

By the early death of Mr. Weldon, fondest hopes have been disappointed—a large circle of friends have been involved in grief—to all a lesson is given of the uncertainty of our continuing in life, and the consequent need of being always ready for the coming of the Son of Man. The Methodist church has lost an adherent who was justly expected to become one of its most intelligent and willing friends. May the educated young men who are left to us strive to accomplish not only their individual purposes for the progress of the cause of God; but, also, if it be possible supply in addition the service which would have been performed by Mr. Weldon, and many others, who have been taken to an early rest.

Haltax, July 1868.
TIMOTHY CROCKER, ST. STEPHEN CIRCUIT.
Timothy Crocker, the subject of this brief obituary, for many years the Circuit Steward of the St. Stephen Circuit, and a faithful and successful class-leader, was called to his great reward on Thursday the 2nd day of July, in the 76th year of his age. The name of Mr. Crocker will be familiar to all the ministers who have been stationed on this Circuit, and will be remembered by them with gratitude and pain. In him was found a wise counsellor, a faithful friend, a kind father, an enlightened Christian, and a matured child of God. Ripe in religious wisdom, he patiently waited the summons of his heavenly Father; and although for more than two years deprived, by lingering sickness, of the services of the sanctuary, which had been a source of great joy, yet his mind was kept in peace, trusting in God. Among his last utterances were the words, "My peace flows as a river. Of late, it does not flow, it does, and thus he fell asleep in Christ. The great concern of people attending his funeral, presented a pleasing evidence of the esteem in which he was universally held. "Blessed are the dead that die in the Lord, for they rest from their labours, and their works do follow them." A. B. BLACK.

Provincial Wesleyan.

WEDNESDAY, JULY 15, 1868.

Mr. Punahon in Haltax.
We have at length been favoured with the long anticipated visit of our President, Rev. W. M. Punahon, M.A., and his wife, as in his visit, engaged a good deal of the attention of the public.

On Friday night, according to promise, he kindly lectured on behalf of the Grafton Street Church Building Fund. Some apprehensions were entertained by parties who were concerned as the appointed hour approached—that, owing to a combination of untoward circumstances, the audience would be but small, and that it would appear as if Haltax were the only place in the Anglo-Saxon world that could not appreciate the talents of the Lecturer. The price of tickets, a dollar, was certainly high, and could scarcely have been justified but by the fame of the orator on the one hand and the object to which the proceeds were to be applied on the other. Then it was reported at places at some distance from the city, but easily accessible by rail, that all the tickets had been sold, and that it would be impossible to obtain one. Add to that on Thursday we had professed to be a full and correct report of the lecture was published at 121 cents, and that, to crown all, Friday morning found the place placarded with a glaring announcement that the celebrated lecture on "Daniel in Babylon" would be given in an evening party for 2 cents, and we may be pardoned if for awhile we were tempted to think that there was a conspiracy on the part of the powers of darkness to cut the ground from under the feet of the Lecturer, and to cast a kind and benevolent effort to aid in work of charity and religion to misery.

Happily, these unpleasing apprehensions were not realized. Eight o'clock found a large and highly respectable audience assembled in the Hall; an audience which comprised, according to the expressed opinion of a competent judge, the bulk of our citizens distinguished by literary taste and acquirement. It would be difficult indeed to give a correct idea of the lecture. We do not think of the publication of a contemporary that the report published is "no more like that a grinning, rusty skeleton in an old doctor's closet, with one bone lost here and another there, like a living man, with the flesh of health mantling his cheek and with the grace of action—the poetry of motion—to attract in his every movement." We cannot do justice to the many and diversified beauties which marked this production of genius—the style, the glowing sarcasm—the bold and straightforward announcement of religious sentiment—the picturing words, words that were pictures in themselves, the subtle wit that, as in the twinkling of an eye, stole inside the shield of prejudice and planted barbed truth in the heart—the honest frankness and earnestness of spirit which pervaded the whole.

