AC3It.
Irchibald Morton INETMAKERAND UPHOLSTEREE

 yor from the country.
He eslam offras Lis services as FUNERAL
RTALER. RTAKER:

Assurance Compeny. OF LONDONT. AGENCY of thir Company has been eos.
biched in this Province boout throce yearr. Mmade eurpe progreery, and up to the pearno
rithout a claim being made upon it. The


 iof protiw divided emcng the Policy bolderno
articipations, is greater in this than any otber






 "Anociation frra admierion ino the so


- intending Eimigrame BOM NOVA SCOTHM. CANADA COMPANY mould abmin
 rn Section of Canada (forrrofly the Provinee
ser Canadi, dres not offer erery ind decemont em to selite therr. rather than that they


 f the Fazmers thrui, chout the Country, and
, Bhown by the succerss of many Nativeo of


 E cavida companys hands | rerel by way of Lese for Ten Years; or for |
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| Cosh dwn. The $p^{\prime \prime}$ on of 1.5 Ch Cash and |



 Cals. Unti' the esecond, Third, or Fourth

 Lesgee las thas guaranteed to him the en-
encfit of his $m$ sprocements and increased

 entering the Teuth teap. The Lessee bu
nured to him the beneit of the settler's savings' bank account


 Canada generally.

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## THE WESLEYAN.



## Ten sumner per anmeen $\}$

## rom ethe Nibional Erac.

Theidite of laven.

## 


No hidden grief,
In wild end theorlese vibies of deapoiz
So vain petition for a wifit relier.
isarfal eye, so troken bopth, are there.
Care hes no home
Within that reafm of ceavelees praise and cong.-Far from the mannione of the apirit-chrong.

The storm'c bleck wing
to wailinge blend not with the vuice of Springt
ta some too teader flowerot mades and dies
No night tistils
as chilling dews upon the tender frame; No monn io needed there ! the light which fitso The iand of glory, rom
No parted friende

No marted friends
mourcful reeolilections hove 10 woopTo wateh the comiag of a pureleceis deet,

No. writhered Aower
$x$ blased towi celeenthl gardem know!
Vo secreching blat, er flere dewending shower catters deer ruction tike a rutbition foe.
Mo batle wond
Startes the reacred hoota with foes and droed! To suak whitrerer angs: fooctitepe tread!

Let modopast
rooke ur mion amit the weary sonl !


- Wial taich nar gride

And fiud the Haven of Eternal day.

IIow sorty on the Briinod Hoart dy C. D. stuart. as sonty on the brained hear:
i word ot kindness falls.
to the dry and parched oovi. i. the moistening toas chopp cails. Mid sorror, grief and pxin: he poiver a word of lindoew hath, 'Twere paradise agin.
The weakent, and the pooren, may This simple pittance give. Return apain and live: if what in life iffore be looe? what the heaven that waits bey Th: brief and mortal span? $s$ stass upon the tranquil sea awords of kindnew in the hae Retlect their woorce divine : lisat breathest mortal breath. Andit breathest mortat breath.

CHRISTLAN MISCELLANY.

Begia and end overy day with Goal
t ;rayer be the key to open the heart ,1,
in the morning, and loek it aznaint :all H mies an nigg,t. Let no Christian say
ampo pray; for prayer is as necessary
l, math. Let none say they have not time
arater: better tobe timetrem
Pater: better take time from sleep than
at time fur prayer. Think with yoursolf,
this night my tact night $;^{n}$ " For cortuinly that seothe night:; or that night of which you will never see the moraing. Let the con-
clusion of erery day put you in mind of the of death, which will put an ead to your wort and bring you to account and reckon with your grean Master about it 0 to lie down
every night reconcilod with him 10 that we cound lie down and leave our hearts with Chirist ; and compose our apirita, as if we
were not to wake till the heameas. aso no more 1
Sinoe
Singe pone knoweth what a day may
cring forthy spend overy day as if is more bring forth spend ovory day as if in wore
your hast. Look on yourself as etanding overy days th the door of oternity, and hundrods of divesaces and accidents ready toopen the door tol lot you in, No doubl yot have deach than jou think you are juan now ; jet
it is cortin death and judgment were mever $s o$ near you as they are at presont. We who stand every hour at. the door of eternity, greateot frogality, eceing the work we have cornity depends; and the time we have to Thitin is very short, and cannot be rocalled This chort life being only a paesage to oter paration for it. Surely those who have im mornat foent so near eternty, have other work two than'trife away time in tippling, Ale faltage gaming, and such divorsions.
Sajera im this world as travellers kea ing entioese from the world as to be ablo to procertand be gone from ity upon short Warrines. We bave no continuing city, nor certaina abode here ; therefore let us a aways be ready to artsond depart; and if we
woald to 5 hit trowellers towards Zicm we mpen haver Chrie in ourt hearts heamen
 muen thke God's Spirit for our guide; God's
word for our rula God's glory for our end, word for our rula God's glory for our end,
God's fear for cur guind, God's people for God's fear for cur cuind, God's people for
our companima, Good's praise for our recreation, God's rromises for our cordials. We mast make religion our business, prayer
our deligh!, holiucss our way, and heaven our delight,
our horne.
O Zion's
O Zion's traveliers ! distinguish yourselves
from the men that dwell upon the earth! I Christ alwann be precions to you ; the word sweet; $\sin$ bitter; the world a wilderncss;
and death welcome. Lat Christ's will be your will; Christ's dishonotour your almiction; your glory; Christ's sufferings your meditacions; Chries'e wounds your refuge ; ('hrist's hlood your balm; Chirist's preesence your
heaven; and so shall you come to his eterheaven ; and so shall you come
nal joy.-Christian Míscllany.

