

The Provincial Wesleyan

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

VOLUME XIII. No. 1.

HALIFAX, N. S., WEDNESDAY, JANUARY 2, 1861.

WHOLE No. 599.

Religious Miscellany.

The Two Worlds.

Two worlds there are. To one our eyes we strain,
Whose magic joys we shall not see again;
Bright haze of morning veils its glittering show.

Ah, truly brighter than
Intoxicating air;
Glad were our hearts in that sweet realm of
Nevermore.

The lover there drank her delicious breath
Whose love has yielded since to change or death;
The mother kissed her child whose days are
Over.

Alas! too soon have fled
The irremediable dead;
We see them—visions strange—amid the
Nevermore.

The merry song some maidens used to sing—
The brown, brown hair that once was wont to
cling

To temples long clay-cold—to the very core
They strike our weary hearts,
As some vexed memory—starts
From that long-faded land—the realm of
Nevermore.

It is perpetual summer there. But here
Sadly we may remember rivers clear,
And harbours quivering on the meadow floor.

For brighter bells and bluer,
For tender hearts and truer,
People that happy land, the realm of
Nevermore.

Upon the frontier of this shadowy land,
We pile, as of eternal sorrow, stand,
What realm lies forward, with its happier store
Of forests green and deep,
Of valleys hushed in sleep.

And lakes most peaceful? 'Tis the land of
Evermore.

Very far off its marble cities seem—
Very far off—beyond our sensual dream—
It woods untroubled by the wind's roar;
How does the turbulent surge
Hurl on its very verge,
One moment—and we breathe within the
Evermore.

They whom we loved and lost long ago
Dwell in those cities, far from mortal woe—
Haunt those fresh woodlands, whence sweet
Carolings soar;

Eternal peace have they;
God wipes their tears away;
They drink that river of life which flows for
Evermore.

Thither we hasten through these regions dim,
But lo! the wide wings of the Seraphim
Shine in the sunset! On that joyous shore
Our lightened hearts shall know
The life of long ago;
The sorrow-burdened past shall fade for
Evermore.

Pray for a Revival.

A writer has said, "I doubt not when the secrets of all hearts are made known, it will be found that many previous works of grace, which have caused saints and angels to rejoice, have commenced in self-denying efforts and fervent prayers of one or two individuals." Then an instance is narrated of a revival in which over one hundred souls were converted, where the interest commenced in the dwelling of an humble woman, who earnestly besought the Lord to pour out his Spirit upon the community, and accompanied her prayers by faithful labors among those within the sphere of her influence.

In the western part of New York State, a large and prosperous church is now located in a place where once there was only a hardened, degraded set of godless men. One pious neighbor at length settled down among them, whose righteous soul was vexed from day to day by their ungodliness. But he knew that God was all-powerful, and he prayed unceasingly for their conversion. At length one was led to turn from his evil way, and unite his prayers with those of the man of God. Soon fifteen were brought to a saving knowledge of Christ. Still there was no minister until the little praying circle numbered fifty-four, when they were enabled to build a church and call a pastor, giving a salary adequate to his support, without assistance from the Board of Missions.

A poor Blacksmith, who could hardly speak for stammering, came to visit one day and begged him to appoint a conference meeting. He felt confident that a blessing was about to descend on the long-slumbering church. His soul had been so oppressed with the burden of souls that he had closed his shop and spent the afternoon in prayer. The meeting was appointed with little hope of many attending. When the hour came the house was crowded to overflowing. A marked solemnity prevailed—soon one arose and asked with tears for the prayers of the church. Then another and another followed, until it was found that individuals from all parts of the town were under deep conviction; and, what was peculiar, they dated their impressions from the time when the poor old man was agonizing in prayer in that humble blacksmith's shop.

Reader, never feel that the sphere of your influence is too narrow to admit of your doing good. No one can draw nearer to God than you may. He is no respecter of persons. Oh! will you not go, then, as near to your closet, and beg of him to pour out a blessing on the church to which you belong? and let this be the hourly cry of your heart. Surely he will not turn you away unanswered.

Activity of Christian Love.

It will not content itself with improving opportunities. It will create opportunities. It will make itself a sphere. It will go forth into the vineyard, to see what needs to be done, and ask for employment. It will open "ragged schools," and convert the idle into a mission to all eyes that look upon the decent and cleanly order within doors. It will organize bands for spreading a table and lighting the hearth-stone within honest poverty's humble walls. It will lift the

fallen gentleness of a great city, like His whose sacred feet the Magdalen kissed unrebuked. It will bear the leaves of healing, full handed, and scatter them like snow-flakes along all the thoroughfares. It will usher the Book of books, a lamp of solar brightness, into dark November. It will bend with the spiritual kindred, around the altars of social prayer. It will take its place in the front rank of the sacramental host, ask to be excused from none of its campaigns; never wearying of the march, or the watch, or the conflict. It will follow the day that stands among the days of time, God's symbol of Sovereignty and majesty, like the towers of Eden. In one word, it will honor the apostolic idea of Christian living; steadfast, immovable, always abounding in the work of the Lord. So will it be real power, moral power; productive, efficient, fruitful, tireless, and constant in its degree as a law of nature, as the uncreated love.—*Rev. A. L. Stone.*

Questions to those who neglect Prayer Meetings.

1. Are you always better employed? If not, can it be right in you to absent yourself?

2. Do you get more good to your own soul, and do more good to others, by staying away? If not, can you be acting wisely?

3. Does your own conscience justify you, or have you not sometimes a difficulty in keeping it quiet on the subject?

4. Will a death bed commend your present course, or will you then look upon your neglect of prayer meetings with pleasure, thank you?

5. Does not your pastor suffer by your neglect? Does it not hurt his feelings, cool his zeal, and hinder his usefulness?

6. Are not your fellow members in the church discouraged by you, and may you not thus offend Christ's little ones?

7. Is not your own family injured by your neglect? What will your children think of your neglecting meetings, seeing you habitually neglect them? Is it surprising if they despise them?

8. Is there no reason to fear that unconverted sinners may be both hindered and led to think lightly of prayer by your conduct?

9. Can you have a proper concern for the prosperity of the church, the spread of Christ's cause, and the conversion of sinners, if you never meet to pray for them?

10. And are you sure that you fulfill your duty as a church member, while you neglect prayer meetings? Is neglect of duty being called to account for it?

11. Did any one ever really gain anything, either in temporal, or spiritual things, by neglecting prayer meetings? If you think so, can you prove it?

12. Is there no selfishness, or pride, or worldly-mindedness, at the root of your neglect? If so, ought such things to be encouraged?

13. Would it be right to give up the prayer-meetings? Do you think this would please God, or improve the cause? But if all the members did as you do, must they not be giving up? Could not the rest find excuses for staying away, think you, as well as you? Do you not think they would, if their hearts were as worldly, or as cold, or as indifferent about the prosperity of the cause as yours appears to be?

Hurrying On.

"Hurrying on, hurrying on,"
Says a voice that speaks from the works of
God;

And the rolling spheres, as they flame along
O'er the glorious path of the great untrod,
Take up the sound, and the strain proceed;
Nor cease they from chanting the mighty song.
We are hurrying on, hurrying on.

"Hurrying on, hurrying on,"
Says the voice of time, and his stealthy feet
Are crossing the threshold, unbid, unseen,
And urging on at each pulse's beat,
From the past to the future—the pause be-
tween

Is the fleeting now—the futerish dream,
Of the life that is hurrying on.

"Hurrying on, hurrying on,"
The busy throng of the city and town,
The peaceful tiller of rural glades,
The warrior thirsting for bloody renown,
The prince and the beggar, however ar-
rayed,
Together approaching the solemn shade;
Are hurrying on, hurrying on.

"Hurrying on, hurrying on,"
The myriads that walk on this busy stage,
With youth's gay trim, with man's firm tread,
And the trembling step of hoary age,
In untroubled sleep to lay their heads
With the ghostly tribes, the slumbering dead,
Are hurrying on, hurrying on.

Religious Intelligence.

Methodism in France.

To the Editors of the Watchman.
SOUTH OF FRANCE, Dec. 7, 1860.

GENTLEMEN.—Trusting to your accustomed kindness, I venture to send you some information about the work of God in this country. We have just now finished a series of Missionary Meetings, which have been seasons of grace and much delight, not only on account of the spiritual of the brethren, but also on account of the gracious influence which has rested on our congregation.

We began at Vic, and have finished at a small village called Maa. At the former place our long-tried friend, G—, who is first and foremost in every good work, took me aside after the collection had been made, and said:—"Here, Sir, we have been giving for the heathen abroad, and must not forget the cause at home;" and in so saying he placed £4 in my hands for the Home Work. He had quite recently fitted up entirely at his own expense, a nice little chapel, and he has promised to give a house as soon as we can place a Minister there, which is highly necessary. It will open "ragged schools," and convert the idle into a mission to all eyes that look upon the decent and cleanly order within doors. It will organize bands for spreading a table and lighting the hearth-stone within honest poverty's humble walls. It will lift the

fallen gentleness of a great city, like His whose sacred feet the Magdalen kissed unrebuked. It will bear the leaves of healing, full handed, and scatter them like snow-flakes along all the thoroughfares. It will usher the Book of books, a lamp of solar brightness, into dark November. It will bend with the spiritual kindred, around the altars of social prayer. It will take its place in the front rank of the sacramental host, ask to be excused from none of its campaigns; never wearying of the march, or the watch, or the conflict. It will follow the day that stands among the days of time, God's symbol of Sovereignty and majesty, like the towers of Eden. In one word, it will honor the apostolic idea of Christian living; steadfast, immovable, always abounding in the work of the Lord. So will it be real power, moral power; productive, efficient, fruitful, tireless, and constant in its degree as a law of nature, as the uncreated love.—*Rev. A. L. Stone.*

fallen gentleness of a great city, like His whose sacred feet the Magdalen kissed unrebuked. It will bear the leaves of healing, full handed, and scatter them like snow-flakes along all the thoroughfares. It will usher the Book of books, a lamp of solar brightness, into dark November. It will bend with the spiritual kindred, around the altars of social prayer. It will take its place in the front rank of the sacramental host, ask to be excused from none of its campaigns; never wearying of the march, or the watch, or the conflict. It will follow the day that stands among the days of time, God's symbol of Sovereignty and majesty, like the towers of Eden. In one word, it will honor the apostolic idea of Christian living; steadfast, immovable, always abounding in the work of the Lord. So will it be real power, moral power; productive, efficient, fruitful, tireless, and constant in its degree as a law of nature, as the uncreated love.—*Rev. A. L. Stone.*

