



ANNUAL LOVE-FEST OF FOOCHEW MISSION.

FIRST SUNDAY, OCT. 13, 1870.

This occasion was no worthy of note in the history of Methodism in China. The services were held in the Tienanng (Heavenly Rest) Church at 9 o'clock Sabbath morning, in Foochow city, Rev. Hu Yong Me presiding. Opened by singing a translation of the hymn 'I desire to praise God for His great goodness to me. I have been preaching during the year in Siam Yew city. Two years ago there was not one Christian in that city, now we have a flourishing society there. Some of the Christians have died in the faith; others have endured violent persecutions; but still the work goes on. Persecutions have not hurt us; I want you all to pray for me. Li Cha Me—During the year I have labored on the Ngu Ching Circuit. We had good prosperity, and a few have been added to the Church. I have been happy in my work, and yet I mourn on account of my own inefficiency. The preacher of the Gospel is like a master workman; the people are like the rough material in his hands from which he is to carve articles for use or beauty. If the workman is skillful, the articles will be well made and durable. I have asked myself, Why is it necessary at times to expel members from the Church? Is it not oftentimes because we as preachers are at fault? We do not instruct the members as we should do. When I think of these things, sometimes I am sad, and the devil tempts me to give up preaching; but hitherto the Lord hath helped me, and I feel ready to devote my whole life to his service. I want to die at my post and die as a Christian. So one time while travelling my circuit, it occurred to me that I might be drowned or killed by the robbers; and as I was stranger there, those finding my body would not know that I was a Christian. So I prepared a little memorandum stating my name, place of birth, and that I am a Christian. This paper I carry constantly on my person, and it is a great satisfaction to me to know that no matter where I may fall, those finding my corpse will discover that I am a Christian and that I die for Jesus.

Pong Tong Hee—I praise God for the light of the Gospel. Once I was blind, but now I see. While travelling my Circuit, I have been greatly blessed and benefited by the letters of teacher Sia, and the quarterly visits of teacher Hu. The Bible is now a new book to me. I never tire of studying it, and its precepts are a law for my soul. And yet at times my mind becomes careless, and I am disposed to be idle. This fills me with sorrow, and I pray the Holy Spirit to revive me. I long to imitate the example of the ancient martyrs, and give up all for Christ. Even with my present poor attainments, I find great pleasure in preaching the Gospel. To stay at home is irksome; I am never so happy as when traveling over the hills trying to reach the Gospel and bring sinners to the Saviour. I want to continue in this work all my life. Pray for me.

Ting Mi He—I know that the time is pressing this morning, but I trust you will allow me to make just one brief statement. During this annual meeting we have heard a great deal about the subject of self-support, and I am very glad the subject has been introduced. It is proposed to establish the Church of God in this province, and I am delighted to hear such an announcement. Now I want to help in the erection of this glorious edifice. If I am not fit to be a builder on the walls, I will help to carry the stones for those who are worthy to be builders; and if I am not fit to carry the stones, I can at least gather the stones into heaps for others to carry, for I must do something to aid in this work.

Wong Heong Hee—I have been trying to preach the Gospel during the past year, and have travelled over a considerable extent of country. I often ask myself, 'Why is it that people are willing to listen to the preaching of such a poor sinner as I am?' It is all of God. He gives me a mouth and wisdom, and inclines the hearts of the people to receive the message I bring to them. When this Gospel first came to Foochow I was only a few years old; now it is spreading all over the country, and I am engaged in preaching it. I desire to give myself wholly to this work.

Chong Tak Kwong—The past year has been a time of trial and anxiety. We have had some success in our circuit, for which I praise God; but the work is difficult, and at times I have felt greatly discouraged. This annual meeting has been a rich blessing to me. I feel indeed as though I had been blind, and had just obtained my sight. I am now resolved to live or die for Christ. I am unworthy to be a preacher of the Gospel, and at times when I think of what the ancient Christian martyrs suffered, my courage seems to fail. But if God is willing to use the sufferings of my vile body to promote His glory, why should I not rejoice in it? Pray for me that I may endure unto the end.

Tung Tak Tsu—I thank God for the mercies of the past year. We have passed through severe trials, but in the midst of all God has preserved us. A great many persons have heard the Gospel, and some have turned to the Lord. I am very glad that I can preach this Gospel to my fellow-countrymen, and in this service I am willing to lay down my life. The enemy may kill this body, but the soul is beyond his power. I expect to live forever in heaven.

Wong Heong Hee—I have been happy in the service of God during the past year, and rejoice in the privilege of meeting with you this morning. The Gospel is the power of God unto salvation. I want to see it spread all over the country. Pray for me.—Northwestern Advocate.

Provincial Wesleyan.

WEDNESDAY, FEBRU 15, 1871.

THE GOTHIC CHURCH ARCHITECTURE MANIA.

The London Watchman of the 4th of January contained a short review of a work entitled Church Design for Congregations. From the Watchman's account of the character of this work we infer that it boldly and convincingly proclaims certain truths relating to the Gothic style of church architecture, that for years past have been unfolding themselves to our apprehension with ever-increasing clearness. These are that while the Gothic architecture was well suited to a form of religious worship that rejoices in picturesque processions beneath high vaulted roofs, by clustering pillars, through long-drawn aisles, that wraps itself in a dim religious parti-colored light streaming through many-tinted glass, that embodies mysteries in symbols of hidden meaning, and that invests the priesthood in its professed work at the altar with reverence and awe, it is not fitted for those modes of worship that are in harmony with the doctrines of general evangelical Protestantism; and that therefore some style of church building should be adopted for Protestant worship more appropriate for the purpose than is the Gothic system. In the abstract it must be admitted by

every person of taste and cultured sentiment that the finer specimens extant of old Gothic Church Architecture are beautiful exceedingly. Westminster Abbey, York Minster, Strabourgh Cathedral, and very many other stately and ornate Gothic piles can scarcely be surveyed by any one without delight. They are the creations of high genius in art; and they are the expressions of a piety that, how much soever beclouded by overshadowing and chilling superstitions, had yet visions of the King in his beauty afar off, and strove to embody in enduring rock the impressions of its glimpses of things and beings celestial. It is to be hoped that for many generations to come these lovely and majestic fanes may still point their pinnacles and spires to the sky; though one cannot withhold the prayer that they all may speedily resound with the doctrines of the crucified Jesus, the one proper Mediator between God and man.

