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Number 4

I THANK THEE.

I thank thee, O my God,
For every budding leaf and grassy spire;
For every untraced lily, that requires
No care where man hath trod.

I thank thee for the vine,
Whose native weakness to the strong oak
clings;
For each meek, lowly plant, that upwards
springs,
To please no eye but thine;

And for the love-nursed rose,
And smilax violet by thy threshold stone;
For every sweet thing that I call my own
"Neath my brown eaves that blows;

For bee and butterfly,
Flitting wherever subleaves kiss the cup
Of a pure blossom, in a day to droop
The broken wing, and die.

I thank thee for the rain
Pattering on summer leaves; for torrent
showers,
With lightning's flash, and thunder's stormy
roar,
Down hill and dale and plain.

I thank thee for the sound
Of Nature's voice—for the song of birds,
The hum of insects, and the voiceless winds
Which silence whispers round.

I thank thee for the flush
Of morning, rising from the Orient sea;
And for the dying sun's changing dye,
Fading to evening's hush.

I thank thee for the night
Silent and beautiful, and wet with dewy
tears;
Or wild with darkness and the strength of
fears,
Sorrow and wreck and blight.

I thank thee for the might
Of winter's sternest tempests; thou art where
Darkness and storm, and blasts of dreadful
air.

Keep revel with the night,
There's nothing, O my God,
In all the wonders thou hast planned,
But both the praises of my heart commended—
Star, air, or earthly sod.

I thank thee for a soul
Endowed with reason, and the power to see
Thyself in all things that encompass me—
Thy work and thy control.

But more, O God! I bless
Thy tender condescension, which reveals
Thy secret to my soul; that wounding, heals
With loving tenderness.

I bless thee for the way
Through which thou lead'st me, though a wil-
derness,
Hedged up with thorns and brambles oft it is;
It is not so to-day.

I bless thee for thyself,
Creator, Father, Giver, Friend, and Guide;
Redeemer, Savior, Love personified;
I bless thee for thyself.

How can I praise thee more?
'Tis thou that teach my weakness how to bless;
Thou must give songs of prayer and thankfulness,
And wisdom to adore.

I wait thy teachings here,
Till thou shalt summon me to join a choir
That sings no air of earthly voice or lyre,
In an immortal sphere.

—Sabbath at Home.

LETTER FROM THE PRESIDENT OF THE ENGLISH CONFERENCE, TO THE MINISTERS AND MEMBERS OF THE WESLEYAN METHODIST SOCIETIES.

DEAR BROTHERS,—You will not deem me intrusive if, following the example of some of my predecessors, I venture to put before you, through the medium of our recognized papers, a few thoughts on what appear to me, at this period, matters of pressing spiritual importance. We shall be presently engaged, according to our primitive and constant usage, in a variety of special services, the value and spiritual efficacy of which are well understood and appreciated by the Methodist people. The Watch-night Service and the service for the Renewal of the Covenant are to all true Methodists some of the most precious of our institutions; and have—I may generally be true marked by signal displays of the Divine presence; often by copious baptisms of the Holy Spirit. May we have grace to use these solemnities at the present season aright; and may the God that answereth by fire show Himself to be our God!

But, besides these customary and periodical services of special solemnity, will it not be well to consider whether a week or two at the beginning of the New Year might not be profitably devoted to the holding of meetings for special prayer, preaching, &c., and this, not only at night time, but at suitable intervals during each day? Such things have been in Methodism, and by the blessing of God, have wrought wonderful effects. Some objections have arisen founded on certain excesses occasionally committed, and on the danger lest special activity for a short time should induce reaction and apathy. But, surely if these evils may be guarded against; while our whole history demonstrates that special services, properly conducted, are potent instruments for good.

I am encouraged to press this matter on your attention by one or two facts which seem to me to incite to special and immediate action. There can be no doubt that, for some considerable time past, there has been spreading throughout our Connexion an earnest yearning after personal holiness. My own opportunities of observation enable me to speak positively on this point. I believe that there are thousands of Methodist people hungering and thirsting after righteousness, and who are now waiting, and eager to be led to a clearer apprehension and a deeper experience of the great Gospel privilege of entire consecration of God. I submit to my brethren that we, as pastors, should

seize so golden an opportunity of leading the Church, by the help of God, into higher Christian life. We never had a louder call, nor a more favorable opportunity, to revive the clear, pointed, well guarded exposition of entire sanctification which so characterizes the preaching of our fathers. To all parties I humbly suggest that this vital question should occupy much of our prayers and preaching in any services that may be held.

I would also call attention to the necessity of renewed and increased efforts for the salvation of souls. Our material progress during the last twenty years has been almost startling by its rapidity and magnitude. Now and then an anxious voice is heard inquiring how far the spiritual keeps pace with the material advancement. Dear brethren, this question is surely all important. The multiplication of our sanctuaries will avail us nothing unless they become centres of converting and aggressive energy. Let us above all remember that "the soul converting power" is the gift of God; and "this power exists" after that the Holy Ghost "has come upon the Church. Preeminently, dear brethren, this heavenly gift must be sought by prayer and supplication. And we must, at the same time, be diligent in the work with God in any way that his providence may seem to direct. I refer with peculiar pleasure to the thrilling account in last Wednesday's *Watchman* of the great work now in progress at Bedford. I am happy to know that similar movements are taking place elsewhere; and such cases both admonish and encourage us to exclaim, "It is time to seek the Lord, till He come and rain righteousness upon us." May the solemnities of the opening and closing year be marked by mighty baptisms of God's awakening and converting Spirit!

Two special circumstances will not fail to be noted, and to call forth warm thanksgivings in our approaching services. At this time last year two of the greatest nations of Europe were engaged in frightful and deadly war. Now, through the mercy of God, peace reigns in the world. And already we see the Divine Hand bringing good out of evil. To speak of nothing else—that which hindered the establishment of the Gospel in Italy, and elsewhere, has been all but displaced; and it is our glorious privilege, at this moment, as a people, to preach the Gospel to them that are at Rome also. This will not be forgotten in our devotions, and let us trust that occasion may be speedily taken to provide means for the consolidation and extension of our Italian Missions.

And lastly, I hope, I am not premature in suggesting that in all probability the recovery of the Prince of Wales will be another cause for special praise and thanksgiving. Should the present favorable symptoms be continued and confirmed, we may hope that by the close of the old year all danger will have passed away. Should that happily be the case, I trust the Government will appoint a day of public thanksgiving. In any event, a people so loyal as the Methodist are will not forget the Royal Family, either in their deep sorrows or in their new-born joys.

And now, dear brethren, let us "thank God and take courage." Many tokens indicate that the sacred cloud of blessing "hangs o'er the thirsty land." And a voice from the excellent glory rings clear and loud in the ear of faith, "Prove me now, hereafter, if I will not open the windows of heaven, and pour you out a blessing; that there shall not be room enough to receive it." I remain, dear brethren, most respectfully and affectionately yours,

JOHN H. JAMES,
21, Yonge-park, London, Dec. 18, 1871.

PROVIDENCE.

There is no subject in the whole range of Christian theology that is more difficult to comprehend, or concerning which the tendency of unbelief is greater. This skepticism is the result of silence on the part of the inspired writers, for the Scriptures clearly teach the doctrine of both a general and special providence; nor is it an induction of reason, for there is nothing plainer than that the reasons that existed for the creation of man, demand also his government and the direction of his affairs in such a manner as to secure the final end of his being. Doubt, or a rejection of the doctrine may result from misapprehension of the subject.

Some associate with their notions of providence such a Divine power and agency—such an efficient control of natural and moral events, that it is true, there would be a constant succession of miracles. But as no such events occur; and as their ideas of providence are never realized in the affairs of men. Thus false extreme begets another.

