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er, rs, ereal Seres, ands of all kinds. ne unless the words onden" are discern-teaf of the book of They see in Zion's hall of state The sign that maketh desolateleaf to the light. A The idol-standard-pagan spear-The tomb-the flame-the massacre. to any one render-ead to the detection

The long, long age of guilt and pain; The exile's thousand desperate years. Jerusalem, a vanished name-Its tribes earth's warning, scoff, and shame.

But on the murderer's furious van Who totters on? A helpless man-A cross upon his shoulders bound,

And now he treads on Calvary-What slave upon that hill must die ? Must be the mountain vulture's food?

Yet who the third? The yell of shame Is frenzied at the sufferer's name; The curse, the taunt, the laugh of scorn-All that the dying hour could sting Are round thee now, thou thorn-crowned King

No wrath is for the wrath returned : No vengeance flashes from the eye, The sufferer calmiv waits to die : The sceptre reed, the thorny crown, Wake on that pallid browno frown.

At last the word of death is given, Now triumph, Scribe and Pharisee! Now Roman, bend the mocking knee! The cross is reared, the deed is done-

ere darkness-earth itself a dream-Foreheads on which shall crowns be laid Sublime, when sun and star shall fade; Worlds upon worlds-eternal things-Hung on thy anguish, King of kings !

Still from his lips no curse has come; His lofty eye has looked no doom; No earthquake burst, no angel brand ; What say those lips, by anguish riven-" God, be my murderers forgiven."

He dies, in whose high victory The slayer, Death himself, shall die ! He dies! by whose all conquering tread Shall yet be crushed the serpent's head ;

He dies ! creation's awful Lord ! Jehovah! Christ! Eternal Word! To come in splendour from the skies, To bid the buried world arise;

The human mind now cannot conceive the in-The human mind now cannot conceive the intense and crushing sorrow of that day that witnessed the final agony of the cross—a day to
which the prophecy had pointed through a long
which the prophecy had pointed through a long
has been described by the cross—a day to
hands and feet. Then were the disciples glad
hands and feet. The were the disciples glad
hands are the were the were the disciples glad
hands are the were ed from the calendar of time, for this strange and feet. deed-a day to finish transgression and to make an end of sin, and to make reconciliation for

# Provincial

## Atestenan.

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HALIFAX, N. S., WEDNESDAY, APRIL 8, 1868.

Whole No 968

### Beligious Miscellany.

The Crucifixion. BY THE LATE DR. CROLY.

City of God! Jerusalem! Why rushes out thy living stream ! The turban'd priest, the hoary seer, The Roman in his pride are here : And thousands, tens of thousands still Cluster round Calvary's wild hill.

Still onward rolls the living tide, There rush the bridegroom and the bride. Prince, beggar, soldier, Pharisee, The old, the young, the bond, the free-All maddening with the cry of blood.

'Tis glorious morn ; from height to height, Shoot the keen arrows of the light; And, glorious in their central shower, Palace of holiness and power, The Temple, on Moriah's brow, Looks a new risen sun below.

But woe to hill, and woe to vale ! Against them shall come forth a wail; And woe to bridegroom and to bride, For death shall o'er the whirlwind ride; And woe to the resplendent shrine, The sword is out for thee and thine.

Hide, hide thee in the heavens thou sun, Before the deed of blood is done! Upon that temple's haughty steep Jerusalem's last angels weep; They see destruction's funeral pall,

Like tempests gathering on the shore, They hear the coming armies roar;

They see the vengeance fall, the chain, The more than sighs—the more than tears.

Still pours along the multitude, Still rends the heavens the shout of blood: His brow, his frame, one gushing wound.

There stand two victime gaunt, and bare-Two culprit emblems of despair.

Hands clenched, teeth, gnashing, vestures tors

Yet cureed and tortured, taunted, spurned,

The form is bound, the nails are driven ; There stands Messiah's earthly throne.

This was the earth's consummate hour, For this had biszed the prophet's power, For this had swept the conqueror's sword, Had ravaged, razed, cast down, restored; Persepolis, Rome, Babylon, For this ye sank-for this ye shone.