But beautiful and grand in its magnificence as the Gothic temple of times is, it is not adapted to the simplicity and directness of Protestant worship. Protestant worship knows of no Christian altar but that of the cross on which Jesus offered himself once for all as an atonement for the sins of the world. Protestant worship recognizes no priest but the priest forever after the order of Melchisedec, who hath passed within the veil to make intercession for sinners. Protestantism therefore needs not in its worship to shroud the celebrant in the mysteries and shadows of the Gothic order. Protestant worship is not pictured worship. It does not express its reverence, its necessities or its aspirations in symbolic vestments, in banneted processions, in waving censers, or in the loud chanting or low murmured repetition of prayers couched in a language which the worshippers do not understand, but which are all in keeping with the character of the Gothic style of Church Architecture. Protestant worship is a rational service, clearly intelligible to man as well as to God. In its human aspect, it is a first necessity of Protestant worship, that the congregation of worshippers, led to the throne of the heavenly grace, by the conductor of their devotions, or instructed by him in the mysteries of the kingdom unfolded in the Divine Word, should be able to see, and to hear, their minister, and to understand the words that fall from his lips. The Gothic style of Church building is not naturally well fitted to subservise these requirements, but rather to some extent to prevent them from being satisfied.

Yet during the last twenty-five years, both in Europe and America Gothic Architecture has been all the rage among Protestants of every shade. Gothic Churches have sprung up as if by magic on every side. Millions of dollars have been expended in the construction of Church edifices out of all harmony with the character of the worship to be conducted in them, and built in defiance of the laws of acoustics. Vast sums have thus been thrown away to adorn Christian Churches ill adapted to the purpose which they were intended to subservise. That is a most regrettable fact.

But upon the whole there is reason to believe that this Gothic Church mania has spent its chief force. The evil resulting from having so far yielded to its sway is coming to be acknowledged in influential quarters. The enquiry is going abroad among men of good taste and sound judgment whether it is not possible to devise an order of Church Architecture which shall be at once beautiful and in perfect harmony with the manifold requirements of Protestant worship—an order which shall be as much in keeping with the genius and spirit of Protestantism as was the Gothic order in medieval times with the character of the services celebrated in temples illustrating the laws of that order. And this enquiry, we trust, at no very distant day be practically and satisfactorily answered in the affirmative, and progressive Protestantism will thus be emancipated from the tyranny of the incongruous Gothic Church idea.

THE IMMERSIONIST STRONGHOLD.

The Baptist question is now being considerably discussed. It is interesting to notice the manner in which the currents of immersionist thought and argument now set. The right arm of immersionist defence, in these times, is the alleged inconsistencies of Pedobaptist divines. The immersionist plan is to name eminent clergymen, whose fame is extensive, and dictated by Ezekiel (xxxv) 25. Then they will sprinkle clean water upon you, you shall be clean; and who have regarded the promise as belonging to all believers in Christ, and their children; and then, it is affirmed, that those Pedobaptists have confessed that the Holy Scriptures are in direct antagonism to the principles taught and practiced by Pedobaptists, and are in harmony with the principles and teachings of Baptist churches. The works that have been written, in defence of immersionist dogmas, indulge very largely and emphatically in this species of argumentation. The newspapers published in the interest of the Baptist creed never weary of telling about the "confessions" of the Rev. Dr. Thayer, and the Rev. Dr. That, "the most learned and the most pious Pedobaptist divines," who during all their ministry received infants into the Church by its initiatory rite, as Christ himself in his own right of his day, and who "sprinkled clean water" both in the baptism of believers and of children, and who affirmed that they did those things by Divine authority. Those Pedobaptists are wrongfully made, by the misrepresentations of the immersionists, "to concede" that there is no sprinkling in the Bible, and that children are not included in Christ's gracious covenant and communion. The immersionist pulpits repeats, in its own way and with its own peculiar force, as might be expected, what has been so often reiterated in standard Baptist publications and periodicals, until the opinion must now somewhat extensively prevail among immersionists, that the only ministers of the Gospel of Christ who have any conscientiousness, and any faith in principle, are Baptist ministers.

We think this supposed stronghold of immersionists is the most serviceable position, in their interests, that can be commanded. It is their last resort. One may meet every argument they bring from the Scriptures, either of the Old Testament or of the New, and the worthlessness of their arguments may be clearly proved, and then it is left back to this stronghold they run. One may prove by the Bible that the visible mode whereby water has been applied to the individual, by Divine direction, has always been sprinkling; and one may show that it is God's symbol of mercy and blessing, and that when there is no other resource, they will misquote some divine who has always practiced sprinkling, and make him appear to say; "there is no sprinkling in the Bible, and Baptist principles are true." It may be proved that, in God's covenant with Abraham, provision was lovingly and graciously made for receiving infants into the visible discipleship of the Church, by its initiatory rite; and it may be proved that Christ did not come to destroy the provisions of the covenant, and never disturbed the existing privileges of infants, and did not close this avenue by which they might be brought to Him; and then, some eminent Baptist divine, in the hands of immersionists, will say, "Christ's loving and gracious covenant does not include infants; they are not in the communion; and that the Baptists are right on this question, and everybody else is wrong."

Pedobaptists maintain that the truth is to be ascertained by appeal to the Word of God. The Bible alone is the Pedobaptist authority. For immersionists, however, this plan, so popular with them, of introducing what they call "Pedobaptist testimony," is very convenient. They may find it unsafe to quote from the Bible. It is less perilous, generally, to make some Pedobaptist clergyman appear to say what he never meant to say, or never intended to say, than to quote from the Bible. It is remarkable with what facility immersionists grasp at this convenient plea; "the greatest scholars and purest Christians of all denominations, especially Germans, have admitted that the Baptist belief is true." This immersionist stratagem does not prove that their dogma is true. As such testimony is but the word of fallible man, and is of no weight in this discussion. It simply proves that either those Pedobaptist divines are grossly dishonest men and deceivers, or that those Baptist writers, who profess to quote from them, bear witness against themselves, which is strangely destitute of truth. How plausible is the sophistry in the hands of an unscrupulous controversialist! How satisfactory to immersionists who are not accustomed to detecting fallacies! What fine execution such arguments do with those whose mental vision is not very clear? We think this is a very good thing, though it is destitute of real value, has done more for the spread of their errors than any other plea urged by them. Such apparent "concessions" from eminent preachers of the gospel would, with most persons, seem conclusive, and be an end of all controversy; and it is not strange that many are deceived thereby.

