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HALIFAX, N. S., THURSDAY, SEPTEMBER 16, 1852.

Whole No. 166.

Christ at the Well.

So let the favored twelve depart, And leave their Lord to other cares There is a humble woman's heart More ready for his work than theirs. Yes, daughter of a faithless race-They sell the erring slave of lust-Come, for his wise, impartial grace, Commits his worship to thy trust.

Still at a long-forsaken shrine The formal Je w in darkness bends; Still the new dawn of truth doth shine But dimly on the Saviour's friends: For gorgeous rites and golden dreams Alike their wandering thoughts amuse, Too busy, in their narrow schemes, His light and easy yoke to choose

But she, whose weary soul hath known The burden of unpardoned sin, Without a Saviour to atone, Without the hope of heaven to win-She hath no lingering dreams to leave, No clinging pride to cast away; Repent, and worship, and obey.

The unhallowed altars of her sires On yonder towering mount are built; But even her clouded mind requires Some surer refuge for her guilt. The courts of Salem's holy place Are crowded with their worshippers But she, of foul Samaria's race,

May not pollute their rites with hers.

O, blessed faith! whose terms demand No titled claims of long descent, But welcome all in every land, Who seek its blessings, and repent. O, blessed worship! that creates A holier fane than priests hath trod. Where'er a true heart consecrates Its first affection to its God.

Then let the favoured twelve return With silent wonder to their Lord The lessons they have yet to learn, Within that woman's soul are stored. And from her contrite heart shall rise, In burning love and glowing praise, A purer flame of sacrifice Than all the priests of Salem raise

FOR THE PROVINCIAL WESLEYAN.

Our Melchizedek. BY THE REV. R. COONEY, A. M.

The illustrious person that bears this re-The illustrious person that bears this revered and archetypal name is introduced to us in rather an abrupt and abnormal manner. The first place we may not with him is "at the valley of Shaveh." or "The King's Dale."

The first place we may are you ready to go?"

O! sir," said the sick man," interrupting this is "at the valley of Shaveh." or "The King's Dale."

Suppose all the rivers and seas in this ing limit, "I am in agony? These to excuse the particles that would form its might mass.

Suppose all the rivers and seas in this ing limit, "I am in agony? These to excuse the particle into many and a single aim, wrestling himself into me. O. my head! I cannot talk both the regal and sacerdotal functions, and lated the magnanimous Patriarch upon his success, and blessed him in a most impressive

tained, and of all the prisoners he captured. David, in the 110th Psalm, makes evidents llusion to our Lord's Priesthood, and affirms and it is unchangeable, and expression, were past, eternity would "My dear neighbour," said the minister, still be beginning.

Do you trust, and love, and follow Christ?

There was no response! The man was allusion to our Lord's Priesthood, and affirms of LEVI," but according to the order of MELCHIZEDEK. "The Lord hath sworn, and will not repent. Thou art a Priest for Saint Paul, speaking of Jesus as our fore-

runner, who has entered within "the veil." or into Heaven for us, says of his sacerdotal office and character, that he was "made an High Priest for ever after the order of MELCHIZEDER." And then, as if to shew the antiquity of his ordination, and the divine character of his priestly descent, he alludes to the mysterious genealogy of his venerable prototype in these terms,-" Without father, vithout mother, without descent, having neither beginning of days, nor end of life but made like unto the Son of God, abideth a Priest continually." Our blessed Lord sprang not from the sacred tribe of LEVI. the section that "gave attendance to the altar"-but from that which supplied the army, the cabinet, and the throne. Theremade of necessity a change also of the law." And hence, "there ariseth another Priest, who is made, not after the law of a carnal commandment, but after the power of an endless life." This is JESUS of Nazareth; our High Priest; our Sovereign Pontiff; He

> Offered his blood and died: And now it pleads before the th

the Jewish Church had lost both the form Luke xiii, 5; be converted or condemned, a few moments." this establishment, it is true, still groaned turn or die, Ezek. xxiii, 11; believe from replied the afflicted woman; "but our phyunder sacrifices and offerings, but the the Nation were rapidly sinking under the more open sin, the dreadful ruin already morrow!"