fallen gentleness of a great city, like His whose sacred feet the Magdalen kissed unrebuked. It will bear the leaves of healing, full handed, and scatter them like snow-flakes along all the thoroughfares. It will usher the Book of books, a lamp of solar brightness, into dark November. It will bend with the spiritual kindred, around the altars of social prayer. It will take its place in the front rank of the sacramental host, ask to be excused from none of its campaigns; never wearying of the march, or the watch, or the conflict. It will follow the day that stands among the days of time, God's symbol of Sovereignty and majesty, like the towers of Eden. In one word, it will honor the apostolic idea of Christian living; steadfast, immovable, always abounding in the work of the Lord. So will it be real power, moral power; productive, efficient, fruitful, tireless, and constant in its degree as a law of nature, as the uncreated love.—*Rev. A. L. Stone.*

fallen gentleness of a great city, like His whose sacred feet the Magdalen kissed unrebuked. It will bear the leaves of healing, full handed, and scatter them like snow-flakes along all the thoroughfares. It will usher the Book of books, a lamp of solar brightness, into dark November. It will bend with the spiritual kindred, around the altars of social prayer. It will take its place in the front rank of the sacramental host, ask to be excused from none of its campaigns; never wearying of the march, or the watch, or the conflict. It will follow the day that stands among the days of time, God's symbol of Sovereignty and majesty, like the towers of Eden. In one word, it will honor the apostolic idea of Christian living; steadfast, immovable, always abounding in the work of the Lord. So will it be real power, moral power; productive, efficient, fruitful, tireless, and constant in its degree as a law of nature, as the uncreated love.—*Rev. A. L. Stone.*

fallen gentleness of a great city, like His whose sacred feet the Magdalen kissed unrebuked. It will bear the leaves of healing, full handed, and scatter them like snow-flakes along all the thoroughfares. It will usher the Book of books, a lamp of solar brightness, into dark November. It will bend with the spiritual kindred, around the altars of social prayer. It will take its place in the front rank of the sacramental host, ask to be excused from none of its campaigns; never wearying of the march, or the watch, or the conflict. It will follow the day that stands among the days of time, God's symbol of Sovereignty and majesty, like the towers of Eden. In one word, it will honor the apostolic idea of Christian living; steadfast, immovable, always abounding in the work of the Lord. So will it be real power, moral power; productive, efficient, fruitful, tireless, and constant in its degree as a law of nature, as the uncreated love.—*Rev. A. L. Stone.*

fallen gentleness of a great city, like His whose sacred feet the Magdalen kissed unrebuked. It will bear the leaves of healing, full handed, and scatter them like snow-flakes along all the thoroughfares. It will usher the Book of books, a lamp of solar brightness, into dark November. It will bend with the spiritual kindred, around the altars of social prayer. It will take its place in the front rank of the sacramental host, ask to be excused from none of its campaigns; never wearying of the march, or the watch, or the conflict. It will follow the day that stands among the days of time, God's symbol of Sovereignty and majesty, like the towers of Eden. In one word, it will honor the apostolic idea of Christian living; steadfast, immovable, always abounding in the work of the Lord. So will it be real power, moral power; productive, efficient, fruitful, tireless, and constant in its degree as a law of nature, as the uncreated love.—*Rev. A. L. Stone.*

fallen gentleness of a great city, like His whose sacred feet the Magdalen kissed unrebuked. It will bear the leaves of healing, full handed, and scatter them like snow-flakes along all the thoroughfares. It will usher the Book of books, a lamp of solar brightness, into dark November. It will bend with the spiritual kindred, around the altars of social prayer. It will take its place in the front rank of the sacramental host, ask to be excused from none of its campaigns; never wearying of the march, or the watch, or the conflict. It will follow the day that stands among the days of time, God's symbol of Sovereignty and majesty, like the towers of Eden. In one word, it will honor the apostolic idea of Christian living; steadfast, immovable, always abounding in the work of the Lord. So will it be real power, moral power; productive, efficient, fruitful, tireless, and constant in its degree as a law of nature, as the uncreated love.—*Rev. A. L. Stone.*

fallen gentleness of a great city, like His whose sacred feet the Magdalen kissed unrebuked. It will bear the leaves of healing, full handed, and scatter them like snow-flakes along all the thoroughfares. It will usher the Book of books, a lamp of solar brightness, into dark November. It will bend with the spiritual kindred, around the altars of social prayer. It will take its place in the front rank of the sacramental host, ask to be excused from none of its campaigns; never wearying of the march, or the watch, or the conflict. It will follow the day that stands among the days of time, God's symbol of Sovereignty and majesty, like the towers of Eden. In one word, it will honor the apostolic idea of Christian living; steadfast, immovable, always abounding in the work of the Lord. So will it be real power, moral power; productive, efficient, fruitful, tireless, and constant in its degree as a law of nature, as the uncreated love.—*Rev. A. L. Stone.*

fallen gentleness of a great city, like His whose sacred feet the Magdalen kissed unrebuked. It will bear the leaves of healing, full handed, and scatter them like snow-flakes along all the thoroughfares. It will usher the Book of books, a lamp of solar brightness, into dark November. It will bend with the spiritual kindred, around the altars of social prayer. It will take its place in the front rank of the sacramental host, ask to be excused from none of its campaigns; never wearying of the march, or the watch, or the conflict. It will follow the day that stands among the days of time, God's symbol of Sovereignty and majesty, like the towers of Eden. In one word, it will honor the apostolic idea of Christian living; steadfast, immovable, always abounding in the work of the Lord. So will it be real power, moral power; productive, efficient, fruitful, tireless, and constant in its degree as a law of nature, as the uncreated love.—*Rev. A. L. Stone.*

fallen gentleness of a great city, like His whose sacred feet the Magdalen kissed unrebuked. It will bear the leaves of healing, full handed, and scatter them like snow-flakes along all the thoroughfares. It will usher the Book of books, a lamp of solar brightness, into dark November. It will bend with the spiritual kindred, around the altars of social prayer. It will take its place in the front rank of the sacramental host, ask to be excused from none of its campaigns; never wearying of the march, or the watch, or the conflict. It will follow the day that stands among the days of time, God's symbol of Sovereignty and majesty, like the towers of Eden. In one word, it will honor the apostolic idea of Christian living; steadfast, immovable, always abounding in the work of the Lord. So will it be real power, moral power; productive, efficient, fruitful, tireless, and constant in its degree as a law of nature, as the uncreated love.—*Rev. A. L. Stone.*

fallen gentleness of a great city, like His whose sacred feet the Magdalen kissed unrebuked. It will bear the leaves of healing, full handed, and scatter them like snow-flakes along all the thoroughfares. It will usher the Book of books, a lamp of solar brightness, into dark November. It will bend with the spiritual kindred, around the altars of social prayer. It will take its place in the front rank of the sacramental host, ask to be excused from none of its campaigns; never wearying of the march, or the watch, or the conflict. It will follow the day that stands among the days of time, God's symbol of Sovereignty and majesty, like the towers of Eden. In one word, it will honor the apostolic idea of Christian living; steadfast, immovable, always abounding in the work of the Lord. So will it be real power, moral power; productive, efficient, fruitful, tireless, and constant in its degree as a law of nature, as the uncreated love.—*Rev. A. L. Stone.*

fallen gentleness of a great city, like His whose sacred feet the Magdalen kissed unrebuked. It will bear the leaves of healing, full handed, and scatter them like snow-flakes along all the thoroughfares. It will usher the Book of books, a lamp of solar brightness, into dark November. It will bend with the spiritual kindred, around the altars of social prayer. It will take its place in the front rank of the sacramental host, ask to be excused from none of its campaigns; never wearying of the march, or the watch, or the conflict. It will follow the day that stands among the days of time, God's symbol of Sovereignty and majesty, like the towers of Eden. In one word, it will honor the apostolic idea of Christian living; steadfast, immovable, always abounding in the work of the Lord. So will it be real power, moral power; productive, efficient, fruitful, tireless, and constant in its degree as a law of nature, as the uncreated love.—*Rev. A. L. Stone.*

fallen gentleness of a great city, like His whose sacred feet the Magdalen kissed unrebuked. It will bear the leaves of healing, full handed, and scatter them like snow-flakes along all the thoroughfares. It will usher the Book of books, a lamp of solar brightness, into dark November. It will bend with the spiritual kindred, around the altars of social prayer. It will take its place in the front rank of the sacramental host, ask to be excused from none of its campaigns; never wearying of the march, or the watch, or the conflict. It will follow the day that stands among the days of time, God's symbol of Sovereignty and majesty, like the towers of Eden. In one word, it will honor the apostolic idea of Christian living; steadfast, immovable, always abounding in the work of the Lord. So will it be real power, moral power; productive, efficient, fruitful, tireless, and constant in its degree as a law of nature, as the uncreated love.—*Rev. A. L. Stone.*

fallen gentleness of a great city, like His whose sacred feet the Magdalen kissed unrebuked. It will bear the leaves of healing, full handed, and scatter them like snow-flakes along all the thoroughfares. It will usher the Book of books, a lamp of solar brightness, into dark November. It will bend with the spiritual kindred, around the altars of social prayer. It will take its place in the front rank of the sacramental host, ask to be excused from none of its campaigns; never wearying of the march, or the watch, or the conflict. It will follow the day that stands among the days of time, God's symbol of Sovereignty and majesty, like the towers of Eden. In one word, it will honor the apostolic idea of Christian living; steadfast, immovable, always abounding in the work of the Lord. So will it be real power, moral power; productive, efficient, fruitful, tireless, and constant in its degree as a law of nature, as the uncreated love.—*Rev. A. L. Stone.*

fallen gentleness of a great city, like His whose sacred feet the Magdalen kissed unrebuked. It will bear the leaves of healing, full handed, and scatter them like snow-flakes along all the thoroughfares. It will usher the Book of books, a lamp of solar brightness, into dark November. It will bend with the spiritual kindred, around the altars of social prayer. It will take its place in the front rank of the sacramental host, ask to be excused from none of its campaigns; never wearying of the march, or the watch, or the conflict. It will follow the day that stands among the days of time, God's symbol of Sovereignty and majesty, like the towers of Eden. In one word, it will honor the apostolic idea of Christian living; steadfast, immovable, always abounding in the work of the Lord. So will it be real power, moral power; productive, efficient, fruitful, tireless, and constant in its degree as a law of nature, as the uncreated love.—*Rev. A. L. Stone.*

fallen gentleness of a great city, like His whose sacred feet the Magdalen kissed unrebuked. It will bear the leaves of healing, full handed, and scatter them like snow-flakes along all the thoroughfares. It will usher the Book of books, a lamp of solar brightness, into dark November. It will bend with the spiritual kindred, around the altars of social prayer. It will take its place in the front rank of the sacramental host, ask to be excused from none of its campaigns; never wearying of the march, or the watch, or the conflict. It will follow the day that stands among the days of time, God's symbol of Sovereignty and majesty, like the towers of Eden. In one word, it will honor the apostolic idea of Christian living; steadfast, immovable, always abounding in the work of the Lord. So will it be real power, moral power; productive, efficient, fruitful, tireless, and constant in its degree as a law of nature, as the uncreated love.—*Rev. A. L. Stone.*

