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[For the Provincial Wesleyan.]

TRUTH IS TRUTH—John, xvi. 17.
Goodness everywhere has truth for its foundation, while evil of every kind is based upon falsehood. Our God is the true God, all that he says and does is true. "He cannot lie." All the other gods (so called) are false. Heathenism is a great lie—the work of the devil, whose essential character—liar—is stamped upon all his works. In this day of fruitful error and skepticism respecting the Bible, the important caution of Agar should be deeply pondered and practically observed: "Add thou nothing unto his words lest he reprove thee, and thou be found a liar. Prov. xxx. 6.

It is well for our race that we have not a sectarian or doubtful, but a truthful, universal standard of appeal on all matters of faith and practice. The Bible alone contains "the truth, the whole truth, and nothing but the truth."

Truth, by whomsoever spoken, comes from God. It is in short a divine essence. Hence it always leads the mind of man in a Godward direction. Error always tends to drive man away from the worship, love and service of the true God. "The study of truth is perpetually joined with the love of virtue."

Sound philosophy deals only with truth. But much that is associated with that name, is error, occasionally streaked with truth. The purity of truth is unimpaired by the error that seems to mix with it, just as the sunbeam remains unimpaired by the film it discovers. While truth courts investigation, error shrinks from it. In the one case inspection reveals new beauties, in the other new deformities. As the world becomes enlightened with correct knowledge, the truths of Divine Revelation will appear more lovely and harmonious. Never at any time previously had the Bible so many intelligent admirers as now. Scientific discoveries, improved logic and the disinterment of cities long buried, all conspire in testifying to the truth of the Written Word. Apparent contradictions and discrepancies vanish as language and Eastern customs are understood.

Originally truth pervaded the universe. The first manifestation of wrong was a willful departure from the truth. "He abode not in the truth," is said of the devil. That is the clear-est intimation of the origin of evil that God has given to man. Man also fell by disregarding the truth. And he can rise from the ruins of his fall only by believing the truth.

In the God-man, we see the living embodiment of truth. When we receive Christ Jesus as our Saviour, we receive the truth. And this truth makes us free from the bondage of sin and error. Living in fellowship with Jesus, we walk in the truth—we "follow believers to the truth," and are enabled to understand that remarkable declaration of the Apostle John 1st Epistle v. 20. "And we know that the Son of God is come, and hath given unto us an understanding, that we may know him that is true, and we are in him that is true, even in his Son, Jesus Christ. This is the true God and eternal life." Notwithstanding the prevalence of truth, error yet abounds. The evils of our race never before appeared so hideous, because of the manifestations of the truth. Let God be true though every man be a liar. David once made the assertion that all men are liars, but he acknowledged that it was made in haste. A Scotch preacher once said to his congregation, "If David were here he might say it at his leisure." Alas! the false abounds in our day. In politics, commerce, law, social life, and even in the pulpit. We may expect it, for the great adversary is angry at the remarkable progress of truth of late years. The utmost limit of his chain seems to be reached in our day. We rejoice to anticipate a period, not very distant, when he shall "deserve the nations no more."

When the errors and sins of earth are swept into eternal oblivion, the truth of God will stand forever.

G. O. H.
Canning, May 7, 1871.

THE INSPIRATION OF GETISEMANE AND CALVARY.

We have considered, thus far, the Inspiration of the Audience, of Independence, of Gethsemane, and of the Holy Ghost. The pulpit does not yet stand in all its symmetry, beauty, and power. The inspiration of Gethsemane and Calvary demands our attention. The pulpit should stand beside and beneath the cross. The Saviour exclaimed, "Ye believe in God, believe also in me." The Apostle, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." If there were power to make a great picture to represent all the events of time, and all the scenes of eternity, the cross, "all stained with hallowed blood," should stand in the forefront of that picture. The minister of Christ who would be thoroughly qualified for his work, must often wander along the shadows of Gethsemane, and amidst the gloom shadows of Calvary. He must be familiar in mind and heart with all these scenes. The relation of the cross to the pulpit will be a question of perpetual, deep, and thrilling interest. He is to preach Christ and Him crucified. Not so much to dwell on the outer circle incidents of the hour of agonement—the literal crucifixion, the nails, the spear, the crown, and the mock worship of the Jews, as to appreciate, to feel, to be inspired by the deep things of God connected with this fearful work of Redemption. Probably, as Christ passed beneath the shadow of God Almighty, he had no thought of the cross on which he hung;

"But when Jehovah veiled his face, Unutterable pangings were thine."

Here the minister of the Gospel must become an inner court worshiper. He should feel, as far as it is possible for man to feel, the pulses of the heart of agony. Standing at the centre, not of the incidents, but of the awful, glorious realities, he should make the people feel the deep meaning of these words of the Apostle, "Now, then, we are ambassadors for Christ, as though God had beseeched you by us, we pray you in Christ's stead, be ye reconciled to God." His appearance in the pulpit should cause the people to exclaim, "Who is

this that cometh from Edom, with dyed garments from Bozrah?" He should be, in a new sense a man of blood. His manner, thoughts, words, spirit, should all say, "Behold the Lamb of God!" He should come from Gethsemane and Calvary to the pulpit, and the people there with the all-earnest blood of Christ on his heart; then his earnest, solemn pleadings will move the heart of humanity towards the cross and towards God.

There is nothing else that the world should so much dread as a Christian pulpit. The spirit of some evangelical pulpits, so called, is simply that of a pure Deism! The world crucified the living Christ, and then built Him monuments! Jesus Christ was put to death by the leading politicians and church members of His day! The pulpit should present Christ as a perfect man and perfect God; and this complex being dying for the world. "Great is the mystery of godliness," and it is beyond the power of man to explain it. But one would judge, while listening to some modern pulpits, that there is no mystery about it; that reason and philosophy have taken the whole circle of the knowledge of the Universe, and not content with the vast survey, have made a fearful plunge into the depths of the Godhead, and are thoroughly informed as to all the sublime mysteries of redemption. This tendency of philosophy, falsely so called can only be counteracted by the real preaching of Christ crucified. It is not to be met simply by rhetoric, logic, and philosophy, but by Jesus Christ himself. It would not be wise to retire to some subterranean cavern, there to demonstrate the fact, that there is a sun, and that he is possessed of light and heat; but take your pupils on a visit to God's free air, and let them gaze upon the king of day, and have him demonstrate the fact. The pulpit is not to talk about Christ in dull platitudes over which the audience sleeps in a twofold sense; or in rhetorical flourishes which man may admire, but over which angels may weep. It is to bring the breath of life—the living Christ—to the people. The cross must be kept standing right in the great thoroughfare from the cradle to eternity; and every one must be taught that Christ is the only being in whom, and through whom God and man can meet. The pulpit must have more of the doctrine of Christ crucified for sinners. The minister must preach, "Him to all, and cry in death, Behold, behold the Lamb!"