Yet things to which earth's brightest beam

Has crushed the black blaspheming band;

From his proud throne to darkness hurl'd, The God, and tempter of the world!

The earth his footstool-heaven his throne-Redeemer! may thy will be done!

### The Three Days.

iniquity and to seal up the visions and prophecy, -Central Advocate.

and to anoint the Most Holy. What a moment was that in which he cried, "It is finished," when a low murmur of tremulous horror ran through the immense throng gazed on this strange spectacle, whispering, "He is dead!" as a mere governmental expedient for meeting a difficulty and effecting a reconciliation between apparently opposing claims; nor is it a when those pious women and devoted men, and others who followed the Holy Sufferer and watchothers who followed the Holy Sufferer and watchfor us by his death, that can interest any one

In this fact of the resurrection we have a disingle on Sunday the 11th of Angust I haptis. ed the cross, realized the fact that He had given fully and effectually in the sacrifice of the cross. up the ghost, and said within themselves, We the must enter into fellowship with him in his shought it had been He who should have an thought it had been He who should have redeemed Israel! Slowly and sad the multitude

deemed Israel! Slowly and sad the multitude

began to disperse amiling upon their breathers. The consolition of Israel, and to whom it was first to tell to the opening soul the story of the cross. Yes, from the
revealed by the Holy Ghost that he should not
began to disperse amiling upon their breathers. began to disperse, smiting upon their breasts as ain is—share in his willingness on its account to lips of woman, in the sweet-cradle hymns, in the see death till he had seen the Lord's Christ. they returned to the city. What a tumult of suffer—partake in some measure of that spirit of self-sacrifice with which he throughout was they returned to the city. What a tumult of feeling was in that crowd! There were the blind men you seemed only to have received their menderates and trees to their Desertation; and the add given the power of speech, the before we can gather into our bosonous of the clinic first bears of desirable more to his dying groans. The dumb were there to whom he had given the power of speech, the project dords among this safe and our own the faults of his dying groans. The dumb were there to whom he had given the power of speech, and thus unite with the attentiable sorrows, and thus unite with the attentiable sorrows, and thus unite with the attentiable sorrows, and clearly might tell of his unutter-ble sorrows, and clearly might tell of his unutter-ble sorrows, and thus unite with the attentiable does were and trees bling earth in owing their rejected Lord. So, when he had offer being respectively of the moral offer being sustable by the project state of the strength of the sorrows, and thus unite with the attentiable sorrows and trees the same desired among that sad and sorrowing multitude, leaning upon the arm of the beloved disposant of the collaboration of the collaborat

weeping disciples longed for the early dawn of peculiar people, zealous of good works;"the third day, the spirits of the just made perfect, "Who gave himself for our sins, that he might we may reasonably suppose, would throng round redeem us from this present world;" "He the Holy Conqueror, rejoicing in the success of died for all, that they which live should not his great mission of love. Moses and Elias, who henceforth live unto themselves, but unto him talked with him on the mount of transfiguration, which died for them and rose again." of his death which he would accomplish at Jerusalem, now behold him fresh from the field of

"God forbid that I should glory, save in the to man. The voice of the Great Teacher was the world."

yet were his disciples casting out devis or teaching in his name. It was a solemn stillness. But it was not the ominous quiet that precedes the awful burst of a desolating tempest. It was the before the coming grandeur of the open day, and all the minstrelsy of earth and heaven seem to be reviewing their notes and tuning their instruments to give him a becoming welcome.

Struments to give him a becoming welcome. struments to give him a becoming welcome.

That pause was only in appearance. The Great High Priest of our profession was within the vall; the blood of the victin was on the mercy-seat, and the wings of the cherubim fismed over the true ark of the new and everlasting covenant.

The true ark of the new and everlasting covenant.

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The tr The invisible world felt the presence of its great to the lowest of humiliations—that gave on proprietor, while death and hell were being either side, toward God and toward man, the me." bound to the wheels of his chariot. The penthighest proofs that love could give of the comup waters of the smitten rock were bubbling up,
pleteness of its triumph. Love to God is most
either aide, toward God and toward man, the
highest proofs that love could give of the comhighest proofs that love could give of the completeness of its triumph. Love to God is most
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the darkness and sorrow resting on the family of Jesus. Very early in the morning came the Marys and other pious women to the sepulchre,

girdle the keys of hell and death.

