Volume VIII. No. 39.

IIALIFAX, N. S., THURSDAY, SEPTEMBER 25, 1856.

Christian Maturity.

The two Fortunes.

"Your heaps of glittering dust are yours,

Whole No. 376.

Lines,

On the death of Miss Nancy Elder, who died at Falmouth, N. S., on June the 2nd of 1856. The time of fresh leaves, -of new verdure had

Rat the Christian, shut up in her narrow sick

Saw objects more verdant and beauteous than

In the midst of that garden the tree of life grows That bears every month the fairest of fruit : Wheever once tastes it immortality knows .-His lips from the praises of God never mute; and feels his soul runed to Redemption's great

The flood was high, swollen and darken'd the

But she felt that her Lord, the author and giver Of all her enjoyments, was standing just by ! He had passed through the flood in a gloomy dark night, And left for her soul a safe pathway of light.

But as she thus stood by the swift rolling stream

Atraid of the waters, yet longing to go! There came o'er the river a bright heavenly And smooth near her footsteps the waves at

once flow -The soice of her Lerd, in whispers of peace,

And though she then saw that the loved ones

Woold tain have detained her to life's later

She knew they desired her most only to

Heaven had claims to her love that earth could Her sisters were waiting in ecutacy where

Every object affords full bliss to the soul .-They were looking for her their rapture to share,

They had known here below the pains of decay : |

Before his bright angels his servant to greet.

MOM.

tly kept on

ch writing to RCHILL.

Room

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EYAN.

Agriculture oce. &c., &c le. A large

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ents and Sub-

T.

Ah! had we not reason to wish for her stay?

This tribute; though feeble, we give to thee now; How often we think of that calm heavenly brow,

That bore in thy sickness the proofs of thy Angelic on earth in thy thought and thy mein,

And in heaven angelic without sorrow's stain. New Brunswick, Sept. 10th, 1856.

[FOR THE PROVINCIAL WESLEYAN.]

To an Unconverted Friend.

LETTER XIV. INFIDELITY. MY DEAR FRIEND .- It is not well to resome a subject which we have brought for-

lions of instances are afforded. The In- "there can be no number actually infinite, that mass of evidence which already demonfidel replies, (I mean the Materialist,) therefore no infinite number of generations." strates the Old and New Testament a revelalways evidenced design. There was never been generations of animals and men in sics nor the record of the rocks prove that a time when the present series of things be- times past-others preceded them, and thus matter began to be, we owe it to the word gan to be. They existed ever." This has infinitely." In vain you tell him that a of truth—the gift of the Eternal Son of the been the language of the Infidel Philoso- series of numbers cannot extend eternally Father, that we know whence we are-and

unless counteracted, Le Grange pretended facts, - I believe that men existed in a of the infidel as to the eternity of matter the beheld that fair garden most sweet, to demonstrate that matter was eternal; that series"; and he will reiterate this state- falls; and that I have established, both from

Wherer partakes of this fruit grows more strong, argues, there always existed design, then the a priori argument: deduction is simply this, -matter may have our planet had a beginning; if, by the re- to be."

But much as she loved those dear ones below, 112ed, a time when God created animal life; intellect, his unsulfied heart. ties. As a science it is not sufficiently esta- considered metaphysically good.

On the borders of death faith gave her this view, can alone refute atheism you cannot but it cannot be eternal." And then peaceful she pass'd the dark valley perceive the immense obligations which we Now, the atheist, as I have already stated, friend! do you then feel no ambition to es-The painfulness of life was brought to a close; created all things." Earth reveals it not, only proves that matter exists in an organ
The painfulness of life was brought to a close; created all things." Earth reveals it not, only proves that matter exists in an organ
are thind under to the Extratal Sol of Sol of

While Jesus was teaching his servant to die. gation, we will dwell on the ignorance You know Hume's sophism. He said: glimpse of the glorious scene beyond; or ed. They will yet sparkle as gems in the Then weep not, we friends, for the sainted away, which exists regarding the origin of matter.

Then weep not, we friends, for the sainted away, which exists regarding the origin of matter.

But follow her well to the bright realms of day.

