

The Provincial Wesleyan.

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

Volume XXIII.

HALIFAX, N. S., WEDNESDAY, DECEMBER 13, 1871.

Number 50

THE WORSHIP OF FAITH.

The opposers of Christianity, reaching from the bad eminence of soul-less Atheism to the elegant paragon bestowed upon Jesus by the teachers of transcendental philosophy, take great pains to emphasize the oracles of reason as outweighing the doctrines of religion that derive their efficacy from the operations of faith. The stock in trade of infidelity has always consisted largely in its own boast of freedom from authority, and its allegations that Christianity rested its claims for the obedience of man upon tenets that could not endure the investigations of reason. We think that the Church of Rome has given occasion to the intellectual classes in the Papal countries of Europe, to disparage the teachings of the Christian religion as being essentially those of unreasoning submission to the dogmatic and priestly domination. But the civilization and literature of Protestant Christendom, give the most vigorous support to the institutions and agencies of popular education and scientific culture, as being in perfect harmony with the spirit and doctrine of the religion of Jesus. It would seem to be difficult for Romanism to obviate the charge of having done much in its history to give currency to the tenet that some connections naturally obtain between ignorance and devotion. That infidelity should prate of reason in the presence of Romanism would seem to be almost a healthy reaction of the human mind from the impositions and abuses of dogma and superstition. That infidelity should boast of its oracular wisdom in the face of Protestantism as expressing the utterances of the religious nature and reason against the oracles of revelation, is an affront not to be paralleled in the history of human impudence.

The truth is that there are no contradictions between reason and faith. Christianity is an authoritative religion, but it imposes no belief upon the human mind that antagonize the laws of truth as they hold in the empire of universal intelligence. The authority of truth and reason is the authority of the Christian religion. Because our worship embodies so largely and beautifully the elements of trust, it does not follow that it dispenses in the least with that of intelligence. Some of the facts of Christianity lie in the plane of the supernatural. Reason cannot comprehend them, nor can it successfully controvert them. Faith accepts them, not as in opposition to reason, but as transcending its utmost limits; as harmonizing with the intuitions of the soul, and as furnishing the necessary conditions for the transition of the human existence from the seen to the unseen; from a temporary system to the empire of immortality. Reason attaches the mind to the facts and laws of the material universe; reason has to do with the profound generalizations of science; reason can deal intelligently with mathematical abstractions, and with the metaphysical lines of thought; but reason cannot explore the worlds of spiritual facts and verifies that lie beyond the bounds of sight, and sense, and science. Revelation here comes in to furnish us with the facts that are necessary to bridge our thoughts from the finite to the infinite, and faith attaches the soul to these facts, disclosing to its eye by the light of God, and so reaches out into the eternal distances of that awful future, in which there resolve all the ages of destiny. Can reason now affirm anything demonstrable in opposition to these facts of revelation?

Faith, then, has its positive relations to the world unseen and eternal. It becomes the substance of things hoped for and the evidence of things not seen. The soul under the power of faith, reposes in quiet and deep assurance upon the blessed verities of religion. It is belief and not skepticism that gives rest. Rationalism preaches and glorifies doubt. Christianity preaches rest and faith. Faith as the law of spiritual life removes doubt, and leads the soul into the clear and calm atmosphere of a peace that passeth understanding, and of a joy unspeakable and full of glory. Reason being set free from the perplexities of skepticism by the law and habit of faith, now operates with increased harmony and power. The soul's present worship supervenes in this union of reason and faith in the facts of Christianity. Nor is the worship of faith fed and supported by grand and beautiful abstractions. Christ in his personal relations, and not Christianity in its didactic teachings, is the supreme object of faith.

And here let us not fail to study the relations of faith to the wants of the soul and the worship of Jesus. It is not the office of faith to explore all the mysteries of its existence, but to subject the mind to the laws of its truth and service. The wants of the soul assume the leadership of all speculative inquiries. Who do not worship mysteries in the religion of Christ, but your soul finds rest in Him who is the solution of the mysteries of sin and death. There are insoluble problems in the realms of reason and in the province of faith. The inquiries of religion terminate in the Infinite, and so can never be satisfied in the present life. Spiritual necessities hold these inquiries in abeyance, and give the amplest scope to faith. Wants are connected in religion with trust, and the one object of trust is Christ in his eternal Godhead. No question is more practical in its bearings than that of the divinity of Jesus.

Now it is a blessed verity of experience to say nothing of it as a fact in philosophy, that Christ becomes the light of reason as he becomes the object of faith. The stars go out in the light of the sun. The worship of faith lays all the powers of the soul under contribution, and brings all the faculties of knowledge and the capacities of love into sweetest subjection to the God-man. Here, then, is the worship of knowledge with the worship of faith, and the worship of joy and affection with the worship of trust. The worship of faith thus incorporates the elements of progress with those of perfection and blessedness. Give to faith in Christ the mastery in existence, and the laws and forces of being take the direction of immortal beatitudes. True worship cultivates, and disciplines, and ennobles the soul, as it brings into appropriate activity the powers of emotion and affection. Christ is present to them that believe. He is humanity's Rock of Ages, and blessed are they who

his cross has ceased to be an offense. In fellowship with him, all truth becomes perspective of mental action, knowledge becomes an in-breath of clearest visions of good, science philosophy contributes her wreaths of imperishable thought to his shrine, the host numbers to the music of his name, the earth welcomes the dominion of his scepter, the heavens rejoice in the reign of peace and love, time hastens to his second advent, and eternity opens all its gates to the light of his cross. The worship of faith is thus the perfection and joy of the worship of reason.—N. W. Advocate.

LIGHTS LOW DOWN.

HANG your light low down, and the shadows will be both numerous and long. Put that brilliant light-house lantern low upon the level shore, and there is not a wave, even the most insignificant, which will not reveal a shadowy side. This "Scrimshaw" conceals used pavement, looks perfectly level and smooth, with the sun shining high over head; but at night, when dark and raining, yonder distant street lamps, flickering near the sidewalks, reveal an infinite number of dancing and bewildering shadows. One is surprised at the transformation—wonders that he could ever have imagined that this pavement was "perfectly" smooth and equal. Now every elevation and unevenness, however slight, casts its shadows, and the lower the light, the longer and larger the shadows, until it seems that all of the perfection of the way has utterly disappeared. And thus we meet with many a shadowed soul. The glowing, luminous disc has sunk very low in his vision, and his whole experience is transformed into a tumultuous whirl of darkened images. The world itself now seems to be a wretched "dance of accidents." The very promises themselves turn a shady side toward the desolate soul. Every consolation carries its corollary of possible antithesis, and he is just the one who is dropped into that painful possibility.

"How is that dear little boy, to day?"
"No better, sir, and he is my only son."
"But you must keep up a good heart and fear not to trust; it will all right."
"No, sir, I've no hope. It is always so with me. We shall lose him."
And yet it was not so, for the dear boy did recover. And, for all that, we do not know that the spiritual lights in those souls have moved any faster away from the nadir. This is a most pitiable case, indeed, and these instances of chronic revivals in shadows are most touching to the sympathetic heart—it indeed, they do not, by and by, utterly wear off all pity and sympathy, till our own mind gives them up utterly to their own region of shadows. We meet with these persons, who seem always to walk with their back towards the afternoon sun. They see little else but the penumbra cast by their own persons—and alas! the shadows grow longer and longer, for it is the declining day. Every mercy to them becomes a sort of flavored cheese to allure them into a trap. "No such good news of good fortune for me!" If they buy property, it always begins to decline the next day. If they go upon a trip or recreation, an accident is sure to happen. They are cheated in everything they buy, and there is not a thing in a heaven's above, or the earth beneath, that is not casting its shadow, and it is their peculiar fortune to be cast into that fatal obscuration.

