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Arobincial Weslevan

\$2 A YEAR IN ADVANCE. POSTAGE PREPAID BY THE PUPLISHER. Having a large and increasing circulation in Nove Scotia, New Brunswick, Prince Edward Island, New oundland and Bermuda, as an Advertising medium it has, in these Provinces, no equal.

(For rates of Advertising see last page.) --:0:---All Weslevan Ministers are Agents for the Pri vincial Wesleyan.

EDITOR AND PUBLISHER, A. W NICOLSON, 125, Granville Street, Halifax, N. S.

Beligious Miscellany.

A NEARER VIEW.

I long for a nearer view to day,

A pearer and clearer view Of the pearly gates and the jasper walls,

And the glory that shineth through.

The earthly house, and these earthly cares-

Controlling, absorbing things— Have fettered the body and hindered the soul

Vol. XXVI.

infinitely surpass it.

HALIFAX, N. S., SATURDAY, AUGUST 8, 1874.

No. 32.

I long to fly-for awhile at least. Afar from the thoughts of care, Those eagle talons that seize my hopes And follow me everywhere. Though I fain would sever the vail that hides Those beaut ful heights of bliss, I fear that the glimpse of a brighter world

For O, there are times when the heart goes down And everything smells of clay ; When the soul has no power to lift the hands, No power to think or pray; But, if on the forehead, a holy touch The wand'ring soul to its place returns

Won'd darken the hue of this

In the strength of a new bap'ism. And thus when I weary of earthly things, The forms and the tints of flesh, I know that my spirit is overcome And needs to be stayed afresh. Though close to the shore the ship may ride, And dream that its rest is sure, 'Twill drift away on the ebbing tide

I long for a nearer v'ew-O God ! Is it sinful for me to say That I long for a nearer view of Christ-Yes, a nearer view to-day? If but from mine eyes these scales would fall That render my eyes so dim, I know I should walk with a firmer step

If the anchor be not secure.

For I should be nearer to Him Thy daily work and thy daily cares A promise and hope afford. For the services rendered unto man Are reudered unto the Lord. The way to thy Father's house above To thy heavenly home pursue,

And at many a station along the road, He'll grant thee a nearer view. -Jane Pollard.

THE NEW MAN, MAN'S SPIRITUAL STATE BY GRACE.

BY G. J.

THE PRIMITIVE STATE OF MAN. to conclude that he was made like God as to of man. corporeal, and consequently, has no bodily ception, judgment, reason, disposition and shape to be the antitype of any thing material. memory. fishes of the sea, and every thing that creepe'h says: upon the earth. This however did not constitute the image of God in man, because man possessed this image prior to this authority. But by the beautiful expression image, we are ac ually to understand that he was originally created in the natural and moral image of God. GOD CREATED MAN IN HIS NATURAL IMAGE.

The natural image of God in man may be considered to consist in resembling God in his liar to God. Though necessarily active, he is essence, life, simplicity, spirituality, rationali- possessed of perfect liberty, being infinitely ty; and in his invisibility, intelligence, activity, free in action. The soul of man was also made the natural image of God in man. Here are however, certain attributes of God, which act. Man then was not a mere machine, but and immortality. These all strikingly evince free. Though necessarily active, it was enwe conceive, cannot be communicated to any a being whose actions were its own, and sprang created beings, whether angels or men. Of from his choice. He had power to choose these, we know, man could not be a partaker. what was good, and to refuse what was evil. We shall therefore only notice those perfec- If this were not the case, both the understandnicated, and which we have reason to believe In fact without liberty, man could neither be a have been imparted to mas.

God is an essence: something that exists, and exists distinctly from, and independent of, tality referred to both soul and body. They every thing, and must have eternally existed, were both constituted immortal by the fiat of essence, yet it is immensely different to this own past eternity, a being always to endure. self-existent and eternal essence. God includes existence in His very essence. He must therefore from His nature have eternally existed. The soul of man is an essence, and as to its

menoement of its existence, to some definite consisted in knowledge, true holiness and rightfuture period, but it must, from its nature, in-

inally created by the breath of God.

prehension, and as all reason, sagacity, knowit strikingly, with regard to rationality, resembles the Divine Architect.