Let us refer to the most ancient protane order within itself originally as well as the formula within itself originally as well as well as well as well as well as the formula within itself originally as well as well as the formula within itself originally as well as well as the formula within itself originally as well as well as the formula within itself originally as well as well as the formula within itself originally as well as well as the formula within itself originally as well as the formula within the clear, broad light of eternity.

years. Then he commanded his first born particles of matter fall into their organisms you, can you expect to be the "perfect say, "Father, not as I will, but as thou man" of eternal life? And is there a drop will."—Fanny Fern. For a mind, that was formed our pleasures to share;

years. Then he commanded his first both creature, Birmar, to create the fifteen regions of transmigration. And Birmar, on a one of transmigration. And Birmar, on a construct itself;

years. Then he commanded his first both naturally."

This is veriest nonsense—apparent non-of more exquisite bitterness in the cup of more exquisite bitterness in the cup of everlasting perdition, than the knowledge. One so fitted to smooth our life's rugged way, - Then Bistnoo, his second creative, descendits particles fell together by no law of organed and brought the world up on his back. ism, but by design. But, sophistry as it is, ness you have lost? What spectres, in all The Rev. Mr. Gogerly, an English mis-Then issued from him a miguty fortunes, you cannot meet it metaphysically and a mighty snake; and he put the snake abandoning Paley and resorting to the argu-borrible than the recollectons of warnings counter with a Brahmin, in reference to one

> cred books of India; even in those accounts, I was much startled when I first saw, and Sermons. ed in the Bible, - that they are the obscure Clarke and Paley. I was slow to assent. legends and traditions of great truths com- Yet conviction came at last. "There is demitted to the sons of Noah. But we pass sign," says Paley, "bence a designer. If a on. In keeping with this fable, is the wis- designer, something existed before matterdom of the wisest of the ancients. Of mat- therefore matter cannot be eternal." But, A few days since the writer was in cometernity. Hence many of the Greek sages dences of design do not prove creation. college associate, was making his eight or

your attention. I am intensety destrous of answered this initidel objection?—have they but logically conclusive: hence, in recalling that part of my last letter in which reference that part of my last letter in which reference was made to Atheism, and an argument was letter the first and the first last point to a subsequent time, in which animal meat of which they are certainly worthy.

This statement brings The men of the world may heap to them. Seemed this initidel objection?—have tremented the first last point to the first last you through the humbler classes have tremented the first last you through the humbler classes have tremented the first last you then for the humbler classes have tremented the first last you through the humbler classes have tremented the first last you then for the humbler classes have tremented the first last you then for the humbler classes have tremented the first last you then for the humbler classes have tremented the first last you then for the humbler classes have tremented the first last you have the humbler classes have tremented the first last you have the humbler classes have tremented the first last you have the humbler classes have tremented the first last you have the humbler classes have tremented the humbler class drawn from the design manifested in the structure of the Universe; I tear that I some of the replies of the was created. This statement brings heard them abusing somebody, and using language very improper to escape from language v

ment, as I have used it in my last. He has The Atheist replies, "matter always existed; proofs in confirmation of this he would cite well-founded confidence, "My Redeemer is sailed past that point, ion; since, and is in therefore it does not prove a designer." —such as the present internal heat of the mine," has a fortune within his own soul the deeper and more dangerous waters of an Now, how does the mere philosopher an- globe-its spheroidal figure; but these are which no fire, nor flood, nor thief can de-

therefore, when you tell me of design you do a series is a unit. But every collection of truthfor but we must be cautious in admit- the hymn, not prove a designer; you only prove that units, however great, is with intuitive certing at once as true that which may prove

thour to be true: and therefore I am to de- but it really is not so. It is not so, for the stratas and traces of epochs gone by this reason,—that no definite meaning is it may be the feeling of your heart that I attached to the word "infinite." This word have indulged in a useless expenditure of may be understood to mean a quantity, as in may be understood to mean a quantity, as in mathematics, and therefore numerable; or point are you directing the rays of light?

In the spirit of Truth; let me conclude it a mean government of the spirit of Truth; let me conclude it as 1 began—without attempting to available.

They were localing at the bull their goods.