It is a great mistake that the preaching of Christ crucified is unpopular. No other theme so powerfully affects the heart of humanity. But it must be the real preaching of Christ crucified. The minister must be in the spirit of his subject on the Lord's day. Kedron must be to him above all rivers; Gethsemane above all the flower gardens of the earth; the mount of crucifixion must stand high above all the mountains of the world in its lonely, sublime, and awful grandeur; the star of Bethlehem must exceed the brightness of the sun shining in his strength; and that pure, white flag, on which glows but one star, must wave above all the stately banners of earth. And as the angels said, "Come, see the place where the Lord lay," the very spirit of the pulpit should say, Come, see the place where your Lord died! It must partake of the feeling which led Christ to exclaim, "Father, the hour is come." This final hour of the Son of God must be the Alpha and the Omega of his spiritual, powerful, holy utterances. The first morning will it be fully apparent how much of profit has come from our habit of church-going. Only as the years of eternity open to us new felicities, and elevate us to new enjoyments, will it be clearly discerned how, in the lower temple, we laid up for ourselves a constantly increasing treasure in heaven, and prepared for ourselves a part in the worship and blessedness of the temple above. "How amiable are thy tabernacles, O Lord of hosts. A day in thy courts is better than a thousand—I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."

But numerous and manifold are the mercies which accompany and follow our presence in the places which are set apart for the worship of the high and lofty One who inhabits eternity, do we realize all we might in this direction? Much as we receive in the way of warning, and instruction, and pardon, and regeneration, and peace, and hope, is it not possible to be made the recipients of much more? May it not be the case that sometimes we experience very little benefit from our attendance at church, when a livelier conviction of the inestimable privilege of such attendance would be largely to our advantage? Is not much lost at the period and place of worship, because of the absence of gratitude for our opportunity? If we always were to go gladly to the house of the Lord, to praise His name for such an exhibition of His grace—would not the place be more like heaven, and the time like one of the days of the Son of Man?

Just think of the matter we have for thanksgiving every time we assemble in the sanctuary of the Most High. We have occasion of praise that we are alive. Life is a blessing; and is of God in its commencement, in its continuance, and in its satisfaction. We have occasion of praise that our bodies are able to conduct us to the congregation of saints, and that our minds are competent to apprehend our relations and obligations—that they can perceive the claims of our Creator, discover our duties, ascertain the manner in which they must be discharged, and understand the advantage of obedience to Him in whom we live, and move, and have our being. We have occasion of praise that we are within the reach of the means of grace—that the Sabbath sun shines upon our path; that the Church unfolds its doors; and that the sacred Scriptures expand their pages; that the pulpit delivers its messages; that prayer is possible; and that song is still permitted. We have occasion of praise that we have the disposition to improve our opportunities of worship. For the disposition, as well as the opportunity, is from our Father in heaven. Naturally, we are averse to the love of God and to sinners; and no wonder it is insufficient for the overcoming of this disinclination. The preparations of the heart in man, as well as the answer of the tongue, are from the Lord.

How many, destitute of the privilege of wor-

ship, would give untold masses of wealth, put themselves to large contumacious, and endure innumerable ills, for the privilege! What would not those who have long been laid away in sick chambers give for health to walk once more the aisles of the church, and occupy its seats, and kneel at its altar? What would not those whose judgment is at last assured that religion is the one thing needful, but who are past feeling, give for a return of the old means of grace, and the presence of the Spirit which once almost irresistibly allured them to the choice of that good part which endures forever? What would not the damned give if once more they might walk the ways of probation, and find themselves environed with inducements to be reconciled to God? Surely, no idle sneer, nor temporary sensation, nor worldly pleasure, would be potent enough to hold them back from the pursuit of the pearl of great price. O surely, they would seek first the kingdom of God, and his righteousness; and, before all else, would lay hold upon the hope set before them in the gospel of our Lord Jesus Christ.

O men and women of Israel, followers of the blessed Saviour, whenever henceforth we assemble in the house of the Lord, let us not walk as on common ground, nor act as if amid ordinary surroundings. Let us realize the sacredness of the place, and the greatness of our privilege. Let us feel that to us is given an inestimable favor. Let us accept and employ it with most devout thanksgiving. The hour of service will pass most pleasantly away. It will not be a weariness, but a gladness. Our worship will be lively and profitable. Earth will seem very much like heaven. The one will be the gate to the other. An immortal fragrance will greet our enraptured senses. Joys beyond telling, will inspire and thrill ourselves; and the splendor of our portion will gleam out far and wide, and attract the attention, and kindle the desire of others; and thus may be induced to take hold of our skirts, and bear us company as we go marching to the Jerusalem which is above—the house made with hands, eternal in the heavens.—*Pittsburgh Advocate.*

THINGS TO BE DONE.

Feel the holy, clutched the naked, take the homeless wander in. Seek the dark abode of sorrow, and the dreary or haunt of sin; Let it be thy life's endeavor some poor soul from death to win.

Make some gloomy dungeon brighter, break some captive's galling chain. Firmly, gently bind thy kerchief round the throbbing brow of pain; Bid the aching, world-down-trodden live, look up, take heart again.

Christ is in that lowly hovel, Christ is in that wrangling mart, Christ is standing on thy door step, Christ is knocking at thy heart— Wilt thou bid thy God and Saviour, hungry, weary, cold, depart?

Do the duty Love has set thee, thy best warrant His command; Sin and sorrow, in a thousand touching aspects, round thee stand— Do it promptly do it bravely, whatsoever comes to hand.

Do it in the post assigned thee; in the rear or in the van, Of the noble Christian army do thy utmost, pray the man; Not how much, or how, the question—is each doing what he can?

When "the world's special heroes" faint would hide their deeds for shame, Deeds resounded through the ages by the brazen trumpet of fame— When embazoned ensigns perish in the universal flame, Many a simple deed of kindness which the world's praise never won,

Wrought in silence, done in secret, never meant to see the sun, Bright will shine with His approval—"Faithful servant, nobly done!"

