

The Family.

THOUGHTS ON METHODISM, &c.

CONCLUDED.

Great accessions have been made to the Methodist Church, in various parts of the world, through the means of powerful religious awakenings and extensive revivals. And though of late we have not witnessed those manifold tokens of the Divine presence and power in the conversion of such multitudes among us as marked the rise and progress of Methodism in times past, we nevertheless rejoice to know that God is still with us, walking in the midst of our societies as in the midst of His people, and in the assemblies of His saints, and though there is not that spiritual growth in our societies as we wish and hope to see, the work of the Lord progresses steadily and surely within the borders of our Zion. Still we desire and pray to see and enjoy richer and fuller visitations of His grace, more abundant outpourings of His Holy Spirit. All true believers among us hope and long to receive fuller manifestations of the divine love, and to experience "a time of refreshing, coming from the presence of the Lord," pentecostal showers from on high. We are sometimes constrained to say,

"Lo, the promise of a shower, Drops already from above, But our Lord will shortly come, All the spirit of His love."

We know the Lord will visit His people, and bless His inheritance. With His love we would breathe our wishes to heaven.

"Ye let thy Spirit in every place, His riches energy declare, While lowly deprecate, The kingdom of thy Christ prepare."

Now these blessings—the energy of the Holy Ghost, and lovely temper, fruits of grace, exemplifying themselves in our lives, are inseparable from personal growth in grace, and absolutely necessary to us, and promote a revival of religion in the church. We often pray with the prophet, "O Lord revive thy work."

The church needs revivals now as much as ever she did, and many of her faithful members are daily praying for showers of grace to descend and bless us. But how are we to obtain these blessings? We know the Spirit of the Lord is not straitened either in power, compassion or love. Why then are we in some instances so unwaterted and unblest? How can we answer this question? What more can be done unto the Lord's vineyard than there is done? What means can be employed more than there are already to promote and carry religious revivals among us? We all admit they cannot be effected without divine power. Then the answer is, divine aid must be sought more effectually. Every institution, agency and instrumentality in the church must be brought to bear on this absorbing subject. The inspired Psalmist, in his sublime prediction of the reign of Christ and the glory of His Kingdom, says, "prayer shall also be offered for Him continually, and daily shall He be praised."

We all believe in the power and efficiency of faithful prayer. This is especially true in the case of our Lord, to whom all things are possible, and who is not straitened either in power, compassion or love. Why then are we in some instances so unwaterted and unblest? How can we answer this question? What more can be done unto the Lord's vineyard than there is done? What means can be employed more than there are already to promote and carry religious revivals among us? We all admit they cannot be effected without divine power. Then the answer is, divine aid must be sought more effectually. Every institution, agency and instrumentality in the church must be brought to bear on this absorbing subject. The inspired Psalmist, in his sublime prediction of the reign of Christ and the glory of His Kingdom, says, "prayer shall also be offered for Him continually, and daily shall He be praised."

Under these considerations we would briefly notice three particulars or leading thoughts, viz:

1st. There must be unity of purpose among the members of the church.

2d. Personal consecration to God, and to His Kingdom.

3d. Individual influence and collective effort.

Our remarks on these points must be brief, as we do not intend to sermonize.

1st. First we say, there must be unity of purpose, &c. The unity or union of believers one with another, and with Christ, is beautifully and explicitly taught in the 15th chapter of St. John's gospel where our Lord represents Himself under the emblem of a Vine. And to enforce and encourage it, He says, "If ye abide in me, and my words abide in you, ye shall share with me, and ye shall bring forth much fruit to the glory of the Father."