They were loca

"Matter has been just so from eternity. It The atheist still declares: "There have ation from God. If, then, neither metaphypher. Previous to those discoveries in As- backwards without a beginning. He replies, that in the "beginning God created the tronomy, by which it has been shown that "I admit that numbers cannot exist in an heavens and earth." there is an agency at work which will bring eternal backward series—there must have If I have succeeded in demonstrating the ultimate destruction on the heavenly bodies, been a first number; but figures are not inspiration of the Bible, then the argument

Where the saint and the seraph in eastacy meet. the links of the chain of being are infinite— ment. Now what can be said in reply?— miracle and prophecy, its inspiration, you Passing on from Dr. Dwight, we dwell on must confess—that is, if you have studied Now, if this be so, it follows that the ar- the reasoning of a man called the first logi- the arguments in my fourth letter, and are gument drawn from design is worthless; you cian of his age, although that may be ex- sufficiently intelligent to comprehend them .must throw i away. If the Materialist admits !remely doubtful. Here is the argument And on the argument drawn from merac's that there is design, but at the same time of Samuel Clarke, known as the celebrated and prophecy must the Christian's faith ever er. He falls heavily against her, and in

"Whatever has existed from eternity, securely. been perpetually in its present state. What independent and without any external cause, And here I must close. I have pursued answer shall be made to this? The only most be self-existent. What ever is self my way, -sometimes a way dark and fatigu-Pensive she stood at the brink of death's river; answer which will satisfy the mind that will existent must exist of necessity. It follows, ing—sometimes bright with visions of future this—the Bible has been proved infallibly exist necessarily, by an absolute necessity upon solemn and holy truths. Mysterious matter; therefore matter is not eternal .- tradiction to suppose it not to exist, it can not have endeavoured to litt the curtain have been employed against the doctrine of tence it included the power of gravitation or Holy of Holies with presumptious boldness. the eternity of matter, and also state the ob- it did not. If not, then in a world merely It is not I who am seeking out the secret tering angel" above. jections to which those arguments are liable. material, and in which no intelligent being things which belong to God. The infidel

By this means you will perceive that no presides, there never could have been mo- has already trespassed upon that sacred False prophet! In yonder luxurious metaphysical argument is without its objection. But if the power of gravitation be ground. He has already crossed that bar- room sits one whose curse it was to be as a tion was dreadful, and he said, "Certainly, tion. The argument drawn from geology included in the pretended necessary existing which God has in erposed between dream of Elen. Time was when those and showed me the emblem of his office. being, of all o hers, the strongest, is yet not tence of matter, then it follows necessarily things revealed and things impenetrably clear eyes looked lovingly into a mother's "Are you a Brahmin, and call that crea-

a fiery liquid ocean overspread the earth- involved argument, and that would not be therefore it is that I tear the sophistries around the happy hearth. Oh! where are hat during that period, animal life could surprising as far as I am concerned; but away that would hide from you the Saviour they now? Are there none to say to the e or six economies of animal lite flourish- Richard Watson never could perceive its energy, I say to you, "Behold the Lamb down thee-go and sin no more!" Must honesty?" Unwilling thus early to lose friendship's worth, ed and passed away, then evidently it follows that organic matter is not eternal. with you-you may yet, however, delight in world." There was a time when matter was organ- following the deductions of his wondrous

if the geological records afford us glimpses. The fallacy of this old argument of Clarke's of such an event, then we have satisfactory rests in this, that he reasons in a circle. - . Ah brethren! If your closets proof, that whatever may have been the his- "Matter is, therefore it is not eternal - mat- have no account to give of rising cont-mpla- green earth there was found no sheltering tory of matter itself, yet organic matter was ter is not eternal, therefore it is." You can tions, and quickened feelings, and those nest where the lonely dove could fold its produced by a Deity. If this be admitted, not make more of it. Let us proceed to the blessed visions which the "pure in heart" They wished their loved sister from disease far have said, geology is not without its difficul- nature, and for nearly a century it has been rhapsody—how will you bear the blaze of

blished to enable us to found upon it, an 3. Paley's argument is simply, "Wher-which either glorifies the soul with its light, The Saviour was ready his convert to meet, - argument which amounts to a demonstratever we find a complicated organic structure or scorches and withers it for all eternity. To encircle her brow with a diadem's rays; tion. If, then we are compelled to adopt adapted to produce beneficial results, its the scriptural account of the creation as that origin must be sought beyond itself. And you who has felt the first celestial breath-

are laid under to the Eternal Son of God replies instantly to this argument, "But cape this poor and feeble childhood? to be and springs upon