The Scriptural idea of providence—the connection of the Divine energy with the laws and forces of nature—is beautifully described by the Psalmist: "He sendeth forth his commandments upon the earth his word runneth very swiftly. He giveth snow like wool; he scattereth his hoar frost like ashes. He beareth forth his ice like morsels; who can stand before his cold? He sendeth his winds to blow, and causeth his waters to flow." And "He maketh his sun to rise on the evil and the good, and he sendeth rain on the just and the unjust." The wild storm in its fury; the "thunderbolts of heaven"; "the pestilence that walketh in darkness"; and the destruction that wasteth at noon-day; "famine, pestilence and sword"; "fire, hail, snow vapor, and stormy wind"; are only instruments in the hands of omnipotent power and infinite wisdom, and are employed as God's agents, either as the messengers of his mercy, or the ministers of his justice.

ordinates his power to the forces of nature, and exalts law above the lawgiver. Another ground of unbelief grows out of the metaphysical aspect of the question—the difficulty of comprehending how God can influence the mind of a free agent and not be the author of his act, or destroy the ground of accountability.

This, it is conceded, is a profound question. Its thorough discussion would require time and space that cannot be devoted to it. Nevertheless, we may not wholly pass it by. It is a matter of fact that in accordance with the laws of our mental and moral being, we are sensible of influencing the minds and conduct of others; and that in turn, we are conscious that others exert upon us a controlling influence. This is affected by argument, persuasion, reason, motives, addressed to the mind—the only power by which, so far as we know, one finite being can influence the mind of another. The books published, the papers printed, the lectures delivered, the sermons preached—in a word, all that train of agencies which have for their object either the enslavement or the emancipation of the mind—assure us that man possesses this power over his fellow man. Nor is the assumption groundless. And if we are conscious of being influenced by what we see, hear, and read, we are equally sensible that this influence, though it change the whole current of thought and action, violates no law of liberty, nor removes the responsibility of our conduct from ourselves to others. Shall we then create a difficulty in the Divine administration, which, when applied to human influence, has no foundation in fact? Or shall we ascribe to man a power that is denied to infinite wisdom?

If man is a free agent, greater wisdom would be exhibited in his government according to the laws of his intellectual and moral being than in his infraction. "Come now let us reason together," is the language of inspiration. It covers the principle upon which Divine influence rests. Reasons are presented to the mind; the understanding is enlightened; forgotten truths are called up from the chambers of memory; new thoughts spring up in the mind; the emotions of the soul are stirred up, conclusions are arrived at, and determinations are formed which change the whole process of the life. And yet in all this mental process, no coercive power is employed—no motive is presented that may not be resisted. The mind is left perfectly free to choose or refuse.

If this then be denied; if men will insist on going further and insisting, divine influence is an irresistible potency; if his government is one of force, and not of reason and motive addressed to man's intelligent nature leaving him free to accept or reject, no amount of subtle dispositions and metaphysical cogitation can vindicate the divine government from complicity in human crime, or show on what ground God can justly hold man responsible for his actions.

Again, it is objected that events are continually occurring, which, if they be regarded as providential, would be a reflection on the Divine government. In support of this objection, we are referred to that class of events in which the righteous suffer with the wicked; and to those rare cases in which the innocent are punished instead of the guilty.

This is no new difficulty. It existed in the days of Job. It was urged as an argument against the providence of Epicurus. It appeared so strong to Job that he pronounced it unanswerable; and the appalling picture of the disorders of the world, led Voltaire to deride the notion of an overruling providence. It will never, perhaps be fully answered, until the "clouds and darkness" which conceal the Divine purposes, melt away before the brighter revelations of the world of light.

Still, when this objection is examined in the light of the Holy Scriptures, the difficulty which it suggests, is in a great measure obviated. The reasons which govern the Divine mind, may belong to those "secret things" which are not revealed; the end he proposes to accomplish, may be far away in the future, and above all our conceptions; and the means employed may be of the most extraordinary and inexplicable character; yet however obscure and incomprehensible are the administrative acts of God, the Christian has his immutable foundation on which to rest his faith, that righteousness and judgment are the habitation of his throne.

With regard to this difficulty, it may be observed, that as a man is a guilty creature under a remedial scheme, there is no reason to expect that God's providence toward him would be of a mixed character, admixing, reformatory, or punitive; that it would be so adjusted as to correct and punish the evil, and reward the good. The best of men, "the righteous" have submitted sins which deserve chastisement. This in part accounts for their sufferings. The whole train of natural evils to which the righteous are subject in common with the wicked are connected with, and are made the instruments of important moral and religious ends. "All things work together for their good." Our light afflictions, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. And grievous as are the chastisements of God, they are made to "yield the peaceable fruits of righteousness unto them which are exercised thereby." These passages partly lift the veil and show why God's people are often the sons and daughters of affliction. If he sometimes permits the innocent to suffer instead of the guilty, there are reasons for it, which, could they be known, would justify the ways of God to man. The present is only a state of probation, and not of final rewards and punishments. The final adjudication of human affairs is reserved for "that day" when God "will render unto every man according to his deeds." Believing that "the Judge of all the earth will do right," we can satisfy trust where we cannot understand.

Since the effects of Providence, we find, are variously dispensed to human kind. That vice triumphs and virtue suffers here, A brand that sovereign justice cannot bear; Our reason prompts us to a future state. The last appeal from fortune and from fate; Where God's all righteous ways will be declared.

The bad merit punishment, the good reward. —Pittsburg Advocate.

WOMEN OF MY OLD PARISH.

I must not forget the good women of my parish. There was old Madam Beliden, the "oldest inhabitant" of the village, which she built upon her original farm. She still lived in the huge, old-fashioned farm-house into which she came with her husband and a large family of children fifty years before, but from which they had all gone, her husband to the grave, and her children in one direction and another, though several of them remained near her. In that house, the first religious service was held in the village, which resulted in the formation of my church, and for years all the church prayer meetings were held there.

Madam Beliden was a remarkable woman. She was past seventy years of age when I first knew her, but her eyes were not dim, nor her natural force abated. Her place in the house of God was never vacant, except on some extraordinary occasion. She was a woman of strong mind, uncommon practical sense, with an unusual knowledge of the Scriptures and a simple, earnest piety, of a bright and cheerful cast, that made her company very attractive. I always found her with the old family Bible open before her when I made my visits to her, which were very frequent and very profitable to me. She looked upon me as a son, and I shall never forget her maternal kindness to her youthful pastor.

Then there was Miss Almira Gray, or, as she was always called, "Miss Almira," a maiden lady, not at all shrewd, very plain in her appearance and manners, but strong, stirring, and efficient—a truly good woman, and ready for every good work. I found her a most valuable ally in carrying out my little progressive movement which seemed to be needed in the parish. A hint to her was all that was needed. She flew about the village with a most indefatigable zeal and energy, which always carried her through triumphantly in her undertakings.

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while their very sorrow and fear may be good evidence that the Spirit is graciously with them. I suppose that most pastors meet with such cases. Sometimes it results from some physical derangement and dyspepsia, or bile, or neuralgia is to blame for the absence of spiritual health and comfort. Sometimes it is the fruit of a false teaching as to what it is to be a Christian. The standard is sometimes placed so high that timid souls are discouraged, and cannot believe that God will receive them if they will but go to Him as they are.

Some people seem to imagine that a Christian cannot be born again unless he is born again, and because they have only the infant and attainments of babes in Christ, they are in opposition to the express teaching of the Lord. All the figures and analogies by which He represents the new life represent it like a growth and progress. It is "first the blade, then the ear, after that the full corn in the ear." It is, of course, our duty to preach the great truth, "Ye must be born again." But the new man in Christ Jesus is not necessarily born a mature Christian; and humble and timid souls must not forget that the Lord said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." *Christian Intelligencer.*

THE DANGERS TO METHODISM—RICHES.

Christian bodies like the Presbyterians and Episcopalians have increased in numerical strength mainly by gathering into Church communion the well trained children of religious parents; while Methodism, at least in the past, has drawn her recruits from the outside world, and chiefly from the obscure and indigent. Now while the unconverted masses, because of irregular habits and wasteful courses, remain unchanged in their condition of poverty, these converts to Christianity and Methodism, restrained by the rules of the Church from sinful practices, stimulated by the spirit of religion to industry, perseverance, and economy, and inspired with zeal for the promotion of Christ's kingdom, begin at once to prosper, and in a few years these humble persons are exalted to conditions of respectability, if not of wealth.

This Methodism has gone down into the lower orders of community and drawn hundreds and thousands up to the higher circles of social and religious society, until under her transforming influence the representatives of these regenerated classes are found in the markets of commerce, agriculture, and finance, in the high seats of learning, and in the councils of the nation.