ble system, worthy of its founder, and like neglected, a thousand years of punishment without form or comeliness," and in hell.

drink, but righteousness, peace and joy in Through so long a period shall you rejoice the Holy Ghost: He is not a Jew who is or suffer there for every moment of your one outwardly, but he is a Jew who is one present life, that, compared with it, a thoubuilt up a spiritual house; we have an altar twinkling of an eye, and small as an atom too, whereof you have no right to eat be- compared to the universe. Reader, this cause you serve the tabernacle; and we have awaits you. Deny it, and you become an a great High Priest, who is a Priest for ever infidel; for God asserts it, when he declares MELCHIZEDEK :

"Very God of very God: begotten, not interfere with the pursuit of everiasting salmade; consubstantial with the Father, "God vation? word of God"—the divine Logos—THE word of God"—the divine Logos—THE life which awaits you, that you shall not en-Heavens;" not "into the holy place made joy merely a thousand years of heavenly with hands," but "into Heaven itself to appear in the presence of God for us." The but every prayer shall find its answer in pear in the presence of God for us." The supreme Pastorate over the Church in Heaven, and that on the earth, is lodged in Jesus. His jurisdiction is universal—his administrahim as their "MELCHISEDEK," and hail him

'. Thee in thy glorious realm they praise, And bow before thy throne; We in the kingdom of thy grace.

The kingdoms are but or This adorable High Priest is tender and becomes the gift! compassionate; pitiful and kind; rich in mercy-abundant in goodness and truth; by nature and by name Love. He is meek and A Pastor at the Death-Bed of his lowly; without spot and blemish; the express image of the divine person-the substance of the divine glory-in a word-" Jesus Christ,

A Thousand Years for Every Moment.

"A thousand years for every moment!" What does this mean? It means that a thousand years await you in the eternal

its vast extent. Take up a handful of the minister. finest dust, that, raised by the wind, would float in the air, count the millions of parti-

and immediately after Abraham's victory over ink, suppose every drop of that were to be to you now. Please to call again." and his allies. He comprised in himself employed in writing down figures, to number the years of eternity, when the oceans were. emptied, and the last figure were written is called "King of Salem," and "Priest down, eternity would not be reckoned up, and retired. The next day he called again. reached. He has already achieved an enviof the most high God." He congratuIts years would not be received up.

All the The knocker was muffled, a bad sign; knocklet the state of the st ages that might be written down would de- ing gently at the door, the servant opened it. scribe a period that has bounds, a duration "How is Mr. K.?" and solemn manner; and Abraham "gave that would have an end; but eternity is inhim tithes of all." That is, in our opinion, finite, it has no end; and when years and minister entered the chamber, and there was little of ambition. He would be and do

gled with them towards heaven, through the be so kind as to call again?"

Christian, think of this prospect. When ut from the royal tribe of Judah; not from sad, consider, more than a thousand years of fore, "the Priesthood being changed, there is low every moment of victorious conflict. ing he called again. The knocker was still sand years of unbroken repose and joy will servant opened. be given me for every moment of present pain; and that you may daily feel the littleness of this world and all its concerns, indulge you in eternity for every moment you may nobody should enter the room but those who

But perhaps, reader, you are not a decid- K." ed christian; perhaps you are leading a life of open sin; if not so, perhaps you are trif-When the Apostle wrote this epistle, and great salvation. If this be the case, God worse." indeed for a long time previous to that, declares that you must repent or perish, "I would like to see your husband, madam, and the power of religion. The altars of Matt. xviii, 3; John iii, 7; that you must y were the heart, or have the wrath of God abide sician says that the crisis is come, and that regarded such of their countrymen as em- moment of foolish metriment, a thousand Mr. K.?" was the anxious inquiry. aced Chaistianity, "as the filth and off-vears of weeping and wailing. In short, for "O, sir," replied the servant, "he scouring of all things;" and looked upon every moment of your life on earth, through dead!" Christianity itself, as a meagre and despica- which God, and Christ, and religion are "Dead!" exclaimed the minister, "dead?"

totally destitute of either glory or beauty.—

A thousand years for every moment!