God is invisible, although the anima mundi, the soul of the world," as the ancients termed Him. He pervades, actuates, influences and governs the whole universe:-

"Lives through all life, extends through all extent. Spreads undivided, operates unspent."

God, in which man was made, we ar not to sup- invisible. It can only be perceived by its openess." pose that God created man, in every respect, rations and effects. It looks through our

the Lord at any time." The body of man can may justly be termed His highest perfection. this time consisted in in no sense, bear the image of God, that is, be And the soul of man was originally endowed like God. God, it should be remembered, is in- with understanding or intellect, capable of per-

Nor are we to suppose that He had all power Activity is another attribute of deity. He both in heaven and in earth. This was far, is, indeed active—always employed, so to very far, from Him. It is true, He was made speak. Jesus could say, "My Father worketh governor over this lower world, that is, over hitherto." This to a certain extent, is applicathe beasts of the field, the fowls of the air, the ble to the soul of man. It is, as the Poet

> " Active, aërial, towering, unconfined Unfettered by her gro s compan on's fall." This living principle is always employed,

"Without employ, To souls most adverse; action all their joy.

Liberty, or freedom of action, is also pecu commu- ing and the will would be altogether useless. free agent nor an accountable being.

God is immortal, so was man. This immor Such then was the natural image of God.

When man proceeded from the hands of his faith, praying and repeating Charles Wesley's nature, bears a very striking resemblance to its Almighty creator, he was made in the moral hymn Divine Creator, yet it does not include exis- image of his God. That Divine Being who tence in its very essence, for it may be or not formed him, being holy, just, good, wise and in every possible way perfect, would not create God is a living essence. As life implies an active, operative existence, so it is properly trary to his own likeness. To create such a applied to God, from whose life comes the being as man, in a state either of natural or tivity or energy comes all life, and all the operations of animate or inanimate beings. The the Creator, or a design to form him imperfect, soul of man also resembles God in being a liv- but this, neither in whole nor in part, can be ing assence. It is not a dead inactive principle, nor is it in a state of torpor from the com-

power or ability for thinking, or a capacity to we particularly refer to divine knowledge, the twinkling of an eye. My soul crying out, upon a strange city, and of his thoughts and think, which must continue, seems to be a pro- knowledge of God and His will. Man was, perty of all spirits. When we consider that undoubtedly endowed with a knowledge of God Himselt is an intelligent and Almighty God, of his existence and attributes, of his despirit, and that all spirits derive their existence rivation from God and his dependence upon lovliness, 'the chief among ten thousand.' Yet of from Him, we must conclude that thinking is Him, of the revelations in which God stood to there was no phantasm, or image, or uttered an essential property of spirit. The spirit of him as His creator, preserver, benefactor, law-word, apprehended by my intellect. The afman, which was the immediate offering of God, giver, governor and Judge, and the duties fections were the sphere of this wonderful we are assured is a thinking substance, or a which he owed to God in consequence of these phenomenon, best described as "the love of spiritual being which has the power or capa-revelations. He was capable of understanding God shed abroad in the heart by the Holy the will of his Master, and of perceiving his Ghost.' It seemed as if the attraction ot Jesus,

sists neither of material, integral or quantitive a knowledge of his relation to God, and his de- upwark into the sky. O how vivid and real parts, nor of matter or form. It is therefore pendance upon Him, but he was also acquain was all this to me! I was more certain that ple and uncompounded essence, possessed of and dependence, and which were actually apprehended Christ.

purity and perfection of the Divine Nature must will of God and his duty to love Him. He namely, that they are simple, incomprehensible, Him; 2ad, By working for Him. God is also a spiritual essence. The whole nature of things is distributed according to their essence, into corporeal and spiritual; but the derived his existence, and received every testified that certainty of Christ's love had the

