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ESSAY.

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"THE SUNDAY SCHOOL AS A MEANS OF GRACE."

It becomes my pleasant duty under the assignment of the Executive Committee, to bring before you this beautiful theme, for your thoughtful contemplation; to lead you by the presentation of its more salient points, to fuller discussion of the subject; as it may be simply to you a religious problem, or else as it may touch upon the self-consciousness of your higher nature, as your experience may have been moved upon by the internal testimony of the Divine Spirit in your Sunday School work.

In order that the beauty of the topic, if not its sublimity—for is not every thing truly sublime which treats of God and man?—may be the better and more clearly comprehended, let us analyze a moment.

A means of grace—a phrase in so common use that we apprehend it has lost much of its beautiful significance by familiarity—just as we find that many of our grand old hymns, beautiful as poetic compositions, in word, selections and in imagery, such a one as that in which Dr. Watts stands forth the exultant Christian, who is by a cloudless faith enabled to look over the broad acres of the future world and sing:

"When I can read my title clear
To mansions in the skies."

—or that other, alike significant one, in which the Christian soldier makes his courage dauntless, and his endurance doubly strong, by his self-questioning in singing:

"Am I a soldier of the cross," etc.

lose all their age-enduring beauty by being drawled out by a company such as those of whom St. Paul said, "Now it is high time to awake out of sleep," and who should be if appropriately engaged, singing with Cowper:

"Where is the blessedness I knew,
When first I saw the Lord?"

So may it not be that the words of our topic have lost much of their force and beauty by commonplace usance. If these words were now for the first time spoken in our hearing, as conveying the delightful thoughts and inward experiences which they impart to the Christian Sunday school worker, how would we be struck with their regular simplicity and aptness:

Means—a method—an instrument.
Grace—Divine influence upon the soul.

Means of grace, a thing or medium through which God touches upon, or comes in contact with, the human soul by an inward divine light; its end, or consummation, inter-sympathy, communion between God and the soul.

Some may inquire whether we are not exalting the work of the Sunday school *too highly*, and be ready to conclude that it is not entitled to any such high position in the economy of the Church of God as that which we here claim for it.

Let us examine the working of the Sunday school, and see what are its material and its appliances; taking first that department which is the most nearly connected with Christian experience; namely, teaching. One of the primary objects of the Sunday school is the imparting of instruction, and that of the highest nature, it being drawn from the Divine Word and *that* instruction is conveyed to *immortals* any one of whom are of more worth—as estimated by one whose ideas of value are perfect,—than all this world with its wealth of land and sea, of gold and diamond, of stores of learning, and treasures of art.

The end sought in this instruction is the regaining to these immortals of a paradise lost, and their salvation from an impending eternal death—a work the most sublime and grand of any that ever engrossed the thoughts of men; one that led even to the abnegation of the glory that the Son had with the Father before the world of mankind was lost. The assuming, on his part, of the character and life of Jesus of Nazareth, together with the subsequent death of Christ on Cavalry; which two facts of real objective life mean more to the world of mankind than all the words, characters, and idoms human language can ever express, and which, in the incomprehensibleness of their mystery to angelic minds, remain so unsolved to them that they are scarce able, though deserving, to look into it.

The inquirer may still ask if, in the ordinary and simple manner of conveying religious truth in the Sunday school there is a suitable adaptedness to this work, and are Sunday-school workers not assuming a field of labor left, in the Gospel economy, to that older and more pretentious instrumentality, the preaching of the Word of Life; some may even now think so, and imagine that Sunday school teaching is a mere human invention for holding the young in harmless recreation during a part of the Sabbath, and preventing their wandering off into the open fields of impiety and irreligion.

In claiming for the Sunday-school—as we do now—more than this, and that the art of questioning has Divine sanction, raising the Sunday school to be a means of grace, let us look into the Scripture narrative.

We find that in the history of more than half of the life time upon earth of Jesus of Nazareth but one incident is recorded by the Evangelists—that occurring at the period of life which was regarded as the individual line between childhood and youth. This is an incident of great value as determining in our minds the estimate we should place upon the method of instruction used in the Sunday school. "The answering and asking of questions," however simple it may seem, the example of our Saviour and its conspicuous notice by the holy evangels, raises it at once to a position by the side of the expounding of the Word. A leading German theologian says: "It not unfrequently happens in our human life that the questions of others are suggestive to great minds, and like steel upon the flint, draw forth their inner light at the same time revealing to their own souls the unknown treasures that lay in the hidden depths, but they give more than they receive, the outward suggestion only excites to action the creative energy, and men of reflective and receptive rather than creative minds, by inciting the latter to know and develop their own resources, may not only learn much from their utterance, but also diffuse the streams which gush with overflowing fullness from their abundant well-spring." Thus the questioned and and the questioner are alike benefited by a clearer appreciation and apprehension of spiritual truth brought out in the interrogative form than would be the case as realized in the declamative and hortatory productions of the pulpit. Solomon says: "Counsel in the heart of man is like deep water, but a man of understanding will draw it out."

The interrogative form of teaching found in use by the learned Rabbis, became established in the Christian Church as the most perfect in its nature for the statement of exact truth, in fixing the points and shades of faith in the Christian system as evidenced in the statements of belief as enunciated by the different Councils of the ancient Church, and continued in use by service in rendering the dogmas of the late Ecumenical Council, of the Romish Church; and as in use in the discipline of our own Church since its separation from, or growth out of, the Church of England.

What teacher is there among us that has striven in the teaching of a Sunday school class to adapt the experimental or heart questions to the individual before them, and has aimed to make them of as practical and pointed a character as the scholar would bear without offense, but has found that the Divine Spirit has turned it back upon the questioner, so that the teacher would feel that the whole class before him had a right to and did actually measure him by the standard of the question; this reflex influence has been felt and acknowledged by all earnest teachers, leading those who are Christ's to a higher and more spiritual life; and those sincere minds who stood idle hither to, because no man hath hired them as laborers for the Master in his vineyard, have often here found the pearl without price; among the number of such latter, we may mention a fresh and clear example in the experience of a young man in our school in a neighbouring city, who, possessed of a quick and active mind, and being, in the temporary absence of teacher, assigned to the teacher's work in the casual manner, the upper edge of the sword of the Spirit cut so keenly into the heart of the questioner himself, that an active Christian was soon developed from the embryo teacher, and in a short and brilliant race, in which his proficiency appeared unto many, he reached the goal and the victor's crown. Who that has any knowledge of the circumstances of this remarkable case, can have any doubts as to the patent fact that the Sunday-school was a means of grace to this young brother in sufficing, by the favor of God, in a few short months, in bringing him to glory, and, we believe, with stars in his crown also.

But it is not as means of grace only for teachers that we are to look at this subject.

If the reflex action of Divine truth is thus potential upon the teacher, then, of course, its more direct action upon the taught must be clearly apparent. "Thy word giveth light," is said of the Bible by the Bible, and the *promise* of the author and Inspirer of Divine truth is, that his, "Word shall not return unto him *void*, but shall perform that whereunto he hath sent it" is being verified in more than a thousand instances every week, as each succeeding Sabbath sheds its light upon more than that number of Sunday-school scholars brought to Christ.

And what shall we say now of the Sunday-school as a means of grace to its officers? We may say this much, at least, of the superintendents of a school; that if they are not growing personally in the graces of the Spirit and in the knowledge of the Divine truth, that they are not simply and only falling short of the apostolic injunction, but that, they are wronging their own souls and cumbering the vineyard.

In addition to the direct spiritual advantages growing out of this direct spiritual contact as above indicated both upon teacher and taught, may be added the power and influence of music. The æsthetic power of music has been recognized both in the Jewish and Christian Churches. The Temple service of the former derived no small portion of its power over the senses of the soul by the skill of the singers of Israel, and in the employment of every instrument giving forth a musical sound.

In the institution of the principal sacrament of the Christian Church by our Divine Master, while we are not told of many doubtless important ceremonies connected therewith, yet we are told they sung a hymn.

While uninspired writers tell us that the inhabitants of the celestial country reason about "fate and free-will," yet the Bible nowhere tells us that we shall need to teach or learn in that better country—because a heavenly—yet we are told that the inhabitants sing and employ instrumental music; and as there is no imperfection in that land, there will, therefore, be no discords there in the music that shall swell through the mansions prepared by the Saviour for his own, so that acquiring love and taste for true music in the Sabbath-school we are enlarging our capacity for enjoyment in one of the delightful employments of the great hereafter.

As an additional power exerted by the Sunday school, we may mention the influence of assimilation. The spirit of faith, trust, and innocency native in childhood, we are told, must be realized in the older and the aged in order to become members of Christ's Kingdom. The remarkable power exerted upon the more mature by association with childhood is a matter of common observation and remark, and it is also attested by reason and revelation—as the soul intently fixing its gaze upon Christ becomes like him, so by association with childhood the character becomes molded by it, and the *most* symmetrical Christian character is the one which has in it the most of the spirit of simple faith or truthfulness akin to those traits in childhood.—*Western Advocate.*

SANCTIFICATION.

The following letter is taken from the Life of the Rev. J. Henly, a most devoted and successful minister in the Wesleyan Church.

After alluding to Peter Bohler's advice to Mr. Wesley, when he was seeking justifying faith, "Preach faith until you have it, and then preach it because you have it," he proceeds:

"This I resolved should be my plan with regard to sanctification. I consequently continued to read all I could get at on the subject, and preached on it frequently, especially to the societies, and urged it in the classes; and, glory to God! now I preach it because I do enjoy it. On reading a letter in an old magazine, I was much struck with the expression, "Believing views are transforming views,' and was led to meditate on 2 Cor. iii. 18; my soul was much blessed, and in the evening I preached from it with unusual liberty; my faith was strengthened, and my hopes were brightened. After preaching, and at the class, a young person present related her experience, and bore her testimony that 'the blood of Jesus cleanseth from all sin.' The members seemed athirst for this full salvation. I imagined I saw the blessing at a little distance, but I could not grasp it—I did not possess it. This was on Wednesday the 16th. The day following I preached at Williton from 2 Cor. xiii. 9. This was a second sermon on that text, and having described the nature of the apostle's wish, and showed its reasonableness from Scripture precepts, promises, prayers and examples, my object was now to bring this doctrine to the test of experience, and then to show the desirableness of the wish, by mentioning some of the advantages connected with its realization; and while enlarging on this subject, my views of it were such as I cannot describe. Never before, I believe, was my whole soul so lost in my subject. I seemed to have such a representation of the beauty of holiness, that my attention was riveted, my affections were engaged, my desires were more than ever ardent, and my determination was *never* to rest satisfied without that full salvation from all sin which I saw to be my privilege. My hopes were full that God would, 'cut short his work,' and make an end of sin. With these hopes I sang with joyful anticipation,

'O glorious hope of perfect love,
It lifts me up to things above,
It bears on eagle's wings.'

On retiring, my soul was so drawn out to God after this blessing, that I could get but little sleep; my language was—

'Nor *can* I, Lord, nor *will* I rest,
Till I am saved indeed.'

I awoke early in the morning of the 18th with my whole thought fully occupied on the subject; and though I was so full of anxiety and restless desire, yet they were not painful feelings; there was a blessedness connected with them which I cannot explain. It was now impressed on my mind that I must immediately get on my knees—that God was about to display his sanctifying power. It was very early; I arose, and had much freedom and power to wrestle in prayer. Various were the suggestions of the enemy, that I must do this or that; but faith resisted all. My hopes were so full, and I felt so satisfied, that as it was the work of God alone, he could then perform it, that I resolved to lay hold on the first promise that presented itself. I pleaded the miracle of the cleansed leper, and said, 'If thou wilt, thou canst make me clean.' Instantly I believed, God *had done the work*, and I felt a calm, a joy, a peace spread through my soul, such as I never felt before, and such as I cannot convey an idea of. It was not an overwhelming, rapturous joy, but a sweet peace and holy love that is unspeakable. I felt *I love God with all my heart.* I saw *myself as nothing*, and *Christ all in all.*

It was not long before I was tempted to doubt, and to question whether this was full sanctification which I enjoyed. That it was a state of experience far exceeding any thing I had ever received before, I could not disbelieve; but I thought I would not profess to have realized perfect love. However, while joining in family prayer, my soul was so overwhelmed with gratitude for what God had done, that I found I must speak of it. In the evening, in private, my soul was much enlarged, and God graciously confirmed my confidence by a powerful application of these words, 'Now ye are clean through the word which I have spoken unto you.' Since then I have been powerfully assailed; but I can say, in a certain sense, The enemy cometh, but findeth nothing in me. In the midst of all his assaults, and other trials which I have had to pass through, I have felt constant peace within, and uninterrupted union with God. But I find nothing in this state to justify any relaxation of watchfulness or prayer; just the contrary; it indeed enables me 'to pray always with all prayer, and to watch thereunto with all perseverance.' And I see it to be both my duty and privilege to be still pressing forward; for I do not count myself to have attained a point beyond which I cannot go, or from which I cannot fall; but I see more than ever the necessity of an increase of faith, love and humility—indeed of every Christian grace, and my prayer is that

"I may deeper sink, and higher rise,
'Till He transplant me to the skies.'"

SOCIAL DANGERS AND OBLIGATIONS OF METHODISM.

The weapons and tactics of the enemies of religion and truth are often changed, though their spirit and purpose remain the same. These changes of front, on the part of the enemy, require corresponding modification and adaptation of methods by the Church, in defending and disseminating divine truth. As individual Christians are at different periods assailed by widely different kinds of temptations, so the Church of Christ in the world, at different periods of her history, has been assaulted by diverse forms of heresy and ungodliness. At one time it is a tendency to doctrinal heresy. At another time the truth is held in unrighteousness. Or the form of godliness has been maintained, while its power has been denied. At such a time the Church, as well as the individual Christian, must follow the example of the tempted Saviour, and wisely adapt her methods of defence and aggression to the prevailing evils and dangers of the times. But what are the special dangers to which Methodism is at the present day exposed? What are the special obligations of Methodism in view of the tendencies of the present time? A knowledge of the right answers to these questions is necessary to an intelligent performance of our duty as a Church, at the present crisis of the world's history.

The experience of the last hundred years enables us to say, thankfully and confidently, that there is no serious danger of our being crushed by the opposition of enemies, or the contempt of false friends. The storms and wintry blasts that have swept over Methodism have only caused it to take deeper root, and grow up in greater strength and beauty. Neither has Methodism been disturbed by doctrinal heresies. It is remarkable that none of the divisions and disruptions, that have occurred in the history of Methodism, have arisen from disputes about doctrines. We have proven by experience that the best protection against unscriptural fancies, and sceptical theorizing, is to keep the fire of divine love burning in the hearts of the people. And as the great mission of Methodism was to kindle this holy fire in the hearts of men, and this godly enthusiasm was the secret of her power, we may look for her greatest danger in the decline of this spiritual life and fervor. There is a danger of our self-complacently dwelling upon the achievements and successes of the past, and forgetting our obligations to act our part faithfully in the living present. Churches, as well as families, are in danger of depending for respectability upon their connection with worthy forefathers. We should beware of resting on our oars, boastfully recounting past victories, till others are allowed to pass us in the race of usefulness. There is earnest patient work to be done in the present, by every Church that would maintain its ground.

There is danger of being hampered by having more machinery than we have vital force to work effectively. Even success becomes embarrassing sometimes. Church building and various financial and other operations may engage so much of the time of ministers, in order to sustain existing interests, that there is neither time nor energy to expend in extending the work. A free-handed evangelist, coming into a neighborhood where he no has charge, often appears to great advantage as compared with the stationed pastor, because he has nothing to to do but devote himself to aggressive work. It is therefore of the utmost importance that our work be so arranged, that we be not so "cumbered about much serving," in the temporalities of the Church, as to neglect direct aggressive work This we can never safely do.

