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No. 10.

Religious Miscellany.

TO THE FOSSIL FERN LEAF.

BY REV. W. MCKINSON.

And thou didst rove beneath this very sky, E'er Adam sang his Eden hymn of praise; And far too beautiful a thing to die, Thou reappeared after many days.

Many long days and months and years have flown, And ages countless in their ebb and flow, Since first thou didst those pale green leaves unfold Mithing thine the Cahuilites bore.

The mighty forests waving proudly then, Now turn the paddle by the steamer's side, And rest as lofly as the palm trees main, Break into fragments for the pavement's wide.

When yet there was no man to till the earth, Thy leaf was wet with morning dew; And ere the eldest Adamite had birth, New forests waved where once the fern leaf grew.

The fern leaf changed transfixed on changing time, Entombed forever in its rocky cast, Destined to triumph o'er all age and time, And binding each creation with the past.

Old leaf thou hast outlived the world's young age, And things less frail and beautiful than thou, Yet hast thou art upon the rocky page, And every fibre of thy form we see.

Oh, thou art all change unchanged by time, Above all time and reigning God forever; Thou art the same in every age and clime, And that thou didst live shall perish never.

Say to this body as to this frail leaf, Thou shalt live when days have come and gone; Thy soul shall waken from the dreams of grief, Thy body rise and put her glory on.

We publish the following at the request of a subscriber:—

MOTIVES TO ENTIRE HOLINESS.

Where shall we not go to find them? Are they not everywhere? Do they not come down from the heavens, and spring up from the earth? But, turning away from general reflections, let us invite attention to a few of the motives we desire particularly to bring to your consideration.

I. What ought to be an irresistible motive to holiness is found in its own intrinsic excellence and glory. If we pause to contemplate with delight a solitary grass, blooming alone amid a desert waste, with what greater delight should we behold an oasis, where all the graces bloom in perfection of beauty together, shedding their blending fragrance over one lovely spirit? What would you not give if that spirit were yours? You attach value to wealth, beauty, learning, good name, happiness, it is well. These are all desirable; but how less than dust in the balance are they compared with conscious, inviolable virtue! Would you not prefer to be the hero of a single virtue rather than conqueror of the world?—a martyred Paul, shining in radiant vestments, rather than a bloody Alexander, dazzling with the splendors of a conquest? Why do you attach the idea of beauty and glory to angels? Is it not because they are holy—because they love with perfect love, adore with perfect adoration, and glow with perfect fervour? Is it not holiness which spreads joy over all the celestial regions? which causes the gush and rapture of the skies? which kindles the lustre of heaven's sun and stars? which suffuses the very spirit of Jehovah with its ineffable glory, and the spirits of all His holy worshippers with inexpressible and everlasting bliss? Surely, if this be so—and who can doubt it?—we are correct when we assume that there is, in the very nature of holiness, an infinite motive to its gain. Rubies are not so precious, and nothing that can be desired can be compared unto it. Holiness always begets happiness. Would you possess the one, you must not fail to gain the other. How great was your bliss when you heard the voice of pardon, when you felt the upspringing of purity within! But this was only a prelude, a foretaste of that deeper, sweeter, ever-increasing joy of the heart all filled with God. Receive Him, and with Him you receive all things.

II. But if holiness is urged upon us from a consideration of its own intrinsic excellence, much more is it from the fact that God requires it. Hear Him, and ponder: "Be ye holy, for I the Lord your God am holy." Remember who it is that speaketh. What will you say to Him? He commands you to be holy. Who will you answer Him? Know that His hand touches you, His eye is fall upon you. He waits your answer. Your decision is demanded now. Do not procrastinate; do not hesitate; do not, above all, at your peril, refuse.

III. The interest of your Master's cause requires it; and the common glory of the Father, the Son, and the Holy Ghost. How can we glorify God fully without entire consecration and perfect conformity to His entire mind and will? Will not every manifest, may even every secret defect, mar and sully the cause and honor of our Redeemer? The lives of Christians, practical exponents as they are of the principles and spirit of our religion, are among the great agencies for the conversion and sanctification of the world. Books and sermons may be despised; even tears and entreaties may be resisted; but the silent and unobtrusive influence of the lives which speak a language to the heart it cannot easily gainsay. There are men whose vineyards bear abundant clusters, but who do not know how to make wine out of them. How is it? What is the matter? Why are not men happy? What is it that distresses them? How large an element of care enters into common life! How large an element of discontent! How large an element of fear! How large an element of greediness!

How distressed men are because their success is not so large as they desire! How much life and joy do they lose among them! One looks out of his place, and sees other places going up that are finer than his, and that are owned by men who own more than he does; and though he has more than heart could wish

is undoubtedly approximating; never, therefore, did the Christian Church need to be so wide awake, so much alive, as now. Like a majestic vessel riding into the harbor under the pressure of a fierce storm and full sail, the world seems nearing the port of destiny; she needs now, if ever, experienced and adroit hands to bring her safely and speedily to the mooring. The great harvest is ripe, waving with world-wide expanse. Sturdy reapers are wanted. The Church is not ready to meet the demands of the times. And her want is in a vital point, it is radical—at the heart. Not that she is more deficient now than formerly. This we do not believe. The Church of the present, compared with the Church of former centuries, even in her palmy periods, makes one's heart leap up within him; her soundness in the faith, her enlightened enterprise, her real piety, all fill us with hope. But, after all, there is a want growing out of the present crisis—a want which nothing outward can supply—which Bible Societies, missionary phalanxes, universities, and even a martyr's devotion and zeal, will not make up; it is the want of that higher life which the Church must have before the consummation of her mission; that deep and entire consecration to God of her means—that yielding up of her whole heart—that quenchless love—that unabating concentration, and universal effort for the salvation of souls—the abandonment of self, and recognition of the doctrine of stewardship, which will lead us to live for God and for the race; the loving God with all our heart, and our neighbour as ourselves. Soon—it is but little in the advance every family on the globe will have the bible; will read it in the mother tongue; every neighborhood will have a minister, and Church and Sabbath-school; missionary societies will cease, for there will be no dark corners un-supplied; the sound of the Sabbath bell will echo round the globe; superstition will give way, and the temples of idolatry will cease; light will invest the earth. But what then? There will remain the same work to be done for the whole world which now remains to be done in nominally Christian countries, in the most Christianized countries now on the globe—Great Britain and the United States. The full and undimmed splendors of Christianity will still remain to be developed—her complete influence and power, her superior blessings; and this can only be realized by a more thorough baptism of the Church with the spirit of Jesus.

Now the world wants men, full-grown Christian men, not babes or dwarfs. The man who will dignify his position at this crisis, or ever hereafter, must be worthy of it. O that we could awake and see and feel the mighty verities thronging around us, and display for that noble and glorious spirit which be-comes sons and daughters of the Most High!

And let us look for a moment into that glorious eternity; is there no motive here? You may live without holiness here—you can not hereafter. Pursue the upward destiny of a soul brightening under the smile of God for ever, see its ever-increasing and unfolding beauty, hear the ravishing melody of its triumphant song. The ages flee away; but mightier than decay, stronger than death, the soul lives on, ascending, widening its circle, becoming more and more like God, and losing itself ever in His ineffable radiance. Such is the destiny of a soul washed in the blood of Jesus. Behold, on the other hand, a soul darkening under the frown of Jehovah. Ages fly away; its darkness broods darker still, its sorrow gathers down in denser folds; it is lost. The lengthened periods of eternity roll by, but they bring no redemption; deep, dark, dismal gloom settles around its sphere for ever. Learn by the contrast the value of holiness. Its presence is life—its absence is eternal death. —R. S. Foster in Christian Parity.

THE EFFICIENT PASTOR.