WHY SHOULD THE WORK CEASE?

This is a question which has often been asked during the progress of a revival of religion. Why should the sinners continue to be converted, until there are none left to be the subjects of regeneration? And yet it is generally the case, that after a few weeks of extraordinary interest and success, there comes a dull—perhaps a dead stop. For some reason, not always readily discernible, sinners cease to be impressed and awakened, and the revival is ended. The members of the church wonder what can be the cause, and perhaps begin to suggest various reasons for the present condition of things. Very likely they overlook the real cause, which, to outside persons, may be quite obvious. Not unfrequently they begin to cast the blame on one another, when they are of which has been granted that their prayers and efforts has been granted that most deadly foe to spiritual prosperity and progress, *spiritual pride*. The minister and the church have become lifted up, and draw comparisons, secretly it may be, between themselves and others who are less awake and less favored. They, also, most unconsciously at first, begin to place too much reliance on their own work. They do not say, "Is not this the great Babylon that we have built? But there creeps into their hearts a feeling of self-gratulation, which gradually wears away that sweet spirit of humility and dependence on God's sovereign grace that characterized their earlier efforts. Their prayers may be no less energetic, perhaps more so, than before, but they have lost that subdued, gentle pleading, supplicating character which so signally proved the presence of the Holy Spirit. Now there is a bolder tone, a more self-complacent address both to God and to sinners; and no wonder it is insufficient for the overcoming of this disinclination. The preparations of the heart in man, as well as the answer of the tongue, are from the Lord.

THE LORD'S SECRET.

I doubt if there is one man who has been for any length of time in the habit of going to God in prayer as a child goes to a father, who would be able to testify to innumerable answers to prayer, as plain as any narrated in the Book. And more than that. The very commonest thing among the mutual heart-connections of Christians, when they have overcome the natural shyness to speak of their most secret experiences, is a confession of their inactivity in the low tone which is instinctively adopted in speaking on sacred themes when the utterance is honest and the presence of a listening God is happily recognized: "I have had such unimpeachable answers to prayer—palpable to my own consciousness, beyond possibility of question—that if I were to narrate the half of what I am most surely convinced of, I could hardly expect even my best friends to believe me. They would think me, on this matter at least, a credulous and perhaps superstitious duffer. I know it, and the thing remains therefore a secret between my soul and my Father who is in heaven." I say that a physician who is himself unhealthily a stranger to the meaning of "fellowship with God," would instinctively put his finger on the wrist and scrutinize the eye of almost every one of the ten thousand

times ten thousand who love to pray, if he were to avow to him in private conference what he most surely believes as the result of his own long experience of the blessedness of prayer. And you might as well try by argument to convince a child sucking an orange that the fruit was not sweet, as try to convince such a man that he was possibly mistaken. And such men easily believe all the statements about prayer that they read in the Scriptures—not because they can convince a skeptic that Abraham's servant, for instance, asked of God plain guidance in the matter he was intrusted with, and received it; or because they can historically demonstrate that when Daniel with his three companions "desired mercies of the God of heaven concerning this secret," "the secret was revealed to Daniel in a night vision, and Daniel blessed the God of heaven"; not because they can establish by scholastic evidence each separate narrative in Scripture which shows the worth of prayer;—but because, by entering in at the gate of prayer, they have found themselves on ground where corresponding phenomena are not strange. "The secret of the Lord is with them that fear Him, and He will show them of His covenant. There is many a blessed 'secret' in every devout soul and its God, and it is idle for any man who is a stranger to the experiences of faith to argue that these things cannot be. Neither physical science nor mental physics, nor both together, cover and rule the whole ground of a soul that is instinct with immortality. It has been well said that "God has not spent himself wholly in the courses of custom, and mortgaged His infinite resources to nature; nor has He closed up with rules every avenue through which His fresh energy might find entrance into life; but has left in the human soul a theatre whose scenery is not all pre-arranged, and whose drama is ever open to new developments. Between the free centre of the soul in man, and the free margin of the activity of God, which hinders the existence of a real and living communion, the interchange of look and answer, of thought and counter thought? If in response to the human aspiration, a higher mood is infused into the mind; if, in consolation of penitence or sorrow, a gleam of glad hope steals in; and if these should be themselves the vivifying touch of Divine sympathy and pity, what law is prejudiced? What faith is broken? What province of nature has any title to complain?"—*Sunday Mag.*

for the praise of God, but in part at least for a less disinterested purpose. Alas, alas, for a church, when it comes down from its high place of communion with God, and condescension to its glory, to flatter its own great achievements. The crown has fallen from its head. Beware of spiritual pride. It is a most subtle, insidious foe, which can only be kept down by prayer and fasting and watching. Be content to do your Master's work. God will honor those who honor Him. But how offensive it must be to him, that those to whom he has graciously drawn near, honoring them as instruments in the salvation of men, should, after a period of faithful, humble service, begin to take glory to themselves, or to glory in their Paul, or Apollon, or Cephas, forgetting that the most eloquent preacher can only "plant" and "water," but cannot bring "the increase."

Sometimes a revival of religion, the human element becomes too prominent; not so much from spiritual pride, as from a lack of appreciation of the work of the Holy Spirit. There seems to be a want of faith in God. The church cannot trust Him. They resort to a variety of ingenious expedients, which save too much of will-worship. There is more machinery than power, and consequently the work must cease. We do not deny the necessity of human agency, and of earnest, resolute devotion. God works through both hearts and busy hands. But the moment the hearts and the hands are put in the place of God, they are powerless.

Sometimes, it may be, the work ceases from a wrong spirit of discrimination as to the subjects of conversion. Where a church is thankful for the salvation of any soul, however humble, readily following the movements of the Spirit, it will be best. But when it begins to make its own selection, as if seeking to prompt and guide the Holy Spirit, and in so doing, overlooks a class socially influential, perhaps prosperous and ostentatious, how can the Holy One of Israel continue to work through such a people? There is no caste in the gospel; lawyers, doctors, merchants and members of Congress are certainly to be prayed for. Their souls are valuable, and they are in positions which give them influence. It is desirable that that influence should be consecrated to Christ. But it was a thief whom our Saviour took with Him into Paradise. And he will encourage no revival which is attempted to be run on the caste principle. By all means let us labor to bring in the great men. He has carried forward his church for ages mainly by the instrumentality of the poor and humble. The duty of a church is to labor for the conversion of all sorts of men, to overlook none. God has many of his chosen ones among the poor and despised of this world. If therefore a church has respect to a particular color or class, passing by those outwardly respectable, it cannot be a co-worker with God. He does not work in that way.