fallen gentleness of a great city, like His whose sacred feet the Magdalen kissed unrebuked. It will bear the leaves of healing, full handed, and scatter them like snow-flakes along all the thoroughfares. It will usher the Book of books, a lamp of solar brightness, into dark November. It will bend with the spiritual kindred, around the altars of social prayer. It will take its place in the front rank of the sacramental host, ask to be excused from none of its campaigns; never wearying of the march, or the watch, or the conflict. It will follow the day that stands among the days of time, God's symbol of Sovereignty and majesty, like the towers of Eden. In one word, it will honor the apostolic idea of Christian living; steadfast, immovable, always abounding in the work of the Lord. So will it be real power, moral power; productive, efficient, fruitful, tireless, and constant in its degree as a law of nature, as the uncreated love.—*Rev. A. L. Stone.*

fallen gentleness of a great city, like His whose sacred feet the Magdalen kissed unrebuked. It will bear the leaves of healing, full handed, and scatter them like snow-flakes along all the thoroughfares. It will usher the Book of books, a lamp of solar brightness, into dark November. It will bend with the spiritual kindred, around the altars of social prayer. It will take its place in the front rank of the sacramental host, ask to be excused from none of its campaigns; never wearying of the march, or the watch, or the conflict. It will follow the day that stands among the days of time, God's symbol of Sovereignty and majesty, like the towers of Eden. In one word, it will honor the apostolic idea of Christian living; steadfast, immovable, always abounding in the work of the Lord. So will it be real power, moral power; productive, efficient, fruitful, tireless, and constant in its degree as a law of nature, as the uncreated love.—*Rev. A. L. Stone.*

fallen gentleness of a great city, like His whose sacred feet the Magdalen kissed unrebuked. It will bear the leaves of healing, full handed, and scatter them like snow-flakes along all the thoroughfares. It will usher the Book of books, a lamp of solar brightness, into dark November. It will bend with the spiritual kindred, around the altars of social prayer. It will take its place in the front rank of the sacramental host, ask to be excused from none of its campaigns; never wearying of the march, or the watch, or the conflict. It will follow the day that stands among the days of time, God's symbol of Sovereignty and majesty, like the towers of Eden. In one word, it will honor the apostolic idea of Christian living; steadfast, immovable, always abounding in the work of the Lord. So will it be real power, moral power; productive, efficient, fruitful, tireless, and constant in its degree as a law of nature, as the uncreated love.—*Rev. A. L. Stone.*

fallen gentleness of a great city, like His whose sacred feet the Magdalen kissed unrebuked. It will bear the leaves of healing, full handed, and scatter them like snow-flakes along all the thoroughfares. It will usher the Book of books, a lamp of solar brightness, into dark November. It will bend with the spiritual kindred, around the altars of social prayer. It will take its place in the front rank of the sacramental host, ask to be excused from none of its campaigns; never wearying of the march, or the watch, or the conflict. It will follow the day that stands among the days of time, God's symbol of Sovereignty and majesty, like the towers of Eden. In one word, it will honor the apostolic idea of Christian living; steadfast, immovable, always abounding in the work of the Lord. So will it be real power, moral power; productive, efficient, fruitful, tireless, and constant in its degree as a law of nature, as the uncreated love.—*Rev. A. L. Stone.*

fallen gentleness of a great city, like His whose sacred feet the Magdalen kissed unrebuked. It will bear the leaves of healing, full handed, and scatter them like snow-flakes along all the thoroughfares. It will usher the Book of books, a lamp of solar brightness, into dark November. It will bend with the spiritual kindred, around the altars of social prayer. It will take its place in the front rank of the sacramental host, ask to be excused from none of its campaigns; never wearying of the march, or the watch, or the conflict. It will follow the day that stands among the days of time, God's symbol of Sovereignty and majesty, like the towers of Eden. In one word, it will honor the apostolic idea of Christian living; steadfast, immovable, always abounding in the work of the Lord. So will it be real power, moral power; productive, efficient, fruitful, tireless, and constant in its degree as a law of nature, as the uncreated love.—*Rev. A. L. Stone.*

fallen gentleness of a great city, like His whose sacred feet the Magdalen kissed unrebuked. It will bear the leaves of healing, full handed, and scatter them like snow-flakes along all the thoroughfares. It will usher the Book of books, a lamp of solar brightness, into dark November. It will bend with the spiritual kindred, around the altars of social prayer. It will take its place in the front rank of the sacramental host, ask to be excused from none of its campaigns; never wearying of the march, or the watch, or the conflict. It will follow the day that stands among the days of time, God's symbol of Sovereignty and majesty, like the towers of Eden. In one word, it will honor the apostolic idea of Christian living; steadfast, immovable, always abounding in the work of the Lord. So will it be real power, moral power; productive, efficient, fruitful, tireless, and constant in its degree as a law of nature, as the uncreated love.—*Rev. A. L. Stone.*

fallen gentleness of a great city, like His whose sacred feet the Magdalen kissed unrebuked. It will bear the leaves of healing, full handed, and scatter them like snow-flakes along all the thoroughfares. It will usher the Book of books, a lamp of solar brightness, into dark November. It will bend with the spiritual kindred, around the altars of social prayer. It will take its place in the front rank of the sacramental host, ask to be excused from none of its campaigns; never wearying of the march, or the watch, or the conflict. It will follow the day that stands among the days of time, God's symbol of Sovereignty and majesty, like the towers of Eden. In one word, it will honor the apostolic idea of Christian living; steadfast, immovable, always abounding in the work of the Lord. So will it be real power, moral power; productive, efficient, fruitful, tireless, and constant in its degree as a law of nature, as the uncreated love.—*Rev. A. L. Stone.*

fallen gentleness of a great city, like His whose sacred feet the Magdalen kissed unrebuked. It will bear the leaves of healing, full handed, and scatter them like snow-flakes along all the thoroughfares. It will usher the Book of books, a lamp of solar brightness, into dark November. It will bend with the spiritual kindred, around the altars of social prayer. It will take its place in the front rank of the sacramental host, ask to be excused from none of its campaigns; never wearying of the march, or the watch, or the conflict. It will follow the day that stands among the days of time, God's symbol of Sovereignty and majesty, like the towers of Eden. In one word, it will honor the apostolic idea of Christian living; steadfast, immovable, always abounding in the work of the Lord. So will it be real power, moral power; productive, efficient, fruitful, tireless, and constant in its degree as a law of nature, as the uncreated love.—*Rev. A. L. Stone.*

fallen gentleness of a great city, like His whose sacred feet the Magdalen kissed unrebuked. It will bear the leaves of healing, full handed, and scatter them like snow-flakes along all the thoroughfares. It will usher the Book of books, a lamp of solar brightness, into dark November. It will bend with the spiritual kindred, around the altars of social prayer. It will take its place in the front rank of the sacramental host, ask to be excused from none of its campaigns; never wearying of the march, or the watch, or the conflict. It will follow the day that stands among the days of time, God's symbol of Sovereignty and majesty, like the towers of Eden. In one word, it will honor the apostolic idea of Christian living; steadfast, immovable, always abounding in the work of the Lord. So will it be real power, moral power; productive, efficient, fruitful, tireless, and constant in its degree as a law of nature, as the uncreated love.—*Rev. A. L. Stone.*

fallen gentleness of a great city, like His whose sacred feet the Magdalen kissed unrebuked. It will bear the leaves of healing, full handed, and scatter them like snow-flakes along all the thoroughfares. It will usher the Book of books, a lamp of solar brightness, into dark November. It will bend with the spiritual kindred, around the altars of social prayer. It will take its place in the front rank of the sacramental host, ask to be excused from none of its campaigns; never wearying of the march, or the watch, or the conflict. It will follow the day that stands among the days of time, God's symbol of Sovereignty and majesty, like the towers of Eden. In one word, it will honor the apostolic idea of Christian living; steadfast, immovable, always abounding in the work of the Lord. So will it be real power, moral power; productive, efficient, fruitful, tireless, and constant in its degree as a law of nature, as the uncreated love.—*Rev. A. L. Stone.*

fallen gentleness of a great city, like His whose sacred feet the Magdalen kissed unrebuked. It will bear the leaves of healing, full handed, and scatter them like snow-flakes along all the thoroughfares. It will usher the Book of books, a lamp of solar brightness, into dark November. It will bend with the spiritual kindred, around the altars of social prayer. It will take its place in the front rank of the sacramental host, ask to be excused from none of its campaigns; never wearying of the march, or the watch, or the conflict. It will follow the day that stands among the days of time, God's symbol of Sovereignty and majesty, like the towers of Eden. In one word, it will honor the apostolic idea of Christian living; steadfast, immovable, always abounding in the work of the Lord. So will it be real power, moral power; productive, efficient, fruitful, tireless, and constant in its degree as a law of nature, as the uncreated love.—*Rev. A. L. Stone.*

fallen gentleness of a great city, like His whose sacred feet the Magdalen kissed unrebuked. It will bear the leaves of healing, full handed, and scatter them like snow-flakes along all the thoroughfares. It will usher the Book of books, a lamp of solar brightness, into dark November. It will bend with the spiritual kindred, around the altars of social prayer. It will take its place in the front rank of the sacramental host, ask to be excused from none of its campaigns; never wearying of the march, or the watch, or the conflict. It will follow the day that stands among the days of time, God's symbol of Sovereignty and majesty, like the towers of Eden. In one word, it will honor the apostolic idea of Christian living; steadfast, immovable, always abounding in the work of the Lord. So will it be real power, moral power; productive, efficient, fruitful, tireless, and constant in its degree as a law of nature, as the uncreated love.—*Rev. A. L. Stone.*

fallen gentleness of a great city, like His whose sacred feet the Magdalen kissed unrebuked. It will bear the leaves of healing, full handed, and scatter them like snow-flakes along all the thoroughfares. It will usher the Book of books, a lamp of solar brightness, into dark November. It will bend with the spiritual kindred, around the altars of social prayer. It will take its place in the front rank of the sacramental host, ask to be excused from none of its campaigns; never wearying of the march, or the watch, or the conflict. It will follow the day that stands among the days of time, God's symbol of Sovereignty and majesty, like the towers of Eden. In one word, it will honor the apostolic idea of Christian living; steadfast, immovable, always abounding in the work of the Lord. So will it be real power, moral power; productive, efficient, fruitful, tireless, and constant in its degree as a law of nature, as the uncreated love.—*Rev. A. L. Stone.*

fallen gentleness of a great city, like His whose sacred feet the Magdalen kissed unrebuked. It will bear the leaves of healing, full handed, and scatter them like snow-flakes along all the thoroughfares. It will usher the Book of books, a lamp of solar brightness, into dark November. It will bend with the spiritual kindred, around the altars of social prayer. It will take its place in the front rank of the sacramental host, ask to be excused from none of its campaigns; never wearying of the march, or the watch, or the conflict. It will follow the day that stands among the days of time, God's symbol of Sovereignty and majesty, like the towers of Eden. In one word, it will honor the apostolic idea of Christian living; steadfast, immovable, always abounding in the work of the Lord. So will it be real power, moral power; productive, efficient, fruitful, tireless, and constant in its degree as a law of nature, as the uncreated love.—*Rev. A. L. Stone.*

fallen gentleness of a great city, like His whose sacred feet the Magdalen kissed unrebuked. It will bear the leaves of healing, full handed, and scatter them like snow-flakes along all the thoroughfares. It will usher the Book of books, a lamp of solar brightness, into dark November. It will bend with the spiritual kindred, around the altars of social prayer. It will take its place in the front rank of the sacramental host, ask to be excused from none of its campaigns; never wearying of the march, or the watch

Provincial Wesleyan.