This class, who carry their lights low down, are, as every minister knows, the bane of all hopeful and enthusiastic Christian work. They are the prayer meeting killers, the April showers on the field day excursions, the floating icebergs against the banks of flowers, the cold water *don't* to every fervent sermon, exposition, and exhortation. And there is neither a pastor, Church officer, nor unofficial layman, whose soul does not cry out from his agonized depths for a remedy to be applied against this infectious and unfortunate class. And precisely here we feel our disqualifications, for the task of suggesting efficient modes of treatment. In some cases, perhaps, it is almost wholly physical. An overrunning spleen, or a liver congested with bile, will fill a man's whole horizon with the shadows of "dancing demons." The vapors arising from a dyspeptic stomach will remind the whole earth back into chaos, and draw again those pictures of the early creation when the heaven's were roaring with dark torments, shutting out the light of the sun, and the whole sphere beneath was convulsed with fierce contending voices. If this be the diagnosis, good pastor save your words, and hand your mourning sheep over to the tender skill of the physicians. No creed, sermon, homily or hymn book, will cure the hypochondria in its compound and cross between melancholia and dyspepsia.

But, sometimes, it all comes of a very ugly and unfortunate disposition. Nature pride has crystallized itself into chronic criticism, and universal fault-finding. And by the law of reaction the self appointed censor, who makes a business of scolding out the imperfections and follies of others, is sure, sooner or later, to fill his own soul with blighting shadows. They become a sort of spiritual junk dealers, who make it a business to exchange their good money for all the old rusty cast off and diseased things which their neighbors throw into the rubbish heap of despised and forgotten things; and so we find what we might expect, the man or woman a storehouse of very unwholesome and unwholesome things. The pastor if he be faithful here, will have sometimes the need to apply a little of the clear caustic of rebuke. It is only by this process that the proud flesh can be taken out, and its returning growth prevented. He must show, upon Bible grounds, how the sins of the tongue must be regarded; how they lead to weigh all he clouding of souls, and the spiritual disasters which afflict a religious community.

And now a word of exhortation to any of this class whose eyes may chance to fall on these lines. If you have shadows to point out, we beseech of you not to run to your pastor as the first man whom you are to treat with the view. Don't add, unnecessarily to the cares and anxieties of the man who carries the responsibilities of an entire congregation. Let

him see that you are struggling to live according to the high tenor of his instructions, and as your life rises, you will find that your spiritual lights are rising, your shadows diminishing, until at last, the sun will be fixed eternally in the zenith, and your shadows will disappear for evermore.—New York Examiner.

WINNING SOULS TO CHRIST.

A new year of labor is opening in most of our Churches, since the return of pastors and people from their summer wanderings. Many of the city Churches have but nine months in their year; during the three summer months they are as migratory as the swallows. In this shortened year our whole work must be done, as far as combined efforts are concerned. Let me suggest as the key-note for the coming year—*winning souls*. Some one inquired of Dr. Lyman Beecher, in his old age, "Doctor, you know many things; but what do you think the main thing?" The sturdy old hero of forty replies answered, "It is not here; it is *winning souls*."

This is a personal work. Each man and woman must be a fisher. It is a great mistake to suppose that a whole Church can lay hold of a huge drag net and draw in at a single haul a "multitude of fishes." This is an individual work upon individual hearts. The pastor must do his part in the pulpit and in personal interviews. The Sunday-school teacher must hold his pupils one by one. The Christian who would win Harlan Page's success must adopt Harlan Page's method; and that was to try to do some good to every one met. Sometimes it was only a kind and impressive word; sometimes it was a faithful private conversation; sometimes he wrote a letter to the unconverted, inviting to the Saviour; sometimes he did kindness to lonely hearts and then followed it by a close appeal. A great many crude things have been said about the "machinery of revivals;" but there is one sort of machinery as old as the apostles, and which never wears out—it is the simple method of personal effort, prompted by love. The Acts of the Apostles are not a history of Churches, but of individual Christians; the fishery was not by a combined pull on an ecclesiastical drag-net, but each fisher dropped his own hook, baited with love.

We emphasize this last pity word. Souls must be *loved* toward Christ. He that *loves* is wise. Cutting words to the unconverted are only the foolish attempt to bat them with vinegar. "Trusting in love" is the literal rendering of Paul's method which he commends in his letter to the brethren at Ephesus. Sinners will hear tremendously close and searching truth, if it is only spoken out of a heart that is unmistakably moved by an unselfish affection. The first point is persuasion; or, in other words, move the sinner to move himself. It has been well said that the divine method for winning souls is not by a "thou shalt," but by persuading each sinner to say for himself "I will." To accomplish this persuasion the first essential is to love a man's soul, and to convince him that you do love him. The only people in our Churches who really do much good are those who have established a confidence in their own sincerity, and who get credit for a disinterested benevolence. Ungodly persons will sometimes phrase their opinion of a Church member in this wise: "I believe in Mr. A. He pays his debts and he came to sit up with me when I was sick. He's no Pharisee." Now, such a man is the only one who has sufficiently won the confidence of his ungodly people to win them over to Christ. No other need make the attempt.—Theodore L. Cuyler.

THE LIFE TO COME.

The things that are out of sight are transcendently greater than those which are seen. Only a child or a savage has his life bounded by the visible horizon, or the limit of the present moment. And no more should the things of the present existence bound our thoughts. On what ineffable realities does Christian belief lay hold! This world is a mere starting-point. Beyond it lies eternity as certain as to-morrow, with glories which the highest human imagination dimly paints. We stand on the brink of a sublime future. It does not become us to live with our eyes closed to it. Steadily looked at, there is power enough even in the anticipation to fill us with rejoicing strength, peace, and victory complete. Perhaps you are best with the cares of life, perplexities of business, of bread winning, of household ordering. Let not these things darken you with painful apprehension, or fill the whole measure of your thoughts. A few years, and you shall look back on them and smile that they could cloud your way for a moment! Are you weighed down with weakness of body, crippling your powers, crushing your enjoyment? Be of good courage. The strength of the seraph shall be yours. No athlete, rejoicing in manly power, tastes the supreme freedom and joy of the spiritual body that awaits you. Does trouble assail you with bitter and heart-piercing blows? Rejoice, and lift up your head, for the time of your redemption draweth nigh! The homeward traveller complains not at beating wind and drenching rain, he hardly feels them; just before him he knows lies the home from whose windows streams the promise of warmth and comfort; and within are the dear ones the very thought of whom is shield against wet and cold. Is your life dark through the absence of the one whose presence glorified? Remember how the brief parting used to give sweetness to the meeting. The parting now, though it seem, is but a moment's rest. Its sweetness, its full certainty of an unbroken future, shall have a depth which the worst pang cannot measure. Are you walking in the ways of sin, leaving open your higher life to the grovel in the mire of earth? O, be not ungrateful to the love that may hereafter be revealed to your sight! You are a prince, your kingdom has been bought with a great price, dishonour not him who bought your inheritance with his blood. Are you living in sluggishness an animal life of eating, and sleeping, and low self-seeking? You are choosing animalhood instead of angelhood. You are turning

your back on heaven opening to you. Or you would not trust his unaided judgment in the purchase of a farm or a horse is quite cool in determining the studies of a whole life, without any regard to the principle which ought to govern the selection of books. We believe that this is indifference, and this vitiated taste in religion arises from the fact that the love of systematic Bible truth is cold in our day, and that men therefore require that the solid bulwark of its eternal verities shall be beaten out into the thin gold leaf of a thousand glittering essays and stories.