We felt, and so we are convinced did every hearer, that such lecturing was indeed a power for good, and that the object was not to win applause, or merely to entertain or amuse, but to reach the heart and to fix there great and life-controlling principles. We must confess we rather enjoyed the prompt and plain-spoken protest which Mr. Punahon, in acknowledging a vote of thanks, made against the discourtesy shown him in the unauthorized publication of a garbled report of his lecture at a certain time. His words were heard by the audience, and have since been echoed by the press with no uncertain sound. It is not often that a lecturer sees several of his hearers holding in their hands printed copies of what he is engaged in delivering, and to most persons this would have been sufficiently embarrassing; but this difficulty was triumphantly overpassed, while in the very brief gratis and extra-mopre appendix to which we have referred, a slight but wholesome scribbling was administered to those who thoughtlessly made themselves in appearance at least, parties to a piece of unfairness and ill manners which is not likely to be repeated.

According to previous announcement the President preached on Sabbath morning at Brunswick St. to a crowded congregation. Great credit is due to the trustees and other officials for their exertions to secure comfortable accommodation for the large number of strangers present on the occasion. The discourse was based on the contrast between the Jewish and Christian systems. The preacher dwelt upon the spiritual as opposed to the sensual dispensation, and the merciful to the rigorous—the Law which said only "Thou shalt" and "Thou shalt not," which knew not to shew mercy, and the Gospel "whose darkest threat is fringed with sunshine, and whose every precept has a promise in its heart." We were reminded beautifully and forcibly of our high privileges and consequently increased responsibility. The glories of the prodigal wanderer were untold, while the prodigal wanderer was touching reminded that there was no cruelty in displaying these treasures to his gaze, since though he had bar-

tered them for naught they were not irrecoverably lost—
You who have gold for sale,
Your heritage above,
Receive it best brought,
The gift of Jesus love.

W. M. Punahon believes that the simile which was made use of in explaining the design of the epistle may be applied to the sermon, that may even before they had ceased admiring the beautiful parables, which he had described in its flight through the air, felt that it did not rise for mere display, but was projected with unerring aim, and fell somewhere with tremendous power.

It was the grand old Gospel, ever new, in the hands of a master, proclaimed by a "scribe instructed upon the kingdom of heaven, who brought forth out of his treasure things new and old," for its illustration and enforcement.

Our space and time will not permit more than a hasty reference to the discourse with which the congregation worshipping in St. Matthew's were favoured in the evening by Rev. Dr. Nelles. It was a lucid and powerful effort in answer to the complaints founded on the apparent tardiness of the Divine operation in the fulfilment of the purposes of grace. The text was 2 Peter iii, 8; and the objections were replied to from the consideration of the eternity of God which precludes all necessity of haste; from the vast extent of this providential government, and the concession, not only physical but moral, between the various parts of this wide universe; and from the fact that God is not more almighty, but that His omnipotence flows in the channel of His truth, patience and love. You would guess the preacher was from a University. You are right. Then you guess he is President of the University. Right again!

On Monday night Mr. Punahon, by special request, delivered to a delighted audience his lecture on "Macaulay." This having been previously published under his own supervision, an opportunity being taken to many who are debarred the privilege of hearing him.

Notes on the Hymns in the Methodist Hymn-Book.
From the Meth. Recorder.
Hymn 9, commencing, "Sinners, obey the Gospel word," forms Hymn 156 in the first volume of "Hymns of Sacred Poets" (1749) by C. Wesley. Its title is "Come, for all things are now ready." It is an exact reprint of the original; a present salvation for every penitent sinner is the poet's theme, and he represents the whole three Persons in the Trinity as waiting to give much beauty to the sinner.

Hymn 10, "Ye thirty years," forms Hymn 172 in C. Wesley's "Short Scripture Hymns" (1762), and is based on John vii, 37. The only alteration made from the original is in the fourth line, which reads thus, "The sense of salvation accepting through grace."
Hymn 11, "God, the offended God Most High," forms No. 20 in C. Wesley's "Hymns on the Trinity" (1767), the only alteration being in the last line of the third verse, where "goodness" in the original is changed to "mercy."
The original of Hymn 12, "Come, ye that love the Lord," forms Hymn 30 in Dr. Watts' second book, dated 1708. Its title is "Heavenly Joy on Earth." Mr. Wesley has made judicious alterations in eleven lines, and the original is two verses longer. Dr. Watts' hymns are so universal we need not specify the changes Mr. Wesley made.

alterations made in every verse. In the 6th verse the ministrations of angels is admirably stated. The fact that so many alterations are made through would indicate Charles Wesley to be the author, and John the corrector.

