

The Provincial Wesleyan.

Published under the direction of the Wesleyan Methodist Conference of Eastern British America.

Volume XXV.

HALIFAX, N. S., MONDAY, DECEMBER 16, 1873.

Number 51

Religious Miscellany.

THE OCEAN OF LIFE.

LINES TO A SISTER.
"Be of good cheer, it is I, be not afraid."—Matt. xiv. 27.
Over the ocean, my sister,
With its turmoil, and trouble and strife,
May guardian angels be near you,
Down the perilous voyage of life.
Over its quicksands and currents,
Through its storms, and treacherous waves;
May the merciful arm surround you,
Of Him who is mighty to save.
Over death's ocean my sister,
Over death's turbulent sea;
I pray that your friend, through that passage,
The merciful Saviour may be.
Over its billows and breakers,
Through its mist and its gloom and its dread;
May the Master be near, with his words
Of cheer,
"It is I, be not afraid."

Safe in the harbor, my darling,
The temptress harbor above;
White robes you shall wear, and a palm you
shall bear,
In that land of eternal love.
Oh, tell me of your grand consummation,
"Till surely be yours at the last;
When the storm and strife, of this mortal life,
Shall belong to the weary past.

THE LAMBETH PEDLER.

It was one July day more than three centuries ago, a storm was threatening. The clouds heavy over the tower of Lambeth church. It was evident there would soon be a great down pour of rain, and the closeness of the atmosphere betokened the presence of electricity. A pedler had drawn nigh to the wall where unfortunate Mary d'Este, the unhappy queen of James II., with her infant son, flying from the ruin impending over their house, afterwards took shelter for a whole hour, in 1688. He had a pack on his back and a dog by his side. The contents of his pack were hardly earned, and he feared the water would injure them. He was, moreover, very weary with his long day's journey. Customers had been scarce. He went into the porch under the tower for shelter and rest with a heavy heart. While he was waiting, full of melancholy thoughts, the priest came up to prepare for the evening service. He was a devout man, and suspected of favoring the followers of Wickliffe. Passing round to the vestry door he saw the pedler.

The man's thoughtful attitude caught his attention, and he came up to him.
"My friend," said he, "thou art early for the vesper."
"I am not for vesper, father," answered the pedler; "I am for the road. The appearance of rain has driven me here. I shall move when it is past."
"Hast thou much custom?" asked the ecclesiastic.
"Little, eno," replied the pedler. "It is tramp, tramp, tramp! for small enough gain."
"My friend," said the priest gravely, "art thou an honest man? Dost thou mete out true measure? It shall be measured unto thee as thou dost measure."
"So they say," said the pedler. "I bear the maxim in mind to my detriment."
"The reward is in the end, my friend."
"So they say also; but it tarries in coming."
"Perhaps," said the priest slowly, "thou dost not ask God's blessing on thy work." Without God's blessing nothing will prosper.

The pedler started. "If I was assured of the truth for a certainty," said he, "I would wish to ask a blessing on the spot. I am tired of ill-luck."
"Thou must be very, very sure of it on the authority of the Scriptures.—Prizes, try the efficacy of prayer."
"Why not," said the pedler, "I will try it."
"Thou must pray with faith," said the priest.
"Come after me into the church, and I will tell thee what shall be done for the righteous who put their trust in God."

The pedler followed the priest into the church. At first he looked at a great deal. Several old table monuments, which were not removed till 1795, attracted his attention, and some of the carvings on each side of the nave were very curious. Half the sand ran out of the top of the burial glass before he began to listen to the preacher. When he looked towards the pulpit, the preacher's eyes were fixed upon him reproachfully. His discourse seemed wholly directed to him.
The pedler listened entranced. He had an inward feeling which he had never known before. After the service he waited for the priest to tell him what he felt. The priest came in deep meditation. At first he did not see the pedler, but he smiled when he recognized him. The pedler spoke of the sermon. He said he should remember the text to his life's end, and the pious priest thanked God. He believed his words would be blessed to the stranger. The storm had passed away. He took him to his own house. He set bread and meat before him, and sped him on his journey with "God speed."

The pedler went through Lambeth. He carried out of door after door, and his store sensibly diminished. Every day he invoked a blessing on his work, and he began to prosper as by a miracle. Every night he learned to thank God for the mercies of the day, and he was soon the Lord to bless him and his work beautifully. He became a good man, and as his years passed on he drew nearer and nearer to God.
Years passed. The priest of Lambeth was now an old man. He had ceased to officiate at the mass. All his thoughts were concentrated on heaven. His eyes were dim with age, and he could not read the book of God as in the old days, but he had instructed a youth, who now rewarded his master by reading aloud to him as he sat in his chair.
It was eventide and summer-time. The priest sat in his chair as usual, listening to the

sonorous tones of the youth. Suddenly there were footsteps. The reader paused a moment over his book, and the old man turned his head. A strange figure stood before him. It was a man with a paper in his hand. His face seemed familiar to the aged priest, but his memory was weak. He could not recall where he had seen the face. He bowed his head and waited for the stranger to speak.
"Dost thou not recognize the pedler to whom thou didst preach honesty and the necessity of a blessing?"
"Ah, verily, now."
"I have prospered since that time. I wish to show my gratitude to thy servant, who, by his grace, gave me such good counsel. I have saved up a little store of gold, with which I bought an acre of land. The acre is my gift to the church as he hath prospered me."
The pedler placed the paper in the priest's hand and went his way.
"The Pedler's Acre," is still the property of St. Mary's, Lambeth, and the parish derives from it an income of many hundreds a year.

THE FIRST REAL SERMON.

BY THE REV. H. W. BERCHER.
I remember the first sermon I ever preached. I had preached a good many sermons before, too. But I remember the first real one. I had preached a good while as I had used my gun. I used to go out hunting by myself, and I had great success in firing off my gun; and the game enjoyed it as much as I did. I never hurt them or hit them. I fired off my gun as I see hundreds of men firing off their sermons. I loaded, and bang!—there was a smoke, a report, but nothing fell. And so it was again and again. I recollect one day in the fields my father pointed out a little red squirrel, and said to me, "Henry, would you like to shoot him?" I trembled all over, but I said, "Yes." He got down on his knee, put the gun across a rail, and said, "Henry, keep perfectly cool—keep perfectly cool; take aim." And I did, and I fired, and over went the squirrel, and he was dead back again either. That was the first thing I ever hit; and I felt an inch taller, a boy that had killed a squirrel, and knew how to aim a gun.
I had preached two years and a-half at Lawrenceburg, in Indiana;—and some sporadic sermons before that—when I went to Indianapolis. While there I was very much discontented. For I had been discontented for two years. I had expected that there would be a general public interest, and especially in the week before the communion season, and the people would come up to a higher point of feeling; but I could never get them beyond that. They would come down again, and there would be no conversions. I sent for Dr. Stowe to come and help me; but he would not come, for he thought it better for me to bear the yoke myself. When I lived in Indianapolis the first year, I said, "There was a reason why, when the Apostles preached, they succeeded, and I will find it out if it is to be found out." I took every single instance in the Record, where I could find out one of their sermons, and analyzed it, and asked myself: "What were the circumstances, who were the people, what did they do?" and I studied the sermons until I got this idea: That the Apostles were accustomed first to find a ground on which the people and they stood together—a common ground where they could meet. Then they heaped up a large number of the particulars of knowledge, which everybody would admit, placed in a proper form before their minds, then they brought it to bear upon them with all their excited heart and feeling. That was the first definite idea of taking aim that I had in my mind.

