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God's Support and Guidance.

Forsake me not, my God! Thou God of my salvation Give me thy light to be My sure illumination My soul to folly turns, Seeking she knows not what Oh, lead her to Thyself; My God, forsake me not

Forsake me not, my God! Take not thy Spirit from me And suffer not the night Of sin to overcome me A father pitieth The children be begot My Father, pity me; My God, forsake me not

Thou God of life and power, Enliven, strengthen me, In every evil bour; And when the sinful fire Within my beart is hot, Be not Thou far from me My God, forsake me not

Forsake me not, my God! Uphold me in my going That evermore I may Please Thee in all well-doing And that Thy will, O Lord, May never be forgot, In all my works and ways, My God, forsake me not

Forsake me not, my God I would be thine forever Confirm me mightily In every right endeavor. And when my hour is come, Cleansed from all stain and spot Of sin, receive my soul My God, forsake me not

A Little Child.

A little meek-faced, quiet village child, Sat singing by her cottage-door at eve, A low, sweet, Sabbath song. No human ear Caught the faint melody; no human eye Beheld the upturned aspect, or the smile That wreathed her innocent lips the while the breathed. The oft-repeated burden of the hymn, Praise God! Praise God!

A seraph by the throne In tell glory stood. With eager hand, Of barmony on the celestial air Welled forth unceasing. There, with a great

Lord God almighty!" And the eternal courts Thrilled with the rapture, and the hierarchies, Angel, and rapt archangel, throbbed and burned

Higher yet Rose the majestic anthem, without pause, Higher, with rich magnificence of sound,

Rang with the " Holy, boly evermore!"

While the ecstatic song was at its height, Stole in an alien voice, a voice that seemed To float, float upward from some world afar.

sweet, That blended with the spirit's rushing strain, Even as a fountain's music, with the roll Of the reverberated thunder.

Lit up the beauty of each angel's face At the new utterance-smiles of joy that gre More joyous yet as ever and anon Was heard the simple burden of the hymn,

Silence hung brooding—when the eternal court Rang with the echoes of his chant sublime, Still through the abeyance, that wandering

Still murmured sweet on the celestial air, " Praise God! Praise God!"

The Child at Play.

A little boy was running about in an apartment, amusing himself as children are accus-

Jacob's Well.

At the mouth of the valley of Shechem, two slight breaks are visible in the midst of the vast plain of corn-one a white Mussulman chapel; the other a few iragments of stone. The first of these covers the alleged tomb of Joseph, buried thus in the 'parcel of ground" which his father bequeathed especially to him, his favorite son. well, now neglected, and choked up by the every claim to be considered the original well, sunk deep into the rocky grounds, by "our father Jacob," who had retained enough of the customs of the earlier fa-milies of Abraham and Isaac, to mark his first possession by digging a well, "to drink water thereof, to himself, his children, and his cattle." This, at least, was the tradition of the place, in the last days of the Jewish people, and its position adds probability to the conclusion, indicating, as has been well observed, that it was there dug by one who could not trust to the fresh springs so near in the adjacent vale, which still belonged to the hostile or strange Canaanites. If this be so, we have here an actually existing monument of the prudential character of the old patriarch, as though we saw him administering the mess of pottage, or compassing his ends with labor, or guarding against the sudden attack of Esau; fearful lest he, "being few in number, the inhabitants of pressive memorial of the earliest dawn of authentic and expressive of its sacred close. Of all the special localities of our Lord's life in Palestine, this is almost the only one absolutely undisputed. By the edge of this well, in the touching language of the ancient Here, on the great road through which "he must needs go," when "he left Judea, and departed into Galilee," he halted as travellers still halt, in the noon or evening of the spring day, by the side of the well, among the relies of a former age. Up that passage, through the valley, his disciples "went away into the city," which he did not enter. Down the same gorge came the women to probation of ignorance or indolence. The living faith.—Preshyterian Quarterly. draw water, according to the unchanged custom of the East, which still, in the lively ed, than of ministers who no longer try to side wells, reproduces the images of Rebec-

whitened" their unbroken expanse of ver-

Personal Effort.

stand aloof, and thus join the ranks of those

will rejoice, "thank God, and take courage."