Riches, then, being the legitimate growth of Christian life, are not in themselves to be condemned. Wealth becomes, when sanctified to noble ends, the right hand of Christianity, in building churches, endowing schools of learning and supporting the various benevolent enterprises, when mind would waste its powers, and heart its sympathies, did not wealth equip and sustain the material agencies without which no purpose of good to mankind would be accomplished. Danger to Methodism, then, does not arise from wealth in its consecrated condition, but from wealth in its illegitimate use. When it pampers pride, until its possessors walk the streets with haughty airs or sweep our church aisles with surplus silks; when it breeds idleness, until hard, healthful labor and physical endurance are known only as family legends, and for want of energy the prayer and class meetings are neglected, and Church attendance only on clear days; when it is wasted in sinful pleasures, until the children of pious but poor parents cannot be distinguished from the most fashionable worldlings, and may be found side by side with them at the ball, the opera, and the theatre; when it is hoarded, until ambition to be counted a millionaire has taken complete possession of the man, and every faculty of his mind and body is stretched for that single object—until, indeed, neither benevolence, adversity, illness, the claims of family, religion, nor of country, can arrest his fierce greed for wealth; when it leads to relaxation of personal religious efforts, and cuts the ties which bind the possessor in Christian relations to the poor and humble, then wealth becomes a snare and a curse.

There is danger when Methodist Christians gather riches and spend them as their own, and as Christ's, and a Church where this class predominates will soon find its precious Methodist privileges and its spiritual power depart. The limitations which should govern prosperous Christians in those personal gratifications which wealth affords is a question which has agitated the Church since the days of the apostles. Some lay down the rule that no man should alter his mode of living beyond the law of strict necessity, and that his surplus earnings should be given away; other contend that a prosperous man would be justified in the indulgence of his appetites and tastes, if in themselves innocent, so long as he gave liberally to the cause of Christ, the measure of that liberality being a title of his income. Is not the idea of a tenth only as the limit of duty in giving a fallacy and a delusion?

It is well to have a rule, and the tenth rule is good in its application to persons of moderate means; but can men of large wealth take refuge under it and be justified? Shall money for the Lord's treasury be counted to the last fraction, while uncounted thousands are spent in rich adornments and doubtful pleasures? If we must have rules, let them be adaptation: the poor the tenth, the moderately prosperous one fifth, the very successful one half, the rich all. Yes, let many, after providing for their families, give away the whole capital before executors and heirs have opportunity to squander the inheritance. The question still remains: How can taste be safely gratified and justice done at the same time to the cause of Christ?

Suppose a man with his family occupies a plain but convenient dwelling in which he has raised his children, gained his character, and accumulated his capital; but, pressed by the example of his rich neighbors, or more probably by the urgency of ambitious sons and daughters, he concludes to occupy a finer house and embellish it with richer furniture. Now the safety of the operation will depend upon his willingness to

draw his check for the Church for the precise difference between the old but comfortable house with its plain furniture, and the new. A farmer has driven his family to church with a pair of three-hundred-dollar horses, more remarkable for strength than beauty, but getting rich, he desires to exchange them for a thousand-dollar pair. Let him bestow seven hundred dollars on charitable objects, and then pay a like amount for the horses. So in every case, if a man pour into the Lord's treasury a sum equal to the difference between objects of necessity and luxury, his heart will be kept so alive to the right use of wealth that he will be in little danger of treading forbidden paths.

If he cannot spare the capital for both classes of objects—luxurious and charitable—let him provide for the last or wait. It will not hurt him nor his family. The longer they retain fellowship with their poor but spiritual brethren the better it will be for them, and the more they will certainly have to give. The practice of even prosperous Methodists should be reversed. Instead of exhibiting the fruits of success in alternative conditions—a new house, new furniture, new equipage, costly attire, etc.—let enlarged giving be the evidence of prosperity. A congregation started by a heavy contribution would know that a lucky trade had taken place, or that stocks had risen. Let donations to God precede gifts to the family. The example of the Israelites, who gave to God the first fruits of their increase, should be the law of the modern Church. Thus would be fulfilled the words of Christ, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." In the pervading spirit of this law the danger from riches will pass, material power will be united with the spiritual, and joined in indissoluble wedlock, as God intended them to be, they will go forth on their mission of our people cannot be less than \$500,000,000, the net profit of which at ten per cent would be \$50,000,000; the contributions of all objects within the Church cannot exceed \$12,000,000, and outside \$3,000,000 more. Thus \$15,000,000 out of \$50,000,000 leaves \$35,000,000.

The danger to Methodists then, lies in this vast sum unused for God's glory—for it goes into family luxuries, into real estate, into stocks, into business enterprises. What may we expect from it but that the coming generations will become effeminate, restless under the restraints of the Discipline, devoid of the spirit of self-denial, until God shall raise up another people, who, imitating the simplicity and spirituality of the fathers, shall inherit their glory. Against this sum of \$35,000,000 the whole energy of the Church must be brought to bear, for it antagonizes every doctrine of the Gospel—it fosters pride, it engenders covetousness, it breeds worldly-mindedness, it utterly ignores the command of Jesus, "Lay not up for yourselves treasures on earth." The safety of these accumulations depends upon how much of them may be absorbed in the interests of the Church. It has been shown that of \$50,000,000 surplus \$15,000,000 are already appropriated. Now if \$10,000,000 more were added just one half, or \$25,000,000, would be left for the purpose of luxury or gain, and one-half to the cause of Christ.

The additional \$10,000 might avert the danger from riches. On the part of the people it would moderate the tendencies to luxury; it would quell pride and covetousness, and would so cultivate a consciousness of the true life of life that conservation of our spiritual treasures on earth. The safety of these accumulations depends upon how much of them may be absorbed in the interests of the Church. It has been shown that of \$50,000,000 surplus \$15,000,000 are already appropriated. Now if \$10,000,000 more were added just one half, or \$25,000,000, would be left for the purpose of luxury or gain, and one-half to the cause of Christ.

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We have reason to believe that a number of additional missionary stations will be planned worked to a considerable extent by native agents, under the superintendence of able European missionaries, selected from the West Indies, or elsewhere, would have a better chance of success now than at any other period. The chain of stations might be established on the banks of the Gambia, to stretch away towards the interior along a line of country where the names of England and England are highly respected by the native tribes, another might be located in the serpentine valley of the Niger, converging towards the same point somewhere in the neighborhood of Timbuctoo; whilst others might have Sierra Leone and Cape Coast for their basis, and meet at some grand centre in the distant interior of the vast continent. Such a mode of opening up the country would tell powerfully upon the commerce of England; and, what is better still, it would influence for good thousands and millions of our fellow men who are now "sitting in darkness and in the shadow of death." As the debt of the Wesleyan Missionary Society is in a fair way of being paid off, and the claims of Italy being met, it is earnestly to be desired that the Committee will soon find themselves in a condition to undertake some grand and well devised schemes for the benefit of poor, down-trodden Africa.

In the meantime the Wesleyan Committee have already established on the Western coast of Africa are not labouring in vain. We hear of a pleasing measure of progress at St. Mary's in the Gambia, Sierra Leone, Lagos, and Cape Coast. Further particulars have reached us concerning the death at sea of the Rev. M. Grimmer, and we are sorry to learn that difficulties have arisen concerning the disposal of his effects. Truly the managers of our missionary societies have need of "the wisdom which cometh from above," and they should claim upon our sympathy and prayers. Here is a case illustrative of their difficulties. A lonely missionary died at sea, and his body is consigned to a watery grave. The captain takes possession of the missionary's effects on behalf of the steam packet company in whose service he is engaged. On the arrival of the ship in England the Missionary Society's managers apply for the property, which includes some of their own papers, and request the company to convey the personal effects of the departed to his parents or friends. But the steam packet company refuse to give up these effects to any one but the captain, who has a right to the effects of the deceased—parties who can never be known till the missionary's will is examined, which happens to be locked up in his desk on board the steamer. He is a difficult case, and cannot be overruled, unless the company's authorities will give up at least the desk of the deceased missionary to the Mission-house authorities, that the necessary documents may be examined and letters of administration taken out in the usual way.

