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## Poetry.

### "I am Debtor."

When this passing world is done,  
When has sunk you glowing sun,  
When we stand with Christ in glory,  
Looking o'er life's finished story,  
Then, Lord, shall I fully know—  
Not till then—how much I owe.

When I hear the wicked call  
On the rocks and hills to fall,  
When I hear them start and shrink  
On the fiery deluge brink,  
Then, Lord, shall I fully know—  
Not till then—how much I owe.

When I stand before the throne,  
Dressed in beauty not my own,  
When I see thee as thou art,  
Love thee with unmingled heart,  
Then, Lord, shall I fully know—  
Not till then—how much I owe.

When the praise of heaven I hear,  
Loud as thunder to the ear,  
Sweet as harp's melodious voice,  
Then, Lord, shall I fully know—  
Not till then—how much I owe.

—[McCHEYNE.]

## Religious Miscellany.

### Unreasonable Men.

"That we may be delivered from unreasonable men."—1 THESS. II. 2.

4th. The men are unreasonable towards their minister, who suppose that they can derive good from his preaching irrespective of their own effort.

There are not a few in congregations who expect to get good, and even to be made good, by their minister; and that in a way, almost entirely independent of anything being done on their parts. They frequent the place of worship like the people of whom the great Master of Assemblies spoke to the prophet of old. "We must come unto thee as the people of Canaan, and they sit before me as my people, and they hear thy words." But this is all they do. And yet they expect to receive great spiritual benefit, and sadly complain of the unprofitableness of the ministry. If their expectations are not realized, they say, "We do not feel ourselvess benefited by the preaching of our minister; we are not being fed at all. I ask these men, are they doing their part? If not, I say to them, you are 'unreasonable men' whoever you are, to expect good. In the nature of the case, no minister can benefit you, unless you do these things—

First.—You must prepare your mind to receive good from his sermons. Such is our mental constitution, that ideas can only deeply affect and permanently influence us, as we single them out, and get each separate to occupy and possess the mind. We must sweep for the moment, every other idea from the soul, and get the one we wish to influence us, to fill the whole horizon. Hence the importance and the necessity of men in this age of stir and competition, to spend some time in endeavouring to clear their minds, before they enter the house of God, if they would get good. How is it possible for sermons to benefit the men whose souls are entirely pre-occupied, whose brains teem with worldly ideas, whose moral sensibilities are enervated by the drying heat and bustling tread of six days' week, and whose whole spiritual being, in fact, is crowded with business memories and business hopes? Such men are unreasonable in expecting good from sermons, until they spend some time in the closet with God and their own souls; there endeavouring, by prayerful reflection, to break up the hard crust that overlies their spirit, and thus prepare it to receive from the pulpit the "engrafted word."

Secondly.—You must reflect upon the subject which he presents to your notice. Instruction implies, not only superior intelligence in the preacher, but also suitable study in the pupil; the scholar can only get good from his master as he studies his lessons. Individual thought is necessary to transmute his doctrines into food for your own soul. No being can help you spiritually, independently of your own personal reflection. A minister may bring to you the divine materials out of which the temple of a holy character is to be formed, and he may point you out the plan of building, and the best way to accomplish the object; but no one can build for you; if the edifice is ever to be reared, your own hand must do it.—"Build up yourselves in the most holy faith."

Thirdly.—You must reduce to practice the doctrines he preaches. When does truth become incorporated in our nature and therefore do us good? Not merely when it has made an impression upon our feeling; if that is all, it will evaporate in real life, and leave no permanent result. The reflection it has taken the form of an intelligible idea in the intellect; for then it may shine with a cold, moonbeam influence upon the understanding, and have no power to penetrate and vivify the heart. But when it has been taken up in an act,—when it has been embodied in a deed, then it has become part of ourselves. You may hear the most eloquent sermon ever preached by mortal tongue on benevolence and prayer, and it may make a deep impression on your mind at the time; but, unless you suitably embody the feelings awakened, by some act of mercy and devotion, the discourse will prove no real and permanent boon to you. Old divines used to speak of meditation, as that digestive and appropriating power of the mind by which sermons were turned into nutriment, and became part of the man. I would not disparage meditation, but my impression is, that it is action that does this. Character is made up of habits, and habits are made of acts, and it is only when the ideas, or impressions, is translated into earnest acts, that it becomes a real power.