If we judge rightly a more sedulous attention to the Word of God would win back the mind from the useless fascinations of our unwise literature to what is strengthening and solid. There are Christians whose paths or our churches whose familiarity with the Sacred Volume is an affair of task and routine, and who never in their lives spent a delighted hour over the Word of God. The nearer any preaching approaches to the scriptural strain the more dull is it to their comprehension, and the more repugnant it is to their tastes. Yet it is also true that there are Christians to whom the whole range of our diversified religious literature is dull, rapid, and shallow as compared with the Scriptures, and who read them for pleasure and with an avidity never awakened by any other book. Many of the first intellects of every age have bestowed upon the Bible their maturest, profoundest and latest applications. Nor is it alone that the study of Scripture exercises and strengthens the intellectual powers, but it gives the student that delight in beautiful works of thought which is being lost amid the busy sentimentalities and unfounded fancies and dreamy speculations of our modern literature. There are men among our more experienced readers who will not think that we have written too strongly, or in any respect unreasonably upon the subject of books. The wheels of this superficial hurrying age are running more rapidly than cursory observers are aware, towards a catastrophe which will owe its origin to our abuse of a great blessing—namely our multiplied books. Satan no longer tries to subvert the press—he subsidizes it, and dilutes or deforms the truth which issues from it. There is not a Christian pastor or parent, or teacher, or author, or bookseller who is not bound to seek to correct the prevalent taste for this flimsy, unsubstantial style of reading, and to direct it into an earnest search for what is valid and profitable. We write with sad and earnest apprehension for the faith of the coming age, and to counsel those who shall stand in our places when our work on earth is done, to take heed that books their souls live on, and to beware of the insidious influences of all volumes, however attractive, which dilute or tamper with the truth of God.—Meth. Rec.

MODE OF BAPTISM.

When we know how Christ baptized with the Holy Ghost, we know how John baptized with water. For he declared he was doing with water what Christ should do with the Holy Ghost: "I baptize; he shall baptize." When Christ baptized with the Holy Ghost, as we have seen, he shed forth the Holy Ghost; he poured out the Holy Ghost; he sent the Holy Ghost upon them; the Holy Ghost fell upon them. When John did the same thing with water—when he baptized, he shed forth water upon them; the water fell on them. Or, do we understand the inspired John to say; "I indeed, have baptized you with water, but he shall baptize you with the Holy Ghost; he shall baptize according to the Greek? Or, when Peter said; 'He hath shed forth this,' did he mean he had immersed in this which we see and hear? When Christ said; 'Behold I send the promise of my Father upon you, did he mean, I will immerse you in the promise of my Father? When God said; 'I will pour out my Spirit upon all flesh,' did he mean that he would immerse all flesh in his Spirit? When Peter said; 'The Holy Ghost fell on them,' did he mean to say, when I began to speak, they were being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same act, that as to pour out, to shed forth as the Word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to pour out, to shed, to send upon being immersed in the Holy Ghost as we were at the beginning? Immersion is not administered by pouring or shedding—baptism was. It to baptize is a specific term, always meaning one and the same

Provincial Wesleyan.

WEDNESDAY, DECEMBER 13, 1871. VASEY AND COOKMAN.

In the death of Thomas Vasey and Alfred Cookman, Methodism in England and the United States has sustained a very heavy loss.

The model church is not quite filled except on extraordinary occasions. Room has been reserved in it to accommodate the stranger welcomed within its gates, and to provide worshipping space for some little time ahead to meet the increasing requirements of its own children.

The model church keeps no echo to torment the ears of speaker and hearer. It was erected to preach in, to pray in, to praise in and to hear in; and it fulfills the purpose of its erection completely.

The model church keeps no echo to torment the ears of speaker and hearer. It was erected to preach in, to pray in, to praise in and to hear in; and it fulfills the purpose of its erection completely.

The model church keeps no echo to torment the ears of speaker and hearer. It was erected to preach in, to pray in, to praise in and to hear in; and it fulfills the purpose of its erection completely.

The model church keeps no echo to torment the ears of speaker and hearer. It was erected to preach in, to pray in, to praise in and to hear in; and it fulfills the purpose of its erection completely.

The model church keeps no echo to torment the ears of speaker and hearer. It was erected to preach in, to pray in, to praise in and to hear in; and it fulfills the purpose of its erection completely.

The model church keeps no echo to torment the ears of speaker and hearer. It was erected to preach in, to pray in, to praise in and to hear in; and it fulfills the purpose of its erection completely.

The model church keeps no echo to torment the ears of speaker and hearer. It was erected to preach in, to pray in, to praise in and to hear in; and it fulfills the purpose of its erection completely.

The model church keeps no echo to torment the ears of speaker and hearer. It was erected to preach in, to pray in, to praise in and to hear in; and it fulfills the purpose of its erection completely.

The model church keeps no echo to torment the ears of speaker and hearer. It was erected to preach in, to pray in, to praise in and to hear in; and it fulfills the purpose of its erection completely.

The model church is not quite filled except on extraordinary occasions. Room has been reserved in it to accommodate the stranger welcomed within its gates, and to provide worshipping space for some little time ahead to meet the increasing requirements of its own children.

The model church keeps no echo to torment the ears of speaker and hearer. It was erected to preach in, to pray in, to praise in and to hear in; and it fulfills the purpose of its erection completely.

The model church keeps no echo to torment the ears of speaker and hearer. It was erected to preach in, to pray in, to praise in and to hear in; and it fulfills the purpose of its erection completely.

The model church keeps no echo to torment the ears of speaker and hearer. It was erected to preach in, to pray in, to praise in and to hear in; and it fulfills the purpose of its erection completely.

The model church keeps no echo to torment the ears of speaker and hearer. It was erected to preach in, to pray in, to praise in and to hear in; and it fulfills the purpose of its erection completely.

The model church keeps no echo to torment the ears of speaker and hearer. It was erected to preach in, to pray in, to praise in and to hear in; and it fulfills the purpose of its erection completely.

The model church keeps no echo to torment the ears of speaker and hearer. It was erected to preach in, to pray in, to praise in and to hear in; and it fulfills the purpose of its erection completely.

The model church keeps no echo to torment the ears of speaker and hearer. It was erected to preach in, to pray in, to praise in and to hear in; and it fulfills the purpose of its erection completely.

The model church keeps no echo to torment the ears of speaker and hearer. It was erected to preach in, to pray in, to praise in and to hear in; and it fulfills the purpose of its erection completely.

The model church keeps no echo to torment the ears of speaker and hearer. It was erected to preach in, to pray in, to praise in and to hear in; and it fulfills the purpose of its erection completely.

The model church keeps no echo to torment the ears of speaker and hearer. It was erected to preach in, to pray in, to praise in and to hear in; and it fulfills the purpose of its erection completely.

if they will devote their energies to the strengthening of the faith of their more timid brethren. As to the nature of the class-meeting, or of Christian fellowship, we may define it to be, that religious intercourse which takes place among those who profess to love the Lord Jesus, and who are connected with our particular church.