Then issued from him a mighty Tortoise, you cannot meet it metaphysically without its populace of devils, has bell itself more sionary, relates the following amusing ren-Such is the account contained in the sa- are driven finally to the inspired Scriptures. forgotten! May God avert it !-Butler's

we catch glimpses of their having originat- believed the refutation of the arguments of

sense, it means "there is a collection of matter there is much that is plausible. It have employed links, and because they are numerable they must be refuted. Now, I have employed selection without attempting to evade they distinct, Let me then be heard again. And now wherein is the difficulty? Let me then be heard again. And now wherein is the difficulty? Let me then be heard again. And now wherein is the difficulty? Let me then be heard again. And now wherein is the difficulty? Let me then be heard again. And now wherein is the difficulty? Let me then be heard again. And now wherein is the difficulty? Let me then be heard again. And now wherein is the difficulty? Let me then be heard again. And now wherein is the difficulty? Let me then be heard again. And now wherein is the difficulty? Let me then be heard again. And now wherein is the difficulty? Let me then be heard again. And now wherein is the difficulty? Let me then be heard again. And now wherein is the difficulty? Let me then be heard again. And now wherein is the difficulty? Let me then be heard again. And now wherein is the difficulty? Let me then be heard again. And now wherein is the difficulty? Let me then be heard again. And now wherein is the difficulty? Let me then be heard again. And now wherein is the difficulty? Let me then be heard again. And now wherein is the difficulty? Let me then be heard again. And now wherein is the difficulty? Let me then be heard again. The same not infinite—therefore they have a beginning. But the argument of me then beaver and then bow swift to forget, how sail the source in a tood. All the same not infinite, and then low swift to forget, how sail, no recent the modes of retuation. You want the wholen the mode of retuation. You want the source are not infinite therefore they have a beginning. But the argument of the difficulty? Let me then be with a hundred feet above the ground, was a great four the four different modes of retuation. You want the wholen the difficulty? Let me the difficulty? Let me the difficulty? Let me the difficulty? Let and then low and the thous want to forget, how said, who can and then they say that was an appeal to my humanity, and as the covering of a dod down t

All's Well.

step in the hall; she knows it-many times Sue glides down gently to meet the wander rest. On those pillars of truth it reposes mandlin tones pronounces a name he had long since forgotten to honor. Oa! all-enduring power of woman's love-no reproach, receive nothing but demonstrable truth, is therefore, that unless the material world glory-to the present point. I have touched image." With tender words of entreaty, which he is powerless to resist if he would, true, and the Bible asserts the creation of in its own nature, so that it must be a con- and sublime as are those truths. I should she leads him in. It is but the reception of a thousand such vigils! It is the perfor-But in order to make the subject clearer to not be independent and eternal. But there which veils them from the mass of men, but mance of a vow with a heroism and patient your understanding, I will refer to some of is no such abso ute necessity. If matter ex- that I know that you have already done so. endurance too common; and every day to the leading metaphysical arguments, which ists necessarily, then in that necessary exis- It is not I who am forcing my way into the be chronicled on earth; too holy and

The roice of her Lord, in whispers of peace, without its difficulties; for it geology can that there must be a vacuum. If a vacuum shrouded in obscurity. Practically you follow the storm and made her fears demonstrate that the present condition of be possible, then it is possible for matter not low in his steps. Therefore it is that I trembling hand, with a blessing, on that "Yes, I boldly follow you - therefore it is that I sunny head-when brothers' and sisters' cord of the rocks, it can be shown that once I never could perceive anything in this grasp your soul with the prayer of faith— voices blended with her own in heart-music W. McK. | that louthes it because man is less merciful

his real and actual presence, that blaze

tear-bedewed face, hungers and shivers and for what the bull has stolen. How is the point. Is there one among thirsts, "while the publican stands afar off!" I am sure I will not." And win from her spirit a fullness of praise: alone which is reliable, and as that which since the world abounds with such organisms ings of the life of God but felt no more—an The widow pleads in vain the ermined "Can you say, then, that that is honest?" he saw the sap running fast, and it is intant in the taith? Oh, my brother and judge for "justice;" and, unpunished of and he slunk away among the crowd, and I that it would run over before Manda or

The last tear of sorrow was wiped from her the heavens reveal it not, He himself delised state—that it manufests contrivance; leges of the heavenly citizen? Now that the end from the beginning," holds evenly clares it, and His "word is truth."

but he does not show but that contrivance God's grace has made a rent in the barrier the scales of justice. "Dives shall yet beg of Lazarus."