If every pastor and flock would adopt the

down in his "Reformed Pastor," we might

have revivals constantly among us. Of this effort he says: "It will make our public

you say. They will perceive what you drive at, when they are once acquainted

with the main points. This prepareth their

minds and openeth a way to their hearts;

whereas, without this, you may lose the most

take in accurate preparation, the less good

A Child Educator.

To its full strength; and still the infinite her

Till trembling with excessive awe and love Each sceptered spirit sank before the throne,

A meek and childlike voice, faint, but how

" Praise God! Praise God!"

And when the seraph's song Had reached its close, and o'er the golden lyre preaching better understood and regarded.

When you have instructed the people in the principles, they will better understand all voice Came floating upward from its world afar-

you may do. As you would not, therefore, lose your public labor, see that you be faithful in this private work." His money was potsherds, his house bits of wood, his horse a stick, and This was addressed particularly to pas-tors, but the whole Church should unite his child a doll. In the same apartment sat his father, at a table, occupied with important matters of business, which he noted and with their pastor in pressing home to the arranged for the future benefit of his young heart the truths unfolded in the public instructions of the Gospel. Let us be "laborcompanion. The child frequently ran to him asked many foolish questions, and begged one thing after another as necessary for his diversion. The father answered briefly, did revival .- Morning Star. not intermit his work, but all the time kept a watchful eye over the child, to save him from any serious fall or injury. Gotthold "()! dear grandmother," said a little boy was a spectator of the scene, and thought within himself: How beautiful an adumbra- as he kissed his new-born sister that lay in tion of the fatherly care of God! We, too, her arms, "I must never be naughty any who are old children, course about in the more, now we've got this baby. For, you world, and often play at games which are know, if I am naughty, she'll learn to be much more foolish than those of our little naughty of me, and that will be bad for ones; we collect and scatter, build and demother."

motish, plant and pluck up, ride and drive,

The good grandmother, perceiving the eat and drink, sing and play, and fancy that force of the argument, strove to deepen it we are performing great exploits, well wor- in the child's mind. He gazed earnestly, thy of God's special attention. Meanwhile, at the face of the babe, and wondering however, the Omniscient is sitting by, and writing our days in his book. He orders and executes all that is to befall us, over-ruling it for our heat interests in the over-ruling it for our heat interests. ruling it for our best interests in time and ther approached, he ran to meet her, and

Moved by his tears, she answered in the affirmative. Then a great happiness and a singular sense of responsibility enter-

The Christian Ministry. The following extract is from one of Dr.

spirit of consecration and self-sacrifice in holy employments and delight. Church has never more reason to be asham-

Every Christian's heart is filled with "great joy" at the glorious work of grace now progressing in the extending revivals in our land; while a few cold professors

who oppose, saying there is "too much excitement," and impute motives to those laboring in revivals utterly false. But we Meanwhile, let us not forget our work. The good seed sown must be watched, lest "the devil come and take away the word out of "personal instruction" effort of Baxter, laid ent scholastic or transcendental jargon, as there stands, with heart of grace and conthe man who thinks most vigorously, and vere not more likely on that account to of your labor; and the more pains you speak intelligibly.