Hymn 23, "Behold the Saviour of mankind," was written by Rev. Samuel Wesley, Rector of Epworth, and was first published in "Hymns and Sacred Poems" (1739). Its title is "On the Crucifixion," and its internal structure shows how fully the writer seemed to realize the infinite importance of the event he so touchingly and affectionately describes.

Hymn 23, "Extended on the 'accursed tree,'" was translated by John Wesley, from Paul Gerhardt's German, written in 1659. It will be found on page 24 of "Hymns and Sacred Poems" (1740). Its title is "They shall look on Him whom they have pierced," Zechar. xii, 10.

Hymn 24 and 25, "Ye that pass by," are entitled "A Passion Hymn," and were first published in C. Wesley's "Hymns and Sacred Poems" (1742). The original extends to three verses. The fourth line of the third verse of the second part reads thus, "And bow with Jesus crucified," which is altered to "and die," &c. Objection has been taken to verse 2 of the second part, commencing "Give me to feel thy agonies." In the great work atoning for sins Jesus Christ stood alone; none but he, none to bear any part of his burden, and to die in his stead. The work of atonement was performed solely and exclusively by the Lord Jesus. Some Christians may be said to suffer with Christ, but he had to tread the wine-press alone, and with Him there was none to help.

In the fifth verse of the second part occurs this line, "O rest with thy expiring groan," which is altered in the hymn to "read." The use of that word is made the subject of a long and interesting article, by the Rev. Dr. Jackson, in the Wesleyan Magazine, in 1854, page 778 & seq. The whole article is a defence of the language used by the Wesleyans against some of the minor critics who have presumed to turn "correctors."
Hymn 26, "I thirst, Thou wounded Lamb of God, is entitled "A Prayer to Christ." It was originally written in German by Count Zinzendorf and John and Anna Nitzschmann. It was translated by John Wesley, and published in the "Hymns and Sacred Poems" (1740). Like many of the German hymns, this combines Scriptural truth, poetical fervour, and deep religious experience. It has long been a favourite among those who are beginning to know something of the boundless love of Christ, and who are desiring conformity to his mind and will.

Hymn 27, "Saviour, the world's and mine," is one of the earliest of Wesley's hymns, and appears in his "Hymns and Sacred Poems" (1739), with the title of "A Hymn to Christ." This is an exact reprint of the original. It was probably written a short time before his conversion.

Hymn 28, "O Love divine! what hast thou done!" has the title of "Desiring to Love," and is found on page 26 of C. Wesley's Hymns and Sacred Poems (1742). It is a sweet and touching composition. Rev. Dr. Johnson, of America, supposes that the refrain of this hymn "My Lord, my love, is crucified" is taken from Ignatius, martyr in the Primitive Church. The same line is found in J. Mason's "Songs of Praise," which appeared in 1833. It is also used by other sacred poets.

Hymn 29, "Come, ye weary sinners, come," is entitled "Seeking Redemption." It appears in No. 10 of Wesley's "Redemption Hymns" (1747). The latter half of the second and the first half of the third verse in the original are omitted. The second line is altered from "All who groan to bear your load," to "All who groan beneath thee"; and the fourteenth line is altered from "Cast on Thee our sin and care," to "Cast on Thee our every care."

Hymn 30, "Where shall my wondering soul begin?" has the title of "Christ the Friend of Sinners," and appears in the second part of C. Wesley's "Hymns and Sacred Poems" (1739). Very few are aware of the interest which belongs to this hymn. It was written in May 1738, by C. Wesley, with another of like character, No. 201 in the Hymn-book, which commences, "And can it be that I should grieve," &c. What the author of this hymn has written concerning it is so full of interest we cannot refrain from quoting it. After the spiritual guidance which the brothers Wesley had received from Peter Bohler, they were united with a young man named Bro. J. in Little Britain, "who knew nothing but Christ, who had justly called upon me, and said to me, 'Brother, the devil threw in a fiery dart, suggesting that it was wrong, and I had to displease God. My heart sank within me; when, casting my eyes upon a Prayer-book, I met with an answer for him: 'Why boastest thou thyself, thou tyrant, that thou must do mischief?' Upon this I clearly discerned that it was a device of the enemy to keep back glory from God. And in this way I was enabled to preach humbly, by speaking with indignation against God, or to honour to Christ. Least of all would I have us tell what things God has done for our souls; so tenderly does he guard us from pride. But God has showed me He can defend me from it while speaking for him." "There is," says the Rev. John Kirk, "a remarkable coincidence between the spirit and the language of 'Journal' and that of the hymn. As soon as he begins to express his joy he is tempted to stay his pen. He resolves to perform his duty to the Lord, and to hold his righteousness as a crown. This harmonizes exactly with the third and fourth verses, probably composed after the temptation to desire. He says, 'And shall I aught my Father's love?' Two days afterwards, John Wesley also was able to believe to the salvation of his soul, at the pressuring in Aldersgate street. Happy in the pardoning love of God, John was accompanied by a number of his friends, shortly before ten at night, to Mr. Bray's house in Little Britain, where Charles was confined by illness. The two brothers and their companion were overjoyed, and Charles records, 'We sang the hymn with great joy, and parted with prayer.'