What Christians need, is to be filled with the Spirit, to be led by the Spirit. Then can God consistently work through them, and abide with them. Oh for an eye single to the glory of God and the salvation of the lost.—*Christian Era.*

DOING AND FEELING.

We are very apt to allow both our Christian confidence and our Christian activity to be controlled by the state of our *feeling*. There are times when our souls are aflame with glowing ardor—we tread the world and temptation under our feet, we mount up as on eagle's wings, we soar above all clouds, we brush the level pave of heaven, and almost lay our hands upon our crown. We feel equal, in such moods, to every trial and every duty, and can challenge all doubts and fears.

Then, again, we are dropt "plunged down" into the depths of despondency. The whole canopy is dark with gloom, and not a single star shines through. The tide that was so full has ebbed away, and left us stranded on a desolate coast. "I have ever truly repented and believed?" "I have ever been truly forgiven and accepted?" "I have not received our own peace is fled. Faith has no mission, hope no wing. If, in such fluctuations, it were only our comfort that is affected, it would not so much matter. But we are very likely to graduate our *doing* by our *feeling*.

It is a great help, certainly, to feel like undertaking the work which we have to do; to make light of difficulties and dangers, and to run on our activities, like Mercury among the gods, with winged feet. But suppose we haven't this help, what then? Are we to sit still and wait for the tide to rise?

Prayer meeting night has come, and you have it to say, "I don't feel like going to the prayer meeting tonight. My mind is tired, my mind is jaded. I should much prefer my easy chair at home." Is that to settle the matter? It is the hour for the Sunday-school session, and you feel that you have saving faith in the Lord Jesus Christ? Have you an evidence that you are growing in grace?

1. Engage in secret prayer immediately before going to meeting.

2. Begin exactly at the time appointed, whether there be few or many present.

3. Sing not more than two or three stanzas of some familiar hymn at the opening.

4. Let the opening prayer be short, and with special reference to the success of the meeting.

5. Instead of an exhortation, let the leader state the present exercise of his mind.

6. Frequently ask direct questions, such as—do you feel the love of God in your heart? Are you seeking for perfect love? Do you feel that you have saving faith in the Lord Jesus Christ? Have you an evidence that you are growing in grace?

7. Allow none to speak long.

8. Sing frequently a single stanza of some deeply spiritual hymn.

9. In the closing prayer remember the sick and absent members.

10. Make diligent inquiry for the sick and absent, and visit them, if need be, in their homes, always taking an interest in their spiritual and temporal prosperity.

11. Call the roll of the class before closing.

12. Meet with the other leaders and the preacher once in three months, or oftener, for prayer and consultation.

It is earnestly requested that each class leader who reads these rules, should out them out, place them in his class book, read them often, and put them in practice.

ACTIVE RELIGION.

Christianity is a religion for the world, and not for the cloister. I pray not, said Jesus, "that thou shouldst take them out of the world but that thou shouldst keep them from the evil. The busiest life, on the common plane of every day duty, is that which most imperatively demands and most richly illustrates Christian principle and character. The true disciple shuns

not the scenes of avocations, in themselves lawful, in which men of the world are engrossed and immersed, but rather seeks and covers them, that in them he may test, vivify, and deepen the traits of his Master's spirit, may turn the tide of worldliness and evil example, may infuse the sanctifying influence of the Gospel and may thus level upward the great sunken plane of the working-day world. The active merchant, the skilled and enterprising mechanic, the housewife crowded with incessant care, the mother whose little flock demands perpetual vigilance,—these and such as these occupy the very position in which they most need the guiding, elevating spirit of the Gospel, and in which the Gospel needs them to show its highest power, its most winning beauty, its purifying glory. As in our common service Christianity takes not rare and far sought emblems, but the staff and refreshment of daily life, for symptoms of the redemption-sacrifice, so does she rejoice to make all the parts, functions, utilities and charities of a faithful and vigorous Christian career, tokens and pledges of the inward reception and working of that sacrifice in the soul of her disciple.—*Rev. Dr. A. P. Peabody, in Religious Magazine.*

button-hole torn out, a rent to be gathered up, stockings out at toe and heel. It is very likely she can honestly say, "I don't feel like going through this task." Does she therefore set it aside? A child doesn't "feel like going to bed" as the evening wanes, or getting up at the morning call, or taking a hard lesson, or going to school; may be therefore be excused?

Can't you see, brethren, that something else is to come in, in place of feeling—a sense of duty, honest obligation, a little spice of resolution? How are you to get feeling? Not by sitting still with folded arms, and shirking duty. The feeling will come as you advance in the work. Set forward on your activity, and the inspiration will gather. If it doesn't, go ahead. Do your work in the strength of patient resolve, if you cannot in the ardor of feeling. Feeling is not to be consulted. It is no rule for Christian action. You are not to wait for the tide of enthusiasm to rise. You may wait in idleness all your day.

We want purpose more than feeling. The strength of the soul, in the Christian life, is the spirit of resolute obedience. If you have anything to do for Christ, do it with or without feeling. You take care of duty; feeling will take care of itself.

A soul urged to enter upon the religious life sometimes replies, "I would if I had more feeling." But your convictions are clear? "Yes." You see what you ought to do? "Yes." Well, you are not required to have just so much feeling. You are required to yield your will, to submit yourself to Christ, to take upon his yoke. Go and do that. You will have more feeling in it, very likely, than you expect; but don't wait.—*Dr. Stone.*

AN INCIDENT AND A LESSON.

