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Religious Miscellany.

What is Truth?

By REV. A. D. WIDNEY.

It is a flower—a gentle flower—whose sweetness is bestroved.
Upon the sad and weary heart, a precious gift from God.
It blooms on dry and arid fields, where cold March winds are blowing.
On unknown shores, and humble hearts, rich benefits bestowing.
It is a fruit—a golden fruit, perennially borne.
And hanging everywhere, for all the wretched or forlorn.
Who seeks and eats, shall be made glad, however deep his sorrow;
He feasts upon the fruit to-day, and all is well to-morrow.
It is a stream—a crystal stream—flowing from the throne;
Who drinks shall never thirst again; approach thou thirsty one.
Drink to thy fill, and bless the Lord, and go thy way in gladness;
This stream affords the antidote to every earthly sorrow.
It is a star—a pure bright star—the day-star from on high;
The star that told the wise men once, that Israel's hope was nigh.
The pole star of our guide, our way over life's wide ocean.
The same old calm Pacific tide, or Melancton's dread communion.
It is a sun—a full-orbed sun—the Sun of Righteousness;
Where'er it shines upon our earth, the harbinger of joy.
Rise, O best sun of truth, and spread the birth day of each nation,
When under thy meridian rays, earth halts the great salvation.
It is an angel plumed with light, opening the prison door;
Telling the story of the Cross to the oppressed and poor;
The word of his coming Lord, and the millennium to come.
Sing, ye angels of triumph, Earth, telling thy gladdest story.
O, fragrant flower, O fragrant fruit, O stream from the throne of glory,
Come to the hearts that yearn for you, and make your followers true.
O, Bethel's star, O radiant sun, O angel, speed thy mission,
And open up our way, thy grand and glorious vision.
Of earth renewed—the Kingdom given unto our conquering Saviour,
And his glorious Kingdom, telling him whose throne shall stand forever.

Wonders of Prayer.

O wonderful power of faithful grace!
What tongue can tell thy Almighty grace?
God's hands on bread or open sea,
As Moses or Elijah pray,
Let roses in the Spirit grow,
And God cries out—Let us alone!

Wonders of Prayer.

"Blessed power of prayer!" says Trapp.
"Able after a sort to transmute a penny into the atom of Omnipotence."
"Prayer opens the unmeasurable, and binds the Omnipotent. This universe is pleasing to God."
Prayer has divided seas, rolled up flowing rivers, made rocky rocks to rush into fountains, quenched flames of fire, muzzled lions, disarmed vipers and poisons, marshaled the stars against the wicked, stopped the course of the moon, arrested the sun in its rapid race, burst open iron gates, revealed souls from stony, conquered the strongest devil, commanded legions of angels down from heaven. Prayer has brought one man from the bottom of the sea, and carried another in a chariot of fire to heaven.
On a certain occasion a messenger was sent to Luther to inform him that Melancton was dying. He at once hastened to the sick bed, and found him presenting the usual preliminary symptoms of death. He mournfully bent over him, and, sobbing, gave utterance to a sorrowful exclamation. This roused Melancton from his stupor; he looked into Luther's face and said, "O Luther, is this you? Why don't you let me depart in peace?" "No, no, Philip, we cannot spare you yet from the field of labour," was the reply. He then ordered some soup, and when pressed to take it, he declined, again saying, "Dear Luther, why don't you let me go home and be at rest?" "We cannot spare you yet, Philip," was the reply. He then said, "Philip, take the soup or I will excommunicate you." He took the soup, and commenced to grow better. He soon regained his wonted health, and labored for years afterward in the most successful manner of the Reformation. When Luther returned home he said to his wife, with joy, "God gave me my brother Melancton back in direct answer to prayer."

The Second Great Communion.

That shall love thy neighbor as thyself—Matt. 22:39.
The question arises at the outset, Who is our neighbor? In answer to this question I will say, there are two words in the Hebrew of the Old, and three in the Greek of the New Testament which signify our neighbor. The first is the word *neighbour*, which signifies one who is near to us. The second is the word *neighbor*, which signifies one who is near to us. The third is the word *neighbor*, which signifies one who is near to us. The fourth is the word *neighbor*, which signifies one who is near to us. The fifth is the word *neighbor*, which signifies one who is near to us. The sixth is the word *neighbor*, which signifies one who is near to us. The seventh is the word *neighbor*, which signifies one who is near to us. The eighth is the word *neighbor*, which signifies one who is near to us. The ninth is the word *neighbor*, which signifies one who is near to us. The tenth is the word *neighbor*, which signifies one who is near to us. 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Tact in Doing Good.