" Jesus, lover of my soul, Let me to thy besom fly."

Glorying in the Cross.

multitude that followed him in the highway, nor yet were his disciples casting out deviis or teachever, and leave it forever open, walking forth in the power of the resurrection, carrying at his girdle the keys of hell and death.

such a combination?—where did they all riot in the noment of them who would serve God?" giving good account of their work. The name the is required of them who would serve God?" giving good account of their work. The name dissolution comes.—Reformed Church Messenger.

such a combination?—where did they all riot in the is required of them who would serve God?" giving good account of their work. The name dissolution comes.—Reformed Church Messenger.

sked the old man. I replied, "Believe in the composition of their work. The name dissolution comes.—Reformed Church Messenger.

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sked the old man. I replied to the model of them who would serve God?" giving good account of their work. The name dissolution comes.—Reformed Church Messenger. The third day was replete with wonders of

bringing the spices that they had prepared; but ces of Christ after his resurrection, were made instructed in your duty." He agreed, and went the body that they would embalm with their to woman. To some, this may have no special away. Faom that time he became a regular atcostly preparations was already bathed and em- significance. But why should Christ pass by tendant on the means of grace. He met, howbalmed in the light of a triumphant resurrection. Peter and John, and others of the Apostles, and ever with some difficulty. His heathen compan-That same day while others wandered into the show himself first to the women? Surely this ions ridiculed and persecuted him, calling him country under the pressure of grief, Jesus him- was not accidental and undesigned. It may be all kinds of names; but he was deaf to all their self drew near and went with them. Their eyes these women were better prepared to receive the reproaches. In the month of March he urged were suffused with tears, and their voices tremu- first manifestations of their risen Lord. Woman me to come and take away his idols, and that he lous with emotion, when Jesus said unto them, has a quicker sympathy with religion, and a would have nothing more to do with them. I What manner of communications are these readier response to its touching appeals than fixed therefore, upon the 31st of March, which that ye have one to the other as ye walk man. Men come so early and so much in con was Lord's-day, and accordingly, after the mornand are sad?" How kindly he listened to their tact with a sinful world; they are so continuoustale of sorrow, kow wisely he opened to them ly associated with the rougher scenes of life, its six of our old members; and after reading sevthe Scriptures and made their hearts to glow toils and conflicts, rivalries and contentions, that eral portions of Scripture, and coffering up with the warmth of his blessed inspiration! they are susceptible to the influences of religion, prayers, in which we commended him to the That same night when nearly all were assembled and, therefore, less disposed to believe and obey protection of our heavenly Father, and implortogether in Jerusalem, some rejoicing in the fact the Saviour. Whatever may be the reasons, ing His grace and assistance on his behalf, he that they had seen him at the sepulchre and whether a greater constitutional susceptibility brought out his idols, eix in number, and deliv-There are periods in the instory of nations as the time speak, and others that he had been to religion, or her more retired and less exposed ered them to me, viz.: well as of persons, that in the providence of God are overcast with bewildering clouds of most mysterious significance, while an unaccountable mysterious significance mysterious significance mysterious mysterious significance mysterious my mysterious significance, while an unaccountable and other special saddless hangs upon the soul, and the various have so high a privilege, might hear him speak responsive to the claims of Jesus than man — to have been the means of their conveyance, or departments of nature seem to weep in sympa- and look upon his sacred form once more, in the thy with each other as though they deplored midst of these pensive and joyous emotions and in our day we still find three women and to have landed them on earth. some common loss, or were trembling in dread Jesus himself stood in the midst of them, and of some common doom. Such, we imagine, was said, "Peace be unto you; why are ye troubled, dark hour of Christ's humiliation, woman was head, said to be the god of medicine. or some common doom. Such, we imagine, was said, " reace be unto you; why sie je thouse, and the first of those three memorable days included and why do thoughts arise in your hearts?"— unfaltering in her constancy and devotion. Man Elegbara, the devil, represented by a lump of ing the burial and resurrection of the Lord Jesus. And when he had thus spoken, he showed them denies Him, man betrays Him, but woman clay, pounded with certain leaves, and made

import; it was the great day of the world's expiation, a day which the Lord had made, selectarise in your hearts? Still he shows his hands
ad from the colorada of time for the women, who were readiest to believe