There is a danger not only of being too easily satisfied with past achievements, but of resting in the letter of doctrinal truth, set forth by our standard writers, which have to us lost their spiritual meaning and power. When Wesley wrote of Forgiveness, the Witness of of the Spirit, the Sanctification of the heart, he wrote of what had been wrought out as living conviction, and personal experience in his own soul. Let us beware that these doctrines, while familiarly spoken of, and generally received among us, do not become mere theological expressions in our creed, without any corresponding reality in the life. There is a dangerous possibility that statements of truth, which were instinct with life to those by whom they were first expressed, may become liteless dogmas to others who accept them as true.

There is a danger from a tendency to conformity to the world which arises from worldly prosperity. Methodism has retained its pristine life and power in poverty and reproach; will it equally well sustain the ordeal of wealth and popularity? There is danger from our wealthy families conforming to the worldly usuages of their socially respectable but irreligious neighbours. There is danger that in building costly churches, with fine organs, and everything stylish and fashionable, we may come to regard these things as essential to the prestige and power of Methodism, and to imagine that to have these outward signs is to be strong and successful, and to be without them is to be feeble and unsuccessful. This is a grave and dangerous mistake. Christ's kingdom is a spiritual kingdom. The grandest victories have been won, where there was little display of the trappings of wealth or of outward material prosperity. Nor should we forget that some of the grandest ecclesiastical edifices in Christendom are places where priestly mummeries are substituted for the pure Gospel of of Christ. It would be easy to multiply evidences that external display, and material prosperity in a Church are no sure tokens of true spiritual progress. But we must leave the further discussion of this important subject for some future time.—*Chris. Guar.*

INTEMPERANCE.

Over the column recording the violent and murderous assaults that had occurred in our city during the previous Sabbath, a daily paper placed this heading, "More Arguments for Temperance Reformers." The ardent workers in this field have only too many illustrations at this hour of the certain and frightful effects of stimulating drinks, and of the constant increase of indulgence in this direction. Indeed, it might be certainly expected that with the prevailing demoralization of the hour the use of intoxicating beverages would increase. Sin is always gregarious, and intoxicating drinks are both a cause and an effect of vice. If men in their business or pleasures constantly abuse conscience in order to stifle its cries, they may hasten that work by stupefying themselves with alcohol or opium.

The strain also upon physical and intellectual powers incident to the business modes of the day and to the general haste to be rich, creates a call for some stimulant to invigorate the weary energies of nature. The unrested mind and body require the whip and spur to keep them up to the required standard of activity. Wine and stronger drinks are now establishing their right by the laws of "society," without apology, to appear again upon side-boards and to disgrace the dinner-table. Paul, at the hand of unfortunate interpreters, is made constantly to advise Timothy to take a "little wine for the stomach's sake," although about all the wine of commerce is positive poison to the coats of that long-suffering portion of the body.

The medical profession are increasingly disposed to recommend alcoholic stimulants to their patients, while not a few of their own number are well-nigh hopeless inmates of asylums for inebriates, and many more are preparing to follow. Our promising young men, professional and otherwise, are in large numbers falling into the fatal snares that beset the path of social indulgence, and are dropping down into the drunkards' grave or hurrying themselves out of the world by suicidal hands. All the attendant miseries of poverty, wretchedness, and disgrace roll on in an interminable train behind the indulgence of this terrible appetite.

There are no patent modes for remedying this sad condition of things. Every sensible plan may aid in a reform; no one can certainly cure the evil. A general enthusiastic movement throughout the country on the part of Christian men and philanthropists would be a very effective measure if such a concurrent effort could be awakened. But some more tragic and widely felt event than has yet happened must occur before the community will be generally alarmed and aroused—if indeed any more tragic is possible. For years, the first grand movement started forty years ago through the general sense of peril felt by Christian men, carried everything before it, and changed even the customs of society in our country. Its force had not died out when the era of law brought prohibitory statutes to the reinforcement of moral suasion, and it secured in several States their vigorous administration. The remarkable reformation among the inebriates themselves in 1840, led by the "Washingtonians," renewed the sinking vigour of the cause, and the earnest and wise efforts among the children perpetuated it for a generation. The appropriation of the strong social element, secured by semi-secret associations, with forms and insignia, keep a working party always in the field.

But all these organisations, like every human agency, after a time lose their vital force, and and cease to be a leavening power in the community. Laws governing the appetites, without the enthusiastic support of moral arguments lose their respect in the community, and their sanctions will not be faithfully administered. Besides, in closely drawn party divisions the opponents of law, by uniting in a body with either side, are able to modify or repeal a statute, or so to weaken the stamina of the opposite party as to take all vitality out of the execution of it.

The last two forms of law proposed or attempted as an experiment have many points to recommend them. The one now pending in our Assembly secures local prohibition where the majority of a town so desires it, thus detending the rural portions of the State from the uncontrollable vices and nuisances of the large towns and cities; and the Illinois plan, which is now in successful operation, makes the seller, after legal warning, accountable for all the consequences of his awful traffic in poison to the person and family of the habitual drinker, and requires a bond of $6,000 at his hand to meet its requisitions. The latter, if faithfully executed, would doubtless be a most effectual preventive of the free vending of the poisonous draughts of the streets. To be obliged to support all the poverty incident to drinking, and to be responsible for the acts of violence and the deaths that usually ensue, would be too heavy a burden for even the treasury of a rum seller to endure. The former law, which would meet with fewer opponents in our State, probably, than any other prohibitory statute would be of great practical service in a large proportion of the towns of the State.

But what is most wanted is a thorough and deep conviction throughout the community of the peril of the hour arising from the prevalence of drinking habits, and the falling way of active efforts among young and old to pledge the people as in former days, against this fearful indulgence. Our judges, our prison inspectors, our penitentiary wardens and chaplains, and our almshouse keepers, bear testimony to-day as heretofore to the effect of alcoholic drinks in filling their institutions. Every form of crime is made more violent by its use, and most of them arise directly from it. It is insiduously again working its way into the Christian Church, and from time to time we have painful evidence of its hateful presence among ministers and laymen. We need a temperance revival. It is to be hoped that the general refreshing now enjoyed so largely throughout the Churches will bring a new and powerful accession of vigor to this important moral reform.—*Chris. Advocate.*

ADVERTISING CHARITIES.

So, too, there is no harm done when, in the conduct of some Christian charity, the management declines the ordinary methods of soliciting assistance, and prefers to take such gifts as come to it from the good will of people who have seen the good work in which it has been engaged. Once in a while there is a charity so obviously meritorious, so free from waste and ostentation, that it scarcely needs to ask for help. Its works praise it and solicit for it without need of other eloquence or importunity. But if such a charity should presently begin to plume itself on its success, and openly profess itself superior to common ways and means, a kind of miracle among things natural, there are some good men to whom it would thereby become odious. There is no such effective advertisement as to advertise that one does not advertise. Some years ago, when there arose a slight unpleasantness between one of our city theaters and a notorious newspaper, the theater in question began vehemently to call all men to witness that it did not advertise in the N. Y. *Soandso.* But it did not seem that, after all, that theater was any less efficiently advertised because of its withdrawal from the columns of the *Soandso.* By a sagacious combination of business adroitness and personal animosity it satisfied its resentment and published its announcements at a single stroke. So, to have it publicly asserted that this philanthropic work or that religious enterprise has never asked for money, but has gratefully received and wisely used whatever aid has come to it, in answer to the prayers and faith of its well known directors, is really to solicit help by an adroit and probably successful method. But to advertize that one does not advertise, to solicit indirectly on the ground that no solicitation is practiced, and to set down as a kind of miraculous income what is obviously the result of causes and motives such as operate continually in human affairs, is to run a great moral risk, to say the least. It is not always disingenous, probably; it is not always spiritual quackery; but how easily it may become so, how perilous the tendency is in that direction, it is not difficult to see.—*Scribner's Monthly for January.*

PROTESTANTISM IN MEXICO.

To the Editors of the Watchman.

DEAR SIRS,—May I beg the favour of insertion for the following letter addressed to you from our devoted Wesleyan friend, Mr. Petherick, in the city of Mexico, which has been enclosed to me. And may I indulge the hope that so clear a summary of events in that country may rouse the attention of your readers? You have kindly given much space in the *Watchman* for intelligence from Mexico, and we now see a great awakening amongst the inhabitants, with fierce persecution, and not a little suffering. We see a mighty stirring of thought, and the utmost opposition and controversy that is possible where the ecclesiastics cannot actually kill. The native press, therefore, ought to be vigorously employed, and there are men in Mexico well able to use it. Their great need just now is money enough to enable them to meet their antagonists by putting the truth into people's hands while God is graciously affecting their hearts with the power of the Holy Ghost.

Surely some of our wealthy friends will give help at this juncture. I am authorised to say that anything sent to Mr. Rabling, Parc Bracket, Camborne, or to me will be forthwith acknowledged in the *Watchman.*

Believe me yours most truly,
W. H. RULE.

Croydon, Feb. 17, 1872.

To the Editors of the Watchman.

GENTLEMEN,—At the commencement of the new year it may not be a miss to cast a glance on the events of the one just past, in connection with the "Church of Jesus" in Mexico.

In the beginning of last year this infant Church through the bad faith of one who should have acted differently, was on the point of collapsing: but God in his mercy sent us back our beloved brother Riley, and things at once took a different turn; the congregation in San Juan de Letran at once began to augment, and soon the saloon was too small to contain the people.

The Church of San Jose de Gracia was then put in order and duly opened for divine worship, where soon a congregation of 800 persons were united to worship God in Spirit and in truth.

On July 2, Rome retired from the contest which she provoked, leaving the field open to Protestants, and thus virtually declared herself idolatrous.

The riot in the town of Tizayuca, where our brethren suffered so much both in body and estate, further manifested the enmity of the Papists to everything Christian, and the sincerity of those who suffered the loss of their *all* rather than again submit to the galling yoke of Papal bondage. The restitution of these brethren to their civil and religious rights by the State authorities proves also that the Government sees the necessity of supporting us, and so assisting them to spread the true principles of liberty through this Republic.

The riot in Morelia, in which the rioters killed one another, proves also the guardian hand of God over his people, not one of whom was injurod, and who have re-established their service in a more public place than ever, thus clearly demonstrating it to be a firmly grounded conviction which they have, and not an effervescent idea.

It is worthy of notice, also, how God has taken care of the principal workers in this mission: for instance Segovia, in Tizayuca, who was left for dead, yet strange to say, notwithstanding all his almost mortal wounds, still lives, and having seen some of them, I cannot comprehend how he is living, except by a special interposition of God.

Again, on the night of the "pronuncamiento" in the citadel, during which time there were seditious cries in the streets, and the Rev. Dr. Riley and Mr. Aguas were in their balcony, when a rifle shot passed fearfully close to them, evidently fired with the intention of murdering one or both of them, but the plan was providentially frustrated.

Also during an attack on a place near Tlalmanalco by a party of rebels, who, wishing to augment their forces, entered with the cry of "Death to the Protestants," which cry put the leader of our people in that district on the alert. He, knowing the bypaths of that district, offered himself as guide to the Government troops and led them on to the encounter; but the enemy was very much superior in force, and they had to retreat. On came the enemy, and was almost on our Indian brother, when a shot struck the commander of the rebels, and he fell dead from his horse; this horse galloped in the direction of Pedro Reyes, our brother, who seized the bridle, and in a moment was in the saddle, and so escaped to come in here to tell his tale, bringing the horse with him.

The establishment of boys' and girls' day and Sunday-schools, the formation of a Young Men's Christian Association, and a theological class, are not amongst the least of our institutions.

Congregations have been formed in various parts of this valley and other parts of the country, so that at present there are at least sixty Protestant congregations in this Republic, varying in number from 10 to 500. Truly we may say, "What hath God wrought!"

But this is not all. In the beginning of December last, the handsome chapel of Balvanera, alongside the large and handsome church of San Francisco, was opened for public worship. This is one of the principal events of the year, and has spread much fear in the Papal camp. It is in the principal street of this city, and was formerly the fashionable resort for Mexicans to worship. The day was an auspicious one, and a multitude of people were unable to enter. The service was conducted by four ex-priests and the preacher of the day, Rev. Manuel Aguas, the subject of his sermon being Gospel liberty. Our people were enthusiastic, and joy beamed from their countenances at the thought that at last they had a temple where they could go publicly and worship God according to the dictates of their own conscience and the teaching of Holy Scripture, no man daring to molest them or make them afraid. It was a day of triumph of the liberal principles contained in the Constitution, and a proof of the impotency of the clerical party in this country.

Against Christmas-day the members decorated the church with evergreens and flowers very tastefully indeed, thus showing the interest they take in this work. There is also being laid out a very pretty garden in the space leading from the church door to the street, which, when finished, will be quite an ornament. Each member brings a contribution of flowers, and the school-children also contribute their mites in the way of ornamenting the way into God's house.

Sunday, Dec 31, was a notable day, being the first time in which the Lord's Supper was administered in an ex-papal church. Mr. Aguas had been preaching preparatory sermons some two weeks previously, so as to give the members right notions of what that Sacrament is and how it ought to be received. Although the church of San Jose is a good way from the centre of this city, yet some 400 partook of that blessed ordinance, which was administered by four ex-Popish Priests and Dr. Riley. It was a blessed season, and Christ did not fail to commune with his flock whilst they commemorated his death and passion. A deep and holy feeling pervaded the brethren and sisters, some of whom could not restrain their tears, and sobbed aloud. It was a feeling which forcibly brings to mind the words of the poet,

Lo, God is here, let us adore,
And own how dreadful is this place.

and yet it was such as to cause one to feel at home, at the feast of love spread for the family, presided over by Christ Jesus, our elder brother. It was a melting time, I assure you, and one that will ever be remembered in connection with this work.

There has also been planted a Christian church in the very centre of headquarters of Mexican idolatry—viz., in Guadalupe, which has caused great commotion amongst the Papists; it being, like Ephesus of old, the grand point from which they extract their principal gain and keep their hold fast over so many poor benighted souls, especially the females. However, the standard of the Redeemer is planted there, and the ground claimed for *Him.* Of course, at first, a movement was on foot to drive the Protestants off the ground; but the Prefect was determined to protect our people at all hazards, and so no harm has been done.

The two following circumstances are very interesting and instructive: In the two fashionable churches of this city, which are newly fitted up to fight us, they have removed nearly all the images, and put in very handsome cedar benches for seats, having backs. Why, if images are not contrary to Christianity? The second is: the Archbishop is beginning to read in the vulgar tongue some portions of Holy Scripture publicly in the Cathedral. Why, if the people cannot understand it? In this manner are they being forced out of their old ways, to try and save the tottering old fabric, which some day will come down with a crash, and leave the Church of Jesus in the field, which ignorance, bigotry, superstition, and falsehood have had possession of for so many years.

A rather amusing circumstance has taken place, which is this: Some weeks since the Archbishop said something in one of his sermons condematory of our Bible and Protestantism in general. This having become known to one of our brethren, an ex-captain of the army, he went to see the said Archbishop, and accused him of having said these things, and at the same time wishing him in all good faith to prove from the Bible the truth of his assertions, at the same time producing his New Testament. His reverence wished to be excused and to retire, but no, our brother followed him and said he *would* have an answer; so at last, the prelate finding himself put into a corner, confessed that he did not say the Protestant Bible was false; on the contrary, it is true, but it ought to have notes attached, to which, of course, the ex-captain did not agree. However, they parted on very friendly terms, and he was invited to come to the palace whenever he thought proper to consult on these matters. This, you will allow, was enough to have sent him to the stake in former years; but now poor fellows, they are obliged to moderate their pretensions, and such fear has the Archbishop of the Protestants, that he has ordered all the Popish papers to cease speaking of us; thinking, no doubt, the more the matter is written about the more the attention of the people will be drawn towards us.