It is not enough, as many persons suppose that we simply mean to do good, but we must do it in such a spirit and on such occasions as will most likely to secure the object aimed at; we must have right motives. It is true, but we must do the right thing in the right way. Some of us shall do good in such a way as to do harm. We must take care that our good be not evil spoken of, and we must consider the poor, attending to all their wants, whether of body, mind or estate, as we would to those of a friend, a brother or a parent, respecting them as inheritors of our common humanity, as subjects of the same Divine government, as objects of the same Divine compassion with ourselves.

Adaptation of the Sunday School System to the Present Wants of Nations.

Not many years ago, a young missionary just sailing for Syria, said, as he bade country and friends farewell, that the most glaring want that ran down his cheek was occasioned by the thought that his Sabbath-school library were gone. Before he had been in Syria three years, he had one thousand six hundred children gathered into Sunday-school, singing the same tunes and learning the same Scripture lessons taught the children in Christian lands, but in a different language. In the June of the Missionary Herald, Mr. Williams writes from Kharpoot, saying: "Yesterday the congregation of the Sabbath-school, four-fourths of which are adults, numbered 389, and I wish those whose contributions have aided in planting this vine of God, could have looked upon the cluster of faces singing and answering questions. They would have felt that it is not a failure."

Religious Intelligence.

Some one has said that in business, Test, Pugh, Principle, are the three magic words of success, and we can easily call to mind notable examples from the lives of New York merchants, showing the value of this three-fold cord of active life, and we might say that Test, Pugh, and Grace, stand in similar relations to Christian effort. God would we aim to do the most good, in the best way, we must cultivate a Spirit of Test, Pugh, and Principle, that shall enable us, with efficiency and skill, to meet all classes of persons, and so win upon them by appropriate kindness and attention, that they will be led back to recognize our relation to Christ and the distinctness of our motives. Let no one plead stupidity as an excuse for the neglect of business, as long as men are made of body and soul. We need not be afraid of dealing in love and faith in the Master's name, and as the Master's sake. Soap and water, and white wash—air and food, and medicine, are as Christian in their time and place, as the most orthodox tract of the most evangelical society in existence.

Importance of Wholesome Beds.

Sleep to the working man is an emblem of nature's sweet restorer; it invigorates the physical system, which through much toil has become weary, and keeping up that flow of life and spirits which are necessary to the performance of the arduous duties of farm life. A comfortable bed, as we are all aware, conduces greatly to one's rest. On this subject a recent writer says: "Of the eight pounds which a man eats and drinks in a day, it is thought that not less than five pounds leave his body through the skin. And these five pounds a considerable percentage escapes during the night while he is in bed. The larger part of this is water, but in addition there is much dust and poisonous matter. This, being in great part gaseous in form, permeates every part of the bed. Thus all parts of the bed, mattress, blankets, as well as the person become foul and need purification. The mattress needs the reputation quite as much as the sheets. To allow the sheets to sleep without washing or changing, three or six months, would be regarded as bad housekeeping, but I insist if a thin sheet can absorb enough of the excretions of the body to make it unfit for use in a few days, a thick mattress, which can absorb and retain a thousand times as much of

Thursday of February to pray for the colleges of the land.

One gentleman was called upon to pray. He rose and commenced; and he began to supplicate for the descent of the Holy Ghost upon those fountains of knowledge, his voice faltered, the tears rolled down his cheeks, and, overcome with emotion, he sat down. "Ah!" said to himself the pastor, "he remembers his son in Yale College."
At that very moment, in New Haven, there were assembled within the college walls a company met for the same purpose. And even while they prayed the Holy Ghost came down. Many were bowed down with anguish of spirit. Among them was one, the most merry-hearted, in possession of a heaven-enlarged heart, and being in union with Christ and his people, and deeply imbued with the spirit of sympathy, he rejoices with those who rejoice, and weeps with those who weep. All the affections of his renewed nature he can now trace, as so many streams, to their fountain-head, as so many comprehended in one word, namely, love, which comprises the grand moral law of the Gospel. Love is now the managing of his soul, which sets all the others in motion. O, may we all have an experimental and practical knowledge of this precept, which is founded in love, the soul of social life, and the great preserver of all the moral, political, and social relations of man with man.—Ch. Advocate.