He is the true, wise and efficient pastor who best succeeds in enlisting all the members in Christian work—who finds out what needs to be done, learns the special capacities and adaptations, and then organizes and directs the forces of his soul, and keeps them thoroughly busy. If he fail here, his success can never be more than partial, and its promise may never be a cheat. Many of our church members are ready for such service; and even waiting and longing for it, though only half knowing what they want. But they need guidance and encouragement; they expect it; they should have it. Each new comer within the church circle should understand that church life means service not sympathy; giving, even more than taking. And there should be no season of inaction long enough to allow the lesson to be unlearned or drop out of the thought. Taking prompt and resolute hold of real service, such as Christ calls for and the world waits to receive, the feebleness of the churches would give place to vigor, religion would round out into fuller meaning, prayer would be something better than pious confession, sight would be swallowed by joyful thanksgiving, and the church would be a living organism.

ONE THING NEEDED.

I may mention one other consideration—namely, that in this life, men while they are perpetually achieving success, are far from being happy. There are men whose vineyards bear abundant clusters, but who do not know how to make wine out of them. How is it? What is the matter? Why are not men happy? What is it that distresses them? How large an element of care enters into common life! How large an element of discontent! How large an element of fear! How large an element of greediness!

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he loses the favor of his own affairs because somebody has more property than he. And so with unsatisfied ambition, with over-greediness, with complaining discontent, and with narrow selfishness, men are perpetually cutting themselves, as the old heathen did in their worship. So men, by care, by envy, by malign passions, are taking away the favour of true content from themselves. Men seldom have peace in this great discontented world. In the din and rush of human life you can seldom find peace.

In the battle of Gettysburg, while a thousand cannons shook the hills, and the whole heaven quivered with reverberations, during a moment's pause, in a cemetery, a sparrow sang sweetly out from a bush-tree which was growing there. When the cannon again split their voices, the sparrow was silent; but it sang at every pause. And what that sparrow's voice was amid the wild roar of war, that is peace in the discord, discontent and din of human life. —Becher.

MARVELLOUS RELIGIOUS AWAKENING IN SCOTLAND.

The latest papers from Scotland bring news of a religious awakening in many cities in that country, which is said to be unparalleled since the days of Whitefield. The movement commenced in Edinburgh, and has now extended to Glasgow and other cities. In Glasgow meetings numbering several thousand assemble daily for prayer and religious exercises. These are presided over by some of the ablest ministers of the Establishment, Free and U. P. Churches. The public journals observe that while the movement is apparently deep and serious, it is characterized by an absence of everything boisterous or of any particular excitement. Neither is the movement confined to the low orders, but has extended over all ranks of society, embracing members of the bar, merchants and clergymen of all protestant denominations. To show the opinion entertained of the movement, we quote the following remarks made by the Rev. Dr. Buchanan, one of the leaders of the Free Church:—

Dr. Buchanan referred to the daily prayer meetings being held in the city, and said the Presbyterians would pardon him for suggesting that they, as Presbyterians, should recognize God's hand in movements, and express their thankfulness for the awakening which was visible, and which they hoped would make far greater progress. He spoke of the large attendance at these meetings, one striking feature of which was that they could not be said to have been brought together, or kept together, by the presence of any particular excitement, but by the sentiment abroad in the community for the need of some special blessing.

General Miscellany.

THE COURAGEOUS LITTLE MAID.

Along the pleasant country road, Where crickets made a merry noise, Chirping their little chirps, One evening walked two little boys.

The sun had set, and happy birds, Were calling to their mates "Good-night!" When through the avenue of trees, A little maiden came in sight.

Up spoke the little boys, and said, "How are you pretty little maid? Walking along so late at night Along the road, aren't you afraid?"

With round blue eyes, she looked at them, And shook her curly, yellow head, And smiled. "Afraid! And what is that? I don't know what you mean," she said.

Then laughed those roguish little boys; And when the maid had gone her way, Said one of them with bright blue eyes, "Let's teach her what we mean, I say."

"Well quickly hurry home and get Some sheets and put them on, and so We'll set upon the fence, and when She comes, 'twill frighten her you know."

'Twas almost dark, as down the road, The little maiden came along Homeward, and singing as she came Some pretty little bits of song:

And in the twilight's hazy gray, Like shadows loomed the trees and posts; And on the fence wrapped up in sheets, Perched two white, naughty little ghosts.

"What is it sitting on the fence, With wonder said the little maid; And when she laughed a merry laugh: "O that, I think must be a fraud!"

As she sat strolled down the road, As she went going on elsewhere, and I was hurried to see the Presbyterian minister and make arrangements for a union temperance meeting on the following Sunday evening. At the first of all signed the druggist's pledge.

The band of men, embracing all the first ladies of the town, organized and visited every saloon, about twenty-five, including the hotel, and sang, read the Scriptures, prayed, and exhorted them to desert from their death-dealing work. Where the doors were closed against them they have quietly taken their position on the pavement in front, and in the most solemn manner conducted their services. It has been impressive to see highly accomplished and delicate ladies of wealthy families kneeling in mud or snow, calling on God earnestly, to arrest these men in their murderous work. The number daily varies from 75 to 100. Crowded meetings have been held every night since the first night was held. The second to turn his attention to science, the third delighted his intellect, and set him to making "such simple

experiments in chemistry as could be deflected in their expense by a few pennyworth of work."

Here, then, we see how a loving Providence helped young Faraday, and how he co-operated with it. Though it closed the doors of academy and college against him, yet it guided his feet into a business, which, yet it guided a good school in which to build up a hardy character, in a fitting place for bringing him in contact with superior minds, whose writings contained the precise amount his hungry soul needed for his development. To these heavenly provisions of his habit he earnestly responded,—first, by patiently submitting to the discipline of ungenial labor, and then by eagerly feeding on the ideas and facts presented to him in books. The result was, a remarkable beautiful moral character, and equally remarkable growth of his intellectual powers.

HIS CHOICE OF COMPANIONS.

Nor did he confine himself to the ministry of books alone. As he advanced in years, he used much of his very small pecuniary means in attending scientific lectures. He also made the acquaintance of such learned men as frequented his master's store, several of whom soon recognized him as a youth of uncommon promise. He chose companions, too, not from among his associates in labor—most of whom were beneath him morally and intellectually—but from a class of young men interested in their own mental improvement. He was fortunate in finding two especially, the one named Huxtable, the other Abbott, whose admirable character and enthusiasm in scientific pursuits were in exact harmony with his own. Young Faraday never "walked in the counsel of the ungodly, stood in the way of sinners, nor sat in the seat of the scornful." But with those thoughtful young men he frequently spent his evenings; not in idle chit-chat or useful amusements, but in earnest discussions of great truths, and in making scientific experiments. They wrote also to each other frequently, both for the purpose of communicating information as to improving their style of composition. Faraday's letters are found in his "Life," by Dr. B. Jones, and are eminently worthy of study by every young man who is aiming to make his mark.

STRUGGLES FOR ESCAPE.

This course of life increased his aversion to trade, and begot in him a very ardent desire to be engaged in scientific occupation, even though of the lowest kind. "No doubt his spirit was ruffled at times, toward the end of his apprenticeship, by chafing against the yoke of his business cage. This is evident from the fact that he one day wrote, as he afterward said, "in my ignorance of the world and the simplicity of my mind." To Sir Joseph Banks, then President of the Royal Institution, describing his feelings, and soliciting his assistance. We can easily imagine our now enthusiastic young man approaching the gate of Sir Joseph's mansion and inquiring: "What is the name of the man who has written this message from Sir Joseph for Michael Faraday?"

"No answer," is the curt response of the well-fed porter at the gate. He turns away crestfallen. With face elongated and heavy gait, he walks back to his place of toil in Blandford Street. It was not a pleasant thing to be so rebuffed, and for a little while he is discouraged. But his nature could sense soon teaches him that nothing else would be his own folly, presents both work and study with his wonted cheerfulness, and, in due time, honorably completes the term of his apprenticeship.

In our next paper we will see how Michael found the third step in the ladder of renown. —Western Christian Advocate, Englewood, N. J.

THE TEMPERANCE REVIVAL.

Thinking my old friends in West Virginia would be interested in the great temperance revival that has been prevailing in Southern Ohio during the last six weeks, I ask space for a brief description of the work here, which is similar to that in other places, where God has been working so gloriously through the agency of woman's influence.