The more clearly to understand this obli-Alas, you cannot stand there for within itself originally as well as the day, month after d When God began to create the world with two giants for five thousand be fought with two giants for five thousand mind fall into order of themselves, so the ling "child" that this Sabbath morn sees our full-grown faith, we shall exultingly can you expect to be the "perfect say. "Father, not as I will, but as thou

heard them abusing somebody, and using

Egyptian Light-house.

summit of the tower, which was several "Because he is a God."

"Your heaps of glittering dust are yours,

False prophet! Still and statue-like at vonder window stands the wife. The clock has told the small hours; yet her face is striving in vain with straining eye to pierce the darkness. She sees nothing, she hears nothing-but the beating of her own heart. Now sile takes her seat, opens a Bible, and seeks from it what comfort she may, while tears blister the pages. Then she claspa brute God! her hands, and her lips are tremulous with mute supplication. Hist! there is an unsteady and oft it has trod on her very heart-strings no upbraiding—the light arm passes around as he possibly could, as he thought he would that reeling figure, once erect in " God's own annihilate me with black looks.

False prophet! There lies the dead or-

The "Sacred Bull." a Thief.

ing what these gentlemen bulls were. I was " I once had an opportunity of ascertainon one of my missionary journeys, for I used to go for a month or two through the villation by a Sabbath tade, and again they sink; but no onward, heavenward moveso; or I would journey in my boat up the ment. They are as remote as ever from use as an excuse for laboring on Sunday, river, fitty, or a hundred miles, visiting the various villages and towns on the way.

On one occasion I went to a large place on slaves, enchains the soul, and will not let in earing time and in harvest thou shalt rest; ter they could conceive nothing rational, unsays Hume: "He only argues, because pany with a worthy Christian minister, who On one occasion I went to a large place on ter they could conceive nothing rational, due says frome. The configuration of the says from the say tracts with me and Bibles for distribution, taught that all things exist in an eternal Creation must be shown in order to show ten thousand a-year in his chosen profession, and I sat down in the market place to conseries. This view is deepened by modern the non-eternity of matter."

while he himself, a poor minister, received for his labors scarcely more than half as but before I went into the bazaar—this but before I went into the bazaar—this verse upon the grace and truth of salvation; Take the Bible as your chart, and Christ as but before I went into the bazaar—this verse upon the grace and truth of salvation; Take the Bible as your chart, and Christ as but before I went into the bazaar—this verse upon the grace and truth of salvation; Take the Bible as your chart, and Christ as but before I went into the bazaar—this verse upon the grace and truth of salvation; Take the Bible as your chart, and Christ as and it will spoil it he does not attend to it. from the argument furnished by design.— this. I can point, not, indeed, to the creamany hundreds.

"Design," say they, "appears, it is true, but tion of a universe out of nothing, but I can __ The remark has since recurred to me in a terrible noise of women, as I though. maily to a close. In the present instance I and losing, but I can be present instance I and losing the sugar. When I see a man are justified, however, in again demanding your attention. I am intensely desirous of Now you ask, how have metaphysicians and losing the sugar. When I see a man does not have to successive creations of organic main connection with the lines quoted at the heave of the minerally as a sugar of this initial objection? Now you ask, how have metaphysicians are present instance I and losing the sugar. When I see a man does not have the sugar of the sug

Ono! I thought I was in for it now, and

"You struck it, did you not?" I said "I did."

Do you know that you struck God?" "What nonsense," said I, "to call that flood seem deep to thee?"

Now, the Brahmins are some of them with immortal verdure." of them are very proud. This man had tants influence among the people, and they said, "Here comes the Brahmin, answer him." angels, falling from afar in the still and

"What have you been doing?"

I said, " My lord, I was wanting to drive away a great thief of a bull.' Did you strike it?"

" Do you know that you struck a God?" I tried now to make myself two or three heavenly to pass unnoticed by the " regis- inches taller than I was, and to look as black as possible, and I said, " Auswer me. Are you a Brahmin?"

To call his Bahminical character in ques-

"Yes, I am."

" Have you read your Shasters?"