God is a rational essence. As reason implies affections. As God is infinite in love, so was the manifestation of the Spirit from its standevil, and right from wrong, so in the Divine is holy, wise, good, just, merciful and perfect, point of view I myself have often wished that essence it implies a boundless knowledge or so was man when he came from the hands of remarkable experiences could be seen from agacity by which it comprehends all ideas of his Almighty Creator. The will of God was all things that do or cannot exist, with all their revelations, connexions, combinations, uses of God his delight. He was made by God uplate itself in words, but in the might, overand ends. Such a rational essence is God. right, and pronounced by his first great builder whelming pulsations of love. The joy for As the soul of man is possessed of reason, very good. For a being to be very good, it weeks was unspeakable. The impulse was whereby it can distinguish between right and must be sinless, spotless and perfectly pure. wrong, good and evil, and comprehend all Such was the original state of man's boliness.

things which come within the sphere of its comprehension, and as all reason, as against known ifested itself not only towards God, but also in At the ti ledge and understanding come from God, we acts of temperance, chastity, and purity tomay infer that He is its great author, and that wards himself. His bodily appetites, and all his passions, were regulated by the will of God. I find no fear of man nor of death, I can no his text 1 Thess. 1:5:-(To be continued.)

(Selected for the Provincial Weslevan.)

BAPTISM OF THE SPIRIT.

BY REV. DANIEL STEELE, D. D. At my conversion, thirty years ago, through As an invisible being he is not perceived by weakness of faith, the seal of my justification our bodily eyes or other senses. He is only was impressed so slightly that the word Abba, seen in and by His works. So the spirit of my Father, was scarcely legible; yet the anman, the soul of the leaser world, as man's swer to my mother's prayers in my infancy. body has been termed, is a world which con- consecrating with conscious acceptance, he "God created man in his own image in the tains all the wonders of the Creator, and the son to the Christian ministry. I was called to image of God created he him." (Gen. 1.27) soul inhabits, influences, actuates and governs preach, but called with a "wee unto me," in By the word tyelem, image or likeness of all our senses and members, yet it is, as to us, stead of an "anointing with the oil of glad-

I will not dwell upon the unpleasant theme like Himself; for it is evident He did not. He eyes, speaks by our tongues, acts by our hands, of a ministry of twenty years almost fruitless never was self-existent, independent, eternal, and uses the different members of the body as in conversions, through a lack of an unction infinite, omnipotent, omniscient, omnipresent, the instruments of its will and pleasure from the Holy One. My great error was in immutable and supreme. These are far from Though invisible, God actually exists, and depending on the truth alone to break stony Him. Nor by the expression image are we proves the same by his works; so does the soul hearts. The Holy Spirit, though formally ac knowledged and invoked, was practically ignorhis shape; "for who hath seen the shape of God is intelligent in an infinite degree. This ed. My personal experience during much of

not exercise faith till I had made a public conthe Comforter in my heart.

Having settled the question that this was not | xxvi., 28, 29. merely an apostolic blessing, but for all ageswrote my own name in the promise not to exmy faith had three points to master. the Comand cannot but exist. The soul of man is an God, who made man to be an image of His forter, for me, now. Upon the promise I ventured with an act of appropriating faith. claiming the Comforter as my right in the name of Jesus. For several hours I clung by naked

" Jesus thine all victorious love, Shed in my heart abroad."

then ran over in my mind the great facts in Christ's life, especially dwelling upon Gethsemane and Calvary, His ascension, priesthood, and all-atoning sacrifice. Suddenly I became though not of a nervous temperament, in good tric sparks passing through my bosom with

Christ became so unspeakably precious that tuture period, but it must, from its creation. A 1. God created man in knowledge. --Here clude life and activity from its creation. A 1. God created man in knowledge. --Here " None but Christ to me be given, None but Christ in earth or heaven."

clearly descerned that the will of God was his necessary, and universal. The last adjective, gulator of all his words, thoughts, actions and Thus much is due to these who would study

or sinner, Protestant or Papist, in public and At the time of this writing, the ecstasy has subsided into a delicious unruffled peace, rising into ecstasy only in acts of especial devotion.