"The theory suggested by our subject, as well as by every rational view of the Christian ministry, is not over solicitous about the production of great, or learned, or highy-finished, or eloquent sermons! but it bilities of his calling-that he shun as a fatal, damnable dereliction, a negligent, perfunctory ministry, which satisfies itself with decent, easy routine, and deems it no offence to bring into the divine presence a maimed sacrifice, that costs neither study nor prayer, and conciliates the favor of neither God nor

measure of capacity or learning is of infinitely less importance than the spirit in which the work is done. God does unquestionably employ in his vineyard a great variety of talents and attainments, and he honors every man according to the fidelity and spirit of consecration with which he fulfills his mission; but there is no place for the idlenone for those who are only half awakenone for those who are not of a fervent spirit, ready to endure hardness, or bonds,

The Fruit of Faith.

seemed his business and pleasure. When fect word of Christ for pardon, justification, that is the King in his beauty; until prostrate it to man. What man gave it by what perhaps, what our good triends at home fect word of Christ for pardon, justification, that is the King in his beauty; until prostrate it to man. he saw his mother so patient in nursing it, and eternal life. Faith unites the soul to beneath the insufferable splendor, the dreamso attentive to its little ailments, he never the Saviour. By its exercise the believer's er falls upon his knees and sobs away his good men who gave a boon so great to their vulgar—the effete dogmas of Budhism and good men who gave a boon so great to their vulgar—the effete dogmas of Budhism and good men who gave a boon so great to their vulgar—the effete dogmas of Budhism and good men who gave a boon so great to their vulgar—the effete dogmas of Budhism and good men who gave a boon so great to their vulgar—the effete dogmas of Budhism and good men who gave a boon so great to their vulgar—the effete dogmas of Budhism and good men who gave a boon so great to their vulgar—the effete dogmas of Budhism and good men who gave a boon so great to their vulgar—the effete dogmas of Budhism and good men who gave a boon so great to their vulgar—the effete dogmas of Budhism and good men who gave a boon so great to their vulgar—the effete dogmas of Budhism and good men who gave a boon so great to their vulgar—the effete dogmas of Budhism and good men who gave a boon so great to their vulgar—the effete dogmas of Budhism and good men who gave a boon so great to their vulgar—the effete dogmas of Budhism and good men who gave a boon so great to their vulgar—the effete dogmas of Budhism and good men who gave a boon so great to their vulgar—the effete dogmas of Budhism and good men who gave a boon so great to their vulgar—the effete dogmas of Budhism and good men who gave a boon so great to their vulgar—the effete dogmas of Budhism and good men who gave a boon so great to their vulgar—the effete dogmas of Budhism and good men who gave a boon so great to their vulgar—the effete dogmas of Budhism and good men who gave a boon so great to their vulgar—the effete dogmas of Budhism and good men who gave a boon so great to their vulgar—the effete dogmas of Budhism and good men who gave a boon so great to the good men who gave a boon so great to the good men who gave a boon so great to the good men who gave a boon so great to the good me failed to thank her for taking care of his former relations to God and his law are agony of gladness in an ecstasy of prayer and fellows: and why has history lost their Touism, inculcated by an ignorant priest baby. When any sudden willfulness of changed. He ceases to be a rebel under praise. Now, think of these things—endearchildhood came over him, he would check condemnation, and becomes a child forgiven ing intercourse with wife and children, the made himself, then would there be some the most obstinate and influential systems of condemnation, and becomes a child forgiven ing intercourse with wife and children, the child, a wonderful change came over the deemer. It makes him henceforth one will understand the undying memory which boy, who had formerly been quick tempered with Christ, though there is no confusion of made Bunyan quaintly write "I was had and soliish, as if the strong brotherly love, coalescing with the grace of God, had given end of the law to harm him. The liberty him a new heart and power to lead a new of the sons of God is his. He shall never die; nor does the abounding of grace lead to he behold such matchless loveliness, such ineffable sanctity in the precepts of the di-vine law. Oh, how he loves it; how his devil had rather you should not regard than argument admonishes to come to its toils and the obedience to the commandments this sermon, but every sermon after this and moral energies, with which nature, stu- not do in that it was weak through the flesh, comfort with you, as you never thought the

of Gerizim, crowned by the temple, of feasts, or the yet more refuse and unwhole- was thrown into prison; and though his is said, then he infecteth us with some preisting in the world, in the very face of the declaration there uttered, that all worship shall cease. And round about them, as he tian grounds. The ministers should not be or she thus sat or stood at the well, spread for ever pressing upon his highest notes.—
It was still winter, or early spring—" four months yet to the harvest"—and the bright golden ears of those fields have not yet labor so incessantly after uncommon thoughts a kingly spirit, happy in its own content, preacher; "he made an excellent sermon

ly before him, as he sat (so we gather from the narrative) absorbed in opening prospect, silent amid his silent and astonished disciples.—Stanley.