One other instance, to give you an idea of the struggles some of these poor people have to undergo before they finally become Protestant. The mother of one of our scholars was the mistress of a priest, and this boy the result of that relation. He (the boy) having grown up, was made acolyth in a church, and soon after this time had become acquainted with a Protestant boy and some books. After which he did not care to attend mass, and begged his mother to go to one of our services, which she refused to do, and severely chastised him. Nothing daunted, he finally persuaded her to attend the proposed discussion on July 2nd of last year, she believing the Protestants would have the worst of it. However, the discussion not having taken place, through the shameful flight of the Popish champion, she patiently listened to Mr. Aguas' sermon on the second commandment, which made a deep impression on her mind. They returned to their home by train, and the woman took down a much venerated image from its pedestal on a small altar, and with a succession of blows tried to break it up, but could not, it being made of very tough wood. She went to bed, but not to sleep in consequence of her troubled mind. The next morning the discarded doll was again put into position, and again removed, and thrown on the floor. This was done three times, when it was thrown into the fire, as also the pictures of the so-called saints hanging around; but the poor soul never slept for three nights, so terrible was the struggle in her mind. She has become one of the most fervent members we have, and so earnest is she that she has set off on a visit to her family to try and convince them of the errors of their ways and the necessity of fleeing to Christ as their only safety.

JOHN PETHERICK.

Mexico, Jan. 16, 1872.

Provincial Wesleyan.

WEDNESDAY, MARCH 27, 1872.

DOCTRINAL SKETCHES.—No. 27.

THE JUDGMENT.

The Christian religion is not made up of unrelated parts, but is one compact, connected whole. Each of its truths is interwoven with all the others, and is essential to their due interpretation. Perhaps the most comprehensive as well as the most literally exact term by which the unity of doctrine is declared to us, is St. Paul's expression, "as the truth is in Jesus;" or as the Lord Himself hath put it, "I am the truth." In him it centres. From Him it radiates. To Him it leads. To know Christ then is to be most certainly assured of all that is most important for us to understand; and not to know Him is emphatically to dwell in the region of darkness and delusion. All science, all philosophy, and even all religion, without the knowledge of the Son of God, leave us in perplexity and doom us to despair.

It is on the principle above stated, that the solemn realities of the final judgment come before us. True, they must be ranked among "the things which are not seen," and are alike beyond the reach of our senses, and of the knowledge of even the angels in heaven. Yet these events constitute an indispensable part of the doctrine of Christ. If he came once as Redeemer, he shall come again as Judge. The day of reckoning must in the very nature of things succeed the day of our gracious visitation. Having bestowed talents upon us for improvement, the Lord of all will require of every one a strict account of his trust. Or, we may put the matter in another way. Let it be admitted that Jesus Christ lived and died, as narrated in the gospels, and of this the very existence of Christianity at the present time is the infallible proof, and we have evidence amounting to a demonstration that "we must all appear before the judgment seat of Christ." For if the religion which bears his name, after as relentless and diversified an opposition as could be possibly arrayed against it for eighteen centuries, still lives, and is more extensively aggressive and efficient than ever, then is it unquestionably divine. But if Christianity is divine, the events of the great day of the Lord—the dissolution of the heavens and the earth, as they now exist the coming of Christ in the glory of his Father, the resurrection of all the dead, the change of them which are alive and remain, the scrutiny of the character and life of every human being, the sentencing of the righteous and the wicked, and their eternal doom—are as certain of fulfilment as if they had already taken place. The declarations made on this subject in the volume whose truth is bound up with Christianity, are exceedingly numerous, and have become the heritage of our race from the earliest times. To these announcements, whether as contained in the Old Testament or the New, our Saviour has set the seal of His supreme authority. He has done more than this. On such a subject He could and did speak "as never man spake." Two of his own utterances may be here quoted. When He stood before the Jewish Council, accused of blasphemy, the High Priest said unto Him "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God?" Though to this moment our Lord had not said a word, yet being put upon His oath He now broke silence and answered, "Thou hast said: nevertheless I say unto you, hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Let us pause and mark the import of these words. The prisoner subjected to a mock trial does now at length in the most undisguised terms, and in the most solemn manner proclaim Himself the divine Son of the eternal Father. But He proceeds further, and confirms His profession by a most imposing prediction. Certain that His death was imminent, He yet speaks of "the glory that should follow," as He alone could speak who hath the keys of the invisible world and of death. That scene, He says, shall be reversed. The judge and He shall change places. "Hereafter," He does not say when, for one day is with the Lord as a thousand years, and a thousand years as one day, "shall ye see the Son of Man," now before you arraigned as a criminal, and with visage more marred than any man, "sitting on the right hand of power," in fulfilment of the prophecy made respecting David's Son and David's Lord, "sit thou at my right hand, until I make thine enemies thy footstool;" "and" as the very ancient of days, "coming in the clouds of heaven." Humanly speaking, was ever prediction less likely to be fulfilled? But has it not been confirmed beyond all power of contradiction? That same Jesus proved the truth of His own assertion, proved the divinity of His own claims, and gave the token of the final judgment on the morning of the third day. Angels descended to greet Him after His triumph over death and the grave. An earthquake proclaimed His power over all the material creation. The keepers of His sealed sepulchre "became as dead men," just as His enemies shall sink abashed from the presence of the Lamb, in the great day of His wrath; and His friends were gladdened by the glorious presence once more among them, of their Saviour and their Lord. Now, let unbelief do its worst. "The Lord is risen indeed," and the earlier triumph is the sure and certain pledge of the final one.

We revert to an earlier utterance of our Saviour on this most solemn subject. "The Father," said He, judgeth no man, but hath committed all judgment unto the Son; that all men should honour the Son, even as they honour the Father." That the judgment here spoken of is that of the last day, whose decisions shall be final, is quite clear from the context, "for," He adds, "the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." In this passage not only is the certainty of this august event declared, not only its unalterable issues for weal or for woe to the countless hosts of Adam's race, but two facts are introduced as of chief importance in reference to this matter. First, the appointment of the Judge. In His incarnate condition the Son is subject to the Father; and in this condition to fulfil the counsel of peace which was between them both in regard to our fallen humanity, the Son was obedient unto death, even the death of the cross. But in this condition—for His proper humanity is not put off, and and never shall be—the reward of His sufferings shall be given Him. It has already been begun, and it shall be completed when "the Son of man shall come in His glory, and all the Holy Angels with Him," and when sitting upon the throne of His glory, "all nations shall be gathered before Him, and He shall separate them one from another, as a shepherd divideth the sheep from the goats." Then shall all men honour the Son, even as they honour the Father. Then shall the Son himself "see of the travail of His soul and be satisfied."

But, Secondly, this expression of our Lord makes manifest to us His suitability for this high undertaking. As equally divine with the Father, that judgment shall be conducted with unerring precision, with infinite wisdom and with eternal justice. Thus, elsewhere He says, "All the churches shall know that I am He which searcheth the reins and hearts; and I will give unto every one of you according to your works."

Then, as the Son of man, how suitable is He to become our Judge! Human sympathy shall still be His. How shall He rejoice to bring many souls unto glory; to be hailed as the seed of the woman who hath bruised the serpent's head; to be admired in all them that believe; to receive His many crowns, from the assembled multitude which no man can number, and praise and thanksgiving from the church which has been washed in His own blood," for who shall lay anything to the charge of God's elect?" And as man, who so suitable as He to reveal the secrets of those hearts which were steeled against His saving grace? From Him no injustice can proceed. If the sight of the once crucified shall make them wail in hopeless agony, if fiery indignation shall drown the adversaries, then is it only because they would have it so. They would not come to Christ that they might have life. "Their blood shall be upon their own head"

It is thus that we are assured the ways of God with man shall at length be fully justified. Life is a probation. The scheme of Divine Providence in respect to each of us personally and to all of us collectively, is being gradually unfolded. Faith must be tried. Mysteries cannot but abound. Here, the prayerless and the profane exult in, and have more than heart can wish. There, the poor are oppressed, the righteous are afflicted, and both learn by painful experience that "hope deferred maketh the heart sick." Now, indeed, "we see" as in an ancient metal mirror, "dimly;" but our way is not hid from the Lord. His gracious purposes are being wrought out. "Many shall be purified, and made white and tried; but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand." The day of the Lord shall come. Our instinctive longings for a full explanation of human life shall be satisfied. Tradition the most primitive and most widely diffused, shall be fulfilled. "The judgment shall be set, the books shall be opened." "Wherefore, beloved, seeing that ye look for such things be diligent, that ye may be found of him in peace, without spot and blameless."

C. S.

(For the Provincial Wesleyan.)

SUFFER ME TO WRITE—PLEASE READ.

Whilst others were making figures and problems for the Childreus' and other Funds—they, or their printer, making mistakes also, in their 'percentage'—I read, and was perplexed. Now, permit me to call thoughtful attention to *facts*, found in the following extracts from that wonderful *multum in parvo* book, (got up by the brother who received his D. D. *before* his fame had gone beyond the nursery,) "The Minutes of Conference."

QUESTION XIV.

"What are the Resolutions respecting the Circuit Aid and Contingent Fund?

ANSWER.

1. The Conference desires to keep before the members of our Societies and Congregations the importance of this Fund to the interests of the cause of God throughout its extended fields of evangelistic labour.

The chief object contemplated is similar in character, and equal in importance to that of the Home Mission Fund. The monies of the Home Mission Fund are devoted to the opening of new fields of toil, and aiding in sustaining them so long as the yearly receipts of a station for a married man reach only $350. But when the receipts of any country mission are advanced beyond $350, all such stations come upon this Fund for aid, as dependent Circuits, till in time they become self-sustaining.

The number of Circuits requiring aid from this Fund during the year was forty-seven. These, after receiving grants to supplement Circuit receipts, show that the ministers occupying them bear deficiencies in their just claims in the aggregate, of $5300.

2. The second object contemplated appeals to the Christian sympathy and benevolence of the Church. It is the defraying of the funeral expenses of ministers or members of their families that may be removed by death during the year, and expenditure incurred in cases of severe affliction in the families of ministers on de pendent Circuits.

3. The Conference deems it necessary to urge the claims of this Fund upon the consideration of all the friends of our Church, under the conviction that hitherto they have neither been sufficiently apprehended nor supported by the connexion generally. The improvement in the income to the Fund is only fourteen dollars in advance of 1869–70."

This Fund is of vital importance to the interests of our Church; has righteous claims for continued and increasing support. It is making praiseworthy efforts—under discouragements—to help some 47 Ministers, who labor for God and for souls, but has to mourn that its small revenue left each of the 47 minus some $123 of their reasonable claims for support, at the last Conference.

The "grant from home," which was the strength of the Fund, is being withdrawn—is now £200 stg. less than it was in 1859.

True, some Circuits aided by it, have become self-sustaining; others, still getting help, will soon take the same position; but their places will be filled up from the *Home Mission* class, while, in turn, new *stations* are being embraced by the Mission department.

Holy aggression and progress are the principles upon which this machinery of means was started, worked, and will be continued in operation, if the "supplies" be adequately furnished.

The "Home Mission" wheel works well. The people, when the Conference cried, "Now!" put their hands to its crank, and, See how it moves! "Well done, little wheel."

But the *Contingent* wheel must revolve too, or the great financial machine, so necessary to the prosperity of the Church's progress, will not run.

Friends of Christianity! Lovers of souls! Ministers and people! Keep the coupling bands on these wheels in good repair, and the cranks of each well oiled. You will thereby cheer the hearts of the Treasurers of both Funds. It will never do to rob the *Contingent* of cogs to furnish teeth for the *Mission* wheels. Let *both* have your sympathy, your good wishes, and your MONEY. Give the money, and the whole will move; give your prayers, and the power of the Spirit will be in the wheels—progress and prosperity will characterize this union enterprize. Lay up something in store for the yearly collections in the Classes, to be taken up in March or April for the "Contingent Fund." Now; one and all. Let the District Minutes record your abounding in the grace of liberality, to increase the power of movement in your obliged friend,

THE CONTINGENT WHEEL.

[For the Provincial Wesleyan.]

CLASS MEETINGS, No. 3.

Having endeavoured to set forth the *nature* and *advantages* of Methodist class-fellowship, as well as Christian fellowship in general, we now purpose to show what constitute the necessary qualifications in order to a participation in Church privileges. In the early Christian Church, a person so privileged *must* have been a *member* of some particular Church of Christ. It was not enough that he "loved the Lord Jesus Christ in sincerity," and was *secretly* a believer in him; it was necessary he should become a church-member, and make thereby an *open* and *decided* profession of discipleship, in order to his recognition as a follower of Christ. We live in a day of decision and men in general fear not to tell the world the *side* they mean to maintain, but alas! it is to be feared that *modern* Christians do not enter so fully into the spirit and practice of being "on the Lord's side," as it is their privilege and high honour to do, and bear witness for Him, with whom the mighty above cooperate. Much is said at present throughout the world, respecting neutrality and non-intervention, but, however wise may be this policy, on the part of the Rulers of nations, such a position *cannot* be maintained in the Church of Christ. There is no such thing as *neutrality* allowed in the "word of God." It not for Christ, we are *against* Him. There is much reason to be on our guard against *mistaking* the true nature of Christian fellowship, as well as against its *neglect*. But what of the qualifications? In the way of caution then, and viewing them first *negatively*, it may be observed that the mere circumstance of connexion with us of an *accidental* character, gives not the title to Class fellowship. Some suppose that because they were born in a Christian country that of necessity they must be Christians. Others suppose that because they are of religious parentage that it constitutes salvation. If such persons will, for a moment, reflect on the true nature of Christian fellowship as already stated they must be assured that Christianity is not to be judged by the standard of this world. A person may, by virtue of his birth, become "a citizen of no mean city," and may be entitled to lay claim to the fellowship of the rich and the noble, but it is not so in "the kingdom which is not of this world:" the fellowship of all the subjects of this kingdom arises out of their *personal character*, and a *voluntary, specific compact* with that section of the *Church of Christ*, with which union is sought constitutes one great qualification in order to membership. Again we presume that *external privileges* do not *of themselves* constitute Christian fellowship. Many persons argue that the inconsistencies of professed members of our societies prevent their class connexion with us. We know that many mistake their situation as hearers of the word, and look with a *jealous* eye on those who are associated in the bonds of Church fellowship, but if such persons were to govern themselves according to the obligations they are under, "to present *themselves a living sacrifice*," and were to submit to learn "what the will of the Lord is" in this matter, and would hearken to the voice of reason, they would lose sight of supposed defects in others, and then cherishing that "*love* which is the bond of perfectness," and which constitutes the grand and highest of all qualifications in order to Christian communion, they would be found *striving together* for the overthrow of all those obstructions which impede the progress of our holy Christianity. It follows then that *occasional or even a stated attendance* with the people of God, added to the *external privileges* of the Church of Christ, and even *charitable actions*, for religious purposes, are not to be looked upon as substitutes for Christian union.

Viewing this most important matter *positively*, we might well say, that without the fellowship of the saints, the Church would die. The world is to be attracted by the cross of Christ, and won over to His side, and we are to act in concert, that the world might say even in our day, "See how those Christians love one another!" We are taught to consider the blessed inhabitants of the world above, as existing in a church state; and their fellowship therein as the most *pure*, and *intimate*, and *lovely*, and *universal*, which it is possible for any society to enjoy. Happy, therefore, is that Church on earth which resembles most the Church in Heaven.