"Now," says I, "I will make a sermon so." I remember it just as well as if it were yesterday. First I sketched out things we all know. "You all know you are living in a world perishing under your feet. You all know that time is extremely uncertain—that you don't know whether you will live another month or a year. You all know that your destiny, or the life that is to come, depends upon the character you are forming in this life; and in that way I went on with my 'You all know,' until I had about forty of them. When I had got through that, I turned round and brought it to bear upon them with all my might; and there were seven men awakened under that sermon. I never felt so triumphant in my life. I cried out to myself, 'I read to myself, I know how to preach.' But I could not make out another sermon for a month that was good for anything. I had used all my powder and shot on that one. But, for the first time in my life, I had got the idea of taking aim. I soon added to it the idea of analyzing the people I was preaching to, and so taking aim for specialities. Of course that came gradually and later, with growing knowledge and experience.
Young man, when you get a parish, don't be discouraged for the first ten years, no matter how poor your work. There is no trade that requires so long an apprenticeship as preaching; and yet there is no trade in which they admit a man so soon, or in which he learns so fast. It is easier to study law and become a successful practitioner, than it is to study the human soul all through—to know its living forms, and to know the way of talking to it, and coming into sympathy with it. To make the truths of God and the Divine influences a part of your daily enthusiastic experience, and to bring to bear out of your treasury what is needed here or needed there—that requires a great deal of experience and a great deal of study.

POLITENESS.

One of the English infidels was so struck with the politeness and good-feeling manifested in St. Paul's writings, that he affirmed that St. Paul had said that he himself had ever performed a miracle, he would believe it, because he deemed St. Paul too much of a gentleman to tell an untruth. Whatever we may think of this remark, we can not but be struck with the power which politeness had on the infidel. And as this infidel is not an exception it may be well to show some few of the advantages of politeness.
It is Scriptural. If St. Paul taught politeness by his example, so did he in his writings. He tells us, "In honor we must prefer one another." Here is the great secret of politeness; namely, forgetfulness of self. In another place he says, "Be courteous; in other words, be polite."
It makes friends. Nothing so wins upon strangers as true politeness. A little attention shown in a stage or in the cars, or at a public table, costs us very little. But what an effect it has upon the person to whom the attention is shown! The pleased look, the grateful smile, shows us we have gained a friend.
It increases our usefulness. One reason why some ministers have no more influence, is on account of their sour face and forbidding countenance. They look as if they said, "Keep away from me. But if they allow the vulgar to approach within reach of their majestic presence, there is a pompous manner or way they have, which prevents the hearts of others going out to them, and thus influence over such people is lost.
It gives success. Let any man who has goods to sell, or office to attain, be kind and polite; to show—like that put on by the politician—and his goods are sold, and his office is reached, ten times sooner than by the man who looks loud, and cuts you up as he cuts off his caicoes and clothes.
Politeness, of all things earthly, costs the least, but its power is tremendous. The influence of a genuinely polite man in the sphere in which he moves is wonderful.
Did you ever hear of the dream of the Philadelphia tanner? He thought that he was in a religious meeting, where he was surprised to see the congregation with tables before them, at which they were all pursuing their usual occupations. The merchant was busy with his books; the retailer with his goods; and the mechanic with his tools. Indignant at such employment among persons professedly assembled for the solemn worship of God, he was about rising to administer to them a sharp reproof, when, accidentally placing his hands behind him, he found a bundle of calf-skins suspended from his own shoulders.
We think that if, by some marvellous power the thoughts of all who gather for worship, should, suddenly, like the writing on the wall, appear in startling characters on the walls, the picture would grotesque enough to cast the tanner's dream entirely in the shade.—S. S. Times.

HOW TO KILL A SERMON.

The preacher labored faithfully this morning, and many were affected under the discourse. Among the rest were some of your children. Now is a good time for you to come in and help your pastor in the work upon your own family. But also! (instead of this) he destroyed the impression on the hearts of those affected. "How?" you ask in astonishment. Why, when you returned from Church, instead of talking with those serious children, you began to criticize the preacher in their hearing! During the sermon you were asleep part of the time, and reading a hymn book another part; and now your work must be done by criticism of the discourse. It was too late. The hymns were inappropriate; the prayers too common-place. All this you have to talk to before your children, but a little while ago so thoughtful. When you are done they are thoughtful no longer. Your words have driven off their good impressions.
AN EXCHANGE SAYS: "If we should not be accused of indifference, or of violence of view, correspondence, I would tell you of a visit that Father Hycintine made recently to a pious Swiss family (whose name I refrain from giving) which has left upon this family the happiest and most favorable impression. They entertained him to preside at family worship, which was celebrated daily in the house, and which included reading and exposition of Holy Scriptures, followed by a prayer, which service was conducted with great simplicity, at the same time with great excellence. They questioned him pointedly concerning his views of salvation; he expounded this fundamental principle to them, just as an evangelical Protestant would. They held enough to ask him why he was not a Protestant; he gave his reasons that let. Bonds of tradition and of affection united him to the Catholic church. The Protestant churches were so divided he did not know to which to attach himself. Protestant or Catholic, the name is of a secondary importance; he is a Christian—he loves, he preaches, he teaches Jesus Christ according to the Gospels. Oh, may it be given him to act with still more strength, enlightenment, and joy!
The effect of kindness upon servants is not often as well tried as Rowland Hill tried it. A respected servant of his having died, his master preached his funeral sermon to a numerous audience, in the course of which he narrated the following anecdote: "Many persons present were acquainted with the deceased, and have had it in their power to observe his character and conduct. They can bear witness that I speak the truth, when I assert that for a considerable number of years past he has proved himself a perfectly sober, honest, industrious, and religious man, faithfully performing, as far as lay in his power, the duties of his station in life, and serving God with constancy and zeal; and yet this very man, this virtuous and pious man, was a robber on the highway. More than thirty years ago he stopped me on the high road and demanded my money. Not at all intimidated, I argued with him, I asked what could induce him to pursue so iniquitous a course of life. 'I have been a coachman, and sir,' said he, 'but am now out of a place, and not being able to get a character, can obtain no employment, and am therefore obliged to resort to this means of gaining subsistence.' I desired him to call upon me; he promised he would, and kept his word. I talked further with him, and offered take him into my service. He consented; and ever since that period he has served me faithfully, and not me only, but he has faithfully served his God. And instead

GODLINESS PROFITABLE.

On the basis of financial calculation, a careful measure of the case will show that godliness is profitable as a matter of dollars and cents. If it can be made to appear, it will be a very forcible argument in this world of ours. Suppose we take some specimen cases: This man who carries the burden of the church; who has given till he seems to have no more, but lifts at the burden of humanity till he sees the stars and beyond the stars—put the case to him as a matter of dollars and cents. A single week party in the service of sin will cost more than the present in any church in this city. One single dress parade will cost inordinately more than most of us ever put into a church edifice. Take the case of a young man. I am satisfied that in a city like this it will cost a young man more to live as a man of the world than to be a square and honest Christian and bear his full share of the burdens in the house of God. Sum it up a little: a ride in the park; a livery; the theatre; opera, places of amusement during the week—and he has exceeded all the contributions he would make before he has gone one fourth the way through the city. As a mere matter of dollars and cents, I believe it is cheap to serve God; and I have no sympathy—because I believe it to be utterly false—with the statement that the churches are too expensive for poor people or poor young men. They are not as expensive as the service of the devil, and you can make the calculation for yourself. If any man undertakes to carry both on his shoulders, the church is not responsible for that. On the mere basis of dollars and cents I believe Godliness is profitable.

General Miscellany.

WHAT THE WIND-EARS HEARD AND SAW.
BY ERNE R. REXFORD.
The West Wind.
The saddest sound that I ever heard
Was the wailing plaint of a mother bird
For the one nestling that shared her nest,
Dead, with a thorn in its pretty breast.

The South Wind.
I have known a sight that was sadder still;
There's a grave yonder, upon the hill,
And a mother weeps at her poor boy's name,
For his ruined soul, and his guilt and shame.

The West Wind.
The sweetest sight that I ever knew,
Was the kiss of two lovers whose love was true,
As they pledged themselves, come weal or woe,
One path in life they would henceforth know.

The West Wind.
Once, when a weary old man died,
I saw Heaven's gates swing open wide,
And his wife, who an angel long had been,
Stretched welcoming hands and cried, "Dear
come in!"

The West Wind.
And the look on her face!—I was dumb with
awe,
A sight that was grander I never saw.

The West Wind.
Last night, when the stars were out in the blue,
Like a dead white lily kissed by dew,
I saw a baby of two short years
With its mourning mother's tears.

The South Wind.
I saw a mother go on one day
Through the gates of Heaven, and heard her
say
"Is my baby here?" And they put in her arms
A we child, sweet with a baby's charms;
And she cried as she kissed it, her face aglow,
"I have found my babe! This is Heaven, I
know!"