In the Christian Visitor St. John, N. B. articles have appeared, for several weeks past, under the signature of "Wentworth," professing to furnish testimony of Pedobaptist witnesses to the Baptist belief concerning the mode and subjects of Baptism." The interest manifested by many immersionists in these articles is suggestive. Congratulations abound in the columns of the Visitor in different parts of the Dominion. One excited correspondent recently closed a communication with "three cheers for Wentworth." This is characteristic. Let the supposed stronghold be well defended! The friends of the Visitor are, in this way, being allowed to triumph. Pedobaptism in considerable numbers "confess" their own faithlessness to the Bible, to their own ministry, and to their life-long practice, and "concede" that the Baptist belief on the question of baptism is scriptural. Wentworth seems to think, and aims to make others think, that the Pedobaptist testimony settles the question, and that there can be no better proof. We are happy to be able to agree partially with Wentworth—there is no better proof anywhere to sustain the Baptist belief, as the Bible does not do it, than the alleged testimony of Pedobaptists. Before Wentworth's witnesses are heard, it were well to ascertain what they have to testify. With what authority do they speak? Of what more weight is their testimony than that of the Visitor itself? Are not those witnesses, according to Wentworth's showing, dishonest men? They teach, at the sacred desk, and in the name of the Lord, that sprinkling of water is the visible symbol of that sprinkling of the Holy Spirit by which "our hearts" are "sprinkled from an evil conscience" (Heb. 10, 22). They teach that God's mode of washing both the bodies and souls of men is by sprinkling. They teach that infants should be received, by the initiatory rite, into the Kingdom of the church. But, though they teach these truths, they are wrongfully made by Wentworth to testify, that their own teachings are false, and that the Baptist dogmas are scriptural. If Wentworth be truthful his witnesses are false to themselves, to their ordination vows, to the church of Christ, and to God; and therefore they are unworthy to be witnesses of the visible symbol of that sprinkling of the Holy Spirit by which "our hearts" are "sprinkled from an evil conscience" (Heb. 10, 22). They teach that God's mode of washing both the bodies and souls of men is by sprinkling. They teach that infants should be received, by the initiatory rite, into the Kingdom of the church. But, though they teach these truths, they are wrongfully made by Wentworth to testify, that their own teachings are false, and that the Baptist dogmas are scriptural. If Wentworth be truthful his witnesses are false to themselves, to their ordination vows, to the church of Christ, and to God; and therefore they are unworthy to be witnesses of the visible symbol of that sprinkling of the Holy Spirit by which "our hearts" are "sprinkled from an evil conscience" (Heb. 10, 22). They teach that God's mode of washing both the bodies and souls of men is by sprinkling. They teach that infants should be received, by the initiatory rite, into the Kingdom of the church. But, though they teach these truths, they are wrongfully made by Wentworth to testify, that their own teachings are false, and that the Baptist dogmas are scriptural. If Wentworth be truthful his witnesses are false to themselves, to their ordination vows, to the church of Christ, and to God; and therefore they are unworthy to be witnesses of the visible symbol of that sprinkling of the Holy Spirit by which "our hearts" are "sprinkled from an evil conscience" (Heb. 10, 22).

GREENSPOND MISSION. DEATH OF BRO DUTTON.

The Wesleyans on the Mission Station at Greenspond, situated on the north side of Bonavista Bay, were wont a few months ago to deplore the absence of a missionary among them. And often during the period of pastoral deprivation to which they were subjected, implored the Divine Head of the Church, to send a minister of the Gospel, who would lead them to the "Lamb of God," and be the instrumental means of saving the souls of men. Late in the fall of last year they realized their much desired object, and with gratitude to God, joyfully welcomed the arrival of a Brother, whose name was unknown to the writer, and will remain so now. He has passed away from their midst to join the hosts on high, where the light of the sun is never needed. He has left them behind to mourn his speedy departure from them. Soon after the late Bro. Dutton, had entered upon his arduous work in this Island, the church-leader, Bro. Dutton, who is now deceased, came to this station, and referred to his new Pastor in terms of the most pleasing and gratifying character, showing that Bro. D. was most loving and lovable, and that God had honored his labors by saving precious souls. But how inscrutable are the ways of Him, who is the Judge of all the earth, who only doeth right and cannot do wrong.

On the thirteenth of last month, our Bro., a stranger a strange land, far away from home and relatives, and unknown to most of us, was called away to meet Him, whose it is to us to createatures at any moment, "It is enough come up higher." Dr. A. Rellon of Bonavista informed me that Bro. D's. sufferings were of short duration, they are over now for ever, and why do we thus speak? Why? perhaps a sorrowing father, or a weeping loving mother, or distressed brothers and sisters, far away from the resting place of the departed, may derive some consolation from the remarks we have ventured to make concerning their departed relative. His campaign and warfare for Christ on this side of the Atlantic, were short indeed, it is finished now for ever, and he rests from his labors. The sword of the young warrior is sheathed, and he now carries a victorious palm-branch in the heavenly Fatherland, his armor is laid aside until another shall wear it, and in that country, where lofty stature, pure and holy, in robes of white arrayed, fill the everlasting dwelling, it is to be a robe whiter far than the snow, his sainted spirit left behind when it soared aloft to those regions where the windy blast is never heard, and the chill of night is never felt, so it has been, so it is, so it will be, until what we know not now, or what we know in part, shall be unfolded from Him whose voice will wake the dead throughout the universe, and thus speak the God-man Mediator to His beloved servant John, "I am he that liveth, and was dead; and behold, I am alive for evermore, amen; and have the keys of hell and of death.

I remain dear sir, yours truly, S. A. Catalina, Jan. 11, 1871.

HILLSBORO CIRCUIT, N. S.

DEAR MR. EDITOR—A very powerful religious movement is going on in our community at this present time. It commences with prayer. The members of our Church and congregation are participating largely in this blessed work of God through the power of the Holy Spirit. Last evening we had a large and powerful meet

Circuit Intelligence.

CANNING CIRCUIT.

MR. EDITOR—DEAR BRO.—We have just held our Home Missionary meeting for this Circuit. The Deputation, Bro. Taylor from Aylesford, and Bro. Pickles from Berwick were promptly in attendance, and rendered good service, in advocating the claims of this important enterprise of our Church. Like all of the circuits from which we have heard in reference to this subject, we report progress, as compared with former years, that not merely by fifty or one hundred per cent, but at least nine times as much as of the previous year. This large increase, we believe was chiefly owing to the fact, that subscriptions, for the first time were taken up, in addition to the usual collection.

From Canning the deputation and writer proceeded on Wednesday, Feb. 1st, through water, soft snow-drifts and on bare ground in and out of their sleighs to Berwick, a distance of nearly twenty miles. We however felt amply paid for our trouble in seeing such a turn out at Grafton, with its roads in such a state. The next evening at Berwick, though the gathering was small, the march of progress as at the former meeting was manifest.

We are sorry to say that Bro. Pickles' state of health is quite precarious. The exhaustive and very successful labors of last winter were too much for his physical constitution. Bro. Taylor is well and doing well.

Yours sincerely, G. O. H. Feb. 9, 1871.

CALEDONIA CIRCUIT.

MR. EDITOR—This Home Mission Circuit being nearly central, between Annapolis and Liverpool, and a daily mail calling as it passes, makes it a very interesting country place. Its farming and lumbering facilities bring a good return, as a result of labor. We have a warm-hearted people and as they enjoy the luxuries of life are not forgotten. A donation was thankfully received by us from our Caledonia friends, and the use of a Buffalo robe, so long as we reside here, purchased by our Maitland friends. The Wesleyan interest is yearly increasing, and we expect at no distant day this to be a very desirable Circuit. We have two Wesleyan meeting houses, the second of which is expected to be opened for worship in the spring, a third is contemplated at Maitland, the Northern Section of this Circuit, a site has been procured, and we hope to commence operation in the spring.

