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## Religious Miscellany.

For the Provincial Wesleyan.

JOY.

BY MARY E. HERBERT.

"Rejoice in the Lord always, and again I say rejoice."—Phil. iv. 4.

What an ecstatic emotion is joy! How it animates the heart; how it causes the pulse to throb, and the eye to sparkle, and the step to bound! Before it, difficulties that seemed "like giant walls to be," are laid prostrate, and the soul shaking off the burdens by which it had been encompassed, goes sweetly singing on its way.

A man afflicted with chronic dyspepsia, applied to a celebrated physician for a remedy. His prescription was this passage of Scripture: "Rejoice in the Lord always, and again, I say, rejoice."

And no doubt, for many physical as well as moral evils, this would be a blessed panacea, for powerfully does the mind affect the frail body; sorrow and anxiety have sometimes so exhausting an effect that every limament betrays the inward emotion. The pallid cheek, the sunken, heavy eye, the nervous arm, the listless step—all broken their presence, causing observers who mark these manifestations to pity, though they may not be able to relieve.

We do not believe with the poet Young, that

"'Tis impious for a good man to be sad; for the path of life is sometimes thickly strewn with thorns; and, as bruised and bleeding, many of earth's helpless ones pursue their way, it is wonderful that they should become 'sore discouraged'."

Rather, perhaps, as a tender exhortation than a stern command was this text penned; yet, no doubt, it is one of the Christian's most blessed privileges. For here is an unfailing source of joy: earthly delights, however pure and refined, may become exhausted; the joy that springs from them is mixed and evanescent, but our God is the same, an ever-flowing fountain of happiness to His people. He is not only a sympathizing, but an Almighty Saviour. His resources are as infinite as His love, and that is unbounded.

Let us cultivate a more rejoicing frame of mind. Let us be more thankful for mercies given, and pray for a larger increase of faith; then, indeed, shall we "fear no evil," for God will be with us. "His rod and His staff they shall comfort us."

## TRADITION AND PREJUDICE.

Isaac Taylor, in his notable book on Primitive Christianity—a work of exhaustive learning in patriotic literature—admits the importance of tradition. The Scriptures are, indeed, the standard of Protestant faith; but then how do we know what documents are the Scriptures except by tradition? The first day of the week is the recognized Christian Sabbath; but how, unless by tradition, do we know that the Apostolic Church substituted it for the Jewish seventh-day Sabbath? Holy Scripture occasionally alludes to the observance of the first day—the "Lord's day"—but nowhere specifically designates it as the Sabbath. And so with other facts. Tradition, then, has its function in the Church. We absolutely cannot do without it. But what can be more uncertain than tradition? What, in its passage through the vicissitudes of centuries, the mutabilities of opinion, the transitions from enlightenment to barbarism and from barbarism to enlightenment, is more liable to error? What demands more the calm, clear discrimination of reason? Assuredly man can commit no greater folly, no greater treason, to God's own order than by the abdication of his reason—in which, of course, we include his conscience or moral sense—that finer faculty by which he discerns the best moral probabilities in his complicated and contingent circumstances.

Human reason is indeed always fallible, but what is there in the condition or powers of man that is not equally so? Revelation itself deprecates not only its verification, but its interpretation also, on reason. All ancient truths depend, directly or indirectly, on tradition, as we have seen; yet nothing is more fallible, nothing has erred more flagrantly, than tradition. All the myths and legends of the world—nearly all the dire superstitions of religion and atrocities of ecclesiastical power and oppression—have been founded in tradition. Human reason is God's appointed umpire over all questions of truth; he that abdicates his reason reproaches himself; he becomes a drift on the tumultuous current of opinions and events. By surrendering himself to "an authority," so called, he abandons himself to the reason, or more frequently, to the caprice and ambition of others. Prelates, Popes, Councils, and men like himself; by their official positions, or associated interests and actions, they are more likely to be tempted into error, to be less conscientious, than his individual reason and moral sense. In deciding for himself, with the help of all possible exterior lights, he is most likely to be guided by his own supreme, eternal interests. He is, at least, most likely to be sincere; and sincerity is one of the highest guarantees of truth in this erring world. He that errs sincerely may, indeed, be said to be more truthful than he that, perchance, holds the literal truth in insincerity—holds it officially or traditionally, but not conscientiously or at the dictate of his reason. For if the former even err in the letter, he holds on to infinitely higher truth, the truth of his own nature—he is truthful in himself, though his honestly entertained opinions may not be so. And what is the importance of literal truth if it be not subservient to this higher personal truthfulness?

This is the theory of Protestantism. It is God's own rationale of the intellectual and moral world. Humanity is conditioned here in inevitable fallibility. Its noblest function here is search for truth, and this fact necessarily implies uncertainty, fallibility. Protestantism is right, then, in investing reason with supremacy over tradition and authority in questions of truth.

Tradition and prejudice—they have come almost to mean, morally, the same thing. They

still bind nearly the whole world in fetters. The world is at this moment looking with bewildered interest on an example of their power—a grand mediæval spectacle in Rome, which is seen by all advanced minds to be anomalous in civilization. There is not one proposition before the Vatican Council that is not a fable or a fallacy of tradition—not one. And there sits Christendom (or by far the most of it) dreaming and gabbling over its *officæ foliæ*. The subject of apparent greatest interest there—the infallibility of the Pope—has for centuries been a disputed dream; not a word about it can be found in Holy Scripture. To human reason it is simply shocking by its absurdity and its possible evil consequences. The history of the Popes, through more than a decade of centuries, is a recorded confutation of the preposterous claim. And yet it is to-day a matter of the gravest consideration to the assembled chief of most of the Christian world. Tradition has whispered it, though doubtfully; Ultramontane ambition likes it; and Scripture and reason are thrown in abeyance, and the nineteenth century scandalized by its declaration; for declared it will be, indirectly, if not directly. The assumption of the Virgin, her ascension to heaven without natural death, has not a word of intimation in Holy Scripture. It was not dreamed of for centuries by the ancient Church; but later traditional Mariology has fancied it, as childhood fancies fables; and the Christian manhood of our century, its hoary-headed sages, sit to-day beneath the grandest roof of the Christian world, reverently discussing it in a dead language, and will demand that the reason of our age shall stultify itself by accepting it as a divine truth! The famous "Syllabus" will be endorsed doubtless by the Council; there is hardly a proposition in it that was not the utterance of the Dark Ages; not one of them can be found in the Christian Scriptures. European, and especially American society, have outgrown every one of them; they would upseize the civilization of the modern world, and defeat the most obvious destinies of the human race, were they effectually adopted by Christendom. They have no sanction whatever but in *officæ foliæ* traditional ecclesiasticalism. But tradition reigns in Rome, and the prelates, assembled from all the world, will degrade Christianity and insult humanity by their declaration as essential truths of God.

Such is the baneful power of tradition and ecclesiastical authority when reason is set aside and Scripture tortured into strange meanings, or supplemented by "traditions." Such is their destructive sway, in our century, throughout the Latin Church. Men who have not faith in God may well despair of the fate of humanity in the presence of such a dominant power of error. But the spell has been broken—history has sounded the knell of the dead past; and all, be they kings, pontiffs, or people, who kneel at its closed altars, gaily kneeling and praying for its restoration, are perishing there, while the race marches on; marches out of the sight of the senile traditionalists; marches to its final redemption.—*Christian Advocate.*

## METHODISM AND REVIVALS.

BY REV. GEORGE G. LYON.

Methodism is the product of a revival of religion and embodiment of the spirit of revival, and it has been the producer of religious awakenings and conversions in almost every branch of the Christian Church to so great an extent that nearly all of Christendom is pervaded with its spirit. The style and manner of preaching, the method of conducting religious services, and the songs and other exercises peculiar to Methodism have been largely adopted by many bodies of Christians, and which were greatly to their prosperity. These facts are generally admitted, and cannot be successfully gainsaid. But we often hear it said, "While other denominations are availing themselves of these peculiarities which have aided so materially in spreading and establishing Methodism everywhere, and are improved in their adaptation, and invigorated with new life, and increased in numbers by them, Methodism is abandoning those inspiring agencies, and is adopting the formalities of less zealous Churches." This probably arises from the fact that many of the more demonstrative exercises that once adhered to Methodism, and which were witnessed in nearly all her societies, are becoming generally discontinued by her ministers; and more boisterous meetings, for example, in which sound is substituted for sense, are less prevalent than formerly; periodical protracted meetings and "gotten up revivals" are looked upon with less favor than in former days; and Evangelists without pastors, who are about the country to arouse and excite the people, to spasmodic efforts, are regarded with less consideration than in former years; and many of the more judicious pastors and people refuse to countenance their commission, and decline to co-operate in their labors; but nothing is more important or intelligent than to see that the earnest piety or intelligence that is essential to the progress of Methodism is still "Christianity in earnest," and the aim of her wisest counselors in the ministry and laity is, that she shall always and periodically be in earnest, and that the spirit of revival shall be the constant rather than the spasmodic experience of her communion.