London is a pleasant place of about 3,000 inhabitants, having more than the usual proportion of wealth. It is twenty-five miles south west from Columbus, at the crossing of two railroads, both leading to Cincinnati, and branching in various directions westward. We have a large and flourishing congregation.

At the close of our prayer meeting, Jan. 15th, the Mayor inquired if it would not be proper for us to take some action in the movement, as far as going on elsewhere, and I was requested to see the Presbyterian minister and make arrangements for a union temperance meeting on the following Sunday evening. At the first of all signed the druggist's pledge.

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clock, Banks, stores and shops rare all closed, and the people assembling at the Presbyterian church. The evening meetings are held at the M. E. church. Up to this time most of the saloon keepers have refused to yield. A proposition was made last week to raise a sufficient sum to see lawyers, and assist these women who have suffered to prosecute dealers who have sold to their husbands and sons. In a short time \$20,000 was raised in sums varying from \$2.00 to \$50. The amount can be doubled, if necessary, in three or four hours.

The movement has created a healthy temperance sentiment which says we will use "moral suasion" as long as possible, but the work must be done.

Our ladies have petitioned the Town Council, and they have given a beer ordinance its first reading; and in a few weeks our place will be free from all these saloons where drunkards are manufactured. God is working by women, and the work will succeed. We are counting night and day, and I take a few moments from the work to drop you these, unconnected lines. In the future I may write more fully.

T. H. MONROE, London, O., Feb. 10th.—Pitts. Ad.

DR. CUMMING AND THE SIGNS OF THE TIMES.

DR. CUMMING lectured last evening at the Chapel, Crown-court, Derby-lane on "Signs and Wonders; a retrospect from 1818." The rev. gentleman taking his text from Daniel—"Men shall run to and fro, and knowledge shall be increased"—said that some of the most eminent Hebrew scholars translated the end of the sentence, "shall be flashed along like lightning," and if that were correct, would it not be a prediction of one of the most marvelous phenomena of the age—the electric telegraph? The marvelous railway and ocean steamship systems were next spoken of, and Dr. Cumming said that he stated these things to disprove the antiquity of the Bible, the fulfillment of prophecies, the newspapers would be down upon him; but at any rate, they were remarkable coincidences. Having referred to the wonderful Post-office system, the lecturer spoke of the discovery of the Moabite stone, upon which was an inscription parallel with the language of the 2nd Kings. When Professor Huxley and other most able men were finding out that everything went to disprove the antiquity of the Bible, suddenly a series of discoveries took place in Palestine, Moab and other countries east of the Jordan, showing the historical accuracy of the Word of God. Mr. Smith, too had discovered a Chaldean manuscript respecting the Flood which exactly coincided in the facts stated by the Book of Genesis. At Glasgow recently by Mr. Diesell proposed a general religious war—a conflict between the spiritual and temporal powers; and that the result would be anarchy and confusion. No doubt Mr. Diesell made that prediction on premises which he considered good, but he (Dr. Cumming) said it was predicted by the Word of God, and for many good reasons. First, they saw State and Church in conflict—once wanting to sink the Church too low down, and the other to set itself too high up. They found that one of the three Churches of the realm had been disestablished, and they saw in the speeches of Dr. Manning, the Cardinal Prelate of Dublin, and others, prognostications of the storm Mr. Diesell seemed to anticipate. Then let them look at the Emperor of Germany. The Emperor had not been at his wit's end, he would not have made the impertinent proposal to be a mediator between the German Government and the clergy; but that proposal brought from the Emperor the noble protest, which the Word of Luther had been the mediator but Christ Jesus was "Thus," said Dr. Cumming, "the three unclean spirits have gone out, and are precipitating that crash, which will be terrible, but which, thank God, will be the precursor of the sunshine and joy of everlasting day." The rev. lecturer went on to say that at the present time many clergymen of the Church of England were forgetting what they ought to have learnt of their Protestant articles, and burying people into Rome and corrupting those who should be brought into the infamously of confession. It was a melancholy thing that a traitor should be in one's own camp; but it he were a minister of the Church of England he should not leave it as some had done. He should stand by his post, and fight the battle which the Church had not provoked, and resist the corruption which she abhors. Fearful preparations were going on all over the world, and he was going to Europe, and he was requested to see the Presbyterian minister and make arrangements for a union temperance meeting on the following Sunday evening. At the first of all signed the druggist's pledge.

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Nor did he confine himself to the ministry of books alone. As he advanced in years, he used much of his very small pecuniary means in attending scientific lectures. He also made the acquaintance of such learned men as frequented his master's store, several of whom soon recognized him as a youth of uncommon promise. He chose companions, too, not from among his associates in labor—most of whom were beneath him morally and intellectually—but from a class of young men interested in their own mental improvement. He was fortunate in finding two especially, the one named Huxtable, the other Abbott, whose admirable character and enthusiasm in scientific pursuits were in exact harmony with his own. Young Faraday never "walked in the counsel of the ungodly, stood in the way of sinners, nor sat in the seat of the scornful." But with those thoughtful young men he frequently spent his evenings; not in idle chit-chat or useful amusements, but in earnest discussions of great truths, and in making scientific experiments. They wrote also to each other frequently, both for the purpose of communicating information as to improving their style of composition. Faraday's letters are found in his "Life," by Dr. B. Jones, and are eminently worthy of study by every young man who is aiming to make his mark.

STRUGGLES FOR ESCAPE.

This course of life increased his aversion to trade, and begot in him a very ardent desire to be engaged in scientific occupation, even though of the lowest kind. "No doubt his spirit was ruffled at times, toward the end of his apprenticeship, by chafing against the yoke of his business cage. This is evident from the fact that he one day wrote, as he afterward said, "in my ignorance of the world and the simplicity of my mind." To Sir Joseph Banks, then President of the Royal Institution, describing his feelings, and soliciting his assistance. We can easily imagine our now enthusiastic young man approaching the gate of Sir Joseph's mansion and inquiring: "What is the name of the man who has written this message from Sir Joseph for Michael Faraday?"

"No answer," is the curt response of the well-fed porter at the gate. He turns away crestfallen. With face elongated and heavy gait, he walks back to his place of toil in Blandford Street. It was not a pleasant thing to be so rebuffed, and for a little while he is discouraged. But his nature could sense soon teaches him that nothing else would be his own folly, presents both work and study with his wonted cheerfulness, and, in due time, honorably completes the term of his apprenticeship.

In our next paper we will see how Michael found the third step in the ladder of renown. —Western Christian Advocate, Englewood, N. J.

THE TEMPERANCE REVIVAL.

Thinking my old friends in West Virginia would be interested in the great temperance revival that has been prevailing in Southern Ohio during the last six weeks, I ask space for a brief description of the work here, which is similar to that in other places, where God has been working so gloriously through the agency of woman's influence.

London is a pleasant place of about 3,000 inhabitants, having more than the usual proportion of wealth. It is twenty-five miles south west from Columbus, at the crossing of two railroads, both leading to Cincinnati, and branching in various directions westward. We have a large and flourishing congregation.

At the close of our prayer meeting, Jan. 15th, the Mayor inquired if it would not be proper for us to take some action in the movement, as far as going on elsewhere, and I was requested to see the Presbyterian minister and make arrangements for a union temperance meeting on the following Sunday evening. At the first of all signed the druggist's pledge.