If I have any advice to give to Christians, it quire the way to the upper room in Jerusalem.

is certainly promised to all believers in Jesus, of this discourse. O that every minister and laymen would in-

(From the Montreal Witness.) CANADIAN PREACHERS AT ROUND SERMONS BY REV. DR. DOUGLAS, OF MONTREAL,

It is well known that camp-meetings form otable feature in the religious system of the would appear that direct contact with nature thoughts of the incarnation?

the mere dregs of his better work, cooked up, of a convent, and on gaining admission, promission of a convent, and on gaining admission of a convent, and on gaining admission of a convent, and on gaining admission, promission of a convent, and on gaining admission of a convent "Sorrows and sins and doubts and fears,
A howling wilderness."

Speak to me of one higher in rank—a kingly we suppose, for a market which had enjoyed coeding to put to the question the first sun has kept on moderate pulpit by of feeling and lead the admiration up from both familiar illustration, to speak of your bonored both familiar illustration illustrat But an evangelist, with moderate pulpit ty of feeling and lead the admiration up from talents, but extraordinary power to awaken slumbering professors and to bring sinners to the foot of the cross, came across my path. I the foot of the cross, came across my path. I state of New York—a pleasant spot, situated a widowed heart; the heart of one who wept dox type, which seem usually, with an excep-daughter of the sixth James of Scotland, and discovered that it was the fulness of the Holy the Albany Evening Journal, writing under Spirit enjoyed as an abiding blessing, styled by Spirit enjoyed as an abiding blessing, styled by the Albany Evening Journal, writing under heart that yearns for the highest good of her him. "Rest in Jesus." I was convicted. I date of the 15th inst., describes the exercises children, and a gentle heart that gladly flings thim "Rest in Jesus." I was convicted. I date of the 15th inst., describes the exercises children, and a gentle neart that glady mings writer who has covered all alike—pious advice, of that day, and speaks of the crowds gathered aside the tinsel of royalty to minister to human common-place rubbish, keen epigrams, and common-place rubbish, keen epigrams, and common place rubbish, keen epigrams, and common place rubbish. round the tents manifesting the greatest woe. Christ, and in being satisfied with the applause hearts, many having beenbaptized with the Holy that takes hold of my heart, and of every heart of bad spelling. What the object of this spell-Christ, and in being satisfied with the applause of the Church above the approval of ber Divine Head. I immediately began to feel a strange

Christ, and in being satisfied with the applause of the Church above the approval of ber Divine that had gathered to hear Bishop

The previous afternoon immense that had gathered to hear Bishop

The previous afternoon immense that had gathered to hear Bishop

Towns what are the great conceptions of God?

It is not comic, as Artemus Ward's often was.

Coutbursts of laughter number four.) "Sir," Head. I immediately began to feel a strange freedom daily increasing, the cause of which I did not distinctly apprehend. I was then led distinctly apprehend. I was then led

soever ye shall ask the Father in my name, He will give it you.' The 'verily' had to me all the strength of an oath. Out of the 'whatsothe strength of an oath. Out of the 'whatso-ever' I took all temporal blessings, not because was set before Him, endured the Cross." The But now I ask you to turn to the grand seed civilisation," is essentially of the Sydney-Smith ever' I took all temporal blessings, not because speaker, in a round, clear, full voice, opened of the gospel, and there we behold Gold in relational type, and is not made more subtle, but only prayer, with hands uplifted to the roof, the cause I was not then seeking them. I then his remarks with the statement that the path to lations which the most venturous imaginations unintelligible, by ridiculous spelling. It would honor is one of great difficulty and suffering, never dared to conceive of. wrote my own name in the promise not to express the truth that clude others, but to be sure that I included my. but the incentives are sufficient to impel one After further amplifying this thought, he recivilisation has secured justice, but has not self. Then writing underneath these words, onward. From the Hebrew Christian to the marked, secondly, in this connection, that this secured it to the poor, in a terser or more self. Then writing underneam these words, 'To-day is the day of sa Ivation,' I found that Hebrew Christian's God, the pathway is one of Gospel is one of unbounded benevolence. The biting form, but its pithiness is just of the kind

course were as follows: The Mediatoral Suffering of Christ- claborated showing the tendency of stronger than be would this curious and quite true ob-Under this head the speaker observed that in powers to de troy the weaker. In opposition servation in natural history, "Monkeys never tamily, said: order to understand the humiliation of Christ, to this universal selfishness Christ gives us an we must have right views of his character; example in the cross and all his life of self-monkey looks exactly like his grandpa melted church member so long, and yet are not conclear views of his pre-existent glory. The abnegation for the good of others. Again this up and born again;" or his, 'No man can verted?" intensity of Christ's sufferings was considered gospel is one of resurrection and immortality. be a healthy jester unless he has been nursed at Are you my judge?" This was mental as well as physical, and the former was even greater than the latter. power, and in the Holy Ghost, and in much the whole difference between humour of a man family worship."