Were this all, how solemn! how joyful! or no TABERNACLE; no TEMPLE; no HIGH how dreadful! How dreadful would be the PRIEST; no ALTAR; no sacrifice for sin"— folly of irreligion! how wise the choice of was too late now. why you have not even so much as ceremotrue religion! How poor and miserable the a malefactor, and was hanged on a tree. To solemn reality. More, far mere, millions of ever!

-The kingdom of God is not meat and moment await you in the eternal world. We have temple of lively stones sand years would be instantaneous as the that every one is destined to eternity. Believe it, and must you not tremble at the sin

"Our Melchizedek" is the Son of Man, the and madness of suffering any interest, Son of God. He is "Jesus the Son of God." pleasure or pain, in this momentary state, to

tion perpetual. The Church above-below and every pain, and every moment of sad--within and without the veil acknowledge ness, by ten thousand ages of rapture and him as their "MELCHISEDER" and hall him bliss; and even this is not the whole, but, compared with the reality, is like a drop to an ocean. How wonderful the grace that gives such a life! How infinite the obligations of the believer to Jesus Christ, through whose death and intercession eternal life

Procrastinating Hearer.

the same yesterday, to-day, and for ever." bour was sick, very sick. What if he dies | ples, unsettled in our views and judgments, And having "offered ONE SACRIFICE FOR in his present state? thought the minister. sins," he is now seated on the right hand of He is an amiable man, a generous man; in The mind that is wholly devoid of this spirit resolute No, you are lost. She will first gain the majesty on high, principalities and powers many points of character a most excellent is feeble and vacillating, a pitiable atom over your passions, then deceive your reason, tianity was so strong in opportunities, as it whether you yield to or resist the motions of being subject unto him, and to be for ever, man; but, by his own confession, he is no floating at random on the ocean of uncer- then blind and pervert your conscience, then is now. It never had more men or means that Divine quickener! You may refuse Him and for ever more—"Our Melchizeder." Christian—has never felt the power of God's tainty. It has no opinions but such as chance throw the chains of habit around you, then at its command, nor a finer field for opeconverting grace upon his soul. Suppose he bestows; no standard of right and wrong, should die in his present condition! I must but the uncertain and variable one derived go and see him. Accordingly, taking his hat from the world around it. Such a mind can and cane, he called to see him. He knocked hardly be called a mind. Having no prinat the door-a servant opened it. "How is ciple of resistance, no self-guiding, self-govern-

"Very sick, sir; please to walk in." world, for every moment you spend in this. the chamber, The curtains were drawn, and ed by it. Unsettled in plans, fickle in pur-Can this be? Strange as it seems, it can, it the room was darkened; and on the bed there poses, unstable in all things, it can never must be so; for eternity is yours.

O! what is eternity? No human, and, fever. Taking him by the hand, "How do perhaps, no angelic mind can comprehend you find yourself this morning?" said the

"Very sick, sir," replied the neighbour. cles in a single handful; then think that tone of voice, said, "Do you think, my dear with the fixed determination of getting an were the whole world changed into such sir, that you have made your peace with education, and preparing himself for the dust, eternity has years far more countless God? Should God see proper now to take legal profession. Steady to his purpose, he

" To-morrow," said the sick man.

ages, thus numberless beyond all thought his neighbour, still upon a bed of sickness. something in the world; but he hardly knew

that it is unchangeable and everlasting; not then, Christian, think that you will have for delirious, and spoke in broken sentences inaccording to AARON, or any of "THE SONS every moment spent in his service here, a coherently. The minister, leaning upon the and then a lawyer, an editor, a politician, thousand years in the enjoyment of his love top of his cane, looked at his neighbour, and framing a thousand schemes, but never aphereafter; for every moment devoted to the silent tear trickled down his cheek. He plying himself, with energy and perseverprayer, a thousand years to be employed in was about to rise up and go away, but the ance, to the means by which any one of rapturous praise; for every moment of pain- wife of the sick man exclaimed," "O! my them could be realized. On leaving school,

toil a thousand years of rest and peace. And The prayer was offered, and the minister, or fixed aims, till the best portion of his life all this to be enjoyed in heaven. A thou- taking the hand of his neighbour, said, "My was frittered away, and now he has sunk sand years in heaven for every moment dear friend, good-bye." Still there was no spent on earth. A thousand years in God's response. Alas! the sick man knew not presence for every moment employed in that this wife was weeping at his bedside, eeking that ever-satisfying good; and, in and that his pastor had been praying for the full enjoyment of this good, a thousand him. The affectionate wife followed him to as a safeguard against the temptations of years with happy fellow-conquerors in the the door; and in parting, said, "My dear world of light, for every moment you strug- pastor, I am in great afflictions; will you not press around the path of youthful inexperi-

wilderness of this world. How blessed is "Madam," said he, "when do you think I had better call?"