PEN AND SCISSORS.

The Central Advocate takes up an idea often ventilated of late in American papers,—that of dispensing with the second preaching service on Sundays:—
The question of Sunday services continues to be discussed in many quarters, and a larger number of practical, eminent preachers advocate less preaching and more devotion to Bible services in the Sabbath school and elsewhere. The changes proposed do not come by accident, but are the outgrowth of the sense and feeling of pastors and people, and cannot be forced upon societies. But there is scarcely a doubt that our best men are beginning to feel seriously that two sermons each Sabbath, and a Sunday-school service, taken away from the Sabbath the last characteristic of rest. It is a day of extraordinary work. The preaching of the present day, whether it be better or worse than that of the olden time, is a more exhausting exercise, both to preacher and hearer, than it was fifty years ago. The Sabbath school makes a demand upon church workers that our fathers had no knowledge of, and it grows in importance year by year, demanding rightly more thought and better labor. And it is possible that in this country we have, more than in any other, lost the idea of the rest that the Sabbath is intended to furnish us. Surely no people need rest more than we do. God rested on the Sabbath, and hallowed and sanctified it for rest as well as religious duties.
Dr. Joseph Parker, of London, the author of *Essays and Ad. Clergy*, in the last work puts forward his views in these words: "The time will come when Sunday services will be modelled upon a new and better basis. The minister will have to preach less and to preach better. There will be one service in the day, beginning about twelve o'clock, and continuing about two hours. In the evening parents will have time to teach their children, and those members of the household who could not go out in the morning will have opportunity of going to special services here and there in the

PROTESTANT WAR-SONG.

Ye soldiers of King Jesus,
Asleep upon your arms,
By thunder shaken, arise, awaken,
New shriek from war's alarms!
The trumpet-blast is sounding:
Hark! 'tis the Romish tramp,
And distant songs from warrior throng—
Re-echo through the camp.
Shout to your foes defiance,
And rend the heavens with prayer,
In ranks unbroken: be this the token—
"For Christ we do and dare!"
Ring out your jubulations,
Your Christy war-hymns sing;
With courage bring, each breast inspiring,
To fight for Christ your King.
For ancient rights do battle;
Stand as your fathers stood;
From flame and rack they turned not back
Resisting unto blood.
Dear price they paid for freedom,
But conquered when they died:
In death victorious, their names are
glorious,
With faith and love allied.
To Christ and Truth right loyal,
They fought the Popish foe;
They faced the front of battle's brunt,
And hailed the martyr's woe,
On fiery wings triumphant,
From pang convulsions high,
From pangs terrestrial, to bliss celestial,
They joined the ranks on high.
From dungeons black and loathsome,
And tortures never told,
Fierce strife's and groanings, and dying
moanings,
They rose to crowns of gold,
From bloody Injustices,
Of many unknown,
The martyr peers of bygone year,
Sprang to the martyr's throne.
Ye soldiers of King Jesus,
Brave sons of noble sires,
Follow your flag o'er field and crag,
And dare the Popish fire!
Fight for you blood bought freedom;
Spurn, spurn the Romish crew;
Who swore to slaugher you—
Be sworn to slaughter them."
BENJAMIN GOUGH.

THE CANADIANS.

A New York paper, writing lately upon Canadian affairs, concludes that American ideas are prevailing that region because the people speak of "baggage" and take the right hand in driving on the road. Having travelled somewhat in Ontario, Quebec, New Brunswick, Nova Scotia, and the "Islands," I have never heard the term "baggage" used except by Americans, as they call people from the States. The word is invariably "luggage" in hotels, steamers and stage-wagons. On the road all the people in those provinces whom I met took the left hand, and if any one should attempt to deviate from this old custom of England, he would surely come to grief. When I saw the "baggage" on the road, I made their morning portage of equal instead of one, perhaps they may be ready for those other innovations.
What causes the curious difference between the people on the two sides of the boundary-line? For a difference exists in customs, in appearance and in the tones of the voice. It has been a favorite theory that the New England thousands of fire and sharpshooters came from the harsh climate and piercing winds; but in Canada the climate is more severe, and the winds are as piercing, yet the faces and forms of the people are rounder and more robust, and their voices, especially those of the women, have a soft and mellow intonation very different from their cousins in New England. The customs and habits are also different. In Canada one sees little of the hurried life of the States, always at high pressure. The people take life more easily than we do, and look less anxious. Do these differences arise from different political institutions and are the burden of life lighter in a republic than under a monarchy?—Lippincott for November.

BOXES OF DEAD CHINESE.

We saw brought to the depot of the Virginia and Truckee Railroad Company, in this place, a box of Virginia, Nevada, paper, two boxes of boxes of dead Chinese for shipment to Stockton, Cal. The Chinese in the boxes had been buried in the Chinese burial-ground near this city about four years, and their bones were fleshy. The bones were taken out of the coffins, assorted, and tied up in bunches in white rags. After being brought to Chinatown and before being boxed up, the friends of the deceased had some kind of a pot over the bones. Roast pig and other refreshments were placed on tables, and about these were gathered the friends of the deceased, who muttered prayers, and at intervals bowed down and kissed the ground. Several Chinese came to the depot with the remains in order to see the boxes properly marked and prepared for shipping. One of these informed us that the bones would eventually be sent to China, but that for the present they would go to the head man of the company to which the deceased belonged. When received by this man in Stockton the bones will be taken out of the boxes and packed in earthen jars, and after there shall have accumulated a sufficient number of skeletons all will be sent to China to be delivered to their relatives for burial in that holy soil from which alone the true Celestial can arise at the last great day.

ITEMS FROM THE SCIENTIFIC AMERICAN.

A WHALE TAKEN BY A TELEGRAPH CABLE.—We published some time ago a drawing of a portion of the Sagapanocean telegraph cable, which had been broken and injured by a lance of a saw fish. We have to chronicle an accident of a still more extraordinary nature, by which the Persian Gulf Cable was broken. The particulars are given in *Engineering*: "The cable between Kurrachee and Gadar (a distance of about 300 miles) suddenly failed on the evening of the 14th of October. The telegraph steamer, Amber Witch, under the command of Captain Bishop, with the electrical and engineering staff under Mr. Henry Mance, proceeded on the following day to repair the damage, which, by tests taken at either end, appeared to be 118 miles from Kurrachee. The cable was successfully grappled within a quarter of a mile of the fault.
"The soundings at the fault were very irregular, with overfalls from 20 to 70 fathoms. On winding in the cable unusual resistance was experienced, as if it were foul of rocks; but after persevering for some time, the body of an immense whale, entangled in the cable, was brought to the surface, where it was found to be firmly secured by two and a-half turns of the cable immediately above the tail. Sharks and other fish had partially eaten the body, which was rapidly decomposing, the jaws falling away on reaching the surface. The tail, which measured 12 feet across, was perfect, and covered with barnacles at the extremities.
"Apparently the whale was, at the time of entanglement, using the cable to free himself from parasites, such as barnacles, which annoy the whales very much; and the cable hanging in a deep loop over a submarine precipice, he probably, with a fillip of his tail, twisted it around him, and then came to an untimely end."
This is, without exception, the most extraordinary accident that has happened to any submarine cable which has come within our knowledge, although many strange accidents

Obituary.

SARAH, relict of R. Tweedie, departed this life, on the morning of Monday, 24th ult., at the residence of her son-in-law, Mr. Stephen Pashley, Williamstown. Mr. Tweedie was converted in early life; and for upwards of sixty years, was a consistent member of the Methodist Society. The last time I saw her, she was complaining of slight indisposition, but was very cheerful, and in conversation, remarkably animated for her years. She spoke of her sons, who are engaged in the work of the ministry in connection with the Methodist Church in three Provinces—having just heard from one of them; and she spoke of her own inner life, quoting the words, "Christ in you," as conveying her idea of true religion. Her outlook was evidently lengthened by gleams of light from the better land. When death set his seal upon her heart, she had attained the ripe age of eighty-four years. And now she sleeps in Jesus.
Nearly all the noble band of Methodists—who left Ireland some sixty years ago, and settled in Williamstown—are gone. They were a "godly seed," and shall be had in "everlasting remembrance."
Miranich, Dec. 2, 1873.