> Consislecey-What it Cax do. Lord - was a man of the world. Hi honours, and his friends. His daughte was the idol of his heart. Much had been
expended on her education; and well expended on her education; and well did
she repay in her intellectual endownent the repay in her intellectual endownema
the suliciucde of her parenti. She wis highly accomplished, amiable in her disposition, and winning in her mannera They were both strangers to Cod. Dissenting meeting in London, was dieeply awakened, and soon happily converted. Now she dellghted in the service of the sanctuary and social meetings. To her the
charms of Christianity mere She frequented those places where she met She frequented those places where she met
with congenial minds animated with similar hopes.
The
> The change was marker by her fond falovely daughter thus infatuated, was to him to correct ber eerroneous notions on the sub. ject of the real'pleasure and busimess of life.
He placed ar her disalal ne placed at her disposal large sums of
 ior long jourmeys, and conducted himeolf in divert heop mind from. religioe bat orde ottll andeet in ther-guviour
andier faniing in mavy projoce whick he
iodiced her into cocpppary, under oincum Hacets that she mast either join in the re-

 apptiveching ferstive ooch
3 Io hourvarivedy the party meonhlow
ph rilelipheof che party, which prot to the
vidend stany hearks beat Mish in hopetif of a
we.ciapleto. Thin welv, che, monomit
Whityers over the ke yt, and commethen
Wing words :-

##  

##  <br> 

party wac subdued. Not a rord was spo en. woe by one left the house. Her fay until he became a Cliriatian. He lived an example of Christian henevolence, having
given to benovolent Christian enterprise: before his deuth, nearly hadf a million
doila

## Rercage.

"Father, forgive them !" (on, proun minfleat, kearch the ponderous tones of heathen examine the precepts of sencea and the writings of Socrates-collect all the excel lencies of ancient and -notiern moralicien.
 ted-saffering the grosorst indignition-
crownel with thorns, and led away to die: crowned with thinrs, ann led away to the
no aunihilating curse breaked from lis tortur ing hearrt. Sweet and placid as the aspira the prayer for meryy on his enemics. "Far
ther, forgive them." Oi, it was worthy of its origin; and atamps with the brightest seal Acquaintances, have you quarreled? Friunds have you dificted? If he who was pure and perfect forgave hin bitterest enemies, do yo well to cherigh your anger? Brothre, to you
the precept is imperative. You alall torgive, dise precept is imperative. You alall torgive,
not seven times, but seventy times seven Levenge is as incornpatible with happiness him whose heart is hack with malice and studious of revenge, walk through the fields
white ers ; to his eye there is no beauty, the flowers to hin exhale no fragrance. Dark as his
conl, uature is robed in deepen malle. The sonin, uature is robed in deepen pable. The
sniles of beauty light not up his broom with joy-bon the furies os hell rage in his breast, wish the object of his hate. But let him lay his hand on his heart and say "Revenge, I
cast thece from me ; Futher, forgive me, ayis I forgive nty enemies,", and nalure will Assume


## 

If e pootion of the 8puthe, everter


 Chriot a
 yo on the preacher, while mot fluyd bit
 con of the wilderuec now sen in zh, woor, reccived the earract of an inluar wh arth shull have mouldered forever.anger.

The Pearful Tendeacies of Sin
Othre erils are partial, temporary, and rcumseribed; their results may be calculatech, decinech, and in a measure provided
against. Plague, pestilence, and famine, with the various phyaical ills of lifandation, with the various phyyical ills of life, have their mavages being confned whehin a giren They have a height given point of apace They have a height that may bo reached. a deptit that may be fatbumed, a length nind more dreadful, has laid watte, not bere ad ypreal its dienacroun infinencend over the un ruvelled extent of an etcrnity to come. We may say of unrepented, unpardoned, an
unforsaken sin, as the Aposile nayy of th love of Cbrist, that it has haighta, and depthes amd lengths, and breadithe, whieh nuerly surpass sul haman knowledge. The remen
is obvious. Moml evil corrupts and liti is obvious. Momal evil corrupts and viti-
ates the mind itseif, carrics the contiagion of mortal discase through al its aticetion ond powers, and affe ts the mitral condition his being, since it tends thole duration of his being, since it tends to separate fir
Cood, the source of all good, fot ever.

## That femplation Pempation.

Thint temptation which at first is but a quickly overopread the whole heaven. Our engaging in sin is the motion of a stone own hill- it Alrengthens itaelf by going. Beware of the smallest berinninge of temphe sm. No wise man will neglect or tight sees it among barrels of egupecially if he carry gunpowder about you- 0 , take heed
 (
$\square$


[^0]:    BY WM. CUNTA
    I. Win. CONTABELL,
    halfas, N. g .