And she said, "To-morrow!" O, that to-morrow, that to-morrow! happiness await me for every moment of my associations were more than he could bear, present sorrow. When tempted, think, a and the man of God went weeping all the thousand years of rest and triumph will fol- way returning to his home. The next morn-When in pain and suffering, think, a thou- muffled. He tapped gently at the door, The " How is Mr. K?

"He is said to be worse, sir." "I would like to see him." are waiting upon him. But here is Mrs.

"O, my dear pastor," replied she, burstling with the Saviour, and neglecting the ing into tears, "he is worse; I fear much

"I would be glad to have you see him.too."

darkness" were gathering fast around them sin will find you out. Compare, then, your down of the sun, that his neighbour was still

"Yes, sir, he died this morning, at four o'clock."

"God have mercy!" the minister was

these invectives the Christians could reply, times more, than a thousand years for every defer."—Home and Foreign Record,

The Poor Man's Book, and the Poor Man's Day.

BY GEORGE W. BUNGAY.

The winds have blown the smoke away-Cold is the forge and hushed the mill; The "toil-worn cotter" rests to-day -Traffic is mute and Labour still.

The unharnessed horse feeds on the green. The labouring ox rests in the shade ; A holy calm pervades the scene, And beauty smiles from hill and glade

The modest flowers that light the clod. Like drops of sunshine from the sky, Bow their sweet heads and worship God, And send their fragrant praise on high

Beneath his fig-tree and his vine

Beside the lowly cottage door,

The poor man reads the precious line Of promise to the humble poor. The Bible is the poor man's law

A blessed boon to mortals given: A ladder such a Jacob saw, With angels coming down from heaver

and Indecision.

ception and earnest preference of the right, and a concentrated energy of will to do it Without a principle of this kind, we can One day a minister heard that his neigh- acter. We shall be unstable in our princiing power in its own inward life it becomes just what accident happens to make it .-The minister, led by the servant, entered Nothing truly great can ever be accomplish-

came class-mates. They were nearly of the same age, and not very different perhaps in After a while the minister, in a subdued mental endowments. One of them started strength by grappling with difficulties .to the goal, straining all his energies to The faithful man of God burst into tears, reach it. That goal has long since been

and distinguished usefulness. The other, though irregular and intermitwhat. At one time he talked of going to college; at another time he thought he should learn some mechanical trade. Now ful conflict, a thousand years of joyous tri-umph; for every moment of weariness and band?"

dear pastor, won't you pray for my hus-and so he went on without any definite plans down into a state of mental and physical

imbecility as pitiful as it is contemptible. But it was my design, in the selection of to distress, is a domestic circle, where the this subject, to consider moral decision chiefly parents are surrounded by their children, so life, and especially those which throng and ence. I owe, said a gentleman to me not long ago, -a merchant of high respectability.

an abomination in the sight of God. The successors of Moses and Aaron polluted the seats they occupied. Both the Church and seats they occupied. Both the Church and the National State of the sight of God. The successors of Moses and Aaron polluted the seats they occupied. Both the Church and the seats they occupied. Both the Church and the seats they occupied to pursue a course of carelessness or the sight of God. The successors of Moses and Aaron polluted the see the Lord, Heb. xii, 14. Should you the might be able to see you to seats they occupied. Both the Church and leave the soul on a pinnacle of widest on the sight of the successors of Moses and Aaron polluted the see the Lord, Heb. xii, 14. Should you was then controlling the destining under the soul on a pinnacle of widest on the sight of the successors of Moses and Aaron polluted the see the Lord, Heb. xii, 14. Should you was then controlling the destining under the soul on a pinnacle of widest on the sight of the sight