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Two Sussex Lads.

There lived two lads in Sussex some forty years ago.
Dick* was the name of one of them, the other was named Joe;
Both were the sons of farmers, and both had prospects fair,
And of schooling both, for country lads, had got a bounteous share.
To gather knowledge of all kinds Dick ever was intent,
And in reading good and worthy books his leisure hours spent;
When'er he wandered through the fields he ever tried to find
Some lesson good in all he saw with which to store his mind.
Joe never read a book at all unless some silly tale—
Give Joe his paper and his pipe and pot of home-brewed ale,
And he would sit and sip and smoke and read until the drink
Rose to his brain and drownd the power to understand and think.
Dick went away to London town his fortune there to try;
In study and in anxious toil his time of youth went by.
What'er he thought was right to do he did with all his might;
He climbed by duty's rugged path to Honor's remotest height.
Joe's father died, and so he got the farm, but soon it passed
Into another's hands, for Joe lived very hard and fast.
The wealth his father hoarded up and toiled so hard to win,
Joe spent in drunken revelry and every kind of sin.
Joe died upon a lair of straw, in a cellar foul and dim,
No kind voice soothed his dying hour, for no one cared for him;
And when his wasted form was laid within the pauper's ground,
No tear bedewed his nameless grave, no mourners stood around.
Dick died, and kind hands closed his eyes; and round his coffin stood
Men from the nation far and near, the noble and the good.
When o'er the mountains and the seas, the mournful tidings came,
That he was dead, humanity bowed down his head and wept.
Of these two lads, the one who spent his youth in virtue and in piety,
Died, and the drunkard ever dies, uncared for and forgot;
While Richard, by his untiring zeal and steady toil became
The man, than whom the world as yet can boast no loftier name.
*Richard Cobden.

Sifted Wheat.

Gotthold once they looked on while a farmer's wheat was being threshed, and observed that the men not only threshed it, but trod upon it, with their feet; and finally, by various expedients, separated the good grain from the chaff, dust, and other impurities. How comes it, he asked, that whatever is of a useful nature, and is intended to be profitable to the world, must suffer much, and be subjected to every kind of ill-treatment; but that man, who himself does not suffer, or to permit God to deal as he pleases with him? What, which is the noblest of all the products of the earth, is here trodden upon, swept to and fro, tossed into the air, sifted, shaken, and shivered, and afterward crushed, refined, and baked, and so arrives at last upon the tables of princes and kings. What, then, do I mean in being displeased with God, because he does not save my path with roses, leaves or translate me to heaven in an easy chair? By what other process could the wheat be cleaned? and how could I be sanctified or saved, were I to remain a stranger to the cross and to affliction.—Christian Advocate.

A Prayer for Landlords.

The following beautiful prayer, applicable to the times, but to no more than the present, was one of the early productions of the Balfour Mission. It was published in the *Primer*, or Book of Private Prayer, and continued in use till the accession of Mary. It is a pity that it should ever have been discontinued.—The earth is this O Lord, and all that is contained therein: notwithstanding thou hast given the possession thereof to the children of men, to dwell upon the face thereof, and to till the soil, and to reap the fruit thereof. We beseech thee, O Lord, to send the Holy Spirit in the hearts of them that possess the grounds, pastures and dwelling-places of the earth, that they remembering themselves to be thy tenants, may not rack and stretch out the rents of their houses and lands, nor yet take unreasonable fines and impositions, after the manner of covetous lords; but so let them give to their tenants, that they may see something to worship their family and to relieve the poor. Give to them grace also to consider that they are but strangers and pilgrims in this world, having no dwelling place, but seeking one to come; that they may be content with the little they have, and not be envious of the rich, nor covetous of the poor. And that they may be content with what is sufficient, and not join house to house, nor compound land to land, to the impoverishment of others; but so behave themselves in letting out their tenements, lands and pastures, that after this life they may be received into everlasting dwelling places through Jesus Christ our Lord.

Trust not in Riches.