T. A.

Hopewell, N. B., March 18th, 1872.

For the Provincial Wesleyan.

ST. PATRICK'S DAY.

St. Patrick's day, with its processions, sermons and carousing has come and gone again,—come and gone, leaving Protestants none the better, and Roman Catholics little the worse for its advent. Amongst the innumerable saints' days none is dearer to an Irishman than this, and justly so. The character and conduct of St. Patrick are worthy of all honor. There are few saints in the calendar of fairer fame than he, whilst many a man has been canonized whose highest virtue was scarcely as good as the failings or even the vices of the apostle of Ireland. It is a pity his name should ever have been connected with Romanism. It is certain that in Spain many a man has been burned as a heretic for smaller deviations from papal dogma than many of St. Patrick's. However he is a saint and a very popular one at that, and his "day" gives occasion, to the gay for processions, to the devout for prayers, to the gross for drinking, and to all for sermons. The last is not the least. A favorable opportunity is afforded for stirring up the Irish feeling,—always too easily excited—against their Protestant neighbors, and the ways of those neighbors. Occasionally however, Protestant ears listen to those sermons, and the Protestant heart is stirred to a feeling of sharp indignation. Who for example that was last Monday in St. Patrick's church of this city, could repress the swelling passion of his soul to hear a Romish priest denounce the schools of this country as "inventions of the devil for the destruction of Society," such were his very words,—and exhort his hearers not to send their children there if it were possible to avoid it. "I would rather" he exclaimed, have the children know nothing but the "pater noster" and "Ave Maria," then have them taught in Protestant schools, "for there their natural purity will become corrupted by associations."

We are not quite prepared for such language as this. Yet this is what the Irishmen gathered at St. Patrick's last Monday listened to, perhaps endorsed. We sometimes imagine that as the backbone of Romanism has of late been broken, the energy, or at least the rabidness of Papal opposition is becoming enfeebled. We are mistaken. The ridiculous fanaticism is as strong to-day as ever, perhaps stronger, and Romanism would balance the loss of prestige in Europe by the wider spread of its influence in America, and since it regards our school system as opposed to the increase of that influence, it directs its efforts against that wholesome and noble institution. One word more, let not our readers smile. The orator of Monday regards the Irish element as the hope of the "Church," and enjoined as a sacred duty upon each Irishman that he should marry a healthy Irish lass and endeavor as far as possible to increase the Irish population of these fair lands. Such are the ways and means.

A PROTESTANT.

Halifax, March 21, 1872.

(For the Provincial Wesleyan.)

THE LATE STORMS.

"He causeth it to come, whether for correction, or for his land, or for mercy." JOB xxxvii, 13.

Nature's operations are beautiful and beneficial, or terrific and destructive, just as God ordains. The Divine Teacher was instructing Job by referring him to the wonders all around him in nature. And in the words we have cited, informs him that judgments as well as mercies, are thus manifested. I am aware that, in this skeptical age, many will ask, almost contemptuously, "What has God to do with frost, snow, wind, and rain. Does He not govern the world by fixed laws? Truly, but those laws are under his control, and He can alter or suspend their operations when ever he pleases, whether for mercy or judgment. The Psalmist is very clear in reference to this subject: "He casteth forth his ice like morsels: Who can stand before his cold?"—Psalm cxliv, 17. Again in the next psalm: "Fire and hail; snow and vapours; stormy wind fulfilling his word."

Is it not then right that we, as Caristian believers, should recognize the hand of God in these things?

Did not the voice of the Lord roar with terrible majesty in the destructive fires of last Autumn? And has he not of late been speaking to us in these Provinces, by the tremendous storms that have swept with fearful fury over the whole country? For many years the forces of nature in our midst, now alarming man and beast, have been operating in such a manner as to conduce to our comfort, without awakening any alarm. Mercies have abounded, while judgment has lingered.

But mercy is nearly exhausted. We have not been thankful. Pride has not only "budded," but it has brought forth fruit! Licentiousness has prevailed! "Because of swearing the land mourneth!" Intemperance is rampant. Dark, cheerless *unbelief* has not only encircled the heart of the professed infide, but lurks among the pews, and sometimes is cherished in the pulpits of the Christian Church! If storms are needed occasionally, for the purification of the atmosphere, surely something is now required to save the favored inhabitants of this country from further forgetfulness of God.

In the community from which I write, in addition to the fierce storms suspending all business operations, forbidding physicians to attend their patients, rendering useless the "iron horse," and even shutting up the house of God on the Sabbath, as well as on the week day, there has been an unusual number of deaths. In some cases funerals were postponed two days beyond the time appointed, it being impossible to travel Nine children in a few weeks, within two miles of each other, have been taken away from sorrowing parents, by the Scarlet fever. Many aged ones have also passed away recenty. The habiliments of mourning greet us on every side. It is a time of peculiar solemnity. But oh! I fear that but few will learn righteousness, even in the face of judgments. O Christians, cry mightily to God, in connection with putting away all evil from your habitations, that he may, in the midst of deserved wrath, remember mercy.

G. O. H.

Canning, March, 1872.

(From the Christian Advocate.)

LONDON LETTER.

Whatever may be, or may have been, the faults of English statesmen, they have, for a very long time past, been wholly incapable of intrigue or mere management in a matter like the Treaty; nor is Mr. Gladstone, in particular, capable of Machiavelian policy. Besides this, the people would not endure it. A difference with your country is vastly too grave a matter for any English minister to dare to trifle with, or attempt turns of intrigue or diplomacy in respect of it. No, you may depend upon it, all on this side are in very solemn earnest, in very sober sadness, respecting this most unhappy misunderstanding. But this makes the unanimous inflexibility of feeling all the more serious.

It is now proved that the Treaty was misunderstood on both sides, or at least understood on the two sides in opposite senses, at the time it was negotiated. One of your countrymen, Mr. Smalley, in two letters to the *Times*, has shown conclusively that all your statesmen understood at the time the Treaty was concluded, that it left the way frankly open for a consideration of all claims, indirect no less than direct, which might be preferred on your part. At the same time it is altogether certain that our Commissioners understood that no liberty or faculty of considering indirect claims was allowed under the Treaty. They point to the preamble and protocols of the treaty as decisive proof that no indirect claims could have been contemplated in the reference arranged for by the Treaty. The general opinion here seems to be that, while the language of the Treaty itself, the Treaty proper, may certainly include all sorts of claims, whether direct or indirect, the language of the protocols and the preamble is most naturally, if not by necessity of construction, so to be interpreted as to limit the scope of the reference to direct claims.

It appears undeniable that our Commissioners must have done their work laxly and inexactly. It is remarkable that not only Lord Russell, who is now hardly any longer a high authority as to such matters or any matters, but Lord Cairns, the ex-Lord Chancellor—than whom, on questions of legal interpretation, there can be no higher authority in this country — found fault with the Treaty as soon as it was promulgated here, on the express ground that its language did not exclude any demands which might be made from your side on account of indirect claims. This seems to be decisive in favor of your view of the import of the terms of the Treaty proper, as apart from the preamble and protocols. Our statesmen, however, will not allow it to be considered so apart. But another thing is also very remarkable. In reply to Lord Russell and Lord Cairns, the Duke of Argyle and Earl Granville, two of our chief ministers, the latter being indeed, Secretary of State for Foreign Affairs, both maintained that the Treaty had not, and could not be interpreted to have, any reference at all to indirect claims; that these were understood to be, and were excluded from the scope of the Treaty. Now the question is pressed on this side, pressed by our fairest and most dispassionate papers. Why, if American statesmen understood the Treaty to include indirect claims, they did offer no observations on the official explanations and declarations of these great statesmen in the House of Lords, made in a sense precisely contrary to the American understanding of the matter? Why did not your ambassador here officially obtain an interview with Lord Granville, and tell him that he had mistaken and misstated the scope and intent of the Treaty, and the sense in which it was understood in the States? Besides which, the discussion on this subject in the House of Lords, together with a confirmatory discussion in the House of Commons, was matter of universal comment in our papers—of emphatic comment. All understood from the authoritative statement of the ministry in both Houses, but especially in the Upper House, that, whatever construction certain words in the Treaty might be capable of bearing, they were only intended to bear one sense, and that a sense exclusive of the indirect claims. All understood that, by consent and mutual understanding of both parties to the Treaty, of the States no less than of England, indirect claims were, as a matter of fact, excluded from reference to arbitration. What was said in our houses of Parliament was made known to your country, and to all your leading journals; the comments of our journals could not but have been known to your intelligent, all-inquiring, all-gathering newspapers. How was it that your press did not last summer instruct our press and our ministers of State how absolutely they were reckoning without their host—in what a fool's paradise they were deluding themselves and each other? Such are the questions now asked on this side—questions which it is not my duty to answer, but which I may, perhaps, see answered completely, if you will be good enough to attend to my earnest and repeated request and send me weekly the *Christian Advocate* to enlighten me.

The trouble of this misunderstanding rests very heavily indeed on the Christians of England, especially, I may say, on the Methodists. I do not believe there is to be war; none of us believes that possible. But alienation, settled coldness, is very sad indeed to think of, especially just as we were all rejoicing in the anticipation of settled cordiality, of the liquidation and conclusion of all outstanding causes of difficulty or unfriendliness. It is exceedingly painful to think of our English deputation going over to you just as the clouds of misunderstanding gather again over the two nations. It seems as if we were never to send a deputation to you again under thoroughly happy auspices; and considering how delighted we were with your deputation at our Burslem Conference, we certainly did hope to send a deputation in return who might celebrate the blessed unity at once of the national Methodist Churches and of the nations. Can we Methodists on both sides do nothing to help toward a mutual and settled good understanding? At all events let us honor and love one another, and let us commit the case in prayer to our common Father in heaven.

Last week we had here in London a week of special committees. There were all sorts of subjects to be considered, in accordance with a direction of the last conference. Among the rest was the course to be taken, now that our national universities are freely and equally open to students and graduates of all sects alike, in order properly to represent Methodism at Oxford and Cambridge, at which universities the number of Methodist students is rapidly increasing. Very many projects were "ventilated," but only two things were done. It was recommended that a Wesley Memorial Chapel and minister's house should be built at Oxford, contributions to be solicited generally through the Connection; and a committee was appointed to consider how best to approach and to take in hand the project of a high class University school, to be built and endowed, not as a proprietary, but as a connectional institution for the immediate preparation of youths of from fourteen to eighteen or nineteen years of age for entering the University.

Another subject before one of the committees was the re-arrangement of our connectional districts. Mr Arthur and Dr. Rigg agreed in advocating a plan which would in some measure have conformed our English arrangements to those of your Church. They proposed to reduce the districts in size, (some of them now contain a hundred ministers;) to give the chairman of the district (who occupies a part somewhat analogous to that of your Presiding Elder, but is appointed to a circuit) the personal help of a young minister as his circuit aid, so that he might be much more free to visit the circuits of his district both for evangelistic and administrative purposes; to aggregate these smaller districts into groups of from six to ten, which groups of districts should constitute annual provincial conferences, with a considerable amount of final authority, and with whom the examination and ordination of candidates might be altogether left—these minor annual conferences to be in number six or eight, the central and General Conference still to meet annually to carry out the purposes prescribed by Mr. Wesley's Deed-poll, and for appeals and general legislation.

Dear Dr. M'Clintock! I knew him well and loved him much. When he was last in this country he came to hear me preach, and he called on me at my house. I had hoped to see him again many and many a season, for he was very fond of our country, and often came over. When he called on me I referred to some of the changes which were taking place in this country in a democratic direction. "Yes," he said emphatically, "I am losing my pleasure in coming to England. I used to come here as to an old country and an aristocratic country. It was interesting to study you; it was a delightful and refreshing change. But now the charm of England is passing away; you are becoming a little America.' He seemed to think our English raciness and individuality were passing away.

Perhaps some of your readers will not feel better pleased at our proposing to some extent to Americanize our English Methodism than my dear friend was at our political changes. I know that presiding eldership in America are not without their difficulties; but still I cannot but think that such an amount of approximation to your ways as I have indicated would do good, and must come before long. As yet, however, nothing has been determined by the Committee.

Y. Z.

GOOD FRIDAY.—Divine Service will be held in the Brunswick St., Grafton St., and Kaye St. churches, on GOOD FRIDAY, at 11 o'clock, a. m., and in Charles St. church at half-past 7 o'clock, p. m. A COLLECTION will be made in each church in the morning, in aid of the Halifax Wesleyan City Mission.

Miscellaneous.

(From the London Watchman.)

THANKSGIVING-DAY — THE ATTACK ON THE QUEEN—THE QUEEN'S LETTER.

The events of the recent Thanksgiving-Day seemed to us all, a short week ago, to have exhausted all possible emotions of loyalty, joy, and gratitude. We needed quiet and repose. A gracious rain had refreshed the national piety, and we waited for the signs and for the season of harvest. "God, even our own God," "*our own*," we once more felt, in a precious and peculiar sense, would "bless us." That Royal Lady would understand, as she never understood it before, how the love and sympathy of the millions who thronged to see and cheer the Mother-Queen, was some compensation for the lasting sorrow of her lifetime. That Prince would be startled into increased thoughtfulness as he marked on every hand new proofs of the affection, and not less of the solicitude with which his countrymen watch every step of his not easy course. That wife would feel justly proud of having earned the nation's enthusiastic confidence. Those little ones would be baptized into sympathy with the people of all grades and classes, and would realise the great idea of the Being whom all on this day acknowledged and adored.

If the vividness of thoughts like these had been apt to fade,—and it is of the nature of extreme emotion to exhaust itself speedily,—all have been rekindled, and to intensity, by the event of Thursday. No watch, no guard, can protect the Queen's privacy from the invasion of a boy of 17, who presents at her a pistol which he has been vainly trying to learn to fire, but with which he hopes at least to frighten her. It had been his first thought, however, to shoot her; and he might have done it! In like manner, but a few weeks previously, her Viceroy of India had been encountered by a miscreant, who evaded soldiers and attendants, and killed his victim. What if a like result had followed here! Thanks, never surpassed in sincerity; prayers, perhaps, never equalled in fervour, — all these on Tuesday, and, on Thursday, the Sovereign murdered at her own door; her heir, still an invalid, summoned in an instant to bear the weightiest of mortal cares; the Royal household bereaved, and again suddenly, and, as it would seem, prematurely, of its head and stay; the nation in a spasm of exasperation and despair! And this at the whim of a lad who obviously has never had sense enough to go mad, or knowledge enough to turn fanatic! Surely it is well to set before our eyes this picture of a catastrophe which, under all the circumstances, was all but probable. How else shall we again duly recognise the Hand which has again delivered,—the unspeakable mercy which, as we, with no vain repetition, implored that God would save the Queen, in ignorance of the special peril so soon to come, treasured up our prayers, and answered them as though we had foreseen the future.

Her Majesty's most gracious letter to her people, written, we suppose, before she suffered the outrage to which we have just adverted, was the appropriate conclusion of the proceedings of a memorable week. In her estimation "words are too weak" for her purpose; but she is mistaken. Her woman's heart has found eloquent, because simple, terms in which to vent itself on her people. Every sentence, too, tells how she yearns after the "dear children," the "dear son," "the beloved Prince of Wales," just now more precious than the rest, and the "dear daughter-in-law." Once more the nation responds, and blesses her.