—their sun was going down in the midst of gain and your loss, your present and your loss, your present and your loss, and lead to the fall of empires. appalling gloom;—and, on every institution, future condition. If you die unpardoned minister could scarcely sleep that night, so was the turning point in his destiny. Had for it, to spend their whole strength in And a single volition of the human mind may the hand that recorded Belshazzar's doom, and unrenewed, for every moment of care- anxious was he about the salvation of those young sweeping every vestige of the gospel from determine its character forever. was seen writing this melancholy word,— lessness and irreligion here you will have a neighbour. The next morning, gathering men, and gone with them, in all probability, the world. Outward supports and worldly thousand years of remorse and utter despair; his hat and cane, he went early, to make at he would have been drawn on, step by step, influences, the gospel had not; and that contions in every revival of religion. We give The people, however, retained all their for every moment of sinful pleasure, a thou- least some inquiry. Tapping again gently into a career of dissipation and profligacy, quering hostile forces by its own pacific a single fact in point. exclusive views and ancient prejudices, and sand years of unceasing torment; for every at the door, the servant opened. "How is that would have proved his ruin. This No, agency, it would succeed, rising to victory at the door, the promotion of the purity, the diligence to, so prompt and decisive, saved him from and fame—this is about the last conclusion during an outpouring of the Spirit. They the usefulness, and consequently the happiall further solicitation of the kind. His evenings he spent at his lodgings, amusing and improving himself by the perusal of useful books. His sobriety, attention to

tered a store. Here the tempter was not long peaceful followers. Though Christianity the action of these young men appears to a in finding him out. Loose companions ga- contended for life at most fearful odds, it did cursory observer! thered around him, and soon led him into not die out, as the Jews had hoped. In less similar positions, subject to kindred influemployer, and his own self-respect. And, was straining every nerve to maintain its in opposite directions. A single determinahis degradation. Vice had thrown her pol- by hundreds of thousands as confessors of the their subsequent history. luting and paralyzing folds around him, and faith; and yet the gospel kingdom kept ad- The one, who consented to be saved by

touch without pollution and death,-to suffer - the least of all seeds" shall spread its ing act of the mind saved one, a rejecting attain to no consistency or firmness of char- your thoughts to rove and riot unrestrained boughs over the world, and the religion of volition in the other destroyed him. amid scenes of revelry and voluptuousness. the cross reign among men without a rival. Think not lightly, therefore, dear reader, This is all she asks of you; and if you can- God has forseen this day, and revealed it to of your mental acts when the spirit of God the sport of diverse and casual impulses .- not meet there her earliest advances with a his servants. lead you utterly astray from God.

Love to Brothers and Sisters.

Brothers and sisters should make it a udy to promote each other's happiness. They should take pleasure in pleasing each other, instead of being selfishly taken up, each promoting his own separate enjoyment. They should never envy each other's gratification. Envy in children is likely to grow into a most baneful and malignant disposition. Each must do all he can to promote the happiness of the whole. They should never be indifferent to each other's sorrows, much less laugh at and sport with each other's tears and griefs. It is a lovely sight to see one child weeping because anofamily that is in bad health or weekly, all the family that is in bad health or weekly, all the rest, instead of neglecting that one, ought to rest, instead of neglecting that one, ought to strive to the uttermost to comfort him. How pleasing a sight, it is to see a child giving a colomptished their remoter results; and then pleasing a sight it is to see a child giving ting, or wavering, he pressed on up his playtime to read or to converse with a sick brother or sister. This tender attachment should of course become stronger and more visible as they acquire a greater power of reason to understand their relationship, and the design of Providence in forming this relation. Instead of this, however, we sometimes see brothers and sisters become more and more indifferent to each other as they recede farther from the period of infancy. They should now reason up n the closeness of their relationship, and let the understanding give an additional impulse to their hearts. A family of grown up children should be the constant scene of uninterrupted harmony, where love guided by ingenuity

puts forth all its power to please, by those natural good offices and minor acts of beneficence, of which every day furnishes the opportunity, and which, while they cost little n the way either of money or labor, contribute so much to the happiness of the housethe world, where there is so much

usefully and happily employed.