weening confidence in human effort, and too lay it has own monarchy, over subject hearts— it saintly garb, since so far as they are of any application to the subject, they are embrac-these bonds," in that cell on Bedford Bridge. these bonds," in that cell on Bedford Bridge.

There, in the daytime, is the heroine-wife,

As Gotthold was taking a walk in com-There, in the daytime, is the heroine-wife, at once bracking and soothing his spirit with her leal and womanly tenderness, and, sither leal and womanly tenderness, and the lead to the

> there rushes the stream of glory. diction. The last good night is said to the his own heart upon the page. There is beating over him a storm inspiration .and flushing all his cheek. Cloudy and

he catches rarer splendors—the new Jerusalem sleeps in its eternal noon—the shining The heart renewed by the Holy Spirit is ones are there each one a crowned harper un-

"Baby see me. Baby hears me. It Lamb of God, has borne the burden of his tranquil conscience, the regal imaginings of bath, and much else besides; for there is of the sages—the teachings of Canting tranquil conscience, the regal imaginings of bath, and much else besides; ruins that have fallen into it; but still with will not do."—So, between his desire of guilt, and wrought out for him a perfect the mind, the faith which realized them all, being an educator, and his heightened graintitude to his mother for her care over his child to wonderful about the mind, the man also made man's world, and man The Devil's Doings at Sermon

heart responds to the peculiar and mighty this lesson of hearing; for if you take heed influence of the gospel, to make sin odious, how you hear, you will not only profit by prepared to put forth the highest mental constant and joyous. What the law could shall leave such instruction and peace and dy, and the grace of God have endowed has been done for him by the gospel; it has word contained for you; therefore no marthem. Here, more than in any other seen opened heaven to his ransomed soul, and vel if the tempter do trouble you when you of rest. So soon as it ceases to be Sabbath, lar pursuit, success is proportioned to the given him a heart in sympathy with its should hear, as the towls cumbered Abraham when he should sacrifice. For be ye which the work is done, rather than to the Such is the fruit of faith; it has its origin well assured that this is an infallible sign the land should gather themselves together against him, and slay him in his house."

Such a spirit, however, supposes the most conviction of guilt, and folly and weakness, earnest endeavors to acquire qualifications and strong confidence in God. The await that some excellent and notable good is to-conviction of guilt, and folly and weakness, earnest endeavors to acquire qualifications and strong confidence in God. The await that there is for usefulness no less than earnestness in the ened soul is made to realize that there is other things he doth most envy unto you Jewish history became the memorial no less use of them. It breathes itself forth in the nothing in all his past history, which in the therefore, as he pointed Adam to another preparations of the closet no less than in least degree meets the claims of the law, or tree, lest he should go to the tree of life, so the pulpit. God had joined these things together, and the man who presumptuously puts them asunder, does it at the certain the principle of work or wages, it can never exercises, to other works, and to other stuperil of his usefulness, no less than of his reputation. That divine grace, which be acquired on account of which it can estable acquired to God, whereby the tribute and reand all controversy is the great element of cape the wrath to come, and secure a home venue of his kingdom should be impaired. saving power, does with great uniformity, co-operate with the clearest, strongest, and that in every instance eternal life is the gift of God, and that is bent against one little scripture, to frustrate most earnest inculcation of truth; while the preacher whose thoughts are feeble, puny, made to despair of every hope, founded hear! First, he labors all that he can to and obscure, and uttered heartlessly, is never likely to be honored with a sanction which might be mistaken for heaven's applying the mistaken for heaven's we say like the churlish guests, we cannot ed, than of ministers who no longer try to preach well—who only go to their study to John Bunyan at Home in Prison. come. If he cannot stay our ears, nor shake our attention as he would, then he read newspapers and periodicals, and have In 1660 he was indicted "as a common tickleth us to dislike something which was ca, and Rachael, and Zipporah. Above nothing fresher and better for their pulpit, upholder of unlawful meetings and conven- said, and by that makes us reject all the them, as they talked, rose "this mountain" than the dry, cold fragments of oft-tasted ticles," and by the strong hand of tyranny rest. If we cannot mislike anything which which the vestiges still remain, where the some viands which the troublous agitations wife pleaded so powerfully in his favor as judice of the preacher; he doth not as he fathers of the Samaritan sect "said men of the moment are able to galvanize into ought to worship," and to which still, after some of the lower forms of life. It is wonneath whose ermine throbbed a God-fearing he saith. If there he no fault in the man, heart like that which heart like that which beat beneath the tink-nor in the doctrine, then, lest it should conas to the only spot in the universe; the strongest example of local worship now exstrongest example of local