What are the lessons of the week? Primarily, of course, they are those which the nation has been so largely practising: those of thankfulness, and trust and prayer. There are lessons of instruction also. The loyalty to the Throne and Constitution which has been so universally developed, and that in times like these, is not a fitful fancy. It is based on the solemn judgment of all classes of the people. All attempts to shake it have failed. It is due, partly to the general prosperity, and therefore, contentment, which, with admitted and lamentable exceptions, prevails through the land, but, principally, to the rapid increase during the last half-century of Scriptural education and religious ordinances. The form of godliness, and we trust its power, have acquired greater influence and sway. We are at least beginning to overtake the ignorance and sin of the masses. Let us take heart. Our land is still the home and bulwark of spiritual Protestantism. Let us prize our birthright and contend for it.

As to the passing politics of the day, there is, in this connection, little to say. Here is another ugly outburst of Fenianism, and the tender of another martyr for it, provided always that he be shot rather than hung for his pains,—shooting, it seems, being, in the opinion of this foolish lad, the appropriate punishment for a "Christian and Republican" who has never harmed anybody! Should he turn out to be sane, we heartily wish him the good whipping which the law prescribes for his offence, and imprisonment, without hope of amnesty, for some few years of his useless life. But we wish too that our statesmen had been firm; that they had not treated murder as merely a political offence; that they will not in future seek to conciliate their Irish supporters in the House of Commons, or to bribe the opponents in Ireland of all settled government, by the condonation of serious offences against life and property; that they will bridle the ferocious Fenian press, which encourages these offences, and fills the minds of boys like O'Connor with romantic notions of heinous crime; and, in short, that, everywhere and always, they they will exercise the tremendous power placed in their hands, not by the intervention of priests or demagogues, not for the purposes of self or party, but in the spirit of considerate, fearless, and impartial justice.

REVIVAL SERVICES AT HARTLEPOOL.

At the Wesleyan Chapel, Northgate street, Hartlepool, special sevices have recently been held. Mr. J. B. Atkinson, of Grainthorpe-hall, near Grimsby, preached two sermons on Sunday, Jan. 14, the discourses being especially upon the power of prayer, the need of the Church, and the conversion of sinners. By a week of previous prayer the office-bearers and members of society had been stimulated to an increased activity and an intenser zeal for the glory of God and the conversion of men, and the Spirit was poured out upon those who came to hear the preached Word. In the prayer-meeting, after the Sunday evening service, numbers were constrained to sue for mercy, and many found it to the joy of their souls. During the whole of the week services were held, and the Spirit of the Lord operated powerfully on the congregations. Not only did the members of the Wesleyan Society muster strongly, but many of God's people belonging to the other churches, came under the influence of God's Word, and were revived and blessed, and sinners were daily converted from the error of their way, and added unto the Church. By the end of the week sixty-six penitent seekers of mercy professed to find peace through a crucified Saviour. There were touching incidents of husband and wife, parent and child, being at the same time "slain by the Spirit's sword, and then by Gilead's balm restored." Not only was the church increased numerically, but by these services the piety of its members was deepened and matured, and other churches of the town also caught the sacred flame, and were quickened in their spiritual life and efforts. Mr. Atkinson preached each evening of the week and on the following Sunday, in the afternoon of which day a love-feast was held, which was very numerously attended. Many spoke of the good they had received during the week, some by having received a deeper baptism of the Holy Spirit; others by having their backslidings healed; and others by saving displays of the loving kindness of God. On Monday, Jan. 22, the last of the services was held. The advice of the Apostle was throughout adhered to: "Let all things be done decently and in order." Evidently God's people had resolved to do special work for Him; they put forth corresponding effort, were earnest and believing in prayer, and the Saviour gave his special blessing. To-day the Church in all its branches is better by reason of the services held in January last —*Cor. London Watchman.*

A LETTER FROM THE QUEEN.

A supplement to the London *Gazette* of Friday night contains the following affecting letter from the Queen to her people:—

DOWNING-STREET, WHITEHALL,
February, 29, 1872.

The following letter from the Queen has this day been received by Mr. Gladstone:—

BUCKINGHAM PALACE, February 29, 1872.

The Queen is anxious, as on a previous occasion, to express publically Her *own* personal *very deep* sense of the reception She and Her dear Children met with on Tuesday, February 27, from Millions of Her Subjects, on Her way to and from St. Paul's.

Words are took weak for The Queen to say how very deeply touched and gratified She has been by the immense enthusiasm and affection exhibited towards Her dear Son and Herself, from the highest down to the lowest, on the long progress through the Capital, and She would earnestly wish to convey Her warmest and most heartfelt thanks to the whole Nation for this great demonstration of loyalty.

The Queen as well as Her Son, and Her dear Daughter-in-law, felt that the whole Nation joined with them in thanking God for sparing the beloved Prince of Wales' life.

The remembrance of this day, and of the remarkable order maintained throughout will for ever be affectionately remembered by The Queen and Her Family.

DEATH OF MRS I. E. BILL.

Many of our readers will learn with sincere regret that the beloved wife of the Rev. I. E. Bill, editor of the *Christian Visitor*, has died very suddenly. Tuesday Mr Bill wrote to the Rev. Mr. McKenzie that Mrs. Bill was extremely ill, but hoping for the best. The following was the sad announcement of the following day:

WEDNESDAY MORNING,
March 13th.

DEAR BRO. MCKENZIE,—You will be amazed to learn that my dear wife departed this morning. She was in the 66th year of her age and in the 46th year of her married life. Disease, acute inflammation of the lungs, seized her on Friday evening last. She died as she had lived, in full assurance of her acceptance in the Redeemer and of a preparation for "the better land." The waves and billows have gone over me, but God is my refuge and strength in the time of trouble. No living man ever had a better wife than I had; but I am now desolate. Pray for me, dear brother. Please notice this death in the *Visitor* in a proper manner. I. E. BILL.

We deeply sympathise with Mr. Bill and his family, and are sure that his many friends throughout the Maritime Provinces will not forget him and them in their hour of trial and sorrow.—*St. John Telegraph.*

THE London *Watchman* says:—We are pleased to hear that, at the forthcoming anniversary meeting of the Wesleyan Missionary Society, in Exeter-hall, the chair will be occupied by the Right Hon. the Earl of Shaftesbury; and that the sermon before the Society will be preached by the Rev. Newman Hall.

WE understand that the Rev. William Arthur, M. A., is unable to fulfil his appointment as one of the representatives of the British Wesleyan Conference to the General Conference of the Methodist Episcopal Church of America to be held at Brooklyn in May next. The Rev. G. T. Perks, M. A., will leave England on the 20th April, and is to be joined, on his arrival in the States, by the Rev. W. M. Punshon, M. A.

THAT is a very good story of the minister who, preaching in a neighbouring pulpit by exchange, found in the Bible a note requesting the prayers of the church in behalf of "Brother A., who had been afflicted by the loss of his wife," and who, after reading the note and observing its request, learned to his consternation that it was a year old, and that the brother prayed for was present on the Sabbath, for the first time, with a new wife. The *Congregationalist* draws from the story the moral that requests for prayer should never be left in the pulpit Bible. Another lesson which it teaches is that all notices which go into the pulpit should be dated. The observance of that simple rule would often save the officiating minister from embarrassment

NOTICES OF MAGAZINES, REPORTS, &c.

HARPER'S MAGAZINE for March is a very entertaining and attractive number, profusely illustrated. It contains nearly fifty engravings and a great variety of reading matter.

DOMINION MONTHLY for March is rather above its ordinary standard of excellence. The circulation of this highly respectable and very cheap magazine ought to be very great everywhere in the Dominion.

REPORT OF THE CHIEF COMMISSIONER OF MINES FOR THE YEAR 1871.—This shows that our Mines and Minerals are becoming of increasing importance every year. The operations in both Coal and Gold Mines have been carried on generally during the past year with satisfactory results.

Appended to the Commissioner's Report is one from Dr. Honeyman respecting the Provincial Museum.

The Commissioner recommends that a Provincial School of Mines should be established and equipped at the earliest available opportunity. And the following is suggested in regard to course of study and means of teaching for such Institution.

Geology and Palaeontology General and Specially of N. S.	Prov. Museum.
Mining, Engineering,	Mines Department.
Surveying,	Crown Lands Department.
Chemistry,	Colleges.
Mineralogy,	Colleges.
do.	Prov. Museum.
Matallurgy,	Matallurgist.
Mathematics,	Colleges.
do.	Academies.
Natural History,	Colleges.
do.	Academies.
Languages, Ancient and Modern,	Colleges.
do. do.	Academies.

A Board of Examiners.

EIGHTEETH ANNUAL REPORT OF THE COMMITTEE OF THE HALIFAX YOUNG MEN'S CHRISTIAN ASSOCIATION which was received and adopted by the Association January 18th, 1872.

This Report shows that this very important Association is in an efficient working state; and entitled to the continued countenance and support of Christians of every name.

THE FOURTH ANNUAL REPORT OF THE HALIFAX WESLEYAN CITY MISSION.—This contains a statement by the Committee of this Mission of the efforts which were made during the year 1871, and of some of the encouraging signs of good resulting from those efforts. The Mission is one which must commend itself to the sympathy of every true Wesleyan in the city, who has any opportunity of becoming acquainted with its object; and an examination of the report which is before us will satisfy any one that the operations of the Society are so conducted as to entitle it to the perfect confidence of all who wish to have its object accomplished.

G. H. Starr, Esq., is the Treasurer of the Society; and D. H. Starr, Esq., the Secretary; by either of whom subscriptions or donations will be thankfully received.

THE FOURTH ANNUAL REPORT OF THE BRITISH AMERICAN BOOK AND TRACT SOCIETY, adopted at the Annual Meeting held in Halifax, Feb. 19, 1872.

This report contains a full account of the enlarging operations of this Society.

We acknowledge the receipt also of a parcel of interesting periodicals from the Depository of this Society which we have not room even to name particularly this week. A list of them may be seen in the advertisement which appears on our fourth page. If any of our readers are not able to fully satisfy themselves from the list of periodicals which can be supplied from our own Book Room, we advise them to look at those which can be obtained through the agency of the B. A. Book and Tract Society.

MUSIC RECEIVED FROM MESSRS. O. DITSON & Co.—"The Rocky Mountains." Sett of Waltzes of the Far West, by J. H. Daly. Easy and very pretty.

"Dexter Galop," by Mrs. Geo. L. Brown. A lively little galop, principally in octaves.

"The Hannemann Grand March," by W. K. Bassford.

"Maude and the Blue Bird." Song by M. W. Hackelton.

"My Abode (Aufenthalt.") Song by F. Schubert. Adapted to a contralto or medium soprano voice.

"On the Sands." Words by Geo. Arnold. Music by T. B. Vandewater.

"Love is at the Helm." Barcarole by J. R. Thomas.

"Come Home Early To-night." One of those popular ballads in which Dexter Smith supplies the words, and Edwin Christie the music.

In addition to these is a very fine "Easter Anthem," (Christ the Lord is risen to-day,) arranged for solo and chorus voices by Henry Wilson.

General Intelligence.

LEGISLATIVE.

NOVA SCOTIA.—On Tuesday afternoon the 19th inst., Mr. Blanchard moved in the House the Resolution, of which he had previously given notice—that a committee be appointed, with power to send for papers and persons, to enquire into the payment of $6710.94 to Robt. Boak, Jr. Esq., and the expenditure of $2000 on a wharf at Plaister Cove. To this the Hon. the Provincial Secretary moved an amendment to the effect "that as the subject had been fully discussed and was well understood by the House and country, it was inexpedient to take up the time of the House further in its discussion.

And the discussion was brought to a sudden termination by the passage of a motion for the previous question which was moved by the Provincial Secretary. The vote was 22 to 12. And the Prov. Secretary's amendment was carried by a similar vote.

On Friday afternoon the Provincial Secretary submitted the Estimates for the year, and briefly explained some of the items therein. The estimated revenue for the year is set down at $720,902, and the probable expenditure $652,620.

In the estimated expenditure $180,000 is appropriated for Education; $170,000 for Roads and Bridges; $30,000 for Crown Lands; $1,200 for Coroners Inquests; $6,000 for Agriculture; $18,000 for Poors' Asylum; $60,000 for Local Works; $22,250 for Salaries; $13,346 for Packets, Steamboats and Ferries; $4,000 for Provincial and City Hospital; $35,000 for Legislative Expenses; $12,000 for Mines; $8,000 for Public Printing; $30,000 Special; $13,000 Navigation Securities.

The sources of Revenue are:—

Assessts,		$21402 55
Subsidy,		478000 00
Department of Mines,	$70000 00	
Hospital for Insane,	25000 00	
Crown Lands,	35000 00	
Marriage Licences and other Fees received in Provincial Secretary's Office,	4500 00	
General Government, on account of Provincial Building,	84000 00	
		218500 00
		$720902 55

On Monday the 25th inst., the Hon. Prov. Secretary in reply to Mr. Holme's questions in regard to the policy of the Government stated: 1st. That the subject of Railways was yet under consideration; 2nd. That the Government had no intention to make any change, this session, in regard to educational matters; and that he would lay upon the table for the consideration of members a copy of an Act to provide for the establishment of a Provincial University; and 3rd. In regard to Fisheries he would refer the gentlemen to the resolutions passed at the last session of the House.

The House is to go into Committee of Supply to-day, Wednesday the 27th.

THE STARR MANUFACTURING COMPANY.—The Annual Meeting of the Stockholders of this Company was held on Wednesday afternoon the 20th inst.,

The reports of the last year's operations were of a highly gratifying character. It appeared that the net profit upon the year's business amounted to about 30 per cent. on the paid up capital. The Directors recommended that of this enough should be taken to convert the Stock or paid up capital into Dominion Currency, and that a dividend of 15 per cent., should be declared and paid to the Stockholders and that the balance should be placed as a *reserve fund* to the credit of Profit and Loss account. All these recommendations were adopted by the Meeting. The net profits during the past three years have been upwards of fifty per cent. of the paid up stock; the Dividend declared the first of these years was ten per cent; the second 14; and the third including 2 2-3 per cent. to convert the stock into Dominion Currency 17 2-3; the balance about $10,000 being held as a reserve fund for the advantage of the new year's business. The prospects for the year which has now commenced are much more promising than they have ever been before.

In order to meet the demand for the articles which are manufactured it is found necessary to extend the works of the company—and to provide for such extension it was resolved to increase the stock to the full amount allowed by the Act of Incorporation $120,000; this will place 21 shares of $1,000 each in the market. These will doubtless command a large premium, as it is very seldom that an opportunity for obtaining stock of so profitable a character is presented to persons in Halifax having money to invest. Bank Stock which commands fifty or more per cent. premium not paying anything like so good a Dividend as the stock of this Company has done, and is likely to do; so long as most of its small number of Stockholders rank as now among the shrewdest capitalists and best business men of the City; and its Directorship consists of such men as John Starr, C. H. M. Black and Thomas Ritchie, Esquires, and its Superintendent and Manager of Works is John Forbes, Esq.,

CENTRAL BOARD OF AGRICULTURE.—The Board met on Thursday and continued their sittings with brief intermissions till Friday Evening. On Friday the Board met in conference with the Agricultural Committee of the House of Assembly. The following officers were elected:—Joseph J. Northup, Esq., President; Israel Longworth, Esq., Vice President; Professor Lawson, Secretary and Treasurer.

The Board determined to make an importation of thoroughbred cattle and sheep in October; to import this Spring Chevalier and Annat Barley and Cock's foot Grass Seed; to make enquiries respecting Improved Implements; to defer the question of a Stock Farm; to direct Societies to send in their attested returns before 1st November, after which none could qualify; to recognize conditionally the Glenelg and Pugwash Societies; to represent to the Dominion Government the necessity of remitting duties on plough castings; and to continue the Agricultural Journal.