Hymn 31, 32, 33, commencing, "See, sinners, in the Gospel glass," form hymn No. 10 in C. Wesley's "Hymns of God's Everlasting Love" (1741), and it extends to twenty-eight verses, thirteen only of which are given in these three hymns. In two places it is altered for through, as for instance, "Pardon ye all sinners," and as usual dear loving is changed for loving, in Hymn 33. The title of the hymn is "Jesus Christ the Saviour of all men."

Hymn 34, "Let earth and heaven agree," forms No. 11 in C. Wesley's "Hymns on God's Everlasting Love" (1741). Three verses are omitted, and in the sixth, "How swiftly" is changed from "How freely" in the original—

Mr. Wesley printed this hymn in the "Arminian Magazine," vol. 1. Hymn 35, "Jesus, Thine all redeeming Lord," was written as its title indicates, "Before preaching to the Colliers in Leicester-land," and appears in C. Wesley's "Hymns and Sacred Poems" (1749) as one hymn of eighteen verses, six of which are omitted. In the fifth verse, "The hardness" is changed from "rattlers," with a few other alterations.

Hymn 37, "Jesus, the Name high over all," is a part of a hymn by C. Wesley, which extends to 22 verses only six of which are chosen. The first line of the original is "Jesus, accept the grateful song," it is found in "Hymns and Sacred Poems" (1749). Its title is "After preaching in a church." The sixth verse of the original forms the first of Hymn 37. This hymn has long been a great favourite with the Methodist people generally, and several well-authenticated instances are known of its having been used by godly persons to exorcise the devil. The facts which suggested the composition are recorded by C. Wesley in his Journal under date of August 6, 1744. Having been preaching in the small church at Lunenburg, in Cornwall, and condemning the drunken revels of the people, whilst in your last week's column we published the following suggestion: "Who is he that pleads for the devil?" The revival stood boldly forward, the preacher fearlessly exposed his sufferings, and showed the whole congregation their state by nature. Mr. Wesley's withering exposure drove the man in disgrace of the church. These circumstances are believed to have suggested the writing of the hymn. In the Life of the Rev. Henry Ransom (Wesleyan Magazine, September, 1854), it is related as having occurred in his presence, of an evil spirit being cast out after singing part of this hymn and prayer.

For the "Provincial Wesleyan."
Twillingate.
MR. EDITOR.—To the Newfoundland Democrat. I am glad to hear that you will permit me to add an important item. You have already very justly given publicity to the Twillingate calamity. At our District meeting, a circular calling attention to the matter was placed in the hands of all the brethren. There is perhaps no necessity for stating that the meeting sympathized with Bro. Goodison, and with the people of his charge; but it might be necessary to say, that the meeting manifested its sympathy in a most judicious manner, by forthwith making a collection. It was good to see the spontaneous outburst of human and brotherly feeling.

On a question of this nature there is something to be said on both sides. As a mere question of pay we have no doubt the printing office of the Guardian has been a loss, as was stated by the advocates for the sale.

One thing is certain, a religious printing office, as an office used chiefly for church purposes, does not pay, never did pay, and never can pay in the strictly commercial sense of the word. Wherefore then is their use, and wherefore the sense of having them? This side of the question is not all sunshine, as we shall see when it is discussed; and as the Wesleyans will find, and as we shall find before the next ten years are over. It is all very well to talk about certain agencies not paying in the Church, but that is not the question in a many-sided one, and we fear if the question is to be looked at in all its aspects, some considerable preaching does not pay, nor horse feed, nor chapel building, nor parsonage building, nor other church appropriations—in fact, nothing of this kind pays in the commercial sense, but it pays in a higher sense—as a gift to promote the highest interests of humanity.