From the more distant interior we have an interesting account of the "Wesleyan Missionary Notices" for January, 1872, of a journey taken by the Rev. G. Blencowe to Petchefah to room, capital of the Trans-Vaal Free-State Republic. We recommend our readers a great deal of this interesting communication, illustrating as it does the difficulty of travelling in Africa, and the efforts which the missionaries are making to disseminate the light of the Gospel truth through the length and breadth of the vast continent. On his journey Mr. Blencowe was detained a week at Harismitz by the loss of his horses, which, says he, "I was not sorry for, as we have a great number of horses there just now. Five persons had already found peace with God when I arrived, two others while I was there, and two more came forward as seekers of salvation. We were very much promoted in cases, and are a great encouragement to our old local preacher, who has labored faithfully from the beginning, as well as his two younger brethren who have lately joined him. I think my protracted stay would be benefited to the people as well as a blessing to myself."

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ENCOURAGING FACTS AND STIMULATING SUGGESTIONS.

A few weeks ago, the President of the British Methodist Conference addressed a pastoral to the Ministers and Members of the Wesleyan Methodist Societies throughout Great Britain. In that document some most encouraging facts were recited and some appropriate and stimulating suggestions were offered.

And in respect to the deepening desire more and more pervading the British Methodist heart after the higher spiritual attainments, President James was in a peculiarly favorable position to speak discriminately and confidently on that subject.

From a consideration of these facts, President James was led to recommend that a week or two at the beginning of the New Year should be devoted to special religious effort throughout the bounds of the British Conference; and he suggested that the special effort should be directed toward the attainment of two ends—the more complete sanctification of believers and the conversion of the unsaved multitudes that through the Methodist sanctuaries.

These suggestions were urged by the President with a gravity of tone and a solemnity of language befitting their import. We trust they have been well received, and universally adopted by those to whom they were offered, and already abundantly justified by glorious results.

But whether such tidings come or not, is there not ground for hoping that the sacred fire will ere long be kindled anew upon our own Conference altars? We, too, have enjoyed much material Methodist prosperity during the recent years of our history. Our sanctuaries have been multiplied; our ministerial forces have been largely augmented; myriads of our people have died in the triumphs of faith; and some rich baptisms from on high have been and there clothed our brown barren wastes with verdure.

And then, may we not permit ourselves to believe that very many precious souls among us, having obtained glimpses of the King afar off in his beauty, are morning, noon and night, breathing, "nearer my God to thee," and sighing for the rest known to the heart wholly consecrated to the Redeemer? Are not the omens favorable? Cannot the straining vision decay afar off on the verge of the dim horizon some little clouds of rich promise that in answer to effectual fervent prayer may be made to spread over all the sky, and water the whole heritage of God among us?

Is there not already a sound here and there as of a coming shower? Are not large pattering rain-drops in some places falling on ground that has seemed for long years hopelessly parched with the unfruitful drought?

It is not our province to write pastorals. But we are deeply impressed with the belief that if the ministers and members of our Church would, as with one heart in these first weeks of the new year, humbly draw near to the mercy seat in the name, as in full dependence upon the promises of the ever-faithful and all-prevailing High Priest of our profession, in fervent and continued supplication for a grand outpouring of saving influence, we should soon be privileged to witness one of the days of the Son of Man upon the earth.

Could our eyes be gladdened with the sight of such a day from one end of our ecclesiastical territory to the other, how unspeakably great the blessedness that would result. How many brands welligh consumed would be plucked from the fire. What multitudes of backsliders would be restored to the joys of the great salvation and to the fellowship of the sons of God. How many sin-laden and weary souls would find rest and peace. With what superior strength and beauty would not the Church be endowed. How many frescoes, now the abodes of misery and despair, would be made bright with Christian hope and joy. How many that are old, waiting for the consolation of Israel, would then be ready to depart in peace. And how many that are young would call God their Father and the Guide of their youth, who is now not in all their thoughts.

Methodism cannot live without revivals.

Its very right to live would pass away were it to revivify to cease in all its borders. The God that answered by fire is the God needed by humanity. The people among whom in the hour of need that fire shall be kindled will always be His people. May the glow and the glory never depart from the temples in which Methodism adores Him.

J. R. N.

PRESIDENT ALLISON'S LECTURE BEFORE THE Y. M. C. ASSOCIATION.

The Institution of "Young Men's Christian Association" originated in one of the noblest impulses that can stir the human heart, a desire to enlist and concentrate the energies of that most interesting class of Christ's disciples, belonging to the different evangelical communions, to promote the general interests of His Kingdom, but especially to exercise a salutary influence on young men of those sacred purposes, usually includes the annual delivery of a course of public Lectures, at the period of the year most likely to ensure a full attendance. We have not had the privilege, the present season, of listening to more than two of those lectures—that of Rev. Mr. Pibbald of Gleneg and that of Rev. Mr. Allison.

Mr. Allison's. Both were of a high intellectual order, and, in a moral tone and tendency, becomingly coincident with the specific objects of the Association. The reputation which Mr. Allison enjoys as a scholar, and the position he occupies as President of a College Institution, honored with the best evidences of public confidence, naturally awakened in many high expectations; and, we venture to say, the expectations were in instances disappointed.

It would occupy too much space to refer in detail to even the salient points of this admirable lecture. It may suffice to say that almost every vehicle of knowledge, from the ephemeral pamphlet and daily newspaper, to the immortal works of genius, came under review and had their respective functions in the education of the public mind clearly defined. Nor was the present excellence of the Bible, in which the subjects of the gravest interest to our race are treated, in a word, the lecture was an intellectual kaleidoscope, evolving in every paragraph, new aspects of the subject, alike beautiful and impressive. We congratulate the Y. M. C. Association of Halifax, on their success in drawing out Mr. Allison from the classic shades of Academic life, nor can we but congratulate the doubt not that their experience of his power as a lecturer will induce a strong and unanimous desire of a repetition of his kindness.

Circuit Intelligence.

BRIDGETOWN.—DEAR MR. EDITOR.—Permit me to lay before your numerous readers some items of intelligence relating to our Circuit. According to arrangement the opening of the new Wesleyan Church took place on the 14th of January. That Sabbath day was to me, and I doubt not to many others, one of the most interesting, important, and pleasing days ever experienced in Bridgetown. I had often in vision and passing by this very beautiful edifice for some weeks past, and I had often in my mind, and in the faithfulness of the workmen who were engaged in building, and the liberality of the friends who had furnished so amply the means of its erection; and felt my heart grateful to Providence that had given its sanction and blessing to this good and holy enterprise. But on the Sabbath day just ready to be blessed on the multitudes who were seated within its walls, ready to hear the solemn announcements of Divine Truth from God's ministers. The pews and aisles were completely filled by an interesting and attentive congregation, consisting of many inhabitants of the city and its environs, and by a large number from more distant parts of the country. To the number, I suppose, of 400. This, for our locality, is a large concourse of persons.

The service was opened with singing, and prayer by Rev. Fletcher Bent. The sermon was preached by the Rev. James England, from Psalm 27th, verse 4th, with his accustomed clearness of thought and fervor of manner, and with ability, and the dedication service was conducted by the same. The Trustees came forward and presented to Bro. England, in behalf of the congregation and society, the Church for dedication to the worship and service of Almighty God, and the name of "Providence Wesleyan Church."

At 3 o'clock a congregation still more numerous than that of the morning assembled. The discourse was preached by Rev. George Armstrong, pastor of the Baptist Church of Bridgetown, from 1st Timothy, 3rd chap., 15th verse. This sermon was delivered with much fluency and fervor, with sacred unction, and propriety of thought, and was eminently encouraging to the lovers of Christianity, and edifying to its foes. I felt it very profitable to my soul.

We were expecting to hear a sermon from the Rev. John L. Spouge in the evening, and were anticipating utterances reminding us of the benediction of the sanctuary, and a reach of thought, both striking and beautiful, but he could not be with us. He had received a telegram of his mother's death, and had to attend her funeral near Liverpool. Bro. Hartz received a note from him to this effect, "Whilst in the morning congregation.