GEORGE LAWSON,
Secretary.

SUDDEN DEATH.—Mr. John Scott, long known to our citizens as a dealer in country produce in Northup's market, died at his residence in Hants County, on Thursday. He was in this city on Friday last, and took suddenly ill on returning home. Mr. Scott was remarkable for his size; and as a man was much respected Mr. Scott leaves a widow and eleven children.

STEAM OUTDONE—SNOW-SHOES TRIUMPHANT.—On Tuesday last a gentlemen of our acquaintance equipped himself with a pair of snow-shoes, left the train at Riversdal and proceeded towards Truro, in advance of the trains passing one on the way bound in the same direction. Would it not facilitate winter travel in this Dominion were the trains to carry a car load of snow-shoes.—*Truro Sun.*

Rev. C. F. Ireland, Lachute, P. L. says, "In using your Pain Eradicator in my family we find that it comprises the rare quality in a patent medicine—of being as good and even better than it is represented to be, it also possesses a very remarkable property, for which we prefer it to all others that is, while relieving pain, it causes no smart or unpleasant sensation and is so gentle that it can be safely given to young children.

FROZEN IN.—There has been a vessel lying in the Dartmouth Cove, which it was designed to keep there during the winter a man was in charge, who came on shore every day to get his "prog." The ice closed in so last week, that the man was unable to get ashore; and before his situation became known, he was four days without food, being taken off by a steam tug on Tuesday morning.

PROVINCIAL SECRETARY'S OFFICE, Halifax, 16th March, 1872.—His Honour the Lieutenant Governor, by the advice of the Executive Council, has been pleased to make the following appointments:—

In the County of Invesness.—To be Health Officer at Port Hawkesbury—Henry Bissett, Esq., M. D.

In the County of Guysborough.—To be Justice of the Peace—Abraham W. Bigelow, and Wm. S. McKenzie.

THE TRAINS AND THE RAILWAY.—The snow storm of Sunday completely blockaded the railways East and West. Yesterday afternoon at 2 o'clock a train left Richmond and at eight o'clock last night it had not reached the Four Mile House. At 2 o'clock a train left Truro for Richmond. Between Brookfield and Stewiacke the engine broke down. The train attempted to return to Truro, and had not reached there at 8 o'clock. Yesterday morning a train started from Pictou Landing. After proceeding a short distance and finding the snow drifts impassable, it returned. On the Western line there was no movement whatever.—*Chron 26th inst.*

RUM MURDERS A LITTLE BOY.—Two little boys under ten years old, were sent from Westcock to Sackville, a distance of three miles, for rum. They drank some, and one of them lay down in the snow. The other went home and gave the alarm, and the little victim was rescued. He revived somewhat, but soon died. His name was Dunkin. The name of the man who sent him for the rum is Lockhart. Why doesn't the *Post*, from which these facts are gathered, give the name of the rumseller to the public.—*St. John Telegraph.*

THE SACKVILLE BRIDGE.—On Monday the trains commenced running over the Tantramar Bridge—the trustle work recently put beneath it making it secure for the present. Early in the spring the old pier will be removed and a new and larger one built. The stone used will be either from Fowler's Hill or the Rockland Quarries.—*Sackville Post.*

The time for the reception of tenders for building bridges on the Intercolonial Railway, has been extended to the 4th of April, on account of delay in the Lower Province mails.

BY TELEGRAPH.

LONDON, March 19.—An exciting scene took place in the Commons this evening.

A resolution of Sir Charles Dilke's, asking for an investigation of the expenses of the Crown, came up. Its consideration was objected to on the ground that it would be inconsistent with the oaths of allegiance to the Queen, which the members had taken. The Speaker ruled it admissable and Sir Charles read his resolution and supported it in a bold speech, tollowed by Mr. Herbert. Mr. Gladstone replied. The House was divided, showing but two members in favor of the resolution. There was much confusion throughout and at one time the galleries were cleared. Herbert voted with Dilke.

NEW YORK, March 22.—Trial of Stokes for assassination of Fisk has been further postponed.

Heavy snow storms prevails in Memphis, Tenn., to-day.

Morninng papers state that some fifty Tammanyists are in St. John, N. B., where they have formed a club, and are living luxuriously at the Victoria Hotel. They have banked half million dollars there, and will stay as long as there is any excitement relative to their plunderings in New York.

NEW YORK, March 25—Forty Cubans, converts from Roman Catholicism, were baptized in the Spanish Episcopal Church yesterday.

President Grant is reported to be favorable to the project proposed in the Senate of an American protertorate over Mexico.

Mr. Fortin, M. P., of Canada has stated in Washington that in the matter of Treaty stipulations respecting Canadian Fisheries, the Imperial authorties have assumed a wrong position, and that Canada would sooner accept Annexation than accept the Treaty dispositions of Canadian Fisheries.

WASHINGTON, March 26.—The Goverment will soon transmit to the Tribunal of Arbitration at Geneva the U. S. statement of private claims for damages amounting to 19 millions of dollars direct loss, and six millions for losses through detention, &c., other than consequential.

Minister Schenck telegraphs that England will present a "a counter statement" of her consequential losses to vitiate the American statement of indirect damages.

FREDERICTON, N. B., March 20.—When the vote on the want of confidence resolution was taken this afternoon, the Government had a majority of six—16 to 22.

For cramps and pains try Nelson's Rising Sun Liniment. It never fails.

Try your luck by taking one bottle of Collin's Chest Curative for Consumption.

EDITORIAL NOTES &c

1. Scarcely had the snow blockade, which had previously for some time well nigh separated Halifax from the country parts of Nova Scotia, as well as from New Brunswick and other parts of the Continent beyond, been partially broken, when the renewed storms of the past week and Sabbath re-established it more firmly than ever. This will account for the non-appearance in our Editorial columns, of the usual Leader from "J. R. N.;" our second page is not however, destitute of valuable matter which, we think, will be found interesting by our readers.

2. SERMONS.—Several of our Brethren have kindly furnished us with sermons for publication. These we are publishing at intervals of about a month, in the order in which they have been placed in our hands. The next to appear is one by the Rev. A. W. Nicolson, of Windsor, which we propose giving in our next issue.

RECEIPTS FOR PROVINCIAL WESLEYAN,

To 26th March, 1872.

From J. W. Killer, Esq.	2.00	Hiram Brown,	2
" Rev. S C. Fulton,			4.00
James Johnson,	1 80	From Rev. J. B. Hemmeon	
Adam Annett,	2		
Wm Johnson,	1 66	Henry Ellis,	1
	5.46	Wm. McAffee,	3
From Rev. S. Ackman,			4.00
John Mathews,	2	By Rev. S. F. Huestis,	
Elias Bennett,	2	Enoch Neary	2
		Johnson Elderkin,	2
	4.00		
From Rev. E. Brettle,			4.00
Thomp. Trueman,	2.00	By Rev. J. B. Hemmeon,	
From Rev. W. Alcorn,		John Ellis	2
self,	1	C. Radcliffe,	2
Robt. Durning,	1		
			4.00

More than forty years have elapsed since *Johnson's Anodyne Liniment* was first invented, during which time hundreds of thousands have been benefitted by its use. Probably no article ever become so universally popular with all classes as Johnson's Anodyne Liniment.

Pills which contain antimony, quinine, and calomel, should be avoided, as severe griping pains would be their only result. The safest, surest, and best pills are *Parsons' Purgative or Anti-Bilious Pills.*

Marriages.

On the 13th ult., at Riverside Parish of Hopewell, A. C., by the Rev. S. Ackman, Mr. John Porter, to Mrs. Mary E. McClellan, all of Hopewell, A. C.

Deaths.

At Wolfville, March 4th, after a long and severe illness, which was borne with Christian resignation, Mr. Johnson Elderkin, aged 76 years.

Shipping Notes.

PORT OF HALIFAX.

ARRIVED.

March 10—ship America, Bartlett, Pensacola; brigt Louise Hawes, Cienfuegos; schrs Matalanta, Hunter, New York; Laura Belle, Drake, do; M E Purney, Deegan, St John, P R; Thetis, Purdy, returned from sea.

May 20—Brigt Mayflower, Kenny, Boston; schr British Eagle, Carter, Cape Canso.

March 21—stmrs Thuringia, Hamburg- bound to New York; America, Bremen, do; Chase Portland; brigts Sapphio, Davidson, Boston; Blanche, Cole, St Thoms schrs Scotian, Hubbard's Cove; Harvest Home, Mahone Bay.

March 22—stmr Cuba, Moodie, Liverpool—bd. to New York.

March 23—Brigts Empress, Matson, Cienfuegos; M H Morrison, Patterson, do; Edith, Wolf, Lunenburg; schrs Ferret Lass, Lockport; Herald, do.

March 24—stmr Caspian, Ritchie, Liverpool.

March 25—schrs Two Brothers, Chester; Volunteer, Barrington, Herald, Lockport.

CLEARED.

March 19—Burque Era, McCulloch, Boston; schr J. D Payson, Yarmouth.

March 20—schr Mary Maria, Grand Manan.

March 21—stmrs Thuringa, New York; M A Starr, Yarmouth; brigt Blanche, Cole, Liverpool; schrs Stronsa, Martell, Demerara; J Northup, Boudrot, Boston.

March 22—stmrs Cuba, New York; America, do; Chase, Portland; brigt Hound, Carroll, Cuba; schr Sweepstake, Oxner, F W Indies.

March 23—schrs Laura Bell, Green, Porto Rico; Swan English, Antigua; Bessie, Robin, Newfld.

March 25—stmrs Caspian, Baltimore; Alpha, Hunter, Bermuda; Tiger, St John's, NF; brigts Mayflower, Kenny, Boston; Elsie, Lovegrove, P. Rico

Valuable New Books,

—AT—

REDUCED PRICES.

Wesleyan Book Room, Halifax.

174 *ARGYLE STREET.*

1. THE METHODIST HYMN BOOK and its ASSOCIATIONS, by George L. Stevenson. With notes by the late Rev. W. M. Bunting. This excellent companion volume for our incomparable Hymn Book ought to be found in every Wesleyan Family. We are now enabled to offer a neat, well-got-up edition of the work at $1 per copy—instead of $1 80, which we had to charge for the 1st edition only a year or two ago.

2. MEMOIRS OF THE REV. DR. ETHERIDGE, including extracts from his Writings, Correspondence, and Diary. By Rev. Thomas Sylvester Smith. By special arrangement with the author we are now enabled to reduce the price of this beautiful book from $2 to $1.65.

3. FOSTERS' NEW CYCLOPEDIA OF ILLUSTRATIONS—Can now be furnished at 20 per cent. discount from former prices. Retail price now $4. To Ministers and Sabbath School Teachers $3.

4. SKETCHES OF EARLY METHODISM IN THE BLACK COUNTRY, with the Romantic Story of the Leek-Seed Chapel. 3rd Edition. Price 25 cents.

5. SERMONS BY E. E. JENKINS, M.A. Cheap edition 75 cents.

6. WON AT LAST, or Memoirs of Capt. George and Mrs. Hannah Smith, by the Rev. Thornley Smith. Price 90 cts.

Oliver Ditson & Co.'s

Standard Musical Works.

CHEAP! UNEXCELLED!

Beautiful Octavo Edition of Oratorios & Cantatas.

Creation,	$ .50	Stabat Mater,	$ .45
Messiah,	.50	Hymn of Praise,	.50
Israel in Egypt,	.50	Walpurgis Night,	.75
Judas Maccabæus,	.50	As the Hart Pants, (42d Ps.)	.38
Samson,	.75	Come let us sing (95th Ps.)	.38
St Paul,	.75	Ninety-Eighth Psalm	.75
Elijah,	1.00	Hear my Prayer,	.38
Athalia,	1.00		
Woman of Samaria,	1.00		

Oratorio Choruses separate, 6 cts. each 60 cts. per dozen.

Beautiful Octavo Edition of Masses.

Beethoven's Mass in C	$ .50	Mozart's 16th (Requiem) Mass,	.50
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Concone's Mass in F,	.60	Mercadante's Mass 3 voices,	75.
Farmer's Mass in B flat,	.75	Niedermayer's Mass in D,	1.25
Gounod's Mass Solennelle,	75	Rossini's Messe Solennelle,	1.60
Haydn's 3d Mass	.45	Weber's Mass in G.	.50
Haydn's 1st, 2nd, 5d, 4th, 7th & 8th Masses, each	.75	Weber's Mass in E flat.	75
Haydn's 16th Mass,	1.00	Southard's Mass in F	.38
DeMonti's Mass,	.75		
Mazart'p 1st Mass,	.60		
Mozart's 12th Mass,	.45		
Southard's Short Mass in D,	38 cents.		

Coplete Operas, Full Vocal Score, including recitatives, $1.00 each.

Faust, Fidelio, Martha, Traviata, Sonnambula Don Giovanni, Marriage of Figaro, Norma, Ernani, Preciosa, Trovatore, Fra Diavolo, Lucretia Borgia, Lucia.

*** The above can be had of any Music Dealers or the Publishers. Sent, post paid, on receipt of price.

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CHAS. H. DITSON & CO.,
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Spectacles Rendered Useless.

OLD EYES MADE NEW!

All diseases of the Eye successfully treated by

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Read for yourself and restore your sight.

Spectacles and Surgical operations rendered useless. The inestimable Blessings of Sight is made perpetual by the use of the new

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Many of our most eminent physicians, oculists students and divines have had their sight permanently restored for life, and cured of the following diseases:

1. Impaired vision; 2. Presbyopia, or Far Sightedness, or Dimness of Vision, commonly called Blurring; 3. Asthenapia, or Weak Eyes; 5. Sore eyes—specially treated with the Optic Nerve 6. Weakness of the Retina or Optic Nerve; 7. Ophthamlia, or Inflamation of the Eye and its apendages, or Imperfect Vision from the effects of Inflamation; 8. Photophobia, or Intolerance of Light; 9. Overworked Eyes; 10. Mydesopia—moving specks or floating bodies before the eyes; 11. Amaurosis, or Obscurity of Vision; 12. Cataracts, Partial Blindness the loss of sight.

Any one can use the Ivory Eye Cups without the aid of doctor or medicine, so as to receive immediate beneficial results and never wear spectacles; or, if using now, to lay them aside forever. We guarantee a cure in every case where the directions are followed, or we will refund the money.

2309 Certificates of Cure.

From honest Farmers, Mechanics and Merchants, some of them the most eminent leading professional and business men and women of education and refinement in our country, may be seen at our office

Under date of March 29, Hon. Horace Greeley, of the New York Tribune, writes: "J. Ball of our city is a conscientious and responsible man, who is incapable of intentional deception or imposition.

Prof. W. Merrick, of Lexington, Ky., wrote April 24th, 1869. Without my Spectacles I pen you this note, after using the Patent Ivory Eye Cups, thirteen days, and this morning perused the entire contents of a Daily Newspaper, and all with he unassisted Eye.

Truly am I grateful to your noble invention, may Heaven bless and preserve you. I have been using spectacle twenty years; I am seventy-one years old.

Yours truly, PROF. W. MERRICK.

REV. JOSEAH SMITH, Malden, Mass., cured of Partial Blindness, of 18 years standing, in one minute, by the Patent Ivory Eye Cups.

E. C. ETLIS late Mayor of Dayton, Ohio, wrote us Nov. 15, 1869; I have tested the Patent Ivory Eye Cups, and I am satisfied that they are good. I am pleased with them; they are the greatest invention of the age.

All persons wishing for full particulars certificates of cures, prices, &c., will please send your address to us, and we will send our Treatise on the Eye, of 44 pages, free of charge, by return mail.