"Certainly, I have," he said. "Wel!, will you be good enough, for the benefit of those people who do not know the not have existed: if it can be shown that those wiser than I have denied its weight. -and therefore it is that, with all my spirit's repenting Magdalen, "Neither do I con- Shasters, to quote one passage about God's Providence has given us, even it it does

"I will not," he said. "For the fact is," said I, "you cannot; arvesting, when the weather is catching, but if you cannot, I can; and if you won't I and wheat is growing, that it Sunday brings will." I then quoted out of one of the Suas- us a fur day, we ought to improve it, even ters-"God is nonest-God is just-God is though it does leave our seats vacated at

"Is that true?" I said.

" It is," he said. Tell me Brahmin, was it honest for the we take care of it." the Atteist must abandon his theory that organized matter never had a beginning—ment afforded by him that I drew your attention in my last letter. It is furnished by because geology proves creation, and there-tention in my last letter. It is furnished by the design manifested in the structure of the design manifested in the structure of the model of the builts paying for them?

The brooding wing was gone that covered winds of neglect and unbeautisms, and vegetables, without paying for them? The idea of the builts paying for any thing the design manifested in the structure of them believed it right to violate speak of it—a strange, mystical, extravagant drooped! False prophet! Sin walks the earth in going to do? You are the priest of the an instance of a relative who boiled sap on purple and fine linen; honest poverty, with bull, and you are going to pay the women Sanday. He had boiled all day on Satur-

heaven, the human tiger crouches in his lair lost sight of him. I had then a large conabout the true, honest, just and righteous of sap, or even the whole of it. But the

The one Cherished Sin.

favoring breeze, has reached the haven, this He telt conscience-smitten, and he said to little bark moves not from its accustomed minself, "I saved my sap, but I lost my spot. True it is, that when the tide rises, it sugar." rises; and when it ebbs again, it sinks; but advances not. Why is this? Approach his own experience, which terminated in the nearer and you will see. It is fastened same way, namely, in the saving of his sap to the earth by a slender rope. There is and the loss of his sugar. And the concluthe secret. A cord, scarcely visible, en- sion of both was, that there was nothing, on chains it, and will not let it go. Now sta. the whole, made by Sabbath desecration. But ne'er from our bearts thy loved warming shall cease:

Such is the account contained in the sacred bulls," which are regarded the sacred bulls," which are regarded to the sacred bulls, are driven finally to the inspired Scriptures. Such is the account contained in the sathem not-yes, they move them; a slight are rich with Sunday labor would be richer the haven of rest; this Sabbath as the last, and told them to rest: "Six days thou shalt it go. Some secret, unseen, allowed indul- rest." It ever men need to rest on Sunday, gence, drags down the soul and keeps it fast it is in haying and harvesting.

Scene in a Log Cabin.

It was nearly midnight of Saturday night manner of names but that of a gentieman, requesting bun to go to the cabin of a ser-The man who has embarked upon the ocean thinkers (at least so-called by the world) of the earth existed as a molten mass of matthem, or until the hand of the "grim mesand when I came into the place I saw what
there is no superincianty.

On how poor and empty and unsatisfying of scepticism, and has launched his birk of ariting shore, as to see the landscapes of those objections to which I have called says, "Matter was created, and evinces destination, will not be satisfied with the argu-steen, will not be satisfied with the argu-steen to scepticism, and has launched his birk of scepticism, and therefore all the animals and plants senger "shall drag the possessors from their was the matter. They were not abusing a sceptic later of scepticism, and therefore all the animals and plants senger "shall drag the possessors from their was the matter. They were not abusing a sceptic later of sceptic later o ter, and therefore all the animals and plants senger "shall drag the possessors from their was the matter. They were not abusing a see his daugnter, a girl of fourteen, who are all thing, here below, compared with brought in from the country to sell. The package of medicines, which I always car- cup, not only maketh bitter things sweet. buil, in his rounds, had found them out, and was no need of these, for her disease was taseess. To know him as the Daviour of

very well that hard words would never together on the bank of the river. They our part; and on his, in the way of sympa-break bone, and he went on and enjoyed came here three years ago and no one knows thy, tenderness, and promise to supply; yea, My infinite.

Now, I cannot be content to let the matter with an one and enjoyed limite.

Now, I cannot be content to let the matter with the first signification.

Now, I cannot be content to let the matter with the first signification.