THE CANADIANS.

A New York paper, writing lately upon Canadian affairs, concludes that American ideas are prevailing that region because the people speak of "baggage" and take the right hand in driving on the road. Having travelled somewhat in Ontario, Quebec, New Brunswick, Nova Scotia, and the "Islands," I have never heard the term "baggage" used except by Americans, as they call people from the States. The word is invariably "luggage" in hotels, steamers and stage-wagons. On the road all the people in those provinces whom I met took the left hand, and if any one should attempt to deviate from this old custom of England, he would surely come to grief. When I saw the "baggage" on the road, I made their morning portage of equal instead of one, perhaps they may be ready for those other innovations.
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ITEMS FROM THE SCIENTIFIC AMERICAN.

A WHALE TAKEN BY A TELEGRAPH CABLE.—We published some time ago a drawing of a portion of the Sagapanocean telegraph cable, which had been broken and injured by a lance of a saw fish. We have to chronicle an accident of a still more extraordinary nature, by which the Persian Gulf Cable was broken. The particulars are given in *Engineering*: "The cable between Kurrachee and Gadar (a distance of about 300 miles) suddenly failed on the evening of the 14th of October. The telegraph steamer, Amber Witch, under the command of Captain Bishop, with the electrical and engineering staff under Mr. Henry Mance, proceeded on the following day to repair the damage, which, by tests taken at either end, appeared to be 118 miles from Kurrachee. The cable was successfully grappled within a quarter of a mile of the fault.
"The soundings at the fault were very irregular, with overfalls from 20 to 70 fathoms. On winding in the cable unusual resistance was experienced, as if it were foul of rocks; but after persevering for some time, the body of an immense whale, entangled in the cable, was brought to the surface, where it was found to be firmly secured by two and a-half turns of the cable immediately above the tail. Sharks and other fish had partially eaten the body, which was rapidly decomposing, the jaws falling away on reaching the surface. The tail, which measured 12 feet across, was perfect, and covered with barnacles at the extremities.
"Apparently the whale was, at the time of entanglement, using the cable to free himself from parasites, such as barnacles, which annoy the whales very much; and the cable hanging in a deep loop over a submarine precipice, he probably, with a fillip of his tail, twisted it around him, and then came to an untimely end."
This is, without exception, the most extraordinary accident that has happened to any submarine cable which has come within our knowledge, although many strange accidents

Obituary.

SARAH, relict of R. Tweedie, departed this life, on the morning of Monday, 24th ult., at the residence of her son-in-law, Mr. Stephen Pashley, Williamstown. Mr. Tweedie was converted in early life; and for upwards of sixty years, was a consistent member of the Methodist Society. The last time I saw her, she was complaining of slight indisposition, but was very cheerful, and in conversation, remarkably animated for her years. She spoke of her sons, who are engaged in the work of the ministry in connection with the Methodist Church in three Provinces—having just heard from one of them; and she spoke of her own inner life, quoting the words, "Christ in you," as conveying her idea of true religion. Her outlook was evidently lengthened by gleams of light from the better land. When death set his seal upon her heart, she had attained the ripe age of eighty-four years. And now she sleeps in Jesus.
Nearly all the noble band of Methodists—who left Ireland some sixty years ago, and settled in Williamstown—are gone. They were a "godly seed," and shall be had in "everlasting remembrance."
Miranich, Dec. 2, 1873.

Wesleyan Office and Book Room,

25 GRANVILLE ST., HALIFAX
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Provincial Wesleyan.

MONDAY, DECEMBER 15, 1873.
"FOR KINGS AND ALL IN
AUTHORITY."

Americans who visit the old world, are surprised at the prevalence with which prayer is offered in England in behalf of the Queen. It may be doubted whether in this respect Englishmen are more loyal than Americans themselves, for, in recent times at least, the Chief Magistrate of the Republic is seldom forgotten in public supplication. True, political prejudice may prevent some from commending to God the head of a party whose downfall they would prefer any day, and in this respect perhaps we may be thankful that our own Ruler is above party contests. Besides, republican education discourages rather than fosters that reverence for persons in exalted situations which always impresses the stranger who visits the shores of old England. The Ritual of the Episcopal Church has done much toward the establishing of a practice which is alike beautiful and impressive as observed in the services where it occupies so important a place. But the consciousness that Queen Victoria really appreciates and deserves the most fervent prayers of her subjects, is the chief incentive which directs the churches in pleading in her behalf. There have been monarchs of both sexes on the British Throne to whom prayer was but a mockery, and whose lives rather shocked good men than inspired them with reverence. The Queen of today is a firm believer in prayer. How touchingly this fact comes out betimes in her periods of sorrow!

And how fully she must have imbibed the Princess of Wales with the same spirit, has been inferred from the wisely appeal she made to the Bishop of Canterbury, when the Prince was at the point of death! What has produced this eminently Christian disposition? Say what we will of natural amiability, and the influence of reforming associations, the true Christian can see in the life of Queen Victoria that a nation's prayers are not without most gracious results.

We have been led to this train of thought by noticing how little the transition in our Dominion government has affected the public prayers of our churches. No one could gather from the devotions of the pulpits that an entire revolution has occurred in the elements by which our Dominion is governed. Neither the complexion of principles nor the characters of men affect this exercise. For this we are thankful. It demonstrates the usefulness of prayer. It promises for us national prosperity. It must tell upon the lives of our public men. They cannot escape the influences of Christian intercession at a Throne of Grace. Either they must conform to the dictates of truth and righteousness, or God will dispense with them for better men. A praying Nation will certainly be a prosperous Nation. And while an earnest, united people continues to ascend to Heaven for the divine regulation of governmental affairs, He who is the Father of His crying children will preserve them from iniquity in high places.

THE WOMAN'S RIGHTS QUESTION is flaring up anew on both Continents. Our danger will be, that as the pendulum gets moving it will swing to the opposite extreme. All great reforms are apt to suffer from this tendency to extravagance. Yet surely there is much to be said on both sides. While the English Conference is solemnly declaring itself upon the propriety of admitting women into the pulpits, it cannot be disputed that the sex are endowed betimes with extraordinary gifts for public address. We are among the class who owe more to this element in Methodism than to any other. It impressed us by no means unfavorably, though educated against it. By this means we were influenced when ordinary agencies failed. A gifted woman is one of God's great agents.

We intended, however, to refer more particularly to the social disabilities of the other sex. A stranger coming to this country cannot but wonder at the treatment accorded to our girls in the ordinary distribution of property. The young man is favored and endowed by virtue of his sex; the misfortune of being a female condemns his sister to penury. A farm, a fat flock, a handsome credit to begin with, for the boy; for the girl, a bed, a cow, and a benediction! The one brings a companion to his home with the air of one who dispenses patronage; the other remains as a dependant, or joins another's destiny, with an empty purse. Did we witness these things in a heathen country we would organize societies for the emancipation of the weaker party. As it is, we live on and exist in the thought that our social progress is one of the marvels of the age!

A PRACTICAL IDEA—In Halifax a new feature has been introduced into Home Mission meetings. Men directly from the heart of Home Mission operations are among the speakers. This is an admirable move. The "returned missionary" in England is always the hero of the occasion. In some instances those veterans have been stimulated to extraordinary oratorical eloquence by the remembrance of their toils and triumphs in the presence of audiences who knew how to appreciate their language. A few of them have attained in this way to immense popularity. We heard it stated in Montreal last autumn that some ministers now in leading positions west, were brought to public notice by their con-

tion with missionary delegations. Thus a twofold gain is gained. The hearts of the people are fired by descriptions and appeals from men who relate their own experience; and the missionary rises into new ardor with his theme till he finds himself possessed of powers which had remained dormant. Moral—Draw upon your missionaries.

THE HOME MISSION MEETING AT BRUNSWICK ST., was held on Monday night of last week. We were prevented from attending, but report says that Mr. Reid's speech was excellent.—Mr. Satchell's "worthy of Exeter Hall,"—Mr. Webb's characterized by his usual good sense and directness of thought. There was also a *Crisp* speech,—neat, concise and eloquent. Our readers will not accuse us of flattery, for they may be assured we give the report at second hand.