Aposites, out the shows his hands
arise in your hearts? Still he shows his hands nest hear the story of the cross and the resurred and he would say to God." A family of 14 children were the obtion, not from the man in the pulpit; but from appointed to teach him, "I am as old parrot. that the delay was unavoidable.—Waterman and day with a last dollar, he will be radically, espects of his paternal solicitude, all of whom he the lips of a woman, a pious mether or sister, An old parrot, you know, cannot exercise its Reflector.

who pours into our infantile hearts the wonder- tongue. You will therefore have a good deal of It is no general faith in the death of Christ ful story of love and mercy. This is a beautiful patience with me." I told him I did not require

## Religions Intelligence.

Lord Jesus Christ, repent of your past sins, and struction straitened by the want of means. mercy. Flood after flood of light gleamed over they know not what they do!"—Good Words. be baptized." Furthermore I said, "You canchurch on Sundays, and if you will attend the Woman and the Resurrection. class of the candidates for baptism every It is a suggestive fact, that the first appearan- Wednesday afternoon, you will there be further

Oshun, represented by a string of yellow beads, a brass ring for the wrist, and a yellow pebbie from the brook, said to be the goddess of brooks. | ure :

ciful dispensation of God that intense grief finds refuge in sleep.

But where was the great Shepherd while the actual actual finds and the first cry from his quivering lips, was, "God of my mether, have mercy on me."

Let us read this lesson in the light of the restant that the very passes of Holv Writ which are most frequently spoken or and the first cry from his quivering lips, was, "God of my mether, have mercy on me."

Let us read this lesson in the light of the restant that the very passes of Holv Writ which are most frequently significant that the very passes of Holv Writ which are most frequently significant that the very passes of Holv Writ which are most frequently significant that the very passes of Holv Writ which are most frequently significant that the very passes of Holv Writ which are most frequently significant that the very passes of Holv Writ which are most frequently significant that the very passes of Holv Writ which are most frequently significant that the very passes of Holv Writ which are most frequently significant that the very passes of Holv Writ which are most frequently significant that the very passes of Holv Writ which are most frequently significant that the very passes of Holv Writ which are most frequently significant that the very passes of Holv Writ which are most frequently significant that the very passes of Holv Writ which are most frequently significant that the very passes of Holv Writ which are most frequently significant that the very passes of Holv Writ which are most frequently significant that the very passes of Holv Writ which are most frequently significant that the very passes of Holv Writ which are most frequently significant that the very passes of Holv Writ which are most frequently significant that the very passes of Holv Writ which are most frequently significant that the very passes of Holv Writ which are most frequently significant that the very passes of Holv Writ which are most frequently significant that the very passes of Holv Writ which are most frequ But where was the great Shepherd while the scattered flock were drooping in sorrow and deconded below the borison, but did be oease to shine? The sun had descended below the borison, but did be oease to shine? The body of Jeuns alept in the sepulchre, but his pure spirity untainted by sin and untouched by the soldier's spent, in ineffable union with his divinity, shones in all the opening effigigate of his mediatorial rise in the spent of the spent in all the opening effigigate of his mediatorial rise in the spent of the spent of the spent of the spent in all the opening effigigate of his mediatorial rise in all the opening effigigate of his mediatorial rise in the spent of the spent o standing to them for Christianity, the passage that he has not regularly grown into the season; from the Church to atheism is only too natural, and, without a largely increased evangelical, and character of youth, or in the season of age and character of youth, or in the season of age and character of youth, or in the season of age and character of youth, or in the season of age and character of youth, or in the season of age and character of youth, or in the season of age and character of youth, or in the season of age. aggression, a few years will probably witness with the untamed vigor of middle life. To en-Church of England's Missions in Africa.

The Rev. J. White, native pastor at Otts.