The Missionary Cause. Christ aptly likened his kingdom to "the my success in life, my character, my social the whole world; yet, the elements of its God was given me to say No, just when and qualifications to kindle the enthusiasm of selwhere it ought to be said, and to stick to it. fish and ambitious followers. What we see country lad, and entered a situation which birds of the air, wandering from village to had been obtained for him, as clerk in a village, occasionally visiting Jerusalem, and store. Thus, far from home and home influgathering here and there a convert among however, without a talisman to guard him subjected to the cruel and shameful death of from danger. He had been religiously nur- the cross-apparently extinguished, both tured-taught the great lessons of self-denial, himself and his cause, in this last and dreadself-restraint, and self-dependence; and on ful tragedy. Judging from the then existing joy," even that "living water, which shall glimpse of the fair regions around: so leaving home, a father's counsels and prayappearances, one might very easily conclude
ers, and a mother's tender warnings, had
that such a character could have no future, excelecting 16.7.
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The such a character could have no future account to the such as the such a character could have no future. that such a character could have no future, everlasting life." served greatly to deepen and fortify his good no memorials to transmit either his name or influence to future ages. Nor is the scene Soon his principles were put to the test. much improved, if we contemplate his early One evening, just as he had shut up the store, friends and followers. They were few in several young men came up to him, and number, unimportant as to station, and inasked him to go with them to a certain place, cluded no distinguished and leading minds,

solicitation of the kind. His that human philosophy would have drawn, were companious, and took their places among

business, and trustworthiness, won for him, the blessing and power of God. No one can cration requisite to a life of faith. All sin power, and boundless goodness combine to at length, respect and confidence; and he read the New Testament, without seeing must be repented of, forsaken, and repudiahas, long since, become a partner in the firm that from a very small beginning, and in a ted forever. Vicious companions must be about to say, but it flashed upon him—it which he once served as a shop-boy. short time, the gospel obtained a wide cir- abandoned and a bold profession of adhesion connexiou between the means employed and O, how mournfully does this case contrast culation and acceptance, and that too in the to Christ made, both on shore and on ship the end to be effected, is not indeed always Dear, procrastinating sinner! It is enough; with that of another young man with whom face of the severest persecution. Hundreds, board. One of them consented to these apparent, and not only so, but the means You have not even so much as ceremoYou have not even so much as ceremoThus not only so, but the means
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You have not even so much as ceremoYou have not ev deserves to be called religion. Your teachers are illustrate fanatics, who know not the law; of heaven! But, reader, a thousand years and the person in whose name you trust was for every moment is unutterably below the your grave! Once lost, you are lost for withal, rash, impulsive, fond of gayety and the bidding of the sword; nor again, by the forsaking his converted friend, plunged anew bidden by the perfection of God's administration of the sword; nor again, by the forsaking his converted friend, plunged anew bidden by the perfection of God's administration of the sword; nor again, by the forsaking his converted friend, plunged anew bidden by the perfection of God's administration of the sword; nor again, by the forsaking his converted friend, plunged anew bidden by the perfection of God's administration of the sword; nor again, by the forsaking his converted friend, plunged anew bidden by the perfection of God's administration of the sword; nor again, by the forsaking his converted friend, plunged anew bidden by the perfection of God's administration of the sword; nor again, by the forsaking his converted friend, plunged anew bidden by the perfection of God's administration of the sword; nor again, by the forsaking his converted friend, plunged anew bidden by the perfection of God's administration of the sword; nor again, by the forsaking his converted friend, plunged anew bidden by the perfection of God's administration of the sword; nor again, by the forsaking his converted friend, plunged anew bidden by the forsaking his converted friend, plunged anew bidden by the forsaking his converted friend, plunged anew bidden by the forsaking his converted friend, plunged anew bidden by the forsaking his converted friend, plunged anew bidden by the forsaking his converted friend, plunged anew bidden by the forsaking his converted friend, plunged anew bidden by the forsaking his converted friend his