St. Paul represents believers as being built together for an habitation of God through the Spirit. And St. Peter says, "Ye also as lively stones are built up a spiritual house as holy priests to offer up spiritual sacrifices acceptable to God by Jesus Christ. Now from the words of our Lord and His apostles it is very evident that we would obtain His blessing and receive the fulfilment of His promises in answer to our prayers, we must abide in Him through a faith working by love. And as we live in Him and receive spiritual life and vigour, so shall we desire to enjoy Christian fellowship and communion with His followers, and be brought into close union and sympathy with each other and with Christ. Then shall we prove what it is to enjoy fellowship with the Father and with the Son, and walking in the light, as He is in the light, we have fellowship one with another, the blood of Jesus Christ cleansing us from all sin. The members of the church thus united and made holy will become as the heart of one man in every thing affecting the interest of Christ's cause in the earth. And this must be so, if we would see the work of God revive among us. As in an army contending for victory on the battlefield we behold officers and men under the direction of the Commander-in-Chief in fierce conflict with the enemy, so let us who compose the ranks of the army of the living God, the church militant, unite in sympathy phalanx under the banners of the Prince of peace, the great Captain of the Lord's Hosts, and fight the good fight of faith and lay hold of eternal life. Let ministers, local preachers, class leaders, office bearers, Sabbath school teachers, and private members unite in counsel and in conflict against the common enemy of man. And let us never be ashamed of our Captain, company or service. Never be unfaithful to our trust, never shrink from our duty, never betray our colours. Never refuse to take part in revival services, to unite in making special effort to promote the work of God. As Methodists we ought to be more than ever in earnest and combined in our efforts in this glorious work, especially when we see other churches who once wrote and spoke against the revival meetings held by us, now actively engaged in the same work with good effect, and deriving means whereby they may be able to obtain new converts within their communion and church membership. Let us, like the first Methodists filled with zeal and holy love, give ourselves unreservedly to the service of the Saviour, and our united prayers as the morning and evening incense shall come up before the Lord well

pleasing in His sight. Then shall our sacrifice be acceptable and God will indeed visit His people with showers of blessings. Then shall the spirit be poured out from on high, and all people shall see the salvation of God.

2d. We notice to accomplish this, there must be personal consecration to God. Under the Mosaic dispensation great attention was paid to the due observance and obligations of the Levitical rites and ceremonies. No one was permitted to offer sacrifices in the tabernacle or temple, or in any way officiate in the solemn services of the sanctuary, but those who were set apart and sanctified by God for that special purpose. Nor can the service or spiritual sacrifice of any one in the Christian church be accepted by God, whose heart is not cleansed and whose spirit is not pure? The Word says, "be ye clean that bear the vessels of the Lord" Isaiah 51:11; all the spiritual members of Christ are described as, living, holy temples made meet for the indwelling of His Holy Spirit, and dedicated to His service. We are exhorted by the Apostle to present our bodies as living sacrifices, holy, acceptable unto God, which is our reasonable service. And it would be useful in the service of God and be a blessing to the church and the world, we must strive to obtain and enjoy personal holiness. Without this personal consecration we shall not be successful as members individually, nor as the church collectively. Eminent men in the church have been holy men, many instances can be named from the days of the patriarch to the present period—let one suffice: John Hunt the Foreign Missionary would never have been so signally blessed in his labours, had it not been for his excellent piety and entire consecration to the work of the Saviour. Each member must strive to enjoy personal holiness, that the first of holy love burn in them with such fervor and shine with such brightness as to quicken others with their zeal and holy example, who seeing their good works shall be constrained to glorify God in them.

We observe 3dly. There must be individual influence and collective effort. Our Lord says, "He that is not with me is against me, and he that gathereth not with me scattereth." Much might be said on this point if we had time, every one exerts an influence either for good or evil; and in these days when many among us have grown cold and indifferent to religion, let every protestant, every member of our societies use his and her individual influence for the salvation of our families, our congregations and the world. Remember "ye are the salt of the earth," "lights in the world." Let us have class leaders like William Carver, so and Father Reeves, then will our classes multiply. And let our heads of families pray for the conversion of their children and their household. Let all, high and low, rich and poor, exert their influence in every way, and by every means to good. And let all as a combined force, come to the help of the Lord, to the help of the Lord against the mighty. Then shall the cloud of God's glory rest on the walls of His Zion and we shall worship the Lord in the beauty of holiness.