The model church keeps no echo to torment the ears of speaker and hearer. It was erected to preach in, to pray in, to praise in and to hear in; and it fulfills the purpose of its erection completely.

The model church keeps no echo to torment the ears of speaker and hearer. It was erected to preach in, to pray in, to praise in and to hear in; and it fulfills the purpose of its erection completely.

The model church keeps no echo to torment the ears of speaker and hearer. It was erected to preach in, to pray in, to praise in and to hear in; and it fulfills the purpose of its erection completely.

The model church keeps no echo to torment the ears of speaker and hearer. It was erected to preach in, to pray in, to praise in and to hear in; and it fulfills the purpose of its erection completely.

The model church keeps no echo to torment the ears of speaker and hearer. It was erected to preach in, to pray in, to praise in and to hear in; and it fulfills the purpose of its erection completely.

The model church keeps no echo to torment the ears of speaker and hearer. It was erected to preach in, to pray in, to praise in and to hear in; and it fulfills the purpose of its erection completely.

The model church keeps no echo to torment the ears of speaker and hearer. It was erected to preach in, to pray in, to praise in and to hear in; and it fulfills the purpose of its erection completely.

The model church keeps no echo to torment the ears of speaker and hearer. It was erected to preach in, to pray in, to praise in and to hear in; and it fulfills the purpose of its erection completely.

The model church keeps no echo to torment the ears of speaker and hearer. It was erected to preach in, to pray in, to praise in and to hear in; and it fulfills the purpose of its erection completely.

The model church keeps no echo to torment the ears of speaker and hearer. It was erected to preach in, to pray in, to praise in and to hear in; and it fulfills the purpose of its erection completely.

Miscellaneous.

A WORD WITH "ZION'S HERALD."

The editor of Zion's Herald recently noticed our somewhat playful remarks, regarding his readiness to jump at agreeable conclusions. Mr. Haven has the reputation of being a man of considerable dash and cleverness; but he never turns an amusing word of acquaintance with the subject about which he discourses.

The model church keeps no echo to torment the ears of speaker and hearer. It was erected to preach in, to pray in, to praise in and to hear in; and it fulfills the purpose of its erection completely.

The model church keeps no echo to torment the ears of speaker and hearer. It was erected to preach in, to pray in, to praise in and to hear in; and it fulfills the purpose of its erection completely.

The model church keeps no echo to torment the ears of speaker and hearer. It was erected to preach in, to pray in, to praise in and to hear in; and it fulfills the purpose of its erection completely.

The model church keeps no echo to torment the ears of speaker and hearer. It was erected to preach in, to pray in, to praise in and to hear in; and it fulfills the purpose of its erection completely.

The model church keeps no echo to torment the ears of speaker and hearer. It was erected to preach in, to pray in, to praise in and to hear in; and it fulfills the purpose of its erection completely.

The model church keeps no echo to torment the ears of speaker and hearer. It was erected to preach in, to pray in, to praise in and to hear in; and it fulfills the purpose of its erection completely.

The model church keeps no echo to torment the ears of speaker and hearer. It was erected to preach in, to pray in, to praise in and to hear in; and it fulfills the purpose of its erection completely.

The model church keeps no echo to torment the ears of speaker and hearer. It was erected to preach in, to pray in, to praise in and to hear in; and it fulfills the purpose of its erection completely.

The model church keeps no echo to torment the ears of speaker and hearer. It was erected to preach in, to pray in, to praise in and to hear in; and it fulfills the purpose of its erection completely.

The model church keeps no echo to torment the ears of speaker and hearer. It was erected to preach in, to pray in, to praise in and to hear in; and it fulfills the purpose of its erection completely.

Street, (Church of Scotland), and the North Baptist Church, Goringham Street.

WEDNESDAY - At St. Matthew's Church, (Church of Scotland), Chalmers' Church, (Presbyterian), and Kaye Street Church, (Wesleyan).

Thursday - At Fort Massey Church, (Presbyterian), and Brunswick Street, (Wesleyan). Friday - At Granville Street (Baptist), Poplar Grove, (Presbyterian), and Charles St. (Wesleyan). Saturday - At Salem Chapel, (Congregationalist).

The evening meetings will be presided over by the ministers of the several different religious denominations.

BARRACK STREET MISSION - To balance due Treasurer, October 23, \$83.54. Paid Missionary's salary, 2 months, 66.67. Paid for coals, 32.87.

Received donations from friends, \$24.00. Street Church, 10.00. Collections on Sabbath, 33.73 67.73. Balance due Treasurer, \$115.26. Halifax, Dec. 4th, 1871.

The committee in charge of the above mission request the attention of the benevolent to the above statement.

NEW ENGLAND IN CONVENTION.

Our New England brethren, always full of "missions," some of them excellent and worthy of general imitation, changed the character of their annual convention from a somewhat miscellaneous type to one of purely educational.

Methodism in Scotland - Methodism has found Scotland a hard field, and for several years previous to 1856 the work of the denomination in that country was declining.

GENERAL MISSIONARY COMMITTEE - The General Missionary Committee of the Methodist Episcopal Church met in New York November 16th. The meeting was called to order by Bishop James, and religious services were led by Dr. Trimble.

AMONG THE FRENCH CATHOLICS IN CANADA - Rev. John Borland, of the Canadian Wesleyan Methodist Conference, contributes to the Christian Guardian an interesting letter containing numerous items from the recent reports of the Methodist preachers engaged in pushing their mission labors among the French Catholics.

NOTICES OF MAGAZINES.

GOLDEN HOURS for December will please and instruct the boys and girls who will be so fortunate as to possess it.

THE LADIES' REPOSITORY is still the choice magazine on our table. Families can make no better investment than to subscribe for it.

GOOD HEALTH for December contains the following articles: Fever and Fever Hospital; means of preserving health; Hospital treatment for the insane; District Visitation; Fashion and example in Food; Toys as teachers; Science; American Antiquities; Higher Education of Women; Consumption; Patent Medicines and Quackery; reasoning faculties of Elephants; and a number of short articles.

THE NEW DOMINION MONTHLY for December begins with a fine and most readable article by Rev. M. Harvey, on Cormack's Journey across Newfoundland. It contains many other interesting articles for old and young people.

HARPER'S MAGAZINE for December, the initial number of the forty-fourth volume, opens with a finely illustrated article on Rome, by the Rev. Lyman Abbott, D. D.

There is, probably, no way in which we can benefit our readers more, than by recommending to them for general use, the following works.

There is, probably, no way in which we can benefit our readers more, than by recommending to them for general use, the following works.

There is, probably, no way in which we can benefit our readers more, than by recommending to them for general use, the following works.

There is, probably, no way in which we can benefit our readers more, than by recommending to them for general use, the following works.

There is, probably, no way in which we can benefit our readers more, than by recommending to them for general use, the following works.

Central Intelligence.

ADMITTED TO THE BAR - At the Supreme Court the following gentlemen were, on motion of Hon. W. A. Henry, admitted Barristers on Tuesday: Thomas B. Flint, of Yarmouth; A. McIsaac, Wallace, W. Graham and Alexander McGillivray, of Antigonish; N. H. Meagher, of Halifax; and George H. King and Selley Blanchard, of Windsor.

DROWNED WHILE SKATING - A young man named David Leavelle Veinot, while skating at Northfield, Lunenburg county, on Sunday, the 4th inst., fell through the ice and was drowned.