## CONTINUOUS REVIVALS.

Those annual gatherings during the winter months, ranging from three weeks to three months in duration, which once characterized Methodism, and which were seasons of rejoicing, were so uniformly succeeded by spiritual droughts, famines and deaths, that a general desire has been awakened for revivals that run through the year without droughts or deaths and with unceasing rejoicings.

Revivals and zealous labors, hearty singing and earnest prayers, are peculiar to Methodism, but they should be constant and not spasmodic; and a Methodist society that is not in a continuous work of grace, or that depends upon periodical awakenings for its rejoicings and conversions, has merely the name but is destitute of the spirit and power of Methodism.

It cannot be denied that those intermittent revivals for which Methodism has been distinguished have, by the blessing of God, been the means of saving many souls; but all are forced to confess that they have been attended with more or less evils, and no one will contend that they are as beneficial as revival protracted through the entire year. And so the labors of Evangelists have been owned of God and have frequently resulted in the conversion of many sinners, but nearly every one is persuaded that there are serious objections to them; and very many, and the number is constantly increasing, are convinced that the steady labor of the Pastor and people will, in the long run, build up a society more substantially.

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**DAMAGES DONE BY REVIVALISTS.**

The Evangelist must perform all the work, and the people look to him and hold him responsible for a given amount of success; and, as a consequence, Christians are taught practically that there is nothing for them to do, and that all that is necessary to the increase of the piety and membership of the Church is to secure the services of some noted revivalist at a season of the year when the people have time to attend meetings. Thus "religion is made easy" at a small expenditure of time, talent and treasure; but what are its consequences? The regularly appointed Pastor of the Church is for the time ignored, and is, as soon as the Erratic is in the field, expected, he (the Pastor) is expected to gather together and build up in doctrines and duties fifty or five hundred persons who prefer to receive religious instruction from another—many of whom never come near the church after the Evangelist leaves it—and most of whom mistake a temporary fervor for piety, and good intentions for change of heart, and are persuaded that they can get along through life, as they got "religion," well enough without his assistance.

The Church, as a body of believers, is looked upon as an almost useless organization, and connection with it is considered an irksome duty rather than an inestimable privilege, by the practical teachers of which the candidate entombs himself in a sacred cemetery, or where he is expected to exhibit himself on communion occasions, and at the hours of prayer and class meetings, as a tombstone over the dead. The ordinary means of grace are mere social gatherings for formal services rather than centers of religious influence, and sources of religious power, where men and women renew their strength and gather fresh energy, and encourage each other to heroic effort by relating their loves and labors, and from which emanate the grand schemes for subjugating the world to Christ.

## PRAYING BANDS.

The same objections hold good against Praying Bands as at present constituted and conducted; they depreciate the pastorate, their converts largely scatter when they return to their homes, their special services underrate the regularly appointed pastor, and they practically teach that Church communion is useless, if not deluding. And yet they are not an unmitigated evil. These earnest band brethren teach the important lesson that every society should be organized into a praying band, and that all its members, young and old, male and female, should be active workers in it; and for this lesson the Methodist Church is under great obligation to the devoted and zealous Christians who have instituted this order in their midst.

## APPROPRIATE LABORERS.

There may be instances when "Revivalists" and "Praying Bands" can be employed to advantage, and when a special effort will do good; but even in these extreme cases the Pastor and people are disgraced by their own confession of want of piety and zeal and confidence in God, and learn to rely upon human aid, and teach the young man and Beauty—that his wife, sir, the only man as an ever said the Lord's Prayer, or any other prayer. He were a rude set, sir, we of the mines, and 'specially in this place; we didn't like anything that was what we called 'pious.' Sundays, sir, used to be a regular bad day with us. It was nothing but drinking and dancing, pitching, and cards, and swearing. Well, sir, you see, Jesse he got married to a regular lady-like girl, sir, and a pious one. They didn't none of em'—that is, Pinks, his wife, and old mother—fine us in our merry-makings on a Sabbath; but sometimes the young man and Beauty—that's his wife, sir, would walk five miles to hear a person preach. We was all down upon Jesse, sir; you see the real thing was, he made us ashamed of ourselves by his goodness, and I was worse than the rest, trying my best all the time to pick up a quarrel with him. Well, sir, one Saturday night, what did we see but a notice stuck upon this very tree, that there'd be a person from Frankston on the morrow to preach to us. We didn't like the news, and we could tell pretty well where the move come from, 'cause you see we knew Jesse was pious. So we determined, the major part of us, that we wouldn't have no psalm-singing, no chanting, praying, no reading out of the Bible.

Well, the minister came and he found a Babel. We all got together, and we raved, and laughed, and pitched quots, and made such a noise that the parson had to give it up. He tried again and again, and came right among us; he was plucky, I tell ye, but he hoisted in his ears, and threw mud on his clothes, and so he was fairly driven off, 'cause you see we had liquor enough in us to set us all crazy.

Poor Jesse! how we jeered him after that; but he bore it meek, sir, and I was often ashamed of myself, though I'd died afore I'd confessed it. But I was sorry enough for my heavy noise, shaking the earth, and then a crash like rattling thunder beneath our feet, and we knew that somebody was buried alive. It was in the working shaft where Jesse was, and there didn't happen to be a soul in the place except him, poor fellow!—they'd all gone into another shaft, where he didn't like to follow 'em, 'cause they were such a wicked set; and as they were eating their dinners, and he his, the accident happened.

We dug him out, sir; he was awful crushed, all but his face, that looked smiling and peaceful-like, and we couldn't bear the sight of it; for one day there came a rumbling heavy noise, shaking the earth, and then a crash like rattling thunder beneath our feet, and we knew that somebody was buried alive. It was in the working shaft where Jesse was, and there didn't happen to be a soul in the place except him, poor fellow!—they'd all gone into another shaft, where he didn't like to follow 'em, 'cause they were such a wicked set; and as they were eating their dinners, and he his, the accident happened.

## A WINTER SONG.

The day is Thine, the night also is Thine; Thou hast prepared the light and the sun; Thou hast set all the borders of the earth; Thou hast made summer and winter. Psalms lxxxv. 1, 2.

Hope on, my soul, for summer days  
Will surely come again;  
A winter may be bright with praise,  
Though often dark with pain.  
Imprisoned safe the harvest lies,  
Until the showers of spring,  
Until the sunny summer skies,  
Their warmth and music bring.

Fear not the chill and wintry wind,  
That whistles round thy cot,  
The gusts may chink and crannies find,  
The tempest enters not.  
And thou shalt have a better home,  
In glory bright and pure,  
Where pelting rain can never come,  
For all is sunshine there.

Be patient, then, the little while,  
The howling storm may roar—  
Tis but to herald summer's smile—  
Its discord soon is o'er.  
Come driving sweet, come snow and hail,  
Come chill and wintry blast;  
The rainbow promise cannot fail,  
And summer comes at last.

## PERSONAL CANVASSING.

A pastor, writing from Brooklyn, N. Y., respecting the gracious revival prevailing in many of the Churches of that city, says he has been at the pains to ascertain how, in each case, the work commenced and continued. His words are these: "The most thorough system has been observed by the pastor and his members in the matter of personal labor with the ignorant and unconverted. There has been a house to house canvassing; men have arranged their business, and women their household duties, so as to make personal religious calls. Sunday school teachers have made frequent, earnest, and affectionate appeals to each member of their classes, and there has been an attack, if I may use the word, not en masse, but on the one person at a time. And this kind of work has not been commenced to be soon abandoned, but has been carefully and sedulously carried on and in every case the Lord has responded by the outpouring of His Spirit." Is there not truth in these words? The conversion of men can never be effected in platoons, but one by one, and you must be one to go after an impenitent soul. So soon as old Church members will the labor, sinners will be born into the Church all over the land, and the glory of the Lord will shine forth in every temple.—*Western Advocate.*

## "GOD WILL SHOW ME THE WAY."

"Yes sir," said the man, running his hand through his shaggy locks, his harsh face showing the marks of unusual intelligence, "missing in this region is a hard life, but I think we've all been better since little Pinky went away."

"And who was little Pinky?" asked the gentleman, while the dark eyes of the young fellow at his side sparkled in anticipation of a story.

"Well, you see, it is something of a story, and if ye'd more farther on to the shade of the old oak yonder, I'll maybe be pleasanter to the young miss, for the sun be hot."