Sign specific will product on an alarming scale of magnitude, of the infilelity of cis-Alpine Europe. Of the remaining one-fourth, a fraction consists of collections and the noor-minded who are

The Rev. J. White, native pastor at Ottal of ecclesiastics, and the poor-minded, who are my tide of our powers of body and my writes regarding the baptism of an aged man. of ecclesiastics, and the poor-minded, who are juy that of age, we must be old. salem, now behold him fresh from the field of conquest, where he had paid our debt, broken the sacred seals and opened the mystical volume that no other could read or look upon. All hail the Lion of the tribe of Judah! the root and offspring of David, the bright and morning Star!

The second day was a seeming pause in the onward flow of God's great purposes of mercy which the world is crucified unto me and I unto me an wedded to the superstitions of the old religion onward flow of God's great purposes of mercy which the world is crucified unto me and I unto up to the god Ifa, and I had several times made gion, and under that caricature, representing apprehension do those in middle life mark the preparation to undergo all the rites connected with it; but as often as I hear the word of God with it is a large with it; but as often as I hear the word of God with it is a large with it is a l spoken in our street, my thoughts become dividstated, they are waiting in hope of a great harworry themselves about crossing the bridge beed. I feel that the word of God which you vest. The evangelical Christian element infore they come to it, and forget the great facpreach is true, and it became a question with me cludes the remaining fractional part. It is that when, our vigor is developed, the season awful burst of a desolating tempest. It was the sway and power, the coldness, the deadness, the coldness, the deadness, the before the coming grandeur of the open day, before the coming grandeur of the open day, the bursan spirit giving way, and the sense of the bursan spirit giving way, and the sense of conversing with the book-people, they urged me conversing with the book-people, they urged me conversing with the book-people, they urged me to Good. On conferring with neathen brettnen, the formation societies gathered by the British they recommended me to worship Ifa; but on they recommended me to worship Ifa; but on conversing with the bursan spirit giving way, and the sense of conversing with the book-people, they urged me conversing with the season of old age, we shall the formation and for the conversing with the season of old age, we shall the conversion and the conversion whether I should still give up myself to Ifa or made up of the snoient Vaudois churches, and of middle life will be adapted to us, and that

to serve God. Thus for many years I was halt- These evangelies, churches and missions now, itinerant work, through Italian evangelists and branches," and reposes more fully in the heaup waters of the smitten rock were bubbling up, ready to gush forth in exhaustless fountains to cheer and refresh the arid wastes of our wicked when suffering is inflicted—when birth and ministered to Him in the garden, lingered around His sepulchre. There they watched, waiting for the gray light of the early dawn, when they should break the seal of Pilate, roll back the stone from the door of the tomb, and behold the Divine Redeemer leave the grave for ever, and leave it forever open, walking forth in the mod and fierce degree as around the mower of the resurrection, carrying at his

### General Miscellany. The Law of Veracity Violated.

from the shape it has in our own minds:

When in the statement of what may be true n fact, we purposely omit any circumstances which are necessary to a correct apprehension of the truth:

false impression:

quirer has to know the truth: When by word or act we create an expecta-

tion which we do not intend to fiulfil: When we create an expectation which, though we intend to fulfill it, we afterward fail to fulfill.

Heedlessness.

Ales! I have walked through life Too heedless where I trod; Nay, belping to trample my fellow-worm And fill the burial sod : Forgetting that even the sparrow falls Not unmarked of God.

The wounds I might have healed! The human sorrow and smart! And yet it was never in my soul To play so ill a part; But evil is wrought by want of thought

### Comfort.

When we state as true what we do not know convisce us that money will never purchase lown, and witnessed his labours and usefulness

When we intentionally produce a false impres- be " comfortable " without a dollar, but to be so, sitton in the world. be must have the right disposition, that is, a He was born at London, England, Feb. 17th. When we find that we have, though undesign- heart and a head in the right place. There are 1794, and lived a week beyond the 74.0 anniedly, conveyed a false impression, and do not some persons who are lively, and cheerful, and Versary of that day. Was married in St. Angood-natured, kind and forbearing in a state of d ews Caurch; Holborn, in 1814, and has now When we state a matter in the least different poverty, which leans upon the toil of to-day for 1-ft behind him the beloved and devoted partner to-night's supper, and the morning's breakfast. with whom he was there united in holy bonds,

