

Pleasant the blest appliances of art : The carpet, soft, where aching feet repose, Screen from keen night-air,- and kind men-

tion claim.

And now the fire sends forth a brighter blaze,-And still the merry circle draws more near, While the north wind, impetuous, hurries past, As if to overtake the fleeting year. Without, no star peeps through the leaden sky,

The frosty ground re-echoes back the tread, Quick, eager, of some lonely passer-by,

head.

Within, the walls reflect the cheerful light,-And the bright flame reveals each happy face :

Youth's sparkling eye, and glowing cheek is there,

man's grace.

And now, harmoniously, sweet voices blend, long,

Knowledge and virtue, hand in hand, are seen, Nor absent is the jest or simple song.

Hark, for a voice repeats the Poets lay, And ob, methinks, were but that Poet here,-

clear. And now, another, swells the holy hymn, Or carols, sweetly, some dear ancient rhyme,

And eyes are glistening with unbidden tears,

Some sweet, " Forget me not," she warbles low,

Thus all, too quickly, wears the night away,-And now ascends the voice of praise and

Then, to calm slumbers, innocent and deep, With grateful hearts the happy group repair.

The arm-chair, soothing to the wearied frame, rific consideration—that Calvary should dis-The damask curtains, whose rich, ample todas in the bays is a basic four scene: that on the black-ened sun, and shrouded heavens which veil-ed that hour in the which "God spared not his own Son," the same great command is it with much prayer. And may this strikwritten-that from the opening graves, the ing instance of success stir us all up to be DOING good," and say," "I MUST WORK tion of your obedience to your parents while prophet to Rhehoboam and to the princes now see the force of the denunciation of the rending rocks, and the convulsive threes of more diligent in circulating tracts, and more THE WORKS."-British Messenger. material nature-that same mighty voice earnest in praying for a blessing on them, should reiterate still more loudiy, "Repent which if not always seen immediately, will of sin or perish "-and that man should go doubtless be granted in the end. Let us

on in his sinful course notwithstanding—is not be weary in well-doing, for in due sea surely an idea so overwhelming that lan- son we shall reap, if we faint not. Who hastes to screen, from biting blast, his guage cannot truly express it. How awful And if any should read these lines who hat in the face of calls so startling, he still has hitherto lived in carelessness and sin-to

against the Maker of the world—still gasps iny God. with that breath which was entrusted to him but for a few years, blasphemy against God, is not a man on earth who is prepared to but for a few years, blasphemy against God, is not a man on earth who is prepared to but for a few years, blasphemy against God, is not a man on earth who is prepared to but for a few years, blasphemy against God, is not a man on earth who is prepared to but for a few years, blasphemy against God, is not a man on earth who is prepared to but for a few years, blasphemy against God, is not a man on earth who is prepared to but for a few years, blasphemy against God, is not a man on earth who is prepared to but for a few years, blasphemy against God, is not a man on earth who is prepared to but for a few years, blasphemy against the truth is the force of the twofold testimony, that his but for a few years blasphemy against the truth is the force of the twofold testimony, that his bronze were found in a cauldron, with studs and falsehood toward man-that day after meet him, except he has fled to Jesus as day thousands of these wretched sons and his refuge, taken Jesus as his substitute, And manhood's strength contrasts with wo. daughters of Adam should pass into the been covered by the righteousness of Jesus presence of the Deity, bearing on their souls instead of his own doings, either good or the eternal stamp of sin!-an everlasting bad. Poor sinner, "Prepare to meet thy And well-timed mirth the evening hours pro- tendency to mock at TRUTH, and blaspheme God," by casting thy soul by faith on Jesus. the Holy God !- a germ of infinite woe, only He will prepare thee to meet God in peace. to be developed in the unending cycles of All who are not found in him are unprethe hell of the damned-the abode of unut- pared, and shall not be able to stand in the

terable despair ! 1. That this dreadful pano- judgment. rama of things surrounding our daily paths, Sinner, " Prepare to meet thy God," by should pass before the mental eye, and pro- laying hold on Jesus. Believer, prepare, by With rapture would he list each thrilling strain, duce no corresponding effect upon the Chris- trimming thy lamp, and girding up thy loins. Breathed forth, in woman's accents, soft and tian's soul, is unaccountable-is surely im- to meet him at his coming.-British Mess. possible.