"His heart is entirely engrossed in his possessions; his life is bound up in his riches." Thus I read a rich worldly man spoken of to-day. Ah! thought I, what a dreadful condition is this! How blind must he be to trust to his riches, to make them his god! Will he discover before it is too late to remedy the wrong, how surely he has deceived himself? Thus broad acres and beautiful houses, and all that wealth has placed about him, how like a broken reed will they prove when the hour of his extremity comes! When the grim messenger calls for him, what then will be his trust? His money? That cannot save him. His houses? The strongest bulwark present no barrier to the angel of Death. Alas! there will be no refuge for the soul who has made the things of this life its first grand object. And then, how much is lost even in this present life by worshipping of gold of this world. The man who makes wealth and pleasure his first care sees not the beauty which nature has scattered around him in rich profusion, nor the excellence of the wisdom that comes from above. He is morally blind, and sees no beauty in a life devoted to the service of God. He enjoys no blessed communion with his Maker; receives none of the rich consolations of grace vouchsafed to the man who is seeking first the kingdom of God and his righteousness. "He that trusteth in his riches shall fall." Am there not some, even among the professing followers of the meek and lowly Jesus, whose hearts too strongly set upon riches? Are not too many anxious about "laying up something for a rainy day," while they overlook the importance of constantly laying up treasures where moth and rust do not corrupt? Some of us make it a kind of money, some of friends, and others of honor and fame. Well is it for us when the ideal is torn from our hearts, although they may seem to be fastened, but they are fastened in a nest of unendurable calamity; yet afterward it brings forth the possible fruits of righteousness.

Tact in Doing Good.

It is not enough, as many persons suppose that we simply mean to do good, but we must do it in such a spirit and on such occasions as will most likely to secure the object aimed at; we must have right motives. It is true, but we must do the right thing in the right way. Some of us shall do good in such a way as to do harm. We must take care that our good be not evil spoken of, and we must consider the poor, attending to all their wants, whether of body, mind or estate, as we would to those of a friend, a brother or a parent, respecting them as inheritors of our common humanity, as subjects of the same Divine government, as objects of the same Divine compassion with ourselves.

Adaptation of the Sunday School System to the Present Wants of Nations.

Not many years ago, a young missionary just sailing for Syria, said, as he bade country and friends farewell, that the most glaring want that ran down his cheek was occasioned by the thought that his Sabbath-school library were gone. Before he had been in Syria three years, he had one thousand six hundred children gathered into Sunday-school, singing the same tunes and learning the same Scripture lessons taught the children in Christian lands, but in a different language. In the June of the Missionary Herald, Mr. Williams writes from Kharpoot, saying: "Yesterday the congregation of the Sabbath-school, four-fourths of which are adults, numbered 389, and I wish those whose contributions have aided in planting this vine of God, could have looked upon the cluster of faces singing and answering questions. They would have felt that it is not a failure."

Religious Intelligence.

Some one has said that in business, Test, Pugh, Principle, are the three magic words of success, and we can easily call to mind notable examples from the lives of New York merchants, showing the value of this three-fold cord of active life, and we might say that Test, Pugh, and Grace, stand in similar relations to Christian effort. God would we aim to do the most good, in the best way, we must cultivate a Spirit of Test, Pugh, and Principle, that shall enable us, with efficiency and skill, to meet all classes of persons, and so win upon them by appropriate kindness and attention, that they will be led back to recognize our relation to Christ and the distinctness of our motives. Let no one plead stupidity as an excuse for the neglect of business, as long as men are made of body and soul. We need not be afraid of dealing in love and faith in the Master's name, and as the Master's sake. Soap and water, and white wash—air and food, and medicine, are as Christian in their time and place, as the most orthodox tract of the most evangelical society in existence.

Importance of Wholesome Beds.

Sleep to the working man is an emblem of nature's sweet restorer; it invigorates the physical system, which through much toil has become weary, and keeping up that flow of life and spirits which are necessary to the performance of the arduous duties of farm life. A comfortable bed, as we are all aware, conduces greatly to one's rest. On this subject a recent writer says: "Of the eight pounds which a man eats and drinks in a day, it is thought

immortal interests, merely to gain popularity, will not stand the review of the dying hour.

Obituary.

THE LATE MRS. JORDAN. In the obituary of last week was registered the death of Mrs. Jordan, wife of the Rev. Joshua Jordan, presently residing at Truro, but the death of so rare and excellent a Christian demands something more than such a notice.