The meeting at Charles Street on Wednesday, is pronounced "the best ever held in Halifax." J. Wesley Smith presided, and spoke remarkably well. Rev. Mr. Johnson, from Kentville, and Rev. Mr. Hokin, from Sambro, did admirably; and the collection was \$82! Only two years ago in this respect, yet the children of Charles Street collected over \$70 for Home Missions! Are our mission operations paying or not?

POSTAL.—The notice sent advertising for the Halifax Post Office is meeting with deserved success. Hundreds of readers take our own paper, for instance, who take no other. How are they to obtain Postal information if we do not furnish it! And why should four favorite papers be paid for this while all others are excluded. What do officials look at in proscribing these certain papers? Certainly not at their circulation, nor at their influence. Because we do not choose to take warm sides in politics—is this the reason? Perhaps now Mr. Woodgate will inform the public by whose authority he entered upon the proscription.

REMEMBER THE POOR.—We are on the verge of the Christmas Holidays. Bright visions are rising before the minds of our children; gay plans are forming themselves in our parental hearts. The land will be full of sunshine and joy.—Ah! there will be clouds, too, and sorrow and misery. The subjects of misfortune,—God's poor, whom "Ye have always with you," and victims of vice and intemperance—the devil's poor, are near your every door. "Inasmuch as ye have done it unto the least of these," Who speaks? "Ye have done it unto me." For Christ's sake be benevolent this Christmas season.

STABBING AFFAIRS are becoming too frequent in St. John City. There can be little question that this form of violence can be regulated to some extent. The authorities should curb it effectually. Punishment should follow on the heels of this crime, so swiftly and terribly that blackguards would hesitate before using a knife or pistol. And the crime should be traced to the original perpetrator. A makes B drunk and furious; B stabs C; C's life is endangered and his family injured. Common sense would say:—Go back to the first letter. Bring both A and B to justice.

LECTURER.—American philosophers are seriously contemplating the construction of a telescope to cost a million dollars. This will take us within four miles of the Moon. If there are inhabitants yonder endowed with equal genius, it would be easy to open communication between the two worlds by signals. Who knows but we may yet have daily reports from the volcanic satellite? It is not a heavier tax on our credulity than electric telegraphy would have been on that of our fathers and mothers fifty years ago.

LECTURES AND SERMONS BY THE REV. W. MORLEY PUSKON, L. L. D. Toronto Adam Stephens & Co. Halifax Wesleyan Book Repository.
Whenever the Rev. W. Morley Puskon speaks he will have a crowded audience to listen to him; and whatever he publishes will have a great number of readers. This is only natural when the gentleman ranks among the first preachers of the day. Yet the lesson he has to teach is striking and new. He has formed a very high opinion of his powers, and from what we have heard as from what we have read, we ourselves have been led to believe that the Rev. gentleman has been much overrated. A fine voice when once aroused, a striking delivery, and a style of composition which is cultivated even to mannerism—these are some of the peculiarities of Mr. Puskon's oratory. Deprived of the external aid of voice and manner the essays and sermons in the volume though not deserving of the praise that has been lavished upon them, are yet far above the average of essays published in the colonies. It is true they contain such evidences of want of Christian charity and good taste as the constant calling of the religion of the greatest mass of mankind "Papisty" instead of Roman Catholicism, with frequent references to "Superstition" and "Idolatry" &c. The charity which thinketh no evil is not much in Mr. Puskon's favor. The essay on Macaulay is the one which will probably take the attention of the reader most; and indeed it seems to be the best in the volume. It is eloquent, picturesque and shows a keen appreciation even to enthusiasm, of the beauties of the great essayist's compositions. The other Lectures are "Daniel in Babylon," "John Bunyan" Wesley and His Times," "Florence and the Florentine."

Disagreeing with every second page in the volume, we are still compelled to admit that it is one which contains much literary merit.
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Circuit Intelligence.

KINGS CLEAR CIRCUIT.

DEAR MR. EDITOR.—A few words from the Kings Clear Circuit may be interesting at least to some of your many readers. As we do not believe in long sermons or long communications to the WESLEYAN, we will give you a few items of interest as briefly as possible. Arriving here, according to Conference appointment, we found many true friends of Methodism and Methodist ministers. Our church at Upper Keswick, a description of which has already appeared in your columns, was encumbered with a debt of a little more than two hundred dollars. With very laudable zeal, the friends of that place decided to have a tea-meeting at once. Without giving the usual description of loaves, tables, kind and attentive ladies, the result of the occasion was sufficient to entirely free our church of debt. A few evenings ago our friends gathered at the Mission House, and placed in the hands of the Treasurer about \$60 toward supplying the same. The Kings Clear part of the circuit has purchased a sleigh for the benefit of the minister upon that side of the river. But the best of it is, that God is here gloriously present; and we are glad to see in our church at Upper Keswick, that we should hold a few special services. They soon became "revival services," seasons of grace and sweet delight. The power of God was manifest in a very marked degree. Our expectations at such times are apt to centre on certain ones. It has been noticeable among us here that some of those whom we expected to be the first to come to Jesus have been the last, while others whom we least expected have been first. How little we know of the operations of God's Spirit on the hearts of those around us.

Our work here has been entirely free from what some might call undue excitement. It has been reasonable, calm, and true trust will be permanent. One pleasing feature has been the clearness and simplicity with which the convicted have been converted, the sorrowing made glad, the penitent forgiven.—The Lord hath done great things for us, whereof we are glad. Brethren pray for us that the word of God may be yet more largely glorified on every part of this circuit. R. W. W. December 3, 1873.

Correspondence.

LETTER FROM THE PRESIDENT.

To the Ministers of the Wesleyan Methodist Church in Eastern British America:
DEAR BRETHREN:—The year 1873 draws to a close. In the history of our Connection it has not been an unimportant one. During its early months, several of our Churches were visited with special services, which resulted in the conversion of many souls, and in the general advancement of the work of God among us. Our Conference was an occasion of much spiritual good to our members, and to the friends of our far-reaching boundaries, came together to consult with us on the interests of Christ's Kingdom.

Since that time, we have not been without marked displays of both the providence and the grace of God. Whom the Lord loveth He chasteneth;" and in this respect He has been dealing with us "as with sons." Painful affliction and unprecedented bereavement have darkened the households of many of our Brethren. Large numbers of our people—particularly in Prince Edward Island, Cape Breton, and the Eastern portions of Nova Scotia—have suffered severely by the gale of August last; while more recently still, the convulsions in commercial circles have been a source of embarrassment and distress to many of our charge. Yet the "compassions" of the Lord "fail not." Peace is in all our borders. We have been spared "the pestilence that walketh in darkness," and "the destruction that wasteth at noon-day." A bountiful harvest has been reaped through our land; and trade with us is not so completely paralyzed as in some of our neighboring States.

As a Church, we have been particularly favoured with appliances for success. "Labourers," who were greatly wanted, have been "thrust out," as we believe, by "the Lord of the harvest," into many unoccupied fields. Large numbers, and already they began to exult "As men rejoice when they divide the spoil." According to the judgment of the best informed among us, a very general expectation of revival services occur in Connection at the present moment. Is not this itself a pledge—an earnest—of the coming year? Have not our hearts been made tender by affliction? Are we not beginning to learn the lesson of the total insufficiency of all merely earthly good? Do not the things which are unseen and eternal, begin to make a more decided impression upon the minds of our hearers; and is not the cry ascending now from more closets and family altars, "O Lord, revive thy work in the midst of the years; in the midst of the years make known; in wrath remember mercy?"

Assuming these things to be so, it is with great deference submitted, whether in the volume though not deserving of the praise that has been lavished upon them, are yet far above the average of essays published in the colonies. It is true they contain such evidences of want of Christian charity and good taste as the constant calling of the religion of the greatest mass of mankind "Papisty" instead of Roman Catholicism, with frequent references to "Superstition" and "Idolatry" &c. The charity which thinketh no evil is not much in Mr. Puskon's favor. The essay on Macaulay is the one which will probably take the attention of the reader most; and indeed it seems to be the best in the volume. It is eloquent, picturesque and shows a keen appreciation even to enthusiasm, of the beauties of the great essayist's compositions. The other Lectures are "Daniel in Babylon," "John Bunyan" Wesley and His Times," "Florence and the Florentine."