In view of it, he proclaims that Gospel Arrogance of Atheism. which is "God's power unto salvation unto every one that believeth." And it is be-The following extract from "Foster's

And thoughts spring back to greet the olden cause this message from God-the blessed Essay" exposes the intolerable arrogance we enter upon the present enquiry. Why is it so? Why are Ministers com- to an extraordinary degree of heroism in re-jecting the general belief of the existence of

And buried loved ones seem by us to stand, _ paratively powerless as instruments in pro- a Deity : Some "Auld lang syne," and absent friends moting the conversion of souls and revivals "But it is heroism no longer, if the atheist of refigion? Why is there a veil over the knows that there is no God. The wonder highly pleased Mr. K., for he had long ed, nor on the truth of the evidence respect- Samuel, we see that the "king arose and same manner-and as we find from various that the instru-And warmly clasp cach eager, outstretched And warmly clasp cach eager, outstretched beats of Christians, and in the great name then turns on the great process by which a desired an interview with him. Mr. Paine ing the present state of those countries fur-satin the gate," and so Daniel when he passages in the Scriptures that the instruof the Redeemer, I would ask, why are they man could grow to the innuense intelligence took his seat by his side, and they rode. nished to us by the illustrious men who have presided over the whole province of Babylon ments of music chiefly so indifferent as to the salvation of mankind? that can know that there is no God. What Their conversation immediately turned upon visited them. Dreadful as is the view presented by the age and what lights are requisite for this his recently published theological works. Who can read the denunciations against also informs us that frequently in the gate of the sume instruments repre-Dreadful as is the view presented by the unconverted—the non-success of the Chris-tian Ministry is still more appaling. It would seem as though there existed a settled of mankind, and, by a heartless proclama-tion of the truths of God, satisfy the claims Oh ! would that ever, in this favoured land, Each home were thus with peace and plenty blest, That beggar'd famine, stalking through of the together the begaring through of the opernover diag of preaching the obtained or not. being evinced as to whether the regulated ends of preaching be obtained or not. And is not the cause of this indifference to be enquired into? If to these men has been committed the most solemn message that earth has ever heard; and if that mes-that that work ever that earth has ever heard; and if that mes-that earth has ever sage, when received into the son, becomes so, that which is so may be could in the son, becomes so, that which is so may be could into the son, becomes so, that which is so may be could into the son, becomes so, that which is so may be could into the son, becomes so, that which is so may be could into the son, becomes so, that which is so may be could into the son, becomes so, that which is so may be could into the son, becomes so, that which is so may be could into the son, becomes so, that which is so may be could into the son, becomes so, that which is so may be could into the son, becomes so, that which is so may be could do, than any design of benefitting the world." "I read in Gibbon, "that Egypt above 500 sitions that constitute universal truth, the one which he wants may be, that there is a one which he wants may be, that there is a one which he wants may be, that there is a constitute arbitrary dominion of strangers and slaves," and not perceive phasis, "had I them at my command, had of strangers and slaves," and not perceive that there is a constitute arbitrary dominion of strangers and slaves," and not perceive the section of strangers and slaves are the readility of strangers and slaves are the section of strangers and slaves are the section of the mediated area. Constructed them at my command, had of strangers and slaves are the section of the mediated area. The section of the mediated area of the mediated area. The section of the mediated area of the mediated area of the mediated area. The section of the mediated area of the mediated area of the mediated area of the mediated area. The section of the mediated area of the mediat God. If he cannot, with certainty, assign the Age of Reason never been published ! the exact fulfilment of the predicted curse ? I see a woman's meagre shrunken form, lalt-clad and crouching from the bitter blast, What wonder that she dreads the gathering storm? Stor nore of the following causes :-- past, some things may have been done by a 1. He has no faith in the truth that he God. Thus, unless he knows all thingspast, some things may have been done by a that is, precludes another deity by being one 2. He does not himself live in the con- himself—he cannot know that the Being stant exercise of justifying faith, and, con- whose existence he rejects, does not exist-While drifting snows their mandates fierce sequently, cannot preach that glorious doc- But he must know that he does not exist, trine with earnestness. 3 He is governed by the views of those trine with earnestness. 3. He is governed by the views of those whom he addresses, and adapts his preach-ing to their oninions and prejudices. 3. He is governed by the views of those whom he addresses, and adapts his preach-ing to their oninions and prejudices. 4. Was perfectly surprised. 5. He is governed by the views of those what to say. "What !" thought he, "the author of a book so notorious, repudiating all by avows his rejection, and acts accordingly. else he deserves equal contempt and com-

"Repent ye, and believe the Gospel!"-- hit the mark. His friend read, he also was territory of the prince of darkness. Dear unkind word in a moment of passion. When his idols—and one of these is represented in states that these men having spoken blas-And that this is disregarded, involves a ter-

"Age of Reason."