The lady and gentleman followed the brown and weather-beaten man to the cool shadow of the oak, and finding a seat for the young lady on a convenient rock that came squarely up from the ground, the miner began with his customary preface.

"You see, Pinsky was the son of Jesse Pinkam, a young man, and a regular good one, as the saying goes. I reckon Pinsky was the only man as an ever said the Lord's Prayer, or any other prayer. He were a rude set, sir, we of the mines, and 'specially in this place; we didn't like anything that was what we called 'pious.' Sundays, sir, used to be a regular bad day with us. It was nothing but drinking and dancing, pitching, and cards, and swearing. Well, sir, you see, Jesse he got married to a regular lady-like girl, sir, and a pious one. They didn't none of em'—that is, Pinks, his wife, and old mother—fine us in our merry-makings on a Sabbath; but sometimes the young man and Beauty—that's his wife, sir, would walk five miles to hear a person preach. We was all down upon Jesse, sir; you see the real thing was, he made us ashamed of ourselves by his goodness, and I was worse than the rest, trying my best all the time to pick up a quarrel with him. Well, sir, one Saturday night, what did we see but a notice stuck upon this very tree, that there'd be a person from Frankston on the morrow to preach to us. We didn't like the news, and we could tell pretty well where the move come from, 'cause you see we knew Jesse was pious. So we determined, the major part of us, that we wouldn't have no psalm-singing, no chanting, praying, no reading out of the Bible.

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an accident happens, but it were awful to see how still and white she were! Awful, sir, and I never want to see a sight like that again.

"We all fell bad; for poor Jesse hadn't never said a lawful word to one of us, and he'd borne many an insult. We couldn't see to call him when he were living; but used to call him 'weak-headed,' and a 'tame covey,' but as he lay there in his coffin, there come a different feeling over me, sir, you may depend on it. O! if I'd a heard then to the lesson that was telling me of; if I'd only listened then to the voice of God, speaking as it were from the lips that crushed, dead body, I'd a saved myself many a day of sufferin', many a hour of torment. But I didn't."

"We all walked to the grave, and I tell ye it touched even hard fellows like me to see that young fellow, with her little child in her arms, foller close to the coffin, never crying, only holding her head down, as if it were too heavy bowed with her sorrow to keep it up."

"Well, we had a talk at the grave by the same parson as we'd treated so badly. I don't know what his good words would a-done in after days, if I hadn't been a leader in wickedness, a hater of pious people, and of everything that had to do with religion—a wicked, swearing, worthless sinner! I say it to my shame, I don't boast, sir; God forbid! I wish I could shut out of my thought all the years of my life that I ain't spent piously. But God, I hope, 'll be merciful to me."

"Well, sir, his wife, the poor young thing, took the death sadly, they say. They said the shock had been too sudden—cried on all her tears, like. She never cried on't, only languished and pined, grew thinner and white, and died just three months after poor Jesse. That was how the little boy—Jesse's little boy—came to be an orphan, sir."

"Well, we all determined to take care of the little one, as we can't have no mother to see which should have the maintainin' of him. It used to come to me pretty often, but I done it willingly, sir, because I considered 'I'd be hard to the man—very hard to poor, dead Jesse."

The boy was pretty, sir, but he didn't grow much. You see he hadn't no mother-love to thrive on. The women, they thought did well by him, but they sort of hustled him, and he wanted something different, coming of a delicate stock. I don't 'pose nothin', sir, you give a child that feel, that having somebody to love and care mother, does, no, not all the 'cossetin' in the world by strangers."

## THE METHODISTS OF THE EMPIRE STATE.

As our last issue went to press, we made a slight allusion to the Methodist Convention of the State of New York, just then closing its session in the city of Syracuse, and felt, from what we had learned, quite justified in saying that it was proving a grand success. We now feel compelled to say, in view of the momentous and significant character of the proceedings of that body, that it was more than a success; it was a glorious triumph, a sublime uprising of a noble body of men, who know their duties, have learned their strength, and are resolved to meet their responsibilities.

The labours and resolves of this Convention extend far beyond the limit of State lines, and challenge the attention of the whole country as to the duties of all men in this momentous period, standing as an instructive example to all Christian men, in general, and the ministers and laymen of our own Church in particular. The idea of bringing the pulpits and the people together in one grand State Conference, with a view of organizing as a body that may make itself felt in the civil questions that concern the State, is one that has been gaining favour for some time, and though it originated in New England, it seemed to need the stamp of New York to give it prestige. This stamp has been affixed in a manner that induces us to look on and say, well done!

Delegates to the number of nearly nine hundred were appointed, a twenty from each presiding elder's district of all the Conferences within the bounds of the State; and the representation was equally divided between ministers and laymen. And notwithstanding a severe storm of mid-winter, and the fact that the session was one of great revival interest on many charges, a very large number of the delegates were present, with a great many sympathizing visitors from all parts of the State, showing that the call had struck the heart of Methodist men, and was being cheerfully and cordially responded to. During the session visitors crowded the hall by thousands, and the great city of New York Convention acknowledges that none has ever surpassed this in the ability of its proceedings, and the sympathy and enthusiasm aroused in the breasts of all who attended its sessions.

The key-note of the Convention was the great educational question of the day: Shall we have godless schools? The action of the New York Common Council, as well as the Legislature of the State, in virtually appropriating large sums of money to denominational schools, and letting those schools be almost exclusively Catholic, has roused up a feeling throughout the State that will not be quenched. It was resolved that this injustice must cease, and one result of this convention will be the flooding of the present Legislature with petitions from all parts of the State to repeal the offensive law of last session.

A most noble stand was taken by the Convention in regard to the true duties of the citizen, and of all citizens in this crisis, when the New York Common Council, as well as the Legislature of the State, in virtually appropriating large sums of money to denominational schools, and letting those schools be almost exclusively Catholic, has roused up a feeling throughout the State that will not be quenched. It was resolved that this injustice must cease, and one result of this convention will be the flooding of the present Legislature with petitions from all parts of the State to repeal the offensive law of last session.

"Well, sir, you mayn't think this looks true, but 'tis O, 'tis as true as wonderful, sir, and I tell you I was a different man after that. Not that I grew good at once; no, I didn't know that way then, sir. I didn't feel like little Pinsky—I didn't feel sure that God'd show me, but he did."

"One day, after Pinsky had been working hard, he said he was dry, and his head ached. Well, we always expected something'd be ailing him; so that night I carried him home in my arms, and laid him on his bed, and he never stirred—the miner choked for a moment, drew one rough hand across his eyes, turned away for a brief second, then said hurriedly—he never got up from it of himself again. Every night he came home he was worse; and I tell ye, I fell as if all the light I ever see was going out."

"One morning he asked me in his weak voice, 'Wouldn't I send for the good man that preached for my mammy? I didn't say no; 'twas in my heart to do that thing, and before long the parson was there talking and praying. That seemed to do the child good. And as the miners dropped in, with their black faces and the little lamps in their hands, he'd smile round at them so sweet, sir, it would a done your heart good to a seen it."

The man passed again, overcome by the recollection of the scene. The muscles round his firm lip quivered, and over his great bronze face there came an expression of an almost womanly tenderness.

"O, yes, he died then! He grew very bright and lively though, and we'd all got our hearts on his getting well, when there was another change, and the color left his face, and his little hands hadn't no strength in 'em. The minister came again, and as he stooped down, says he, 'My dear child, are you afraid to go?'"

"And what do you think, sir, he said? O, how it went through me! 'God'll show me the way!'"

"And he showed him the way, sir, I never see anything like that dying, sir—never. He held my hand; he said, 'Keene, you love God too.' He give a gasp, and then a smile, and then there came a bright glory light over his white face that made it shine all over—O, sir, I—I can't—tell it."

The man held his head down and sobbed like a child; and his wife was not the only tears. The next morning was the Sabbath. A near bell was heard; a plain white meeting-house was in sight. The stranger and his daughter met the minister, who, pointing to the heaven-ward spire, exclaimed, as a smile broke over his face: "You see, sir, God shows us all the way."—*Christian Treasury.*

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As our last issue went to press, we made a slight allusion to the Methodist Convention of the State of New York, just then closing its session in the city of Syracuse, and felt, from what we had learned, quite justified in saying that it was proving a grand success. We now feel compelled to say, in view of the momentous and significant character of the proceedings of that body, that it was more than a success; it was a glorious triumph, a sublime uprising of a noble body of men, who know their duties, have learned their strength, and are resolved to meet their responsibilities.