2nd. The Mediatorial Joy of the Saviour .- tion of the subject. conscious of a mysterious power exerting itself This joy was five-fold in its return and scope, Immediately after the sermon of Dr. Douglas. 1st. The joy of obedience to the Father; 2nd. a picture of the speaker's stand, with President | Humour must fall out of a man's mouth like The joy of exhibiting and harmonizing the per- Grant in the foreground, was taken for the As- music out of a bobolink," which is intelligible tection of Deity to all the universe; 3rd. The socaition. joy of mediatorial realizations; 4th. The joy slight but painless shocks, melting my hard of mediatorial conquest; 5th. The joy of God's

people in grace and glory. These points were amplified in a graceful I instantly dropped all earthly good, reputabute to kind-hearted Christians who welcomed here, and quoted the following lines:

"And if our fellowship below
In Jesus is so sweet,
What heights of rapture shall we know,
When round His throne we meet."

" Sweep through the gates
Washed in the blood of the Lamb."

Him sitting on his throne!

DR. DOUGLAS'S SERMON. Hall. He preached at 10 o'clock this morning tween the method of conjugating one expected to an immense audience,

weeks was unspeakable. The impulse was impulse was impulse was unspeakable. The impulse was sembly by Bishop Janes. The President made at a railway station, the writer decided during "When lambs get through being lambs they

onger accuse myselt of unbelief, the root of all

is to cease to discuss the subtleties and endless

Your correspondent feels wholly incompehowever, to travel farther, and no other book advise anybody to read " Josh Billings," for questions arising from entire sanctification or tent to report this sermon—one of the grandest being at hand, le tried to read it steadily, and the plumbs in his writing are embedded in a Christian perfection, and all cry mightily to emanations from human lips we have listened discovered, in a painful half-hour, this curious great deal too much dough, but still we are

and there abide till tongues of fire flame from Asiatic cities noted for wealth, influence, and He has not, of course, the full power of the in a line probably mis-printed; it is a keen,

United States and very often are the means of essential seed thought of Christianity. 1st. Our the one faculty he possesses is overlaid, by however, and the speech he delivered, literally awaking to spiritual life thousands that had gospel is a gospel of incarnation, and who can his own or his original publisher's folly till it is threw the House into convulsions. He pictured hitherto remained careless or indifferent. It tell the magnetic forces that slumbers in the almost invisible. Half of the book is rubbish, a Royal Commissioner thundering at the door

did not distinctly apprehend. I was then led to seek the conscious and joyful presence of Kavanaugh, D. D., of Louisville, Ky., at the of the heavens, that winged scraphim bow be-Kavanaugh, D. D., of Louisville, Ky., at the grand stand. The Bishop took for his text fore him, and ten thousand times ten tho The same evening, Rev. John Potts, Pastor ity bows in reverence and awe. But then, how which is so seldom liked except among the

hardship. The leading thoughts of the dis- law of the universe is that of universal selfish- which a reader capable of spelling "is" as ness. His point under this thought was "iz" would never comprehend, and more Finally, this gospel, says Paul, came in the breast of wisdom,' a sentence which contains

These sufferings were vicarious and propitia- assurance. These several points were dwelt like Sydney Smith or Charles Lamb and the "Do you know that I have no family upon, and he closed with an eloquent applica humour of Mr. Lear. Where, again, is the worship?

"JOSH BILLINGS" IN ENGLISH.