Our superintendent minister with his promptitude in the performance of duty, preached in the evening, and comparatively unprepared for the exigence. His sermon was founded on Isaiah 4th chap., 5th verse. It was faithful, animated, eloquent, and suitable to the occasion. The building was well filled. Rev. Mr. Gordon of Bridgetown, and Rev. Joseph Hart of Granville Ferry, were expected to assist in the two last services, but were prevented I believe, by unforeseen circumstances. Three col-

lections were made amounting to \$114. On Monday afternoon the preference of the pews was sold amounting to \$2800.

The Rev. Geo. O. Huestis of Canaan, on the evening of Monday, delivered a lecture on "Our young men." The lecture was good in language, appropriate in sentiment, and illustration, and well suited to practical and useful. It was listened to by a large assembly with attention and pleasure. But, Mr. Editor, I must curtail my words of eulogy lest your sensible printer should think me not to put my pen to a second time, it is necessary to send a second edition to complete the sense, and give better satisfaction. After the lecture the pew holders and other friends remained to hear a statement of the financial condition of the Church. The statement made by Rev. W. Hartz was most satisfactory. The building that had cost the amount of only \$3000. This announcement put all hearts in tune for praise to God, and for increased and immediate exertion to defray the debt; and it was done then and there, before parting. One friend whose first gift was \$400 added \$100. Another who had done the same originally, announced another gift of \$500 and soon after \$15 more. Another \$400 subscriber added \$25, and one who had paid \$200 gave \$65 more, and another who had subscribed \$120 made an increase of \$20; and so the benevolent spirit went from pew to pew, until \$40 stood as the whole debt on the building, which was speedily liquidated by 8 friends.

On this pleasing occasion I was led to admire the facility with which men could give to a good cause, when influenced by good example and right views and feelings; but it was to me an incentive to more right appreciation and admiration of the efforts of our ladies of the congregation, that had led to this evening's result, the extinction of the debt of \$600. They, by providing for Tea Meetings, continued to be a most successful subject of our hearts, and in various ways (for they have labored for varied and effective effort in a good cause) so contributed to the funds necessary, as to pay for the land on which the church stands, and the lot behind it; and also of providing various articles useful to the building, such as seats for the basement rooms, &c., &c., raising, by their patient exertions, about \$700. If this had not been done by them, the debt announced that evening would have been \$1,200 instead of \$600—a sum that might, I think, have been too great even for the enthusiasm of the meeting to wipe away then and there. May God bless the ladies of Bridgetown for their exertions in ministering to the completion of the church; and may he so bless pastor and people, and our church members, and many new converts, may fervently use the language of Bro. England's text, "Providence Church."

Yours truly, T. H. DAVIS.

Jan. 18th, 1872.

AMHERST.—DEAR MR. EDITOR.—A line or two in the columns of the Provincial Wesleyan has been for some time due from this Circuit. From our first taking charge in July last, up to the present, unnumbered acts of kindness—both in person and in property—have been particularly specified—have been bestowed upon us. Our journey hither from Newfoundland, was a long and trying one. But the warm and generous care of our new friends, soothed and cheered our wearied hearts. Soon, we felt ourselves, quite at home, and happy.

Several events have transpired on this Circuit since our coming here, which perhaps ought to have had record before this date. But "make haste slowly," i.e., remain silent until I understand my position, is one of my maxims. I think I may now venture to proceed.

We found a "sewing circle" composed of the ladies of our Amherst congregation, vigorously at work. To raise funds to build a new church, in a more central part of our town, is the object which the Circle has in view. This object, we are persuaded, is one, which will commend itself to every person who is acquainted with Methodist affairs in this place; and who feels a lively interest in the progress of God's cause. We are very anxious to see our friends here present at the opening of this connection with this matter. Unity of sentiment and action is most desirable. In the month of September, the ladies held their first Bazaar. They realized something over \$400. Thus their days of labor were crowned with complete success. The future is involved in the past. There are days of prosperity in store.

Our Home Mission meetings were a success. By the time we get in all our subscribers we shall more than double the amount of last year. There is still room for considerable expansion. The Amherst Circuit, considering it is self-sustaining, has done well for this year, but it has not done its best.

In speaking of the spiritual condition of this Circuit, I have nothing very cheering to tell. However, I think the prospects are brighter than they were some time ago. Our congregations are increasing, and we have lately had some good meetings. There is not generally so deep an interest taken by the members of the Church in the class meetings, as we should like to see. In ordinary circumstances, there is, we presume, no better test of the spiritual condition of a Circuit, than the manner in which this precious means of grace is attended. People will not for any length of time regularly to class, unless they either enjoy the love of Jesus, or very strongly desire to enjoy it.

We pray that the spirit which constrained our forefathers to unite so cordially in this means of grace, may be poured out upon us. Then we shall "speak often one to another," and so much the more shall we exhort one another, as we see the day approaching.

During the past week, the different evangelical churches in our town, united in carrying out the programme of the Evangelical Alliance. We had some excellent meetings. A large number from the different churches attended. And the spirit and power pervading the different meetings was very refreshing. JOHN WATERHOUSE.

January 15th, 1872.

Miscellaneous.

THE LONDON CORRESPONDENT of the N. York Christian Advocate, in his letter dated 16th Dec., 1871, says:—"When our Conference deputation reaches you next spring they will have a less embarrassed course before them than Mr. Thornton had eight years before. He himself hardly understood your case fully when he left these shores, and when he returned he could not bring to his brethren at the Bradford Conference all the knowledge and conviction which he had attained himself. Nor could he feel with you that in entirely and heartily identifying himself with your cause he would be justifying and truly representing the judg-

ment and feelings of the body who had deputed him. Hence a necessary reticence on his part, at least in public, as to the great principles involved in your struggle. It will be far otherwise with Mr. Arthur and Mr. Perks.

I am sorry to say, however, that it is very doubtful whether Mr. Arthur's health will allow him to visit the States again. He is now in London, having ended his term of residence—I had almost said exile, honorable but not congenial exile—in London, and will not return to his native land until the last few days, and I find he gravely doubts as to the possibility of his visit. The climate of the States does not at all agree with him. The last time he went you may remember how utterly his health broke down. Indeed, it may be doubted whether he has ever fully recovered from that break-down; and, besides the ungenial climate, he had not a few family sorrows and much labour and anxiety, had to defy unfavorably on his health and constitution. Italy, rather than America, may possibly be his necessary destination in the spring. Who, in that case, will supply his place in the deputation? I have no idea.

(From the Christian Advocate.)

DEATH OF ISAAC RICH, Esq.

Under date of January 12, President Cummings, of the Wesleyan University, wrote us from Boston as follows: "I am in attendance on our dear friend Isaac Rich, who lies prostrated by apoplexy. He was taken ill on Wednesday, the 10th, about two o'clock, p. m., and since ten o'clock, p. m. of that day has been unconscious. Physicians give us no encouragement of recovery. All will be done that can be done. His age and the severity of the attack almost preclude hope in his behalf."

I write this information with a sorrowful heart, and cannot write more now. On Saturday Dr. Cummings telegraphed us: "Mr. Rich died this morning; funeral at 12 o'clock on Tuesday."

A meeting of the Trustees and Alumni of Wesleyan University was called immediately after the death of Mr. Rich, Monday morning, and the following committee were appointed to represent the New York members of this body at the funeral of Mr. Rich, Messrs. Daniel Drew, C. C. North, and Drs. Daniel Curry, B. K. Peirce, and Professor Harvey B. Lane.

We give a sketch of Mr. Rich's life, kindly furnished at our request by Dr. Jas. Porter, who had known him intimately and long. Isaac Rich was born in poverty, and was early pressed into active service to earn his own living and aid in the support of his widowed mother. Of course he had little opportunity for early education, and reached his majority with scarcely book-keeping enough to manage the little business which commanded his attention. He had a hand in the saw-mill, and in the thought of his hand he drew tears from his eyes, he resolved to merit a better condition. But he did not wait for something to happen to lift him into fortune, or trust to some lucky speculation. He worked right on and upward, confining himself to his own line of business and rejecting all others. In this way he became master of the situation. He had not more than a few hundred dollars, but he had the thought of his hand he drew tears from his eyes, he resolved to merit a better condition. 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The Family

OPEN THE DOOR.