The labours and resolves of this Convention extend far beyond the limit of State lines, and challenge the attention of the whole country as to the duties of all men in this momentous period, standing as an instructive example to all Christian men, in general, and the ministers and laymen of our own Church in particular. The idea of bringing the pulpits and the people together in one grand State Conference, with a view of organizing as a body that may make itself felt in the civil questions that concern the State, is one that has been gaining favour for some time, and though it originated in New England, it seemed to need the stamp of New York to give it prestige. This stamp has been affixed in a manner that induces us to look on and say, well done!

Delegates to the number of nearly nine hundred were appointed, a twenty from each presiding elder's district of all the Conferences within the bounds of the State; and the representation was equally divided between ministers and laymen. And notwithstanding a severe storm of mid-winter, and the fact that the session was one of great revival interest on many charges, a very large number of the delegates were present, with a great many sympathizing visitors from all parts of the State, showing that the call had struck the heart of Methodist men, and was being cheerfully and cordially responded to. During the session visitors crowded the hall by thousands, and the great city of New York Convention acknowledges that none has ever surpassed this in the ability of its proceedings, and the sympathy and enthusiasm aroused in the breasts of all who attended its sessions.

The key-note of the Convention was the great educational question of the day: Shall we have godless schools? The action of the New York Common Council, as well as the Legislature of the State, in virtually appropriating large sums of money to denominational schools, and letting those schools be almost exclusively Catholic, has roused up a feeling throughout the State that will not be quenched. It was resolved that this injustice must cease, and one result of this convention will be the flooding of the present Legislature with petitions from all parts of the State to repeal the offensive law of last session.

A most noble stand was taken by the Convention in regard to the true duties of the citizen, and of all citizens in this crisis, when the New York Common Council, as well as the Legislature of the State, in virtually appropriating large sums of money to denominational schools, and letting those schools be almost exclusively Catholic, has roused up a feeling throughout the State that will not be quenched. It was resolved that this injustice must cease, and one result of this convention will be the flooding of the present Legislature with petitions from all parts of the State to repeal the offensive law of last session.

The ringing appeals of the champions of special rights for none, and equal privileges for all were never sounded in more charion tones than on the platform of this Convention; ever and anon they rose to rare eloquence, such as only come from men's souls who inspired with a holy fire, and several times the immense audience rose en masse, cheering and responding to the glorious utterances of Methodist ministers and laymen in their character and claims as American citizens, flinching from no duty—shirking no responsibility, and yielding no God-given right.

In this whirl of enthusiasm we admire the noble judgment that formed a platform broad enough for all good citizens and true Methodists to stand upon, declining to join issue with any vexed question of Church policy, or in any way engage in questions of State politics or party politics. There was an ardent desire expressed to separate State questions from national policy, and a determination expressed to try every question on its own merits. The war is to be waged against war, ignorance and false religion, as far as possible without any special connection with parties, or at least in such a way as to use all power and organization without incurring their special hostility. The Methodist vote of the State of New York is strong enough to make it desirable in any party, and one aim of this Convention is to teach partisans that its desires may not be disregarded.

But this Convention did even nobler deeds than these. Recognizing the necessity that the Church care for its own higher education, it took up the question of the education of its sons and daughters, in a college of its own founding; and, in the conviction that the Methodist vote of the State of New York is strong enough to make it desirable in any party, and one aim of this Convention is to teach partisans that its desires may not be disregarded.

Methodism needs to secure those precious youth to itself, and cannot afford to let them wander away from their local and Church relations because it does not educate them. It is capable of founding and running as good collegiate and theological institutions as any other evangelical sect, and should resolve to throw off the apathy that has too long hung over it as a pall, and assume a work that now loudly calls for consummation. This resolve was scarcely reached when the work was immediately begun on the floors of the Convention amidst the greatest enthusiasm. In ten minutes \$100,000 was obtained from four noble men, and before the minutes had closed, a first-class institute of the highest collegiate grade, and centrally located, so as to be easily accessible to all parts of the State; it resolved, after a thorough and eloquent discussion of the whole subject, to establish the "University of Syracuse." This conclusion seems to have been reached by acclamation. The Methodist seminaries of the State are yearly preparing hundreds of college students that seek collegiate training out of the State because it presses no one within its bounds that can attract them.

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We are rising as a people,  
We are marching along.

The Methodist Church has known no such scene in its history; we congratulate the noble men of the Empire State, and bid them God-speed as they thus march along to victory over sin and evil and ignorance.—*North Western Advocate.*

We regret to state that the Rev. MARTIN LUTHER KULE, who has been engaged for some time as a curate in Brighton, and had adopted Unitarian views, has joined the Roman Church. Mr. Kule is the son of a well-known minister of that communion, whose labours, literary and otherwise, in the cause of Protestantism are known in all the Churches. Such a perversion, though happily rare, is not unexampled. Few ministers among the Congregationalists were more deservedly esteemed or more soundly Protestant than the late Dr. Burder; and yet his son connected himself with one of the most superstitious orders of the Church of Rome. The *English Independent* might have adverted to this fact in connection with its moralizing on the proclivity of Wesleyan ministers toward Popery.—*Methodist Recorder.*

The Primitive Methodist gives the following programme of studies, &c., at the Primitive Theological Institute, Sunderland, under the principalship of the Rev. Mr. Antiff: Monday, from 6 to 8, Biblical Literature and Hermeneutics; 9-11, Theology; 11-1, Grammar; 3-5, Geography; 6-8, Arithmetic and Mathematics. Tuesday, 6-8, Logic; 9-11, English History; 11-1, Examination and Instruction by Principal; 3-5, Elocution; 6-8, Primitive Methodist History. Wednesday, 6-8, Ecclesiastical History; 9-11, Sermonizing; 11-12, Lecture on Homiletics or some other subject by the Principal; 12-1, Sermonizing; 3-5, Geography; 6-7, Biblical Literature and Hermeneutics. Thursday, 6-8, Logic; 9-11, Theology; 11-12, Lecture on Theology, or Ecclesiastical History, by the Principal; 12-1, Theology; 3-5, Ecclesiastical History; 6-7, Primitive Methodist Rules and Usages; Friday, 6-8, Biblical Literature and Hermeneutics; 9-11, Theology; 11-1, Criticism of Thursday evening's Sermon; and examination by the Principal; 3-5, Grammar; 6-8, English History. Saturday, 6-8, Rhetoric; 9-11, Mental Science; 11-1, Moral Science. N. B.—(1) An hour is allowed for breakfast and family worship—8 to 9; two hours are allowed for dinner and relaxation—1 to 3; an hour is allowed for tea—5 to 6; an hour for relaxation in the evening—8 to 9; supper and family worship, 9 to 10; Retire 10.30. (2) The students must in class on Wednesday evenings at seven, led by Principal. (3) They preach in turns on Thursday evenings at seven, in Lecture-hall. (4) They have a half-holiday on Saturdays, at the discretion of the Principal. (5) The Principal has a general supervision of their studies, their preaching and visiting engagements, and their social and moral deportment.

THERE is one single fact which one may suppose to all the wit and argument of infidelity—namely: that no man ever repented being a Christian on his death-bed.

Obituary

DEATH OF DR. MCCLINTOCK.

We were startled on Friday last 4th inst., by the receipt of a telegram announcing the death of Dr. John McClintock, President of Drew Theological Seminary, which had occurred on the morning of that day at that institution, of typhoid fever. His age 55. The announcement was not more startling to us from the fact that we had not before learned that his disease was of a character of this kind. The event is one to cause sadness among a large circle of attached friends, as well as to impress the whole church and community with a sense of deep loss. The death of scarcely any other man among us would have been more deeply felt and generally regretted; and perhaps there is none among us whose place, if he should be removed, it would be so difficult to fill.

Dr. McClintock was born in Philadelphia in the year 1814—of Irish parentage—in which city he passed his childhood and early youth. Before arriving at man's estate he came to this city, and served for some time as a clerk in the Book Rooms, then under the management of J. Emory and B. Wright. It was while engaged in this period that he experienced religion, and united with the Allen-street Church. He pursued his collegiate studies at the University of Pennsylvania, in his native city, and graduated in 1835. He soon afterwards entered the traveling ministry in New Jersey, and was first appointed to Jersey City. He was not long after elected to a professorship in Dickinson College, where he remained about ten years. In 1848 he was appointed by the General Conference Editor of the Methodist Quarterly Review, in which position he remained till 1856. From 1857 to 1859 he was Professor of St. Paul's Methodist Episcopal Church in this city, and in the latter part of the latter year he went abroad, to take charge of the American Chapel in Paris. He returned to this country in 1860, and retired to a country residence near New Brunswick, N. J., for rest and recuperation, and to prosecute his literary labors. From this retreat he was called in 1868, to the presidency of Drew Theological Seminary, where he closed his active and fruitful career, in the midst of his activity and his usefulness.