God is a simple or uncompounded essence— obligation to do it. As God is infinite in know- the loadstone of my soul was so strong that it He felt no apprehension or fear of death, for genuinely admire any of the comic productions void of all opposition and component parts.—

ledge, so a good degree of this knowledge be or this knowledge be thought, when his work was done on earth originally imparted to man. Man had not only the college window by which I was sitting, and he should, like the sainted Altred Cookman, Lowell's serious poems, which sweet as they "People of g

an uncompounded essence, possessed of neither ted with the dispositions of mind and actions Christ loved me that I was of the existence of O! the joy of the first hour in heaven? O, remains intelligible: scarcely estimate Leland to a man's face." composition nor component parts. In its sim- of life, which were consequent on his relation the solid earth and the shining sun, I intuitively the joy of the first sight of Jesus as we behold at English valuation, wonder at the fuss made ple and uncompounded essence, possessed of and dependence, and which were actually neither composition nor component parts. In required of him. He must have known that it My college class were just then discussing In conclusion, the speaker observed that two to have been a low commedian. As the its simple and uncompounded nature it resemble became him to be humble, thankful, and con the subject of the intuitive cognitions. I be- ways existed in which we could augment the Americans are, in their way, more humorous little of it will not hurt a saint." bles the great author of its existence, yet the fiding in God He could not but discover the gan to apply Sir Wm. Hamilton's tests of these Saviour's joy; 1st, By going ourselves to than the English, and as they produce these professional humorists, this want of apprecia-

ROUND LAKE, July 15, 1 n. m. The eloquence and power of the Australian bumour which the other half seem unable to their essence, into corporeal and spiritual; but he derived his existence, and received every the Divine essence is not corporeal but spiritual, because "God is a Spirit," and cannot be perceived by the corporeal senses, either of those which are external or internal, since He

The derived his existence, and received every the corporeal and spiritual; but he derived his existence, and received every the corporeal out spiritual and divine knowledge. He was capable of spiritual and divine knowledge. His understanding of God and the things of God was perfection in its dental content of the pulpit of the series us in the derived his existence, and received every the Divine essence is not corporeal but spiritual; but he derived his existence, and received every the Divine essence is not corporeal but spiritual and divine knowledge. He was capable of spiritual and divine knowledge. His understanding of God and the things of God was perfection in its dental content of the pulpit of the pu those which are external or internal, since He is invisible, intactible and incapable of being fully represented, therefore we ascribe to Him a spiritual essence, and that in the mode of pre-eminence, as "the Father of spirits."