THE SHREVEPORT BRICK - The Shreveport Manufacturing Company's establishment at Dartmouth, though working at its fullest capacity, is unable to supply the demand for the now celebrated Forbes Acme Shells. Orders are constantly received from all parts of the country. To meet this great demand the Company are extending their establishment by erecting a large three story building.

FROM SABLE ISLAND - The Government steamer "Lady Hood" returned from Sable Island, yesterday. She brought up the crew of the brigantine "Black Duck" of Quebec which was wrecked on the Island on the 1st of November, while on the passage from Quebec to Bermuda with a cargo of lumber. All the crew, the chains, sails, &c., and more than half the cargo were saved.

MELANCHOLY DISASTER - A letter received here yesterday states that the "Parabola" packet, Capt. Pratt, was wrecked last week on a bar at the mouth of the Windsor river, and it is feared that ten persons who were on board were drowned.

TELEGRAPH NEWS - LONDON, Dec. 11 - The following official bulletins have been issued today signed by Prince of Wales Physicians.

There is, probably, no way in which we can benefit our readers more, than by recommending to them for general use, the following works.

There is, probably, no way in which we can benefit our readers more, than by recommending to them for general use, the following works.

There is, probably, no way in which we can benefit our readers more, than by recommending to them for general use, the following works.

There is, probably, no way in which we can benefit our readers more, than by recommending to them for general use, the following works.

EDITORIAL NOTES, &c.

1. NEW CHURCH AT TRURO.—We are informed by Brother Read that this beautiful edifice is nearly completed, and that its opening and solemn dedication to the sacred purposes for which it has been reared, may be expected on Sabbath, the 24th inst.

2. HALIFAX HOME MISSIONARY MEETINGS.—Sermons were preached in the Halifax and Dartmouth Wesleyan Churches, on Sabbath last, on behalf of the Home Missionary Society of the Conference.

3. THE NEW POST OFFICE, HALIFAX.—This has at length been brought into use for the accommodation of the public. The contrast between it and the old place which had been previously dignified with the title of Post Office, is very great.

4. SABBATH BREAKING.—We are very sorry to learn that the Commissioners of the Intercolonial Railway took their departure from Halifax on Sabbath evening last at 7 o'clock, by special train for Truro.

5. NEW SUBSCRIBERS.—The special canvass for new subscribers for the Wesleyan has been spiritedly commenced, in some places at least; as the result we have received upwards of seventy within the last month.

RECEIPTS FOR PROVINCIAL WESLEYAN.

Table with columns for names and amounts: From Rev. T. J. Deist, 12th Dec. 1871, \$1.00; From Rev. T. Deist, 12th Dec. 1871, \$1.00; From Rev. J. G. White, 100;

FOREIGN MISSION MEETINGS.

HALIFAX DISTRICT. Halifax and Dartmouth, Local Arrangements. Falmouth, Dep. Chairman, Huestis.

SACKVILLE DISTRICT.

FOREIGN MISSION MEETINGS. Sackville, time to be arranged, Breth. Waterhouse and Angwin, Sermon by Bro. Waterhouse.

CURRENT NEWS.—Among the many advantages of the present day, is cheap reading, and none is so cheap as the newspaper. As an instance of this we may mention that the proprietors of the CITIZEN furnish their weekly edition for \$1 in advance.

Marriages. At Selmah, Hants Co., on the 30th ult., by the Rev. J. A. Mosher, assisted by the Rev. Mr. Phillips, Baptist, Mr. Wm. Thistle, of Pugwash, Cumberland Co., to Miss J. A. Clark, of the same place.

REGISTRATION OF BIRTHS AND DEATHS. Every Birth should be registered within 60 days after taking place. PENALTY for neglect, Two Dollars.

Deaths. Very suddenly, on the 30th ult., Mr. Lawrence Phineas, aged 72 years. Mr. Phineas was for many years a consistent and useful member of the Wesleyan Church at Antigonish, N. S.

Shipping News.

PORT OF HALIFAX. ARRIVED. Dec 5—Chas J. Williams, Comans, Newell; P. Power, Fraser, P. E. I.; Hudson, Lavie, do; Wm. Deagle, do; Spirit of the Day, Patrick, do; James Jams, 1006.60; By Rev. L. S. Johnson, From R. Loch, M. A. 409; J. Downing, 2.00; From Rev. F. Huestis, 1.00; Rev. C. Jos. A. M., Wm. Lennox, 2.00; J. Downing, 2.00.

GRAND Christmas Entertainment!

THE Ladies of the Methodist Church at Newport, intend holding an Entertainment in the Temperance Hall, Brooklyn, on the afternoon and evening of the Thursday of Christmas, 28th inst., to include a TEA SOCIETY and a sale of Useful and Fancy Articles.

GENERAL BUILDING MATERIAL DEPOT.

100 Bbls. American Cement, 100 " St. John Cement, 100 " Agricultural Plaster, for disinfecting purposes also.

Messrs. Peiler, Sichel & Co.

AGENTS FOR PIANO FORTES. CHESTER AND SONS. THE MASON & HAMLIN, AND GEO. A. PRINCE & CO., CABINET ORGANS.

ENGLISH, AMERICAN & FOREIGN Sheet Music & Books.

A complete assortment on hand, and orders forwarded every week to the various publishing houses, at liberal discount allowed to Teachers and Academies, and any order received by mail will be carefully executed.

NOVA SCOTIA RAILWAY.

Winter Arrangement, 1871-2

To take effect on Monday, 11th December, 1871.

Table with columns for destinations and times: Halifax, leave, 7.00; Antigonish, arrive, 10.30; Antigonish, depart, 10.30; Pictou, arrive, 1.15; Pictou, depart, 1.15.

Stages connect at Truro with morning train for Antigonish, connecting there with Intercolonial Railway, and with N. A. Railway, to St. John N. B., and with Stages for Pugwash, Wallace and Tamagouche.

Tea Meeting

FOR THE Ladies of the Congregation of the Wesleyan Church, Dartmouth, intend holding a Tea Meeting and Fancy Sale in the basement of the Church, on

THE MUSICAL TREASURE.

A new book which will be a most acceptable HOLIDAY PRESENT. And is indeed a treasure, being filled with sparkling songs, Duets, Quartets, Rondos, Polkas, Marches, Four-hand Pieces, &c., all of the best quality.

WHOLESALE BUYERS

Hardware Goods. Now being received, and which they are prepared to supply to Dealers at a small advance upon Cost.

Just Opened at the Bee Hive

MY Stock of FALL and WINTER CLOTHING, consisting in part of YACHTING JACKETS, suited for the present season.

NOTICE.

NOTICE is hereby given that His Excellency the Governor-General, by an order in Council bearing date the 30th October last, and under the authority vested in him by the 3rd Section of the 34th Victoria, Cap. 10, has been pleased to order and direct that the following articles, be transferred to the list of goods which may be imported into Canada free of duty.

SKATES, SKATES, SKATES! SKATES!!

Forbe's Patent Acme Club, Price \$3 and \$4 per pair. A first rate assortment for sale at the SHEFFIELD HOUSE, Dec 6 DAVID STARR & SONS.

WHOLESALE DRY GOODS WAREHOUSE.

Fall, 1871. 95 & 97 GRANVILLE STREET. Anderson, Billing & Co. Have now completed their importations for this season.

Cotton Warp.