A young man with a warm heart, a few weeks since, went to the weekly prayer-meeting in one of our large cities. He saw but in the presence—the deacon and his wife, and here and there another, and it looked cold and forbidding, and he thought to himself, "This is too bad," and said to a young brother, "Let us go out and find somebody to come in"—it was a little early—and they went into the street and saw two young men standing near, and they went directly to them, and invited them in a kind and gentlemanly manner, saying to them, "We have a prayer meeting right here in the church; will you not go in?" They began to excuse themselves. "But have you other engagements?" it was asked. They said no, but further objected. Finally they went in, and after the meeting closed the young men asked them if they had enjoyed the meeting. They had, "one of them in particular." "But are you a Christian?" "No, but I ought to be." Some kind advice was given to him and they parted, and our young Christian brother had nearly forgotten it, when one day a young man came to him and asked him for his picture. Surprised, he inquired, "Why do you want my picture?" "Don't you remember," said the other, "you invited two young men at such a time to the prayer-meeting?" He did remember it. "Well," said the other, "I was one of them, and I went home, and thought of it, and it weighed upon me, and I thought over it, and hope I have found peace in believing." And now that young man is himself doing the very work which brought him in, going into the streets and asking others to come to the prayer-meeting, and who can tell the results of that one endeavor to fill up the prayer-meeting?

Now the lesson is first to Christians. How seldom do you try to induce others to go to the prayer-meeting! They complain of the few there, they feel disheartened at it; but do they try to remedy it? Should they make the effort, that of itself, if done sincerely and prayerfully would kindle their own hearts, would fill their minds with thought, would prompt them to pray, and would bring them into sympathy with the Holy Spirit.—*Portland Mirror.*

CLASS LEADERS.

The following rules were drawn up and observed by a class leader, who for many years met with the greatest success:—

1. Engage in secret prayer immediately before going to meeting.

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4. Let the opening prayer be short, and with special reference to the success of the meeting.

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ACTIVE RELIGION.

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not the scenes of avocations, in themselves lawful, in which men of the world are engrossed and immersed, but rather seeks and covers them, that in them he may test, vivify, and deepen the traits of his Master's spirit, may turn the tide of worldliness and evil example, may infuse the sanctifying influence of the Gospel and may thus level upward the great sunken plane of the working-day world. The active merchant, the skilled and enterprising mechanic, the housewife crowded with incessant care, the mother whose little flock demands perpetual vigilance,—these and such as these occupy the very position in which they most need the guiding, elevating spirit of the Gospel, and in which the Gospel needs them to show its highest power, its most winning beauty, its purifying glory. As in our common service Christianity takes not rare and far sought emblems, but the staff and refreshment of daily life, for symptoms of the redemption-sacrifice, so does she rejoice to make all the parts, functions, utilities and charities of a faithful and vigorous Christian career, tokens and pledges of the inward reception and working of that sacrifice in the soul of her disciple.—*Rev. Dr. A. P. Peabody, in Religious Magazine.*

button-hole torn out, a rent to be gathered up, stockings out at toe and heel. It is very likely she can honestly say, "I don't feel like going through this task." Does she therefore set it aside? A child doesn't "feel like going to bed" as the evening wanes, or getting up at the morning call, or taking a hard lesson, or going to school; may be therefore be excused?

Can't you see, brethren, that something else is to come in, in place of feeling—a sense of duty, honest obligation, a little spice of resolution? How are you to get feeling? Not by sitting still with folded arms, and shirking duty. The feeling will come as you advance in the work. Set forward on your activity, and the inspiration will gather. If it doesn't, go ahead. Do your work in the strength of patient resolve, if you cannot in the ardor of feeling. Feeling is not to be consulted. It is no rule for Christian action. You are not to wait for the tide of enthusiasm to rise. You may wait in idleness all your day.

We want purpose more than feeling. The strength of the soul, in the Christian life, is the spirit of resolute obedience. If you have anything to do for Christ, do it with or without feeling. You take care of duty; feeling will take care of itself.

A soul urged to enter upon the religious life sometimes replies, "I would if I had more feeling." But your convictions are clear? "Yes." You see what you ought to do? "Yes." Well, you are not required to have just so much feeling. You are required to yield your will, to submit yourself to Christ, to take upon his yoke. Go and do that. You will have more feeling in it, very likely, than you expect; but don't wait.—*Dr. Stone.*

AN INCIDENT AND A LESSON.

A young man with a warm heart, a few weeks since, went to the weekly prayer-meeting in one of our large cities. He saw but in the presence—the deacon and his wife, and here and there another, and it looked cold and forbidding, and he thought to himself, "This is too bad," and said to a young brother, "Let us go out and find somebody to come in"—it was a little early—and they went into the street and saw two young men standing near, and they went directly to them, and invited them in a kind and gentlemanly manner, saying to them, "We have a prayer meeting right here in the church; will you not go in?" They began to excuse themselves. "But have you other engagements?" it was asked. They said no, but further objected. Finally they went in, and after the meeting closed the young men asked them if they had enjoyed the meeting. They had, "one of them in particular." "But are you a Christian?" "No, but I ought to be." Some kind advice was given to him and they parted, and our young Christian brother had nearly forgotten it, when one day a young man came to him and asked him for his picture. Surprised, he inquired, "Why do you want my picture?" "Don't you remember," said the other, "you invited two young men at such a time to the prayer-meeting?" He did remember it. "Well," said the other, "I was one of them, and I went home, and thought of it, and it weighed upon me, and I thought over it, and hope I have found peace in believing." And now that young man is himself doing the very work which brought him in, going into the streets and asking others to come to the prayer-meeting, and who can tell the results of that one endeavor to fill up the prayer-meeting?

Now the lesson is first to Christians. How seldom do you try to induce others to go to the prayer-meeting! They complain of the few there, they feel disheartened at it; but do they try to remedy it? Should they make the effort, that of itself, if done sincerely and prayerfully would kindle their own hearts, would fill their minds with thought, would prompt them to pray, and would bring them into sympathy with the Holy Spirit.—*Portland Mirror.*

CLASS LEADERS.

The following rules were drawn up and observed by a class leader, who for many years met with the greatest success:—

1. Engage in secret prayer immediately before going to meeting.

2. Begin exactly at the time appointed, whether there be few or many present.

3. Sing not more than two or three stanzas of some familiar hymn at the opening.

4. Let the opening prayer be short, and with special reference to the success of the meeting.

5. Instead of an exhortation, let the leader state the present exercise of his mind.

6. Frequently ask direct questions, such as—do you feel the love of God in your heart? Are you seeking for perfect love? Do you feel that you have saving faith in the Lord Jesus Christ? Have you an evidence that you are growing in grace?

7. Allow none to speak long.

8. Sing frequently a single stanza of some deeply spiritual hymn.

9. In the closing prayer remember the sick and absent members.

10. Make diligent inquiry for the sick and absent, and visit them, if need be, in their homes, always taking an interest in their spiritual and temporal prosperity.