more deplorable still, he lost the power, the ground. Roman Emperors were issuing tion divided them; and, henceforth, how vill, and almost the desire, to emerge from persecuting edicts; Christians were dying widely apart their destiny! Let us note written out her unmistakable signatures upon vancing, and heathenism retreating at every faith, became a consistent disciple. He mainhis once handsome and ingenuous counte- onset, till the former waved its banner in tained his integrity by sea and land, until, a triumph over the civilized world, -a blood- few months afterwards, he was seized with a His career was a short one. He descend- less victory of truth, sweeping away a sys- mortal sickness and died triumphing in Christ. ed rapidly from one grade of dissipation to tem of error venerable for its antiquity. The other, who refused to be saved, sunk another, till he became a confirmed and intrenched in the educated prejudice of cen- lower and lower in the quagmire of deprahopeless inebriate, and went down to a disturies, made fascinating by the genius of vity; outlived his former friend a few months, onoured grave. And all this shame and poetry, congenial to the depravity of the and then, one night during a fearful storm at woe came upon him because he had not the heart, and fortified by the most stringent ad- sea, he went aloft to take in sail. There he resolution to say to the enticer to evil, either ministration of the sword. The gospel cut lost his hold and fell, with a distressing cry, from within or without, No! If sinners en- its way through the dense forests of human into the foaming waters and disappeared from tice thee," says the wise man, "consent thou wickedness and human opposition; it opened earth forever! not. Enter not into the path of the wicked; a new career and destiny for mankind; all go no in the way of evil men; avoid it,— of which was accomplished by its converting shudder as we trace the passage of that young pass not by it,-turn from it, and pass away. agency applied to individual sinners. And spirit through the mists, which gather around Yes, my youthful reader, you must hold no although in subsequent periods, it has many the posterns of the immortal world. Our parley with sin, if you would not become its dark as well as bright chapters, still Chris- hearts sicken before the dim but terrible rictim and slave. You must not even listen tianity is not yet dead; its contest with the image of his destiny, which flits in appalling The Two Students; Or, Decision to the syren voice of temptation, nor suffer world, the flesh, and the devil, is still pend-outline before the mind. And we involude your imagination to gaze upon the pleasures ing, and the ultimate victory is as sure as tarily wish that, instead of that fatal refusal, she depicts. All that temptation asks of you the decree of God. There are many bright he had given a hearty consent. For now, is to look upon her,-to look upon the wine glories in the past, and many in the present : we see, that the single decision of that evenwhen it movth itself aright in the cup,-to but the full brilliancy of the gospel-kingdom ing, which saw him fixed among the penitent, think with desire upon what you cannot is in the future. The time must come when fixed his eternal destiny. While a consent-

> rations, nor anything like its present power remember, that little act may enclose you in the way of missionary plans and organi- eternal destinies !- Zion's Herald. We may not be aware of it as we ought to be; yet it is true that we are living in an age of most brilliant achievements- an age in which the gospel is making very

rapid advances. sound its long and lasting eulogy upon the but of righteousness. missionary activities and relations of the Another great hinderance to prayer is present. - N. Y. Evan.

God might have bestowed all needful con- or exploring for the little plants that grow solation upon his people, independently of near the summit, or in splintering the rocks any means whatever; but such is not the and putting fragments in the bag; but it never method suggested and adopted by his infinite occurs to the spaniel so much as to marvel what his master is finding there. He sits wisdom and goodness. The use of his ordinances and means of grace constitutes an snaps at the mountain bee as it comes sailing hold. One of the most delightful sights in important field of operation where Christian past him, or chases the comes back into their moral diligence, spirituality of mind, love to God, as soon as the said durance is over. The deformity to disgust, and so much unkindness zeal for his glory, and a disposition to be disparity between the philosopher and his useful to men, may find appropriate and irrational friend is harly greater than it is profitable exercise. Here we may reap in between the believer and the worldling mercy, and, O, what a gathering may we when you bring them together into the secure! How rich are the benefits of domain of faith. "The natural man prayer! How important are the advantages God," and on the Pisgah of the same reveof searching the scriptures! How blessed lation whence the believer descries a goodly intelligence, and moral worth,—I owe all least of all seeds." Though ordained to fill the effects of a preached gospel! How aniland, and where he is making the most in mating the exercises of public worship! teresting discoveries, the other sees nothing standing, whatever I may have attained or become, to the power that by the grace of God was given me to say No, just when and God was given me to say No, ju the fellowship of saints! These ordinances varieties—have no existence to worldly men. He went to Boston, he told me, when about in him, and all we see of earthly greatness, and means constitute the table which the And when constrained to bear others comeighteen years old, a raw, inexperienced is an itinerating preacher, poorer than the good Lord has spread for the refreshment of pany in outward ordinances, they are thankhis people in the wilderness, where we may tur when the chung prays. hear the voice of mercy thus addressing us. But just as the same lover of nature might "You can't, sir. The doctor has just left, ences, was he thrown at once into all the the poor and unlearned—despised, resisted, "Hearken diligently unto me, and eat ye ascend his favourite eminence on a future the reflection, that a thousand years await and he has given the strictest orders that temptations of a great city. He was not finally falling into the hands of enemies, and itself in fatness." Or to them may we come cepted by a baffling mist, so dense that, ex-