True boliness constituted another branch of the from my past experience, together with the contrary of the proposition, "Christ loves and McFerrin, to whom the people have listenthe contrary of the proposition, "Christ loves and McFerrin, to whom the people have listenthe contrary of the proposition, "Christ loves and McFerrin, to whom the people have listenthe contrary of the proposition, "Christ loves and McFerrin, to whom the people have listenthe contrary of the proposition, "Christ loves and McFerrin, to whom the people have listenthe contrary of the proposition, "Christ loves and McFerrin, to whom the people have listenthe contrary of the proposition, "Christ loves and McFerrin, to whom the people have listenthe and McFerrin, to whom the people have listenthe and McFerrin, to whom the people have listenthe contrary of the contrary of the The soul of man is a spiritual essence. It is not corporeal but spiritual. It cannot be per
This holiness extended both to not corporeal but spiritual. It cannot be per
The soul of man is a spiritual essence. It is not corporeal but spiritual. It cannot be per
The soul of man is a spiritual essence. It is not corporeal but spiritual. It cannot be per
The soul of man is a spiritual essence. It is not corporeal but spiritual. It cannot be per
The soul of man is a spiritual essence. It is not condemnation. I no longer doubted Wesley's doctrine of the direct spiritual essence from Risbond on the despises the laughter which spiritual. It reduces him to his fighting spiritual essence of an feeling or condemnation. I no longer doubted Wesley's doctrine of the direct spiritual essence in Scotland, and one of them despises the laughter which spiritual essence in Scotland, and one of them despises the laughter which spiritual essence in Scotland, and one of them despises the laughter which spiritual essence in Scotland, and one of them despises the laughter which spiritual essence in Scotland, and one of them despises the laughter which spiritual essence in Scotland, and one of them despises the laughter which spiritual essence in Scotland, and one of them despises the laughter which spiritual essence in Scotland, and one of them despises the laughter which spiritual essence in Scotland, and one of them despises the laughter which spiritual essence in Scotland, and one of them despises the laughter which spiritual essence in Scotland, and one of them despises the laughter which spiritual essence in Scotland, and one of them despises the laughter which spiritual essence in Scotland, and one of them despises the laughter which spiritual essence in Scotland, and one of them despises the laughter which spiritual essence in Scotland, and one of them despises the laughter which spiritual essence in Scotland, and one of them despises the laughter which spiritual essence in Scotland, and one of them despises the laught nal or internal, for it is invisible, untouchable, and cannot be fully described, therefore we are and cannot be fully described, therefore we are ceived by the corporeal senses, whether external or internal, for it is invisible, untouchable, and cannot be fully described, therefore we are ceived by the corporeal senses, whether external or internal, for it is invisible, untouchable, and cannot be fully described, therefore we are considered until the corporeal senses, whether external or internal for it is invisible, untouchable, and cannot be fully described, therefore we are considered until the despises the laughter which the other enjoys. One cause of the contempt, in his spiritual nature. He loved the Lord his timony of my spirit discerning the fruits of the contempt, in his spiritual nature. He loved the Lord his spirit and intering His presence and work. I have a subject to the other enjoys. One cause of the contempt, in his spiritual nature. He loved the Lord his spirit and intering His presence and work. I have a subject to the other enjoys. One cause of the contempt, in his spiritual nature. He loved the Lord his spirit and intering His presence and work. I have a subject to the other enjoys. One cause of the contempt, in his spiritual nature. He loved the Lord his timony of my spirit discerning the fruits of the other enjoys. One cause of the contempt, in his spiritual nature. He loved the Lord his timony of my spirit discerning the fruits of the other enjoys. One cause of the contempt, in his spiritual nature. He loved the Lord his timony of my spirit discerning the fruits of the other enjoys. One cause of the contempt, we suspect, the artificiality into which all hearts by his talents and genial bearing; and humourists who trade on the despises the laughter which the other enjoys. One cause of the contempt, we suspect the other enjoys. One cause of the contempt, in his spiritual nature. He loved the Lord his timony of my spirit discerning the fruits of the other enjoys. One cause of the other enjo may justly ascribe to it a spiritual essence. strength. God was the supreme desire of his cannot to this dayread the promises without feel-God is a perfect, infinite and eternal spirit, soul, the cordial delight of his mind, the uning a sudden but delightful shock of an invisible whereas the human soul is finite, and was originally speakable joy of his heart, and the divine rewill be remembered, electrified the people of terous use some of the comic aphorists make Albany by his oratorical power two or three of bad spelling. Artemus Ward made his bad God is a rational essence. As reason implies all ections. As God is inquite in love, so was the manifestation of the apprix from its stand-that faculty whereby we discover good from man full of love when first created. As God point of theology and mental philosophy, a spelling funny; the absolute difference be-

> Rev. Dr. Rice, President of the Wesleyan laughter; but his imitators have lost his art, the habiliments of the harlequin. such as it was, almost or quite completely.

the speaker's stand, was introduced to the as-has entirely. Chancing to take up the book the earth under the gate-post analysed." one of his Characteristic speeches, viz. : He at a ransway station, the writer decided with become sheep. This takes the sentiment out arose and bowed to the people, who with one and humour was, on the whole, the most conaccord arose in salution. Then all were seated.

"For our Cospel came not unto you in word only, but also in power, and in the Holy Ghost and in much assurance."

Asiatic cities noted for wealth, influence, and witty divine; he has injured such power as he clever reporter or minister who has taken, for cities. She was such a place as we should expect would desire a more comely man than Paul. from his dedication, to earn his bread, and his world. But his great spirit loved great cities, and hence topics are usually inferior; but he has in a here we find him, and the people listened and high degree the power Sydney Smith possessbelieved, resulting in the abandonment of the ed of saying odd things which, like common beautiful temples where idols had been wor- proverbs, embody in a line the experience of shipped before. The following gives the ideas ages or the reasoning of a life. He can do

anxiety for a deeper work of grace in their Tell me this, and you have started a power

sense, not to say the taste or the propreity, of mispelling a fine sentence like this? :

General Miscellanu.

humourist's writings appears in the Spectator: - racy of the soil, for being injured by a farcical He was touched with the reproof, and immediate actions about his soul's salvation, paying a tri- Educated Americans often express some as- spelling:tonishment at the liking displayed by the him to a church to which he went while under British public for the American "humourists," religious conviction. He spoke of the joy he men in whom, they say, they find little except experienced in the good fellowship he found some common-place extravagance and much bad spelling. With the exception of the "Heathen Chinee," which made an immense handle."