ing fault with everybody and everything, whose subject of religious impressions; was "born When we exaggerate or extenuate any of those first greeting in the breakfast room is a complaint, whose conversation seldom fails to end the ministry of the Rev. Mr. Bamford, at Char-When we purposely arrange the fact of a true in an enumeration of defficulties and hardships, locatetown. Henceforth " me and goddiness" epresentation in such a manner as to deceive : whose last word at night is an angry growl -- were associated in his history, the latter exem-When, with intention to deceive, we accom- If you can get such persons to reason on the plified in every position and relation of the pany a statement with a look of the eye, a tone subject, they will acknowledge that there is some former. of the voice, a motion of the head, or anything " want at the bottom of it; the " want" of a bei- 1. In the family. As the his sand and father which may influence the mind and conduce to a ter house, a finer dress, a more handsome eque no devotion could be more entire and was the page, a more dutiful chila, a more provident to the best interests of these to whom he was When we answer a question evasively so as to husband, a more cleanly, or systematic, or de- b and by those endearing sees. if the summer deceive, under the secret pretence that the encook," which stands between them and the sun; domestic erjoyments, and rengious example a or lazy house servant, or an imp-reinent carriage- influences. His dec sion was " as for me driver. The " want of more money than Pro- my bouse, we will serve the Lat" In the a vidence has thought proper to bestow, will be a the family altar, and " by purchase by found to embrace all these things. Such per- leage, by kindness, by the world forman, we intend to fuifill it, we afterward fail to fu.fili, sons may feel assured that People who cannot power of God', he laboured and prayed for without due care to explain the cause of the fail-make themselves really comfortable in any one conversion of his family. The years after succession of ages. Various signs and symbols had prefigured its terrible solemnities, but no event had ever fully developed their immense and forever. He still speaks peace, still he against the same peace, still he against the same peace, and if it he against the same peace against the When we do not fulfill a promise in every re- under any other. A man who has a canker eat- England, " It was from these people (see We ' that Christ had risen indeed. It is so still. We the Lord's Prayer, and the ten commandments; every particular, except as to time, and make no ill-nature, it would go with the gold, and rust of my dear children are doubtless truly converted that Corist had risen indeed. At is so still, we are the story of the cross and the resurrec- and he would say to me, or to any one who is effort, show no disposition, to give early notice out all its brightness. Whatever a man is to- to God." A family of 14 children were the ob-

heart is changed. Stop reader, that is not the whole truth, for the whole truth has something of the terrible in it. Whatever of an undesir able disposition a man has to-day without money, he will have to-morrow to an exaggerated extent, unless the heart be changed: the miser will become more miserly; the drunkard more drunken; the debauchee, more debauched: the fretful still more complaining .-Hence, the striking wisdom of the scrip'ure injunction, that all our ambitions should begin with this: " Seek first the kingdom of God and his rightecusness;" that is to say, that if you

No gentleman admitted unces he comes to

An American lecturer of note solemaly said the month of May he lived through the year, as

curred before or after the commencement of the

Caristian era. We answer 11 did " A Maine editor says a pumpkin in that State rew so large that eight m. u could stand around it: which statement was only rotated by that of he Hoosier who saw a flick of pigeons fly so ow that he could shake a stick at them.

### Obiluaro.

MR. JAS MOORE, CHARLOTTETOWN P. R. I.

From such a death-hed, at Eldon P. E. L. he victorious spiri, of Brother James Moore took its triumphant flight, on the morning of luesday, Feb. 25 h ult. His name will be fresh The great aim of the mass of mankind is, to and fragrant to the memory of those Wesleyan get money enough ahead to make them " com. ministers still living, who during the last 40 years fortable;" and yet a moment's reflection will have been successively stationed at Coarlotte-"comfort," only the means of it. A man may in the Church, his exemplary walk and conver-

Such a disposition would exhibit the same loving after having shared together life's joys and sorqualities in a palace, or on a throne.

Revery day we meet with persons, who in their

P. E. Island in 1820. rows for upwards of 54 years-emigrated to

families are cross, ill-natured, dissatisfied, find- He was from nis earliest recollections, the

sentially, to-morrow with a million, unless the lived and rejoiced to see " walking in the truth,"