Our Home Missionary Meetings were held, and a deputation according to Financial District announcement, was expected, but to the great disappointment of Minister and people, none came. But the meetings were not a failure, the amount realized doubling that of last year. If ministers absent themselves from such meetings, as a natural consequence, injury to the cause must follow. I could not expect the people to come out next year to hear such a doubtful deputation. That the Home Mission may prove to be a great success, Ministers must do their duty, and be found at their posts.

What we most need at present in Caledonia is power, spiritual life, increase from God. For this we pray and work. W. W. LORGE.

DEATH OF BRO DUTTON.

See Greenspond Mission.

See Hillsboro Circuit.

ing, and I am thankful to report other churches here are sharing largely in this blessing. The people say there has been no work of this kind, so powerfully affecting the population since the blessed revival in former years during the ministry of the Rev. Mr. Smallwood. The Rev. Michael Pickles was with us a week, assisting very usefully in this happy work, though his home is on another circuit yet not far from us. The many friends of the venerable superintendent will be glad to hear, he is yet in labors more abundant, although nearly 70 years of age, freely and cheerfully aiding the work of God in surrounding circuits, preaching generally twice and occasionally three times on Sabbath, beside pastoral work, &c.

W. M. C. Feb. 9, 1871.

BLACK HEAD CIRCUIT, N. F.

MR. EDITOR—We are happy to inform you that the Lord has been pleased to favor us by reviving his work in this part of the harvest field. The more devout of our people perceived the work of the Holy Spirit upon the minds of the unconverted some two months ago, and were cheered to find that those blessed influences were not like the morning cloud and the early dew; but that they bore fruit in an increased seriousness, and closer attention to the preached word. With the opening of the new year, we held a week of special services which proved to be seasons of grace and sweet delight. After this week of prayer had passed we were induced to continue the services. The congregations were large and deeply interested in the offering up of prayer and praise to the great Head of the Church, who graciously heard us for the bestowment of His saving grace. As a result of this heavenly visitation the Church has been quickened, backsliders have been reclaimed, and careless sinners converted to God. The work among us did not assume that wild and unmanageable aspect sometimes seen, when a devil mixes "strange fire" with the true, and when mere animal excitement is mistaken by the simple-minded for the operations of the Spirit of God. Our meetings were conducted with decorum, and were pervaded by the presence of him who directs "all things to be done decently and in order." May the good accomplished be seen after many days. "Glory be to the Father, and to the Son, and to the Holy Spirit." Amen.

G. O. FOSKY. Black Head, Jan. 30, 1871.

HANTS HARBOR, N-F-LAND.

DEAR MR. EDITOR—A very grave question has been asked more than once, more than twice. For these last few years past, the Methodists of Round Arms, (North and South, and Smith's sound, Trinity Bay North,) have been asking for a Wesleyan Minister to reside among them; and shall they ask in vain? Most every family live up their voices for a Minister, and shall they not be responded to? Shall heaven four and five hundred inhabitants be left to mourn because the Eastern British American Conference cares not for their souls? The people of these Arms think highly of Wesleyan Ministers and they are not satisfied to be visited by the Hants Harbor Minister two or three times during the year. Beside these people offer toward the support of a Minister between sixty and seventy pounds a year; a sum considerably larger than is raised among our Mission Stations. The people of Round Arm prefer a Wesleyan Minister, to a Minister of any other denomination. There are in the above named places twelve Saw Mills; and the people for the most part of them are in comfortable circumstances, and we think that every Minister who has been stationed in this Circuit, and has visited Round Arm, will bear testimony to their kindness and liberality. Said a wise man among them a short time since; now is your time to step in. If you do not send us a Minister shortly, one of another profession is ready to give his services. Nay he has already erected a house in the midst of our people; and he only waits the word from the Methodists to do and officiate among them. Why should we lose so large a number of old and tried friends. Remember as at your approaching Conference, said a good and influential person to the writer of this about a short time ago. There are about 500 members of society residing there whose piety is unquestioned; and in some of them the Holy Spirit dwelleth richly." Say then Mr. Editor is not this a grave question "Shall they have a Minister." THOS. FOX.

January 17th, 1871.

Miscellaneous.

CONSTITUTION OF THE HALIFAX AND DARTMOUTH AUXILIARY WESLEYAN HOME MISSION SOCIETY. Adopted January 30th, 1871.

PREAMBLE.—That this Meeting cordially approving of the object which the Home Mission Society of the Conference of Eastern British America, has in view, viz: "the sustentation of the work of God on those more recently occupied fields of labor which may with propriety be regarded as Home Missions, and its extension to destitute portions of territory yet unoccupied"—do hereby resolve to form an Auxiliary Society for the purpose of co-operating with the above, to be called the "Halifax and Dartmouth Auxiliary Home Mission Society."

That each person subscribing not less than one dollar annually shall be a member of the Society, and shall be entitled to receive a copy of the Minutes of Conference containing a report of the proceedings of the Society, with the names of the Subscribers for the year. That each subscriber to the amount of twenty dollars shall be a Life Member of the Society.

That the business of this Society shall be conducted by a Committee composed of the Ministers of the Halifax North, South, and Dartmouth Circuits, and sixteen laymen, with a President, Treasurer and Secretary, of whom seven shall form a quorum.

That an Annual Meeting of this Auxiliary shall take place in the month of January, or at such time as the Committee may appoint, when a report of the proceedings during the past year, and the Treasurers account during the same period shall be presented. The election of officers shall then take place.

That it shall be the duty of this Committee to aid the funds of the Conference Home Mission by making collections and soliciting subscriptions the amount of which after deducting incidental expenses shall be remitted yearly to the Treasurer of the Conference Society.

The presidency of this Auxiliary shall be interchangeable between the Superintendents of the Halifax North and South Circuits. This constitution may be amended at any general meeting, previous notice having been given in calling it of the proposed alterations. That the following gentlemen constitute the committee for the ensuing year: Messrs. J. B. Morrow, C. H. M. Black, D. H. Starr, R. W. Fraser, E. Jost, W. H. Webb,

Joseph Kaye, John Eckerley, S. L. Shannon, R. J. Hart, S. F. Basse, Jarius Hart, E. W. Chipman, E. Lloyd, N. Russell, John Forbes. President—The SUPR. HALIFAX NORTH CIRCUIT. Treasurer—Geo. H. STARR. Secretary—W. B. McNETT.

POSTAL IRREGULARITIES.

MR. EDITOR—For the last three months "The Provincial Wesleyan" (as well as other papers) has been very irregular in its arrival at this place. We ought to receive your paper by Wednesday's mail, but it is often Friday, and sometimes three or four weeks before the papers come to hand, and then indeed a dirty condition, as to be almost illegible. Happening to be at the Post Office a few days ago, we were shown a parcel of the "Halifax Citizen" directed to "Portuguese Cove" while a bundle of the "Halifax Reporter," due that mail had failed to put in an appearance.