11. Call the roll of the class before closing.

12. Meet with the other leaders and the preacher once in three months, or oftener, for prayer and consultation.

It is earnestly requested that each class leader who reads these rules, should out them out, place them in his class book, read them often, and put them in practice.

ACTIVE RELIGION.

Christianity is a religion for the world, and not for the cloister. I pray not, said Jesus, "that thou shouldst take them out of the world but that thou shouldst keep them from the evil. The busiest life, on the common plane of every day duty, is that which most imperatively demands and most richly illustrates Christian principle and character. The true disciple shuns

not the scenes of avocations, in themselves lawful, in which men of the world are engrossed and immersed, but rather seeks and covers them, that in them he may test, vivify, and deepen the traits of his Master's spirit, may turn the tide of worldliness and evil example, may infuse the sanctifying influence of the Gospel and may thus level upward the great sunken plane of the working-day world. The active merchant, the skilled and enterprising mechanic, the housewife crowded with incessant care, the mother whose little flock demands perpetual vigilance,—these and such as these occupy the very position in which they most need the guiding, elevating spirit of the Gospel, and in which the Gospel needs them to show its highest power, its most winning beauty, its purifying glory. As in our common service Christianity takes not rare and far sought emblems, but the staff and refreshment of daily life, for symptoms of the redemption-sacrifice, so does she rejoice to make all the parts, functions, utilities and charities

The Family.

(For the Provincial Wesleyan.) FIGHT THE GOOD FIGHT OF FAITH.

O Israel, awake, the Philistines Encircle with threatening our youth. Our Captain is calling for Christians To battle for virtue and truth.

The armour of many is rusty Who say they are soldiers of Christ. Such warriors never are sturdy, And cannot in warfare be prized.

The foe is intent on his mission. He seeks to disturb and devour. He tempts, and allures to perdition Effects more by cunning than power.

Awake, O ye sleepers in Zion, Awake, and to duty attend. The promise of Jesus rely on, His warriors He will defend.

Gird on all the armour provided, The panoply furnished by heaven, Go forth, tho' by the strong ones derided, Thy foes shall to ruin be driven.

Fear not, for thy glorious Commander, Has wisdom superior and strength, Thine enemies all shall surrender, And victory crown thee at length.

Undisturbed on his throne he still reigneth, And will reign till his foes be subdued; While thousands he daily constraineth, To enlist in the service of God.

The end of the struggle is nearing, For his foes there is final defeat; Fight on, tho' oft doubting and fearing, The victory will be complete. G. O. H. Canning April 1871.

LEAVES FROM A CHAPLAIN'S LOG.

—A DAY OF PERIL.

We are three days out. At 4 o'clock, P. M., the U. S. S. L., bearing the flag of Rear Admiral L., was close-hauled on the star-board tack, and just emerging from one of those sudden squalls which seem to find their peculiar home in the Gulf Stream.

"Hard down!" "Let down it is, sir." "Let go the life-buoy!" "Clear away the life-buoy!" "All gone, sir!"

"Main clew-garnets and bustines!" "Was there main brace?" "Look ahead there!" "And the main hastened to their stations." "Haul taut!" "Up mainmast!" "Brace aback!" "And the ship was 'hoove' to the mainmast of the Admiral and Captain, a man overboard!"

Meantime, we had all crowded aft, and stood watching that black speck, far astern, as it rose on the wave, and almost holding our breath as it disappeared. "Who is it?"

"One of the men, who was aft at the time, replied. 'It is R., sir. He was hauling in the logline, sir, and leaning on the pivot-post, sir, and it fell, and he went over.'"

The life-buoy was soon lowered, with Ensign T. in command. The men gave way with a will. These followed those earnest moments of which life or death was hanging, and our words were few. Every eye followed the boat, and measured the distance between the black speck and it. Suddenly an officer who was watching the man with a glass exclaimed, "He has caught the life-buoy! He is safe!"

Yes, there he was! We could all make him out now, clinging to the buoy. Safe, thank God! as long as he clung to it, and we knew he would not loosen his hold. And that feeling of relief, which no words can describe came over us. We breathed again. The blood resumed its accustomed channels. Shortly after the boat picked up the man and the buoy, and the Admiral and Captain coming on deck, the order was given to fill away, and stand down to meet the boat.

While walking slowly up and down, pondering the perils and changes of life at sea, I was startled by an unusual sound, and looked up. The wheel was spinning round like lightning, and something going over it. A heavy thump against the deck on the other side, and a quick order, "Take that man below!" explained the matter. The wheel had got away from the four men holding it—"got adrift," they call it—from excessive pressure on the rudder, and righted itself. One of the men, an old quartermaster, held on, and was flung overboard. Fortunately, he was only stunned, and came to shortly after; a narrow escape, however, from instant death. He remarked, "It was like being shot from an eleven-inch gun, sir."

The Admiral afterwards told me that he, too, barely escaped an imminent peril. A heavy block fell from aloft, from the mizen rigging, as he was stepping on deck from the companion ladder, and almost grazed his head. Dangers have been thick about us all the day, but out of them all we have been delivered. There are thankful hearts on board the ship tonight; for here and there in our company are found those who are wise; and who, observing these things, see therein "the loving kindness of the Lord."

A LOVING HEART. Sunny eyes may lose their brightness; Nimble feet forget their lightness; Pearly teeth may know decay; Raven tresses turn to gray; Cheeks be pale and eyes be dim; Faint the voice and weak the limb; But though youth and strength depart, Faithless is a loving heart.

Like the little mountain flower, Peeping forth in wintry hour, When the summer's breath is fled, And the gaudier flowers' dead; So when outward charms are gone, Brighter still doth blossom on, Despite time's destroying dart, The gentle, kindly loving heart.

Ye in worldly wisdom old— Ye who bow the knee to gold, Doth this earth as lovely seem As it did in life's young dream, Ere the world had crusted o'er Feelings good and pure before— Ere you sold at mammon's mart

The best yearnings of the heart?

Grant me, Heaven, my earnest prayer— Whether life of ease or pain Be the one to me assigned, That each coming year may find Loving thoughts and gentle words Twined within my bosom's chords, And that age may but impart Ripener freshness to my heart.

TURNING POINTS OF LIFE.