Open the door for the children. Tenderly gather them in; In from the highways and hedges. In from the places of sin. Some are so young and so helpless. Some are so hungry and cold; Open the doors for the children. Gather them into the fold.

Open the door for the children; See! they are coming in throngs; Bid them sit down to the banquet. Teach them your beautiful songs! Pray you the Father to bless them. Pray you that grace may be given; Open the door for the children. "Of such is the kingdom of heaven."

Open the door for the children. Take the dear lambs by the hand; Point them to truth and to goodness. Send them to Canaan's land. Some are so young and so helpless. Some are so hungry and cold; Open the door for the children. Gather them into the fold.

A REAL CHRISTMAS.

BY S. S. TEACHER.

It was the day before Christmas. The morning had been cold and clear, but in the afternoon a raw cold wind had sprung up, bringing with it low gray clouds, which gave promise of a heavy snow storm. In strong contrast to the dreariness without was the brightness in hundreds of homes, where preparations for the gladdest day of all the year were going forward briskly.

In Mrs. Durham's cheerful sitting room the work of decoration was almost completed; the lady herself being engaged in taping up an illuminated text with its beautiful border of evergreen. She stood upon a chair, while her little daughter Nellie was perched on a table beside her, holding a paper of tacks, and feeling quite proud of "our work."

Nellie sat on the high table, swinging her little slippered feet, and gazing at the bright, quaint lettering in its frame of green, most interestingly; at last she said slowly, "Mamma, what does that mean?" On earth peace good will to men."

Then the mother sat down beside her child, and told her "the old story" of that glad night when the angels sang the blessed song, which still rings clear above the clash and clamor of the world's battle, filling weary hearts with faith that the time we so long for will surely come at last. "And we ought to do all we can to bring peace on earth, Nellie, said Mrs. Durham, "our hearts should be full of love, and good will to men, instead of bitterness, and the spirit of quarrelling."

"Well, mamma," said Nellie, reflectively "I don't hardly think I'm quarrelsome. I fought Freddie Hunt, because he stepped on Rover's tail, but I told him I was sorry, and so we made it up."

"Yes, dear," said her mother; "and if old people than you would be sorry, and try to make up their quarrels, it would be a happy day for the world, and as the lady said just then, she sighed.

Just then a tall, fine looking young man passed the window, gave a quick look at the bright firelight room, and walked on again with his head bent low on his breast.

"Mamma," said Nellie, abruptly, "there went uncle Tom; what is the reason he don't live here any more? I wish he'd come back, for I miss him so."

A pained look crossed Mrs. Durham's face, as she thought of the dear younger brother, whom she too "missed so," but she said quietly, "He and your father have had some trouble, my dear, which you are too young to understand. Now run and ask Nora to dress you, for it is almost time for papa to come home."

Away ran the little girl, but while Nora was smoothing the brown curls that would get rough, the little brain beneath them was working busily. "Dear me," she thought, "and so my papa and uncle Tom have been quarrelling. I do wish they'd make up, as Freddie and I did; maybe papa would if I'd ask him; I believe I'll try anyhow."

And so it happened that the bright little maiden who ran into the hall "to meet papa" was laying plans for a reconciliation with a tact worthy of an older head.

Mr. Durham looked like a very proud and a very happy man as he sat by the blazing fire with his wife beside him, and his daughter seated on his knee. "Well, young lady," he said, "so to-morrow is Christmas; now what would you like to give through the child's mind, and she said eagerly, "Papa, will you really give me what I want?"

was clasped around his neck, while Nellie's voice said, "We've come for you, uncle Tom, we've come for you."

He held her close, and looked around to see who was included in the "we" who had come for him; he found his hand clasped in both of Mr. Durham's, as he said earnestly, "Brother, come home."

In ten minutes more the room was deserted, and the three were walking home through the pure, beautiful snow, which rested on them softly like a blessing.

There was joy in Ralph Durham's home that night, as explanations were made, and the story of Nellie's text was told with brimming eyes. There were glad shouts next morning as the well-filled stockings and Christmas tree gave up their treasures; but the happiest time of all for Nellie, was when seated on her mother's knee, that of her uncle, her father stopped to kiss the little brown head, and softly called her "our peace."

IN HONOR PREFERRING ONE ANOTHER.

This is a sermon, a kind of sermon, at any rate, and of course it must have a text, and the text of this sermon is the verse, or rather the part of the verse placed at the head of it. This sermon will have three parts, an explanation, an illustration, and an application.

1. The Explanation. The explanation is to be an explanation of the text. The text means that in our dealings with our fellow creatures we must treat every body with kind and respectful consideration.

The whole verse is this, "Be ye kindly affectioned one to another in brotherly love; in honor preferring one another." The word honor means respectful politeness; and the precept therefore means that in our dealings with our fellow creatures we must treat every body in a respectful and proper manner.

Everybody. It does not say in honor preferring the rich and great, but one another; that is every body that we have any thing to do with. So much for the explanation of the text. Now for an explanation of the meaning of it.

2. The Illustration. A poor old woman was engaged one morning mopping down the stairs at a hotel. Before she had finished the work some gentlemen began to come in—travelers who had arrived by an early train.

The first that came was a man they called Colonel. He was not a real Colonel, but only a make-believe. He came hurrying along, and without giving the poor woman time to move her pail, said to her in a rude and surly voice, "Take your pail out of the way, old woman. Can't you get your work done up in the morning earlier than this?"

He looked upon the woman with an expression of contempt upon his countenance, as he passed her, and muttered to another man, who was close behind him, as he went up the stairs, "What an ugly old hag!"

Very soon afterward, two other gentlemen came in. The foremost, who was somewhat advanced in life had a traveling bag in his hand. The other one, who was younger, followed him. The old gentleman passed a moment as he came up, and then said, "Don't move your pail, ma'am, I can step over it." She, however made haste to remove it. "I am sorry to disturb you at your work," said he, and looked down on her with a smile, and nodded as he passed. The poor woman's face was lighted up with something like a smile in return, and as the gentleman passed on she said to herself, "There's one man at least that don't hate me." And a tear came into her eyes.

When the two gentlemen reached the top of the stairs, the younger one said to the older, in a joking way, "You were very polite to the old woman, brother George."

"Well," rejoined George, "stop a minute and look at her."

They had by this time reached the top of the stairs and had begun to go along the hall—but they stopped and looked over the banister at the woman, still going on with her work below.

"Look at her," said the old gentleman speaking however in a low tone so that the woman did not hear him. She did not even notice that the gentlemen had stopped. "Look at her. See her hollow and sorrowful expression upon her face. There was a time when she was a young girl, with blooming face and white neck, and young men fell in love with her. Every thing in life looked bright and happy to her. But look at her now. Poor thing! We can't help her much, but we can at any rate respect her misfortune, and speak kind words to her as we go by."

8. And now for the application. Whenever you see a poor woman, or a poor man, or even a poor child, in the streets, do not treat them in a harsh and contemptuous manner, but speak to them, if you have occasion to, in a kind and considerate tone. By so doing, you will be obeying the precept of the text, and instead of adding to the humiliation and suffering of the poor and the miserable, you will do what you can to lighten their sorrows.

To find that you do not look upon and speak to them with contempt, but treat them with some degree of kindness and respect, will make them feel not quite so unhappy perhaps as they did before. This is the end of the sermon.—Congregationalist.

keeps the room at a very low temperature. Another plan is to build a very long house, and store the ice in one end. Make the walls and partition double, and the cooling of the air in the space near the ice will cause a circulation of cool air around the stove room. For most farm purposes the simple house is the best.—Am. Rural Home.

A Hint.—Some time ago a superintendent of a successful mission school was asked to make another school a visit, and afterward, when asked by a friend what he thought of it, gave a reply that has a bit of wisdom as well as fun in it: "If that man would keep still for one Sunday the children would be so surprised that they couldn't make any noise for a month."

But few persons will eat sour bread, and many a loaf has been still will be wasted by the housekeeper not knowing that by dipping into water in which a little bread soda has been dissolved, and then browning in the oven, and making it into toast it will be eatable.—Ohio Farmer.

Perhaps not every housekeeper knows that fried mush to be really "tip-top" should be previously frozen. The improvement made by freezing is evident to the dullest palate, though the reason thereof will probably always remain a mystery.—Ohio Farmer.

