DECEMBER $1 \%$

## RICAN IBOOK STOKE

 Theotogical Literature.|  |
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an for the Testataen
ach





## r Life Assurance Company,"

 OF LOXDOM.
britisil
TCOLLEN FATT. $142 \& 143$ Granville Street.
1 Imperiations for 1849. Srivala from LLONDON, LIVFhpooL arge and varied assortmeat of DRYGOODS.




 IW Wis, in the newers squdles spoted. Motled, and other new stiles ot a9, Victorines, Pelering cala Plal







BY WN CCNNAEELL.

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 $\mathrm{r}, 13$ Sh Octuerr, it?

## THE WESLEYAN.





CIIRISTIIN MISCELLANY.


## Hore Honderfal than the Telegraph.

 Grorge and Thomas Bates had.oftenceprossed a desire to visit the Te Negraph Olliee.One day, afler school, these boys ment into
 would be so himb as to twe the to see this
 rupust and the next momen they were ty sune of the lithl. ins rument that noted dow an
intelligenee tike a living thing.
 wais so buy that he ngent had no opportu-


 "Ay," "ay" wan ther ruidy, to let him tnow




 "Y's muth s, wner," rentell his father.



 Cothres H
 die pieture-que conerestion happily concludes
 of the soul, stering dinee to leuven city, or any machinery, to nid the misle of 3atisty conseience for the neylect of duties.

 commamication, as, hefore you to so, your
answer may be retwruch, shough it is is neres-
sary tat you truly desirous to mingle in seemes and dissination
which were, hy their parents, reparded is in. jurious, if not positively sinfifl? Does it not show a haukering after forioblden plea
sures, and a wish to suften down the strietness of the Christian rul- of lifi? Lispecial ly, why so desirous to all thow dings "in-
nowent" and " harmules." which they mami nowent" and "harmbes." which they manit
the preacher could nat practire willow: hain. the preacher eould nat practive, willow: 1 riv:
rererant to his profesoion, :and falte io dis recreant to hiss hat
Ilow low wust be the stambard of picty.
whon a greater nember
 bomanderembed at a social party, than tan and when some of the tare nerghet the churet to take part in the dis.ipation? Ar. not sin
profesors contiormed to the world? profesent ronformed to the world? Are
they letting their lighth shiue? Are they
the sath of the earth? Are they living cpistles, known and read of all nern? hory
 salvation as the one thing ne tum? Do the
not grievously wound hic Siviour in thi liouke of his striende? For such Chri-tians,
let their friend pray "Blay Ciul cillighten" let their friends pray "Blay Giud enlighten
then.". the then..'

## "God With us."

Gof with man! wih ourselves 1 Inow
 walking in perplexed ways? He it thy
cuide. "In all thy ways acknowledge him,
 creabere of amichion and sorrow.
with thee as thous pasest through the wat
wi and through the firc. "Call upon liam i the day of troblt ; her shall dhit..r the
and thou shalt and thou shath ghonity him." Thea ar
tempted. But h. is ily
$\qquad$
$\qquad$
"Thore in a grent want about all christiana who have not sukitred. Some Howerx muni he braken or bruisel before they emit any
tragramer. All the wounds of Christ seol ont awretness-ntl the surrows of chrimian do tie sanne Cominnom to me a bruised
 weet in a" sulli ring: it is womuch alkin to the Nass Surrows."

The Claristian.
 Ife hath fully infurmed himeelf of all the horn!y gry pondat in these fumbumental and saving tenbe, that he c:annot be carried about
 irnal and wirate rial writies, he neither dee-
pinth, mor yet doth too engerly pursue them. 1he ista nut to te:ks opiniona upon trath: neither dar she hisol ntely foillow any guide IIC is cerer suspicinus of naw faece of Wolugical truthe, sad cannet think is asfo to walk in untrodster puits.

## OBITUAKY NOTICE.

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 , in the e7thye yrar of hin wgre. 11. wis awiahned to s sense of his state ae x17; ardiduited him seli with us in Churcho an tho teil of the same your, at (caper Tor. irentine, that he was fi.ly ret ar literety, nend Leate happy in the Gool of his salvation.

 ia Goul. Me inderd fos the Laxd to bee his bertion, whilat hit propert of heravern was

 hintern hat ene to le with J. whe Hio pir the sathe hewed Mowtine, in whicth bo
cuatcestiscos.