The band of men, embracing all the first ladies of the town, organized and visited every saloon, about twenty-five, including the hotel, and sang, read the Scriptures, prayed, and exhorted them to desert from their death-dealing work. Where the doors were closed against them they have quietly taken their position on the pavement in front, and in the most solemn manner conducted their services. It has been impressive to see highly accomplished and delicate ladies of wealthy families kneeling in mud or snow, calling on God earnestly, to arrest these men in their murderous work. The number daily varies from 75 to 100. Crowded meetings have been held every night since the first night was held. The second to turn his attention to science, the third delighted his intellect, and set him to making "such simple

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No. 10.

its issue, than that contributed by a correspondent of the New York Tribune in the following apologetic:—"Once upon a time (after the passage of the Legislature) I came upon a summer-house where two little children were playing at keeping shop. Their merchandise was of little intrinsic value, but the currency was still more worthless, for it consisted of pieces of old newspaper, having some confidence in my own knowledge of finance, I said, with a smile, 'Children, you cannot play that game long, for one of you has only to tear up a few more old newspapers, and he can buy the other out in no time.' 'Oh!' said the children, both together, 'we ain't so silly as you think; before we began to play we agreed just how much newspaper we would have, and how little children played that game out honestly, and they didn't water their currency a bit.' It is but fair that the holiday tasks of Congressmen should be put before them in this simple and agreeable style.

Obituary.

Died January 23, at Rose Hill, Gloucester County, N. B., Elizabeth McC., wife of Mr. Thomas Hinton, in the 57th year of her age. Deceased, who was born in Musquodoboit, N. S., was daughter of the late Michael Goddard of that place. As her father was, for some time, an elder in the Presbyterian Church, she was brought up strictly according to the views of that denomination, but after her

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### Provincial Wesleyan.

MONDAY, MARCH 9, 1874.  
TWENTY YEARS' PROGRESS.

We have recently returned from missionary meetings at Wallace and its vicinity. Sharing but to a very limited degree in the prosperity of our new country, that locality yet offers several points of contrast by which our advancement may be measured. Nearly twenty years have elapsed since we first drew Methodist breath on that brave old banner Circuit; and now what do we see? On the bleak skirts of the cold Northumberland Straits, doomed to estrangement from the generous fosterings of railroad commerce, the locality is still a gauge by which, to some extent, our progress for two decades may be estimated.

It was considered in those days good work for one week to reach Halifax, and return with a load of farmer's supplies. For weeks beforehand, preparations went on, and during the great pilgrimage to the shrines of trade, public houses were filled to discomfort with a motley multitude. Once home, the weary traveller required long days to recruit. We will remember the battle of giants, in which Howe, Young, and other veterans drew a picture of what the country would be with a railroad, and how all seemed to listen with mingled wonder and incredulity. The railroad has been built; and though Wallace reposes far from its roar and the rush of its enterprise—being 16 miles from the nearest station—all its inhabitants may visit Halifax, and after driving a good trade, be at home within 30 hours.

Commerce has visibly gained also in the interim. They were times of rather cruel discipline to which we refer. Twenty years ago, through failures of Crops, stagnation of trade, and absence of commercial resources, money was as rare as honey-birds in January. Six pence per pound for butter, and four shillings for wheat, were good prices. Meat might be obtained almost for the slaughtering. As for eggs, wool, feathers, and such like simple products, they were dear at any price! Now, farmers chaffer over an offer short of rates published in this paper from week to week, and those are surely not the scale of prices which indicate the country is going to decay. Money abounds. Farmers need not travel far to find it. Having any commodity to sell, traders travel to their doors and consider themselves fortunate in outstripping their fellows in the race of competition.

Socially, there is a vast improvement. Those were the days of "frolics" and "sprees" and carousings. It was deemed inhospitable to be without the familiar rum-jar. The man who invited his neighbors to assist him, having made no provision of liquors and a fiddler, ran a serious risk of being denied a second favor, and having his name handed down to posterity as a niggardly fellow. On the other hand, men's generosity was measured by the gallons of drink they dispensed. These modes of living brought their natural consequences. At an election, whose roistering were but a specimen of such social occasions, we will remember how one party pursued another of opposite stripe to a vacant building on the brink of an elevation, and the horror which seized us on witnessing an immense piece of timber brought forward with which to capsize the house and its defeated political occupants into the harbor! A magisterial remonstrance, delivered with awful emphasis, saved the drunken crowd from the guilt of murder.

Temperance societies, however, have here, as elsewhere, shamed much of this boisterousness out of existence. Young people meet now for very different purposes—the encouragement of each other in habits of sobriety, and mutual instruction in wholesome knowledge.

The religious aspects of the country yonder are correspondingly improved. There is more general reverence for the Sabbath. Church-going habits have taken the place of propensity to stroll in the fields, or drive for amusement. Methodism has left a deep, ineffaceable mark on society. Other churches have unquestionably worked to good purpose; but we saw more of our own. A succession of men greatly skilled and highly honored of God, have occupied that old station, and the supply is not exhausted. Young students who, twenty years ago, were in theological leading-strings, and have since attained to maturity and strength, are holding bravely the ground consecrated by the labors and prayers of giants. It is but fitting that Wallace should attain in these days to independence and honors. That time is not far distant. The indefatigable and discreet superintendent, Rev. R. Wesson, has under contract a residence promising that ministers will aspire to its possession, and Wallace will thus continue to enjoy the ministrations of gifted and devoted men.

WALLACE.—Missionary meetings were held on this circuit, Tuesday and Wednesday evenings of week before last. Bro. Mack and the Editor of this paper were the deputation. Of the speeches made by the former we can speak with all freedom. Perhaps the annals of our Provincial history have no record—or, when they are written, shall have none—more fully aglow with missionary fervor and eloquence than that of this old circuit. It is something to say of Bro. Mack's addresses that they were worthy to be ranked in the honored

succession of past memorable utterances by men who kindled such enthusiasm as called out a larger number of ministers here than in any one circuit of our Conference.

Several features of the meeting commended themselves to our sympathies. One most notable event we would publish with emphasis. A subscriber put his own case in this way:—"I have given nothing for three years to missions. Year before last I subscribed, but the collector did not call on me. Last year I neither subscribed nor gave. This year I will take time by the forelock. Put me down for this year so much; and the same for the past two years—with interest!" "An honest man's the noblest work of God." That may not be strictly poetic; but it is true at least. Let the world know that there are Christians who deal sternly with themselves in the sight of their supreme Judge, preferring to render their accounts without the humiliation of being exposed in the Day of Judgment. And let our Missionary Secretaries proceed forthwith to open a Conscience Account and establish a Conscience Fund, giving weary, condemned delinquents in benevolence an opportunity of disburdening their souls in support of missions. Providing all Christians follow the example we have cited, we promise the Treasurers of Missions a fat allowance next year; for alas! the arrears are heavy, and the interest will be marvellous! How buoyant our ministers would feel if they found their deficiencies for ten, twenty, thirty, fifty years coming home to them with interest compounded! They would at once be obliged to adopt the entire prayer, as they have already its opening clause—"Give us neither poverty nor riches!"

The amounts contributed at these meetings were liberal considering that the practical, untiring Bro. Wesson has been working the Circuit up to a high standard in local improvements. With his amiable and cheerful wife—fortunately we can be complimentary in all sober truthfulness at a distance of 100 miles—we cannot see that Providence could have been more liberal even to deserving and apostolic Wallace, at least in the matter of pastoral oversight. Our excellent brother needed himself the thoughtful guidance of his Heavenly Father—his throat having seriously distressed him for some time; and there are sure evidences that his way was being prepared for coming years. May his valuable life and labors long be spared to the Church!

THE WOMEN'S CAUSE.—Seldom has the world witnessed such a movement as that against the liquor traffic. So mighty and effective an agency could scarcely have been secured by human arrangement. We all know how unpopular was every effort to reach the object now being so successfully pursued. Mass meetings, Legislative measures, moral suasion, were like the voices of the wind—heard only to be forgotten. But Providence, weary of waiting for our awakening, has summoned its own strength for the battle. See how it rebukes us: Coming in the dead of winter; beginning in the heart of the enemy's territory; calling out, not men of culture, talent, desperate purpose,—but women—praying, persuasive, patient women. Encouraging liquor-sellers at the Bar, or knocking in the snow at the doors of their saloons, the demon is exorcised, victims are reclaimed.