WEDNESDAY, JANUARY 2, 1861.

Ghost given unto him," the secret and powerful springs of all human action are quickened into life, and man becomes renewed in the centre of his being. The fountain of life is healed.

We make these remarks simply as an exposition of her faith and religious experience. She believed God. God in Christ reconciling her unto himself. This faith moulded that pure, perfect character, which shone with such lustre in all her patience, amiability, and triumph.

There is a condition of mind, or state of grace in which faith is merely a protestant, always fighting, often wounded, cut down, sometimes slain. "Shipwrecked." Such faith is not perfect;—it may be allowed; an idler suffered; or a defective theology taught. Perfect faith is known and felt by its supreme object—Christ dying, Christ's rising, Christ interceding for me. It is known by its sphere of action—the heart trusting Christ.

In this loftiest sphere of humanity, faith finds greater alliances than in the region of the purely intellectual. It accepts of the sensitive faculties of the mind as necessary allies. Here love is a mightier fellow soldier in the fight of faith than reason. Not that faith is perfect without aid of reason and its fellows; but perfect faith is known by its entire control over all the elements of hope and love, and its cordial alliance with them. Perfect faith is known by the sustenance with which it feeds the soul. To love, it gives a portion of the divine love. To hope, it gives all the promises. To the intellect, the consolations of the Holy Spirit. To the will, the power of God in his nature, attributes, and works. Such was the faith of the woman, the supplies of Miss Jordan's faith in Christ. By this faith she came off more than conqueror at last.

Much of early piety perishes in the blossom, simply because faith is not perfect in casting out the withering elements of sin. Her faith proved its perfection by believing in the possibility of the heart being cleansed from all unrighteousness, and in continually pleading for it at the throne of grace. She often expressed herself very clearly upon this point to the writer. "I see" she observed in one conversation on this subject "the necessity of being cleansed from sin, in order that I may grow in grace." She felt that the being cleansed from sin was not the perfection of holiness, it was simply its basis. She knew that he who sought for fruit upon the fig-tree, would not be honoured by her faith in Him, unless it "brought forth fruit unto perfection."

"Patience" was the most prominent feature in her experience, and she often spoke of it as being the grace which she was most called to cultivate. To say that she never murmured, is not to the point. Patience is never negation. It is active: Bears fruit: Rejoices in God: Gives thanks for all things. When asked one day by a friend if she ever was tempted to murmur, she put the following verses into her hand: "My God, whose weakness pity I may claim, Calling The Father—great enduring name— The sufferings of thy great and weary frame, All, all are known to Thee."

From human eye 'tis better to conceal Much that I suffer, much I hourly feel; But oh!—the thought does tranquilize and heal— All, all is known to Thee.

Each secret conflict with indwelling sin, Each sickening fear the prize I shall win, Each pang from irritation, din, All, all is known to Thee.

Nay, all by Thee is ordered, chosen, planned; Each drop that fills my daily cup, the hand Prescribes for ill no cure can understand: All, all is known to Thee.

And welcome, precious, can His spirit make My little drop of suffering for His sake. Father, the cup I drink, the path I take, All, all is known to Thee.

Such language expresses the perfection of patience. And when patience is perfect, every other grace of the spirit is perfect. There may be perfect love, without the perfection of patience. Perfect love must precede or exist in the perfection; patience may have its perfect work. It is a fallacy to suppose that the enjoyment of perfect love prevents growth in grace. The fruits of the Spirit, like the fruits of nature, ripen in their season.

"Affliction is the good man's shining scene." Before he was afflicted, he was perfected in love. "He was a perfect and an upright man, one that feared God and avoided evil." (Job i. 1.) But the day of trial comes. Who shall describe the conflict of the soul under the discipline of perfecting patience? Read it, study it in the book of Job.

It was a pleasure to the writer to visit Miss Jordan in her affliction, and to trace these diverse phenomena of divine grace. I asked her once, only once, for the answer was such a sweet rebuke—"When you see your sisters and young friends going from place to place, and in the full enjoyment of life and all its good things, do you not feel a desire to be well and rejoice with them?" She smiled at my question, and so sweetly repeated the following words that I felt ashamed of my question:

"Father, whatever of earthly bliss Thy sovereign will denies, Accepted at the throne of grace Let this petition rise: Give me a calm and thankful heart, From every murmur free The blessing of Thy grace impart, And let me live to Thee!"

It is an insult to put a "Child's Primer" into the hands of a classical scholar, and to ask him if he can read. I never did it the second time. After this we conversed on the deep things of God. During the winter of 1859 Mrs. Jordan took her to Bermuda, in the hope that the climate might be of essential service to her. It was a winter of great trouble. The path was very dark. Painful circumstances, such as need not be related here, materially assisted to perfect her patience. Whatever perfect patience is good, however painful. Yet a few kind friends were found there. Brother C.'s ministrations were prized much, and so was the kindness of Mrs. Jordan's friends. The lady of the town, Judge DesBarres, paid her great attention. The beauty of light is from darkness. Mrs. Jordan gave me the following incident in proof of the perfection of her patience—"When in Bermuda I was often surprised at the cheerfulness of spirit, and entire resignation to the will of God which she manifested under circumstances where many would have been seen for murmuring. Mrs. DesBarres had invited the young ladies of the house to a Picnic. These were in high spirits in expectation of the pleasure, and were singing and dancing up and down the house while my dear afflicted daughter lay upon a sofa in extreme weakness in her sick room. Thinking that she might be contrasting her situation with theirs, I asked—"Do you feel any regret that you are not one of the party?" She replied—"No, my dear Mamma! There is no regret in my heart for any feeling but that of gratitude to God for all his gracious dealings with me. I feel as if I could never love Him sufficiently. Think of His mercy in raising me up from the very brink of the grave, and of His goodness in saving me from pain! No, I have no feeling but that of thankfulness and love to my Heavenly Father. This is Heze-

lian's faith, "He removed the high places." The imagination which pictures to the young mind in glowing colours, the pleasures of the picnic, the ball, the brilliant party, the innocent or dissipated scenes of life, is in this instance finely chastened and sweetly subdued to that state which knows no joy aside from God. The sceptic may reply—"She knew she could not go to the picnic, and therefore she made a virtue of her necessity." How true are John's words—"The world knoweth us not." Resignation wears no chains. Yet the conflict she endured in the pursuit of this perfect patience may be understood in the following lines which she transcribed and presented to her dear Mamma—

"Oh, there are moments when the care of life Press on the weary spirit; when the heart Is panting in the conflict, and the crown— The bright, the immortal crown for which we shine— Shines dimly through the gathering mists of earth."

And again the following:—"Often my God, when most I need Thy pitying aid, I seek it least, And fall thy promises to plead. When weary and with pain oppress, For Satan, then, with guileful power Draws near, and tempts me to delay: Suggesting still, from hour to hour, 'Tis not my God, too weak to pray, I will approach thee! I will force My way through obstacles to thee! To thee, O strength I'll have recourse, To thee for consolation flee."

Though the whole of her religious experience would be powerful, secret, and yet eminently revealed. She found in Christ that "rest which remaineth for the people of God." But who can estimate the conflict she endured with sin, and self, and disease and death? Under the tranquil simplicity and sweet expression of peace upon her countenance—always serene—and not less beautiful in death—there was a power, a divine power, that of faith in God most vigorously directing all the powers of the soul to look unceasingly unto Christ, this hidden power in the unknown depths of her soul was there as the Ruler of Heaven, restraining sin, repressing vain thoughts, ambitious longings, selfish, or envious, or unamiable feelings. We speak of the amiable, Elizabeth was one of them. It was the distinguishing feature of her character. Suffering produces irritation, murmuring. But that rest of the soul which is the result of triumphant grace, is peculiarly distinguished by amiability. Christ was all in all to her. She learned to receive everything as from him. We have seen how clearly she distinguished her afflictions as His gifts, she could also rejoice in the gift of kind parents, affectionate sisters, and the sympathies of friends. Christ was the centre of her soul, and whatever came within the circle—health or affliction, sorrow or joy, all alike were cultivated. Her motto was "God is good; whatever he does is good. He is my Father; I am his child; he cannot but be good to me." "But he has taken away your health and given you affliction." "Then affliction is best for me." "But suppose you should never recover from this affliction?" "Then death would be better than life." Selfishness, anxiety, peevishness and every other element contrary to the truly amiable cannot exist in that high latitude.

"Where all is calm, and joy and peace." While such faith in Christ cannot be shaken, it may be tried—put to the severest test. The dying hour came. Soon after the last entry in her little journal, as we may call it, when she herself became truly conscious that there was no hope of her recovery, she began to manifest more anxiety for her parents and sisters, than for herself. She knew how deeply her beloved mother felt; then the idea of death was present. It was the grace with inimitable sweet taste and affection, that she would write out and lay aside pieces of poetry which touched upon her case. Among these I find a most touching one entitled "The dying daughter's address to her Mother." It is too long for my allotted space. One day as Mrs. Jordan stood weeping over her, she repeated to her—

"He oft refuses earthly bliss, But nobler bliss is given, But nobles bliss is health, But bids us enter Heaven."