Secondly. As promised we shall make a few remarks on Protestant nations, with suggestions to Protestants. These remarks must necessarily be brief. We have neither time nor ability to say much on these subjects. The political and religious liberty of nations forms an interesting study, at once profitable and instructive. In the rise and progress of some, and the decline and fall of others, we cannot fail to perceive the power of the Almighty Ruler and Moral Governor of the Universe, "Who verily is the King of Kings, and Lord of Lords. This is very evident if we study the origin and history of ancient nations, which are brought under review in the historical parts of Holy Scripture. For example let us study the history of the Israelitish or Jewish nation and people. Here is a nation chosen, and signally and pre-eminently blessed by God, receiving innumerable tokens of divine favour they eventually become the most powerful and wealthy nation of the earth. But even in their exaltation they depart from God. Following after the customs of the heathen and imitating their idolatrous worship, they excite the just displeasure and indignation of the Almighty by whom they are forsaken and rejected, and losing their position, prestige and privilege, their glory is laid in ruins and their honour consumed. See it again in the destruction of some of the most magnificent cities of ancient days, and in the decline and overthrow of many of the gentle nations of the East. The greatest and most powerful nations of the present time are those who believe in Christianity: of the Greek, Papal and Protestant form. We shall confine our remarks principally to the last two, namely, those whose Government and national religion are Protestant. In placing for a short time these nations under review, we cannot fail to perceive in a most remarkable and striking manner, the presence, wisdom, and benevolence of God, beautifully manifested and illustrated in His care and providential government of these nations. First and foremost of these are ancient prestige and power, fame and wealth stands the English nation, which may rightly be termed the British Empire, when we consider her vast possessions in various parts of the world, and the millions of the human race over which her Sovereign reigns. The history of the English nation from the days of Egbert down to the present period is full of interesting details, and affords information, especially when viewed in relation to the Providence of God. Looking at the English nation as she now stands and considering the many and powerful enemies she has had, in particular, the church of Rome, in the reigns of the faithless John, the cruel Mary, and the bigoted and pusillanimous James the II, who happily for the peace and prosperity of the nation was succeeded by the illustrious and pious William III, we cannot fail to perceive the hand of God in protecting her from the malice of foes at home, and the rage of enemies abroad. But why has she been thus favoured by God? Why does she sit still as Queen among the nations? Is it not because high heaven hath decreed it that she should be great among the kingdoms of the earth? And for what? Surely all this power is not given to her for the mere purpose of worldly aggrandisement, warlike fame or worldly grandeur and glory. Has she not an important part assigned her in the great work of the world's evangelization? Has not the light of the gospel already emanated from her shores to the regions beyond, until many of the dark places of cruelty have been enlightened and made glad by the same doctrines and institutions of Christianity which have done so much to exalt her in the eyes of the world? Is she not already the mother of nations? Do not her children build their cities and people the great places of the earth? Are not many of its merchant princes at home and abroad, and do not her sons and daughters sit chief among the legislators and senators of some of the greatest countries of the world? Consider the multitudes of her race, language and religion who rank foremost in wealth, learning and piety, and every other mark of refined civilization in the United States of America and her own