whitened their unbroken expanse of verders. But as he gazed upon them, they served to suggest the glorious vision of the distant harvest of the Gentile world, which, with each successive turn of the conversation, unfolded itself more and more distinct. The most companies of his audience. The most companies of his audience. The most companies of his audience in human effort, and too live fore him, as he sat (so we gather from live great from live great from labor so incessantly after uncommon thoughts and classical expressions.

A kingly spirit, happy in its own content, preacher; "he made an excenent sermon; he hath a notable gift; I never heard any like him." He which can say so, hath lome is not the marble hall, nor the luxuribute from our furniture, nor the cloth of gold. It have done in human effort, and too in his own monarchy, over subject hearts—sermon come; a breath goeth from us, and a kingly spirit, happy in its own content, preacher; "he made an excenent sermon; he hath a notable gift; I never heard any like him." He which can say so, hath lome is not the marble hall, nor the luxuribute from our furniture, nor the cloth of gold. It have do our sermons when you come home, weening confidence in human effort, and too in his own monarchy, over subject hearts—sermon come; a breath goeth from us, and where a man reigns, in his own monarchy, over subject hearts—sermon come; a breath goeth from us, and a kingly spirit, happy in its own content, preacher; "he made an excenent sermon; he hath a notable gift; I never heard any like him." He which can say so, hath lower for the mark like him." He which can say so, hath lower for the mark like him." He which can say so, hath lower for the mark like him." He which can say so, hath lower for the mark like him." He which can say so, hath lower for the mark like him." He which can say so, hath lower for the mark like him." He which can say so, hath lower for the mark like him." He which can say so, hathead him in the mark like him." He which can say so, hath lower fo

gance, to talk of coming down to the popular mind. The sort of slip-shod, meaning.

There, on the table, is the "Book of Marless preaching to which I have adverted, is tyrs," with its records of the men who were new mania and vanity! How is it alas! comprehensible by a popular assembly, which grasps with ease and spontaneous intuition the luminous thoughts, and terse, clear argumentation and applysis of a really beyond all other human performances, inclear argumentation and analysis of a really cending flame. There nearer to his hand, in great pomp. (Acts xxv. 23.) I think, intelligent, earnest man. There is contains the Bible, revealing the secret source of gion in the movement of his spirit, and the heart and nerved each stalwart arm; cheerwords without a tithe of the labor it costs ing his own spirit in exceeding heaviness, to sitt the eddying chaff of an empty, unand making strong, through faith, for the impassioned mind. The objection with obedience which is even unto death. With- his companions, regard this changeableness in dress as a sinful conduct? Gotthold anthat a sermon, which is the product of thoughtful, studious hours, must be dark shield of triple mail. By his side, all undifferent things which makes a man neither with tantalizing metaphysics, or with turbuseen by casual guest or surly warder, pions nor beloved, nor sinful and hated, besolation strong, the heavenly Comforter; heart. Do you not believe, then, that many of the man who thinks most vigorously, and solation strong, the heavenly Comforter; a man in his splendid clothes, made after and sullen were the waters—black and su ready with the unction of the recompense, the newest fashion, is his own idol? From the new action of the recompense, the new action of the recompense, the new action of the recompense. And now it is night fall. They have had gance, and thinks no one is more respected their evening worship, and, as in another dungeon, "the prisoners heard them."—
The blind child receives the fatherly bene
enough for him, no one greets him with sufficient humility; he on the contrary, deigns at an unseemly hour, the fraveler stood and reveres, is propriety diction. The last good night is said to the dear ones, and Bunyan is alone. His pen is in his hand, and his Bible on the table.—