The interests of the "Provincial Wesleyan" are very seriously prejudiced by this carelessness on the part of the clerks in the General Post Office at Halifax. A short time ago a subscriber to your paper told me that he intended to discontinue the paper, alleging as the reason that the paper was often a week and, sometimes a month old before he received it.

As we pay a pretty heavy postal tax upon newspapers now, we have a right to demand regularity from the hands of Post Office Officials. Hoping that these few hints may have their desired effect. I am, yours truly, C. W. DOKRILL. Musquodchuik Harbor, Feb. 11, 1871.

STATISTICS OF THE CLERGY OF CANADA.

(1) ROMAN CATHOLICS:	
Ontario and Quebec.....	197
Quebec.....	890
Eastern Provinces.....	188
Total.....	1275
(2) METHODISTS:	
Wesleyan Methodists.....	287
Eastern Provinces.....	150
Methodist Episcopal.....	190
New Connexion Methodists.....	113
Primitive Methodists.....	99
Bible Christians.....	68
British M. E.....	25
Independent M. E.....	11
Total.....	1233
(3) PRESBYTERIANS:	
Canada Presbyterian.....	350
Presbytery of St. James.....	6
Eastern Provinces.....	111
Church of Scotland.....	188
Total.....	655
(4) CHURCH OF ENGLAND:	
Ontario.....	326
Quebec.....	156
Eastern Provinces.....	193
Total.....	675
(5) BAPTISTS:	
Regular Baptists.....	408
Free-will Baptists.....	35
Free Christian.....	27
Total.....	470
(6) OTHER DENOMINATIONS:	
Congregationalists.....	89
Evangelical Association.....	31
Germans Lutherans.....	24
Canada Christian Conference.....	24
United Brethren.....	22
New Jerusalem Church.....	7
Christians.....	4
African Baptists.....	4
Jewish Synagogue.....	3
Lutheran.....	3
Unitarians.....	3
Universalists.....	1
African Episcopal.....	1
Total.....	275
GRAND TOTAL.....	4503

It will be seen from the above statement that the evangelistic agency of Methodism in the Dominion is very large. If our array of local preachers be reckoned, we venture to say that Methodism is far in advance of every other church in its facilities for evangelic work. It is reasonable that the whole number of Presbyterian ministers in the Dominion is just one more than the Episcopalians. In the printed tabular statement received from Mr. Lovell the Church of Scotland is not reckoned as Presbyterian, and the Bible Christians are not reckoned as Methodists.—Toronto Guardian.

A SWINDLER IN THE WEST.

A correspondent in Annapolis county sends us the following:—"A man of German descent, about five feet ten inches in height, with Auburn colored hair, a full red face with a youthful moustache and imperial, having shaved off his side whiskers to prevent recognition, has been prowling about the county of Annapolis as a pretended fortune seeker for different families, under the assumed name of Miller in one locality and Kent in another, thereby securing his board and lodging which he can by false pretences. Now this renegade, who bears the prominent characteristics of pickpocket, swindler, impostor and demon, pre-tends to be a devout Wesleyan, taking an active part in religious meetings of that society by way of introduction, and carries with him a Wesleyan Missionary Report from which he selects his victims upon whom to operate. He has been known to corroborate with parties throughout the Province, preparing the way for his villainous practices, and to apply the public of this impostor that he may be apprehended and assigned a position that his nefarious conduct and Julia like piety merits. He's a wolf in sheep's clothing."

General Intelligence.

NOVA SCOTIA LEGISLATURE. On Monday the 6th inst., the House presented the address to the Lieut. Governor in answer to his opening speech. The Standing Committee for the Session were appointed; several petitions were presented and a few bills were introduced. On Tuesday—The Hon. Provincial Secretary laid on the table of the House the Correspondence between the Dominion Government and the Local Executive respecting the new Provincial Building; and at the same time in a long speech, explained and earnestly defended the course which had been pursued by the Government of the Province in regard to this matter. From his speech it would appear that the amount now in dispute is about \$100,000, being the sum expended in finishing the Building after the first of July, 1867—and the interest of



### The Family.

(For the Provincial Wesleyan)

REST FOR THE PEOPLE OF GOD.

There remaineth a rest for the people of God.

When all trials and all troubles are o'er,  
When he bathes in the waves of the all boundless tide  
Of the sea of the great Evermore,  
When the grand tidal wave shall unceasingly roll,  
Ever lavishing with rapture the blood-redempted soul.

There remaineth a rest for the people of God.

Take comfort ye weary and worn,  
And though tarrying at times, and ready to faint,  
Through your pathway hedged with the thorn,  
Depend not, the future shall grow in its stead,  
And the myrtle-tree shelter thy grief-stricken head.

There remaineth a rest for the people of God.

His promises are still forever enduring,  
Believe and grow stronger and stronger,  
Like unto a garden with water unfailing,  
Ye may ever be found on its fruitage regaling.

There remaineth a rest for the people of God.

Then mourning ones dry up your tears,  
Are you weeping for loved ones, who live in the clime  
Where time is not measured by years,  
Look above where the brightness is evermore bright,  
And the Sunshine Eternal himself is the Light.

There remaineth a rest for the people of God.

Hallelujah, salvation, and power,  
Be unto our God forever and aye,  
Who guide us through the heavenly dower,  
Sweep your harp, ye redeemed, ye evermore blest,  
For the people of God there remaineth a rest.  
M. J. S.

### CHILDREN AND DEATH THE TEACHERS OF IMMORTALITY.

BY REV. GEORGE R. CHEEVER.

At the time when President Olm was seized with that illness which was the precursor of his death, his youngest child, a babe of about two years old, was ill and restless; though the parents did not then apprehend a fatal result. The day of discovered danger the father was walking in the room where his child lay, when the babe suddenly called, "Papa!" desiring to be lifted in its father's arms. "Pa, take baby!" mamma, kiss baby!" and when this was done, looked up and exclaimed: "Now, God, take baby!" and immediately breathed its last in its father's arms. Was not this a ministration from the invisible world? The believing father received it as such, and was comforted. Children and death are divine teachers. "Out of the mouths of babes and sucklings Thou hast perfected praise."

The old Hebrews possessed these teachings. The revelations of immortality and a future state are demonstrated to have been the common intelligence and property of the people, not merely by our finding them in particular precepts, or in formal texts occurring here and there; but on occasions of adversity and death. We discover them in times of calamity that try the souls of men and nations, and that show what stuff they are made of, what is their sustaining, permanent, belief, and in methods of training the disciples with them that let us into the habitual interior meditations, spiritual realizations, and life of the people. Saul's attempted consultation of the Prophet Samuel after death, for example, is a demonstration of a belief in the future life, in the immortality of the soul, that cannot be questioned.

But a higher instance, and one of the most remarkable on record, is that of the behavior and affirmations of David, on the occasion of the death of his child. By attending a funeral anywhere, among any people, we would be sure to learn something of the nature of their faith, and the degree of their knowledge in regard to the future life.