Religious truth, if left to remain in the form of ideas in the mind, is only to the man, like the rain-drop upon the leaf; it may glisten like a diamond in the sun, and add to the brilliancy of the object, but it is no service to the tree; but when ideas are translated into deeds, they are like rain-drops that fall upon the roots, and bearing new

energy into every branch. The want of action is the reason why people, now-a-days, are not fed by sermons. Hence, who are the men in congregations who complain of the want of food in sermons? Not your men of religious action, the benevolent visitors of the poor, the tried and the self-denying instructors of the ignorant. No, but the idlers in Zion,—the sentimental loungers, who are ever studying "their frames and consciences." Unreasonable men! You complain of not deriving good from the sermons of your ministers, and you neglect each of the three necessary conditions on which alone any good can possibly come to you. You expect good! when you come to the Sanctuary with a mind unprepared to receive the good seed,—when you make no effort to study, thoroughly to understand and appreciate the statements that are advanced to you, and when you never attempt to reduce to action the doctrines that are proclaimed. Unreasonable! Is it unreasonable in a youth at college to expect rise to scholastic eminence, who never studies one of the lessons addressed to him by his teachers? Is it unreasonable for a man to expect to be come a great painter, who spends his time in merely listening to lectures on the art, and never takes the pencil and the brush in order to embody the ideas on the canvass? Well might ministers say,—Deliver us from unreasonable men!—Hemist.

### A Lesson from Life.

FOR THE PROVINCIAL WESLEYAN.

BY M. E. H.

"But some say, where is God, who giveth signs in the sky."—JOB, XXXI. 26.

"Who have trusted thy mercy in summer's heat hour."—PSALM, LXXIV. 20.

On arising this morning, I threw open my windows, as usual, for a draught of the fresh morning air. The aspect without was unusually uninviting. Snow, that had fallen the night before, covered the ground to the depth of several inches,—the sky looked sad and black, ominous of coming tempest, and the chilly blast, as it wafted through the leafless branches, and rushed, glad of ingress, through my casement, made me shudder at the inclemency of the season.

Unwilling to brood over so desolate a scene, forming, as it did, a striking contrast to one of a few months previous, when the air was fragrant with perfumes, and from every object I had gathered new delight, I was about to turn away, when my steps were arrested by a single sound. Faint, and somewhat tremulous at first, it swelled gradually stronger and clearer,—the sweet warbling of some tuneful bird. Lamenting of the rude blast, and of the earth's icy covering, heedless of the gathering tempest, that approached nearer and nearer, it still trilled forth its tuneful notes as cheerfully as when surrounded by the beauty, the warmth, and the plenty of summer. It was a thrilling thing that little song, few words, but which had done more for me, than any other I had ever heard. "This little bird," thought I, "warbling so cheerfully beneath inclement skies might teach us foolish and unbelieving mortals a lesson to which we would do well to take heed."

"This little warbler, no doubt, enjoyed with you a greater gratification, the blissful months of summer. The early rays of the morning sun, as in beauty and might, he shone over the eastern hills, as every tree of the forest, and every flower of the field, awoke to do him homage, called forth, too, his songs of praise. It was pleasant pastime, when, from the bush or thicket, he responded to the merry notes of his companions,—to spend the long summer day in search of food for his partner and tender offspring,—and, as the shadows lengthened, and the sun sank in the west, laden with spoils, wearied, yet joyful, would he return to his nest, where the coming dawn he would look for "Ye few," he composed himself to rest, through the evening's stillness his song would echo, calling forth kindred notes, until gradually they melted into silence,—and the little songsters were at rest. But the season of beauty,—those days

—no calm, no fair, no bright,—has vanished, and winter, accompanied by her retinue of storm, and wind, and frost, usurps the scene. Ah! little warbler, what now? The green boughs, thy chosen retreat,—the luxuriant foliage which shaded thee from the burning noon-beams, and where, securely, thy little nest was hidden,—these have withered long ago. I saw the icy hand of winter touch them, and their colour faded, and they became brown and shrivelled, until, at last, they fell at the feet of the passer-by, and were trodden down, or swept away by the remorseless wind.