A solitary lamp dimly relieves the darkness. But there is fire in his eye, and there is alive to the sacredness and fearful responsition in his soul. "He writes as if joy and warmly covered as a god. The means which are now the rewith relieve to the sacredness and fearful responsitions. The last good night is said to the dear ones, and Bunyan is alone. His pen is in his hand, and his Bible on the table.—

A solitary lamp dimly relieves the darkness. But there is fire in his eye, and there is fire in his eye, and there is good night is said to the dear ones, and Bunyan is alone. His pen is in his hand, and his Bible on the table.—

A solitary lamp dimly relieves the darkness. But there is fire in his eye, and there is good night is said to the dear ones, and Bunyan is alone. His pen is in his hand, and his Bible on the table.—

A solitary lamp dimly relieves the darkness. But there is fire in his eye, and there is good night is said to the dear ones, and Bunyan is alone. His pen is in his hand, and his Bible on the table.—

A solitary lamp dimly relieves the darkness. But there is fire in his eye, and there is grang forward, laying both hands heavily and adorned with costly clothing, and honored as a god. The means which are the darkness, and the said the air; he of the red shirt is affections and lusts, we have the darkness, and adorned with costly clothing, and honored as a god. The means which are the darkness, and the air is affections and lusts, we have the darkness, and the air is affections and lusts, we have the darkness, and the air is affections and lusts, we have the darkness, and the air is affections and lusts, we have the darkness, and the air is affections and thanks. This is the old man, and thanks. This is the old man, and thanks. The last a sharp peal of long thoroughfare. At last a sharp peal of laughter filled, and each surveyed the other on the long thoroughfare. passion in his soul. "He writes as if joy given to us, that we may therewith relieve you ever thank God for your reason?" the wants of our neighbors, are squandered fullness of his story. The pen moves too and the word of God in the heart is choked striving to gain his self possession. "Then, not improve their natural powers." Again he Great thoughts are striking on his brain, loves the poor, rag-covered Christian, and is of the all-ruling God, and despises not, but and flushing all his cheek. Cloudy and ready at any hour to exchange his finest shapeless in their earliest rise within his mind they darken into the gigantic. or brighten into the beautiful, until at length gar's garb or a shroud, he indeed can wear brighten into the beautiful, until at length he flings them into bold and burning words. he flings them into bold and burning words. Rare visions rise before him. He is in a dungeon no longer. He is in the palace gate, which leads to life, that they may, Beautiful, with its sights of renown and when it is too late, experience! My God, song of melody, with its virgins of comelinated came I into the world, and naked ness and of discretion, and with its windows I must go out of it. Grant me, while opening for the first kiss of the sun. His opening for the first kiss of the sun. His live, nourishment and clothing convenient soul swells beyond the measure of its cell for me! Must I by virtue of office and It is not a rude lamp that glimmers on his table. It is no longer the dark Ouse that rolls its sluggish waters at his feet. His longer the dark of the longer that heart away from it, that I may not be aware of it! The ornament which my soul de-