THE COTTON YARN manufactured at the New Brunswick Cotton Mill, has the name of the mills and our name on a printed label on the end of the bundle.

Flour, Flour.

Just landed ex D. S. Soule and Carlotto. 100 lbs Baidwin's Extra, 100 do Acrol's Fancy, 300 do Alter, 100 do Wheelers, 100 do Star, 100 do Alton, 100 do Ford, 100 do Vaughan, No. 1.

99 GRANVILLE STREET.

Mourning Goods.

We beg to intimate that we have this season imported a very large stock of the above, with a view specially to the wants of the City Trade. This stock embraces all the NEWEST AND BEST MATERIALS.

Black Crapes

is of extra value and of the best quality. N. B.—Bouillon Black Josephine KID Gloves just received. SMITH BROS.

British Shoe Store,

138 GRANVILLE STREET. A. J. RICKARDS & CO. HAVE to-day received a large assortment of Ladies', Misses' and Children's Serge Goods,

To Anglers and Pedestrians.

100 pairs of the Celebrated ARMY BUCHERS, sp 25. FANCY COAL BASKETS. Japanned & Galvanized Coal Stoves, FIRE IRONS & STAILS, Hand Scoops and Store Shovels.

UNDERTAKING!

P. HUMBERT, UNDERTAKER, 64 German Street, Opposite Trinity Church, ST. JOHN, N.B.

THE LARGEST ASSORTMENT OF Overcoats, Tweed & Diagonals.

Cloths, and Doeskins in the City, is to be found at the Sugar, Molasses, &c., &c.

Tea Meeting

FOR THE Ladies of the Congregation of the Wesleyan Church, Dartmouth, intend holding a Tea Meeting and Fancy Sale in the basement of the Church, on

THE MUSICAL TREASURE.

A new book which will be a most acceptable HOLIDAY PRESENT. And is indeed a treasure, being filled with sparkling songs, Duets, Quartets, Rondos, Polkas, Marches, Four-hand Pieces, &c., all of the best quality.

WHOLESALE BUYERS

Hardware Goods. Now being received, and which they are prepared to supply to Dealers at a small advance upon Cost.

Just Opened at the Bee Hive

MY Stock of FALL and WINTER CLOTHING, consisting in part of YACHTING JACKETS, suited for the present season.

NOTICE.

NOTICE is hereby given that His Excellency the Governor-General, by an order in Council bearing date the 30th October last, and under the authority vested in him by the 3rd Section of the 34th Victoria, Cap. 10, has been pleased to order and direct that the following articles, be transferred to the list of goods which may be imported into Canada free of duty.

SKATES, SKATES, SKATES! SKATES!!

Forbe's Patent Acme Club, Price \$3 and \$4 per pair. A first rate assortment for sale at the SHEFFIELD HOUSE, Dec 6 DAVID STARR & SONS.

WHOLESALE DRY GOODS WAREHOUSE.

Fall, 1871. 95 & 97 GRANVILLE STREET. Anderson, Billing & Co. Have now completed their importations for this season.

Cotton Warp.

THE COTTON YARN manufactured at the New Brunswick Cotton Mill, has the name of the mills and our name on a printed label on the end of the bundle.

Flour, Flour.

Just landed ex D. S. Soule and Carlotto. 100 lbs Baidwin's Extra, 100 do Acrol's Fancy, 300 do Alter, 100 do Wheelers, 100 do Star, 100 do Alton, 100 do Ford, 100 do Vaughan, No. 1.

7-30 GOLD LOAN.

Northern Pacific Railroad.

The building of the Northern Pacific Railroad (beginning July last) is being pushed forward with great energy from both extremities of the line. Over 100,000 men are employed in Minnesota and on the Pacific coast.

Rapid Progress of the Work!

23,000 ACRES of LAND to every mile or about 500 Acres for each \$1,000 Bond. They are accepted by U. S. Tax, Principle and Interest are payable in Gold; Demosstrations; Coupons, \$100 to \$1,000; Registered, \$1,000 to \$10,000.

JAY COOK & CO.

Philadelphian New York Washington, Financial Agents Northern Pacific Railroad. By BANKS and Bankers generally throughout the country. For sale also by

MORGAN, KEENE & MARVIN.

Bankers, 21, Wall Street, New York. Gen Agents for New York, New Jersey, Vermont, and Canada.

THE Provincial Building Society, ST. JOHN, N.B.

Established under special Act of Assembly, 10th Vic. Ch. 83. IN SHARES OF \$50 EACH. BOARD OF MANAGEMENT. C. W. Wetmore, Esq., President.

THE Musical Treasure.

A new book which will be a most acceptable HOLIDAY PRESENT. And is indeed a treasure, being filled with sparkling songs, Duets, Quartets, Rondos, Polkas, Marches, Four-hand Pieces, &c., all of the best quality.

WHOLESALE BUYERS

Hardware Goods. Now being received, and which they are prepared to supply to Dealers at a small advance upon Cost.

Just Opened at the Bee Hive

MY Stock of FALL and WINTER CLOTHING, consisting in part of YACHTING JACKETS, suited for the present season.

NOTICE.

NOTICE is hereby given that His Excellency the Governor-General, by an order in Council bearing date the 30th October last, and under the authority vested in him by the 3rd Section of the 34th Victoria, Cap. 10, has been pleased to order and direct that the following articles, be transferred to the list of goods which may be imported into Canada free of duty.

SKATES, SKATES, SKATES! SKATES!!

Forbe's Patent Acme Club, Price \$3 and \$4 per pair. A first rate assortment for sale at the SHEFFIELD HOUSE, Dec 6 DAVID STARR & SONS.

WHOLESALE DRY GOODS WAREHOUSE.

Fall, 1871. 95 & 97 GRANVILLE STREET. Anderson, Billing & Co. Have now completed their importations for this season.

Cotton Warp.

THE COTTON YARN manufactured at the New Brunswick Cotton Mill, has the name of the mills and our name on a printed label on the end of the bundle.

Flour, Flour.

Just landed ex D. S. Soule and Carlotto. 100 lbs Baidwin's Extra, 100 do Acrol's Fancy, 300 do Alter, 100 do Wheelers, 100 do Star, 100 do Alton, 100 do Ford, 100 do Vaughan, No. 1.

1871 FALL 1871

WHOLESALE AND RETAIL.

S. HOWARD & SON,

HOLLIS STREET, ARE NOW SHOWING THE CONTENTS OF 306 Cases and Bales

New Seasonable Dry Goods,

WHICH HAVE BEEN PURCHASED EXTREMELY ADVANTAGEOUS TERMS

BEST EUROPEAN MARKETS,

AND WHICH WILL BE OFFERED TO WHOLESALE AND RETAIL CUSTOMERS

Proportionately Low Rates.

ENGLISH OFFICE, 21 Brown Street, Manchester. Halifax, October 26.

1871--FALL--1871.

Excellence with Economy.

HOWARD, WHITEHEAD & CRICHTON, TAILORS, CLOTHIERS, AND OUTFITTERS,

185 HOLLIS STREET. Beg to inform their friends that their FALL STOCK, which is now nearly complete, will be found to comprise many FAVORABLE SPECIMENS of Seasonable Goods, well worthy their attention.

THE Provincial Building Society, ST. JOHN, N.B.

Established under special Act of Assembly, 10th Vic. Ch. 83. IN SHARES OF \$50 EACH. BOARD OF MANAGEMENT. C. W. Wetmore, Esq., President.