A book once given to the world cannot be restored to him, they would never again of God's word have we thus laid before dental. We must feel that the resuscitated be recalled. Once committed to the hands be pained with his little faults. O, triffe us-If the clue to the interpretration of walls of Nineveh have indeed borne testimo of the public, it becomes public property, not with a mother's heart; there is a the hieroglyphics had not been discovered, ny to the truth of Scripture. lifts the brazen front of sullen rebellion you also this word is sent, "Prepare to meet of the public, it becomes public, it would have been impossible to assign the Many incidental illustrations of scriptural and cannot be withdrawn. Man has not

gone forever. The leaves can be sent forth, step aside from a mother's influence.

but they can never be returned. An author is not at liberty to withdraw what he has once given to the world. Though he may, by repentance, undo in part what he has done, yet it is not wholly destroyed. How important, then, that very act be good and

useful, rather than wicked and ruinous. A few weeks since, a fact in the life of Thomas Paine, threw his thought with great force upon my mind. It occurred just after the

Let us now turn from the records engraven publication of his "Age of Reason. " My on the rocks in the primeval ages of the uncle, J. B., then a youth of nineteen years, world, to the comparatively recent, tho' no

was predisposed to scepticism, and had for a less interesting memorials which modern long time desired to read Paine's works. travels have brought to light on the surface Having been to Sing Sing, N. Y., on busi- of the earth-and here we tread on ground ness, the inn keeper, as he was about to re- which we feel assured will not sink under turn, observed to him that there was a gen- us; whatever difficulties may be felt on God of love to lost man -is disregarded, that and presumption of atheism in pretending them and who wished to get a ride-and if he some points of the subject we have just left, tain seated in the gate which was a vaulted of women who came out to meet him, singwould carry him, he would speak to him. no shadow of doubt can be thrown on the entrance with deep recesses on both sides ing and dancing, and playing on instruments, Mr. K. inquired who it was. The inn existence of the predictions of the Jewish used as a place of business by day, and rest- and it is interesting to observe that the assykeeper replied, "It is Mr. Thomas Paine, prophets regarding various kingdoms and ing places for guests by night. If we turn rian generals are represented on the bas recently returned from England." This countries whose names are distinctly record- to the 8th verse of the 19th chapter of 2 reliefs as being welcomed in precisely the

they lived. O! obey them, then, little of Judah that were gathered together to prophet, as his soul was stirred by the refriends, while they are with you; think Jerusalem because of Shishak, and said unto cital of the agonies endored by his captive that you can never do enough for them. them, Thus, saith the Lord, Ye have forsaken fellow countrymen, "Woe to the bloody Paine's regret for Publishing his that you can never do enough for them. Them, Inus, saith the Lord, is nave for said the city "? Such a singular coincidence between the sculptures and the interpretation

nearly twelve years, and he has often hand of Shishak. thought that if his parents could once more What an astonishing testimony to the truth of the inscriptions could not have been acci-

the power to annihilate his own works. If that however ill you use her, however often representation of the conquered kings to any expressions or references to customs of the Such an act is like time-once gone, it is wayward fancy, and recall every wish to heart must indeed be sealed against the truth bronze were found in a cauldron, with study who refuses in these monuments so remark- and rosettes apparently part of horse trapably preserved, and so wonderfully revealed, pings-and the horses in the sculptures are to recognize the hand of an overruling God, continually represented with bells round and the corroboration of His written word, their necks ; we are all familiar with that Still more remarkable perhaps are the verse in the prophet Zechariah. " In that testimonies to the truth of Scripture supplied day shall there be upon the bells of the by the recent discoveries at the capital of horses, Holiness unto the Lord."

and the lower that of a fish-and if you

have been either indifferent to religion or of Samuel, you will see it stated that in the avowedly hostile to it ; but that distinguish- morning Dagon was fallen on his face to the ed man has evidently studied the pages of earth, and that only the stump, or as it is the bible diligently, and in its light he ever rendered in the margin, the "fishy part" of views the scenes of his labors-thus, while Dagon was left to ruin.

We read also that David was received yet on his journey, he records that on arriving at an eastern village, he found the chief-" sat in the gate of the king." Mr. Layard umphal occasions, were the harp, (one with

A Lecture, Delivered before the Halifar Young Men's Christian Association, on Tuesday Evening, Dec. 19th. BY P. C. HILL, ESQ. (Concluded.)

the Assyrian empire entombed for ages, but now brought to light by the researches of god, the upper portion of which is human, Lavard. Many travellers who have visited the east, will look at the 5th chapter of the 1st book

Oh ' would that ever, in this favoured land,

earth, Could here obtain no spot on which to rest. But ah, the huis of poverty are near, Beside the stately dwelling oft they stand,-And claim, from sympathy, a pitying tear, And ask, from charity, a liberal hand.