With God, even across the sea; without him not even to the threshold.—Russian Proverb.

For the Provincial Wesleyan. MERCIES AND TRIALS. Sin developed early curses, Withered—blasted Eden fair; But through grace abundant mercies, Gather round us everywhere.

Healthful days sick ones outnumber, Smiles more numerous than tears; Nightly hours of gleeful slumber, Chase away perplexing fears.

Friendship's voices often gladden, Driving gathering grief away; Rarely tones of anger sadden; Darkness quickly turns to day.

More enjoyment than distresses, More of sunshine than of shade; Less backbiting than caresses, More of hope than gloomy dread.

Seldom travel fierce tornadoes; Zephyrs daily round us play; Pestilential waves evade us; Happy moments love to stay.

More of singing than of sighing, Less discord than harmony; More truth-telling than of lying; More of joy than misery.

O thou bounteous God,—life giver, While we thus thy mercies prove, May we never lose thy favor, Never turn to wrath thy love.

Still let mercies round us gather, It thy holy will it be; But if trials come, O Father We in grief will cling to thee;

Well assured that even trials, By thy guidance, mercies bring; Empty cups are wonderful phials; Still of mercy will we sing. G. O. H.

AN ENIGMA IN RHYME. Tell me my boy a river's name, That out of ancient Eden came; Tell me a famous seaport town, That fell beneath Jehovah's frown;

A modern island, far more famed, Than tell beneath Jehovah's frown; A word then speak with youth to rhyme, Then tell the thing of greatest worth, The human dream upon earth's soil; Then tell a city very old, Long buried 'neath earth's earth's mould;

A patriarchal name then state, Who in the fields did meditate, A word then speak with youth to rhyme, Then tell the thing of greatest worth, The human dream upon earth's soil; Then tell a city very old, Long buried 'neath earth's earth's mould;

At St. Mary's York Co., N. B. after a lingering illness of heart disease, Ariana, eldest daughter of James and Eleanor M. Pickard, aged seven years and nine months.

ICE-HOUSES. If the aim be merely to keep ice through the summer, a very cheap and simple house will be sufficient. Three things are essential: drainage, thorough packing, and ventilation. The first should conduct away the water which may arise from the ground, and that which comes from the melting ice, without giving the air access under the ice. A foundation of small stones two feet deep, will answer this purpose; or boards may be laid on the ground, sawdust or tan placed on these, and the drainage made by a tube with an elbow in it which will be always filled with water, and thus exclude the air. At any rate the sawdust layer under the ice is reliable.

NELSON'S CELEBRATED Cherokee Vermifuge. CERTAIN DEATH TO WORMS.



Pleasant to take. Whenever a child is noticed to be growing habitually pale, complaining of violent pains in the stomach and abdomen, has variable appetite and a dry cough, and is frequently led, by irritation, to carry the hands to the nose,—then try

Nelson's Cherokee Vermifuge, for it is certain that the child has WORMS.

Nelson's Cherokee Vermifuge will certainly effect a cure, whether the parent afflicted be infatigably or not, as proved by its successful success, which has been such as to warrant the offer to

Return the Money in any case in which it should fail to prove effectual, when the symptoms have justified the administering of the Vermifuge.

It is hereby certified that this preparation contains no mercury, and is an innocent medicine, incapable of doing the least injury, even to the most tender infant, if given strictly according to the directions enclosed with each bottle.

PREPARED BY W. J. NELSON & CO., BRIDGEWATER, N.S. Sold by all Druggists and respectable dealers in the Dominion.

For the Provincial Wesleyan. COLLINS' CHEST CURATIVE FOR CONSUMPTION COUGHS COLDS CATARRH BRONCHITIS

All should buy Collins' Chest Curative who need to try any medicine for Consumption, as it is before and beyond all others, the most effectual and the most pleasant medicine to take. If you cough you will find it unfailing; coughs are cured by it (in large doses); Croup, after an emetic, yields to it; Catarrh disappears before it; and Bronchitis cannot retain its hold.

This most excellent medicine for all diseases of the Chest and Throat is guaranteed to be purely vegetable; no noxious minerals enter into its composition; and myriads have blessed the day when first they were induced to try the Lang medicine with eight C's.

Prepared and sold by W. J. NELSON & CO., BRIDGEWATER, N. S. Sold by all Druggists and respectable dealers in the Dominion. Price 5s.

Dyspeptics LOOK OUT FOR COLLINS' CERTAIN CURE PILLS. SOLD EVERYWHERE.

No more dyspepsia for those who use them. Try one box and convince yourselves that they will cure Dyspepsia, Piles, Sick Headache, Liver complaint, Biliousness, Jaundice, etc., and all impurities arising from a disordered stomach.

Manufactured by W. J. NELSON & CO., BRIDGEWATER, N. S.

NELSON'S Rising Sun Liniment Will cure pain wherever it may exist. To be taken internally and externally. Manufactured by W. J. NELSON & CO., BRIDGEWATER, N. S.

FOR THE CURE OF Bots and Worms in Horses. See directions on Box. Manufactured by W. J. NELSON & CO., BRIDGEWATER, N. S.

FALL, 1871. E. W. CHIPMAN & CO. DRY GOODS.

Begin to call the attention of customers and the public generally, to their large and varied stock of Suitable for the coming season, consisting of the following lines. A large and varied stock of

DRESS GOODS, of the latest styles and very cheap. Shawls and Woolen Goods in great variety. TWEEDS, DOESKINS, SATINETS, CASIMERES, BROADCLOTHS, PILOTS, &c. &c. &c. FLANNELS, all colors, qualities, and prices. Clothing in great Variety.

PRINTS, Furniture do, Grey and White SHEETINGS and SHIRTINGS. DAMASKS, MORAENS, Green, Buff and White HOLLANDS for Blinds. White Linen Damasks, Table Cloths, Napkins Toilet Covers, &c. Carpets, Rugs, Cocoa Mats and Matting, Oil Cloths, (Table and Floor). White and Colored BEDQUILTS, Cotton Sheets, &c.

Flowers, Hats, Feathers, etc. In great variety. A large stock of White and Colored WARP constantly in stock. Haberdashery and Small Wares, And sundry other articles usually found in a large warehouse.

November 22 E. W. CHIPMAN & CO. 1362 GRANVILLE STREET. UNION MUTUAL Life Insurance Company, of Maine. INCORPORATED 1848.

No Stock or Guarantee Capital drawing interest, but in lieu thereof \$1,000,000 Surplus. Directors' Office: 27 Court Street, Boston, Mass.

HENRY CROCKER, President; W. H. HOLLISTER, Secretary; B. R. CORWIN, Manager for Canada, P. E. Island, and Newfoundland. ASSETS JANUARY 1ST 1871: Liabilities including Reserve: Divisible Surplus: DIVIDENDS PAID IN 1870.

BOARD OF REFERENCE: HALIFAX, N. S.—Hon Charles Tupper, C. B. Hon J. McCully, James H. Thorne, Esq., F. W. Fish, Esq., N. B.—Hon A. McL. Feeley, Zebulon Ring, Esq., Messrs. J. Harris, Esq., Thos. Halway Esq., Jeremiah Harrison, Esq., Messrs. J. F. Richard & Son.

The Interest paid by the Company in 1870 was more than sufficient to pay all its losses for the same period. In case of claims and expenses to income is on the lowest grade. Proof of Loss submitted to the undersigned will be forwarded, and the Loss paid without expense to the Policy holder. Parties desiring Agencies or Settlement of Policies will apply to THOMAS TEMPLE, St. John, N. B. General Agent for New Brunswick, Nova Scotia, Prince Edward Island and Newfoundland. W. H. BELLING, General Solicitor.

Halifax Branch Office, 227 Hollis Street, E. D. MEYNELL, Agent. THE RAYMOND Sewing Machine of the day. Office and Sales Rooms, 151 Barrington Street, Halifax. WILLIAM CROWE, General Agent for the Provinces of Nova Scotia, New Brunswick, P. E. Island, and Newfoundland.

Hand Family Machine, Single Thread \$15. Do do Foot Machine \$20. Hand Lockstitch Double Thread, \$25. Do do with table to run by foot, \$30. Manufacturing Machine for Tailors' and Shoemakers' \$50.