Consent and Refusal—A fact for ing gloom. But, like a gale of summer Procrastinators.

ensuare the sinful. He answered civilly, but earth, the administration of government, motion, and result in the overthrow of entire survey-rejoicing in the purest light of weight of their own iniquities; "clouds and mentioned will surely overtake you. Your Having received a message, about the going promptly, firmly, and emphatically, No! learning, wealth, the arts, the sword—all villages, and the loss of many lives. A word This No he was accustomed to say, though these were in the hands of heathenism; and may prove a spark of fire, kindle the passions This trite but fearful truth has its illustra-

these ways which go down to death, and lay than a century after our Lord's resurrection, ences, exposed to the same dangers, they hold on hell. He became intemperate and the mustard-seed had become a great tree, diverged from each other at one simple point. dissolute. The usual consequences followed. Judaism had gone to nothing; its city and One of them consented to the claims of Christ, He lost his reputation, the confidence of his temple were in ruins; and now Paganism the other refused that consent. They willed

is treating with you on spiritual questions! It There never was a period in which Chris- may appear a very unimportant thing to you,

Hinderance to Prayer.

Guilt on the conscience is one great hin-The system of Modern Missions is but a derance to prayer. When sin is recentrecent affair, lying mostly within the last when, like Adam skulking among the trees, thirty years: and yet, at this very hour, the bitter-sweet of the forbidden fruit is still there are more than six hundred mission present to his taste, and his newly opened churches in the heart of heathenism, con- eyes are aghast at his own deformity, it is aining over three hundred thousand mem- not natural for the self-condemned transbers, fifty thousand of whom are the fruits gressor to draw near to God. And it is not of Missions from this country. Persons do till the Spirit of God directs his view to the not always appreciate the significance or unnoticed sacrifice, and encourages him to grandeur of their own times. As we doubt put on the robe of God's providing, that the not, this is true of the missionary cause .- abashed and trembling criminal can venture Wait however, till prophecy shall have pass-back into God's presence. And it is not what we now see and do, will appear in a Priest, the daysman betwixt Infinite Holivery different light. A converted world ness and human vileness-to open heaven furnishing the illustration, time and provi- and display Jesus standing at the right hand dence having set their seal to the voice of of God-to impart confidence in the finished prophecy, and heaven itself glowing with work, and so, amidst abounding guilt, to rapture over the miracle of grace, then will give hope to prayer-is His work, who, be the time for an appreciating piety to when he is come, convinces not only of ain,

dimness of spiritual perception. When a in a bright, transparent day, he rejoices in its goodly prospect or curious spoils; but his Refreshment from the Ordinances, dog feels no interest in them. He sees the philosopher peering through his telescope, in this, the day of gospel grace, as unto the on none of its rare productions, and without "wells of salvation and draw water with any opening vista by which he can get a T. S. may open his Bible or enter his closet and find, alas! that it is a foggy day, the beauteous panorama blotted out, and himself left to grope chillily in the cold and perplex-

awind up-springing and lifting all the fog

The Joyous Results of Divine Providence.

[FOR THE PROVINCIAL WESLEYAN.]

Tis madness to amusement, and sadly wanting in moral bribes of worldly motive; but in connection into the frivolities and vices of a sinful life. trative talent, by his express command and stability. He went to New York, and en- with the missionary labours of humble and How seemingly trivial the difference in encouraging assurance, by the universal tes-