Reserving further remarks upon the life, character and labors of the honored and beloved departed till another time, we submit the closing paragraphs of a very just and appropriate sketch of the deceased, from the New York Tribune of last Saturday. At some future time we hope to do better justice to the subject than our feelings will now permit us to render:

Dr. McClintock's literary activity was incessant, and the fruit of it remains in numerous volumes. Besides frequent contributions to the Methodist Quarterly Review and other periodicals, he prepared, in conjunction with Professor Blumenthal, a translation of Neander's "Life of Christ," and, in conjunction with Professor Crooks, of Dickinson College, a series of Latin and Greek elementary textbooks on the method of imitation and constant repetition. These latter volumes were the first published in our country in which this method of teaching the classic languages, now so generally practiced, was thoroughly carried out. A series of letters in answer to a speech delivered in Congress by the Hon. Joseph R. Chandler, on the Roman Catholic question, was afterward collected into a volume entitled "The Temporal Power of the Pope." But his most important literary labor was the well-known Theological and Biblical Cyclopaedia, on which he had been engaged for many years in association with Dr. James Strong. Of this great work three volumes have been published. It would doubtless long remain a document of Dr. McClintock's breadth of scholarship and unflagging industry.

Intellectually, Dr. McClintock was distinguished by his versatility, and his rapidity in his acquisition of knowledge. Every department of learning interested him. Yet his attainments were by no means superficial; they were solid, accurate and thorough, as well as varied. As a college professor he was noted for his easy mastery of the subject-matter of every department embraced in the collegiate course. He spoke equally well as a tutor and an orator. Gifted with a fine presence, a melodious voice, and a quick sympathy, he could both convince and sway the audience that listened as he spoke from the pulpit or the platform. His qualities made for him troops of friends, who his unending integrity secured to him the confidence of the Church and the community. His religious life was free from any affectation, but uniformly consistent and perfectly sincere. A large circle of friends, and a Church that was ever ready to honor him, will feel his death to be an irreparable loss.—Christian Advocate.

"All hail the power of Jesus name, Let angels prostrate fall; Bring forth the royal diadem, And crown Him Lord of all." This name will never be forgotten, in heaven, or earth or hell. It is even now, the most popular name in Heaven and on earth, and the most dreaded in Hell. Perish from our memories every other name, rather than the "all restoring name" of Jesus. A death-bed scene comes before my vision, A Christian woman is lingering at the gates of death. The world is receding from the range of her senses. She has uttered the last adieu. From a distant place, her husband arrives in great haste, to greet once more his beloved. But she needs not of loving words or tender caress. "Do you not know me?" No signs of recognition. "Do you know this child?"—naming their only little daughter. No response. A pious friend whispers in her ears, "Do you know Jesus?" The lips quiver while the countenance plainly indicates the emotion within. She has forgotten her husband and child, but not her Jesus.

Let us then hear the "charming name" in the domestic circle. Early let our children learn to repeat it with reverence. Let them hear it from the Book, and in prayer around the family altar. Let it not be banished from our schools. Is it right that our children should hear more about heathen gods, than about the Living and true God? Away with such an idea. Let the whole business of earth be baptized into the name of Jesus. Let His name be prominent in all our institutions, and organizations, for the benefit of man, and they will become more effective in accomplishing good.

We anticipate a time when this shall be the case. The mouth of the Lord hath spoken it.—His name shall endure forever; his name shall be continued as long as the sun; and men shall be blessed in him; all nations, shall call him blessed.—"And blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen, and Amen. G. O. H. Lunenburg, March 18, 1870.

as the name, "That is life, and health and peace." The interest attached to this name is not waning but increasing. Many local names have been loved and even venerated for a few years, but as the individuals have passed away their name has soon gone into oblivion. Not thus the name of Jesus. It is now loved and adored by a greater number of earth's population than ever before. The national and ecclesiastical vicissitudes of nearly nineteen centuries have not obliterated the name from the books or memories of the human family.

There are names on the pages of church history, which will be remembered with gratitude to God as long as Christianity endures. What earthly names dearer to Episcopalians, than the names of Cranmer, Ridley, and Latimer? To Presbyterians, than Calvin, Knox, and Chalmers? To Baptists, than Bunyan, Hall, and Carey? To Lutherans, than Luther, and Melancthon? To Methodists, than Wesley, Fletcher, and Watson? But to each of those branches of the Christian Church, the name of Jesus is dearer than any other name. This name belongs to all. There is no sectarian idea about it.

Should the whole earth unite in erecting an immense column, on which should be inscribed, according to their merits, the names of the present great ones, the most worthy taking the highest position, our loyalty and love for the occupant of the British throne, would induce us to give her the most prominent place of all the Sovereigns of earth. But far above her name, even at the top of the column, we would have the name Jesus. While at the dedication of the column of fame, we would rejoice to see a multitude of earth's greatest and best, all engaged in singing to the majestic tune "Coronation" the beautiful verse—

"All hail the power of Jesus name, Let angels prostrate fall; Bring forth the royal diadem, And crown Him Lord of all." This name will never be forgotten, in heaven, or earth or hell. It is even now, the most popular name in Heaven and on earth, and the most dreaded in Hell. Perish from our memories every other name, rather than the "all restoring name" of Jesus. A death-bed scene comes before my vision, A Christian woman is lingering at the gates of death. The world is receding from the range of her senses. She has uttered the last adieu. From a distant place, her husband arrives in great haste, to greet once more his beloved. But she needs not of loving words or tender caress. "Do you not know me?" No signs of recognition. "Do you know this child?"—naming their only little daughter. No response. A pious friend whispers in her ears, "Do you know Jesus?" The lips quiver while the countenance plainly indicates the emotion within. She has forgotten her husband and child, but not her Jesus.

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UNITED STATES CORRESPONDENCE.

Our lecture season is drawing to a close, but there are two courses in progress, which are attracting considerable attention. One is in Horticultural Hall, and is conducted by the Free Religionists, so called, and is materialistic—perhaps I should say, anti-Christian. This course consists of 12 lectures, delivered by the most radical wing of the Free-religion fraternity. Among them are John Weiss, O. B. Frothingham, T. W. Higginson, Samuel Longfellow, and Francis E. Abbot; the latter delivered the last lecture, on "Jesus and Socrates, or the History of Religions," and it was a blasphemous performance, shocking to every Christian feeling, and an outrage on the Christian community. Mr. Abbot belongs to the Unitarian school—in its extreme radical wing, and is at present preaching to an independent society of Theists, at Toledo, in Ohio. Some of the other lecturers in this course are less radical, but they all belong to the Radical Club, if we mistake not, and they all possess most decided talent, and several of them are known as among the most eloquent speakers of the country.

The other course consists of ten lectures, and is designed to meet fairly and squarely the Naturalistic school. It is delivered in Dr. Kirk's church. Among the lecturers are Dr. George P. Fisher, of Yale College, Dr. Samuel Harris, of Bowdoin College, Dr. J. H. Seelye, of Amherst College, and Dr. E. C. Smith, of Andover Theological Seminary. These lectures are exceedingly able, and are attracting considerable attention, and are destroying the influence of those at the Horticultural Hall, is our most ardent desire.

NEW YORK METHODIST CONVENTION. The Methodist Episcopal Church in the State of New York has just closed its first Convention, which was held at Syracuse. It was largely attended, and its exercises were spirited and interesting. It considered and discussed various topics connected with the prosperity of the Church. The Temperance cause received special attention. It sustained the absolute prohibition of the sale of intoxicating liquors to be used as a beverage. The license system was condemned. The cause of education opened considerable time, and it was decided to establish a first-class University at Syra-

cuse, and that \$500,000 be raised for the purpose, \$400,000 of which (including \$100,000 previously raised) was pledged on the occasion. Such a University is greatly needed in the centre of New York, and we trust it will soon be put into successful operation. The Ministerial force of the M. E. Church in the State was reported to be 1,457 travelling and 817 local ministers—total, 2,275, and a total lay membership of 182,955, containing 1,092 pastoral charges, averaging 167 members each. The salaries of the pastors for the last year amounted to \$254,428 (average \$300). The Church throughout the State was represented as in a prosperous condition.

METHODIST BOOK CONCERN. The Book Committee have had another meeting to investigate the alleged fraud and mis-management of the Concern, and have made two Reports, the majority and minority. From both we learn that there has been, in their judgment, no intentional fraud, but the minority think that there has been mis-management, which has resulted in losses to the establishment. Here the matter will probably rest until the next General Conference.