Now, what is to hinder a similar crusade all over our territory? We promise God's messengers who shall come to the rescue,—who shall abate us temperance and religious people out of our indifference to the curse of strong drink—all true support. They shall have sympathy and co-operation; money to meet expenses, and eloquence to defend them if need be in law. Only let us see that there is hope for our land.

The papers all through this winter have been full of the records of death through the exposure of drunken persons to the frightful rigors of our climate. Who is responsible for this loss of the dead, and the shame and want of their families? It is easy to want their appetites betrayed them. But some one must have given the victim his last glass and sent him away to ruin. The fatal last six pence is in some one's drawer. Had it been by some active person administered under another name, that death was brought about, our Province would long ago have been ringing with cries for justice. But all persons save this are provided for by our laws. Here, each government is a sharer in the fat emoluments of the trade, and the evil that is done has for its shelter the wide canopy of the statute books. There is little hope for us save through some special Providence such as now calls to us from other lands to equip ourselves for the conflict.

How is it?—Can any one explain to us the cause of such marked difference in the tastes of lecture-going audiences in St. John and Halifax? For years we have noticed that lectures which in St. John called forth no note of approval, when repeated in Halifax have been lauded to the skies. On the other hand, lecturers who went to St. John fortified with all our metropolitan recommendations, have barely succeeded in defending themselves against St. John criticism. In a few instances lecturers have pleased their hearers in both cities; but most frequently public opinion in the two cities is in direct antagonism. It is certainly a strange anomaly, for the cities are only separated by a very few degrees of latitude or longitude.

The most recent instance in point was that of Miss Kate Stanton. In St. John she captivated the majority, while those who dissented from her doctrines were tender in criticism because of her sex and beauty. The laudations of our sister city drew out an immense crowd to hear her in Halifax; but here her personal attractions did not shield her pet opinions from scathing review. No wonder. The misguided revolutionists in France differed reason: Miss Stanton holds up for worship the distinguished paragon and lustful grand of every nation and age. In Music Hall Boston,—that safety-valve of high-pressure

New England—such outpourings as we heard last Monday night may be listened to with wonder—perhaps admiration. But in British America—spared hitherto the corrupting influence of an infidel emigration—the advocate of Free Love cannot expect to be tolerated, whether coming in the form of a masculine monster, or a beautiful though fallen angel like Miss Stanton.

SABBATH SCHOOL ANNIVERSARY BRUNSWICK STREET.—Rarely has ever the spacious Brunswick Street Church presented a more attractive appearance than on Thursday evening last, at the Anniversary Meeting of the Sunday School. On the platform, on sloping benches, were the members of the Infant Class, and the children and young people of the school occupied the front and central pews. The principal part of the programme for the evening was a Concert Exercise, comprehending the lessons of several months, a review of scenes in the Life of the Saviour. The several sections were taken up by the different classes in succession. We were thus taken in review to Bethlehem, to the Baptism, the Temptation in the Wilderness, the Teaching by the Sea, the Transfiguration, the Garden of Gethsemane, the Crucifixion on Calvary and the Resurrection. Very appropriately the Gospel story of Jesus receiving little children and blessing them was allotted to the Infant Class. The recitation of the 23rd Psalm in alternate sentences by the little ones on the platform gave evidence of careful training and the effect was exceedingly good.

The hymns and melodies very judiciously selected happily interspersed with the other exercises and beautifully sung kept the interest unbroken.

RETRIBUTION.—Spain is still unsettled, and Cuba shares in its sorrows. It is a great misfortune to be related to Spain at present, for these are its days of punishment. Once it was the proudest boast to have allied connections with a kingdom the first on the globe; but all that is past. Spaniards and Cubans, having no outside enemy, have turned bloody hands against each other. A house burned against itself cannot stand. The only hope for Spain is, a new race or a new religion. There are taints in the social constitution of that country which can only be eradicated by an introduction of new elements,—in other words, by the cleansing, regulating operations of God's Spirit. Had Spain advanced another step by inviting the Protestantism of other countries, its history would soon have changed for the better. It chooses to wait, and waiting in its case seems useless. May it soon turn to the light! Meantime let its condition be a warning to all who favor a religious system which leaves a people after ten centuries in utter ignorance of the first principles of liberty and government.

HOW THEY DIE.—If Christianity may be measured by its power over death, it never had a better record than to-day. Cookman's beautiful death-bed has been almost repeated in that of Emile F. Cook. After partaking of a little refreshment, he said to his devoted wife "I am very tired; I am leaning on Jesus; I want to go to sleep." Dear, weary sojourner and servant! How welcome to him would be the Master's smile and approving sentence—"Enter unto the joy of thy Lord!"

But it is very sad to see that those noble spirits have been hurried away from a world which so much needed them, by an excess of toil and suffering. Cookman himself and Bishop Clark—whose life has just been written by Dr. Curry—and Emile F. Cook, with a host for whom we sorrow, yet rejoice, died all too soon because they would not spare themselves. When infidelity begins thus to sacrifice its own life for the lives of others, it may afford to carp at the religion of Jesus.

TOO TRUE.—We have waited a week to see what light would fall upon the statement made by the *Intelligencer*, that a member of the Local Legislature in Fredericton was drunk during the proceedings of a regular session. Since then a member called attention to the *Intelligencer's* words and actually caused the galleries to be cleared when the Editor of that Paper presented himself in his capacity as a reporter.

The *Intelligencer* is to be commended when religious newspapers wink at gross immorality and conceal the evils which exist in society, they lamentably betray their most sacred trust. We are glad to see that our courageous brother is sustained by other journalists. Drunkenness is no longer an aristocratic frailty, condoned as the weakness of great men, or men imagining themselves great. It is a vice, and the infection of its example must be suppressed in mercy to our children and the world.

COLPORTAGE.—The following letter from a real friend of Home Missions, and a liberal supporter of God's cause in all its departments, will be read with interest:—  
MY DEAR SIR,—I notice by report in the *Wesleyan* a short time since, that a most liberal and worthy body is held out by your Book Room, for subscribers to aid your Colporters to disseminate religious books and knowledge throughout our Methodist poor districts, and as I notice some of our good brethren are sending in some funds, I herewith enclose a post-office order for \$20. I submit the matter to your good judgement, to have the small amount appropriated where it will do the most good.

### A SUGGESTION FOR UNITED COMMUNION SERVICE.

The following paper was read by the Rev. J. Lathers at the last Monthly Meeting of the Evangelical Alliance:—  
It has occurred to me that, in addition to the proposal which has been made for united effort in Christian enterprise, occasional interchange of pulpits, meetings of united prayer, and such meetings of members of the Evangelical Alliance for the discussion of varied methods of work, we might also secure the advantage of an occasional Communion Service, conducted in such a way as to win the cordial sympathy and cooperation of the ministers and members of Evangelical denominations.

Supposing that, on some given day, we were determined to hold a Communion Service for all the Churches in this city, and taking it for granted that a large majority of the Christian people in the several denominations, Episcopal and Baptist, Presbyterian, Congregational, and Methodist, were prepared to unite in such a service, no one church in Halifax would hold the communications.

Is there any way in which we could unite in Communion service without unnecessarily crowding it, without colliding with the convictions of any member in any section of the church; and without traversing or disturbing the discipline of any denomination? Could we arrange a service which would accommodate for all who wished to attend?

Two methods possibly might be adopted that would bring us within the lines and limits required. It has recently been proposed by Rev. Wm. Arthur, or some distinguished divine, that a Communion Service should be appointed for the afternoon of Whit Sunday—at the same hour, all who are willing to unite shall open their churches for sacramental service.

Could not such a service be arranged for this city upon the same principle? Ought not some Sabbath afternoon to be designated by the Evangelical Alliance for a general Communion Service, in which all the members of these Protestant Churches could meet simultaneously at the table of the Lord?

In this way all the followers of Christ would be engaged at the same hour in celebrating the Holy Communion. Surely it would be as real as when on the eve of the Passion the first disciples of Jesus met in the upper room, partook of the emblems of the broken body and shed blood. In a Sacred Sacramentum they would cherish in union memories of the death of Christ, and through their united prayers and pledges their love and loyalty to a common Saviour; and they would show forth the Lord's death until He came.