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Christ we thus seek the Lord, He will satisfy us early with his mercy," that He will "revive us again," so that we may rejoice in him.—Daniel ix. 3-21; Acts xiii. 1-4.

Then, wherever practicable, may not these observations be followed by special services for the promotion of Scriptural holiness, and for the ingathering of souls to Christ? We all know that when these services have been conducted in a proper manner—when they have originated and have been carried on under a deep sense of the exceeding sinfulness and terrible consequences of sin, and in prayerful dependence on the power of the Holy Spirit, that they have been of saving and lasting value to the Church of God. And ought we not to use such means again and again? Is human nature altered? Must it not be of the highest advantage to the worldly, the profane, and the formal, to the youth of our homes and the children of our Sabbath schools, and even to the Christian believer himself, to have attention turned, by a frequent reiteration of the call of God, to the overwhelming importance of the salvation of the soul? And is not "the same Lord over all," over our fathers and over us, "rich unto all that call upon Him?" The ineffable promise still shines forth from the sacred page, "Whosoever shall call upon the name of the Lord shall be saved." But the best of it is, that God is here gloriously present; and we are glad to see in our church at Upper Keswick, that we should hold a few special services. They soon became "revival services," seasons of grace and sweet delight. The power of God was manifest in a very marked degree. Our expectations at such times are apt to centre on certain ones. It has been noticeable among us here that some of those whom we expected to be the first to come to Jesus have been the last, while others whom we least expected have been first. How little we know of the operations of God's Spirit on the hearts of those around us.

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Miscellaneous.

THE EPISCOPAL SCHISM.

MEETING OF THE CUMMINS WING OF THE DENOMINATION—PROPOSED ORGANIZATION OF A REFORMED CHURCH.
The Telegrams bring us an account, as follows, of a strike for independence which will be of far more importance to the world than that of Beecher:—
NEW YORK, Dec. 2.—A meeting of clergymen and others was held to day in Association Hall in response to a call issued by the Bazaar Committee for the purpose of organizing a church based on true principles. The clergymen present were: Rev. Mason Gollinger, of New Jersey; Rev. Dr. Cheney of Illinois; Rev. Marshall B. Smith, of New Jersey, and others. The meeting was opened by a prayer by Rev. Dr. Cummins, after which a hymn was sung. Rev. Dr. Cheney offered an earnest prayer for the prosperity of the new church which was about to be organized. Col. Ayryg, of New Jersey, was on motion appointed Chairman, and H. B. Turner of New Jersey, Secretary. Dr. Cummins read a declaration of the principles under which his church is to be organized, and offered a suggestion that it be referred to a special committee, consisting of Charles Beecher, New Jersey; Albert Crane, Ill.; Rev. Marshall B. Smith, N. J.; Rev. J. A. Sabine, N. Y. Dr. Cummins was appointed chairman of this committee.

DECLARATION OF PRINCIPLES.

The committee after a short consideration made the following report:—
The committee appointed to consider the Bazaar Committee's proposal, proposed by Bishop Cummins as a basis of the organization of the Reformed Episcopal Church do now return the same to the meeting and offer the following resolution:—
Resolved, That those names which are appended to this declaration, as presented by the presiding bishop, do here in humble reliance on Almighty God, organize ourselves into a church to be known by the style and name of the Reformed Episcopal Church. In conformity with the following declaration of principles, and with Rev. George David Zanzibar, Bishop of Africa, as presiding bishop.

First.—The Reformed Episcopal Church, holding the faith once delivered to the saints, reserves the right to alter, amend, or repeal any part of its constitution, or any part of its articles of faith and practice; and in the articles of faith, and in the articles of discipline, and in the articles of government, as they are set forth in the constitution of the Reformed Episcopal Church, and in the articles of faith and practice, and in the articles of discipline, and in the articles of government, as they are set forth in the constitution of the Reformed Episcopal Church, and in the articles of faith and practice, and in the articles of discipline, and in the articles of government, as they are set forth in the constitution of the Reformed Episcopal Church.

Second.—This church recognizes and adheres to Episcopacy not as of divine right, but as a very ancient and desirable term of church polity.

Third.—This church, retaining the liturgy which is not imperative or repressive of freedom of prayer, accepts the book of common prayer as revised, prepared and recommended for use by the General Convention of the Protestant Episcopal Church, A. D. 1789, and as amended by the General Convention of the Protestant Episcopal Church, A. D. 1852, and as amended by the General Convention of the Protestant Episcopal Church, A. D. 1870, and as amended by the General Convention of the Protestant Episcopal Church, A. D. 1873.

Fourth.—This church condemns and rejects the following erroneous and strange doctrines, as contrary to God's Word: First, that the Church of Christ exists only in one order of form of ecclesiastical polity; second, that Christian ministers are priests in another sense than that which the Bible teaches; third, that at the altar of God an oblation of the body and blood of Christ is offered unto the Father; fourth, that the presence of Christ in the Eucharist is a presence in the elements of bread and wine; fifth, that regeneration is inseparably connected with baptism.

Then, wherever practicable, may not these observations be followed by special services for the promotion of Scriptural holiness, and for the ingathering of souls to Christ? We all know that when these services have been conducted in a proper manner—when they have originated and have been carried on under a deep sense of the exceeding sinfulness and terrible consequences of sin, and in prayerful dependence on the power of the Holy Spirit, that they have been of saving and lasting value to the Church of God. And ought we not to use such means again and again? Is human nature altered? Must it not be of the highest advantage to the worldly, the profane, and the formal, to the youth of our homes and the children of our Sabbath schools, and even to the Christian believer himself, to have attention turned, by a frequent reiteration of the call of God, to the overwhelming importance of the salvation of the soul? And is not "the same Lord over all," over our fathers and over us, "rich unto all that call upon Him?" The ineffable promise still shines forth from the sacred page, "Whosoever shall call upon the name of the Lord shall be saved." But the best of it is, that God is here gloriously present; and we are glad to see in our church at Upper Keswick, that we should hold a few special services. They soon became "revival services," seasons of grace and sweet delight. The power of God was manifest in a very marked degree. Our expectations at such times are apt to centre on certain ones. It has been noticeable among us here that some of those whom we expected to be the first to come to Jesus have been the last, while others whom we least expected have been first. How little we know of the operations of God's Spirit on the hearts of those around us.

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Then, wherever practicable, may not these observations be followed by special services for the promotion of Scriptural holiness, and for the ingathering of souls to Christ? We all know that when these services have been conducted in a proper manner—when they have originated and have been carried on under a deep sense of the exceeding sinfulness and terrible consequences of sin, and in prayerful dependence on the power of the Holy Spirit, that they have been of saving and lasting value to the Church of God. And ought we not to use such means again and again? Is human nature altered? Must it not be of the highest advantage to the worldly, the profane, and the formal, to the youth of our homes and the children of our Sabbath schools, and even to the Christian believer himself, to have attention turned, by a frequent reiteration of the call of God, to the overwhelming importance of the salvation of the soul? And is not "the same Lord over all," over our fathers and over us, "rich unto all that call upon Him?" The ineffable promise still shines forth from the sacred page, "Whosoever shall call upon the name of the Lord shall be saved." But the best of it is, that God is here gloriously present; and we are glad to see in our church at Upper Keswick, that we should hold a few special services. They soon became "revival services," seasons of grace and sweet delight. The power of God was manifest in a very marked degree. Our expectations at such times are apt to centre on certain ones. It has been noticeable among us here that some of those whom we expected to be the first to come to Jesus have been the last, while others whom we least expected have been first. How little we know of the operations of God's Spirit on the hearts of those around us.

Our work here has been entirely free from what some might call undue excitement. It has been reasonable, calm, and true trust will be permanent. One pleasing feature has been the clearness and simplicity with which the convicted have been converted, the sorrowing made glad, the penitent forgiven.—The Lord hath done great things for us, whereof we are glad. Brethren pray for us that the word of God may be yet more largely glorified on every part of this circuit. R. W. W. December 3, 1873.

Miscellaneous.

THE EPISCOPAL SCHISM.