God help the poor ! My eyes with tears are dim.

I see a woman's meagre shrunken form, Half-clad and crouching from the bitter blast,-

Where is her home ? Within those dreary walls,

Through whose broad chinks the wild winds proclaims. madly play, Howl to each other through the gloomy night.

obey

Look at yon group, that by the embers kneel, Striving, with purple lips, to fan the flame, Unheard from them is childhood's ringing laugh, Alas, they children are, alone in name. On their young brows are hues of suffering ing faith in the reality of the Christian reli-

traced. Such as the brow of age should never wear ; trine of the atonement for personal salva-Their pallid checks, and sunken eyes, disclose tion - although untramelled by the opinions

No merry voice makes glad the evening hour. But, to their cheerless rest, each, shivering steals.

There, restless, tossing on their pallets hard, From broken slumbers oft they sadly start,-And scarcely could the biting frost without, More icy chillness to their limbs impart.

The dreary night, how long, how long, they cry, While from their trembling lips ascends a prayer,--

Oh, can it be, that mercy passes by, Nor stops that voice of misery to hear. Think not, ye gay, by fancy drawn the scene Nor coldly from the simple picture turn,-But oh, go forth, among the sons of want, And let your hearts with sacred pity burn.

Ah, freely give, as God hath given to you, And He, who views alike the rich and poor Our gracious Father, shall, with smiles behold. And with rich blessings shall increase your

For ye are doubly blest, whom He permits. The blissful office with himself to share,-To wipe the falling tears from pallid cheeks, "And gently smooth the ruffled brow of

care.'

[FOR THE PROVINCIAL WESLEYAN.] Revival Preaching.

No. III.

There is something appalling in the idea rose to put the paper in the fire. of a preached Gospel not being attended by institute means for the salvation of the Kill send it to my friend B---, it will be a souls before this day is done, while the coninstitute means for the salvation of the king of Assyria, came up against the fenced will be a source of words will be a s the innabilitation of man's immortality, his ruined state, the way of recovery from sin and death, and a way of recovery from sin and death, and a bis boon companion.

4. Or he has no love for the welfare of those the addresses. And although possess-"O For a John Wesley."

gion-although resting by fuith on the doc

mentary to these. Hence, let us begin an

examination-As to their existence and the best me-

sion of the human soul. 3. The work of the Son :

ing to their opinions and prejudices.

4. The work of the Holy Spirit :

-such as desolating wars—sudden death— pestilence and famine—should produce no effect upon the infatuated sons and daub-ters of men—appais that soul which has soul which has one this days been brought to contemplate the purity and the mercy of the ever-blessed God. The merce of the servers, We cannot clothe an idea so dreadful in language sufficiently expressive. Every at-

turning his eye to meet Mr. K.'s, " not to read that work." At this, Mr. K. said he learned men who accompanied him proposed is a many for the prophet Nahum. Undeterred by numerous difficulties and menories, has not yet yielded all is testi-

can he expect others to have in it, if he has of the accuracy of its historical statements. what solemn interest surrounds these wards Mount Sinai, just where we should none himself? If Paine himself cannot The ancient monuments which abound in ancient walls; the vast dimensions of its expect to find traces of the wandering Israelrely on his writings, how shall other men the country were examined by them, and halls and chambers; the colossal figures ites after the exodus from Egypt, the rocks We find the above exclamation in the dare to trust themselves in the belief of many were collected for transportation to which frowned at its entrances; the innu-speech of an excellent and talented Minis- them? If the Age of Reason will not France, among others was an oblong slab ter. At the time it was uttered, he was answer for its author, it will not answer for of black stone containing a three fold inscrip- bespeak the imperial magnificence of that height of 60 or 100 feet on the perpendicu-Their pallid checks, and sunken eyes, disclose Sal tales of ceaseless penury and care. No young foot dances o'er the light step a lighter heart reveals; No mentary to these. Hence, let us begin and No were makes glad the evening bour. to the solemn verities of the Christian re-ligion; and he doubtless done well towards left him. I have seen boys get together in sent to the British museum where it now is) dot where it now is that benevolent and Christian enterprise.- the evening after a days' labor, and set and is called the Rosetta stone from its having Nineveh is laid waste; the palace shall be the of their removal. 2. The work of the Father in the conver- 2. The work of the Father in the conversion 0 for a John Wesley !" may be uttered 1 that benevolent and Christian enterprise.— 1 the evening after a days fabor, and set and is called the Rosetta stone from its marking 1 that benevolent and Christian enterprise.— 1 the evening after a days fabor, and set and is called the Rosetta stone from its marking 1 the Rosetta branch of 1 the Rosetta when nothing truly Wesleyan is done. It and another is reminded of an achievement, the Nile-on its arrival in England its im- shalt be hid," and hidden she has been for They were then forgotten for many centu-