For many years, under the direction of the Evangelical Alliance, Churches of every name and of every land have met in united prayer. At the beginning of each year, as the week of prayer has come round, we have felt the thrill and the gladness which the thought of united supplication—a grand concert of prayer—has inspired while bowing at one common altar, and kneeling at Christ's feet, throughout all the world, has been growing richer in sympathy and stronger in faith and hope.

We would not willingly surrender our interest in this united and universal embassy to the Throne of Omnipotence. A greatly advanced step has also been taken towards the fuller manifestation of Christian unity, in the inauguration of a system of International Bible Lessons. In thousands of Bible classes, and tens of thousands of Christian homes, at family meetings, and in the schools of Sabbath Schools, the appointed sections of Scripture are read. With the same page of inspiration open before them, thousands of earnest students of Revelation, looking to Him, who is the

Source of the old prophetic fire, breathe the prayer, that He would take to Himself the souls of men, and His blessing the reading of the word.

under the direction of the Alliance since our return from New York.

The unity which we seek to promote,—not unassimilated and not uniformity;—these could not be attained in living, active growing Churches.—a unity not of law, not of logic, but of love,—a unity not of organization or ecclesiastical manipulation; but of kindred spirit, common aim and Christian sympathy,—would be greatly strengthened. Such a manifestation of unity is in harmony with the Saviour's prayer:—"That they all may be one; as thou Father art in me and I in Thee, that they all may be one in us; that the world may believe that thou hast sent me."

### Circuit Intelligence.

CARBONAR, N. E.—Perhaps you will be able to find space in your columns for a notice from this old Circuit. Nearly twelve months ago, under the ministry of Brethren Comben and Hall, the Spirit was graciously poured out and many souls were converted and believers quickened. The effects of this outpouring still remain, though of some we have to say that they have not maintained a good profession! Of late some few souls have joined themselves to the people of the Lord, being first made happy in a Saviour's love.

At present, in addition to the spiritual work, the thoughts and hands were engaged in gathering funds for the erection of a new church, to which the time-honored sanctuary will soon have to give place. We hope that before many months roll away your readers will learn through your columns that the corner-stone has been laid. We are endeavoring to arrange for the commencement of the work as soon as possible.

A few days ago some of the ladies suggested holding a Refreshment Bazaar, and at once commenced to make necessary arrangements. In two successive nights last week over \$150 were realized, the earnest for a much larger amount which they will secure for the Building Fund. Our people seem determined about the new church, and will do what they can, but their means are limited.

The ladies are arranging for a Bazaar, to be held about next Christmas. Arrangements, when completed, will be announced in your columns. Doubtless some of your readers will wish to avail themselves of the opportunity and privilege of aiding in the erection. It will be remembered that in 1791, Father Black, of this vicinity, visited Carbonar. This visit was owned of God, the all-powerful mission of the Holy Spirit, and a hundred souls were converted during his stay in Conception Bay. "His visit to the island is pronounced the most useful and interesting portion of his missionary life." He organized Methodism in the island, secured its church property, encouraged and fortified its classes. Surely there are those who "in memoriam" would like to aid in sustaining and extending the work in which their sainted ancestor took so prominent and honorable a part.

JAMES DOVE.  
March 2, 1874.

CANNING.—The work progresses—our church was crowded last Sabbath. After a sermon by father Hennigar, of great pertinency and spiritual power, I baptized twenty-two adults. It was a season of sweet delight. God honored the means ordained by himself, and effectuated the sacred sign. Next Sabbath, in respect to baptizing others, we will endeavor to do great help both in counsel and actual work. His health continues very good. At a large Quarterly meeting held on Monday last, a unanimous vote was given in favor of the "Union of Methodism."

Yours, &c.,  
P. H. W. PICKLES.

CHARLETTOWN.—Latest advice intimates the revival continues without abatement. Many persons of intelligence and refinement, as well as of the general classes, have been graciously brought into the enjoyment of religious life.

LIVINGTON.—Sixty persons have been received into the Church, twelve by baptism. The good work goes on.

TATON.—The revival at Craupud, P. E. I., has developed into a work of marvellous power. One hundred and sixteen names have been obtained of persons who have professed to find peace in believing. For a rural district this is extraordinary. No foreign aid has been obtained,—the adjoining minister, Rev. J. S. Phinney, being laid up with throat affection.

SALISBURY.—In my communication from this circuit some two weeks ago, I innocently, and wholly unintentionally, omitted the name of Rev. J. H. Hennigar, who was with us on the second Sabbath, viz., the 1st of February, and administered the ordinance of baptism to three persons and received seven into the Church. He was there on Monday evening and preached a sermon which no doubt will long be remembered and appreciated by the congregation as well as members of the Church.

Yours with respect,  
B. C.

ALBANY.—Home and Foreign Missionary Meetings have been held with most encouraging results.

HEBRO, YARMOUTH.—A Church is being built at Darling's Lake. A parsonage property has been purchased. The debt on the Church at Aredia has been removed and the free-pew system adopted. New preaching places are taken up, and a blessed work of grace seems to prevail.

### Miscellaneous.

OUR EXCHANGES.—THE TEMPERANCE MOVEMENT.—Henry Ward Beecher, in referring to the Ladies' Temperance Crusade, attributes the movement principally to the efforts which have been made in recent years to elevate the status of women; it is, in short, one of the fruits of the agitation of the question of woman's rights. "I do not know," he says, "that anything was ever more needed than the suppression of drink drinking, considering that there are other things worse in the specialty, but not so universal; and this drink drinking is the scourge of the household, and it comes with special weight on women, as being least able to take care of themselves. It is a kind of evil that has defiled legislation; we have made laws restricting it, and we have lost in some respects and gained in others; and now, under the providence of God, there has arisen a moral cyclone, a perfect tempest of influence." And then depicting the greatness of the evil to be cured, and the nature of the present movement, he proceeds:—"I tell you if Dante had lived in our time, among the punishments he would have invented for

the damned he would have thought of a sentinel, pure, proud, high-strung nature, be-guiled with the semblance of love into wedlock, see her idol turn to clay and be obliged to spend her life with a fiend, a bog, week after week, month after month, year after year. I tell you there is no other hell needed. You can't imagine suffering greater than that. Have they no right to destroy the destroyer? This was not a plan thought of beforehand, it came by inspiration. There never was a thing more noble than this. Every body ought to pray that there shall be great good done. I observe that all great, unaccommodated movements, acting from enthusiasm, die away. It is a certain kind of exaggerated faith that sees no obstacles, but all this power tends to be excessive and exhaustive. Now it is a great pity that this power could not be economized and last a longer length of time. I am afraid it will be like a fire on the prairie, burn away and leave no sign."

(From the *Central Advocate*.)  
The temperance movement of the women is assuming the form of a revolution in morals and public sentiment—it is spreading everywhere. Where man's efforts fail, God raises up his own instruments, and works in his own way. East, West, from all quarters, come news of preparations for the prayer campaign against the giant evil of the age. Our space forbids further comment.