On Monday Nov. 12th, alarming symptoms appeared, and death became inevitable to all. Her faith was put to the severest test. She was in great heaviness of mind, simply from the spirit she was in of desiring to depart and be with Christ, and to remain a little longer with earthly friends. Nature for a time prevailed, and she was unwilling to die. "Can this be right," she asked of a friend to whom she had often opened her mind in the most candid manner? "Ought I to feel this unwillingness to die? I have often looked for this hour. I have lived for it; I have stored up all the promises in my mind which relate to dying—Oh! that I could feel resigned!" She felt alarmed to herself. The friend replied: "This is the dying day. I am not surprised at your distress: it is perfectly natural. I never knew a Christian yet who, sooner or later, had not this self-same struggle. This is the valley and the shadow of death you are now passing through. He has promised to be with you in this valley; but you must call for his help. He has promised 'As thy day is so shall thy strength be'; but thy strength He 'will be enquired of.'" She replied, "Will you not pray that He may spare me a little longer?" "Nay, rather let us," replied the friend, "pray that God may give you the promised grace." They wrestled in prayer. This was Tuesday evening the 13th. As the friend departed, she remarked to her sorrowing parents, "Be not so much grieved; this is simply a trial of her faith. Christ will either come down and fill her soul with triumphant joy. But observe, when the blessing comes, bid farewell; it will be the signal of her departure." On Thursday morning, the 15th, shortly after midnight, God graciously manifested Himself to her tempted soul. The cloud broke; the shadows disappeared: her faith beheld him in his fulness to save to the uttermost, and she broke forth with a rapture of praise, exclaiming:—"Jesu, lover of my soul, Let me to thy bosom fly, While the tempest still is high. Called for her parents, for her sisters, and also for the servants, and spoke to them of the deliverance God had wrought in her behalf—"She gave to each member of the family a word in season, and with such power and fervency, that some took hope and thought she might possibly recover for a time. But it was grace triumphing over nature and death.

"Most vigorous when the body dies." After lingering in this calm and joyful state the greater part of that day, she departed, to be forever with the Lord. J. B.

PRECOCIOUS TALENT.—A lad who has, to date that excites wonder and admiration, the character and demeanor of an intelligent man of mature years, will, probably, be that, and nothing more, all his life, and will cease, accordingly, to be anything remarkable, because it was precociously alone (and ever made him so). It is remarked by psychical fanciers that a well-formed, comely-shaped puppy, and makes a fine dog. They see more promise in a loose-jointed, awkward, clumsy one. And even so there is a kind of crudity and unskillfulness in the minds of those young persons who turn out ultimately the most eminent.—Wheatley.

should be carefully selected, and sung liberally in familiar tunes. The people should, if necessary, be requested to kneel while prayer is being offered. When it is ascertained that any penitents are present, they should be encouraged instantly to accept the reception of pardoning mercy, and all should keep such interesting scenes in mind in their intercessions. And as there will be a time when God speaks peace to penitent believers in the adorable Jesus, and he himself says, behold a man is in the midst of time, behold today is the day of salvation, why should there not be the expectation of the immediate answer of the prayer of faith? "At the beginning of thy supplication the commandment came forth." "According to thy faith it will be unto thee." And, O, if the prayer-meeting thus generally become the favoured place where a pardoning God shall meet the contrite sinner, crowds will repair to it in hope of appropriate blessing. They shall not be disappointed. The prayer-meeting shall hence be more numerous attended, it shall be acknowledged as a blessed means for promoting the salvation of souls; and as the issue of all, the prayer-meeting shall be still further raised in the pious estimation of the church at large.

Will we have a revival in the Class meeting? The class meeting has often reminded its members most joyfully of Bethel, the house of God, the gate of heaven. Its characteristic peculiarity is the reverent, orderly communication of Christian experience. Its benefits are many and great. It exercises a most salutary influence over its members in their diversified providential positions in common life. It imparts useful knowledge, and self-examination before the hour of class, and during that sweet hour. This leads to specific mutual exhortations and prayers. Hence, the Christian who is constantly at class gives indubitable evidence of growth in grace. Many a justified believer reverts to the class meeting as the place where he first felt God's sweet forgiving love. How many a sorrowing Christian has there been abundantly comforted? There how many aspirations to heaven have been witnessed for a clear heart, a right spirit, nor have these been in vain. The Sileon has been often troubled, man have stepped in, they have been made whole of whatsoever disease of sin they had. Shall we not look for such displays of grace divine in every class meeting throughout our churches? Many there will be attracted hither. The class register will be extended. The weekly service will be lively, spiritual, sanctifying, comforting. The Class-meeting will be universally revived. It will prove abundantly beneficial, as often hitherto, to the providential means of conserving to the Church the saving fruits of her ministers' holy toils for the salvation of lost men.

Shall we have a revival in the Family? There is some danger lest the wise design of our Creator in the domestic constitution should be overlooked by the heads of households. This danger is in no degree diminished by the multitudinous expedients which have been set upon for revival, instruction, and gratuity of youth of Christian families. God's great aim in the prevalent constitution of the family is that he might seek a godly seed, Mic. ii. 15. In many families there is a delightful accomplishment of this benevolent design. Parents, and their children walk together in the fear of God, in the fellowship of his people. Happy parents these, happy children too. In some households all are not yet the adopted children of God. Young people have grown up to years of responsibility, to early maturity, and yet they have not decidedly, nor fully chosen the good part of loving discipleship to Christ. So highly favourable is the season of youth for conversion; for the formation of holy habits, that the longer these are deferred, the more hope will decline of their being attained at all. And what may be expected to follow if the sons and daughters of pious parents be transplanted from their native home, away from those selected influences of grace which hitherto have been the atmosphere of their moral life, to become surrounded with the malaria of worldly care and pleasure before they experience conversion? Ah! the thought, the fear, of the possible consequences, is more darkly burdensome than parents can well endure. An early revival in the family would destroy this element of anxiety in reference to every child to which the gracious revival shall extend. Why, then, should not the prayerful attention of parents be directed to this? What form of evangelical effort is more largely fraught with the promise of blessing than that of parents for their offspring? A revival in every household where there are yet found the unconverted, should be the aim of those who are actively engaged in the Lord's work. How soon would there arise upon us the consolation of unity and strength, which can only be enjoyed when entire families become the partakers of like precious faith.

Shall we have a revival in our Sabbath Schools? In many of these it is very much needed; because of the want of reverent seriousness affected by the scholars, to the lessons of sacred truth which are imparted, and in the exercises of solemn worship, with which the school duties, are begun and ended. Many Sabbath Schools have enjoyed times of spiritual refreshing. Blessed are the effects of these. The good Shepherd has many lambs of his enlarging flock, who dwell in the classes of the Sabbath School. Why should not these be multiplied? If the precious charge of consolation and unity and strength, should be early drawn to the Lord; with sincere milk of the word, and in good time would become young men, and fathers in Christ, established, intelligent, useful members of our Societies. This is quite within the limit of possibility. Among the subjects of the revival in Ireland are so many young persons, that the General Superintendent of Wesleyan Missions, met in one church, as many as a hundred of them at one time, most of whom had experienced the salvation of God. Is the Lord's arm shortened? Are not all souls who are prepared for the joyful vision of God? How, were a revival to occur in the congregation, the number of the penitent, and converted would soon be increased—the hallowed scene of their conversion would powerfully attract others to the place. The number of hearers would be thus augmented; and when by such means they had been brought under the sound of the gospel affectionately preached, might soon also become the happy subjects of the revival in the highest degree. Are not these objects deserving of individual, serious, resolved endeavours? Who, then, of all our preachers, will join their pastors to seek a revival in every congregation, throughout our Conference?

Shall we have a revival in the Prayer-meeting? This is an old, a time-honoured service in most evangelical churches. In many towns, and cities the prayer-meeting has recently been so wisely modified, in the time and place of its being held; and the manner of its being conducted, that it has become to increasing multitudes unexpectably endeared. How delightful is the thought of so many weekly meetings for social supplication to the throne of grace on every Sabbath of prayer! May there not be a revival in all these prayer-meetings? Let those who assist in them cultivate their faith in God, by devout meditation on his promises. Let them pray in the fervent expectation of a present manifestation of saving grace. The hymns

