## 

Devoted to Religion, Literature, Science, Education, Temperance, Agriculture, and General Intelligence,

| Editor. | HALIFAX, N. S., THURSDAY, MAY 25, 18.54. |  |  |  |  | $\begin{aligned} & \text { Olume Vi. Bo. } \\ & \text { Whole No. 2.51. } \end{aligned}$ |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: |
| Heaven. | tells of a "fire which never shall be quenchd" towards which you are hurrying with | I think we have now sufficiently seen the foolishness of such excuses as thoseriew |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  | it by the midde in its bill, and it was only ater a series of vain effolished its object |  |  |  |
|  |  |  | happening to seize it near one end, instead of the centre. In this case it appeared to |  | Religion of Inestimable Worth. <br> I mean not to undervalue the interests |  |
| Tis no lone iste in a boundless main, No thiliant but distant shore,Wh. re the lovely onss, , ho are ealled a aray,Muut to to return no morc. |  |  | the observer that the building instincts of this bird were complete and perfect, within |  |  | Tukey. The maser praqut of the eve |
|  |  |  | a certain range; but without the limits of guide its actions.-British Quarterly. |  | I mean not to undervalue the interests of <br> me -to depreciate, by an empty and undi. |  |
|  |  |  |  | to come to the light. He wambers here and there in pleasure's ard.n, cullimy her sweet <br> there in pleasure's gard $n$, culling tio |  | nil is narowins: the tunes at the topton |
|  |  |  | guide its actions.-British Quarterly <br> Dr. Ives's Book. | est and loveliest thowers, and limds them changing to ashes in hisgrasl. Fame sommd. | Many of them are very precious. I should |  |
|  |  |  | Vorice of his Boka week or two ${ }^{\text {ba }}$ |  |  |  |
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|  |  |  | Cuurch Winess:- |  |  |  |
| r to pierce through the mist of sense heauteods scenes of heaven. |  | Two Kinds of Riches. <br> A litle byy sat by his mother. He look <br> deep thought pasised away, his eye grew | "In one respect at least, this letter will do good service to the cause of truth :-it | is druak to thin dress. until the pioion con- cealed at the hotom seikes bis very vials. |  | The Murder of Ridley and Latimer. |
|  |  |  |  |  | them and throw then away, but that you hoold compare and weigh them. Mate a air estimate of their relative value ; and |  |
|  |  |  | and then to the embrace, of the dogmas of <br> the Roman Catholic Church. It will show <br> all, how a man may become a Romanist | and harsh discord. IIe seizes his weath ashis last hope, but ere he is aware of it, it isgone forever. He calls to his aid the disci- | act accordingly. Apply to the subject the your worddy concerns. Say, whether | On the sisteenth of the month of (Wetolver at Oxford, Ridey and Latimer were brough out, to make another of the dreadfal tor |
| for the angel |  |  |  |  |  |  |
|  |  |  | and how be will become such. There are some, who seem to fancy themselves, all the |  |  |  |
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|  |  |  |  |  |  | pld deeter pot ap into a pulpipio which wat the text. " Thmonth 1 give my loudy to b |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  | the text. " Thoush 1 kive my loody to bo |
|  |  |  | the strength of star p pine ipleas sthy main- | soppors him, in erery | temporal and things eternal, I need not say on which side your judgment and conscienc |  |
|  |  |  | Dr. Ives' experience in this work, will com pletely brush away this inflated nonsense which has so long sought to impose itself |  |  |  |
|  |  |  |  | quered death; and, passing in trium through the chilling waters, is met thy |  |  |
|  |  |  | upon the credudity of honest peoplee. |  | be in a sound state) can there be one nomment's hesilation. And'will you, then, my dear friends-will you especially, my | Hilowed. When tatiner was stripped. appeared dhat the had dreseed himselt, under |
| an Unconverted Friend. pror |  |  |  |  | dear young friends-sufier yourselves to be langhed out of your surest and deepest con-victions, will you allow yourselves to be be- |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  | fooled, and cheated out of the realities of eternity? When the wisdom of God has |  |
|  |  |  |  | me; but let me have the eve ofitiod in my | eternity? When the wisdom of God has given a decision, will you be shamed by |  |
|  |  |  |  | on its top, to a hovel at its base. The truth |  | human follys' When the authority of Godhas given a command, will you give way, |  |
|  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  | a light was thrown upon the pile, to tire "Be of good comtorr, master Riilley," |  |
|  |  |  |  |  |  |  |  |
|  |  |  |  | ted unto him against that day.-Curr. Ch. Ad. Journal. | in all the fulness of his immeasurable grace to be your portion and your joy for an en |  |  |
|  |  | forth, like that of the way-side beggar, without a garment. Those who possers the | when he first began to admire the arrange ment of the "cars," and by way of experi- ment to examine some of its gaudy fixtures. | An Act of Beneficence. |  |  |  |
|  |  |  | Occasionlly he tured dway from his fito- |  | stantial vanities of a perishing world, and |  |  |
|  |  | are not always praised by men, but do they receive the praise of God." |  | and dreaned of nothing but music, wandered into a certain large establishment in Bos-ton, where his favourite instruments were |  |  |  |
| (hidhood make Him any thee |  | "Then" stid the bey, "may 1 begin to | then, if ever, his head grew dizzy, and hisheart became sick, nd then, if ever, he |  |  |  |  |
|  |  |  |  | ton, where his favourite instruments were manufactured. Passing infe the extensive |  | There he lingered, chained to the iro |  |
|  |  | bead and said, "to day if ye will hear His | night have been \&fitle "out of his mind." |  | convicioon of jour oww besoms, which 1 well know is in thrmony with the statements of |  |  |
|  |  |  |  |  | Religion is not beneath you- |  |  |
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| , and trated to e |  | idenical, |  |  | Turkey. |  |  |
| atened ilood, or justify i |  | Ite enimal. Thus the young bee on the day |  |  |  |  |  |
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| dis in a very con |  |  |  |  |  |  |  |
| hate eery vile and did |  | Inin seasons, excited by some ineternal iu- |  |  | - |  |  |
| Nitap rrots sees Christianty |  |  |  |  |  |  |  |
| giom of Jous: and lina every meek. |  |  |  |  |  |  |  |
| and |  |  |  |  |  |  |  |
| Wen of that ry tione Hen |  | ${ }^{\text {offppr }}$ never | Divine |  |  |  |  |
|  |  |  |  |  |  |  |  |
|  |  | having experieneed the severily of such a |  | periliy as he was, had his own fitile |  |  |  |
| jourtaxamin |  |  |  |  |  |  |  |
| velucion |  |  |  |  |  |  |  |
| mily wout |  |  |  | kindy inq |  |  |  |
| nice only holy |  |  | that he was created for a wise and noble |  |  |  |  |
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| the ma |  | dam af | might im |  | vell known las been the tais of the Otto- |  |  |
| dithe non trus fory |  |  |  |  |  |  |  |
| con mine | and in the werld to cone Mite everlastins | m | of inim |  |  |  |  |
| Mippocries ano |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |
| is a hypocrite, I will rather perish with Him, | , Does the world offer this? Mo:-and |  |  |  |  |  |  |
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