WHOLESALE BUYERS

Hardware Goods. Now being received, and which they are prepared to supply to Dealers at a small advance upon Cost.

Just Opened at the Bee Hive

MY Stock of FALL and WINTER CLOTHING, consisting in part of YACHTING JACKETS, suited for the present season.

NOTICE.

NOTICE is hereby given that His Excellency the Governor-General, by an order in Council bearing date the 30th October last, and under the authority vested in him by the 3rd Section of the 34th Victoria, Cap. 10, has been pleased to order and direct that the following articles, be transferred to the list of goods which may be imported into Canada free of duty.

SKATES, SKATES, SKATES! SKATES!!

Forbe's Patent Acme Club, Price \$3 and \$4 per pair. A first rate assortment for sale at the SHEFFIELD HOUSE, Dec 6 DAVID STARR & SONS.

WHOLESALE DRY GOODS WAREHOUSE.

Fall, 1871. 95 & 97 GRANVILLE STREET. Anderson, Billing & Co. Have now completed their importations for this season.

Cotton Warp.

THE COTTON YARN manufactured at the New Brunswick Cotton Mill, has the name of the mills and our name on a printed label on the end of the bundle.

Flour, Flour.

Just landed ex D. S. Soule and Carlotto. 100 lbs Baidwin's Extra, 100 do Acrol's Fancy, 300 do Alter, 100 do Wheelers, 100 do Star, 100 do Alton, 100 do Ford, 100 do Vaughan, No. 1.

WHOLESALE AND RETAIL.

S. HOWARD & SON,

HOLLIS STREET, ARE NOW SHOWING THE CONTENTS OF 306 Cases and Bales

New Seasonable Dry Goods,

WHICH HAVE BEEN PURCHASED EXTREMELY ADVANTAGEOUS TERMS

BEST EUROPEAN MARKETS,

AND WHICH WILL BE OFFERED TO WHOLESALE AND RETAIL CUSTOMERS

Proportionately Low Rates.

ENGLISH OFFICE, 21 Brown Street, Manchester. Halifax, October 26.

1871--FALL--1871.

Excellence with Economy.

HOWARD, WHITEHEAD & CRICHTON, TAILORS, CLOTHIERS, AND OUTFITTERS,

185 HOLLIS STREET. Beg to inform their friends that their FALL STOCK, which is now nearly complete, will be found to comprise many FAVORABLE SPECIMENS of Seasonable Goods, well worthy their attention.

THE Provincial Building Society, ST. JOHN, N.B.

Established under special Act of Assembly, 10th Vic. Ch. 83. IN SHARES OF \$50 EACH. BOARD OF MANAGEMENT. C. W. Wetmore, Esq., President.

WHOLESALE BUYERS

Hardware Goods. Now being received, and which they are prepared to supply to Dealers at a small advance upon Cost.

Just Opened at the Bee Hive

MY Stock of FALL and WINTER CLOTHING, consisting in part of YACHTING JACKETS, suited for the present season.

NOTICE.

NOTICE is hereby given that His Excellency the Governor-General, by an order in Council bearing date the 30th October last, and under the authority vested in him by the 3rd Section of the 34th Victoria, Cap. 10, has been pleased to order and direct that the following articles, be transferred to the list of goods which may be imported into Canada free of duty.

SKATES, SKATES, SKATES! SKATES!!

Forbe's Patent Acme Club, Price \$3 and \$4 per pair. A first rate assortment for sale at the SHEFFIELD HOUSE, Dec 6 DAVID STARR & SONS.

WHOLESALE DRY GOODS WAREHOUSE.

Fall, 1871. 95 & 97 GRANVILLE STREET. Anderson, Billing & Co. Have now completed their importations for this season.

Cotton Warp.

THE COTTON YARN manufactured at the New Brunswick Cotton Mill, has the name of the mills and our name on a printed label on the end of the bundle.

Flour, Flour.

Just landed ex D. S. Soule and Carlotto. 100 lbs Baidwin's Extra, 100 do Acrol's Fancy, 300 do Alter, 100 do Wheelers, 100 do Star, 100 do Alton, 100 do Ford, 100 do Vaughan, No. 1.

GREAT CHANCE FOR AGENTS,

Do you want an agency local or travelling, with an opportunity to make \$2 to \$20 a day selling our new 7 strand White Wire Clothes Lines? They last for ever; samples free, no there is no risk. Address at once Hudson River Wire Works, corner Water street and Maiden Lane, N. Y., or 15 Dearborn St., Chicago, Ill.

S. S. "AUSTRIAN"

Anderson, Billing & Co. Have received per above steamer WHITE SHIRTINGS, Black & Blue, Colored COBBERGS, Brown WHITENES, Brown DEAFERS, READY MADE CLOTHING, HIBBONS and HABERSHERRY, WAREHOUSE--95 and 97 GRANVILLE STREET, Oct. 31.

Medical Co-Partnership.

Dr. Woodill & Trnaman. Have this day entered into Co-partnership for the practice of their profession. Office--Corner of Pleasant and Saller streets, October 14, 1871.

TO ADVERTISERS.

All persons who contemplate making contracts with newspapers for the insertion of Advertisements should send to George P. Rowell & Co. for a Circular, or enclose 25 cents for their One Hundred Page Pamphlet, containing lists of 3,000 Newspapers and estimates showing the cost of advertising, also many useful hints to advertisers, and some account of the experience of men who are known as successful Advertisers. This form is proprietary of the American Newspaper Advertising Agency.

PULMONARY BALSAM

USED BY RECOMMENDED PHYSICIANS IN NEW YORK AND LONDON. CUTLER, BROOKS & CO., 107 NASSAU ST., N. Y.

FOR COUGHS, COLDS &c.

41 Park Row, N. Y., and are possessed of unequalled facilities for securing the insertion of advertisements in all Newspapers and Periodicals at low rates. Nov 15

The Family.

SEEDTIME AND HARVEST.

He that sows good seed, shall double the harvest...

And he soweth not with grudging hand, Nor sorrow burdened doth faltering stand...

The sun drops low in the western skies, And deeply he lifteth his evening eyes...

And giveth the seed, and light and heat, And the drops of rain as seemeth meet...

Deeper, and deeper the shadows grow: His heart enfoldeth a wondrous glow...

That the labour shall not be in vain, And he longs for more to come again...

He seeth the heavy golden wheat Fall, at the harvest labourer's feet...

The Lord of the harvest his increase gives, I must spread my arms to hold the sheaves...

Lo! a glorious morning—the sower makes, And his golden sheaves with singing takes...

Charlotte-town, Nov. 28th 1871.

BOYS WHO HAVE RISEN.

In a very little village there lived a very little Scotch boy, named Jamie...

The boy went on board a ship going to India. They had a very good captain and some very good sailors...

Now, I am not approving of the fight, but these men did fight, and the swearing sailor thoroughly thrashed the one who boxed the little fellow...

Well, the next night Jamie said to himself, "I don't like to make any disturbance on board ship, I will say my prayers in my berth..."

Now, was that wise—was that fearless? But mark the effect it had on the swearing sailor. What do you think he did?

During the whole voyage back to London, Jamie had in that reckless, thoughtless sailor a man who looked after him like a father, and every night saw that he kept down and said his prayers...

Now let me tell you a little of his history. Some years ago, the largest ship the world ever seen was built. You know the name of it—the "Great Eastern."