The Machines have the usual attachments, such as Hemmer, Brider, Tucker, Quilter, etc., Oiler, Sewing, Needle, Bobbins, directions, etc., supplied with each machine. Every machine is warranted, and is kept in repair for one year free of cost by the agent, who has had seven years experience in the Manufactory, and two as General Agent.

All kinds of Sewing Machines repaired, satisfaction given or no charge made. Needles for all the popular kinds of Sewing Machines, kept in stock, sent by air express on receipt of stamps. Liberal reduction to ministers. Agents wanted in every county in the Provinces. For Circulars, terms, etc., address, WILLIAM CROWE, 151 Barrington Street, Halifax. Machines hired by the day or week, or can be paid for in weekly instalments. Oct 19

REMOVAL. AMERICAN HOUSE. Kept by Misses Campbell & Bacon. SEVEN subscribers have removed from Windsor A. House, No. 12 Jacob Street, to that new and commodious House, 195 Argyle Street.

opposite Salem Church. They are truly thankful for the patronage they received while occupying the Windsor House, and shall do all in their power to make their new house, a happy, pleasant and comfortable home for either permanent or transient boarders, and hope by strict attention to merit a continuance of public patronage in the American House. Halifax, N. S., 24th Oct. 1870. 17

CARD. Dr. Dodson devotes his attention to the Treatment of the Eye, Ear and Throat; also Otorrhoeo, Bronchitis, embarking Diseases of the Spine and Hip and other Joint Diseases, Deformed and Paralyzed Limbs, Club-foot, &c. Office Hours, 9 to 12 A. M., and 3 to 5 P. M. at No. 50 Barrington Street. July 26th. 6 months.

Building Lot at Dartmouth FOR SALE. THE Building Lot adjoining the Wesleyan Chapel to the East, measuring 60 ft. in front, and 150 ft. in depth, will be disposed of upon application in the City to DR. PICKARD, Wesleyan Book Room, Or to GEORGE H. STARR, Halifax, July 16th, 1871. 1796

WOODILL'S WORM LOZENGES. After 13 years trial have been proved to be the only Certain, Safe and Effective Remedy for Worms in children and adults discovered. They contain no Mercury For sale everywhere. Factory and Wholesale Depot, City Drug Store, Halifax, N. S. sep 21

IF You wish good, wholesome and Nutritious Biscuit, Buns, Tea Cakes, Pastry, &c

Woodill's German BAKING POWDER. In its use you save Time, Trouble and Expense. Diploma and honorable mention awarded at Provincial and Industrial Exhibition 1868. For sale everywhere. Factory and wholesale depot, City Drug Store, Halifax, N. S. sep 21

British American Book and TRACT DEPOSITORY, HALIFAX. 66 GRANVILLE STREET.

The following are a few of the Magazines and Papers for sale at the Depository, with the price per annum, and postage when mailed for the country.— MAGAZINES. Sunday Magazine \$1.75; Leisure Hour, the day at Home Family Treasury, Good Words, 85c each per annum; 25 cents additional when mailed for the country.

PAPERS. Christian at Work, 5c; British Messenger, British Workman and Workwoman, Cottage Britian, Child's Companion, Children's Friend, Home's Friend, 25c each, postage 5c. per annum; Gospel Trumpet, Child's Paper, Christian Paper, S. Messenger, etc., 12c each, postage 5c. additional per annum. Single Papers, 5c. additional. Please send for circular with list and prices full. (1873) A. McBEAN, Sec.

FOR SALE AT THE Prince Albert MOULDING FACTORY. DOORS. 1000 KILN DRIED PANEL DOORS from \$1.50 and upwards. Keeps an hand following dimensions, viz. 7x3 6 ft. 10x10 6 ft. 8x3 8, 5, 6x2 6.

WINDOWS. 1000 WINDOW FRAMES AND SASHES, 12 high each, viz. 7x9, 9x12, 9x12, 10x11. Other sizes made to order. SHOP FRONTS. And Window Shades, inside and out, made to order. MOULDINGS. One million feet kiln dried Mouldings, various patterns. Also, constantly on hand— FLOORING. 1 1/2 in. Grooved and tongued spruce, and pine joined 1 in. flooring well seasoned.

LININGS AND SHELVING. Grooved and tongued Pine and spruce Lining, Veneering and other Dressed Materials. PLANING, MATCHING, MOULDING TRIMMINGS and Carpenters' Blocks, done at shortest notice. —Also— TURNING. Orders attended with promptness and dispatch. (Constantly on hand)—Treaded cast-iron and Newral Posts. Pine, Spruce and Hemlock Lumber; Pitch Pine Timber and 3 in. Plank. Also—Birch, Oak, and the hard woods of the country.

SHINGLES. Sawed and Split Pine and Cedar Shingles, CLAPBOARDS, PICKETS, LATHS, and JOISTS Posts. ALSO—SHIP AND BOAT KNEES. All of which the Subscriber offers for sale, low for cash, at Prince Albert Steam Mill, Victoria Street, foot of Victoria Street, commonly known as "Buck's Lane," near the Gas Works. HENRY G. HILL. June 22.

Provincial Wesleyan Almanac JANUARY, 1872. Last Quarter, 3rd day, 3h. 45m. afternoon. New Moon, 10th day, 10h. 45m. morning. First Quarter, 17th day, 7h. 48m. morning. Full Moon, 25th day, 1h. 0m. afternoon.

Table with columns: Day, SUN, MOON, H. TIDE. Rows for various days of the month.

Lock Stitch Sewing Machine. THOUSANDS throughout Canada are now using these Machines. They have been tested beyond all questions, make the favorite lockstitch alike on both sides, and are pronounced superior to any other machine offered the public. For wide range of work, perfection, beauty and excellence of mechanical, adaptability, strength and durability.

The Osborn Sewing Machine has no rival. Improvements have lately been made, enabling the manufacturers to claim it as the NEPLUS ULTRA of Sewing Machines. Hundreds of testimonials are being received daily from old as well as new operators attesting its wonderful capabilities. Will do all kinds of domestic sewing from the finest cambric to the coarsest overcoat or upper leather.

GUARANTEED TO BE REPRESENTED, OR SOLE SALES, WARRANTEED FOR THREE YEARS. The Osborn Outfit is complete and ready to be charged. Is so at one half the price hitherto charged for machines doing a like range of work, the manufacturers being determined to place it within the reach of every family in the country.

A trial before purchase will convince all that our machines are unequalled. The Guelph Reversible. It is pre-eminently the best Single Thread Machine offered the public—hence its marvellous success. Will do all varieties of domestic sewing. PRICES GREATLY REDUCED. PRICE LIST. Osborn Lock Stitch Complete Outfit for \$35.00. Extra finish 40.00. Guelph Reversible Treadle Machine 20.00. 27.50. Ladies' are particularly requested to call and examine this celebrated Machine before purchasing elsewhere. Ladies taught to operate by expert hands. Repairs made a specialty. Agents wanted everywhere. Splendid inducements to make money. Address GORDON & KEITH, 33 to 37 Barrington Street. A. J. MANLEY, Manager. may 10

WOODILL'S WORM LOZENGES. After 13 years trial have been proved to be the only Certain, Safe and Effective Remedy for Worms in children and adults discovered. They contain no Mercury For sale everywhere. Factory and Wholesale Depot, City Drug Store, Halifax, N. S. sep 21

PROVINCIAL WESLEYAN. Organ of the Wesleyan Methodist Church of N. S. Address: Editor—Rev. H. Pickard, D.D. Printed by Theophilus Chamberlain, 176 Argyle Street, HALIFAX, N. S. Terms of Subscription: 25c per annum, in advance.

ADVERTISEMENTS. The large and increasing circulation of this paper renders it a most desirable advertising medium. TERMS: For twelve lines and under, ten insertions, 25c.00. Each line above 12—additional 10c.00. Each advertisement over four lines of the above rate. All advertisements must be paid for in advance, and charged accordingly. All communications and advertisements to be addressed to the Editor.

Mr. Chamberlain has every facility for executing fine and fancy Printing, and also for the kind of neatness and dispatch on reasonable terms.