

The Provincial Wesleyan

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

Volume XII. No. 17.

HALIFAX, N. S., WEDNESDAY, APRIL 25, 1860.

Whole No. 563.

Religious Miscellany.

The Heart's Song.

In the silent midnight watches,
List—thy bosom door!
How it knocks, knocks, knocks,
Knocks evermore!
Say not 'tis thy pulse's beating—
'Tis thy heart of sin;
'Tis thy Savior knocks; he cries
'Rise, and let me in!'

Death comes down "with reckless footstep"
To the hall and hut;
Think you dead will stand a-knocking
When the door is shut?
Jesus waiteth—waiteth—waiteth—
But thy door is fast!
Grieved, away thy Saviour goeth:
Death breaks in at last.

Then 'tis time to stand—entreating
Christ to let thee in;
At the gate of heaven beating,
Waiting for thy sign.
Nay, alas! thou loath'st virgin,
Hast thou then forgot?
Jesus waited long to know thee,
But he knows thee not!

—A. C. COXE.

Holiness.

IMPORTANT QUESTIONS.

What rational objection can you have to the loving the Lord your God with all your heart? Why should you be afraid of it? Would it do you any harm? Would it lessen your happiness, either in this world or the next? And why should you be unwilling that others should give him their whole heart? Or that they should love their neighbor as themselves? Yes, as *Christ hath loved us*? Is this detestable? Is it the proper object of hatred? Or is it not the most amiable thing under the sun? Is it proper to remove terror? Is it not desirable in the highest degree? Why are you averse to having the whole mind which was in Christ Jesus? All the affections, all the tempers and dispositions, which were in him when he dwelt among men? Why should you be afraid of this? Would it be any worse for you, if you were to be a Him? Why should you hinder others from seeking this blessing, or be displeased at those who think they have attained it? Is anything more lovely? anything more to be desired by every child of man? Why are you averse to loving the whole world with the spirit of love, joy, peace, long-suffering, meekness, gentleness, fidelity, goodness, temperance? Why should you be afraid of having all these planted in your soul; yes, in the soul of every inhabitant of the earth? Why entertain an aversion to the *renewed in the whole image of Him that dwelt among us*, which is the most desirable than anything under heaven? Is it not consummately amiable? What can you wish for in comparison of this, even for your own soul or for those for whom you entertain the strongest and tenderest affection? And when you enjoy this, what remains but to be *changed from glory to glory by the spirit of love*? Why should you be averse to universal holiness, the something under another name? Why entertain any prejudice against this, or look with apprehension, whether you understand by that term the being inwardly conformed to the whole image and will of God, or an outward behavior in every point suitable to that conformity? Can you conceive anything more amiable than this—anything more desirable? Set prejudice aside, and surely you will desire to see it diffused over the whole earth. Is it perfection, the being sanctified throughout, spirit, soul, and body? What is holiness, but to be averse to this, or entertain figurative apprehensions of it? Is it not, in your best moments, your desire to be all of a piece—almost consistent with yourself—all faith, all meekness, all love? And suppose you were once possessed of this glorious liberty, would you not wish to continue therein?—to be as *glorious as unto the coming of our Lord Jesus Christ*? Why be averse to entire consecration—offering up all your thoughts and actions as a spiritual sacrifice unto God, acceptable to Him through the blood and intercession of his well-beloved Son? Is not sin the greatest evil known to us? And is not the entire deliverance from it the greatest blessing on this side heaven? Why then be averse to deliverance from it? Do you love sin, that you are so unwilling to part with it? Why not wish to have sin totally routed out both of your life and heart?—John Wesley.

Satan's Illustrious Trio.