Dr. Carlton, one of the Agents, presented a brief Report of the Convention, the New York State Convention, which we gather the following: It has established a branch in Cincinnati, with a capital of \$100,000; it has seven Depositories in successful operation, viz., in San Francisco (Cal.); Salem (Oregon); Pittsburg (Pa.); Buffalo (N. Y.); Boston (Mass.); Chicago (Ill.); and St. Louis (Mo.). The New York Department publishes over three thousand religious tracts, more than any other denomination in the world; also five hundred Sunday-school books. The Christian Advocate has a circulation of over thirty thousand, and the Sunday School Advocate over three hundred thousand. The average yearly profits of the Concern are about \$73,000. The entire property of the Concern in New York is worth one million of dollars.

REVIVAL INTEREST. The revival interest which for some time has blessed our churches, is increasing, and is being more widely extended throughout the country. In some places it is very powerful, reminding us of the revivals witnessed by our fathers in the early days of Methodism. In Roadout, N. Y., between five and six hundred have been converted, and about four hundred have united with the M. E. Church in that place. One hundred and ten of whom stand in the relation of husbands and wives. The Lord is carrying on His work gloriously among us.

REV. JOHN MCCLINTOCK, D. D., LL. D. This eminent minister of Christ has gone to his reward, and his funeral was attended yesterday at the St. Paul's M. E. church, New York. He died in Christian hope, but the Church mourns the loss of one of its most talented and successful ministers. For extensive and varied learning, he stood in our ministry with few, if any, equals. He has filled many and important positions in the Church, as Professor of Hebrew, Greek, and Ancient Languages in Dickinson College, Carlisle, Pa.; Editor of the Methodist Quarterly Review; Minister of the American Chapel, Paris, and President of the Drew Theological Seminary, Madison, New Jersey. He is well known as the author of several valuable works, and at the time of his death was one of the editors of the Good Living, by W. W. Hall, M. D. The author is well known by his previous works on Health, &c., and is the editor of Hall's Journal of Health. The object of the present work is to show how good health can be maintained by good living, "which means," says the author, "eating with a relish the best food prepared in the best manner." It contains a vast amount of information that should be read by every family. It is written in a style that will attract while it instructs.

A work of considerable interest has just been issued by Messrs. A. S. Hall & Co., Hartford, Conn., entitled, "Henry J. Raymond and the New York Press for Thirty Years," by Augustus Maverick. The history of American Journalism for the last thirty years is a remarkable one, and is crowded with important stirring events. Mr. Raymond, the editor of the New York Times, was intimately connected with that history, and his life as given in the present volume, gives it new and additional interest. Any one desiring to understand the American History should not fail to read this volume. It contains 300 pp., a beautiful portrait of Mr. Raymond, and is executed in the best style of the art.

Messrs. Harper & Brothers have issued the third volume of the "Cyclopaedia of Biblical, Theological and Ecclesiastical Literature," by Messrs. McClintock & Strong. This is the great biblical and theological work of the age, and is receiving the highest commendations of the best scholars and students of the best bible and theological students of the country. We know of no other work so full and complete on biblical and theological science. It is a library of sacred learning and religion, and would be a valuable acquisition to every minister's library. They have also issued the third and concluding volume of the "History of the American Civil War," by John Wm. Draper, M. D., LL. D. Any one desiring to understand fully the causes and history of our late civil war should not fail to read this work. The author is one of the few writers who understand how to write history, and to write history so that it will be read. He has the peculiar facility in writing to enable the reader to see things just as they are.

Dr. Hanna's Life of Christ, in 6 vols., is now in the press of Messrs. Roberts Carter & Bros; two volumes have been issued. The first volume, entitled, "The Earlier Years of our Lord's Life on Earth," is exceedingly interesting. Some of its descriptions for vividness and beauty are scarcely equalled in the language. We regard this as the most complete and popular life of Christ that has yet been written. The author will be remembered as the biographer of Dr. Chalmers. They have also issued "Words of Comfort for Parents Bereaved of Little Children," by William Logan, a work for every household.

The late Dr. Bethune wrote to his Consistory these memorable words: "We can never despair of a church that puts the cause of mercy first and self second." Again he says: "I would as soon try to cultivate a farm without rain, as a Church without benevolence," and "I hate to be economical with the Bread of Life.

The 7th and 8th volumes of "Froude's History of England," are just from the press of Messrs. Charles Scribner & Co. Four volumes more complete the work. Each succeeding volume increases its interest. Its style, honest, perspicuous, forcible, is yet exceedingly fascinating, and the writer of English history, except Macaulay, approaches him for brilliancy of style. The remaining volumes will soon be issued, and will be looked for with interest.

SYDNEY CORRESPONDENCE.

The state of the weather has been with us as with others—anti-winter like, as if genial spring—winter's successor, would fide-like, try to alter the noctic decree that his stern predecessor "winter" should continue as one of the presides of the seasons, but according to the present warty appearance of this meteorological war month, March, seems determined to withstand the interference of spring, and contend for the covenant truth, and fulfill the unalterable decree, and thus fulfill the faithfulness of our covenant keeping God, of which His "bow in the clouds" is the guarantee. However much a clear, cold steady winter would be dreaded by the little to-do folks, it is that which is best for the health and prosperity of this country, and as such weather makes our over-bridges; we find it more convenient for travel, and it saves us ministers a long and cold drive of about twenty miles, when we can cross to the North Bar in about thirty minutes, of which comfort, we have not as yet, as a great wonder, been able to avail ourselves.

RAILROADS. The Company are pushing forward the railroad from Brisbane, and they intend shall be opened next November. The terminus will be nearly opposite the old military flag staff, and where a long wharf is now building for the shipment of coal. The enterprising merchants of Sydney hope by personal subscription and by aid from Government, to span the creek with a bridge, to make the ingress and egress more convenient, and especially in the opening up a highway, to the fertile and promising ground, which when accomplished, our church, being nearly opposite the new bridge, will be very convenient for strangers coming to our Port. The railroad from Low Point to South Bar, the terminus, will probably be opened in time for the summer coal trade, and now what is supposed to be wanted, is a revival of the coal trade, a railroad to Hawke-Burke Bay, to get us free from the terms of the Dominion and the long wharf of Europe, and then we may hope to see this little town vie with Halifax, and this Island become the "Great Britain" of America.

TEMPERANCE. Temperance has gained a conquest just now by the abolition of the Licence system. The vendors of strong drinks have lowered their "red colors" and their "sign manuals" are put in one corner for the present, and we hope by a vigilant guard, to make "King Alcohol" at least play hide and seek, if not to force him under cover of darkness, in search of some inviting den, to pursue if he can, his body and soul destroying traffic. O what a pity that the Devil can find Christian men to co-operate with him, in peopling his infernal regions with lost souls. We have two societies in town, the Sons of Temperance and the "Lodge of Good Templars," who together with the "Sons of the Cross," and the "Trumpets," another co-operative of outside Temperance friends, are zealously endeavoring to make Sydney a temperance community, an object so humane and so essential to peace and happiness, must commend it even to the "venders and drinkers" themselves, though taken captive by Satan at his will.

LECTURE. We are having a course of lectures this winter in the "Mechanic's Institute," which is well attended, every Monday evening. We should like it better, if the Platform would admit an unsectarian religious course. Many have been waiting anxiously for the work, and they will not be disappointed. The story is well told, full of thrilling passages, and invested with that peculiar interest that Miss Phelps' pen can give. It breathes a sweet moral tone, and will be read by thousands.

Messrs. Hurd & Houghton have issued "Health, Good Living," by W. W. Hall, M. D. The author is well known by his previous works on Health, &c., and is the editor of Hall's Journal of Health. The object of the present work is to show how good health can be maintained by good living, "which means," says the author, "eating with a relish the best food prepared in the best manner." It contains a vast amount of information that should be read by every family. It is written in a style that will attract while it instructs.

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PREACHERS' SALARIES.

Mr. ELLIOTT.—Having several articles in the columns of your paper on the above subject, I have to confess that I think the matter has not been placed before the people as clearly as it might have been, or at least, so as to be comprehended by plain country people. I am free to confess that it is not a very easy thing to attempt to explain what the sum total of a Methodist Preacher's Salary is, and when you think you have made the interrogator fully understand to your surprise, perhaps twelve months after, he asks the same question and you have to go over the same ground again.

I hope, however, in common with many more to see the day when an alteration will take place, at least in reference to the several items of which the Salary is composed, for who can understand, what Board and Quarters and Stationery means in these days, where there is nothing in most of our Country Circuits in our financial system, bearing any analogy to those items, and from which you can perceive any relation, as cause and effect. We must either go back to Primitive Methodism in our country Circuits and have our Class and Ticket money and Leaders' meetings, or we must modernize our financial system to meet our altered circumstances.

