was already over-crowded, but soon she with much emotion, how a letter from the dying and in him. In him. The Lord says, "As thou hast sent me into sister had been the means of awakening her to a words: "Come of

mony to the truth among them that are saved cially as regards the departure of the soul from I have the full assurance of heaven and glory.' erature produces similar results to those producand them that perish, asks, "Who is sufficient this world; no one has ever come back to tell us "The Rev. Dr. Thomson called on him, and ed by our 'ignoble' literature, perhaps you will for these things?" And who are you, that you, of the home beyond, but "We walk by faith, inquired how he felt in regard to the change of then alter the present designation of your Sociewill presume to meddle with Christ's work, not by sight." "Therefore we are always con. worlds. He replied: I have no more fear than ty, and admit their productions to your shelves. except in fellowship with Him, and as you can fident, and willing rather to be absent from the if I were going to my fathers house. I have no On the one hand I have these assertions, on the body, and to be at home with the Lord."

There are few of us, probably, who cannot "At home with the Lord." Blessed, blessed my union with Christ is perfect. My faith takes who testify that this 'ignoble' literature is the sympathise with the perplexity and distress of thought! We are inseparable from Christ; our hold of him as with hooks of steel.' young Christians, when they look upon the life is hid with Him in God, because He died "These are only a few of the remarkable ut- were wild and beastly cannibals, but they have crowds of perishing men, and feel as though for us on the cross. He linked Himself on with terances of this dying servent of God. When been transformed by the power of God attendthey ought to warn every one of them, and yet us in our sine, He bore the judgment instead of he awoke on the 18th of Agril, he remarked to ing the quiet perusal of his word; and where in are held back by some sense of propriety, the us, He endured God's wrath upon the tree, and his wife: 'I feel better than I have done for a this wide world can there be found a more asfear of man, or in conscious insufficiency. They in resurrection we are united to Him, for we are week. I can spend the day on the balcony.' tonishing transformation? Here is not only a

man, and the care about self. You will wait for no shining gifts to display; no opportunity of distinction in a wide theatre of great achieve
Let us remember Jesus in Ris death on the is present now.' But no response came from his lips. A look of mingled surprise and sweetness in Fijian will be suitably acknowledged by those of manufactures. The passed over his features, then a mile, then a

His gracious words ; found Matthew at the re-

to the sinful woman at the supper-table of the We are one with Him, and soon, very soon Pharisee, and spoke the word of life to a thief we shall be like Him, changed into His image by the sordidness and vanity of busy life teemand murderer as they hung side by side on the on the resurrection morning, when indeed with ing around him, now and then meets with an cross. But then let Him make the opportunity; one voice we shall shout "Forever with the cases in the wilderness of mammon where his scarcely answer them, for my heart was full. Be-

own strength.

In the meantime the spirits of the departed A child of God in early life, who lived in the saints, are at home with the Lord. His preserved a warehouse.—

In New York city, on one of the most busy streets down town, there at a warehouse.—

Foreign Bible Society Monthly Reporter. In the meantime the spirits of the departed suburbs of a large city, to which she rode daily sence is their home, a home of peace, and rest, Men are moving about will orderly rapidity. in the railroad ears, was painfully exercised in and joy; all conflicts, all troubles, all sorrows. The proprietor is at the deek, overlooking pursoul about her duty to the crowds of perishing all sins gone forever. They wait in their blessed chases and sales; and his eye and manner of men who were her fellow-travelers. On the resting-place with Christ for the day of their movement indicate energy of character. If in a one hand, impelled to speak to every one of manifestation, for when He who is their life shall conical mood, you will look in and say, "What them of their guilt and danger; and, on the appear then shall they also appear with Him in zeal to serve mammon !" The clock will strike

Come!

There is no sweeter word than this in the New Testament, because there is none more full of the love of Jesus.

It implies his nearness to us. It looking for the opportunity as well as the strength for service. On the first morning after werd of conversation uttered within easy bearshe had been led to the blessed resting-place, ing; but it includes a world of self-sacrifice, she went out with a heart unburdened and free, which should bring Jesus from the glory of hear. what He would have her to do. The car she course with us. Before he could say, "Come sought and served.—N. T. Observer.

which thou hast given me; for they are thine." her journey, said that she had been summoned the cure of Naaman. But Jesus does not send which thou hast given me; for they are thine."

These are solemn words, "I pray not for the to a distant part of the country, to attend a sister on her death-bed. "Is your sister pre-world;" and it cannot be the mission of Christ's sister on her death-bed. "Is your sister pre-different thing for us if Jesus always said "Go," the country to attend a sister on her death-bed. "Oh!"

ness for Christ, and the consequences of a testi- No, we know nothing except by faith, and espe- excited, I am very quiet; but I am very happy. 'ignoble' literature! Well, when their noble lit-

fear of death.' At another time he said I feel other the evidence of two hundred of our agents,

fear of man, or in conscious insufficiency. They are driven by a tormenting sense of obligation, and if they yield to it, all they do is mechanical and lifeless; if they resist it, they are self-condemned and wretched. Dear friends, will you demned and because of walking in fellowship with Jesus; looking to Him both for your opportusities, and the grace to improve them? Then you will need and dread no slave driver's whip. You will be delivered from the fear of with the Lord."