Satan's army upon earth is composed of three distinct divisions or detachments, each under the leadership of their respective generals, viz: Moloch, Belial, and Mammon. Moloch's division, which is the central, is composed of all those persons who "are of the world, of the world, and of the world's ruler," such as athletes, deists, infidels, &c.; their artillery is always in active operation against every form of Christianity, and if the army of God displays any weak or unfortified position, they are ready to smite it with their malignant shafts. Mammon's division, which is the right wing, is composed of those persons who are in the pursuit of a false and ungodly wealth, and who are ready to sacrifice every principle of honor, quench every good thought, and fortify every avenue of the heart, that it may be proof against the volleys of God's eternal Spirit. It is needless to say that they are a formidable adversary; any sacrifice that will promote their leader's interests and gratify their own brutal appetites. Against this bold and unprincipled foe of the legions of God, should not stand still, but advance, not in scattering platoons and detached columns, but in a consolidated mass. Around the banner of Prince Emmanuel they should rally, receive their instructions from him, throw up the breastworks of protection, arm themselves from the armory of God, plant their artillery upon the height, unshaken the sword of the Spirit

from its scabbard, and charge home upon the strongholds of sin, if peradventure the works may be carried on and the enemy slain.

Belial's *corps de armee* is a most powerful auxiliary to the grand army, but little inferior to that of Moloch's in point of number. It is in fact much greater. It is composed of all those persons who wish to get to heaven, not by traveling in the array of God and performing the duties of a Christian soldier, but by "climbing up into the sheep-fold some other way, as a thief and a robber," such as hypocrites in God's church, "lovers of pleasure more than lovers of God," in fact all those that have a name that they live and are dead. Unlike the soldiers of Moloch, they are clothed in the garments of sanctity; their exterior is progressing, their countenances are radiant with smiles, and "their tongues drop manna, and make the worse appear the better reason; to perplex and dash mature counsels," but beneath the flimsy covering which hides them from their pleasing promises, and in the folds of their ungodly variety. Clothed in the garments of the saints, they enter the army of Jesus. Their voices are heard singing hymns of praise; they engage in the deliriums of God's people; they advance pleasing sophties, and with all the persuasive eloquence which is the province of their tongue, they appeal to the animal passions of the lambs of God; if forsooth they may lead the weak into crooked paths.

These soldiers sometimes cover the van of Moloch's division, and coming upon the straggling detachments of the saints, they tempt them by their pleasing promises, and caught in their silken meshes, the saints fall a prey to the fierce attack of the advancing column, and join with them in the destruction of Christianity. And if there is anything that disgraces the cause of religion and brings reproach upon the army of the saints, it is when the soldier deserts his standard and joins the enemy of souls.

The other division of Satan's army, commanded by Mammon, is always a very indolent force. Many of the high and honorable of earth, statesmen and lawyers, priests and cardinals, princes and dukes, kings and emperors, as well as others in lower walks of life, belong to this army. The love of gold is the ruling passion of their souls, and every noble faculty is degraded in order to gratify their unholy desires and their unchristian avariciousness. They will make any sacrifice of honor and cast from them the promptings of conscience for the sake of satisfying their desires for wealth. Mammon is their god, and they will serve no other.

T. GAY.

—Central Chris. Adv.

Evidence of the Catacombs.

It is impossible to doubt that the catacombs belong to the earliest times of Christianity. It was only during the ages of persecution, that the Christians were content to hide away the memorials of their dead in gloomy galleries deep below the earth's surface, where few eyes could ever rest on them. With liberty and security, came the churches, which grew up on all sides; and though undoubtedly the ancient burial-places would not have been deserted all at once, since habit and affection would combine to prevent such a course, yet still from the time of Constantine burying in the catacombs, and the Christian era, and the bulk of the tombs in them must be regarded as belonging to the first three centuries. The fixed dates obtainable from a certain number of the tombs confirm this view; and the style of the ornamentation and form of the letters used in the inscriptions are thought to be additional evidence of its correctness.