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Now, I cannot be content to let the matter with the first signification on absolute when he went on and enjoyed came here in no absolute when he went on and enjoyed when and enjoyed when to so, ply y yea, the many for the many who rests upon the whence or why. He has money, and it is not so, ply y yea, the many for a data supply, or all our need—surely whence or why. He has money, and promise to so, ply y, yea, the many for a data supply, or all our need—surely whence or why. He has money, and it is not so, or all our need—surely whence or why. He has money, and it is not so, or all our need—surely whence or why. He has money, and it is in the substantial value?

This argument, you will perceive, is definitely whence or why. He has money, and it is not so, or all our need—surely whence or why. He has money, and it is not so, or all our need—surely whence or why. He has money, and it is not so, or all our need—surely whence or why. I whence or why. He has money, and it is not so, or all our need—surely whence or why. I have seen her often the went on an order or which and or all our need —surely whence or why. I have seen her often to substantial value?

This is the matter to so, play to the man wh hands together, and cailed, " Have mercy, tellect. She sometimes speaks as it inspire what slow, duli, and forgettal learners are Lave mercy : -1 saw what was the mat- ed, and she seems to be the only hope of we in this most important of all resoons, this

forgotten. There were books, and evidences of this school; I desire to enter in, and, at

of men who were watching me, as soon as imagine that the answer started me, and they saw me strike the bull, came down with a few words of like import, I turned and looked like thundrer, and they spoke from her. A half hour passed, and she almost like thunder too-" What are you spoke in the same deep, richly melodious

"Father, I am cold ; lie down beside me; closely pressed against the window-pane, I said, "I was driving away that great thief and the old man lay down by his dying child, and she twined her emaciated arms around his neck, and murmured in a dreamy voice. " Dear father, dear father.'

" My child," said the old man, "doth the

" Niv, father, for my soul is strong." " Seest thou the thither shore?"

"I see it tather; and its banks are green very learned, and some of them not; but all "Hearest thou the voice of the inhabi

He came down surrounded by hundreds solemn nighttime; and they call me. Her of people, and ne contrived to look as black voice too, father-O, I heard it then !

"I hear them, father, as the voices of

" Doth she speak to thee?" "She spoke in tones most heavenly." " Doth she smile?" "An angel smile! But a cold, calm smile. But I am cold-cold-cold! Father

there's a mist in the room. You'll be loney, lonely. Is this death, father?" And so she passed away.

He Saved his Sap, but he Lost his Sugar;

OR, SABBAIH DESECRATION. A few years ago, two men were discussing the propriety of laboring, in extreme cases on the Sabbath. One thought it was sufferable in the time of sugar-making, when there was a great run of sap on Friday and Saturday, and there was a prospect of a continued tun on Sanday. Surely, coninued the speaker, we ought to save what conflict with the established rule of that day. Said another, "I think that in the time of church." "It is of no use," continued the empted man, "It is of no use for Provi-

seare to bless us with a good crop, unless word to say. I said, "Now, what are you Sabbath-day to keep it holy." One related day, and yet a little sap was left still in the buckets, and, going out on Sunday morning, of setting such an example for a re question was soon settled, and out he goes supper-time, he had poured in his last pail-Often from my window on the seashore. I when he stirred up the fire and left for his

day comes, make the plea that it is of no use for Providence to give us a crop unless we save it. I think that he is saving his sap and losing his sugar .- Morn. Star.

The Love of Jesus.

ter. They were looking at the bull eating their goods.

They were looking at the bull eating their goods.

We reaccued the but of the settler in less acquaintance with not only the work of than a half an nour, and ent ed it rever- Christ, the promises of Carist, the loving The scene was one that cannot be easily I seem, as to myself, on the bare inreshold

we turn from those various modes of possible, of the bright baconstant replies, "because had a beginning. But a collection of men must, however long the series, have had a beginning. This likewise is intuitively evidence, and a light unto your path."

We turn from those various modes of proof that mode which is infallible—which is beginning. This likewise is intuitively evidence, and a light unto your feet, and a light unto your path."

We turn from those various modes of proof that mode which is infallible—which is beginning. This likewise is intuitively evidence, and a light unto your feet, and a light unto your path."

We turn from those various modes of proof the bright baconstant flowery pain of virence and flowery pain of virence and flowery pain of virence and way about to that mode which is infallible—which is beginning. This likewise is intuitively evidence, and a light unto your feet, and a light unto y