Correspondence. Mr. Ebor.—The Ministry of Christ is liable to be over- glorified or undervalued. Two extremes which we do well to avoid. At Corinth, Ministers worship seemed to prevail. One party followed Apollo, attracted by his eloquence—Another Paul, attracted by his doctrine of Christian liberty—Another Peter, whom they looked upon as the champion of Judaistic tendency—While another (Independent of all called themselves) the name of Christ—these latter thought highly of their ministers; and it is written and were puffed up for one against another—"Some glory in the gifts of ministers, believing that the power lies in gifts and so far as they do they make the Cross of Christ of none effect. The brilliant talent is often admired, when the dull but useful is despised. We often see in schools that brilliancy is admired, whilst plodding industry is almost sure to be sneered at. Yet which of these would St. Paul approve? Which show fidelity—the dull mediocre talent faithfully used, or the bright talent used only for glitter and display? He crushes our vanity by reminding us of our responsibility—"Who maketh thee to differ (Christian dependence) and hasteneth that thou hast not received (Christian responsibility). His method is the true one, for we cannot meet vanity by denying gifts. If we or our children have beauty of person—have talents and accomplishments, it is in vain we pretend to depreciate or to shut our eyes to them—St. Paul did not so; for he acknowledges their work. He said 'Covet earnestly the best gifts.' He did not sneer at our contempt learning, but he said these are your responsibilities. We owe unto you if accomplishments have been the bait for admiration, or if beauty has left the mind empty or ever allured others to evil. Wee if the gifts and manner that have made you acceptable have done no more." It is said each teacher reveals to his hearers that truth which he may like Paul call "My Gospel" which has most filled his own soul, and which is his peculiarly, because it most agrees with his character; well, this truth of his comments itself to kindred spirits in his congregation; it expresses their difficulties—it is a flood of light on many a dark passage of their history; it wondrous that they view with gratitude and enthusiasm bordering on veneration the messenger of this blessedness. There is also a peculiar temperament or constitution called *filioquacy* in Preachers, which meets with its type in their hearers, and creates a stronger attachment between them than among others, and if not guarded against may lead to strife and divisions in the Church. "For many men of many minds—many gifts of many kinds." The qualities which are requisite for the higher part of the ministry are—great power of sympathy; mild masculine in its power; feminine in its tenderness; humbleness; wisdom to direct; that knowledge of the world called "the wisdom of the serpent" and the knowledge of evil which comes rather from repulsion than from contact with it. But those qualifications which adapt a man for the merely show parts of the christian ministry are of an inferior order—fluency, self-confidence, a certain histrionic power of self-conceit and expressing them. Another mode of undue glorification of the Ministry is by attributing supernatural powers and imaginary gifts to the office. Many will refuse obedience to one standing on his personal gifts or views, but when one claims the "Power of the Keys" pretending to the power of Miraculous conveyance of the Eternal Spirit in Baptism—to transform by shrouded words of mystery the elements of bread and wine into the very body and blood of Christ—special power to receive confession—a miraculous right to forgive sins—grave men who contemptuously turn from the tricks of the mere preacher are sometimes subjected to those of the Priest. In this view, are others who go to the other extreme and depreciate the Sacred Ministry—who view it in connection with an Establishment, as a very useful regulation on a par with the institutions of the Magistrate and the Police. Thus the office is simply considered a profession, and the common term "living" is the truest exposition of the dignity in which it is held. It is a living for the younger branches of noble houses and an advance for the sons of those of a lower grade who manifest an extraordinary aptness for learning, and who through the ministry may rise to a higher position in society. In this view, a degrading compact is made between the minister and society. If he will not interfere with abuses but brave them as they are; if he will lash only the vices of an age gone by, and the heresies of other churches; if he will teach not the truth that is welling up in his own soul, but that which the conventionalism of the world pronounces to be the truth; then there shall be shown to him a certain consideration; not the awful reverence accorded to the Priest, not the affectionate gratitude yielded to the christian minister, but the half-respectful condescending attention which comes from men who stand by the church as they would stand by any other time-honoured Institution. But let him quote the Apostolic view "Let a man account of us as Ministers of Christ and Stewards of the mysteries of God" and at once you meet a different atmosphere of thought. Society may annihilate an Establishment, but yet that which is essential in the office remains—the minister is still a minister of Christ and steward of the mysteries of God whose chief glory is not in that he is respectable or well off or honored, but in that he preaches the truth and is not to be ministered unto but to minister. Some measure of self-glory by their gifts, and in proportion to their acceptability to the church as they would stand by any other time-honoured Institution. But let him quote the Apostolic view "Let a man account of us as Ministers of Christ and Stewards of the mysteries of God" and at once you meet a different atmosphere of thought. Society may annihilate an Establishment, but yet that which is essential in the office remains—the minister is still a minister of Christ and steward of the mysteries of God whose chief glory is not in that he is respectable or well off or honored, but in that he preaches the truth and is not to be ministered unto but to minister. Some measure of self-glory by their gifts, and in proportion to their acceptability to the church as they would stand by any other time-honoured Institution. But let him quote the Apostolic view "Let a man account of us as Ministers of Christ and Stewards of the mysteries of God" and at once you meet a different atmosphere of thought. Society may annihilate an Establishment, but yet that which is essential in the office remains—the minister is still a minister of Christ and steward of the mysteries of God whose chief glory is not in that he is respectable or well off or honored, but in that he preaches the truth and is not to be ministered unto but to minister. Some measure of self-glory by their gifts, and in proportion to their acceptability to the church as they would stand by any other time-honoured Institution. But let him quote the Apostolic view "Let a man account of us as Ministers of Christ and Stewards of the mysteries of God" and at once you meet a different atmosphere of thought. Society may annihilate an Establishment, but yet that which is essential in the office remains—the minister is still a minister of Christ and steward of the mysteries of God whose chief glory is not in that he is respectable or well off or honored, but in that he preaches the truth and is not to be ministered unto but to minister. Some measure of self-glory by their gifts, and in proportion to their acceptability to the church as they would stand by any other time-honoured Institution. But let him quote the Apostolic view "Let a man account of us as Ministers of Christ and Stewards of the mysteries of God" and at once you meet a different atmosphere of thought. Society may annihilate an Establishment, but yet that which is essential in the office remains—the minister is still a minister of Christ and steward of the mysteries of God whose chief glory is not in that he is respectable or well off or honored, but in that he preaches the truth and is not to be ministered unto but to minister. Some measure of self-glory by their gifts, and in proportion to their acceptability to the church as they would stand by any other time-honoured Institution. But let him quote the Apostolic view "Let a man account of us as Ministers of Christ and Stewards of the mysteries of God" and at once you meet a different atmosphere of thought. Society may annihilate an Establishment, but yet that which is essential in the office remains—the minister is still a minister of Christ and steward of the mysteries of God whose chief glory is not in that he is respectable or well off or honored, but in that he preaches the truth and is not to be ministered unto but to minister. Some measure of self-glory by their gifts, and in proportion to their acceptability to the church as they would stand by any other time-honoured Institution. But let him quote the Apostolic view "Let a man account of us as Ministers of Christ and Stewards of the mysteries of God" and at once you meet a different atmosphere of thought. Society may annihilate an Establishment, but yet that which is essential in the office remains—the minister is still a minister of Christ and steward of the mysteries of God whose chief glory is not in that he is respectable or well off or honored, but in that he preaches the truth and is not to be ministered unto but to minister. Some measure of self-glory by their gifts, and in proportion to their acceptability to the church as they would stand by any other time-honoured Institution. But let him quote the Apostolic view "Let a man account of us as Ministers of Christ and Stewards of the mysteries of God" and at once you meet a different atmosphere of thought. Society may annihilate an Establishment, but yet that which is essential in the office remains—the minister is still a minister of Christ and steward of the mysteries of God whose chief glory is not in that he is respectable or well off or honored, but in that he preaches the truth and is not to be ministered unto but to minister. Some measure of self-glory by their gifts, and in proportion to their acceptability to the church as they would stand by any other time-honoured Institution. But let him quote the Apostolic view "Let a man account of us as Ministers of Christ and Stewards of the mysteries of God" and at once you meet a different atmosphere of thought. Society may annihilate an Establishment, but yet that which is essential in the office remains—the minister is still a minister of Christ and steward of the mysteries of God whose chief glory is not in that he is respectable or well off or honored, but in that he preaches the truth and is not to be ministered unto but to minister. Some measure of self-glory by their gifts, and in proportion to their acceptability to the church as they would stand by any other time-honoured Institution. But let him quote the Apostolic view "Let a man account of us as Ministers of Christ and Stewards of the mysteries of God" and at once you meet a different atmosphere of thought. Society may annihilate an Establishment, but yet that which is essential in the office remains—the minister is still a minister of Christ and steward of the mysteries of God whose chief glory is not in that he is respectable or well off or honored, but in that he preaches the truth and is not to be ministered unto but to minister. Some measure of self-glory by their gifts, and in proportion to their acceptability to the church as they would stand by any other time-honoured Institution. But let him quote the Apostolic view "Let a man account of us as Ministers of Christ and Stewards of the mysteries of God" and at once you meet a different atmosphere of thought. Society may annihilate an Establishment, but yet that which is essential in the office remains—the minister is still a minister of Christ and steward of the mysteries of God whose chief glory is not in that he is respectable or well off or honored, but in that he preaches the truth and is not to be ministered unto but to minister. Some measure of self-glory by their gifts, and in proportion to their acceptability to the church as they would stand by any other time-honoured Institution. But let him quote the Apostolic view "Let a man account of us as Ministers of Christ and Stewards of the mysteries of God" and at once you meet a different atmosphere of thought. Society may annihilate an Establishment, but yet that which is essential in the office remains—the minister is still a minister of Christ and steward of the mysteries of God whose chief glory is not in that he is respectable or well off or honored, but in that he preaches the truth and is not to be ministered unto but to minister. Some measure of self-glory by their gifts, and in proportion to their acceptability to the church as they would stand by any other time-honoured Institution. But let him quote the Apostolic view "Let a man account of us as Ministers of Christ and Stewards of the mysteries of God" and at once you meet a different atmosphere of thought. Society may annihilate an Establishment, but yet that which is essential in the office remains—the minister is still a minister of Christ and steward of the mysteries of God whose chief glory is not in that he is respectable or well off or honored, but in that he preaches the truth and is not to be ministered unto but to minister. Some measure of self-glory by their gifts, and in proportion to their acceptability to the church as they would stand by any other time-honoured Institution. But let him quote the Apostolic view "Let a man account of us as Ministers of Christ and Stewards of the mysteries of God" and at once you meet a different atmosphere of thought. Society may annihilate an Establishment, but yet that which is essential in the office remains—the minister is still a minister of Christ and steward of the mysteries of God whose chief glory is not in that he is respectable or well off or honored, but in that he preaches the truth and is not to be ministered unto but to minister. Some measure of self-glory by their gifts, and in proportion to their acceptability to the church as they would stand by any other time-honoured Institution. But let him quote the Apostolic view "Let a man account of us as Ministers of Christ and Stewards of the mysteries of God" and at once you meet a different atmosphere of thought. Society may annihilate an Establishment, but yet that which is essential in the office remains—the minister is still a minister of Christ and steward of the mysteries of God whose chief glory is not in that he is respectable or well off or honored, but in that he preaches the truth and is not to be ministered unto but to minister. Some measure of self-glory by their gifts, and in proportion to their acceptability to the church as they would stand by any other time-honoured Institution. But let him quote the Apostolic view "Let a man account of us as Ministers of Christ and Stewards of the mysteries of God" and at once you meet a different atmosphere of thought. Society may annihilate an Establishment, but yet that which is essential in the office remains—the minister is still a minister of Christ and steward of the mysteries of God whose chief glory is not in that he is respectable or well off or honored, but in that he preaches the truth and is not to be ministered unto but to minister. Some measure of self-glory by their gifts, and in proportion to their acceptability to the church as they would stand by any other time-honoured Institution. But let him quote the Apostolic view "Let a man account of us as Ministers of Christ and Stewards of the mysteries of God" and at once you meet a different atmosphere of thought. Society may annihilate an Establishment, but yet that which is essential in the office remains—the minister is still a minister of Christ and steward of the mysteries of God whose chief glory is not in that he is respectable or well off or honored, but in that he preaches the truth and is not to be ministered unto but to minister. Some measure of self-glory by their gifts, and in proportion to their acceptability to the church as they would stand by any other time-honoured Institution. But let him quote the Apostolic view "Let a man account of us as Ministers of Christ and Stewards of the mysteries of God" and at once you meet a different atmosphere of thought. Society may annihilate an Establishment, but yet that which is essential in the office remains—the minister is still a minister of Christ and steward of the mysteries of God whose chief glory is not in that he is respectable or well off or honored, but in that he preaches the truth and is not to be ministered unto but to minister. Some measure of self-glory by their gifts, and in proportion to their acceptability to the church as they would stand by any other time-honoured Institution. But let him quote the Apostolic view "Let a man account of us as Ministers of Christ and Stewards of the mysteries of God" and at once you meet a different atmosphere of thought. Society may annihilate an Establishment, but yet that which is essential in the office remains—the minister is still a minister of Christ and steward of the mysteries of God whose chief glory is not in that he is respectable or well off or honored, but in that he preaches the truth and is not to be ministered unto but to minister. Some measure of self-glory by their gifts, and in proportion to their acceptability to the church as they would stand by any other time-honoured Institution. But let him quote the Apostolic view "Let a man account of us as Ministers of Christ and Stewards of the mysteries of God" and at once you meet a different atmosphere of thought. Society may annihilate an Establishment, but yet that which is essential in the office remains—the minister is still a minister of Christ and steward of the mysteries of God whose chief glory is not in that he is respectable or well off or honored, but in that he preaches the truth and is not to be ministered unto but to minister. Some measure of self-glory by their gifts, and in proportion to their acceptability to the church as they would stand by any other time-honoured Institution. But let him quote the Apostolic view "Let a man account of us as Ministers of Christ and Stewards of the mysteries of God" and at once you meet a different atmosphere of thought. Society may annihilate an Establishment, but yet that which is essential in the office remains—the minister is still a minister of Christ and steward of the mysteries of God whose chief glory is not in that he is respectable or well off or honored, but in that he preaches the truth and is not to be ministered unto but to minister. Some measure of self-glory by their gifts, and in proportion to their acceptability to the church as they would stand by any other time-honoured Institution. But let him quote the Apostolic view "Let a man account of us as Ministers of Christ and Stewards of the mysteries of God" and at once you meet a different atmosphere of thought. Society may annihilate an Establishment, but yet that which is essential in the office remains—the minister is still a minister of Christ and steward of the mysteries of God whose chief glory is not in that he is respectable or well off or honored, but in that he preaches the truth and is not to be ministered unto but to minister. Some measure of self-glory by their gifts, and in proportion to their acceptability to the church as they would stand by any other time-honoured Institution. But let him quote the Apostolic view "Let a man account of us as Ministers of Christ and Stewards of the mysteries of God" and at once you meet a different atmosphere of thought. Society may annihilate an Establishment, but yet that which is essential in the office remains—the minister is still a minister of Christ and steward of the mysteries of God whose chief glory is not in that he is respectable or well off or honored, but in that he preaches the truth and is not to be ministered unto but to minister. Some measure of self-glory by their gifts, and in proportion to their acceptability to the church as they would stand by any other time-honoured Institution. But let him quote the Apostolic view "Let a man account of us as Ministers of Christ and Stewards of the mysteries of God" and at once you meet a different atmosphere of thought. Society may annihilate an Establishment, but yet that which is essential in the office remains—the minister is still a minister of Christ and steward of the mysteries of God whose chief glory is not in that he is respectable or well off or honored, but in that he preaches the truth and is not to be ministered unto but to minister. Some measure of self-glory by their gifts, and in proportion to their acceptability to the church as they would stand by any other time-honoured Institution. But let him quote the Apostolic view "Let a man account of us as Ministers of Christ and Stewards of the mysteries of God" and at once you meet a different atmosphere of thought. Society may annihilate an Establishment, but yet that which is essential in the office remains—the minister is still a minister of Christ and steward of the mysteries of God whose chief glory is not in that he is respectable or well off or honored, but in that he preaches the truth and is not to be ministered unto but to minister. Some measure of self-glory by their gifts, and in proportion to their acceptability to the church as they would stand by any other time-honoured Institution. But let him quote the Apostolic view "Let a man account of us as Ministers of Christ and Stewards of the mysteries of God" and at once you meet a different atmosphere of thought. Society may annihilate an Establishment, but yet that which is essential in the office remains—the minister is still a minister of Christ and steward of the mysteries of God whose chief glory is not in that he is respectable or well off or honored, but in that he preaches the truth and is not to be ministered unto but to minister. Some measure of self-glory by their gifts, and in proportion to their acceptability to the church as they would stand by any other time-honoured Institution. But let him quote the Apostolic view "Let a man account of us as Ministers of Christ and Stewards of the mysteries of God" and at once you meet a different atmosphere of thought. Society may annihilate an Establishment, but yet that which is essential in the office remains—the minister is still a minister of Christ and steward of the mysteries of God whose chief glory is not in that he is respectable or well off or honored, but in that he preaches the truth and is not to be ministered unto but to minister. Some measure of self-glory by their gifts, and in proportion to their acceptability to the church as they would stand by any other time-honoured Institution. But let him quote the Apostolic view "Let a man account of us as Ministers of Christ and Stewards of the mysteries of God" and at once you meet a different atmosphere of thought. Society may annihilate an Establishment, but yet that which is essential in the office remains—the minister is still a minister of Christ and steward of the mysteries of God whose chief glory is not in that he is respectable or well off or honored, but in that he preaches the truth and is not to be ministered unto but to minister. Some measure of self-glory by their gifts, and in proportion to their acceptability to the church as they would stand by any other time-honoured Institution. But let him quote the Apostolic view "Let a man account of us as Ministers of Christ and Stewards of the mysteries of God" and at once you meet a different atmosphere of thought. Society may annihilate an Establishment, but yet that which is essential in the office remains—the minister is still a minister of Christ and steward of the mysteries of God whose chief glory is not in that he is respectable or well off or honored, but in that he preaches the truth and is not to be ministered unto but to minister. Some measure of self-glory by their gifts, and in proportion to their acceptability to the church as they would stand by any other time-honoured Institution. But let him quote the Apostolic view "Let a man account of us as Ministers of Christ and Stewards of the mysteries of God" and at once you meet a different atmosphere of thought. Society may annihilate an Establishment, but yet that which is essential in the office remains—the minister is still a minister of Christ and steward of the mysteries of God whose chief glory is not in that he is respectable or well off or honored, but in that he preaches the truth and is not to be ministered unto but to minister. Some measure of self-glory by their gifts, and in proportion to their acceptability to the church as they would stand by any other time-honoured Institution. But let him quote the Apostolic view "Let a man account of us as Ministers of Christ and Stewards of the mysteries of God" and at once you meet a different atmosphere of thought. Society may annihilate an Establishment, but yet that which is essential in the office remains—the minister is still a minister of Christ and steward of the mysteries of God whose chief glory is not in that he is respectable or well off or honored, but in that he preaches the truth and is not to be ministered unto but to minister. Some measure of self-glory by their gifts, and in proportion to their acceptability to the church as they would stand by any other time-honoured Institution. But let him quote the Apostolic view "Let a man account of us as Ministers of Christ and Stewards of the mysteries of God" and at once you meet a different atmosphere of thought. Society may annihilate an Establishment, but yet that which is essential in the office remains—the minister is still a minister of Christ and steward of the mysteries of God whose chief glory is not in that he is respectable or well off or honored, but in that he preaches the truth and is not to be ministered unto but to minister. Some measure of self-glory by their gifts, and in proportion to their acceptability to the church as they would stand by any other time-honoured Institution. But let him quote the Apostolic view "Let a man account of us as Ministers of Christ and Stewards of the mysteries of God" and at once you meet a different atmosphere of thought. Society may annihilate an Establishment, but yet that which is essential in the office remains—the minister is still a minister of Christ and steward of the mysteries of God whose chief glory is not in that he is respectable or well off or honored, but in that he preaches the truth and is not to be ministered unto but to minister. Some measure of self-glory by their gifts, and in proportion to their acceptability to the church as they would stand by any other time-honoured Institution. But let him quote the Apostolic view "Let a man account of us as Ministers of Christ and Stewards of the mysteries of God" and at once you meet a different atmosphere of thought. Society may annihilate an Establishment, but yet that which is essential in the office remains—the minister is still a minister of Christ and steward of the mysteries of God whose chief glory is not in that he is respectable or well off or honored, but in that he preaches the truth and is not to be ministered unto but to minister. Some measure of self-glory by their gifts, and in proportion to their acceptability to the church as they would stand by any other time-honoured Institution. But let him quote the Apostolic view "Let a man account of us as Ministers of Christ and Stewards of the mysteries of God" and at once you meet a different atmosphere of thought. Society may annihilate an Establishment, but yet that which is essential in the office remains—the minister is still a minister of Christ and steward of the mysteries of God whose chief glory is not in that he is respectable or well off or honored, but in that he preaches the truth and is not to be ministered unto but to minister. Some measure of self-glory by their gifts, and in proportion to their acceptability to the church as they would stand by any other time-honoured Institution. But let him quote the Apostolic view "Let a man account of us as Ministers of Christ and Stewards of the mysteries of God" and at once you meet a different atmosphere of thought. Society may annihilate an Establishment, but yet that which is essential in the office remains—the minister is still a minister of Christ and steward of the mysteries of God whose chief glory is not in that he is respectable or well off or honored, but in that he preaches the truth and is not to be ministered unto but to minister. Some measure of self-glory by their gifts, and in proportion to their acceptability to the church as they would stand by any other time-honoured Institution. But let him quote the Apostolic view "Let a man account of us as Ministers of Christ and Stewards of the mysteries of God" and at once you meet a different atmosphere of thought. Society may annihilate an Establishment, but yet that which is essential in the office remains—the minister is still a minister of Christ and steward of the mysteries of God whose chief glory is not in that he is respectable or well off or honored, but in that he preaches the truth and is not to be ministered unto but to minister. Some measure of self-glory by their gifts, and in proportion to their acceptability to the church as they would stand by any other time-honoured Institution. But let him quote the Apostolic view "Let a man account of us as Ministers of Christ and Stewards of the mysteries of God" and at once you meet a different atmosphere of thought. Society may annihilate an Establishment, but yet that which is essential in the office remains—the minister is still a minister of Christ and steward of the mysteries of God whose chief glory is not in that he is respectable or well off or honored, but in that he preaches the truth and is not to be ministered unto but to minister. Some measure of self-glory by their gifts, and in proportion to their acceptability to the church as they would stand by any other time-honoured Institution. But let him quote the Apostolic view "Let a man account of us as Ministers of Christ and Stewards of the mysteries of God" and at once you meet a different atmosphere of thought. Society may annihilate an Establishment, but yet that which is essential in the office remains—the minister is still a minister of Christ and steward of the mysteries of God whose chief glory is not in that he is respectable or well off or honored, but in that he preaches the truth and is not to be ministered unto but to minister. Some measure of self-glory by their gifts, and in proportion to their acceptability to the church as they would stand by any other time-honoured Institution.

