## THE WESLEYAN.

 Tinatiluter per anave:

HALIFAX, N. B. SATURDAY MORNING, JULY 21, $184 \Omega$
futive

## SHLECTED POKTRY.

## The Reaper and the Mowers.

by henay w. Longitelow: There if r 're tree whose
And, wht sickere
He reapa the bearded grain at a bre th
-hnatt I haw nought that in fuir c". with he
-. Tave naugbt but the beardel arain
Thoush the breath of these finwers is sweet in $m$ is
qazed at Hie flowers with icrar
11 e kiseed their doopoing ieeves
11 wis for the lord of Paradise
wwa for the lond of Paradise
My lord hath need of there fow reis gay The reaper said and smiled
Dear tokens of the earth are the
Where he was oure a chila.
They atall all hoom in the feld infintio. Tramapionfod by:my ant
And mints, upno their gamenonowhite.
These sacred blosesome wear.".
And the mother gave, in leate and paii:,
The flowers phe moat did love
the koow the soold find thene
In
thedd of lighe above.
. not in eruelty, met in wrath
The reaper came that day,
was an angel risited the green earth,
And trok the flow

OHRISTIAN MISCELLANY.

The Sep-Doomal.
 aditeve it young man whose appeairance excited in Mivian omwonted interost: Hetouk paias 00 heafen the young strangore history,
und found that he was the son of pious parents, and had been taught to reapect the ondinances of religion. A devout mother had added to her prayers for his salvation the frequent preeept, "My At length the young man was missed from his eecustomed place in the sanctuary. The
watechful eye of the pastor sought for him in watchful eye of the pastor sought for him in
rain. He had met with a conpany of witty and engaging soeptics, who had persuaded him to abandon the house of God for del club-room, where the ribaldries of Peine
 ence stung him, but their merry laugh suen drowned the troublesome remonstrance. proved an apt scholar in the ways of sin.-
Ifis Sabbath instruetions soon prepared him for the haunts of revelry, and those chan bers which cureer of reckless dissipation did sork of ruin on his slight and delicate framise II is former pastor, who had well-nigh fergouten him, was one day surprised by an in-
vitation to visit the unhappy gouth on vitation to visit the unhappy youth on
dying bed. He found him sinking rapidly and sinking without hope. As the man of Giod approached the bedside, the young man speak to him. Finding it imposisible to draw a word from the wretched victim of remorse Who was juat about entering eternity in such a state of sullen despair, the pastor offered a
fervent prajer and turned away. He reach fervent prayer and turned away. He reach-
ed the door. His hand was on the latch ed the door. His hand was suddenly rose in the back and leaned his head over the bed $t$ recoive the message. The young man threw his arms about him, and drawing his head cluse to his own lipe, whispered in convul
sank back upon his pillow. The heart wrung pastor pleaded with him, but in vain.
Having pronounced his own awful doom his lips refused to speak again; and, before the clock struck the bour of midnight, his unhappy soul was in another world!
Yopyg mani i as you read the appelling
 Moom, you nily be reading your own! His
history may be yours. If your teẹt have foramken the house of God if, you have have returned home at the midnight hour firom the card table, or the drinking circle-
sou have grod cause to tremble. Persis in you have grod cause to tremble. Persis in
your course of seff-destriction, and you may your course or self-destriction, and you may
meet that yomg man in the world of de. meet that yomg man in the world of de-
spair. Partners in misery, you way to zill
etemaity curse yourselves ess the dithors of your own ruin.

The Power of gample.
Thomat 8cot, the commentator. entor as too many have done, without piety. If was ceven radically ansound in docrino-
wolding I Titarian sentiments. He holding I Thitarian sentiments. He was prond and self-sutficient, and held in sovercigh corst cempl those who, on accuunt of their zeat),
were called, by way of repronch, Methewere calied, by way of reproach, Moldi
distr. He decinimed againat them flom th palpit, ns persons fall of bigotry, enthustace and spiritual pride; laid heavy thiggs
their charge, and endeavoured to prove the doctrines he supposed them to hold-for be had not read their writings-to be dishoi-
ouring to God and destruetive to monality ouring to God and destructive to morality
Two of his parishiomera, a man and hi Two of his parishioners, a man and his
mife, became s:k, znd were at the point of
 John Newton, who reaided spot the frimemitime
 gent, in sitting at home wittmo des doors of dying persons, iny geperal bearers, and never gaing to visit hiem.. Directly it carred to me, that whumever contempt I wight have for Mr. Newton's doctrimes, 1 musb acthe ministerial character than my oww. He must have more zeal and love fur souls than I had, or he would not have walked so fiar to visit and supply my lack of enre to those who, as far as I was concerned, might have been left to perish in their sins. This re hection and very mearnestly, yea, with teary I he wollyhth the Lord to forgive my past neg. attentive to this dnty; which resolution, though at first formed in igmorant dopendence on my own trength, I have, by divine der God, this cireum-imuce was the means of turning the mand and heart of cooth to the
truth, and the reaul wath his conversion.ruth, and the rewit wat his conversion.-
Fro:n thee couts we may learn several im1. That the mort effective appeal to the minds of memereted men is the fuithful discharge of Christimu duties, "specially to the
afficted. We preach mont powerfilly by example.
2. That Christianc, when in the quict cis2. That Christiane, when in the quirt clis-
charge of their dutian, know not how mueh gool they may be ding. Litte did the pi-
ous Newton, when visiting the aflicted fanily , imagine that, besidea the good he was doing to thern his examile would become the means of converting a laarned, but unconverted minister, who would not only $p$,reach
the goisel faithfully, bit would write a Commentary ou the Scriptures!
3. Fmisent piety and active zeal may over persons of superior talents and learning. Scou was in these latur respects superior to Newin, and yot Newion was the instrument used by God to effect