And we really have, in the example and words of David in reference to his child which sick and dying, and after the babe was dead, a light shining far into the depths of the invisible world; a light which could hardly have shone brighter if, instead of being that of prophecy, a thousand years before Christ's coming, it had been kindled in the presence of Christ, by the hearing of his own declaration, of that such little children are the Kingdom of Heaven, and that their angels are always beholding the face of God. "Can I bring him back again?" said David. "I shall go to him; but he shall not return to me." He shall not return from that Heaven into which he hath been taken. He is neither annihilated, nor gone we know not whither, though he sleeps with the generations of his fathers; nor is he lost to us, because he is dead, and we cannot bring him back again. But God has taken him into his own presence, and thither I shall go also in mine appointed time, and I shall again behold him.

It was a flash of lightning in a storm at midnight, revealing the whole horizon and the boundless ocean; a light flashing beyond the grave, over the waves of that immortal sea that brought us hither; a light and a voice of mystery and power; by which we can ourselves in a moment travel thither.

And hear the mighty waters rolling evermore,  
And see the children playing on the shore.

Here was a Hebrew funeral from the royal household. But so dread glory of ignorance or superstition settles down upon it; rather the visible angels of sacred hope and grateful joy attending as the mourners. When Christ stood by the grave of Lazarus, no brighter light was there than that of David's words: "I shall go to him!" When Christ said to Martha, "Thy brother shall rise again!" and Martha answered, "I know that he shall rise again in the resurrection of the last day," the day-star of that truth shone not more clearly than it had done when the old illuminating shafts of rays fell upon the kindly Hebrew prophet and father through the cloud-rift: Thou shalt go to him; but he will not return to thee!

Two things are manifest; first, that the knowledge of a future state which David possessed was not his own merely, but the nation's; nor concerning himself alone, but all the people. Second, that he was not announcing a new truth, but only reminding the people of that future life of which they are well aware, and under the sanctions of which their grief was not to be indulged as if it were hopeless. If David had the very words of the Apostle Paul, the instruction could hardly have been more definite: "For I would not have you to be ignorant, brethren, concerning them that are asleep, that ye sorrow not even as others who have no hope. For if we believe that Jesus died and rose again,

even so those also which sleep in Jesus will be with him." The child had only gone to glory and to God before David. It was not as a prophet revealing to them a new or un-known truth that he spake; but as a mourner among mourners, reminding them of what they all knew, and of the consolation belonging to that and the behavior proper and becoming in consequence of such knowledge.

Out of the depths of this present sorrow it was the calling to mind and the new breaking forth of a great truth for them and for himself—a truth that had flashed from Heaven upon the grave, and was now shining back from the grave to Heaven. It lights up the whole landscape not only of heavenly realities, but of the old Hebrew belief in regard to them. It not only throws a stream of sudden radiance into the revealed spiritual world, an apocalypse in the darkness, but it shows the contemplation of a future state of existence habitual to the Hebrew mind. For there was no surprise in David's sorrow, as though he had announced to them an overwhelming, unknown doctrine, such as it must have been had it had been new. But David announced it, and they received it, with the calmness of antique conviction, as a fixture of the national and domestic faith, to which they were entitled to resort for support and subsistence under such a bereavement. Out of the mouth of a babe, speaking from the Eternal World, God perfects truth and praise, and puts to scorn the skepticism that would half turn off the flame of thought and knowledge in the Old Testament, and leave the household breathing an impure gas in the darkness.

Our blessed Lord might have said, when he rebuked the ungrounded skepticism of the Sadducees. Now that the dead are raised even David showed you at the grave of his child, when he said: "I shall go to him; but he shall not return to me." The spirits of the dead both great and small, return to God who gave them; and God is not the God of the dead, but of the living, for all live to him. And, concerning your departed little ones, verily I say unto you that in Heaven their guardian angels do always behold the face of my Father. Have ye not read what David did and said when he was afflicted, how he anointed himself, and ate bread, and came to the house of God and worshipped?

Here we observe the very life of faith; we can place our finger on the pulse, and see it beating the beat of immortality. It is the development of ancient Christian experience; the same hope, the same faith, the same confidence of life as now, not ignorance or guesswork then, and knowledge and certainty now, but the seeing eye, that God gave to his creatures, in order that they might behold him by his own light; though then as now, through a glass darkly, in comparison with the time when all will see as they are seen and know as they are known. In whatever degree rebuked, it is the light of life, and very beautiful it becomes, as seen in and through the subtle chemistry of the affections.

Entering into the depths of a forest cathedral, and looking upward to the sky through the fretted foliage of the waving, whispering roof, it is the light that comes through the green leaves, transmitted through the mystery of life in the foliage, and not that which shines upon them, that is most beautiful. The leaves, quivering with the light of a sun that cannot be gazed upon, let fall upon the soul the music of immortality. So in true Christian experience, the light that passes into knowledge and feeling, and then and thus, is transmitted from the heart, is attractive and powerful. If we see but the first, by the sun of the letter of direct revelation, we live by the last, by the light of the knowledge of the glory of God in the face of Christ Jesus.

A heart that prays and watches, that receives to transmit the divine life and light, is as an urn filled from a celestial fountain. And in other overworked hearts repair; for doctrine is never so powerful, so persuasive as in and through the experience of a sinner but believing heart. We may apply to the teachings of such experience, in comparison with those of mere dogmatic creed, the poet's description of "spontaneous wisdom breathed by health, and truth by cheerfulness, from various sources," as compared with the mathematical demands of analysis by means of death.

"Sweet is the love which Nature brings;  
Our meddling intellect  
Misshapes the beauteous forms of things;  
We murder to dissect."

Nothing of this hard intellectual severity in the sweet wisdom of the Scriptures, to which is ever presented, through a loving life, a pres-ent position of immortality, and a breathing sister God.

So that we see with eye serene  
The very pulse of that machine  
A Being breathing thoughtful breath,  
A Traveller between Life and Death."

The expressions of spiritual life distill like drops of dew in a still, transparent evening; and when the sun is up, they shine like stars. Then God sets them in the firmament of his Word, perfect globes of living light, wrought out by his Spirit for all generations. Select them where you please, you cannot darken them, nor diminish exquisite beauty, nor doubt nor dispute their spiritual meaning.—N. Y. Independent.

**SURPRISE PARTIES.**

We are inclined to think, from all we hear, that the "surprise parties" which are so frequently got up during winter time for the professed purpose of filling clergymen's cellars with good things, are little better than nuisances, and as frequently as not take their rise simply from some pretty well-founded conviction that something really ought to be done to supplement the small and often ill-paid stipend.