...to Him we commend the prayer...

...AN EYE WITNESS... last review...

...Rev. W. H. Pope, the aid to be fairly responsible...

...New Brunswick... the first Quarterly Examination of the New Brunswick University...

...A man named Hogan was killed at Prince William on Friday last...

...There has been another destructive fire in Chatham, N.B.

...A correspondent informs us that Rev. Mr. Seligevick's lecture in St. John was a great success...

...PROVINCIAL REVENUE... The revenue for the fiscal year ending 31st Oct. 1860...

...Canada... INSTALLATION OF THE NEW PROFESSORS OF ONTARIO IN QUEEN'S COLLEGE...

...DESTRUCTION OF THE DEAD... On Thursday the 13th inst., the remains of a young man named William Durant...

...Wesleyan Conference Office... LETTERS AND MONIES RECEIVED SINCE OUR LAST...

...United (T) States... The Steamship Canada arrived on Friday morning at 10 o'clock...

...An Old Standard Remedy... FOR COUGHS, COLDS, AND CONSUMPTION, AND ALL Pulmonary Complaints...

...An Old Standard Remedy... VEGETABLE PLEMOBARY BALSAM...

...An Old Standard Remedy... THE true Test, EXPERIENCE the best...

...An Old Standard Remedy... An Old Standard Remedy... FOR COUGHS, COLDS, AND CONSUMPTION...