Probably the most striking instance of adherence to a few rigid rules is afforded by the man who is conceded to lead the mercantile world of this continent...

THE SECRET OF MR. STEWART'S SUCCESS.

Probably the most striking instance of adherence to a few rigid rules is afforded by the man who is conceded to lead the mercantile world of this continent...

they must tell the truth; and he had the injunction so conspicuously placed that his employees were perpetually reminded of the great rule of the establishment...

The rigid observance of this "one-price system" was a rule necessarily co-operative with the first. Dealers necessary that it is exceedingly difficult to maintain this rule...

Comfort is brought to the household of every customer when he feels confident that he can send a child or servant to make a purchase...

There is still another rule with Mr. Stewart, which has immediate relation to the comfort and advantage of the customer...

Who is there, having had any experience of shopping in a city, that does not feel a kind of terror of a certain class of stores?

There is still another rule with Mr. Stewart, which has immediate relation to the comfort and advantage of the customer...

Who is there, having had any experience of shopping in a city, that does not feel a kind of terror of a certain class of stores?

There is still another rule with Mr. Stewart, which has immediate relation to the comfort and advantage of the customer...

Who is there, having had any experience of shopping in a city, that does not feel a kind of terror of a certain class of stores?

There is still another rule with Mr. Stewart, which has immediate relation to the comfort and advantage of the customer...

Who is there, having had any experience of shopping in a city, that does not feel a kind of terror of a certain class of stores?

There is still another rule with Mr. Stewart, which has immediate relation to the comfort and advantage of the customer...

Who is there, having had any experience of shopping in a city, that does not feel a kind of terror of a certain class of stores?

There is still another rule with Mr. Stewart, which has immediate relation to the comfort and advantage of the customer...

Who is there, having had any experience of shopping in a city, that does not feel a kind of terror of a certain class of stores?

There is still another rule with Mr. Stewart, which has immediate relation to the comfort and advantage of the customer...

Who is there, having had any experience of shopping in a city, that does not feel a kind of terror of a certain class of stores?

There is still another rule with Mr. Stewart, which has immediate relation to the comfort and advantage of the customer...

long, precious, holy life; a life that has impressed others with his devotion to the interests of Christ.

He often came to our dwelling, and we had the opportunity to learn something of his spiritual life. When passing a season with us...

He was a man of a singularly high and noble character. He was a man of a singularly high and noble character.

He was a man of a singularly high and noble character. He was a man of a singularly high and noble character.

He was a man of a singularly high and noble character. He was a man of a singularly high and noble character.

He was a man of a singularly high and noble character. He was a man of a singularly high and noble character.

He was a man of a singularly high and noble character. He was a man of a singularly high and noble character.

He was a man of a singularly high and noble character. He was a man of a singularly high and noble character.

He was a man of a singularly high and noble character. He was a man of a singularly high and noble character.

He was a man of a singularly high and noble character. He was a man of a singularly high and noble character.

He was a man of a singularly high and noble character. He was a man of a singularly high and noble character.

He was a man of a singularly high and noble character. He was a man of a singularly high and noble character.

He was a man of a singularly high and noble character. He was a man of a singularly high and noble character.

He was a man of a singularly high and noble character. He was a man of a singularly high and noble character.

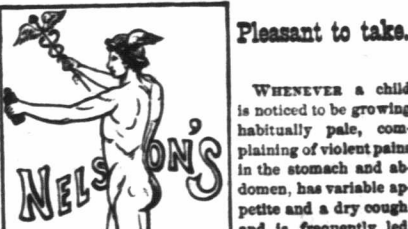
He was a man of a singularly high and noble character. He was a man of a singularly high and noble character.

He was a man of a singularly high and noble character. He was a man of a singularly high and noble character.

He was a man of a singularly high and noble character. He was a man of a singularly high and noble character.

He was a man of a singularly high and noble character. He was a man of a singularly high and noble character.

NELSON'S CELEBRATED Cherokee Vermifuge. WORMS.



Whenever a child is noticed to be growing habitually pale, complaining of violent pains in the stomach and abdomen...

Nelson's Cherokee Vermifuge will certainly effect a cure, when the person affected is too young or infirm to be treated by any other means...

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

INCORPORATED 1848.

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 beyond all others...

The late Mrs. English was born in Cornwallis Nova Scotia, and spent her early days in the Province...

THE BOARD OF REFERENCE HALIFAX, N.S.—Hon Charles Tupper, C.B. Hon J. McCully, James H. Thomas, Esq., F.W. Fish...

THE GUELPH SWING MACHINE CO. Lock Stitch Sewing Machine. The Osborn Sewing Machine.

REMOVAL. AMERICAN HOUSE. Kept by Messrs Campbell & Bacon.

NELSON'S Rising Sun Liniment. Will cure pain wherever it may exist.

COLLINS' CONSTITUTION HORSE BALLS. FOR THE CURE OF Bots and Worms in Horses.

THE BUILDING LOT adjoining the Wesleyan Chapel in the East, measuring 60 ft. in front, and 120 ft. in depth...

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...

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...

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...

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...

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...

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

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, SATINETTES, 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.

Flowers, Hats, Feathers, etc. 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.

INCORPORATED 1848. \$1,000,000 Surplus. Directors' Office: 27 Court Street, Boston, Mass.

ASSETS January 1st 1871. \$5,295,233.27. Liabilities including Reserve 4,301,400.00. Divisible Surplus 993,833.88. DIVIDENDS PAID IN 1870, 894,570.88.

THOMAS TEMPLE, St. John, General Agent for New Brunswick, Nova Scotia, Prince Edward Island and Newfoundland.

HALIFAX BRANCH OFFICE, 227 Hollis Street, E. D. MEYNELL, Agent.

THE GUELPH SWING MACHINE CO. Lock Stitch Sewing Machine. The Osborn Sewing Machine.

REMOVAL. AMERICAN HOUSE. Kept by Messrs Campbell & Bacon.

NELSON'S Rising Sun Liniment. Will cure pain wherever it may exist.

COLLINS' CONSTITUTION HORSE BALLS. FOR THE CURE OF Bots and Worms in Horses.

THE BUILDING LOT adjoining the Wesleyan Chapel in the East, measuring 60 ft. in front, and 120 ft. in depth...

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...

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...

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...

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...

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

Woodill's German BAKING POWDER. In its use you save Time, Trouble and Expense.

BRITISH AMERICAN BOOK AND TRACT DEPOSITORY. HALIFAX. 66 GRANVILLE STREET.

MAGAZINES. Sunday Magazine \$1.75; Leisure Hour, Nov. 5th at Home Family Treasury, Good Works \$1.50 each per annum...

FOR SALE AT THE Prince Albert MOULDING FACTORY. 1000 KILN DRIED PANEL DOORS...

INCORPORATED 1848. \$1,000,000 Surplus. Directors' Office: 27 Court Street, Boston, Mass.

THE GUELPH SWING MACHINE CO. Lock Stitch Sewing Machine. The Osborn Sewing Machine.

REMOVAL. AMERICAN HOUSE. Kept by Messrs Campbell & Bacon.

NELSON'S Rising Sun Liniment. Will cure pain wherever it may exist.

COLLINS' CONSTITUTION HORSE BALLS. FOR THE CURE OF Bots and Worms in Horses.

THE BUILDING LOT adjoining the Wesleyan Chapel in the East, measuring 60 ft. in front, and 120 ft. in depth...

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...

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...

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...

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...

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...

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...

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...

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...