amusement, and to see what I could do, than ed by the name of the Ottoman Turks," or illustrate its truth, Mr. Layard finds at the Assyria have laid waste all the nations and sal bulls, was paved with large slabs of stone, destroyed them." Can we listen to these lead thousands to esteem lightly the only preservation is little, if indeed at all, short wood, for the gates of the land had been set statement of facts or incidental allasion, and book of correct morals that has ever blessed the world. I would advise you," said Paine, When Napoleon projected his unholy in-the world. I would advise you," said Paine,

was perfectly surprised." He knew not to themselves, as one of their objects, the obstacles, Mr. Layard succeeded in excava- mony to the truth of the Scriptures of that 6th century. He states that certain Jews them to be the work of their forefathers durries; but recently attention has again been

is easy to make impressive speeches about the ignorance, suffering, sin, and misery of the multitudes who care neither for God or the multitudes who care 5. The work of the preacher; And may the ever-blessed God shine up for d both to him who writes, and those who ford both to him who writes, and those who read, such views of His goodness in the gift of His Son as will inspire us with newed faith, love and diligence in the glo-rous effort to extend effectually the ever-hering Grand in settimental Oh-ing for Lohn Wesley that he a doir of THE WORK." a John Wesley; but be a doer of THE WORK." Paine's Age of Reason, are more credulous the last sentence of the Greek orders that in the dust, thy people is scattered upon the raculously supported. Not only are they a John Wesley : but be a doèr of THE WORK." A BRAND PLUCKED FROM THE BURNING. A society was some years ago established to distribute tracts by post in the higher to distribute t to distribute tracts by post in the higher are there drunkards to be reclaim- them at my command, if the Age of Reason those mysterious inscriptions opened up to sion, and finally sitting on his throne with One figure represents a man in the act of enclosed in an envelop, and sent by post to enclosed in an envelop, and sent by post to enclosed in an envelop, and sent by post to enclosed in an envelop, and sent by post to enclosed in an envelop, and sent by post to enclosed in an envelop, and sent by post to enclosed in an envelop, and sent by post to enclosed in an envelop, and sent by post to enclosed in an envelop, and sent by post to enclosed in an envelop, and sent by post to enclosed in an envelop, and sent by post to enclosed in an envelop, and sent by post to enclosed in an envelop, and sent by post to enclosed in an envelop, and sent by post to enclosed in an envelop, and sent by post to envelop. Egypt had been the scene according to the interpretation given. Egypt had been the scene according to envelop. Egypt had been the scene according to the interpretation given. Egypt had been the scene according to envelop. Egypt had been the scene ac Scripture of the bondage of the Israelites racters, so named from their angular or "He strikes the rock; the water flows."— where they were evil entreated 400 years; wedge-shaped form, and which have been Can we hesitate to believe that in this we life and reckless impiety. It is to at all It is to act the part I meet thy God, who has had the impudence to send me this cant?" And with an impre-cation on his unknown correspondent he rose to put the paper in the fire. * Number of paper in the fire. * Uning qo not wnimper, and say you " don't cation on his unknown correspondent he rose to put the paper in the fire. * Uning qo not wnimper, and say you " don't cation on his unknown correspondent he rose to put the paper in the fire. * Uning qo not wnimper, and say you " don't cation on his unknown correspondent he * Number of paper in the fire. * Number of paper rose to put the paper in the fire. "No I won't do that," he said to himself "on second thoughts I know what I will do;"

trumpet and voice of words which once pro-

of man's immortality, his ruined state, the way of recovery from sin and death, and a life of glory beyond the grave: that he should commit these truths to certain men, the Methodistical by the Holy Ghost—that these truths should the first impulse was to tear in nieces. The With an oath, at the Methodistical to was appended—and their promuleation, acby the Holy Ghost—that these truths should be preached—and their promulgation, ac-companied as they are by the most tremen-dous evidences of God's wrath against evid —such as desolating wars—sudden death— pestience and famine—should produce no ti before it goes." Pestience and famine—should produce no ti before it goes." Pestience and famine—should produce no ti before it goes."

a gentleman well known for his ungodly present duty? to exclaim, "O for a John of his Son, beware.—Morning Star.