MEETING OF THE CUMMINS WING OF THE DENOMINATION—PROPOSED ORGANIZATION OF A REFORMED CHURCH.
The Telegrams bring us an account, as follows, of a strike for independence which will be of far more importance to the world than that of Beecher:—
NEW YORK, Dec. 2.—A meeting of clergymen and others was held to day in Association Hall in response to a call issued by the Bazaar Committee for the purpose of organizing a church based on true principles. The clergymen present were: Rev. Mason Gollinger, of New Jersey; Rev. Dr. Cheney of Illinois; Rev. Marshall B. Smith, of New Jersey, and others. The meeting was opened by a prayer by Rev. Dr. Cummins, after which a hymn was sung. Rev. Dr. Cheney offered an earnest prayer for the prosperity of the new church which was about to be organized. Col. Ayryg, of New Jersey, was on motion appointed Chairman, and H. B. Turner of New Jersey, Secretary. Dr. Cummins read a declaration of the principles under which his church is to be organized, and offered a suggestion that it be referred to a special committee, consisting of Charles Beecher, New Jersey; Albert Crane, Ill.; Rev. Marshall B. Smith, N. J.; Rev. J. A. Sabine, N. Y. Dr. Cummins was appointed chairman of this committee.

DECLARATION OF PRINCIPLES.

The committee after a short consideration made the following report:—
The committee appointed to consider the Bazaar Committee's proposal, proposed by Bishop Cummins as a basis of the organization of the Reformed Episcopal Church do now return the same to the meeting and offer the following resolution:—
Resolved, That those names which are appended to this declaration, as presented by the presiding bishop, do here in humble reliance on Almighty God, organize ourselves into a church to be known by the style and name of the Reformed Episcopal Church. In conformity with the following declaration of principles, and with Rev. George David Zanzibar, Bishop of Africa, as presiding bishop.

First.—The Reformed Episcopal Church, holding the faith once delivered to the saints, reserves the right to alter, amend, or repeal any part of its constitution, or any part of its articles of faith and practice; and in the articles of faith, and in the articles of discipline, and in the articles of government, as they are set forth in the constitution of the Reformed Episcopal Church, and in the articles of faith and practice, and in the articles of discipline, and in the articles of government, as they are set forth in the constitution of the Reformed Episcopal Church.

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Editorial Notes, &c.

PUBLISHERS.—Will our friends who order Books which they wish to obtain from other countries, be kind enough to give the names of the Publishers, as far as they can?

YARMOUTH has got through with its Home Mission Meetings South, North and East. The attendance was unusually large, and the receipts on each circuit will be considerably in advance of those of last year.

HANTPORT FANCY SALE AND ENTERTAINMENT, must not be forgotten. Wednesday next, or should that day be unfavourable, the first fine day following. Excursion Tickets at One Fare.

OUR ENGLISH LETTER has missed its way. From intimations which we have received we are almost certain the usual budget of news was mailed on the other side. This is the first time we have ever known the thoughts of our attentive friend and brother to wander.

JACKSON'S RECOLLECTIONS AND PENNSON'S MEMOIRS. Volumes would make fine Christmas gifts. We will mail the former to any address for \$2.50, and the latter for \$2.25, \$3.00 or \$4.00, according to the style and finish. Post free.

A MOST interesting letter has reached us from Rev. Mr. Gee of Darling's Lake, Yarmouth. This new mission, like so many others is very promising. With his energetic Superintendent, Rev. J. M. Pike, Mr. Gee feels very hopeful and gratified.

OUR ISSUE OF LAST WEEK was exhausted quite early after publication; many of our new subscribers that week would therefore miss the number. We regret this; but it is better than having no call for back paper.

CANVASSING.—We are indebted to one of our good class-leaders for some eight or ten new subscribers. By means of his occasional visits to the members of his class, several have cheerfully subscribed. Recommending a good paper is work worthy any servant of the Master.

DO NOT FORGET THE WESLEYAN CANVAS. Only two or three weeks of the year now remain. Look over your list of pewholders, and see who do not take it. Mention it in the prayer meeting, and take subscribers there. Carry it with you into the families during pastoral visitation. Our success is yours. The Wesleyan is your organ, and we are your servant in the cause of our common Master.

NEWS IN BRIEF.

NOVA SCOTIA.—Judge Johnson is dead.—Hon. A. Keith is also dead.—John Chisolm, H. M. Henry, D. Gillis, H. Bourne, H. Harding, and S. A. Chesley have been admitted to the bar at Halifax.—Rev. W. J. Johnson received \$61 at a donation last week.—The Wesleyan congregation, Windsor, had a very enjoyable social last week, at which Mr. Webb Circuit Steward, made an admirable speech.—Two new members were added to the congregation by Mr. Hurlings in the vicinity of Hantsport.—There has been a sinking of the earth near Westville. The village was greatly shocked. St. George's Church, the scene of Episcopal contention in Moncton, has been burned down.—Hon. Mr. Coffin, Receiver General, was elected by acclamation at Shelburne. Mr. Coffin is opposed in Cape Breton by Mr. Campbell.—A child was poisoned at Liverpool by swallowing a potato.—Wesley McCully was killed while chopping cordwood on North Mountain a few days ago.—Nearly \$800 were realized at a Bazaar of St. Andrew's Church, Halifax.—James Lyette, formerly of Pictou, together with his wife, was murdered for his money at Nan Juan.—A great skating party is to be made in Halifax by floating a portion of the Common.—The confession of Mailman is published. It is a strange document, and is intended to dictate.—Two brigadiers, Chapman and Edie sailed together from Halifax for Porto Rico. They are both clippers and will have a tight race.

NEW BRUNSWICK.—An obliging correspondent writes:—With the exception of 26 winters in New Brunswick, I have seen nothing like the present one thus far for severity. November began cold, and the cold increased daily. On the 27th in the morning the thermometer stood at zero; on the 29th at 20 below zero; on the 30th at 20 below zero; on Dec. 1st, at 25 below zero; third and fourth days a very warm snow all day. (5th), cold.—Lectures have been delivered in St. John on "John Knox," by Dr. Thomson, on "Land and Water Beggars," by Rev. E. Evans, and on "Mormonism," by Dr. Auld. Mr. Jenkins lectured on "English Satirists." A young man named Harris was drowned on the Grandis River, while skating on Sunday.—Point du Chen in again clear. It was a man named Lynch in Woodstock went into a livery stable and dined with the hostler named Hanlon. A scuffle ensued, when Hanlon was thrown down. He died in five minutes.

MISCELLANEOUS.—Hon. Mr. La Riv. Minister of the Interior, was received last week, without opposition.—The Parliament Building at Fort Garry, has been burnt down. All the official documents were destroyed.—A machine for melting snow, has been successfully used in New York.—Montreal Small Cox Hospital is full.

Four senators have died.—Leslie, Quebec; Oliver Blake, Ontario; Steeves, of N. B.; and Locke of Nova Scotia.—Communication of the Legislature was denied to members in the Dominion by the authorities. The law will take its course.—The Virginia affair still looks threatening.—A marriage was celebrated in Queen's County, recently in which the bride was 73 and the groom 76.—Bazaine of France has been condemned to degradation and death. He is held in a prison in the rear of the world.—Mr. Brydles is about to retire from the Board of Railway Commissioners. The Militaries are now taking a new departure. The world was to have come to an end on the 20th Nov. That having failed they are looking up another date.—Prince Alfred's marriage has been postponed. Many couples were preparing to be married on the same day with the royal pair.—A disease fog in London continued three days. Business was almost entirely suspended. Cattle starved to death, because they could not be reached.—It is said that the collision by which the steamer "Natal" was wrecked, was caused by want of discipline on board the boat.—A portion of a Balloon which left Paris during the war, has been found in Natal in Africa.—Cattle have done immense damage in Chicago, Toronto, Montreal, &c., during the early part of this month.—In Vancouver, British Columbia, the schools are closed on account of smallpox.—The coal famine in England is at end. Thousands of tons now awaiting shipment.—Teacher is expected to visit Natal in the Spring.

Lake Champlain is frozen over.—A big tobacco house has failed in New York.—A boy who has broken out in the Pisto Mountains, Nevada.—Snow fell in parts of California, on the 3rd Dec., an usual occurrence says the telegram.—A million dollars worth of Scotch leather is imported into England every year from the Cape of Good Hope. Every pound of these leathers is worth fifty guineas.