great and flourishing Colonies. But the greater her influence and power, the greater her obligations and responsibility to God for all these blessings and the right and faithful discharge of her duty to Him who gave her all, and her mission to man. Her great possessions have not come to her by accident or chance. We believe they were reserved and given to her for the fulfilment of important purposes in connection with the conversion of the world. But has the British nation done so much for the spread of pure Christianity in her great possessions, and among the teeming millions of her subjects in the East as she might have done? Has she not been recreant to her duty in matters affecting religious education and the honour of God in many instances since she had the government of the Empire. Has not her dignity been assailed and her honour injured in that country in a great measure through the intrigues and unscrupulous principles of many of her principal government officers and merchants? And what can we say of her statesmen at home, who are now sitting at the head of her political and national affairs, and holding the reins of office? Do we not behold a great deal of coquetting with the harlot of Rome, and instead of endeavoring to counteract the wily and insidious influences of papal emissaries, many of our political compromisers are only playing into the hands of their seducers and acting the part of unprincipled and vacillating trucklers to England's most sagacious and brilliant foe. Righteousness had exalted the English nation, but let her beware, lest the candlestick be removed out of its place. May our heavenly Father continue to bless her, and deliver her from all who would invade and destroy her political, social and religious liberties and privileges at home and her Colonies abroad. May she as a nation and people ever dwell in the secret place of the Most High and abide under the shadow of the Almighty.

The next of the great nations which we shall notice is Prussia, now at the head of the German Confederation. Her recent military victories have raised her to a very proud position, and she richly deserves her rank and prestige. She has a pious Kaiser and her principal statesmen are one of the greatest and wisest men of the age, well worthy of all respect, and a pattern to all Protestant legislators, statesmen and senators. When we consider how faithful Prussia has been to the Protestant faith, and how she has increased in power during the last fifty years, it is very evident that God is blessing her. (See Read's Hand of God in History, page 96).

The last of the Protestant nations we shall mention is the United States of America. Nearly allied to us in race, language and religion, we wish every blessing which a bountiful and benevolent Providence may bestow on her. (The II chapter in Read's Hand of God in History is devoted to the Providential discovery of America, &c., and is well worthy of a careful perusal.) We sincerely hope America and England may ever remain in peace and harmony with each other, and never be brought into collision by the secret and deceitful designs of their enemies and Foreign diplomatists, and if any differences do arise may they be settled by peaceful arbitration, and not by the sword. Christians in profession, may they be Christians in practice, and both flourish under the banners of Christian brotherhood and peace. We wish to see all nations living in peace, but especially do we desire to see England, America and Prussia on friendly and peaceful terms. This would not only promote their own interests and increase their strength, but it would have a tendency to honour and exalt the religion they profess. Their dwelling together in love would convince heathen nations of the principles and power of Christianity to bind the nations of the earth in the bonds of holy brotherhood and love. It would also have a tendency to hold other Powers in check from violating the treaties of nations, and to keep nations from learning peace will be no harm for the Protestant nations to pay attention to their armaments and national defences and fortifications. Feeling deeply interested as we do in our national glory, we sincerely hope Great Britain will look well to the strength of her colonies, in particular Canada and Australia, which should be well fortified, Russia has a large army and a powerful fleet, she may be tempted to invade British Territory, or some other Power may covet the great and flourishing Colonies of Canada or Australia. In check from violating the treaties of nations, and to keep nations from learning peace will be no harm for the Protestant nations to pay attention to their armaments and national defences and fortifications. Feeling deeply interested as we do in our national glory, we sincerely hope Great Britain will look well to the strength of her colonies, in particular Canada and Australia, which should be well fortified, Russia has a large army and a powerful fleet, she may be tempted to invade British Territory, or some other Power may covet the great and flourishing Colonies of Canada or Australia. In conclusion we would suggest let that Protestant people be brought into closer sympathy and union. Let means be devised by statesmen and Christian ministers to effect this; 2d. That they pay more attention to their political interests, and the religious education of their children. It is high time for the Protestants of Great Britain and the United States of America to be awake to their political principles, lest by disunion lose their legitimate power.

Let no one harbor, Liberty's charter. Brilly. Above all, for the universal spread and promulgation of pure Christianity, let the various Protestant churches be brought into closer union and Christian fellowship. We are not only desirous to see Methodist union, but entire Christian union. We admire the Catholic spirit of such men as Gavazzi and our own beloved Fauson and others of their class in this respect. The speeches of Gavazzi and Doctor Pusehon before the General Conference this year in New York are worthy of all praise, and have done and will do much to strengthen and perpetuate Christian union. May the Holy Ghost descend and bless the churches, and let it be fully seen, "Mow good, &c." Psalm 133.