Christian Adventures in South Africa.
Our readers will remember the wonderful success attending the labours of the Christian Evangelist, the Rev. Wm. Taylor, during a visit to that country a few months ago. The book of adventures published by Mr. Taylor is full of interest. We make a few extracts:

BISHOP COLENO.
Bishop Colenso had just been coming away from an impregnable fortress of truth, the supreme Divinity of Jesus Christ, and issued his orders forbidding any to speak directly any favours from Christ, and ignore the very Son of God from whom Colenso had just received the truth of the Bible. "Ah! but the faith of many strong men has been shaken by Colenso," rejoined Mr. H., "and you should be careful not to put yourself in his way, he might do you serious injury."

"Well, now, Mr. H.," said Charles, "will you please to give me the strongest argument Colenso ever raised against the truth of the Bible?"
"No, I should be afraid it might do you damage. But Charles insisted on knowing the strongest argument Mr. H. could recall from Colenso's writings against God's book, and finally Mr. H. said, "Dr. Colenso shows, by an arithmetical calculation, that the Bible story about the ark breaks down; that it was impossible, according to the measurements given for the ark, to contain a pair of all the animals and seven of the clean animals, as stated in the story."
"Indeed," said Charles, "and that's it! Is that the strongest point the great man can make against the word of God?"
"He makes a strong case out of that and I can't remember a stronger in his writings," replied Mr. H., and Charles showed his splendid rosy of ivory in a broad spontaneous laugh, peculiar to himself, and then said, "Well, no, particularly Mr. H. whatever may be our ignorance of ancient measurement, the fact is, it is God's command me to build an ark, give me the patterns and dimensions, furnish plenty of timber of the right sort for such a ship, and employ a ship-builder, and 120 years to build my contract, I'll warrant you I would make it big enough, and I have no doubt that old Noah was as sharp as any Kaffir in Africa."

The fact is taking the "cubit" at twenty-one inches, the measurements given in the narrative are adequate; but Zulu took the Bishop on his own ground. The Jews had a measure called a "cubit," which was a very different measure called a "cubit," just as we have different measures, a mile in Ireland is about one-third longer than a mile in England, and so are in England, Ireland or Scotland represents a certain country quite different measurement of land, so Charles at a glance grasped the fundamental principle in the story, furnishing the clearest proof of its truthfulness.

Woman and Christian Work.
What Christianity has done for woman is a familiar topic; not nearly so much so, though not less worthy of thought, are the considerations of what women have done for Christ and His cause, and what services it is yet in their power to render. But it is simply true that in every age the female followers of Christ have outnumbered the men who have acknowledged Him as their Redeemer. Mary has sat at His feet, He devoted her; Miriam has sat at His feet, His most anxious and faithful servant. When all the "disciples" forsook Him and fled, then women followed, bearing His cross, and when they could not deliver Him, they were in the organization of the Primitive Church, women had a recognized place and official function; we read, at least, of "Phoebe the deacon of the Church which is at Cenchreae"; and in them the Apostles found their most willing and efficient helpers. St. Paul's most grateful salutations are to Tryphena and Tryphosa, and Persis, who laboured much in the Lord. It was by women that the most impressive manifestations of the most beautiful things of Christianity were given. In Dorcas was displayed the true charity which