"People of good sense are those whose are, will scarcely live, to the "Bigelow opinions agree with ours." Papers," which will last as long as their dialect " Face all things: even Adversity is polite

"Passion always lowers a great man, but about Mark Twain, and hold Artemus Ward sometimes elevates a little one. "Style is everything for a sinner, and a

"Most people are like eggs, too full of themselves to hold anything else." tion of them would be hard to understand, or Even when the cayings contain an element even to admit, were it not visible also among of grotesquerie, they are improved by ordinary

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the Scotch, half of whom are full of a racy printing: "It is little trouble to a graven image to

" Health is a loan at call." "Wheat is a serial. I am glad of it."

" Manner is a great deal more attractive than matter, especially is a monkey."

" Pleasure is like treacle. Too much of i spoils the taste for everything." " Necessity is the mother of invention, but

Patent Right is the father." " Did you ever hear a very rich man sing? " "Beware of the man with half-shut eyes.

He's not dreaming," live on religion, any more than ministers can." and the method he tried, exciting of itself the " Fashion cheats the eccentric with the clap-The opening services were conducted by sense of incongruity, which is the first cause of trap of freedom, and makes them serve her in

"There are farmers so full of science that President Grant, who occupied a seat on The person who calls himself "Josh Billings" they won't set a gate-post till they have had

Rev. Dr. Rice read for a scripture law, Acts hand,—worse by many degrees than the shrewdly observant man became popular Dr. Douglass was introduced, who took for worst failure of the old London Comic School among a people who love provents, and is -quite as bad, in fact as its cover, which restill popular among another people who have a presented a paunchy fool tumbling on his yearning for laughter, and cannot find the exhands, and lifting with his feet a white bat cuse for it, but his work requires clear printing with a mourning crape all round it. Having, and a good deal of condensation. We do not of this discourse.

Some unknown person, apparently well educated with the mind, if one could imagine garity as at first sight it appears to be. Of letter to the Church there, was one of the such a mind, of a Dissenting Sydney Smith. vulgarity there is none at all, or none except

## A SCENE IN THE HOUSE OF COM-

nothing else. He cannot tell a stery, or write Major O'Gorman, the debate would have presented on the powers of the gospel:

It is the power that slumbers in the divine a parody, or teach a lesson in politics, and wound up quite decorously. His appearance, "pawky" proverbs—in an impenetrable veil Commissioner, upon hearing all this, as rushing from the presence of the pun princess, he muttered is an unknown dislect a Latin effect of which, to use the classic phrase, may be hardly possible to express the truth that more easily be imagined than described

"Brother, how is it that you have been a

"I know you by your fruits. You have no

"Yes, I know it." "Well, it is true; but I would like to know who told you.'

only to those to whom bad spelling, and especially artificial bad spelling, is a mere cause of disgust. All the following are suggestive shrewdnesses, much better than Franklin's, The test was true in that case. The brother

whose " Poor Richard " Americans are so in-

"Ignorance is the wet-nurse of projudice."

their debts with it."

clined to praise; but they are not the more contessed that he had omitted tamily worship, The tollowing article on the American biting, or the more popular, or even the more because he did not wish to hinder his workmen ately set up a family altar, and years afterward testified that he found it profitable, even "Time is money, and many people pay financially, to acknowledge God in the house. Since he had made his religion real in his daily life, his workmen had been more industrious

"Wit without sense is a razor without a and faithful. So we come back to the truth of the old hit, and exercised a permanent influence on "Half the discomfort of life is the result of statement that "Prayer and provender hinder