The switch-tender was weary, and, as he sat at his post, his eyes were heavy, and he fell asleep. The train came thundering along, and as he neared the place, the man heard the whistle, and rose to adjust the switch for the train. He was just too late. He sprang aside; the cars moved on, were thrown from the track, and a scene of death and disaster was the consequence.

It was only a little switch. A bar of iron a few feet in length, which opened at one end only an inch, to allow the flange of the wheels to pass through the narrow way. Only a few seconds more would have placed the little bar at the right angle, and all would have been well. But the few seconds were lost; the little bar was out of place, and the train, with its invaluable freight of life and property, was nearly all buried in a mass of death and ruin.

A young man was once under a state of deep inquiry about his eternal interests. Two or three of his companions learned that he was going to prayer-meeting, and they determined to change his purpose. They persuaded him, only this once; to go to the accustomed place of resort. He finally yielded. They plied their arts of amusements, gaiety and pleasure, and bound him at last in the snares of a female companion. It was his fatal moment. In a few weeks from that time he had committed murder, and followed the deed with instantaneous self-destruction.

A young man had appointed to meet some friends to go to one of the public gardens in London on Sunday evening. While waiting at the place assigned for rendezvous in one of the streets, a Christian friend, a lady, passed by, and asked him where he was going. He was ashamed to confess his intention, and readily yielded to her invitation to go with her to church. It was the turning point with him. He was arrested by divine truth, was brought under a sense of sin, became a Christian—a faithful missionary, a devoted and exalted hero, an apostle of Christ—and died a martyr on the shores of the Erramango, a victim to heathen rage, but a sacrifice of love to his Redeemer. It was John Williams the missionary.

A young man went to visit his friends on New Year's day, according to the custom of New York. He had abandoned the intoxicating cup. He had suffered from its evils, and was a sworn total abstainer. He uniformly refused to taste or handle, until he called upon a young lady, who, finding her invitations all declined, began to fester for a want of manhood, and plied her ridicule so far that he at last yielded. It was the setting of the switch. He was taken home in a state of intoxication, and a few months afterwards he died, uttering terrible curses upon the tempter who had been the cause of his ruin.

A young man who had been prayerfully trained came to the city to enter a place of business, his fellow-clerks invited him to join in their pleasures and pastimes. For a time he resisted, but at length he thought he would go to the theatre, only once, just to please his friends, and see what a theatre was. The devil was the switch-tender that night, and the course of that man subsequently lay through the paths of extravagance, gambling, shame and the grave.

Two young men were walking along one evening towards a prayer meeting, when they were accosted by several acquaintances who were on their way to a place of usual resort. They refused to attend to them, and turned aside, and turned aside, only once more, for an evening of worldly pleasure, and let his friend go to the prayer meeting alone. One found peace with God, but his companion became hardened, and in three months, while his associate on that faithful night was honoring his Master by his faithful and consistent life, he was the inmate of a prison, awaiting the penalty of the law.

Our life is full of these turning points of fortune and of ill, of peace and of war, of life eternal, or of despair and death. The track we travel has a switch at almost every step. We need to have them well guarded. The eye must be kept open. The hand must be steady. The arm must be strong. The soul should be well armed, so that it may be prepared for every task, or for every expedient of the enemy. Life, honor, virtue, success and immortality, are before us. Little things, at first unaccounted of, may lead to the other extreme.

ONTARIO PROHIBITORY LEAGUE. The public have already been made aware, through the columns of the daily papers, that an association has been formed, having for its object the prohibition, by legislative enactment, of the sale of intoxicating drinks. It is felt by those engaged in the movement, that the public are entitled to a distinct statement, not only of the object of the Association, but also of the grounds on which its action is based, and the methods by which it proposes to accomplish its end in view. Preliminary to this a brief historical statement may be out of place.

For many years the question of total abstinence has been before the people of Canada, and the reform has been carried forward with varying success, but latterly the conviction has been deepening in the minds of many friends of the Temperance cause that moral suasion alone is insufficient to check the growing ravages of intemperance, that more stringent repressive measures must be adopted.

During the past few weeks a series of meetings in the Temperance interest have been held in Toronto, with a view of "arousing public sentiment in regard to the terrible evils of the liquor traffic, and the necessity of strong repressive measures." The last meeting of the series was held on the 31st ult., in the Music Hall, which was filled by an intelligent and enthusiastic audience. Various aspects of the Temperance question were presented in addresses, and when a proposition was made to organize the association on the basis of prohibition, pure and simple, the audience unanimously and heartily voted "Aye!" A call was then made for names, and in less than ten minutes over 80 signatures were given, with subscriptions amounting to over \$200.

A provisional council was then appointed to take the necessary steps for organizing the Association on a permanent basis. The council held its first meeting on the 5th inst., and appointed a sub-committee to prepare a constitution, and also a statement to be presented to the public concerning the object of the Association. The sub-committee having met decided upon the following

CONSTITUTION.

1. Name.—This Association shall be known as the "ONTARIO PROHIBITORY LEAGUE." 2. Objects.—To secure legislative enactment prohibiting the manufacture and sale of alcoholic liquors in the Province of Ontario, except for medicinal and mechanical purposes, and to cooperate with associations that may be formed in the other provinces, with a view of extending the principle of prohibition throughout the whole Dominion.

3. Membership.—The League shall be composed of all persons who agree to support prohibition, pure and simple, and who contribute to the fund of the Association \$1.00 or upwards per annum.

4. The officers of the League shall be a President, five Vice-Presidents, Treasurer and Secretaries, to be elected annually. In addition to the five Vice-Presidents elected by the members, all Presidents of Local Branches shall be ex-officio Vice-Presidents of the League.

5. The management of the work of the League shall be vested in a general council, to be composed of the Officers of the Association and of twenty-five other members, to be elected annually. The council shall appoint the time and place of its own meetings, and may, if judged expedient, appoint an executive committee to manage the business of the League, between the sessions of the general council.

6. Alterations or amendments to be made only at an annual meeting. Due notice of proposed amendments to be given to the council. As soon as 200 members are secure, the Provisional Council will call a general meeting of the members, for the purpose of electing permanent officers and council. Persons in any part of the province desiring to become members of the League, are requested to send their names and addresses to the Provisional Secretary, Mr. T. J. Wilkie, Toronto.