What then is the evidence of the catacombs? In the first place, it is conclusive of the vast number of the Christians in these early ages, and when there was nothing to tempt men, and everything to incline them, toward embracing the persecuted faith. The hundreds of miles of streets, and to contain almost seven millions of graves! The Roman Christians, it will be remembered, are called by Tacitus "a vast multitude"—*ingenius multitudinis*—in the time of Nero; by the age of Valerian they are reckoned at six millions, and probably the proportion of the tombs in the past has never been approached to indicate that their number would be less than what this calculation—seven millions of deaths—in saying four hundred years would, under ordinary circumstances, imply an average population of seven hundred thousand—an amount immensely beyond any estimate that has hitherto been made of the number of Roman Christians at any portion of the period. Perhaps the calculation of the number of graves may be exaggerated, and probably the proportion of the tombs to the population was, under the circumstances, unusually large; but still the evidence of vast numbers which the catacombs furnish can not wholly mislead; and we may regard it as established beyond all reasonable doubt, that in spite of the general contempt and hatred, in spite of the constant and occasional "fiery trials" which proved them, the Christians, as early as the second century, formed one of the chief elements in the population of Rome.—*Ravenson's Historical Evidence.*

Manly Men.

A man may chain his appetites, and hold the realm of knowledge within the circle of his brain, and yet in the saddest aspect of all be overcome by the world. And again I say, how startling is the fact, that one may hold steadily up to a particular point, and there all gives way. O my brother, man, meaning to live the life of duty, the life of religion! the world is a mighty antagonist, subtle as it is strong; more to be dreaded in its whispers to the heart's secret inclinations than in gross phases of evil. And let me say to you, that it is a great thing in this respect to overcome the world. It is a great thing, by God's help and your own effort, to keep it in its place, and say to yourself, "Thou art far, and no farther." A great thing, O merchant! to carry the great of rectitude through the labyrinth of traffic, and to feel the woof of eternal sanctions crossing the ward of daily interests. A great thing, O politician! to withstand

the flimsy teasing of popularity, to scorn the palatable lie, and keep God's signet upon your conscience. A great thing, O man! whatever your condition, to resist the appeals of envy and revenge, to avoid pleasure, and to feel that your life has higher ends than these. Strenuous must be the endeavor, but proportionally blest is the victory of him who in these issues overcomes the world.—*E. Chapin.*

Religious Depression.

It is the strange truth that some of the highest of God's servants are tried with darkness on the dying bed. They would say, when a religious man is laid up for his last struggle, how he is alone for deep communion with God. Fact very different, "No; now he is alone as his Master was before him, in the wilderness, to be tempted of the devil." Look to John in imagination, and you would say, "Now his rough pilgrimage is done. He is quiet, he is out of the world, with the rapist foretold of heaven in his hand, and he is about to die." He is agitated, sending to Christ, not able to rest, grim doubt wrestling with his soul, misgiving for one last black hour whether all his hope has not been delusion. There is one thing we remark here by the way. *Doubt often comes from inactivity.* We can not give the philosophy of it, but this is the fact—Christians who have nothing to do but to sit thinking of themselves, meditating, sentimentalizing—or mysticizing—are almost sure to become the prey of dark, black misgivings. John struggling in the desert needs no proof that Jesus is the Christ. John shut up, became doubtful and doubting. Brethren, all this is very marvellous. We are mysteries; but here is the history of it all; for sadness, for suffering, for misgiving, there is no remedy but stirring and doing.—*Robertson.*

Living on Excitement.

He lives the longest who eats plain, substantial food, drinks cold water, other things being equal. But many prefer highly seasoned and mixed dishes and stimulating drinks. All such persons die before their time, usually from inanition or wasting disease of the bowels. As certainly will the mind suffer declining vigor and efficiency, its stimulants being novel-reading and a morbid thirst for new things.

Religious Intelligence.

Religion in Germany.

From the London Record.
On Wednesday evening a numerous party responded to the invitation of Lord Calthorpe, by attending a Meeting at his Lordship's town residence, Grosvenor-square, in order to receive information on the religious state of Germany, with special reference to the condition of dispersed Protestants in that country, and to the Roman Catholics in Austria, Hungary, Bohemia, &c.