(From the *Halifax Citizen*.)  
A little while ago the reading public was amused in a quiet way by tidings that the women of Ohio had inaugurated a warm campaign against the dispensers of ardent spirits. However much we might sympathize with the end, the most sober minded of us could scarcely refrain from chuckling over the means. Temporary excitement, ephemeral, ridiculous, all end in nothing, we thought. A few grog-shops will put up their shutters, a few barrels of old rum will be emptied into the gutters, a few habitual tipplers will miss their accustomed refreshers, but it will all end in smoke. Some of us in veighed against the absurdity of excitements in general, and this one in particular; some of us predicted that if such a ridiculous course were insisted on the last state would be worse than the first. So the saloon keepers thought. But we were mistaken. The campaign has not been a fizzle. Two months have passed by and it is still carried on. The enthusiasm of the workers has increased tenfold. Even those who at first regarded their heads as being stuck to their posts. They have been laughed at through the streets, they have been sneered at in the public prints, they have been ridiculed in the shop windows, their meetings have been interrupted, itinerant bands have been driven down their prayers, sidewalks have been flooded with glass, to prevent their kneeling upon them, the interference of the law has been invoked, saloon doors were closed and entrances contrived through respectable baker's shops, a bar room was carried by storm, and a retreat compelled by the use of cayenne pepper, but in spite of these and a half a hundred other things, the ladies gallantly went on. Through snow rain, and cold they held to their purpose, and scoffers first wondered and then applauded. One stubborn proprietor, after holding out for several days, announced his unconditional surrender. The church bells rang out a merry peal, all the inhabitants of the town turned out to rejoice, and amid the wildest demonstrations of joy, barrels were broached and their contents poured out to mingle with the dust. In this extraordinary scene, it is said, all classes participated, lawyers, clergymen, doctors, merchants, and the wives and daughters of the most respectable people of the place. A despatch announcing the fact was sent to the State Convention of Grangers. That body, numbering 600, rose to a school, and received the news with three ringing cheers. What are we to think of all this? Where is it going to end? That intemperance will be exterminated, or that the total abstinence of all sorts will be effected, we do not believe, but that both these ends will, in a large measure, be brought about, can scarcely be doubted. If the women unite with determination, as they have shown that they can do, to put down drunkenness, that vice will be brought into such dire straits as to greatly endanger the prosperity of the liquor trade. The wholesale dealers recognize this truth, and give their present customers every aid that money and influence can render. Not the least interesting feature of this contest is the political significance which has been attached to it. The temperance party have won a signal victory in the State Legislature of Ohio, and uniting with the Grangers, who have lately become powerful in the land, threaten to shatter old systems in the formation of a new one. Old politicians are involved in a state of glorious uncertainty. The Republican party are threatened with a break up, and the Democrats hold wisely aloof. The leaders of the Temperance movement, with a single eye to an endeavor to hold aloof from politics as far as possible, but this neutrality cannot long be maintained. In the next election prohibition will be a live issue, and one that will enlist the sympathies of an overwhelming majority.

(From the *St. John Tribune*.)

THE PRAYER-GUARD.—Prof. Tyndall may consider the movement inaugurated by the men to take up the challenge, but the host of Professors of Theology, editors of religious journals, and Doctors of Divinity shrank from the contest. Just as the materialist professor had begun to congratulate himself that the Christian world dared not put their faith to the test the wives and daughters of the men of little faith and much logic accepted the challenge and bravely entered the lists against one of the most formidable evils of the day. If they did all their praying in their carpeted parlors, or in their churches, it would not produce the same results. That it has accomplished very much is indisputable, and that it would abolish public drinking if persisted in their is no doubt. We consider that the women have proved the efficacy of prayer, and thereby effectually confounded Prof. Tyndall. Should not the male Christians of little faith be ashamed of themselves for having shrunk from the test proposed to them?—*St. John Tribune*.

(From the *Western Advocate*.)

AT SPRINGFIELD, OHIO.—One week has elapsed since the women of this place began, in real earnest, their peaceful war on the liquor saloons. Nearly all the saloon-keepers in our cities are foreigners. And this movement has developed the fact in this place that the Irish are comparatively easily moved, and ready to sign the pledge to quit the business, confessing that it is a curse; but the Germans are immovable. Most of them are infidels. They have no faith in prayer, and are not concerned about the future. In them there is very little to appeal to. To one of these ladies, after exhausting every other plea, spoke concerning his two children in heaven. His answer was, "I have two over

in the cemetery." The ladies assured him that his innocent children were in the heavenly world, and asked them after death. His only answer was, "I shall never go there."

Surely such cases present discouragements, and even the Germans, who are not so much influenced by drink beer with their mothers from infancy, and see nothing in it to be ashamed of. The superintendent of one of the German Lutheran Sunday schools in this place is a prominent saloon keeper, and two of the German preachers spoke openly in their pulpits, last Sabbath, against the intemperance movement, and urged their people to have nothing to do with it. The women also often encounter open insult and abuse; but they have determined to do the Master's work in the Master's spirit. And here is one secret of their power.

As to results: Drinking has diminished perceptibly. Saloon keepers, who before took in from twenty-five to fifty dollars a day, now complain that their receipts are but two dollars. Young men in the habit of tipping will not run the risk of meeting their mothers, sisters, and wives in these places of resort. Drinking has become almost a common name. Hundreds drank beer and wine without thinking of the evil they were promoting. Many have been awakened by this movement, and have abandoned the habit.

But it is not by this "worrying-out" process that the women hope to succeed. Their trust is in God. Their weapons are prayer and the Gospel. It is distinctly a religious movement.

As to our success, it is a question of faith. The eyes of the whole country are turned towards us. This is the largest place where the movement has been undertaken. It cries that there are difficulties known to smaller places. And I write these lines to ask for patience on the part of all who are waiting for the result. Let no one be surprised if at the expiration of months there are still saloons in Springfield. It will be the women of this place engaged in this work, knowing full well the magnitude of the work of closing one hundred and fifty saloons in a city whose population is fifteen thousand. Their arrangements are made for a perpetual war through the spring and summer, and the years to come. This is the will of God. These women are all servants of God, and they go forth attended by the power of God, and we believe that nothing can stand before them.

### Contemporary Opinion.

THE DEATH OF DR. LIVINGSTONE.  
(From the *Ottawa Times*.)

Sir Bartle Frere, speaking at a meeting of the African section of the Society of Arts on the 30th ult., said that the news of the death of Dr. Livingstone was founded upon such evidence as left us no grounds for hope. Sir Bartle Frere dwelt upon the loss of the world sustained by the death of Livingstone, who, he said, was intellectually and morally as perfect a man as it had ever seen his privilege to meet. Sir Samuel Baker said that any services he might have rendered to Africa were a mere nothing compared with what had been done by Livingstone. The greatest possible proof of the enormous power Livingstone must have exercised over the Africans was the fact that his people were carrying the body home. He (Sir Samuel) never knew an African willing to carry a white man alive, and it was the greatest proof of Livingstone's love and devotion that these men, without hope of reward, were sadly and sorrowfully carrying their master home. The Rev. Horace Waller strongly urged the advisability of bringing over to England Dr. Livingstone's remains, and that the Rev. Dr. Waller, who services dated from his boyhood, when Dr. Livingstone sent him to school at Bombay, and who would be able to furnish many valuable and interesting particulars of his master's life and travels.

THE REFORMED EPISCOPAL CHURCH.—Rev. Mr. Young lecturing in Ottawa recently, gave this reason of the movement.

The Rev. gentleman on coming forward begged to have it distinctly understood that he was not delivering this lecture at the solicitation of any sect or body of men, but that it was prompted solely by himself. He at first intended confining it altogether to his own congregation; but circumstances had so changed things and the question of a Reformed Episcopal Church had agitated the public mind so much that he felt like choosing a more central place for a plain and unvarnished narration of the last great religious movement in the Christian Church to the public. He explained fully the origin of the great schism, if such it might be termed, in the Church of England, attributing the movement to the action of Bishop Cummins of Kentucky, who took a decided stand against the Ritualistic and other innovations that characterized the services of what is usually styled "The Protestant Episcopal Church." He adverted at some length to the circumstances connected with Bishop Cummins' attendance at the Evangelical Alliance meeting at New York, and stated that his future line of conduct had been inspired by what he had seen and heard at that great Christian gathering. His career then became the object of attack from editors and critics throughout the whole English Church, notably amongst several who were the onslaught of Bishop Tozer on both him and the Dean of Canterbury.