But my present object is to place before your readers not only what a Methodist Preacher is allowed, but what he really gets in the Circuit where I reside, where the people are far from being rich and where they have to work six days in the week and part of the Sabbath, to get a living—as follows:

Table listing various items and their costs: Board \$208, Quarters \$200, Servant \$40, Stationery \$20, Fuel \$200, Light \$48, Travelling expenses \$4, Horse \$0, Medicine \$8, Total \$800.

It would appear then that the Salary in a country Circuit is \$800 per year, with a comfortable house well furnished which is worth \$100 per year, making together \$900, a very respectable salary I think, and one that ought to satisfy every Methodist Preacher. Preaching the gospel never was and never will be a money making business, and yet there are many Preachers in our Conference who have saved from their allowances several hundred pounds by good management in humble affairs, whilst there are others who would never have a surplus at the end of a year if they had the Salary of a Henry Ward Beecher. Truly Yours, A COUNTRY METHODIST.

FOR THE PROVINCIAL HALL.

It has been stated in the columns of a daily paper that the Temperance Hall has been rented to a Theatrical Company on such favorable terms that in all probability they will remain in Halifax during the Spring and Summer. It is but right that the public should be properly informed that these playactors have discarded the Theatre Royal at Spring Gardens, and substituted a building the name and character whereof may largely contribute to the success of their operations. They now occupy a Hall in which many Bible Society and Missionary Anniversaries have been held, and where scores of able lectures and eloquent addresses in behalf of morality and religion have been delivered during the last quarter of a century.

Glancing at the list of Directors and Auditors of the Temperance Hall Company, one is surprised to find the names of several prominent members of the Christian Church. How these gentlemen can give encouragement to what they in their conscience must condemn is a marvel only to be accounted for by the fact that the performers pay them for the use of the Hall—some two or three thousand dollars. Night after night the Theatre will be crowded, and the money which many a poor and suffering family requires be worse than squandered. And when vast sums of money shall be accumulated these stragglers will leave our city, after corrupting to an inconceivable extent the pure morals of many a young man and counterbalancing the good effect of our Christian Association Lectures. Then the directors of the Hall will get their portion, shareholders will pocket their dividends without any computations, and Satan will sooner or later receive his share of the spoils in what is of greater value than the spoils of all other treasures.

The responsibility rests not solely with the directors of the Temperance Hall Co., but also on every stockholder and surely no Christian man should be found holding stock in a theatre. There are men who will not hesitate to take stock in any questionable enterprise or to sell some injurious article, provided it pays; others again are of a nobler spirit and will be careful to invest their money in a way that will meet with God's approval.

It is well for our merchants to ascertain if any of their clerks frequent the theatre, and whence the price of the tickets is procured. As a general rule the clerks of Halifax are but poorly paid for their services—receiving barely sufficient to cover their ordinary expenses, they can have no surplus cash to misappropriate.

Our friends in the country should caution their sons who come to the City, against going to the Theatre which is better known as the Temperance Hall.

Halifax, March 16, 1870. R. CIRCUIT INTELLIGENCE. HALIFAX NORTH. Special services under the leadership of the Superintendent of the Circuit, the Rev. G. S. Milligan, A. M., have been held during the past fortnight in the Brunswick street church. The meetings, afternoon and evening, have been well attended not only by many of the more devout and zealous members of the Church, but also by other seriously-disposed members of the Sabbath congregations.

Many of the meetings were seasons of refreshing from the presence of the Lord; and although there has not seemed to be, perhaps, all accomplished that was desired by the earnest pastor and his faithful fellow-labourers, the meetings have been manifestly productive of much good. About twenty persons were led to assume the attitude of seekers for salvation, and many of them have been already enabled to behold the Lamb of God as taking away their sins. The special services are continued this week in the new church at Kaye street. All should pray that God's special blessing may be largely vouchsafed. Satan and his servants are busy, and alas! how successfully, conducting business in the city which are leading men away from God and happiness, to sin and wretchedness. The conflict is going on; and unless there be

ceaseless watching and vigorous pushing all along the line of the sacramental host, breaches will ever and anon be made, and souls will be led away from that host, captive by the world. It should be understood that there is no such thing possible for this host, or for any company belonging to it, as to entrench itself so securely that there will be safety in selfish inactivity. It is impossible. There is safety for it only as spiritual power is ever flowing to it from above to maintain spiritual life and Christian courage is only communicated from on high to any Church company as it is desired and sought, and as given, used aggressively in the great conflict for the establishment of Christ's Kingdom in the world. Would that Zion would arise and put on the strength that is possible to her, so as to be prepared to push the battle vigorously not only in Halifax, but all along the line on every Circuit throughout the Conference.

HALIFAX SOUTH.

On Wednesday evening last a youthful company assembled in the large school room of the Gratton St. Church, and spent the evening very pleasantly, in partaking of a beautiful tea, and listening to several interesting addresses, interspersed with numerous melodies, very nicely sung by the children. One of the most attractive features of the evening's entertainment was the awarding of a number of prizes to those members of the school who had been successful in obtaining two or more new scholars during the year. Those who had proved themselves zealous for the prosperity of the school were principally from the younger and even little ones. The singing, under the direction of Miss McMurray, as already intimated, was very good, evincing taste and skill on the part of both teacher and pupil. Four young ladies specially distinguished themselves by singing a quartette in fine time, and with beautifully clear, pure voices.

The addresses, opening with one from the pastor, Rev. J. A. Clark, characterized by two quite new and striking ideas, and followed by Messrs. Maclean, Loyd, Grierson, and the worthy Superintendent, Hon. S. L. Shannon, all proved deeply instructive and entertaining. Mr. Loyd was particularly happy in his remarks, fixing the attention evidently of even the youngest, and calling forth hearty applause. The good order maintained throughout was highly creditable to all concerned, and elicited many expressions of pleased surprise from those previously unacquainted with this well-known feature of Gratton St. School. Those who served the tables distinguished themselves by their courteous attention—really seeming to anticipate every one's wants; and altogether the evening was an exceedingly pleasant one for those for whose benefit it was especially designed, and not only to those, but to all apparently who had the privilege of being present.

ST. JOHN N. B.

CENTENARY CHURCH.—A few weeks ago it was resolved, in concurrence with the leaders of this church to hold services in which special prayer should be offered, for the conversion of the children of our Sabbath school and the young people of our families. These services were commenced with a day of fasting and humiliation. The prayer meeting on the noon of that day was a scene of tender, solemn, and searching feeling and of wondrous power, and pleading with God. It will mark, I doubt not, a new era in the spiritual history of this church. In many cases parents presented the names of their children for special prayer and in some of these answers have been graciously received. Several of our young people have been saved to God. The ordinary services of the church, though quiet, are evidently deepening in solemnity and growing in power. A few amongst them some promising young men—have, before many witnesses made a good profession.

An extract from a Resolution of the Quarterly Meeting of last week, the expression, evidently, not only of unanimous but of deep and grateful feeling may indicate our present position. "The members of the Centenary Quarterly Meeting feel that it would be becoming to recognize especially the goodness of God to them as a church for the services of this Methodist year—the entire harmony which has prevailed—of the interest which has prevailed the public and social means of grace—the extension of the cause of God in the establishment of the Lower Cove Mission (in which we have taken part)—promptness and liberality in the financial affairs of the circuit call for thankfulness to Almighty God."

Remembering the severe ordeal through which we have so recently passed in this community, the loss to us, in little more than a year, of several influential families, including fully half of the Trustees, and other disadvantages depressing for a time, such a record has value beyond the limits of an official meeting.

PORTLAND, ST. JOHN, N. B.

The Sabbath-school Anniversary sermon was preached in the Portland church on the evening of the 13th inst., by the Rev. S. Huestis. Although the preacher was not in perfect health his discourse was admirable. It was pertinent, forcible, practical. The large congregation was deeply interested. It seems impossible that this sermon, and others of similar character, should be heard without profit. The teachers, with their classes, occupied the galleries of the church, the latter singing at all the usual times—selected hymns. The chorus of the last hymn is— "Mighty to save, mighty to save, 'Tis Jesus, 'tis Jesus, the mighty to save!"

The rendering of which by the children excited in many unusual joy, hope, and thankfulness. The conduct of the scholars was excellent, and all their singing was very pleasant and impressive. This part of the service was under the management of Mr. Woodworth, whose successful endeavours entitle him to much gratitude. Some statistics of the school were read which showed that officers, teachers, scholars make up a total of 268 persons. There has been an increase lately owing chiefly to the benevolent activity of the female teachers and others, in providing garments for the children of a few of the families around, whereby some who before could not have been enabled to attend the school. Besides the catechisms of the Wesleyan Methodists, the Scriptures are committed to memory extensively. During last year the number of verses repeated was 53,993. Surely much of this good seed will bring forth fruit unto life eternal. The collection was very liberal.