Write to DR. J. Ball & Co.,
P. O. Box 957, No. 91 Liberty Street, New York.

For the worst cases of MYOPIA, or NEAR SIGHTEDNESS, use our New Patent Myopic attachments, applied to the IVORY EYE CUPS, has proved a certain, sure cure for this disease.

Send for pamphlets and certificates—free. Waste no more money by adjusting huge glasses on your nose and disfigure your face.

Employment for all. Agents wanted for the new Patent Improved Ivory Eye Cups, just introduced in the market. The success is unparalleled by any other article. All persons out of employment, or those wishing to improve their circumstances, whether gentlemen or ladies, can make a respectable living at this light and easy employment. Hundreds of agents are making from $5 to $20 A DAY. To live agents $20 a week will be guarranteed. Information furnished Free of Charge. Send for Pamphlet. Circulars and Price List. Address

DR. J. BALL & CO.
Oculists, P. O. Box 957, No. 91 Liberty St., New York. feb 21

INTERCOLONIAL RAILWAY.

The Commissioners appointed for the construction of the Intercolonial Railway, give Public Notice, that they are prepared to receive tenders for the erection of Station Buildings, Fuel Sheds, and Engine Houses at Campbleton and New Castle.

Plans, specifications and forms of tender may be seen on and after 8th March, at the office of the Chief Engineer, Ottawa, Rimouski, Dalnousie, New Castle and Halifax.

And tenders may be for the whole, or any less number of these buildings, and will be received marked "Tenders for Buildings," at the Commissioners Office, Ottawa, up to 12 o'clock noon, on the 4th April next.

A. WALSH,
ED. B. CHANLER,
C. J. BRYDGEL,
A. W. McLELAN, } Commissioners.

COMMISSIONERS OFFICE,
Ottawa, Feb. 24th, 1872.
March 7—4 w

PRIVATE BILLS.

Parties intending to make application to Parliament for Private Bills, either for granting exclusive privileges, or conferring corporate powers for commercial or other purposes of profit, or for doing anything tending to affect the rights or property of other parties are hereby notified that they are required by the 51st and following Rules of the House of Commons (which are published in full in the *Canada Gazette*) to give TWO MONTHS NOTICE of the application (clearly and distinctly specifying its nature and object), in the *Canada Gazette*, and also in a newspaper published in the County or Union of Counties affecting sending copies of the first and last of such notices to the Private Bill Office.

All Petitions for Private Bills must be presented within the *first three weeks* of the Session.

ALFRED TODD,
Chief Clerk Committees and Private Bills.
House of Commons.

Ottawa, December 7th 1871.
jan. 24.

99 GRANVILLE STREET. 99

Per steamer North American.

BLACK VELVETEENS,
BLACK MANTLE NEVETS,
BLACK SILKS,
BLACK MALTESE LACES,
BLACK CAPES,
BLACK VELVET RIBBONS,
BLACK COBURGS,
BLACK PARAMATTAS.

A new and beautiful make of
BLACK QUADRUPLE CRAPE,

By steamers to arrive in a few days, we shall have a large part of our Spring Stock.
march 20 SMITH BROS.

BUTTER! BUTTER!

100 Packages Canadian BUTTER, ex Carlotta, —on consignment. For sale by
JOSEPH S. BELCHER,
March 6 Boak's Wharf.

KEROSENE OIL.

10 Casks KEROSENE OIL—now landing.
jan R. C. HAMILTON & CO.

7-30 GOLD LOAN.

OF THE

Northern Pacific Railroad.

Rapid Progress of the Work!

The building of the Northern Pacific Railroad (begun July last) is being pushed forward with great energy from both extremities of the line. Several thousand men are employed in Minnesota and on the Pacific coast. The grade is nearly completed 266 miles westward from Lake Superior; trains are running over 130 miles of finished road, and track-laying is rapidly progressing towards the eastern border of Dakota. Including its purchase of the St Paul and Pacific Road, the Nothren Pacific Company now has 413 miles of completed road and by September next this will be increased to at least 560.

A GOOD INVESTMENT. Jay Cook & Co. are now selling, and unhesitatingly recommend as a profitable and perfectly safe investment, the First Montgage Land Grant Gold Bonds of the Northern Pacific Railroad Company. They have 30 years to run, bear Seven and Three-Tenths per cent, gold interest (more than 8 per cent, currency), and are secured by first and only mortgage on the ENTIRE ROAD AND ITS EQUIPMENTS, and also as fast as the Road is completed, on.

23,000 ACRES OF LAND to every mile of track, or 500 Acres for each $1,000 Bond. They are exempt from U. S. Tax; Principle and Interest are payable in Gold; Denominations; Coupons, $100 to $1,000; Registered, $1,000 to $10,000.

LANDS FOR BONDS. Northern Pacific 7-30's are at all times receivable AT TEN PER CENT ABOVE PAR, in exchange for the Company's Lands, at the lowest cash price. This renders them practically interest bearing land warrants.

SINKING FUND. The proceeds of all sales of Lands are required to be devoted to the re-purchase and cancellation of the first Montgage Bonds of the Company. The Land Grant of the Road exceeds Fifty Million Acres. This immense sinking fund will undoubtedly cancel the principal of the Company's bonded debt before it falls due. With their ample security and high rate of interest, there is no investment, accessible to the people, which is more profitable or safe.

EXCHANGING U.S. FIVE-TWENTIES. The success of the New Government 5 per cent. Loan will compel the early surrender of United States 6 per cents. Many holders of Five-Twenties are now exchanging them for Northern Pacific Seven-Thirties, thus realizing a handsome profit, and greatly increasing their yearly income.

OTHER SECURITIES. All marketable Stocks and Bonds will be received at their highest current price in exchange for Northern Pacific Seven-Thirties. Express Charges on Money or Bonds received, and on seven-thirties sent in return, will be paid by the Financial Agents. Full information, maps, pamphlets, etc. can be obtained on application at any Agency, or from the undersigned. For sale by

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By BANKS and Bankers generally throughout the country. For sale also by

MORGAN, KEENE & MARVIN,
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☞ After thorough investigation I have accepted an Agency for the sale of these Bonds, and confidently recommend them to my customers and investors generally,

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May 20.

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Established under special Act of Assembly, 10th Vic. Ch. 83.

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Shares may be taken up at any time, and matured either by monthly investments or in one amount.

Money is received on deposit, bearing interest at six per cent. per annum, compounded half yearly.

Monthly investments bear interest at six per cent, compounded monthly at maturity. Paid up shares bear interest at seven per cent, per annum, compounded half yearly at maturity.

The attention of the industrious classes of tradesmen, and of professional gentlemen, is respectfully invited to these arrangements. The wealthy classes will find in this Society a thoroughly safe and convenient mode of investing in shares, and one that will relieve them from much anxiety in seeking after safe channels through which to make their investments.

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By order THOMAS MAIN,
m 15 1y Secretary.

CANVAS AND TWINE.

An Invoice of NAVY CANVAS—Nos. 1 to 6—assorted.

Fine Flax Seeming TWINE.

Just received on consignment from Cubreuth, per steamer "Austrian."

For sale by
JOSEPH S. BELCHER,
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CANDIAN FLOUR—CHOICE BRANDS.

Major,	Oakvalley,
Rouge,	W. C. Family,
Albert,	North Embro,
Norval,	South Weston, &c.

Just received—A few bbls "Haxall," the best flour in this market.

For sale by
R. C. HAMILTON & CO.
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Cotton Warp.

THE COTTON YARN manufactured at the

New Brunswick Cotton Mills,

has the name of the mills and our name on a printed label on the end of the bundle.

White, Red, and Orange Yarn is put up in paper.

Blue Yarn is put up in BUFF paper.

☞ All Yarn made by us is warranted quality, full weight, and correctly numbered.

WM. PARKS & SON,
N. B. Cotton Mills, St. John, N. B., Aug. 8, 1871
oct 18

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Japanned & Galvanized Coal Scuttles,
FIRE IRONS & STANDS,
Hand Scoops and Store Shovels.

STARRS & MCNUTT,
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Wanted Immediately.

200 Active intelligent Canvassing Agents—three or four in each County of the Maritime Provinces; business honorable, respectable, and lucrative. For further particulars, apply to

ROGERS & BLACK,
Amherst, N. S.
Amherst, Feb. 15, 1872. feb 21

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SNOW COATS! SNOW COATS

Per "Nestorian":

50 SNOW COATS, from $7 and upwards.

At the "BEE HIVE,"
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Clearance Sale.

DURING THIS MONTH OUR WHOLE STOCK OF

DRY GOODS

WILL BE STILL FURTHER

REDUCED IN PRICE

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SILKS,
COTTONS,
FLANNELS,
DRESS GOODS,
AND WINCEYS.

S. Howard & Son,
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1871—FALL—1871.

Excellence with Economy.

HOWARD, WHITEHEAD & CRICHTON,

TAILORS, CLOTHIERS, AND OUTFITTERS,

185 *HOLLIS STREET.*

—o—

Beg to inform their friends that their FALL STOCK, which is now nearly complete, will be found to comprise many FASHIONABLE NOVELTIES of Seasonable Goods, well worthy their attention.

Having made our purchases when WOOLENS were at their lowest point, and having strictly adopted a purely CASH SYSTEM as a basis for all our transactions, thereby precluding the necessity of allowing per centage for unpaid credit accounts, it must at once become apparent that in our Establishment the READY MONEY BUYER will be offered advantages which it will be impossible to meet with elsewhere.

We direct especial notice to the following Departments, in which will be found many desirable lots:—

CLOTHS—Embracing a superb assortment of West of England Fancy Coatings and Trouserings, Sattara, Diagonal and Worsted Coatings, Blue and Black Broads, Venetians and Cassimere, Fancy Silk Vestings, Beavers and Pilots, the New "Blue Wave" Overcoating, Elysians, Meltons, Naps and Irish Friezes, Scarlet and Drab Lining Cloths.

READY MADE CLOTHING.—In this Department will be found a very complete Stock of Gentlemen's Made Garments, manufactured with the greatest care, in the most fashionable styles, from the best materials, and which will be offered at exceedingly low rates.

BOY'S AND YOUTH'S SUITS.—A nice assortment of Tweed, Diagonal, Melton and Velvetee Suits, kept constantly in Stock, Boy's Reefers, richly braided and trimmed, only One Dollar and Fifty Cents.

SHIRTS.—Our "ADONIS," made from Horrock's Miller and Co's Shirting, justly celebrated for its perfect fit, and gentlemanly and stylish appearance.

Gentlemen's 12-ribbed SILK UMBRELLAS, at Three Dollars, together with a splendid stock of

NECK TIES AND SCARFS,
COLLARS AND HANDKERCHIEFS,
MERINO AND LAMBSWOOL UNDERCLOTHING

And a general selection of all requisites for Gentlemen's Outfitting.

☞ Our Custom Department is now in complete working order, and we have every confidence in directing the attention of purchasers, not only to the lowness of price, but also to the beauty and durability of the work which we produce, as we have spared neither trouble nor expense in securing the services of the best London workmen from the most renowned West End Houses.

HOWARD, WHITEHEAD AND CRICHTON,

MANUFACTURERS OF THE SPINE PROTECTOR.

(Recommended by the London Faculty.)

Nov 8.

Colonial Store,

186 ARGYLE STREET, 186

WHOLESALE AND RETAIL

—:o:—

JORDAN, McINNES & Co.

Beg to intimate to their numerous friends and customers that having nearly completed their Fall and Winter importations, they are prepared to give such bargains in Staple and Fancy Dry Goods cannot be obtained in any other house in the City.

Now opening, a capital stock of the newest and most beautiful

DRESS GOODS!

In all Textures and Shades.

WINCEYS, WINCEYS, WINCEYS, from 7 cents per Yard upwards.

CLAN TARTAN, PAISLEY, LONG AND SQUARE WOOL SHAWLS

Ladies' Jackets

In all the leading styles. Fancy Cloaking in great variety. Waterproof, Plain and Fancy, from Cents per yard and upwards.

House Furnishing Goods,

Blankets, Quilts Sheetings, Table Linens, Damasks, Towels, Towelling, &c., &c.

Grey, White, and Printed COTTONS will be found first class.

In addition to our stock of English Wove Goods we are now opening a choice assortment of American Breakfast Shawls, Sontags, Wool Hoods, &c., &c.

Gentlemen's Furnishing Goods,

A well selected stock of Coatings, Tweeds, Doeskins, Cassimeres

The Family.

(For the Provincial Wesleyan.)

THE SWELLING OF JORDAN.

Jeremiah, xii, 5.

It with the footman thou hast run,
And oft hast weary been?
What wilt thou do in Jordan's flood,
On whom then wilt thou lean?
How wilt thou breast the swelling wave,
If Jesus is not there to save?

'Tis life's last shore that thou hast left,
"And dying thou wilt die,"
Ah! frantic soul, why ravest thou?
Death's dark waves, murmur *why*?
He called but ye refused to hear,
And now he laughs and mocks your fear.

Say, sceptic bold, what wilt thou do,
In Jordon's swelling tide?
Thou who hast mocked at God's own word,
Blasphemed the Crucified,
Thou must those cold waves meet alone,
And reap the harvest thou hast sown.

Worldling, who loved the earth so well,
Whose heaven was far away,
Feel ye the waves that higher rise?
See ye the dashing spray;
Down, down, but back the echoes roll;
"I gained the world, but lost my soul."

Moralist, canst thou the swelling tide
Of Jordon ford alone?
Thy feet have touched its icy flood,
Hear'st thou its mocking moan?
And sking 'neath the turbid wave,
He dies whom Jesus died to save.

Ah! Christian, now what wilt thou do,
In Jordan's swelling tide?
Fear'st thou to plunge upon its waves;
With Jesus by thy side;
We hear his voice above its roar?
"I die to live for ever more."

He braves the flood, he nears the shore,
And still we hear him sing;
"That he who washed us in his blood,
His ransomed ones will bring,
And victory, victory, victory cries,"
And thus to earth the Christian dies.

M. J. S.

SAVED AT THE BRIDGE.

As Homer Hall leaned over the side of the bridge, and looked into the water, he was in deep thought. An autumn haze was upon the country far and near, and the images of the green and brown trees were lying by the shore, almost as clear and bright as the trees above them whose pictures they were. Below he watched the little fish as they played about in the still water, and thought to himself, "How would I feel, and what would I think, if I were a fish?"

While Homer stood looking down, some one touched him on the arm. He turned and saw an old gentlemen, who he remembered hearing his father say was his Sunday-school teacher when he was a boy. The old man was not a Sunday-school teacher now, but he loved children as much as ever he did; and Homer liked him because he once taught his father in the Sunday-school.

"What were you thinking of, Homer?" asked the gentleman.

Homer told him he had been wondering how he should feel if he had been born a fish.

"I never was a fish," said the old man, "so I cannot tell you. But I will tell you what happened once on this bridge, at the very place where we now stand. The account I give you is a true one, for I saw it myself.

"This river, that now runs along so smoothly, was, at the time of which I speak, eight or ten feet higher than it now is, on account of a heavy rain and the melting snows, for it was in the rainy month of March. The water rushed along very swiftly, bearing uprooted trees, logs, lumber and fences, and we were very much afraid this bridge would be carried away.

"Two miles up the river—near the point of those hills that look so white in the sunshine—among the people who had gathered to see the freshet was a man named McQueen. He had left his horse tied near by, and was watching, with others, a piece of raft that was coming down above them. On the bit of raft sat a man, or what seemed to be a man holding on for life. As soon as Mr. McQueen saw by his motions that it was really a man, and not a bunch of clothes, he ran towards his horse, leaped into the saddle, and cried out, 'I'll save him!'"