The Rev. Hermann Schmiedauer (Secretary of the German Protestant Aid Committee) replied to the Bishop, and made a statement of the state of things in the German States, and the changes which had taken place within the past twenty years, not only in Prussia, but in the smaller states. In all the German Universities, with one exception, the Professors were faithful, scriptural, believing divines. Rationalism, in the shape in which it appeared thirty or forty years ago, was quite banished. It might not be absolutely extinct, but it was so overcast, that it could not show its head. The influence of these Professors on the young students was immense, and there was great hope that, as time advanced, and the old Rationalist pastors died out, spiritual life would progress in the whole country. The Rev. gentlemen then gave an account of the "High Lutherans," who he said, were especially strong in Mecklenburgh. They held extreme views on the ministerial office and the Sacraments. On the question of union with the Episcopalians and Lutherans, he stated that it was not a national union, but one commanded or authorized by the State, and therefore gave rise to discontent among both parties. A great change had, however, taken place since the Berlin Conference.—The letter subsequently addressed by England to the German States, in which it was requested that they should give up their former union with the Roman Catholic States—Austria Proper, Silesia, Bohemia, Hungary, &c. He concluded by bearing strong testimony to the evangelical character of the Gustavus Adolphus Society.

The discussion was followed up with remarks and questions by the Rev. Dr. Spencer, Professor Lorimer, Mr. Lauro, Mr. Bevan, Mr. Labouchere, the Bishop of London, and others. In the course of this general conversation—
Dr. Steane referred to the very low state of religious life among the mass of the German population, and said he should never forget the remark of the King of Prussia in prospect of the Berlin Conference, that he hoped "a blessing would be left behind that will do real good to my godless metropolis."
The Rev. William Goode pointed out that the aim of the German Correspondence Committee was not to promote union between the Churches of the two countries, but only to promote brotherly intercourse with those who were orthodox as to all the vital and essential points of Christian faith.
Mr. Thomas Chambers (Common Serjeant of the City of London) made some remarks on the danger of turning on the stream of German theology into this country, and declared that nothing which he had heard during the evening had removed the apprehension with which he should view such an issue. Admitting (in reply to remarks from other speakers) that German theological writings might be profitably studied by established divines, he did not think the truth but in Germany, the rich mythology (there were 60,000 or 70,000 German hymns) had been pre-servative of vital truth, just as Articles, Confessions, &c., had been in this country, at times when the pulpit had gone far astray. Very many of these hymns had indeed been marvellous, but the hymn-book was restored. The Rev. gentleman gave farther and interesting details with regard to the actual state of religion in Germany, and the operations of the Gustavus Adolphus Committee, and other Missionary Institutions, concluding by a special reference to the condition of exiled Protestants in Bohemia and Silesia.
The Bishop of London rose chiefly for the purpose of eliciting information by a series of questions. The influence of Germany on England was, he conceived, principally intellectual. It was to be hoped that England would communicate good to the Germans by stirring them up to practical religion. He wished especially to ask, what was the state of the more intellectual part of Germany at this time as to religious matters? He referred to his own experience when residing at a German University, twenty years ago. There could be no doubt that a great deal of life was thrown into the study of theology by what had been learnt from German books. Indeed, he did not think the public generally were aware how much our present literature was based upon what was derived from Germany.—
"Clark's Foreign Theological Library," for instance, was extensively read in Scotland, and the theology of the Presbyterian clergy of that country was greatly modified by this reading. This was also the case in England, where it was likely to increase every year. Hence the great importance of knowing whether the intellectual Germans were more religiously inclined than in past years. He next urged the special influence of the Universities in moulding the whole community, and asked, what was the present state of those Universities? Did all the professors teach the pure and simple religion of Jesus Christ, and might we hope that the more free way of looking at religious truth prevalent in Germany would be consociated by devotional feelings? He was aware of the efforts made by the "miraculous events" that are taking place; and amongst others, it publishes one of the Editor himself as an eye-witness,—a very poor business.—A boy of poor parents and an orphan (which means a little more of the age of about ten years, used to go about the streets of Panjin limping, as he had the left leg sprained in such a manner as to be obliged to drag a portion of it on the ground. One day last week, his mother took him to the feet of St. Francis, and brought him back sound. We have seen the boy. He has on his calf a great corn, which shows to be the part which touched the ground, and the portion of it that may be concluded that it was never used in walking. The boy now walks upright, freely and naturally, though he has a slight curve in the leg so that the left one is a little shorter than the right, and he is objected to include a little on one side when walking. The mistress of the boy's mother asserts that she asked leave to go with her son to the feet of St. Francis; that he had read little or nothing about the points on which they differed, and this he feared was sometimes the case in regard to Germany.
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mia, a recent example of which was that Bohemian villages in the vicinity of Koniggratz, numbering about 500 souls, had embraced Protestantism in a body.
The discussion was continued by Professor Lorimer, of the English Presbyterian College, who detailed the steps taken by the Committee for German Correspondence which had arisen out of the Berlin Conference. He read extracts from a letter by Dr. Dornet of Göttingen University, drawing a striking contrast between the mind of the two countries—the "realism" of England, and the "idealism" of Germany—and dwelling with much fervour on the desirability of an interchange of theological literature.

