NOCEMPFR 10
E. K. brown


## IAIEDIVRE.

Hing trigi

ear and sum

i) raw rine
ITminers,
$\because$ Irnns, Am
rinves, Srivern and Le:ase Ware, Mreb,

 PATR ruty, Wiaturgani




## NOOLLEN ERATL


$\because$ Clue' poolad
lerge aud raricd assortarcat ol wer cionds.

Whencers, Coni.
esterfent CO.AT:


The Clis, Livetreo.
hiAwls, in the ewest styles




heti Cioods, New Goods.
irmemondeco.

Ordnance nom.

## THE WESLEYAN.



$=\frac{\text { 'OETIIT. }}{\text { " Jascis of dazatath pasceth br." }}$

| an everlasting, state. It may scom otherwise to uis amid the busy cares of lif: : we: are apt to furget that we are mortal. Like the rich fool in the parable, we are proue to delude ourselves with the thought that " hate goonds hial up fur miny gears, hall live to accumplist all our plans and retilize all |
| :---: |
|  |  |


| anjevment of wealla is to give its increase to the treasory of the Lard; cad that the swectent of inventives to labour is the hope of yaining nomeothine that many aid in furtiering the cause of liad. The exenoty fir our want of liberality are utterly futike; they |
| :---: |

BELIGIOUS AXECDOFES

## Tho Cbimacr-Strep and the Tratul

## A proor chimner-sweep. being called is

 1. f allone in $\mu$ elhamber, saw on the tuble a lrautiful wat hid Cantiourty taking it in his hand, he anid to himself: "- Ah, if it wne oniy mine ! But," he continuud, Appraking tohimse! le, "if I take it, I rhall be a thicf for the Bithe tells me not to steal. And ;et, he added, "no one aces - me. Yes, Getod, who is every where, seee me ; and if, I took
it, how could I pray to him. nand hom nould it, how could I pray to him, nud how nouk
1 die in pesce? theo in hesce? Overcome by these
theoght, he carcfully laid the watch down in its place again, saying: "I would mucl tuther be without it and poor, thana rich nnc thief." And at these words, as if afraid of teruptatiun, he hastened hack to his work
The owner of the watch, a lady, who in The owner of the watch, a lady, who in
the next room had orerlicenrd his soliloguy :he next morning sent for hime, and said My little ifiend, why did you not take the watch yesterday ?" And as the boy fell on
his kn wes, aslonished and in fiar, not know ing what would come nest, she continued, II hrard evury thing you said, and I thank Goil that he crobleal you to renist the tomptatiun. From this time I mill take you into
my ervie, and maintain and cloche you, and have roun instructed; and if you ever liter thas in the fiar of (iod, his bleasing will aiways attend jou.'
semembrazees of the Dazd. These thing may pass away,
Butp pal things are tot deaci; In the timart's treasury (1)epp, liden deep, they hio And there the onll retirps To minester at and iong
With the time-thallowed throng Then into lifestart nut Theis we belherd wain ane firms that loug bave laic
among the dead.

We feel their grapp of lore,
4. met heteir beataing eye,

Twis our wwa sourmuring low

## Eternit!

 Alwayn thy centre, Rong immens
Ind Dior Hhy ricumberence:

## rmbstan Miscelanyy.


The Miames co Elemity
He du th. fasesing muhitude a rear
to accomplish all our plans and realize al
our pictures of carthly bappires. Jiut tine summons comes, and we are hurricd away The stram of time on which $\pi e$ are oun
baikel, is hasriug us silemly but switily to the end of hiks voyare. As we pas dow $\boldsymbol{w}_{\mathrm{c}}$ tand still and are wont to ampure tur selves with lowking on either side, and with
pluckiug here and there a flower frum the the ocean is hearro, and we are offion the unkown diep. O, that we wire mure regarid
ful of the notes of warning, that Gioul is eontinually addresing to $u$, , there io but a step
between us and eternit, Indeed we rtanding at the very dour of eternity. Those before us are fist prewing throurt: we are
faist pressing alto- thectis ; toon we shall have passed within, aud the gate clones upon un
torever. Every time he pule buen
 thousand every huy. Singe the lat now
Marar unards if thity nillims of mortal beings have tinislaed heir earibly course and
become inhatitauts of ot mitry Ia twenty