does not idly wait for "great things to do," but with a dignity more than queenly, stoops to minister to the lowest necessities of the poor; and Blandina of Lyons, Sabina and Felicitas of Rome, Sapphira and Seraphia of Iconoch, Antheia of Nisibis, and their sister martyrs, finding for this task in their very weakness their strength, by their faithfulness amid the most agonizing torments, testified concerning the surpassing sweetness of the love of Christ, and of His power to sustain His people amidst the most terrible extremities, with an eloquence and convincing power to which no preacher has ever attained. The story of the *Arminian* of our time is the story of the *Arminian* of our time; the last faith is not the least thrilling, inspiring that are written on the history's pages. When Christ's office became lucrative positions and Christ's service one of the most direct roads to aggrandisement, the men, as their manner in such cases is, pushed the women aside; and yet, after all, they could not push them out of Christ's service, for in the home they kept and perpetuated the Divine life that was dying out of the Church. Monica, speaking to her son Augustine of Christ, is a picture in which, in every generation, there have been many counterparts. Man has taught theology, but woman has communicated religion, without which, theology is but a worthless heap of husk and chaff. Her zeal, her saintliness, her self-denial, were the flowers with which for centuries cunning ecclesiastics garnished the sepulchre of Romanism, turning men's thoughts away from the corruption festering within, saving the vile thing from universal scorn and swift destruction. In every great crisis of the Church, the so-called leaders have been upheld and forced on by female zeal. We have thought of poetry, and were disposed to temporize, female influence to principles have shamed them into nobler courses. The women of Puritanism, those fair English ladies that bloomed unspotted in an age of licentiousness, were the social strength of the cause for which Hampden died and Baxter perished. Women such as Margaret Wilson gave enthusiasm to the Covenanters. Harriet Beecher Stowe assisted in breaking the fetters of the American slave. One of the most hopeful forecasts of our time is the assurance widely held to return to Apostolic usage. When Christ is again openly worshiped for His own sake, the churches flourish most that allow themselves of female agency most freely. How much Wesleyanism owes to its female class-leaders! Of our Sunday-school teachers, the most numerous, punctual, and zealous, are women. In the prison and the hospital, in the courts and alleys of our cities, wherever want and misery most prevail, to be seen women, dignified by no conventional garb, kept to their task by no carnal love, by the loving patient self-denying work, most beautifully exemplifying the principles of woman is she in whom the characteristics of both the sisters of Bethany are blended; she in whom there is the heart attained to sympathy for Christ, and the mind willing and eager to toil for him. There can be no acceptable service that is not prompted by love; but wherever true love exists, it will prompt to service. Love finds rest only in labour. To many a Mary, sitting idly within her home, from the ignorance of neglected children whom she might help to send to the distant shores of the falling ones whom she might perhaps reclaim, from the moral debasement of rough men to whom her voice would have the most persuasive, and from the present misery and the eternal peril of those for whom the "precious blood" was shed, and the priceless "ransom" paid, the voice comes with a loudness and clearness that leaves her breath of exultation if she does not hear, "Arise, the Master calleth for thee! Happy shall she be if she arise and go! Health will bloom in her cheeks that now are pallid, because they are so lonely; for the patient self-denying work, the seeking and saving of the lost. And it is sometimes she shrinks from the self-denial to which she is summoned, and is tempted to become weary in well-doing, and has to mourn with bitterness over efforts apparently without result, then most sweetly will Christ to her the remembrance of the words, "Come also suffered for us." "Join hands with Christ, it is so that we suffer with him; that we may also be glorified together."—*Christian Times.*

General Intelligence.
Colonial.
A deal train got off the track near Mount Unisco Station on Saturday evening, and in consequence of the obstruction the train from Windsor was delayed until a late hour that night.

On the afternoon of the 8th some fifty disposed persons, maliciously cut the telegraph lines in the neighbourhood of Margaret's Bay, and carried off about one hundred yards of wire.

We learn from the Bridgetown Free Press that the work of laying the rails between that place and Paradise has been commenced. The contract for laying the rails and ballasting the track between Bridgetown and Berwick has been taken by Mr. R. McLennan.

An inquest was held yesterday morning, before Coroner Jennings, on the body of Mr. Wm. T. Townsend, who was found dead in his bed on Sunday morning. The jury returned the following verdict: "That the late William T. Townsend came to his death through an aneurism on the artery of the brain, by apoplexy of the brain, between the hours of ten o'clock on Saturday, the 11th of July, 1868, and eight o'clock next morning."

A serious and almost fatal accident, caused by the use of spirituous liquors, occurred last night on the Windsor Railway, on Saturday evening. A labourer named Michael Adams, who was in a state of intoxication, lay on the track, his head on the rails, and his feet forward. The down train passing, tore the scalp of his head, so invariable was the force of the effects of the liquor, that he was not known until he was found on the track and carried home.—*Chron.*

FIRE AT WESTON, NEAR WINDSOR JUNCTION.—As a working train was employed, with a large gang of men, clearing out a cutting near Weston, Bridgetown on the 6th inst., a large pile of cordwood took fire and through Mr. Fetham, the road-master and his men put it out in different places where sparks had lodged, the whole pile was completely destroyed. The fire was caused by the dry brush around other piles further up the line, but the men from the brickyard and

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