The woods, the fields and gardens are desolate,—they echo no longer to the songs of life. Spring and summer shall rarely return to gladden the earth, and, to thee, their coming shall be doubly welcome, after the winter's hardship and dangers. And thou, oh drooping heart, cheer up. Shame on thee! I shame on thee, for thy unbelief and unthankfulness. Where is thy song? It is changed into a low lullaby. "Ah," sayest thou, "I once sang blithely, I once sang merrily; on the morning air ascended my notes of thanksgiving, and the coming of evening was the signal for fresh adoration,—but that time has passed. Those were days of happiness; care had not become my constant companion; the sunshine of prosperity illumined my way; the sweet voices of friends gladdened my heart. I sang, and my song found echo in kindred souls; companionship made the most tedious path easy, and life was to me a gorgeous panorama, each new scene calling forth fresh expressions of admiration and thanksgiving. But the winter has come, and I am early. Sunshine vanished, and gathering clouds betwixt of the coming tempest that soon burst upon my devoted head.—Riches I took to themselves joys and flow

away, death smelted plastically at the bosom of my heart's chief treasure, time and distance separated me from those with whom I had once taken sweet counsel, and weary and worn with the little of life, my songs have become less and less frequent.—I awake, but my heart is too heavy for mirth, and if I essay a note, it dies away into a wail of sorrow." Ah, fellow mortal, is this thy case? When it was well with thee, it was easy work to sing, it was pleasant pastime, then, when thou hadst thy "My mountain stands strong," and add in thine heart, as thou didst survey thy treasures, "I shall never be moved, for I shall never be in adversity." But now that thy Father is teaching thee another lesson, that "Man shall not live by bread alone," thou art found forgetting, and as if unthinking as though his misery were indeed clear gone forever. Let the birds of heaven rebuke thee! No longer sit gazing on the robes of the past, but arise, shake thyself from the dust. Begin again the notes of thanksgiving, and though at first they be tremulous and plaintive, they shall swell higher and sweeter, and thou shalt find thy path shall be vocal with rejoicing, and He, "Whom will commend the tempter forth," will yet appear for thy peace, change thy mourning into joy, and give thee "songs in the night."

### The Christmas of Bethlehem.

More than eighteen hundred years ago, when the flocks were out upon the plains, and the keepers were leaning on their "rods," there came a low, quiet, sweet heaven's voice that broke upon the stillness of the midnight air, and aroused the keepers of the flocks from their reveries. While the light streamed down upon the wondering shepherds, and flooded the plains with its glory, or lit up the hills around with its beams, the words of that strange voice pealed away upon the still, and rang in the hearing of the startled watchers, in the tones of heavenly melody: "Peace on earth; good will to men!" These quiet men had trembled at the appearance of the heavenly visitor, bearing the best announcement of peace to the world. The glory of God in streaming splendour had fallen in floods of unearthly light around them. Fear-stricken and pale with fright, they stood un- as the heavenly visitor said unto them: "Fear not; for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, who is Christ the Lord." And immediately there were present with the angel-messenger a band of heavenly choristers singing out from the skies, in strains of unearthly music: "Glory to God in the highest; on earth peace, good will to men."

Long had man been at war with his Maker. Like the fallen giants of old, he had rebelled himself in belittling rage to assault and storm the throne of his Creator. More successful than the old giants, or even the "Princes of the power of the air," he had triumphed the Most High, and had usurped of the kingdom of the human race, and holding away, in all his selfishness, with all, and over all, his affections. The result was tremendously, universally disastrous to all his hopes. Betwixt his God and the stiff and corrupt nature of his heart, there was the entire antagonism of passion, and of duty. That enemy, who we say, was of an avowed, for there was no ground of compromise. Nothing short of the extermination of one of the parties could, in the least, offer a prelude to a hope of peace. God was all powerful. Though driven from the throne of the human race, he still reigned in unshaken majesty from the throne of heaven, and the thunders of his "fiery law" could be heard pealing out from amid the flashing flames of Sinai: "The soul that sinneth, it shall die." Man was weak, but he had not been seen to sink under the sentence: "Dust thou art, and dust shalt thou return." His soul, too, was fast passing into an immortal decay. The vigour and vivacity of the golden age—the age of man's innocence and holiness—was gone, and the eyes of immortality were veiled with the smoke of sinning from the pit of eternal darkness and death. And every passion, and every emotion of his nature was unstrung and inflamed; burning through his whole being, as with the flames of universal discord, he sounded the tocsin of war against his fellow, and many a time did the blood of his brother cry out against him to heaven from the field of strife. Nations against nations, kingdoms against kingdoms, met together on fields of blood, while the smoke of burning cities rolled up to the skies in livid flames, as holocausts of whole-brain offerings to some dreadful Olin, or devilish Moloch. But even the nature of man could not endure this state of war. Human passions were sated, secretly coveted the best of men; poets sang of it; statesmen wisely legislated for it; philosophers earnestly searched for its remedy. The germs appeared. Plato discovered them. Plato taught to Virgilius of its long and bitter fruit—the philosopher did not believe in skepticism and doubt. Plato had not a Zoroaster upon the Star of Bethlehem. Night, that long, dark and starless night of Paganism, shrouded the world in worse than Egyptian gloom and midnight darkness.