 condemnation. Sone will nomain a: whit
 nity is hung about with seenes of solemn nind
affeeting interest. I speak not here of the pains and trouble, of the diasppointurens
and sorrows which we shall and sorrows which we thall meet with on
our way. I spak of the pasasage-it is
 world to which we hasten. Lanch was in-
deed trandad deed translated that ho should not see death.
Elij:
 remain on earth at the reved coming of
Christ, will, we are infornad, he changed in a moment, in the twinkhing, of an "ry", and
thus be caught up to met tho Lord iu dhe thus be caught up to met the Lord in the
air. But this is not our alloment, we muse
sicker die sidken, die, go down to the grave und pas-
on atone through the daik valley to our
 be smitten down oy a sudden stroke of pro-
vidence, and thus escape the pains and wat ingence, on protracted disease, hat it is wart
more probatbe that our oxit fronat this wor!
 distressing sichness, breaking dowa Ly 小.

are werse, they are often impious If ${ }^{\text {an }}$
are Christiame, let us act like Christians and net dishooour that sacred name by anco. ethish, avaricious spirit, which keop ark from the Lord what is due. If w ne:lh, but owrolves, to the Redenemer, wh has bought wo with a price. Was he willni: to purchase our saldration hy pruring out his blood, and shall we be uwilling th
vive liberally of what he bas given us: Nive liberaily of math he bas given us
Che very beachen will rise up in judymen yrainst nerrow-hearted Christians; for the expend ted times as inuch on their idols. a hase do in supporting and propagatiag
religion which is truly diviue, and which the only hope of salvation. (O that me
the and would remember that they are but steward and that God will require a strict account of the mannen in which they dispellees wit

Divino Providence:
The doctrine of a particular and univer
I'rovidence, is sirictly derivalie froun th wry nature of Give. We are so arcustum d to reckon one hing great and ancther tions of Deity, we are apt to furget that lucre is not whinn that graduaseil geale whicb dacre must be to ours.lves. It is to bring
down Giat the feebleness of cur owa ate, to suppose that what is great to us must he groat to bim, and that what is small to persuaded monall to him. I know, :and am persuaned, that, dwelling ny (ioxd dues in intom, and an atom is to him a world. Io an know nothing of the human distinction
netween great and suall to that he is dis hononred, not when all things are reck one as alike subject to his inspections, but when ome things are deemed mportant enotiog,
ard oth res too in.innificamt, to come wiflin the notice of his providence. If ho conce himarit with the fate of an empire, but na
with the fall of a piorrow, ho muit be Leing scarce remured frome equalig with
ourelves ; for, if he have previely the same wrate ly which to estimate importance, the: range of has intelligence can be litlle wider han hat of our owte Giod is that mys-
trinust , limelf. And, the refore, when ont he ',


## The Derl chened.

"Father Hull," now deeceased, was " preacher of the old sebool, S. C. Confer"nce. Passing along the lighway one
crening, in a etrange, wicked country, he called at a groxd lolging house for loulginge Weary and faint, he sat down by the fromide. Antir a whine, as night began to close
in. companics of well dressed gentlemen and ladies flock ed into his room. One drew out
his violin and commenced playing his violin nad commencerd playing. Away leaping. It was "a bull!" Here mat the taizer looking yileatly on. At length a partacr wan wanted, nod one ventured up and ur:
flow.
a.
" Certainly, madarn !" said he, rising and walking out un the flow as he spoke; " but
I hive lung made it a rule never to come I hive long made it a rule never to com-
mence noy bueiness till I have arked the ther tion of the lard, and his bless.ing upon
$\qquad$




Thinase
Rurned
oh many

ned inserpidity,
Mow
Hhw, hitioust to
1 fron his own
fions ia lict.