They make the minister look very like a pauper, while they enable many a close-fisted Christian to rejoice over himself and over his wife as he thinks about the antediluvian chickens or fornicably tough beef, or the roll of butter, or the small bag of flour with which he has cleared scores with his minister and with his conscience for the year. There is no reason why anything should be said against a friendly expression of regard by a present now to their minister. But that should be only over a fair and reasonable stipend. It is sometimes put in the notices of such things sent us that the stipend has been regularly paid. Yes, but was the stipend at all what it ought to have been? All that had been promised may have been given, but that may have been too little; so that the best way is to do the right thing in respect of stipends, and if "surprise parties" come afterwards it will be so much the better.—Tor. Globe.

**THE CAT AND THE SWALLOWS.**

One very fine day, a cat sat herself upon the top of a gate-post, as if in contemplation; when ten or a dozen swallows, knowing her to be an enemy, took it into their heads to tantalize her, in a manner which showed a high degree of only of good sense, but of humor.

"One of these birds, coming from behind

her, flew close by her ear, and she made a snap at it with her paw; but it was too late. Another swallow, in five or six seconds did the same, and she made the same unsuccessful attempt to catch it. This was followed by a third; and so on to the number just mentioned; and every one, as it passed, seemed to set up a laugh at the disappointed enemy, very like the laugh of a young child when tickled. The whole number, following one another at the distance of about three yards, formed a regular circle in the air, and played it off like a wheel at her ear for nearly an hour, until the cat became disgusted and left her post, tired of trying to catch the frisky swallows."

Knowing creatures those little birds were. They were careful to keep out of reach of the cat's paw, but they ran a great risk. They succeeded better than some children who trifled with sin and are caught.

"Swallows are playful; so are squirrels," says Mr. Singer; "and they are wise as well as frolicsome."

**THE SQUIRREL.**

"Little brown squirrel, pray what do you eat?  
What had you for dinner to-day?"  
"Nuts—beautiful nuts—so nice and so sweet!  
I gather them off the tall trees in the wood,  
And eat all the kernels I find that are good,  
And then I throw the hard shells away."

"Little brown squirrel, but what do you do  
When the season for nuts is o'er?"  
"I gather ripe nuts all the long summer  
And hide them so deep in a hole in the ground;  
Then when the dark winter again has come  
I have plenty still laid up in store."

Dear little reader, I wonder if you are laying in food for your mind. You should seek what is good and instructive and true. You should get all the knowledge that ought to be known. That, when the bright days of your childhood are gone,  
You may be of some use to mankind."

"This shows," says Uncle John, "that the squirrels work as well as play. They don't spend all their time in running up and down the branches of jumping from tree to tree. They are working even while they are playing. Thus they enjoy life, and lay by something for the dark, stormy days of winter. Let me tell you.

"A certain man, who is very rich now, was very poor when he was a boy. When asked how he got his riches, he said: 'My father taught me never to play till my work was finished, and never to spend money till I had earned it. If I had but an hour's work in the day, I must do that first thing, and in an hour. And after this I was allowed to play; and then I could play with much more pleasure than if I had the thought of an unfinished task before my mind. I early formed the habit of doing everything in time, and it soon became easy to do so.'"

"You remind me," says Mr. Oddish, wistfully, "of one in a great while puts in a word or two aside from his puzzles." of a funny story I heard of.

**TWO RULES FOR GETTING RICH.**

"A gentleman once reported to the Government tax collector that his income for the previous year had amounted to two thousand dollars. A meddling neighbor was surprised at the largeness of the sum, and when he met his prosperous friend said to him:

"'You have returned an income of two thousand dollars for the past year?'"

"Yes sir," answered the other.

"Well, how did you make so much? I don't see how you could do it."

"Well, sir, I made one thousand dollars clean cash by attending to my own business; and I made the other thousand dollars by letting other folks' business alone."

"Not Mr. Oddish, that will do for you. You may retire."

"You are talking about how to get rich," says Mr. Short, let me tell you

**HOW TO GET RICH.**

"Mother," said little Minnie, "I have learned to be happy—very happy."

"How, child?" the mother replied.

"By trying always to make those around me happy, and forgetting myself," she answered.

Little Minnie had learned a very useful lesson—a lesson which many other people fail to understand. Little folks, try all of you to learn it.—N. Y. Methodist.

**HARDEN THE NECKS OF HORSES.**

Some horses have tender skin, and the harness will sometimes gall them cruelly, in defiance of all means to prevent it. But many times the true cause is attributable to a bad collar, bad harness, or to a good harness improperly fitted to an animal. A yoke of bows that do not fit the oxen will often gall them and unfit them for labor, when, if these things were as they ought to be, they would work with far more ease, and their skin would not be galled.

When a harness or yoke of bows does not fit properly, and their skin is liable to be galled both those parts, before they are applied, to cold water, until the outside skin appears to be quite soft, and then bath the parts with a strong decoction of white-oak bark. Let this be done every day, and the skin will soon be much harder and tougher than it usually is. A little care in preventing an ill fit far better than much labor and skill in curing it, and in endeavoring to obviate its evil effects.—Working Farmer.

**TO MAKE COWS GIVE MILK.**

The agricultural editor of the Bee-keepers' Journal writes for the following, handed him by a friend: If you desire to get a large yield of milk, give your cow three times a day water slightly warm, slightly salted, in which bran has been stirred at the rate of one quart to two gallons of water. You will gain twenty five per cent. immediately under the effects of it, and she will become so attached to the diet as to refuse to drink clear water unless very thirsty, but this mess she will drink almost at any time and ask for more. The amount of this drink is an ordinary water-pail at each time, morning, noon, and night. Your animal will then do her best at discounting the lactiferous.

**FEEDING CATTLE IN THE FALL.**

Not a few farmers, fearing the long winter, fail to begin to feed their cattle until the time to do so is far over-past. Such a course is unwise for two reasons. The pastures and meadows are eaten into the earth, leaving no protection for the winter, which all plants need, and what is worse, cattle that begin the season poor require more food to take them through than those in good order, and the superfluous saving of a few hundred pounds of hay when ten or a dozen swallows, knowing her to be an enemy, took it into their heads to tantalize her, in a manner which showed a high degree of only of good sense, but of humor.

"One of these birds, coming from behind

### THE DOMINION AND PROVINCIAL DIRECTORIES

AGENTS will leave Montreal for the several Provinces on or before the 8th of February next, to deliver and dispose of the DOMINION and PROVINCIAL DIRECTORIES. They will visit all the chief places, and put up at the principal hotels.

Persons who have not already subscribed to either of the works may obtain them from the Agents, at the regular rates:

**Dominion Directory** - - - - \$12  
**Province of Ontario Directory** - 4  
**Province of Quebec Directory** - 4  
**Province of Nova Scotia Directory** - 3  
**Province of New Brunswick Directory** - 3  
**Province of Newfoundland Directory** - 2  
**Province of Prince Edward Island Directory** - 2

THE DOMINION DIRECTORY will be on sale at the office of Messrs. KELLY & CO., publishers of the Post Office, LONDON, England.

