

The Provincial Wesleyan

Published under the direction of the Wesleyan Methodist Conference of Eastern British America.

Volume XXI. No. 3

HALIFAX, N. S., WEDNESDAY, JANUARY 20, 1896.

Whole No 1015

CURVE OF HEALTH.

Man his own Physician

LOWAY'S PILLS,

Holloway's Ointment!

Wesleyan's of the Stomach,

Liver and Bowels.

Each is the great centre which influences the whole of the system; abused or diseased—indigestion, offensive breath, prostration are the sure consequences to the brain, it is the source of neural depression, nervous complaints, and sleep. The Liver becomes affected, as bilious disorders, pains in the side, neuralgic sympathies by Costiveness, Diarrhoea. The principal action of these pills is to purify the blood, and to regulate the stomach, and the liver, lungs, bowels, and the reproductive system.

Wesleyan's and Salt Rheum

Wesleyan's is the most common violent disease on the continent. To these the especially antagonistic, it is a powerful agent to eradicate the venous and the cutaneous eruptions.

Wesleyan's, Old Sores and Ulcers

Wesleyan's has many uses, and has been used for many years, and has been found to be invariably successful to a great extent.

Wesleyan's on the Skin,

Wesleyan's is a good state of the blood or chronic eruptions, and a clear skin, and is used for the restorative action of the system, and to purify the blood, and to regulate the stomach, and the liver, lungs, bowels, and the reproductive system.

Wesleyan's Female Complaints,

Wesleyan's is used in the young of old, married, or single, and is used for the restorative action of the system, and to purify the blood, and to regulate the stomach, and the liver, lungs, bowels, and the reproductive system.

Wesleyan's Hemorrhoids and Fistula.

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Wesleyan's Wounds of all kinds.

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Religious Miscellany.

The Master's Presence.

Where shall we find the Master?
Our yearning hearts entreat:
What service shall we render?
How shall we meet the Master?

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How to Break a Church down.

To do this effectually you must
I. Discourage the Pastor.
II. Discourage your fellow-members.
III. Destroy the confidence of the community.

1. To discourage the Pastor,
A. Absent yourself from one service every Sabbath, or miss at least one in three; if he is not very strong, once in four times may answer.
B. Neglect prayer and class-meetings.

2. Criticise your minister freely—praise him sparingly—find fault plentifully—praise him little or none.
3. If he proposes to hold extra meetings without your co-operation.

4. Give yourself no concern whether his salary is paid or not.
5. Never call on him socially, or allow him to think that his comfort or that of his family is a matter of any importance to your eyes.

6. To discourage your fellow-members,
I. Observe the directions given above.
2. Complain about everything they do and don't do.
3. Contrive to make yourself the head of a clique, and by their assistance and your own industry keep the Church in hot water generally.

4. While doing this, lose no opportunity to complain of the bad treatment you are receiving.
5. Be as much like Diotrephes and as little like Paul as you can.

6. Discard charity and candour, take distrust to your bosom, and make scheming your specialty.
7. To destroy the confidence of the community,
1. Observe the foregoing directions.
2. Tell the people that you are in the Church for fear of the rich or the poor, or for love of this or that source of present enjoyment, or for the sake of the money which is to be made, or for the sake of the money which is to be made, or for the sake of the money which is to be made.

3. Publish the faults of your brethren, taking care to magnify them.
4. Make no effort to induce people to attend the Church.
5. Take no part in the labors of the Sunday-school.
6. Publish it on all occasions that you have no confidence in the concern—predict that it must fall—go down—blow-up—and never can succeed.

By observing these directions faithfully, you will have the satisfaction, if the Church is not unusually vigorous, of witnessing the fulfilment of your predictions.—*Irish Evangelist.*

A Cast Iron Christian.

'A cast iron Christian' is thus described and prescribed for by a correspondent of the *Advocate*.

He was not at fault with his orthodoxy, for on any of the five points he could satisfy you; or in his conversion, for this was marked, he could tell you the time and place; or in his attendance on Sabbath worship, or the weekly prayer meeting, for none were more constant.

He was indeed in various particulars a model Christian. But there was the quality of hardness, reminding you of iron that is run from the smelting furnace. He was courteous toward those with whom he associated, when this suited his purpose; but without let or hindrance, by his discourtesies, he could crush the finer and better feelings of those who happened not to be in favor. He sometimes gave to the poor; but never learned to call them brethren. He took a great interest in missions and from his conversion you would think he went for beyond his brethren of the church in his contributions; for their support; but by the scriptural rule of ability the figures did not show it. And it was thought by some that publicity was a decided weakness of his charities.

He was a special friend to ministers, cultivated their acquaintance, and was extensively known by them. His own pastor received many favors from him; but that sympathy and moral support which, on account of his feeble health, he rendered to his pastor, was not the result of his special friendship, but of his general kindness.

But while he was anxious that his pastor should abound in labor, and the work of the Lord be revived, he could not be prevailed on to go out into the highways and hedges and compel them to come in! He was not prepared for such labor. And for months and years he prayed, without making any nearer an approach to a preparation. What has been termed a quality of hardness, was continually cropping out in one form or another, constituting a force of repulsion, that was silently, but continually operating, driving those about him away from Christ; though he would have led them to Him.

This quality doubtless was in part an outgrowth from excellent health, strong nerves, and an organism and education that rendered him incapable of the finer feelings. But to a great extent it had its origin in a religion, one-sided, traditional, in essential points defective. He never understood that the entire gospel—the precepts as well as the doctrine—these concerned with the present tabe, as well as those of the first, must be received into the understanding and heart; and that the greatest of the man Christ Jesus, in whom dwelt all the fullness of the Godhead bodily; and of his ascension to the throne of universal dominion.

What was wanted in the case of such an one, is

Our need of Christ.

Sure I am, brethren, that the full faith of Christ crucified is required by our spiritual wants. In those dark hours when man is made to re-possess the iniquities of his youth—the arrows of the Almighty rankle in the soul, a miserable comforter would be found by Christ; for the example set forth by Christ; for the example set forth by Christ; for the example set forth by Christ.

Let me hear, when I am on the bed of death, that Christ died in the stead of sinners, of whom I am the chief; that He was forsaken of God during those fearful agonies, because He had taken my place; that on the cross He paid the penalty of my guilt. Let me hear, too, that His blood cleanseth from all sin, and that I may now appear before the bar of God, not as pardoned only, but as "holy and without blame." Let me realize the great mystery of the reciprocal substitution of Christ and the believer; or rather their perfect unity. He is in them, and they in Him, which he has expressly taught; and let me believe that as I was a sinner crucified on Calvary, He will in effect stand before the throne in my stead; mine sins, His penalty; His shame, mine the glory; His thorn mine the crown; His marks, mine the reward. Verily, thou shalt answer for me, O Lord, my Righteousness.—*The Bishop of Peterborough.*

Religious Intelligence.

Old Hanson, a Swede missioner, whose labors have been greatly blessed in the salvation of his countrymen, writes in *The Macedonian*: "The work of God is constantly progressing here in Skene. There is a great desire to listen to the Word. Great numbers flock to the meetings, and every day some souls are brought to peace through believing. In the parish of Yngre, especially, there is a powerful work of grace. In a few days forty have received peace in believing, who now glorify in God. I baptize: His the shame, mine the glory; His thorn mine the crown; His marks, mine the reward. Verily, thou shalt answer for me, O Lord, my Righteousness.—*The Bishop of Peterborough.*

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