THE DECEASED LADY, JANE ANN HAWKINS, was the daughter of the Rev. R. Hawkins, Wesleyan Missionary, and was born in the island of Nevis, where her father was then labouring.

ROBERT A. PARKER. Scarcely had one short year passed away, when Robert A. Parker, brother of the above, was taken down by the same disease at the early age of twenty-one years.

to say much in praise of the Institutions and the amazing resources of that noble Province. We were greatly pleased with Montreal, though we saw much less of it than we could have wished.

Canada—What it is. The invitation extended from the sister Province of Canada to the Maritime Provinces, on the occasion of the Provincial Meetings, has been accepted.

Personal. After a fortnight's absence, the Editor of this Journal is again at his post. A few observations on his recent hasty trip, may not be out of place.

Provincial Wesleyan. WEDNESDAY, OCTOBER 11, 1865.

with pretty villages, all indicating thrift and industry. Montreal we reach at night and remain but an hour as we are one of the party who are pushing forward to the Agricultural Show at London, E. W.

From our English Correspondent. The month of September and October are the best months for a visit to this country. Parliament is not in session.

Sympathy with Liverpool. We are glad to learn that the Rev. D. D. Currie's application in Halifax, St. John, and elsewhere, has resulted in a liberal measure of sympathy being shown towards the friends of Liverpool in the severe loss recently sustained.

Avondale Circuit. Mr. Editor, Avondale is appointed for the first time in the Conference of 1865.

at present we have three ship-yards in full operation, each preparing a ship for their work on the great waters. Two of these yards are owned by Moehrs, and the other by Harris & Co.

From Canada Christian Guardian. Representative institutions are unquestionably of great value. They make the government responsible to the people, and provide a remedy for corruption in the government.

Our Missionary Meetings. An essay on "HOW TO MAKE OUR MEETINGS MORE ATTRACTIVE AND SUCCESSFUL."

General. FIRE AND LOSS OF BOOKS. On Friday night last, a fire broke out in the office of the Provincial Wesleyan, and destroyed a large quantity of property.

Canada in the first place is a great country, a large country. It contains one hundred and twenty millions of acres, while Nova Scotia contains but thirteen millions of acres.

Canada is not only an extensive, but a prosperous country. This idea we have premised on the opening of our columns, and we have endeavored to show as evidence of her wealth.

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Suppose that the matter of very little importance, and that it is not to be prepared to make the meeting only with some able property, and that the meeting will be a success.

WEEKLY EXTENSION.—Arrangements have been completed for the extension of the rail-road between St. John and New Brunswick.

UNITED STATES.—Business of every description is at the present time more brisk than has been known for many years.

DISTRICT MEETINGS.—Middlebury, Oct. 22.—Serenity—Grant, 104 o'clock, R. V. H. McKee.

MANCHESTER HOUSE.—We have opened a portion of this season's stock per Tripoli, 21 Lawrence and Mall Streets.

PROSPECTUS.—The Press and will be published in the month of November, a weekly journal.

LONDON HOUSE.—We beg to announce per the various steamers the arrival of a very large stock of goods.

BRITISH SHOE STORE.—ARTHUR J. RICKARDS has received per Africa a further supply of Boots and Shoes.

FELLOWS' ORIGINAL WORM LOZENGES.—We can with pride and confidence point to elegant and perfect Lozenges for these troublesome pests.

FELLOWS' WORM LOZENGES.—They are becoming known throughout America and are prescribed by many distinguished Physicians.

FELLOWS' SPREADY RELIEF.—Will be found efficacious in Cough, Cold, Cholera, Cholera, Dysentery, Burns, Pain in the side and back.

FELLOWS' DYSPEPSIA BITTERS.—In Apertant, Acid, Flatulent, Diarrhetic, and Choleric, and may be used with perfect safety at all times.

FELLOWS' BALM OF LIVERWORT AND COLICOL.—For Cough, Cold, Hooping Cough, 10th St., Montreal, D. J. Foster & Co.

Wesleyan Book Room.—Large supplies of NEW and STANDARD BOOKS expected in a few days.

Wesleyan Conference Office.—LETTERS AND MONIES RECEIVED SINCE OUR LAST.

Parsonage Aid Fund.—The Committee of the Parsonage Aid Fund will meet (D. V.) in the College, Backville, N. B.

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