"How could he save him on horseback?" said Homer. "I think he could have helped him better with a boat."

"No, Homer; not a boat could have lived in that freshet; the waters were too wild, and the danger of being jammed and crushed with the floating timbers was too great. Mr. McQueen knew that the raft might at any moment go to pieces, and the man be lost.

"His horse flew like the wind towards this bridge. What the rider feared was that the torrent, which rushed along so fast, might bring the man beneath the bridge quite as soon as he himself should reach it. When he came to the entrance of the bridge, where many men were standing, he called out, 'Bring a rope, quick!'

"A rope was soon brought, and given to Mr. McQueen. He ran on the bridge, and seeing the raft coming, with the man still on it, he had time to put himself in what seemed to him the right place. He lowered the rope till it about touched the water, but it required much skill to let it down at the exact point at which the poor man would come.

"'Catch hold of the rope, and we will draw you up!' screamed Mr. McQueen, as soon as the man was near enough, for he was now so near that every body expected the next moment to see him shot under the bridge by the swift tide.

"The man had but a moment to think what it was best for him to do. He saw the rope before him, and thought he could get hold of it; but he was not quite certain of that. If he should try to take hold of the rope, he must let go the raft, and give up all hope of being saved in any other way except by the rope. But what if he should miss the rope? He would fall into the river and be drowned. If he should wait to think a while about it, it would be too late. The poor man did not delay, but made up his mind to try the rope. A moment more and his chance would be gone entirely, for the waters carried him swiftly, like a flying bird through the air.

"He let go the raft just at the right moment, threw up both of his hands, caught the end of the rope, and held on to it; and right heartily did five or six men on the bridge lay hold of it and draw him up. And when he was seen to be safe, loud cheers for him were given by the men on the bridge and the crowd on the shore."

"That was brave in Mr. McQueen," said Homer. "I wish I had seen it done. It was brave in the man, too, to let go the raft, and snatch for the rope just at the right time."

"It was the best thing he could do, Homer," said the old gentleman. "I think we can learn something from this true story. A while ago you said you were thinking how you would seem to yourself if you were a fish. As fishes have no souls, and therefore, no means of knowing the difference between right and wrong, or what may be before them after death, your life as a fish would be very small indeed, compared to what it now is."

"Indeed it would," said Homer, with a thoughtful look at the fishes.

"As a boy with a soul you know how fearful a thing sin is, and how angry God is against sin every day. And boys ought to feel how needful it is to turn from sin to life, that they be happy in heaven when they die, and not be lost forever."

"I think I feel it sir," said Homer.

"To escape from the danger that must follow if we die in our sins we must look to the way God has made for us. This way is through Christ. If we believe upon him with all our hearts we shall be saved. Faith is sometimes called laying hold upon Christ Jesus. But we cannot lay hold of him unless we let other things go. We must let go all hope of being saved in any other way except by Christ alone. If we have set our hearts on being saved on account of our good deeds, we must let that go. If we think that good feelings will save us, we must let that go too. If we think that being children of the church, or of pious parents, will save us, we must let that go too. And we must take hold of Christ with all our hearts."

"I think I understand it, sir," said Homer.

"And then, Homer, as to the time when we we are to believe in Christ to escape the danger I spoke of, when should that be?"

"Right away," said Homer.

"Yes, right away. You see if the man had waited, it would have been too late. To him it was 'now or never.' So it often is with those who see their duty, but have not made up their minds to do it. Jesus Christ offers himself to us now, and to all who are asking what to do, or when to believe, he is like the rope to the man in the river. *Now* is the time for every man who feels his danger, and wishes to be saved. If he gives himself up to Jesus Christ now, and lets go all other saviours, he he will be saved; but if not, it may be forever too late."—*Young Folks' News.*

THE COLD WATER BOY.

Behold a table with boiled turkey and ham, with vegetables nicely cooked and gravies rich and juicy. There sets a father at its head and the mother opposite, and the guests are seated on either side; there is no lack of good humor and merry jest to give spice to the conversation.

There are children too: a boy of ten and a little girl of eight. They listen intelligently and attentively to the remarks of parents and guests, and look up into the faces of one another with interest. Behold, decanters are brought in; glasses are filled, and one and another sip the sparkling wine.

"Excellent!" exclaimed one, smacking his lips. "Fine!" echoed another, with glass refilled.

"Shall I drink wine with you, my lad?" asked one of the gentlemen, bowing to the boy.

"Is not your glass filled, William asked the father. "John, fill William's glass," turning to the servant. Slowly did William turn up his glass to receive the rosy liquor.

"Drink with the gentleman, my dear," whispered the mother encouragingly. The boy blushed and cast down his eyes, but he obeyed not. Was he frightened? Was he diffident?

"My son, did you not hear Mr. Black address you?" said the father quickly and sternly. "Drink wine with him, William."

Accustomed to obey his father's slightest wish, the boy's lip quivered, but he obeyed not.

In a moment, raising his eyes and looking his father full in the face, he said manfully.

"Father, I am a soldier in the Cold Water Army, and I can't drink wine."

"Brave boy!" exclaimed one of the gentlemen, sitting down his glass.

"The Cold Water Army must conquer it every soldier stands his ground as well," said another, regarding William with great respect.

"We will excuse you, my son," said the father in a softened voice, and though they sat long at the table, his glass was not again raised to his lips. There it stood, untasted and full. Yes, the cold water ranks can boast of other soldiers as brave as William.

Stand firm, my boys; let no one beat you from your ground. Be up and doing! Intemperance is stealing about, seeking whom it may devour. Break his weapons, destroy his engines, give him no quarter.

COLD WATER! COLD WATER!"

Let this shout of triumph be heard all over the land, from city and hamlet, from mountain and glen.

"Cold water! cold water and victory!"—*Young Pilgrim.*

HOW HE BECAME A TEETOTALER.

Rev. Dr. Hook, now Dean of Chichester, England, had a parishoner, who was earning eighteen shillings a week, eleven of which he spent in drink. Dr. Hook asked him to abstain.

"I will if you will," was the reply.

The doctor replied that he would if his parishoner would.

"What leave off wine?" "Yes." "And spirits?" "Yes." "And beer?" "Yes;" and the bargain was struck for six months.

"But," said the man, "how shall I know that you kept your word?"

"You ask my missus, and I will ask yours," replied the vicar of Leeds.

At the end of the half year the man's wife came to the vicar, and said her husband had told her that the time was up to-morrow, and that then he would have a good bout. Dr. Hook went to him again, and after much persuasion, induced him to renew the arrangement for another six months. It did not require renewing after that; both have remained total abstainers.

LIGHT WITHOUT MATCHES.

The Paris *Figaro* gives the following method of obtaining light instantaneously, without the use of matches, and without danger of setting things on fire: Take an oblong vial of the whitest and clearest glass, put in it a piece of phosphorous about the size of a pea, upon which pour some olive oil, heated to the boiling point, filling the vial about one-third full, and then seal the vial hermetically. To use it, remove the cork and allow the air to enter the vial, and then recork it. The whole empty space in the bottle will then become luminous, and the light obtained will be equal to that of a lamp. As soon as the light grows weak its power can be increased by opening the vial and allowing a fresh supply of air to enter. In winter it is sometimes necessary to heat the vial between the hands to increase the fluidity of the oil. Thus prepared the vial may be used for six months. This contrivance is now used by the watchmen of Paris in all magazines where explosive or inflammable matarials are stored.

HOW SCHOLARS ARE MADE.

Costly apparatus and splendid cabinets have no magical power to make scholars. In all circumstances, as a man is under God the maker of his fortune, so is he the maker of his own mind. The Creator has so constituted the human intellect that it can grow only by its own action, and by its own action it will most certainly and necessarily grow. Every man must, therefore, in an impertant sense, educate himself. His book and teacher are but helps; the work is his. A man is not educated until he has the ability to summon, as an act of emergency, all his mental powers in vigorous exercise to effect his proposed object. It is not the man who has seen most, or read most, who can do this; such a one is in danger of being borne down, like a beast of burden, by an overloaded mass of other men's thoughts. Nor is it the man who can boast merely of native vigor and capacity; the greatest of all the warriors that went to the siege of Troy, had not the preeminence because nature had given him strength and he carried the largest bow, but because self-discipline had taught him how to bend it.

THE SLEIGH-RIDE.

"Won't you give me a ride on your sleigh? I have not had a ride all winter."

These words were uttered by a little girl, the child of very poor parents, to Joel Barclay, a strong, rough boy, who was not very much esteemed by his schoolmates. He was apt to be "cross and snappish," as they phrased it.

When she said to Joe with a timid voice, "Won't you give me a ride on your sled?" he was at first disposed to reply, "No! what business have you to a ride?" Something seemed to close his mouth against the utterance of those words. He turned, and looked her full in the face. As soon as his eye met hers, he felt kindly towards her, and said, "Yes, you shall have a ride, and a good long one. Go into the house and get a shawl, or something to keep you warm while on the sleigh."

She did so. While she was in the house Joe said to himself, "Am not I a fool for giving this girl a ride? I shall never get anything for it. She is little better than a poor house girl." At this moment Margaret came out, with so happy an expression of countenance, that Joe could not help feeling its influence; and without acknowledging it to himself, he felt that he had already got something for his kindness to the poor girl. He resolved that he would give her a longer ride than he intended to give. So, having shown her how to place her dress around her, and how to hold on, he set out for the village, determining to take her through the whole length of the street, and back again.

When he came to the schoolhouse, which stood a little out of the village, he saw a number of boys divided into two parties, and throwing snowballs at one another. The two parties were supposed to represent the British and the Americans. Some of the boys had recently been reading an account of the Revolutionary War.

When they saw Joe with his sled and passenger, they seemed to forget their separate nationalities, and the fact that they were at war. The contending lines were at once broken, and all rushed to the street, and began to direct their balls against Joe.

Joe stopped for a moment and said, "You sit still while I thrash two or three of the larger boys." But seeing that she looked frightened, he started on a run, being sure that he could soon get beyond the reach of the snowballs.

Soon after he had got beyond their reach, a gentleman in a fine sleigh met him. He had witnessed the attack and the flight. He drew up his reins, and said with a smile to Joe, who also stopped, "They were too many for you."

"I didn't run because I was afraid of them; I ran because she wanted me to, or because she did'nt want me to stop and thrash them."

"Would you like to go back and settle it with them?"

"I don't know as there is anything to settle. I don't suppose they meant anything but fun. They didn't throw at her. I felt angry at first; but I don't think they meant any harm."

"That is the best way to look at it," said the gentleman as he drove on.

Joe drew Margaret through the village, and then took her home. After he had left her, he felt more comfortable than he felt for some time. He had performed a benevolent act, and consequently felt the better for it. If you wish to have a comfortable feeling, go and do an unselfish, kind act toward some one, especially toward one who needs it.—*Well-spring.*

A CHILD'S FAITH.—A child thus beautifully expresses his faith: "Jesus has promised to carry the lambs in his arms, and as I am only a little boy it will be easier for Jesus to carry me."

Obituary.

Mrs. Emeline Eliza, beloved wife of James A. Phillips, Esq., of Kent, Carleton Co., N. B., was born in October, 1818, and died the 12th October, 1871.

As a wife, a mother and a friend, Mrs. Phillips was amiable, affectionate and true. Her disinterestedness and benevolence were manifested in her large-hearted hospitalities extended towards ministers of Christ of every denomination, but especially to the Methodist ministers who were from time to time appointed to labor on the Andover Circuit. Her natural disposition was gentle, and her manner unassuming and retiring. Although her constitutional timidity hindered her making a public profession of religion it is believed that she had and cherished a sincere love to Christ. The writer having had frequent opportunities of conversing with her upon the subject and of observing her manner of life, is able to say that, if fruit tells the character of a tree, and streams speak aloud of the nature of the fountain, then her life seemed to him to be one hid with Christ in God. And this seemed to be further indicated by her willingness to depart from life—she said as death drew nigh, "I am going home." One great anxiety of her life was to promote the welfare of her family; and she earnestly wished to see all her children before her death—but in this she was not gratified, as her eldest son and eldest daughter, the wife of the writer, did not arrive in time to look upon her in life, and the latter not even in death. She left a deeply afflicted husband and five children to mourn her removal—but it is hoped that the bereavement will be sanctified, and that in due season they will meet her again in the better world.

D. W. Le L.

Pugwash, March 12 1872.

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CERTAIN DEATH TO

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for it is certain that the child has

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June 22. HENRY G. HILL.

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Provincial Wesleyan Almanac

MARCH, 1872.

Last Quarter, 2nd day, 3h. 14m., afternoon.
New Moon, 9th day, 8h. 39m., morning.
First Quarter, 16th day, 10h. 11m., afternoon.
Full Moon, 24th day, 4h, 29m., afternoon.
Last Quarter, 31st day, 10h. 17m. afternoon.

D. M.	Dy Wk.	SUN. Rises.	SUN. Sets.	MOON. Rises.	MOON. South.	MOON. Sets.	H. Tide at Halifax
1	Fr	6 40	5 45	morn.	4 45	9 37	11 25
2	Sa.	6 38	5 47	1 5	5 39	10 13	A 0
3	SU	6 36	5 49	2 17	6 36	10 55	0 50
4	M.	6 34	5 50	3 24	7 37	11 50	1 54
5	Tu.	6 32	5 51	4 25	8 39	A 53	3 22
6	W.	6 31	5 52	5 15	9 40	2 5	4 57
7	Th.	6 29	5 53	5 56	10 38	3 20	6 16
8	Fr.	6 27	5 54	6 29	11 34	4 39	7 13
9	Sa.	6 25	5 56	6 57	A. 25	5 53	8 2
10	SU.	6 23	5 57	7 22	1 14	7 6	8 46
11	M.	6 22	5 58	7 45	2 1	8 17	9 22
12	Tu.	6 20	6 0	8 10	2 48	9 26	10
13	W.	6 18	6 1	8 35	3 34	10 13	10 34
14	Th.	6 16	6 2	9 3	4 20	11 37	11 9
15	Fr.	6 14	6 3	9 36	5 8	morn.	11 44
16	Sa.	6 13	6 5	10 13	5 57	0 40	morn
17	SU.	6 11	6 6	10 58	6 47	1 41	0 20
18	M.	6 9	6 7	11 50	7 37	2 36	1 6
19	Tu.	6 7	6 8	A 45	8 26	3 24	2 11
20	W.	6 5	6 10	1 47	9 15	4 7	3 41
21	Th	6 3	6 11	2 51	10 2	4 43	5 11
22	Fr.	6 1	6 12	3 57	10 48	5 13	6 16
23	Sa.	5 59	6 13	5 4	11 34	5 39	7 4
24	SU.	5 57	6 15	6 12	morn.	6 4	7 42
25	M.	5 56	6 16	7 20	0 19	6 26	8 14
26	Tu.	5 54	6 17	8 30	1 4	6 48	8 45
27	W.	5 52	6 19	9 43	1 51	7 12	9 17
28	Th.	5 50	6 20	10 56	2 42	7 41	9 51
29	Fr.	5 48	6 21	morn.	3 34	8 12	10 25
30	Sa.	5 46	6 22	0 11	4 32	8 53	11 1
31	SU.	5 44	6 24	1 19	5 31	9 43	11 45

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

High water at Pictou and Cape Tormentine, 2 hours and 11 minutes *later* than at Halifax. At Annapolis, St. John, N. B., and Portland 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,

ORGAN OF THE

Wesleyan Methodist Church of E. B. America.

Editor—Rev. H. Pickard, D.D.

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