SAINT JOHN'S NEWFOUNDLAND.

The following Address and Reply have been forwarded to us for publication. It may be necessary to state that the retiring Superintendent, Mr. Benister is about to change his residence from St. John's to Harbor Grace. He has been for many years actively engaged in the Sabbath school, and has carried the system and affection of those around him. His departure is very generally regretted.

ADDRESS.

Saint John's, Newfoundland, February 25th 1870. JOHN BENISTER, Esq.—Dear Sir.—The St. John's Wesleyan Sabbath school committee very much regret that you are unable to continue your connection with them as Superintendent of the Central school, and they cannot allow the separation to take place without tending to you this expression of their esteem.

In looking back over the period of your association with them, nine years of which you held the responsible position of Superintendent of the Central school and overseer of the branch schools, the committee refer with pleasure to the gentlemanly deportment and high Christian principle which have characterized all your actions in matters relating to these Institutions, and they feel convinced you will agree with them that the present prosperous and healthy condition of the school is a matter for mutual rejoicing as well as thankfulness to Almighty God.

The committee respectfully ask leave to present you with a Bible, as a token of regard and affection from the teachers and children of the schools. They have thought a Bible the most suitable, as the Book which it is our privilege to study and which is the foundation of our Sabbath school instructions, and from whose pages you have from time to time taught such useful lessons and held up such encouraging examples. The committee beg to remind you that they have given you an honorary position among its members and to assure you that it will always afford them great pleasure to see you in your place in the school, when circumstances permit; and they earnestly pray that the same gracious Providence which has hitherto watched over you and your family, may continue to direct your various movements in this world, and spare you many years to be a useful laborer in the Lord's vineyard.

The committee tender to your afflicted partner their sympathy, and pray that she may be supported in the hours of suffering and weakness, and ere long restored to her accustomed health.

In behalf of the Committee, Yours affectionately, (signed), JOHN W. MEWS, Chairman, G. W. MEWS, Super. C. S. H. J. B. WOODS, Secretary.

REPLY. St. John's, March 4th 1870. DEAR SIR.—I have to request that you will convey to the Committee, Dr. J. A. Clark, of the Sabbath school, my thanks for the kind address which they have presented to me on my retiring from the office of Superintendent of the Central school which, through their confidence and kindness I have held for many years. Without advertising to the causes which have led to the necessity of such a step, I can assure you that I find it to be a trial of no ordinary character, to sever a connexion which has existed so long, cemented, I believe by mutual affection and respect.

I cannot entertain the idea that the Sabbath school in which I have spent so many happy hours can be easily forgotten,—changes take place, we are the creatures of circumstances, but my mind will always revert to past associations with pleasure, and you will permit me to reciprocate the prayer that the Providence of God may watch over and direct the future of those with whom, as a fellow-laborer, I have been so long and so happily connected, and it is also pleasing and complimentary to me to know that those circumstances permit me to visit the school which will be as "Honorary" Superintendent. To the teachers and children I would wish to convey my thanks for their invaluable token of regard a copy of "The Book." May they and I be guided by its precepts; may we never forget, the lessons of instruction with which its pages abound. If my life be spared, and I be permitted to reach that stage represented by the "tree and yellow leaf" my retrospects of the time and circumstances under which the present volume has been given, will not fail to be a gratification, and I earnestly hope and pray, that in my last hours its truth will sustain me.

I shall always be glad to hear of the prosperity of the schools under control of the Committee, and thanking them for their kind remembrance of my afflicted partner and prayer for her restoration to health. I remain Dear Sirs, Yours affectionately, (signed), JOHN BENISTER, The Rev. JAMES DAVE, Chairman, Messrs. GEO. W. MEWS, Super. C. S. H. J. B. WOODS, Secretary.

General Intelligence.

NOVA SCOTIA. LEGISLATIVE.—In the House of Assembly—considerable time was spent in a discussion respecting what is called the ANATOMY BILL, which was finally passed by a small majority.

Mr. Kistron has given notice of his intention to move for the abolition of the Legislative Council. On Friday the Provincial Secretary introduced a resolution respecting the projected Railroad to Yarmouth—after some conversation upon the subject it was by him laid on the table and made the order of the day for Tuesday, yesterday.

The following is the Resolution— "Whereas, the policy adopted by the Legislature in 1854, and subsequently followed to the close of 1866, of constructing Railways with capital borrowed on the credit of the country, and by subsidies from the public chest, resulted in connecting the capital of the Province with the waters of the Gulf of St. Lawrence, at Pictou, and the Bay of Fundy, at Annapolis, and whereas, it was the policy of the Legislature and the Government during all that period to continue a system attended with such marked benefit to the trade and people of Nova Scotia, by extending our railways east and west as rapidly as the state of the public revenue would warrant.

"And whereas the further extension of our railways as provincial works, and by subsidies from the Public Treasury, was arrested by the right to raise and appropriate revenues from customs and excise was taken from the Government and Legislature of this Province, and transferred to the Government of the Dominion by the Act confederating the Province of Canada, Nova Scotia, and New Brunswick, and whereas an effort is now being made to extend the Railway from Annapolis to Digby and Yarmouth, which is received with great favor by the representatives of the people.

"Resolved, as the opinion of this House, that it is the duty of the Dominion Government, which has entered into possession of the railways formerly owned by this province, as well as the enjoyment of revenues derived from the taxation of our people, to aid in the extension of said Railway from Annapolis to Digby and Yarmouth.

"And further resolved, that in the event of any company undertaking to construct railways, this house will be prepared to give all the assistance in its power, to work out such general utility, as the circumstances of the country will permit, and by every other means within the control of the Legislature."



Provincial Wesleyan Almanac.

MARCH, 1870. New Moon, 2nd day, 4h. 25m. morning. First Quarter, 10th day, 5h. 57m. morning.

Table with columns for Day, Sun, Moon, and other astronomical data for the month of March 1870.

High water at Pictou and Cape Tormentine, 2 hours and 30 minutes later than at Halifax.

General Miscellany.

THE CHANGE. BY MRS. M. L. SCOTT. There is music in the household.

There is music in the household. Where all are late as still. It gushes out in gushes still.

Yet 'tis only such a laugh. With the thousand winsome ways, Half human, half angelic.

Lopely now, I sit and wonder. How I let the music go. How I lost the blessed sunshine.

Years will glide—will not remember. One of those happy days. Auntie's heart will keep as sacred.

Mr. Early had been arrested at the breakfast-table. The butter-knife, not being in its place.

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the parlor, sat down and cried. Unfortunately, she did not clearly understand the cause.

When Mrs. Early returned at dinner-time, he was in a violent mood, and wished to stone her with his looks.

The meat was overdone, and Mrs. Early scolded about it. "A poor supper for a bad dinner!"

Trifling omissions in setting the table, which a quiet word aside to the servant would have instantly supplied, were made the occasion of sharp reprimands.

There was no impediment, no restraint in love toward it. It came full and free, drawn toward its object by the magnetic force of love.

A COURAGEOUS WOMAN. In the great snow storm in Maine on the 15th inst., Mrs. Nathaniel Moody left Lewiston with a horse and pail for her home in Auburn.

Mr. Early left the dinner table as he had left the breakfast table abruptly, and went away to his business.

So, when her husband came back at day's decline, she met him with a composed manner, slightly reserved, and without an intimation that she desired or expected the kiss he had prepared himself to give.

During tea time as jar occurred. If everything was not just to Mrs. Early's mind, she expressed complaint.

What is your besetting sin? "It is my besetting sin," said Mrs. Early, "that I will not give my husband a kiss."

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controlling influence be wrecked body and soul? Why then sit ye there idle? Up and be doing.

When Mrs. Early looked across the table and saw the expression of her husband's eyes which were fixed upon her, she had her reward.

When Mrs. Early arose from the breakfast table, his wife did not spring up as usual and demand her parting kiss.

By nature there is great difference in cows, but as much depends on their treatment as on their original constitutions.

It is in my family we have a cow which would go dry four months in the year under the system of treatment first named.

WESLEYAN BOOK ROOM. 174 Argyle Street, Halifax. Coley's Life of Collins.

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The Mason & Hamlin CABINET ORGANS.

As proved by the almost universal preference of musicians for the organs made by these makers.

The great demand for these celebrated instruments has enabled their manufacturers to so greatly increase their facilities for manufacture.

A Testimony Circular, with the testimony in full to the superiority of these Organs.

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THE SCIENCE OF URINARY.

Every Man his own Physician. HOLLOWAY'S PILLS. And Holloway's Ointment.

Disorders of the Stomach, Liver and Bowels. The Stomach is the great centre which influences the health of the system.

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