Some men speak as if the Sabbath were The difficulties which beset the path of ed into him. To watch over the child taught to repose all confidence in the per- to God—this is the land that is afar off, and and justified. The great substitute, the ever fresh and ever comforting Bible, the likelihood of his having also made the Sab-error prevalent in China, but the philosophy

God rested on the Sabbath day, and blessed rently devout worshippers who throng them, it, and set it apart, and when we find traces and therefore naturally concludes that these of it in the oldest historical records of the form the principal strongholds of beathen world down to the giving of the law on Si- ism. A little acquaintance, however, with nai; and when we trace it from that day on the literature of the country, and with lite to this; when we find voices from the works | rary men, leads him to a different conclusion answering to voices from the Word of God, He sees that these external displays are but and all corresponding to the facts of our the symbols of ideas, which have a more everyday experience; and when, in the face powerful influence under other forms. Popof all this evidence, we are met by nothing but vague assertions and rambling statements, we cannot resist the conclusion that the unlettered, who are supposed incapable the Sabbath is from God.

The Sabbath was made for man, as a it ceases to be. Turned to any other pur- doctors, who saw them wasting their strength pose than that for which He had made it, in the bootless war upon the images. It

hallow the Sabbath day. It is not thus we can worship "the God of nature," and bring an idol is nothing in the world." Again he him glory. And when God gets no glory, man gets no good. Our true good and anything, or that which is offered in sacri-

Neglecting a Class-Meeting.

she had been a member of the her to be present, excepting on one occa- other superstion to which they are addicted. valued. Upon inquiry she gave the follow-

such a thing again, but to make everything give way to the cause of God and religion.

provided for amid so many trials and bodily his teachings he studiously avoided saying afflictions. You have honored God, and anything about a future state of existence

screen your sloth and lukewarmness from mighty Being, to whom man owes worship

The Maniac.

Once, on a dimly-lighted bridge, a traveltonished and alarmed him. The wind blew virtuous; hence I say that nature is virtufore God! but dress shows the man and the high, and the waves rolled turbulently under the solemn timbers of the old arches; black all men have hearts which feel ashamed of a handerchief was tied with fantastic exact-which discriminate between right and wrong. ness about his head, and under it stood out A compassionate heart is benevolence; a than he; no one can draw his hat soon his wild elf-locks, black as the night, the sky, heart ashamed of vice is rectitude; a heart ficient humility; he on the contrary, deigns at an unseemly hour, the fraveler stood apno; to return to any one genuine kind greet- palled, and each surveyed the other on the from wrong, is wisdom. Now benevolence ing and thanks. This is the old man, long thoroughfare. At last a sharp peal of and rectitude, propriety and wisdom, are not

among thorns. He who has a heart, which thank Him now!" shouted the maniac; and says: "All men are naturally virtuous, as all casts itself in spirit continually, at the feet standing back to make a leap, his last cry water naturally flows down. If you strike rang on the night as he yelled 'for I have water or leap into it, you may cause it to rise lost mine!" And he sprang over the bridge into the heaving waters, whose moan-may cause it to rise to the hill tops, but this may cause it to rise to the hill tops, but this Reader, did you ever thank God for your to do so. Human nature in the same way

The Sabbath is from God. Theology of the Chinese Classics.