...An Old Standard Remedy... VEGETABLE PLEMOBARY BALSAM...

...An Old Standard Remedy... THE true Test, EXPERIENCE the best...

...An Old Standard Remedy... An Old Standard Remedy... FOR COUGHS, COLDS, AND CONSUMPTION...

...An Old Standard Remedy... VEGETABLE PLEMOBARY BALSAM...

The Editor's Table... We have received from the publishers...

Commercial... Halifax Markets... Corrected for the 'Provincial Wesleyan'...

Who is Mrs. Winslow... As this question has been asked...

Advertisements... For the space of 30 years the Wesleyans of this city...

Hantsport Ladies' Seminary... TEACHERS: Miss D. Randall, A.M., Principal...

Valuable Real Estate for Sale... THE Subscriber offers for sale at a low figure...

Fire Insurance... THE ETNA is the leading American Insurance Company...

Marriages... On Christmas Day, by the Rev. Thomas Augustin...

Deaths... On the 26th ult., aged 64 years, Oliver, relative of late George S. Wilson...

Shipping News... PORT OF HALIFAX... ARRIVED: WEDNESDAY, December 26...

Shipping News... DEPARTING: THURSDAY, December 27...

Shipping News... DEPARTING: FRIDAY, December 28...

Shipping News... DEPARTING: SATURDAY, December 29...

Shipping News... DEPARTING: SUNDAY, December 30...

Shipping News... DEPARTING: MONDAY, December 31...

Shipping News... DEPARTING: TUESDAY, January 1...

Shipping News... DEPARTING: WEDNESDAY, January 2...

Shipping News... DEPARTING: THURSDAY, January 3...

Shipping News... DEPARTING: FRIDAY, January 4...

Shipping News... DEPARTING: SATURDAY, January 5...

Shipping News... DEPARTING: SUNDAY, January 6...

Shipping News... DEPARTING: MONDAY, January 7...

Who is Mrs. Winslow... As this question has been asked...

Advertisements... For the space of 30 years the Wesleyans of this city...

Hantsport Ladies' Seminary... TEACHERS: Miss D. Randall, A.M., Principal...

Valuable Real Estate for Sale... THE Subscriber offers for sale at a low figure...

Fire Insurance... THE ETNA is the leading American Insurance Company...

Marriages... On Christmas Day, by the Rev. Thomas Augustin...

Deaths... On the 26th ult., aged 64 years, Oliver, relative of late George S. Wilson...

Shipping News... PORT OF HALIFAX... ARRIVED: WEDNESDAY, December 26...

Shipping News... DEPARTING: THURSDAY, December 27...

Shipping News... DEPARTING: FRIDAY, December 28...

Shipping News... DEPARTING: SATURDAY, December 29...

Shipping News... DEPARTING: SUNDAY, December 30...

Shipping News... DEPARTING: MONDAY, December 31...

Shipping News... DEPARTING: TUESDAY, January 1...

Shipping News... DEPARTING: WEDNESDAY, January 2...

Shipping News... DEPARTING: THURSDAY, January 3...

Shipping News... DEPARTING: FRIDAY, January 4...

Shipping News... DEPARTING: SATURDAY, January 5...

Shipping News... DEPARTING: SUNDAY, January 6...

Shipping News... DEPARTING: MONDAY, January 7...

Shipping News... DEPARTING: TUESDAY, January 8...

Shipping News... DEPARTING: WEDNESDAY, January 9...

Who is Mrs. Winslow... As this question has been asked...

Advertisements... For the space of 30 years the Wesleyans of this city...

Hantsport Ladies' Seminary... TEACHERS: Miss D. Randall, A.M., Principal...

Valuable Real Estate for Sale... THE Subscriber offers for sale at a low figure...

Fire Insurance... THE ETNA is the leading American Insurance Company...

Marriages... On Christmas Day, by the Rev. Thomas Augustin...

Deaths... On the 26th ult., aged 64 years, Oliver, relative of late George S. Wilson...

Shipping News... PORT OF HALIFAX... ARRIVED: WEDNESDAY, December 26...

Shipping News... DEPARTING: THURSDAY, December 27...

Shipping News... DEPARTING: FRIDAY, December 28...

Shipping News... DEPARTING: SATURDAY, December 29...

Shipping News... DEPARTING: SUNDAY, December 30...

Shipping News... DEPARTING: MONDAY, December 31...

Shipping News... DEPARTING: TUESDAY, January 1...

Shipping News... DEPARTING: WEDNESDAY, January 2...

Shipping News... DEPARTING: THURSDAY, January 3...

Shipping News... DEPARTING: FRIDAY, January 4...

Shipping News... DEPARTING: SATURDAY, January 5...

Shipping News... DEPARTING: SUNDAY, January 6...

Shipping News... DEPARTING: MONDAY, January 7...

Shipping News... DEPARTING: TUESDAY, January 8...

Shipping News... DEPARTING: WEDNESDAY, January 9...

Who is Mrs. Winslow... As this question has been asked...

Advertisements... For the space of 30 years the Wesleyans of this city...

Hantsport Ladies' Seminary... TEACHERS: Miss D. Randall, A.M., Principal...

Valuable Real Estate for Sale... THE Subscriber offers for sale at a low figure...

Fire Insurance... THE ETNA is the leading American Insurance Company...

Marriages... On Christmas Day, by the Rev. Thomas Augustin...

Deaths... On the 26th ult., aged 64 years, Oliver, relative of late George S. Wilson...

Shipping News... PORT OF HALIFAX... ARRIVED: WEDNESDAY, December 26...

Shipping News... DEPARTING: THURSDAY, December 27...

Shipping News... DEPARTING: FRIDAY, December 28...

Shipping News... DEPARTING: SATURDAY, December 29...

Shipping News... DEPARTING: SUNDAY, December 30...

Shipping News... DEPARTING: MONDAY, December 31...

Shipping News... DEPARTING: TUESDAY, January 1...

Shipping News... DEPARTING: WEDNESDAY, January 2...

Shipping News... DEPARTING: THURSDAY, January 3...

Shipping News... DEPARTING: FRIDAY, January 4...

Shipping News... DEPARTING: SATURDAY, January 5...

Shipping News... DEPARTING: SUNDAY, January 6...

Shipping News... DEPARTING: MONDAY, January 7...

Shipping News... DEPARTING: TUESDAY, January 8...

Shipping News... DEPARTING: WEDNESDAY, January 9...

Who is Mrs. Winslow... As this question has been asked...

Advertisements... For the space of 30 years the Wesleyans of this city...

Hantsport Ladies' Seminary... TEACHERS: Miss D. Randall, A.M., Principal...

Valuable Real Estate for Sale... THE Subscriber offers for sale at a low figure...

Fire Insurance... THE ETNA is the leading American Insurance Company...

Marriages... On Christmas Day, by the Rev. Thomas Augustin...

Deaths... On the 26th ult., aged 64 years, Oliver, relative of late George S. Wilson...

Shipping News... PORT OF HALIFAX... ARRIVED: WEDNESDAY, December 26...

Shipping News... DEPARTING: THURSDAY, December 27...

Shipping News... DEPARTING: FRIDAY, December 28...

Shipping News... DEPARTING: SATURDAY, December 29...

Shipping News... DEPARTING: SUNDAY, December 30...

Shipping News... DEPARTING: MONDAY, December 31...

Shipping News... DEPARTING: TUESDAY, January 1...

Shipping News... DEPARTING: WEDNESDAY, January 2...

Shipping News... DEPARTING: THURSDAY, January 3...

Shipping News... DEPARTING: FRIDAY, January 4...

Shipping News... DEPARTING: SATURDAY, January 5...

Shipping News... DEPARTING: SUNDAY, January 6...

Shipping News... DEPARTING: MONDAY, January 7...

Shipping News... DEPARTING: TUESDAY, January 8...

Shipping News... DEPARTING: WEDNESDAY, January 9...

Who is Mrs. Winslow... As this question has been asked...

Advertisements... For the space of 30 years the Wesleyans of this city...

Hantsport Ladies' Seminary... TEACHERS: Miss D. Randall, A.M., Principal...

Valuable Real Estate for Sale... THE Subscriber offers for sale at a low figure...

Fire Insurance... THE ETNA is the leading American Insurance Company...

Marriages... On Christmas Day, by the Rev. Thomas Augustin...

Deaths... On the 26th ult., aged 64 years, Oliver, relative of late George S. Wilson...

Shipping News... PORT OF HALIFAX... ARRIVED: WEDNESDAY, December 26...

Shipping News... DEPARTING: THURSDAY, December 27...

Shipping News... DEPARTING: FRIDAY, December 28...

Shipping News... DEPARTING: SATURDAY, December 29...

Shipping News... DEPARTING: SUNDAY, December 30...

Shipping News... DEPARTING: MONDAY, December 31...

Shipping News... DEPARTING: TUESDAY, January 1...

Shipping News... DEPARTING: WEDNESDAY, January 2...

Shipping News... DEPARTING: THURSDAY, January 3...

Shipping News... DEPARTING: FRIDAY, January 4...

Shipping News... DEPARTING: SATURDAY, January 5...

Shipping News... DEPARTING: SUNDAY, January 6...

Shipping News... DEPARTING: MONDAY, January 7...

Shipping News... DEPARTING: TUESDAY, January 8...

Shipping News... DEPARTING: WEDNESDAY, January 9...

Who is Mrs. Winslow... As this question has been asked...

Advertisements... For the space of 30 years the Wesleyans of this city...

Hantsport Ladies' Seminary... TEACHERS: Miss D. Randall, A.M., Principal...

Valuable Real Estate for Sale... THE Subscriber offers for sale at a low figure...

Fire Insurance... THE ETNA is the leading American Insurance Company...

Marriages... On Christmas Day, by the Rev. Thomas Augustin...

Deaths... On the 26th ult., aged 64 years, Oliver, relative of late George S. Wilson...

Shipping News... PORT OF HALIFAX... ARRIVED: WEDNESDAY, December 26...

Shipping News... DEPARTING: THURSDAY, December 27...

Shipping News... DEPARTING: FRIDAY, December 28...

Shipping News... DEPARTING: SATURDAY, December 29...

Shipping News... DEPARTING: SUNDAY, December 30...

Shipping News... DEPARTING: MONDAY, December 31...

Shipping News... DEPARTING: TUESDAY, January 1...

Shipping News... DEPARTING: WEDNESDAY, January 2...

Shipping News... DEPARTING: THURSDAY, January 3...

Shipping News... DEPARTING: FRIDAY, January 4...

Shipping News... DEPARTING: SATURDAY, January 5...

Shipping News... DEPARTING: SUNDAY, January 6...

Shipping News... DEPARTING: MONDAY, January 7...

Shipping News... DEPARTING: TUESDAY, January 8...

Shipping News... DEPARTING: WEDNESDAY, January 9...