He then declared how Bishop Cummins had to leave the church, he not being able to associate with those whom he deemed guilty of the most deadly sins, in their indulgence of the various ceremonial innovations introduced into the services of the church. He therefore sent a long letter to the Archbishop of the Diocese, resigning his charge and setting forth his reasons for so doing. The lecturer next referred to his plan of organizing for the proposed "Reformed Episcopal Church," and of the success attending the movements of the bishop and his great coadjutor in the work, Bishop Cheney of Chicago. The promoters of the new movement, he said, next met at New York, and arranged a base founded on the Prayer Book of 1789, with privileges to alter in such parts, as would prevent its becoming a church of the most evangelical character. He next gave very lucid biographical sketches of both Bishops Cummins and Cheney, adverting to their great zeal and piety in their earlier years of evangelization. He concluded a very lengthy address by expressing the hope that the efforts to establish a "Reformed Episcopal Church" would succeed, and this preserve in its integrity the primitive episcopacy of the Church of England, as she was in the 10th century.

Bishop Cheney's church in Chicago has added another to its various steps that have given it distinction in the religious militant world. Its edifice was to have been sold at auction lately, because of non-payment of interest on a mortgage of \$25,000, held by the Chicago Presbyterian Theological Seminary. This occasion was to have been seized by the opponents of the Reformed Episcopal Church to gain legal possession of the church, thus ousting Bishop Cheney. A day or two ago,

assured him in the heaven to repent and after death. His...  
recollections...  
not infidel...  
mothers from to be ashamed...  
of the inter...  
in this place...  
only in the...  
the temperance...  
people to have...  
some also often...  
house; but they...  
master's work...  
in re is one secret

however, the coveted church was quietly...  
a representative of the...  
Cheney party, to satisfy a mortgage...  
of which was not generally known...  
Naturally the other party are considerably...  
taken back, and will doubtless have something...  
to say about it.

FASHIONABLE CHRISTIANITY.—Fashionable...  
Christianity in London is growing to be...  
amusing. People are now invited to...  
prayer meetings precisely as invited to a...  
social soiree or evening party. The New...  
castle Chronicle prints the following transcript...  
of a card which has been received: "Mr...  
and Miss... propose (D.V.) to hold a...  
Bible reading on... evening at 7.30...  
o'clock, when the company of friends is...  
requested. Subject, Rev. II. Reading from...  
7.30 to 9.30. Morning dress."

MARRIAGE WITH DECEASED WIFE'S...  
SISTER.—The Methodist Recorder says: "The...  
approaching session of Parliament is...  
pretty sure to witness the reappearance...  
of Sir Thomas Chamber's bill for legalizing...  
marriage with a deceased wife's sister...  
Although the Wesleyans have, as a body...  
never identified themselves with any...  
five sanction with the repeaters of Lord...  
Lyndhurst's Act there are many thousands...  
in communion with that Society who feel...  
deeply the injustice inflicted by the measure...  
An Act of Parliament originally buttressed...  
by the false construction put upon...  
Lewiston xviii. 18 has wrought serious injury...  
by placing restrictions upon marriage...  
other than those which divine wisdom has...  
imposed, and thus abridging the freedom...  
of the people in a matter upon which above...  
all others they are instinctively sensitive."

Editorial Notes.  
MILL VILLAGE is sharing in the revival...  
blessing. We are promised particulars at a future...  
time.

FROM AMHERST we learn that the President...  
preached three excellent sermons on the 1st...  
inst. Also that our young Brother Henry...  
preached recently to Kiebuco as a supply for...  
Rev. R. Weddall.

LIBRARY CATALOGUES.—We have changed...  
our advertisement of S. School Books this...  
week. It would be well to preserve the...  
previous number of the Paper therefore for future...  
reference.

WEEKLY TORONTO GLOBE.—We have a long...  
number of this admirable edition of news sent...  
to us weekly. We can mail to any address for...  
One Dollar and Fifty Cents. The Globe costs...  
One Dollar and Fifty Cents at the Publisher's...  
Office. There is no paper equal to it as a...  
summary of popular intelligence.

POSTAGE.—We again assure our readers...  
they need not pay Postage on this Paper. How...  
often must we warn Post Masters against...  
collecting on the Wesleyan.

UNION NOTES.—We have heard of decisions...  
in Five Quarterly Meetings held last week...  
All unanimously in favour of the measure...  
except one, which voted against, 5 to 3.

THE ENGLISH STEAMER homeward bound...  
arrived this morning at 5 o'clock.

A COMMUNICATION FROM FARMINGTON...  
came late last week. A Missionary...  
Meeting was held in that city on Sabbath...  
evening, with excellent results.

"Look out for the Memos!" says an old...  
subscriber writing from San Benito. "They...  
are reviving here under the young Prophet...  
Joe Smith, and intend preachers to...  
Nova Scotia in the spring."

A DONATION AT BAIN VERTS on the 3rd inst...  
realized \$116.

UPHAM, N. B.—At St. Martin's, land has...  
been purchased and a church is to be built...  
A church is also to be built at Hampton...  
Station, one liberal donor having offered a...  
site worth \$800.

AMHERST.—Two donations were held last...  
week to meet expenses of the Fair. Proceeds...  
at Shinimies \$43, J. Warren, \$26. A...  
donation at the Parsonage some weeks ago...  
to meet expenses of repairs, &c., brought \$66...  
All were very pleasant and enjoyable.

PREACHER'S PLAN, HALIFAX.

Sunday, March 15th, 1874.  
Brunswick St., 11 a.m.—Rev. J. Read.  
7 p.m.—Rev. J. Lauburn.  
Kaye St., 11 a.m.—Rev. J. Strothard.  
Charles St., 11 a.m.—Rev. R. McArthur.  
Beach St., 7 p.m.—Rev. J. Strothard.  
Grafton St., 7 p.m.—Rev. A. W. Nicolson.  
Dartmouth, 11 a.m.—Rev. J. G. Angwin.  
7 p.m.—Rev. J. G. Angwin.

RECEIPTS FOR PROVINCIAL WESLEYAN.

To March 7, 1874.

Rev. W. McCarty	2	J. Crawford	2
Rev. F. Palmer	2	E. Colpitts	2
Rev. C. W. Duteber	2	A. Fawcett	2
A. C. Widdow	2	K. King	2
(omitted)	2	H. B. Weldon	2
Mrs. J. A. Sinsott	2	Mrs. A. Ford	2
(omitted)	2	John Bower	2
W. J. McLeod	2	High Farewell	2
(instead of \$1 as before)	2	Jan. Patterson	2
acknowledged)	2	Edgar Dixon	2
Thomas Heffer	2	J. Carter	2
(instead of \$2 as before)	2	Capt. Dixon	2
acknowledged)	2	M. McKenzie	2
Rev. E. Breille	2	Loonson Dixon	2
J. Pickett	2	Mrs. Green	2
Rev. E. Weddall	2	Mrs. Green	2
Wm. Coates	2	F. W. Foster	2
Wm. Coates	2	F. W. Foster	2
W. H. Worman	2	J. James Bayly	2
Andrew Anderson	2	Capt. Steeles	2
Thos. Coates	2	Wm. Coates	2
Thomas Wood	2	2	53 00
Rev. J. Waterhouse	2	John Peabody	2
John Peabody	2	Wm. Coates	2
Rev. J. A. Rogers	2	F. F. Hensell	2
Neilson Gardner	2	F. F. Hensell	2
David Richards	2	Abad Woodcock	2
R. Kimball	2	A. W. Beck	2
N. W. Blodgett	2	David Morse	2
Edward Barrill	2	Stephen K. Bent	2
James Horton	2	James Longley	2
Joseph Allen	2	2	2
Geo. Johnson	2	2	2
Geo. Cann	2	2	2
Rev. Edwin Turner	11 00	2	2
Mrs. K. Hutchinson	2	2	2
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Samuel Allen	2	2	2
Samuel Creighton	2	2	2
212	2	2	2
Rev. R. Wilson	2	2	2
J. Pickett	2	2	2
Rev. J. A. Clark	2	2	2
Samuel Allen	2	2	2
Samuel Creighton	2	2	2
212	2	2	2
Rev. R. Wilson	2	2	2
J. Pickett	2	2	2
Rev. J. A. Clark	2	2	2
Samuel Allen	2	2	2
Samuel Creighton	2	2	