At length "in the fullness of time," the star of hope dawned upon the world. It was the Star of Bethlehem. The dreams of philosophers, the songs of poets, the visions of statesmen were more than realized. Its first announcement, proclaimed by its angel-messengers, shouted peace to men and glory back to God. From God there was to be good-will; among men there was to be peace. The world was ready for the best of all. The harvest was ripe. Rome says the Liberator, was slumbering in the response of universal peace. The temple of Janus, which, for centuries, had thrown open its doors to the tread of the footsteps of war, was now closed, and its halls were no longer open for the reception of that monster. The last loud thunders of the war-sword had died away beyond the Alps and Apennines, and the powerless natives were no longer aroused by the war-cries of the Legions. The trophies of a hundred victories filled the coffer of Rome and crowded the Capitol. The eagles held their pinions in silence over the battlements of the walls of the City, while the standards of their armies were stacked in the halls of the Seven-Hill City. The rage of civil frenzy had died away upon the shores of Egypt, while the tide of peace rolled back, in waves of prosperity, to every shore and to every gate of the Italian peninsula. The eagles of Rome, in the language of the orator, glanced from the rising to the setting sun. Her possessions extended from sea-girt Britannia to beyond the Indus, from the ice-bound lands of Scandinavia to the sun-baked sands of Ethiopia. The Empire reposed in the arms of universal peace.

"Twas then Christianity appeared. 'Twas then the light of the Cross beamed out from behind the night-clouds of the East upon our race.

And long had the pious of earth looked for it. Long had they prayed for it. Patriarchs and prophets, kings and poets, priests and people, all, had prophesied, and wrote, and looked for Him who was to come, and whose coming should be seen, even and anon, casting its dim and distant light upon the mountain tops of prophecy, and now and then streams of light more glorious could be seen, by the watchmen of the night, throwing out their golden hues upon the morning heavens, from the approaching Sun of Righteousness.

At length it came. The Sun arose and broke upon our world filling every vale and flooding every plain with its heavenly beams. Men, strutting themselves from the long, long sleep of that long, long night of Paganism, error, wonder, wept, and rejoiced. Angels shouted forth the high praises of God, while the wise men of the East, following the guidance of His star, hastened to pay homage to the Babe of Bethlehem.

Jesus, born in Bethlehem of Judaea, grew up, and went about doing his Father's will. "I must work the works of Him that sent me," said the Saviour, of the world. This prophet had spoken of Him as the one called: "The Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Peace was his mission to earth. He came to reconcile us to God, and still the jarring elements of human passion. Among the earliest proclamations he made among men was heard, falling from his lips as he taught the multitudes, and was shall find, that the meek and lowly peace-makers, for they shall be called the children of God;" implying, too, that none maintaining a spirit of variance with that of these blessed sentiments, should be called the children of God. The doctrine was repeated in the ears of men, and so much as it confused the notions of the carnal systems of religion in repute among them. Jesus still laboured to impress their hearts with the truth that men could not expect, nor obtain, pardon at the hands of the offended Majesty of Heaven, and that the only way to purify the soul, and to glorify the children of God, was by hearty and wholly forgiving the petty offences of a fellow against them. This, too, in the language of a divine, was to be such a forgiveness as excluded all future anger, revenge, implacability, censoriousness, aggression, or an unjust feeling of any kind towards the offender, and that the only way to peace-makers, for they shall be called the children of God;" implying, too, that none maintaining a spirit of variance with that of these blessed sentiments, should be called the children of God. The doctrine was repeated in the ears of men, and so much as it confused the notions of the carnal systems of religion in repute among them. 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Poetry.

Two Worlds.

God's world is bathed in beauty,
Which thrills the earth with music,

That makes the day so bright,
Which thrills the earth with music,

God's world is bathed in beauty,
Which thrills the earth with music,

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my mother promised me next morning, if I
was a good boy, I should use some colors
mixed with gum-water.

I could scarcely sleep.