When we are told that in the beginning around the altars, and the crowds of appa of appreciating it in a better dress. sionaries on their first arrival were led astray Subbath; not as a day of labor, but as a day on this point, and for some time "beat the air," to the great amusement of the Chinese lesigning it, it is no longer made by Him was as if an army of soldiers in attemption for man; it is no longer fit for man nor good to subdue a country, should assault only the rocks and trees, leaving the inhabitants un-The Law written on the two tables of disturbed, save by the noise of their comstone is also written in our nature. In the paratively harmless warfare. Not that the keeping it, as individuals, and so as families idol forms no essential part of the system of and as a nation, there is a great reward .- heathenism; against which the missionary God not only blessed that day, but he should direct the weapons of truth, but they blesses them that hallow it. Let each of are only the furniture—the images of imma us, therefore, as he sees God in peace, terial beings who constitute the real objects seep holy the Sabbath day, according to of worship. There are doubtless some who the Commandment. This we cannot do in think only of the wooden idol before them, any other assembly than " the great congret. but few, however, even among savages, worgation." It is not by going into crowds to ship the mere wood or stone-they imagine hear sounds, or hear sights, that we can an invisible power in some way associated God's highest glory are one.—Chelsea fice to idols is any thing? But I say, that Tracts, "The Subbath," by the Rev. Thos. sacrifice to devils, and not to God." The Chinese worship good and bad spirits, but not the mere wooden image which represents the spirit. At least, this is their A few days ago I heard a lady say that teaching on the subject, whatever the prac-

Wesleyan tice of some may be. Church forty-two years, and that she had idol-worship forms a prominent feature in never willfully neglected but one Class- all systems of heathenism; but in China, I meeting during the whole period. She had am persuaded it has less hold upon the affecnever been absent when it was possible for tions of the people generally, than any

sion. I was anxious to know what it could The worship of ancestors is, without where, and not only the common people, be It was years ago, when I was single emperor, all patronize them. They are and at home. We had a very large wash; inquired of concerning everything. Buy-myself and sisters did the ironing, as some ing, selling, building, planting, marrying, young people did then. The class-meeting studying, travelling, &c., are not to be unappened to come on the ironing day, in dertaken until the astrologer has been conafternoon, and as we had a mile and a sulted. This superstition belongs principal half to walk, we thought it would be such a ly to the Touist system, but is in some of tiresome interruption to go; it would hin- its forms connected also with Confucianism. der from two o'clock until five-just the But I think underlying all this, and chief in best part of the day; therefore we agreed to forming the ruling opinions of the Chinese pass it for once, and go on with our ironing. —that upon which their government, with As soon as it was too late, we felt that we all their social and domestic institutions had done wrong, and at the end of the week have been formed, is the teaching of their we were not so forward with our work as sages. Dr. Medhurst says: "The classic usual. We saw that no time had been must and will form the basis of thought and gained, and we all resolved never to do expression throughout China for ages to

From that day no work or basiness ever Confucius says: "Reverence the gods, kept us from the house of God."

Confucius says: "Reverence the gods, but keep them at a distance." Of the future kept us from the house of God."

No wonder, thought I, that you have led such a devoted life, and been preserved and we know anything about death?" In all He has honored you.

Christian reader, has not the perusal of taught that "men ought to sacrifice to Heamurderer of his father."

The doctrine of natural depravity, or ori

ginal sin, is exceedingly repulsive to the Chinese mind. Their sages have taught a

more pleasing doctrine.

Mencius says: "If you observe the natu er met a man whose fantastic costume as-ral dispositions you may see that they are seek and you shall obtain, let go, and you shall lose;' some do lose one, and some ten fold, and some innumerable. Thus they do reason? If not, "thank Him now."—Olice may be made to practice vice." Again, he remarks: "Benevolence is man's heart, and

TRUE HOSPITALITY.—I pray you, O exsellent wife, cumber not yourself and me, to
set a curiously rich dinner for the get a curiously rich dinner for this man or woman who has alighted at our gates, nor a bed-chamber made ready at too great a cost; these things, if they are curious in them, they can get for a few shillings at any villege; but set a let is spontaneously. Such are sages. It is only the man possessing the virtues of sages, that can perfect his own patters of sages, that can perfect his own patters can perfect that of other men; he watch over us, and the childish sports in which we are engaged, that we may meet with no deadly mischief.

My God, such knowledge is too wonderful for me. It is high, and I can not attain unto it, but I shall thank and praise thee foil. O, my Father! with blank and praise thee foil. O, my Father! withhold not from me shows times when, perhaps, like this little one, I am playing the fool.

TRUE.—Good men are human suns!

TRUE.—Good men are hum