In resurrection we are united to Him, for we are most to Him body, of His flesh, and of His wife led in their morants, prayers, in which she prayed God to bless to be particular to returning to him quickly said : 'My dear husman, and the care about self. You will wait Let us remember Jesus in His death on the band, speak to me once more! Tell me if Jesus

The Christian's soul, pained out of measure Saviour is acknowledged

twelve in a moment. Let us enter. Give a hint that you would like to witness the somewhat singular custom of the place and nour, you will be welcome, although the custom is hardly dreamed of beyond the immediate parties. You go up stairs to a room as quiet as the locality admits, and are seated, A hymn is sung; a

Beliginns & Miconce

swallowed it." Peter, if I now give you an Irish Bible et that also ?"

They say "-but why the tale rehearse, And help to make the matter worse? No good can possibly accrue From telling what may be untrue ;

They say "-well, if it should be so, Why need you tell the tale of won? Will it the hitter wrong redress, Or make one pang of sorous tess?

" They say " - O ! pause and look within : See how thine heart inclines to sin : Watch, lest in dark temptation's hour Thou too should sink beneath its power ; Pity the Trail, weep o'er their fall, But speak of good, or not at all.

universal deluge of niaserie, (for the word origluslly was niais), threatens to whelm the whole all lovely and beautiful ways.

Red Cross Knight runs through the whole steps of the Christian life." Alison, in his History of Europe, declares that " the whole Russians are inspired with the belief that their mission is to conquer the world" "Whole" refers to the long and is kind. Good manners are only the compotent parts of a single body, and is there-

article of that the song is good is a common expression artic Preventative for preventive, is a ba

People, for person d Better persons; ped: 80 Washington Street, Boston, Mass.

regarded collect Section 1. (c. President; W H. HOLLISTER, Secretary; ROBERT AYRES.

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But having

ng to insure their lives : - In

' They Say.'

They say "-ah! well, suppose they do, But can they prove the story true? Suspicion may arise from naught But malice, envy, want of thought ; Why count yourself among the "they Who whisper what they dare not say?

And is it not a nobler plan To speak of all the best you can !

Henceforth to " go and sin no more ?"

sional and unsolicited charity has sent her, and treasure. Our people crowded round whilst I Common Improprieties of Speech. Nice One of the most outrageous barbarisms were allowed to handle it, they could scarcely believe for very joy that it was really a whole Bievery variety of quality. Strictly, nice can be sweetness, and all who go to see her come away ble. 'Is it now finished?' 'No more to be adused only in a subjective, not in an objective charmed, as if they had been to visit the abode ded to it?' 'The whole Bible?' And I could sense; though both of our leading lexicograph- of a princess. Young people for miles around ers approve of such expressions as "a nice bit visit her, not in the spirit of compassion, but fore you receive this the whole edition will be most busy sold—at least my curcuit's share."—British and of cheese." Of the vulgarity of such expression, but for the pleasure they find in her companionship.

sions as a "nice man," (meaning a good or The very children troop to her abode to show pleasing man), " a nice day," " a nice party," her all their latest treasures, and no new dress, &c., there cannot be a shadow of doubt. " A nice man " means a fastidious man : " a nice letter" is a letter very delicate in its language. confidant and friend. What has given this lone Some persons are more nice than wise. Archdescon Hare complains that " the characterless domino," as he stigmatizes the word " nice," is living God, working in her heavenly sweetness continually used by his countrymen, and that a near the mountains of Kerry. On the following

observed a shepherd tending some sheep at a lit-Whole, for all. The Spectator says : "The "There is Peter," said the gentleman, point, ing him to the notice of the missionary; "he is fore singular in meaning.

He sings a good song, which strictly implies him, and gave him a tract in the Irish language Some weeks passed, and he and Peter met

again. The missionary inquired how he had will ed the tract, and Peter's strange reply was which should be excommunicated mon Banker.

book, and caudle."

Seraphim for seraph, the plural Esq., High Sheriff, Halifax.

Let Addison says, "TriScotia and P. E. Island—MATTHEW H. RICHEY. won't be in your honor's deb seraphim breaks forth," &co., M. D.

rous as the language of the

spoke of "the first class of N MUTUAL loce I ask is had no politics, repline Company, of Maine.

ture of the poor African and Fijian; aye, and

opened a case; then when they saw a copy and

Tract Anecdote.

A Home Missionary travelling through Ire-

land, for the purpose of circulating the Word of

God and tracts, and diffusing a knowledge of

His gospel among the people, was one night hos-

pitably entertained at the house of a gentleman

morning he and his host, while looking together

over the wild and beautiful country around them.

tle distance.

some of us poor Englishmen too?