The family tradition says of Ed. Bird,
that he would, at three or four years of age,

stand on a stool, chalk outlines on the
furniture, and say with childish glee, "Well

done little Noddy Bird!" Even at the
dawn he would be up to draw figures on the

walls, which he called French and English
soldiers. No doubt the question of how

well he attended to his parents, as to how
little Noddy should be broken of the habit

of sketching so much on almost everything
about the house. The father finding, how-

ever, that his love of drawing and sketching
was incurable, at length wisely ceased to

counteract his artistic tendency, and begin-
ning to grow anxious to turn it to some ac-

count, finally apprenticed him to a maker
of tea-trays, from whose employ, as every-

body knows, he advanced into the ranks of
acknowledged genius.

When young West first began to display
skill in drawing, and learned from the room-

ing Indians the method of preparing colors,
he was at a loss to conceive how to lap these

colors skillfully on. A neighbor informed
him that this was done with brushes formed

of camel's hair; there were no camels in
America, and he had recourse to the hair

of some cat and tail supplied his
wants. The cat was a favorite, and the al-

tered condition of her fur was explained
to the boy's confusion by the doctor of the

cause, who rebuked him not rashly, but as
becoming to his parent, more in affection

than in anger. To rebuke such an ac-

tively, required on the part of the parent a
discrimination sufficiently clear to discern

that mischief doing had nothing to do in the

affair. It was of no small importance that
the correction employed should be adapted

to the circumstances of the case. So the

mother of West, when she was sent to

seek for her son by the anxious inquiries of
the schoolmaster in regard to his absence

for several days from school, did not, on

finding him with his box and paints, labor-

ing secretly, in the garret, vent forth her

anger in a passionate way, as though the child
were engaged in "a mere foolish piece of

business."

Thus we see the necessity of great dis-

crimination on the part of the parent in the

correction of a child. Children do not al-

ways necessarily engage in doing things, in

a passionate way, merely because the ac-

tion is a passionate way, as though the child

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were engaged in "a mere foolish piece of

business."

With too many, happily we need not say
what all, adorning the person takes the place

of mental culture. To be showily dressed,

is often considered of more moment than to

be graceful, noble, intelligent. Where

will all this end? If this continues for

another generation, where shall we be?

The following remedies are offered to the public

as the best, most perfect, which medical science

affords. AYER'S CATHARTIC PILLS are pre-

pared with the utmost skill which the medical

profession has ever attained, and their effects

have this special merit, that they purify the

system of medicine hitherto known. Other

preparations do more or less good; but this is the only

one which does not injure the system, and

which does not produce any of the deleterious

effects of other cathartics. It is a safe and

reliable remedy, and is adapted to all cases

of constipation, and is a valuable medicine

for the relief of the bowels, and is a valuable

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WESLEYAN BOOK ROOM.

THE Book Steward begs to call attention to
the following list of New Works, just re-

ceived—after personal selection in the New York
and Boston Sale Rooms.

Olshausen's Commentaries, 6 vols. 3 0 0

Harpers Story Books, (double vols.) 4 0 0

Leila Ada, 3 0 0

Thouless on the Passions, 3 0 0

Christiana Home, by J. A. James, (new) 3 0 0

Life in Song, 3 0 0

Life of Havelock, 3 0 0

Life of Capt. Hammond, 3 0 0

English Hearts and Hands, 3 0 0

Knowledge of God, (Beckeledge) 10 0 0

Gospel in Ezekiel, 3 0 0

The City—its sins and sorrows 3 0 0

1st Corinthians, 3 0 0

2nd Corinthians, 3 0 0

3rd Corinthians, 3 0 0

4th Corinthians, 3 0 0

5th Corinthians, 3 0 0

6th Corinthians, 3 0 0

7th Corinthians, 3 0 0

8th Corinthians, 3 0 0

9th Corinthians, 3 0 0

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29th Corinthians, 3 0 0

30th Corinthians, 3 0 0

31st Corinthians, 3 0 0

32nd Corinthians, 3 0 0

COMMISSARIAT.

THE Deputy Commissary General will receive
Tenders for the purchase of Flour, on the

28th Decr. 51, from all persons desiring to bid
for the Flour, on the 28th Decr. 51, at the

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More to be Admired than the

RICHEST DIADEM.

Ever Worn by Kings or

Emperors.

What! Why a Beautiful Head of Hair.

DEAR SIR, I have the honor to acknowledge
the receipt of your kind letter of the 10th

inst. in relation to the Hair Dressing

preparation, and in reply to inform you

that the same has been forwarded to you

by express, and will reach you in a few

days. I am, Sir, your truly,

J. W. WOODILL.

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