Newfoundland.

A CONVENIENT AND USEFUL REMEDY.

Dr. Hall says that "it ought to be extensively known that ordinary boiled rice, eaten with boiled milk, is one of the best remedies known for any form of loose bowels. Its effect is increased if it is brewed like coffee and then boiled and eaten at intervals of four hours, taking no other food or liquid whatever. Its curative virtue is intensified if milk is taken with it, and the patient will keep quiet in a warm bed; and then it becomes an almost infallible remedy."

REMEDY FOR COLIC.—Mr. Rose, a merchant of Sao Diego, announced that these creatures of so much torment in the world can easily and surely be cured by applying a good coat of gum arabic mucilage every evening on going to bed. He had them for nearly forty years, and tried nearly all the orem remedies in existence without relief, until he tried the above, which readily cured him in a few weeks.

Life of Man Bitters!

Roots and Plants of Nova Scotia. DROPPING IN ITS WORST FORM; Liver Complaint, Jaundice, Scouring of the Limbs and Face, Asthma of whatever kind, Dyspepsia, Biliousness, Spitting of Blood, Bronchitis, Sore Throat, Diseases of the Blood, Rheumatism, Swelling, Running Sores, Rheumatism, Erysipelas. These BITTERS are taken in connection with our

Invigorating Syrup, WHICH REGULATES THE BOWELS AND PURIFIES THE BLOOD.

GATES' ACACIAN LINIMENT, For inflammatory pains seated in any part of the body, Chilblains, Toothache, &c. Price 25 cents a bottle.

The following certificate describes a few of the astonishing cures which have been made by the use of these remedies— Windsor, April 25th, 1867.

Dr. Gates.—Being very much troubled with heart burn and sour stomach I obtained a bottle of your No 1 Syrup which I believe has made a cure, as it has been over a year since I took the Syrup. It also cured a gentleman who was troubled with the same complaint about the neck, had I not obtained it, I could not from what I know recommend it as a sure remedy for such complaints. J. T. BARR.

Grafton, July 6, 1871. This is to certify that I was taken with violent and most severe colic pain, which must have terminated in death had I not obtained relief, when by taking freely of C. Gates & Co's Acacian Liniment, I was freed from pain and able to continue my business as formerly.

CALEB GATES, Esq., Sir.—This is to certify that I was for a considerable length of time seriously affected with indigestion accompanied by severe pains in the chest and side. After trying different medicines without experiencing any permanent relief I was induced by your Agent to try his medicines and after using three bottles of Bitters and Syrup, I was entirely cured. I would cheerfully recommend it to all similarly afflicted. GEO. DORRIS, Conductor W. A. Railway, Kentville, Oct. 5th, 1870.

For sale by dealers generally. Parties ordering either of the above remedies, will address CALEB GATES & CO. MIDDLETON ANNAPOLIS CO. RESTORE YOUR SIGHT.

OLD EYES MADE NEW! All diseases of the Eye especially treated by Ball's New Patent Ivory Eye Cups.

Read for yourself and restore your sight. Spectacles and Surgical operations rendered useless. The Incurable Diseases of Sight is made permanent by the use of the new Eye Cup.

Patent Improved Ivory Eye Cups. Many of our most eminent physicians, oculists, dentists and divines have had their sight permanently restored for life, and cured of the following diseases: 1. Impaired vision; 2. Presbyopia, or Far Sightedness; 3. Dimness of Vision, commonly called Blurring; 4. Asthenopia, or Weak Eyes; 5. Inflammation of the Eye; 6. Strabismus, or Squint; 7. Weakness of the Retina or Optic Nerve; 8. Ophthalmia, or Inflammation of the Eye and its appendages; 9. Imperfect Vision, from the effects of Light; 10. Overworked Eyes; 11. Myopia, or Nearsightedness; 12. Spasmodic Strabismus; 13. Cataract, or Partial Blindness; 14. Loss of sight.