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Is published every Morning (Sundays excepted), in time for the Mail. It will be delivered at the residences or places of business of Subscribers in all parts of the City, or mailed to Subscribers in any part of the Province or the Dominion.

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Is published on Thursday of each week, so as to reach Subscribers throughout the Country by Saturday evening. It contains all the News from the Daily, besides a large instalment of a current novel, and interesting Literary Selections.

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No Stock or Guarantee Capital drawing interest, but in lieu thereof

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HENRY CROCKER, President; W. H. HOLLISTER, Secretary;  
B. R. Corwin, Manager for Canada, P. E. Island, and Newfoundland.

ASSETS JANUARY 1ST 1870 - \$4,411,880.55  
Liabilities exclusive of Reinsurance Fund - 3,467,460.00  
Surplus attributable to Policy Holders in Dividends - 915,080.55  
DIVIDENDS PAID IN 1869, 882,508.55

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Price of Machine by hand, with Marble Stand, \$25.00 with Stand, Walnut Top and Pedal, \$30.00 with broad and narrow hammers, cast iron frame. Special terms to Clergymen, Religious and Charitable Institutions.  
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Policies in Force,	12,148
Sums Assured,	\$25,000,000
Annual Income,	\$1,000,000
Claims Paid,	\$5,000,000
Reserve Fund,	\$900,000
Bonus distributed in 1869	\$900,000
Average Bonus, 15 per Cent.	
Surplus for the year 1868,	\$355,000.00

Policies issued on the Half-note System without notes.

All claims paid in Gold.  
Agents: Halifax, N. S. M. G. BLACK, Office Halifax Bank, Prince Edward Island. GEO. ALLEY, Charlotte Town. CHARLES LEMAN, General Superintendent for Maritime Provinces May 12.

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Hand Family Machine, Single Thread \$15.  
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Extract from Dr. Tyn's Introduction. "The estimated and intelligent value of the remarkable production, New Cyclopaedia of Illustrations, has honored me with the request for an introductory notice of its labor, and a comparison of a few-portion of the work with admiration and pleasure. I am satisfied that it would be really agreeable and instructive to read the whole with the same attention, if I had the opportunity. It contains a vast amount of variety of substance and suggestion. Its arrangement is distinguished by an order, a method, a clearness, and a compactness of statement, which are nothing to be desired in such a work. Each speaker in every branch of their art, will be glad to find the apt application of the patient labor and the ungrudging skill which he has devoted to their aid and convenience. The large number of large type, and the royal octavo of 704 pages made in the best style by Leitch & Co. have added to its beauty, and it is in every way a work of art."—E. PALMER, Jr. & Co. New York, 1870.

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THE subscribers have removed from Windsor Street, No. 18 South Street, to this new and commodious House,

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1000 KILN DRIED PANEL DOORS, 12 high each, viz. 7x9, 8x10, 9x12, 10x14, 10x16, 10, 6, 8x7, 8, 5, 6, 2, 6.

**WINDOWS.**  
1000 WINDOW PINE AND OAK SHEDS, 12 high each, viz. 7x9, 8x10, 9x12, 10x14, 10x16, 10, 6, 8x7, 8, 5, 6, 2, 6.

**SHOP FRONTS**  
And Window Shades, inside and out, made to order.

**MOULDINGS.**  
One million feet kiln dried Mouldings, various patterns.

**FLOORING.**  
1 1/2 M grooved and tongue squared, and plain jointed 1 in. Flooring, well seasoned.

**LININGS AND SHELVING.**  
Grooved and tongue Pine and spruce Lining Also, Shelving and other dressed material.

**PLASTING, MATCHES, MOULDING TIMBER**  
AND CIRCULAR SAWING, done at shortest notice.

**TURNING.**  
Orders attended with promptness and despatch. Constantly on hand—Turned Steel Balloons and Newell Posts.

**LUMBER.**  
Pine, Spruce and Hemlock Lumber; Pitch Pine Timber and 3 in. Plank. Also—Birch, Oak, and o'her hardwoods.

**SHINGLES.**  
Sawed and Split Pine and Cedar Shingles, CLAPBOARDS, PICKETS, LATHS, and JUNIPER Posts.

Also—SHIP AND BOAT KNEES.  
All of which the Subscriber offers for sale, low for cash, at Prince Albert Street, Mill, Victoria Harbour, foot of Victoria Street (commonly known as Bates' Lane) near the Gas Works.  
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**BOSTON Type Foundry**  
Always noted for its

### PROVINCIAL WESLEYAN.

FEBRUARY, 1871.

Full Moon, 6th day, 9h, 47m. morning.  
Last Quarter, 12th day, 10h, 46m. morning.  
New Moon, 19th day, 9h, 34m. morning.  
First Quarter, 27th day, 6h, 24m. morning.

Day	SUN.	MOON.	High Water.
Wk.	Rises/Sees.	Rises/Sees.	High Water.
1W	7:20 4	4:48 9	10 4 1 4 9
2Th	7:22 5	5:33 10	4 57 5 15
3F	7:21 5	6:22 11	4 50 6 19
4Sa	7:20 5	7:15 12	4 43 7 21
5Su	7:18 5	8:08 13	4 35 7 49
6M	7:15 5	9:04 14	4 26 8 35
7Tu	7:12 5	10:00 15	4 16 9 30
8W	7:14 5	10:58 16	4 5 10 40
9Th	7:13 5	11:52 17	3 52 11 17
10F	7:12 5	12:42 18	2 48 11 54
11Sa	7:10 5	1:29 19	1 38 12 30
12Su	7:9 5	2:05 20	1 22 1 18
13M	7:7 5	2:52 21	1 9 3 1 9
14Tu	7:6 5	3:33 22	0 52 3 58
15W	7:4 5	4:08 23	0 30 4 39
16Th	7:3 5	4:47 24	0 19 5 25
17F	7:2 5	5:21 25	0 11 6 15
18Sa	7:0 5	5:51 26	0 5 11 13
19Su	6:58 5	6:27 27	0 5 21 8 4
20M	6:55 5	7:07 28	0 4 34 8 46
21Tu	6:52 5	7:51 29	0 3 50 9 15
22W	6:50 5	8:41 30	0 3 43 9 59
23Th	6:50 5	9:36 31	0 3 36 10 34
24F	6:50 5	10:36 32	0 3 20 11 11
25Sa	6:49 5	11:40 33	0 2 57 11 40
26Su	6:47 5	12:48 34	0 2 46 12 10
27M	6:45 5	1:00 35	0 2 38 12 32
28Tu	6:43 5	1:16 36	0 2 31 1 47 51

The TIDES.—The column of the Moon's South gives the time of high water at Parrsboro, Cornwallis, Horton, Hantsport, Windsor, Newport, and Truro.

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

FOR THE LENGTH OF THE DAY.—Add 12 hours to the time of the sun's setting, and from the sum subtract the time of rising.

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

### THE PROVINCIAL WESLEYAN.

Wesleyan Methodist Church of N. S. Acadia.  
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