Petty smuggling from Canada is still brisk. Thirty three women were searched while crossing over, recently, and all but four were found with contraband. A lawsuit between two Maine farmers touching the disputed boundary of their respective domains has resulted after a quarter of a century's litigation in a verdict \$32 for the plaintiff.—The North Sydney "Herald" says:—Port Hawkesbury has a *lusus naturae* in a child three years old, that has never eaten anything, except a spoonful of milk every three hours during its life. The above is from the *Western Chronicle*.

BRONCHITIS AND CONSUMPTION.

LETTER FROM DR. CRANE. HALIFAX, N. S. JAMES H. FELLOWS, Esq. Dear Sir: From a general knowledge of the prominent ingredients of your Compound Syrup of Hypophosphites, I formed such a favorable opinion as to be induced to recommend it to my patients as preferable, and more convenient than my own prescriptions of the Hypophosphites. For several years I have continued to prescribe it, in many cases with very beneficial results. Since upon solicitation you kindly afforded me a more intimate knowledge of the composition of your Compound Syrup of Hypophosphites, have used it freely in my practice, both in diseases of the Chest, as Consumption and Phthisis, etc., and in infantile diseases of the *primæ viæ*, or Stomach and Bowels, with eminent success, considering its superior to any similar preparation yet offered to the public. Thanking you for your kind information, I remain, yours truly, CHANDLER CRANE, M. D.

New Books.

125 Granville Street, Halifax. CHRISTMAS BOOKS FOR BOYS. HANDSOME FINISH, 90 cents. The Young Fur Traders, Letting for Purposes, The Black Prince, Success in Life, Tales of Mary Times, Cyril Ashley, On the Way, or Places Passed by Pilgrims, Living in Earnest, The Early Church, Dr. Tweedie, House Beautiful, or the Bible Museum opened, Hols in the Heart, The Coral Island, The Gorilla Hunters. FOR \$1.00—BEAUTIFULLY ILLUSTRATED. Ramon upon Wave, Constantia's Household, Wavered Hall, From Tent to Palace—The Story of Joseph. FOR 75 CENTS—GILT AND ILLUSTRATED. The Captives, Children's Treasury, Lady of Provence, Sunday Chaplet, The Holiday Chaplet, Curious Facts about Animals, Work for All, Sunday afternoon in the Nursery, Les Associates of Birds, &c., Light from the Catacombs, Following on to Know, Rivers and Lakes of the Bible, Tombs, Temples, and Monuments, Happy Holidays, The Wide, W. World, Grey House on the Hill, The Fairy Tree, Popular Astronomy, The Flower of the Family.

RECEIPTS FOR PROVINCIAL WESLEYAN BAZAAR.

Table with columns for names and amounts. Includes Rev. S. F. Huestis, E. E. Lloyd, John R. Tweedie, Rev. J. B. Bets, Chas. H. Casey, 2, Joseph Bos, 2, Wm. Bow, 2, John W. White, 4, F. A. Donkin, Esq., 2, Rev. J. A. Rogers, Samuel Kilian, Jr., 2, Rev. J. C. Camp, 2, Laas Giers, 2, Richard Bird, 2, Capt. Saml. Rice, 2, 15 00, John Selley, 4 00, A. Piers, 1, Rev. Jas. Tweedie, 2, Chas. W. Harris, 2, Mrs. John Rice, 1, Rev. G. W. Fisher, 1, Alphonse Marshall, 1, Richard D. Lutz, 2, M. H. Harris, 2, Rev. Caleb Parker, 2, Albert Peck, 2, Richard Taylor, 2, Henry Blackie, 2, Wm. G. Bent, 2, Mrs. Eastman, 2, James Johnson, 2, Alex. McDonald, 2, R. G. Lewis, 2, Thos. Palmer, 1, Daniel Ward, 2, 7 00, Rev. Dr. Siewart, 2, Rev. R. A. Temple, Harry Lloyd, 2, Mrs. M. Stewart, 2, David Rockwell, 2, 4 00, Chas. Peppy, 1, 1 00.

MARKET PRICES.

Table with columns for market prices. Includes Butter in Firkins, 23c to 26c, Do. in Sacks, 25c to 28c, Mutton P. B., 5c to 7c, Lamb, 5c to 7c, Ham, smoked, 12c to 15c, Hides, 12c to 15c, Pork, 12c to 15c, Turkeys, 12c to 15c, Chickens, 12c to 15c, Eggs, 12c to 15c, Potatoes, 12c to 15c, Turnips, 12c to 15c, Carrots, 12c to 15c, Onions, 12c to 15c, Apples, 12c to 15c, Peaches, 12c to 15c, Plums, 12c to 15c, Cherries, 12c to 15c, Strawberries, 12c to 15c, Raspberries, 12c to 15c, Blackberries, 12c to 15c, Currants, 12c to 15c, Grapes, 12c to 15c, Figs, 12c to 15c, Dates, 12c to 15c, Almonds, 12c to 15c, Walnuts, 12c to 15c, Pistachios, 12c to 15c, Macadamia, 12c to 15c, Pecans, 12c to 15c, Chestnuts, 12c to 15c, Hazelnuts, 12c to 15c, Pineapples, 12c to 15c, Oranges, 12c to 15c, Lemons, 12c to 15c, Limes, 12c to 15c, Applesauce, 12c to 15c, Peachesauce, 12c to 15c, Cherry sauce, 12c to 15c, Plum sauce, 12c to 15c, Strawberry sauce, 12c to 15c, Raspberry sauce, 12c to 15c, Blackberry sauce, 12c to 15c, Currant sauce, 12c to 15c, Grape sauce, 12c to 15c, Fig sauce, 12c to 15c, Date sauce, 12c to 15c, Almond sauce, 12c to 15c, Walnut sauce, 12c to 15c, Pistachio sauce, 12c to 15c, Macadamia sauce, 12c to 15c, Pecan sauce, 12c to 15c, Chestnut sauce, 12c to 15c, Hazelnut sauce, 12c to 15c, Pineapple sauce, 12c to 15c, Orange sauce, 12c to 15c, Lemon sauce, 12c to 15c, Lime sauce, 12c to 15c, Applesauce, 12c to 15c, Peachesauce, 12c to 15c, Cherry sauce, 12c to 15c, Plum sauce, 12c to 15c, Strawberry sauce, 12c to 15c, Raspberry sauce, 12c to 15c, Blackberry sauce, 12c to 15c, Currant sauce, 12c to 15c, Grape sauce, 12c to 15c, Fig sauce, 12c to 15c, Date sauce, 12c to 15c, Almond sauce, 12c to 15c, Walnut sauce, 12c to 15c, Pistachio sauce, 12c to 15c, Macadamia sauce, 12c to 15c, Pecan sauce, 12c to 15c, Chestnut sauce, 12c to 15c, Hazelnut sauce, 12c to 15c, Pineapple sauce, 12c to 15c, Orange sauce, 12c to 15c, Lemon sauce, 12c to 15c, Lime sauce, 12c to 15c.

ST. JOHN, N. B. MARKET PRICES.

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Private Bills.

Private Bills.—The following bills are now before the House of Representatives:—A bill for the relief of J. A. Rogers, a merchant, of St. John, N. B.; a bill for the relief of J. C. Camp, a merchant, of St. John, N. B.; a bill for the relief of J. B. Bets, a merchant, of St. John, N. B.; a bill for the relief of J. W. White, a merchant, of St. John, N. B.; a bill for the relief of F. A. Donkin, Esq., a merchant, of St. John, N. B.; a bill for the relief of S. F. Huestis, a merchant, of St. John, N. B.; a bill for the relief of E. E. Lloyd, a merchant, of St. John, N. B.; a bill for the relief of John R. Tweedie, a merchant, of St. John, N. B.; a bill for the relief of J. B. Bets, a merchant, of St. John, N. B.; a bill for the relief of J. W. White, a merchant, of St. John, N. B.; a bill for the relief of F. A. Donkin, Esq., a merchant, of St. John, N. B.; a bill for the relief of S. F. Huestis, a merchant, of St. John, N. B.; a bill for the relief of E. E. 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