Any one can use the Ivory Eye Cups without the aid of a doctor or optician, and so receive immediate relief, and if used long, may lay them aside forever. We guarantee a cure in every case where the directions are followed, or we will refund the money.

2309 Certificates of Cure. From Boston Farmers, Mechanics and Merchants. One of the most eminent professional and business men and men of education and refinement in our country, may be seen at our office, 151 Nassau Street, New York, (formerly known as the New York Tribune, writes: "J. Ball of our city is a conscientious and responsible man, who is incapable of intentional deception or imposition. Write to Mr. J. Ball, 151 Nassau Street, New York, for a copy of the New York Tribune, which contains a full and complete list of the names of those who have been cured by your Patent Improved Ivory Eye Cups, thirteen days, and this morning received the entire contents of a Daily Newspaper, and all with the unsolicited Eye. Truly am I grateful to your noble invention, may Heaven bless and preserve you. I have been using spectacles twenty years; I am seventy-one years old. Yours truly, PROF. W. MERRICK.

REV. JOSEPH SMITH, Malden, Mass., cured of Partial Blindness, of 18 years standing, in one medicine, by the Patent Ivory Eye Cups. E. C. EYLES, late Mayor of Dayton, Ohio, wrote on Nov. 15, 1869: "I have tested the Patent Ivory Eye Cups, and I am satisfied that they are good. I am pleased with them; they are the greatest invention of all ages."

All persons wishing for full particulars an certificate of cure, or a list of names, will please send their name, and we will send our Treatise on the Eye, of 44 pages, free of charge, by return mail. For the most cases of MYOPIA, or NEAR SIGHTEDNESS, use our New Patent Ivory Eye Cups, and you will be cured. We have provided a certain, sure cure for this disease. Send for pamphlet and certificate—free. Waste no more money by adjusting false glasses on your nose and disfigure your face. Employment for all. Agents wanted for the new Patent Improved Ivory Eye Cups, just introduced in the market. The success is unparalleled by any other article. All persons out of employment, or those wishing to improve their circumstances, who are gentlemen or ladies, can make a respectable living at this light and easy employment. Hundreds of agents are making from \$5 to \$20 A DAY. To live agents \$20 a week will be guaranteed. Information furnished free. For terms, send for Pamphlet. Circulars and Price List. Address DR. J. BALL & CO. 151 NASSAU ST. N. Y.

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WORMS. Placeant to take. Whenever a child is noticed to be growing habitually pale, complaining of violent pain in the stomach and abdomen, and has variable appetite and a dry cough, and is frequently led, by irritation, to carry the hands to the nose, then try



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Provincial Wesleyan Almanac

NOVEMBER, 1872. New Moon, 1st day, 11. 14m., morning. First Quarter, 7th day, 11b. 27m., afternoon. Full Moon, 15th day, 0h. 34m., morning. Last Quarter, 23rd day, 11m., morning. New Moon, 30th day, 2h. 29m., afternoon.

Table with columns: Day, SUN, MOON, H. Tide. Rows for days 1 through 30.

THE TIDES.—The column of the Moon's Setting gives the time of high water at Parrish, Cornwallis, Horton, Hantsport, Windsor, Newpass, and Truro.

High water at Pictou and Cape Tormentine, 3 hours and 11 minutes later than at Halifax. At Annapolis, St. John, N. B., and Portland Maine, 3 hours and 25 minutes later, and at St. John's Newfoundland 20 minutes earlier, than at Halifax.

FOR THE LENGTH OF THE DAY.—Add 16 hrs. to the time of the sun's setting, and from the sum subtract the time of rising.

FOR THE LENGTH OF THE NIGHT.—Subtract the time of the sun's setting from 12 hours, and to the remainder add the time of rising next morning.

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