The Provisional Council earnestly recommends the immediate formation of a branch of the league in every municipality in Ontario. They wish it to be distinctly understood that the present movement is not designed to interfere with, much less to hinder, the work of existing temperance organizations. On the contrary, it is believed it will tend greatly to strengthen them; while the presentation of prohibition before the people, as a distinct issue, will tend to unite the friends of temperance everywhere for a common object.

The Council proposes to carry out the work by means of memorials to the Local and Dominion Parliaments, by Public meetings and addresses, by collecting and diffusing information in regard to the Liquor Traffic, throughout the whole country by availing themselves to the utmost possible extent of that great lever of public opinion—the press; and by calling to their aid that most potent agent in all moral reforms—the Christian Pulpit. Believing that the cause is founded upon right and justice, and that it stands intimately connected with the commercial prosperity, as well as with the moral and social well-being of this Dominion, the members of the council earnestly and confidently ask the co-operation of all good men and true; while they reverently invoke the blessing and direction of Him without whom no work can ultimately prosper.

On behalf of the Provisional Council. THOMAS NIXON, Chairman. REV. W. STEWART, B. A. REV. E. H. DEWART. THOS. J. WILKIE, Secretary.

WELLINGTON'S LAST WORDS.

When the Duke of Wellington was sick, the last thing he took was a little tea. On his servant handing it to him in a saucer, and asking him if he would have it, the Duke replied—"Yes, if you please." These were his last words. How much kindness and courtesy are expressed by them! He who had commanded the greatest armies in Europe, and was long accustomed to the tone of authority, did not despise or overlook the small courtesies of life. Ah! how many boys do! What a rude tone of command they often use to their little brothers and sisters, and sometimes to their mothers!

They order so. This is illbred and unchristian, and shows a coarse nature and hard heart. In all your home-talk remember—"If you please" will make you better served than all the cross or ordering words in the whole dictionary. Don't forget three little words, "If you please." "Speak gently; it is better far To rule by love than fear."

THE GREGORIAN CALENDAR.

So called from Pope Gregory XIII., who completed in 1582. The Julian Calendar, which preceded, was an approximation to exactness, but it made the year 11 minutes and ten thirty-fifths of a second too long, and this in 129 years would amount to a day. Consequently as the centuries went by, there had grown up a discrepancy of ten days between the Julian reckoning and the true time. There were ten days that needed to be dropped out. The Roman Catholic countries took the Gregorian Calendar as soon as it was made. In Scotland it was adopted in 1600, in the Protestant States of Germany in 1700, but in England it was not taken till 1752, when it became necessary to allow another day. It was fixed in England that the 2nd of September, 1752, should be immediately followed by the 14th. But the common people cried out against this, as though a great wrong had been done them. In Russia, where the Greek Calendar prevails, they have never taken the Gregorian Calendar, but still reckon by the Julian.

Obituary.

THE OLDEST MAN IN BARRINGTON. Mr. James Doane was born Nov. 20th 1776, and died April 12th 1871; being in his ninety fifth year; thus connecting the shadowy past with the living present. Godly training in infancy and youth was not lost upon him. Seven or eight summers only had passed over him, when during Freeman Garretton's pioneer visit to New Scotland's shore, the lad was dedicated in the name of the sacred Trinity to God and received his christening. From the early morning till the close of the day of his life he was ever before James Doane.

His life was a beautiful exhibition of meekness, patience, faith, and consistent Christian deportment. He honored the Lord in word and deed and in fulfillment of the divine oracles the Lord honoured him. A letter written by his son giving some account of his father's life and the closing scenes of his days will more than corroborate the above remarks. The letter speaks as follows:— "So long as I can remember, my deceased father has seemed to me, to be a pious man, exemplifying both by precept and practice his belief in the pure principles of christianity, but endeavouring to regulate his life and conduct, by the teaching of the Holy Scriptures."

DIED, April 19th at Lakeville, Sundry N. B. Mrs. John Simmons, in the 70th year of her age. Our deceased sister was a native of Wilmot, Nova Scotia, and was led to the Saviour forty years ago, by the now sainted Rev. Arthur McNutt. Through all the intervening years she has been a member of our church in Sheffield, respected and beloved by all who knew her, as a true and faithful follower of our Lord Jesus Christ. For many years she has been feeble in health, and has frequently been to all human appearance brought to the very gates of death, but again and again has rallied, and lived to see her three score years and ten. For some two months she looked hourly for her summons, and when the messenger came, she was ready. Having taken an affectionate farewell of her family, she closed her eyes, and sweetly fell asleep in Jesus, to awake in glory.

The writer preached a sermon from the text, "We all do fade as a leaf," while brother Hamilton conducted the devotional exercises. The service was one of hallowed interest, and sorrow was felt to be out of place. And while we laid the aged saint in the grave, we felt to exclaim, "Blessed are the dead who die in the Lord."

MR. ANDREW B. BOAK, has this day been admitted a partner in our business. ANDERSON, BILLING & CO. Halifax, 8th Feb., 1871.

1292 GRANVILLE STREET.

Wholesale and Retail Dry Goods Warehouse. E. W. CHIPMAN & CO.

Having completed their importations for Fall and Winter invite purchasers to inspect their large and varied stock of DRY GOODS, consisting of the following viz:—

DRESS GOODS, One of the largest and best assortment in the city. Cloths, Tweeds, Waterproof, &c. All shades and prices.

Millinery, The finest selection in the city. Staple Goods, Of all descriptions, cheap and good. Ready-made Clothing, In great variety.

Gents' Outfitting Goods, Of the latest styles. Carpets and Rugs, A large stock, and well assorted. Tailors' Trimmings, The only house in the city where first-class Tailors' Trimmings can be had.

Haberdashery, And a number of other articles too numerous to mention. Warp, All colours always on hand and at the lowest prices.

December, 1870. E. W. CHIPMAN & CO. UNION MUTUAL Life Insurance Company, of Maine.

No Stock or Guarantee Capital drawing interest, but in lieu thereof 1,000,000 Surplus.

Directors' Office: 27 Court Street, Boston, Mass. HENRY CROCKER, President; W. H. HOLLISTER, Secretary; B. R. CORWIN, Manager for Canada, P. E. Island, and Newfoundland.

ASSETS JANUARY 1st 1870 \$4,411,389.55 Liabilities inclusive of Reinsurance Fund 3,467,400.00 Surplus Returnable to Policy Holders in Dividends 913,989.55 DIVIDENDS PAID IN 1869, 382,508.53

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