The Rev. P. Labouchere (Maravian) gave confirmatory details. Accounting for the differences between the two nations he said, we looked more to the mind—and if there was error in doctrinal views, we are apt to conclude that the heart must be wrong; the Germans, we had indeed been marvellous, but the hymn-book was restored. The Rev. gentleman gave farther and interesting details with regard to the actual state of religion in Germany, and the operations of the Gustavus Adolphus Committee, and other Missionary Institutions, concluding by a special reference to the condition of exiled Protestants in Bohemia and Silesia.
The Bishop of London pronounced the benediction.

country in the work. The King offers to build a parsonage, and to give a site for a Church at once, and to pay a salary of £200 a year to an English clergyman. It is ultimately hoped that Hawaii will become the See of an English Bishop, with Polynesia for the sphere of his jurisdiction. The Archbishop has given his encouragement to the plan.—*London Watchman.*

Italian Extension of the Waldensian Church.

La Table Vaudoise publishes an address to the Vaudois Church and her friends, giving an account of what has been done since the last Synod in May, 1859. At Florence, some thousands of Bibles and New Testaments, and more than 35,000 tracts have been distributed. The work of evangelization has been continued in the old stations, but there is a great need of more laborers and more means. At Turin, Genoa, Nice, Savile, Casale, Voghera, Courmayeur, and Vigorol, the meetings of public worship have been held for preaching and worship. The Vaudois Ministers have been authorized by Government to visit the Protestant soldiers in all the military hospitals of Piedmont. Some thousands of Bibles and New Testaments, and more than 35,000 tracts have been distributed. The work of evangelization has been continued in the old stations, but there is a great need of more laborers and more means. 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ments. All the facts of history... the affirmations of Holy Writ...

Of the character of the primordial inhabitants of these United States, the ethnologist, a scientific writer call such aborigines, it is impossible to speak certainly.

Provincial Wesleyan

WEDNESDAY, APRIL 25, 1860.

In consequence of the official relation which this paper maintains to the Conference of Western Wesleyan Methodists...

Wesleyan Methodist Missionary Society.

INCOME FOR THE YEAR. We understand that the Receipts of the Society for the last year have amounted to ONE HUNDRED AND FORTY THOUSAND POUNDS...

Receipts for 1859 139,999 5 11
1858 129,076 16 10
Increase 10,922 9 1

Letter from England.

From our Correspondent.

ENGLAND, April 6th, 1860. The "logic of facts" whatever that may be, has prevailed. The law of "natural boundaries" has been indicated, and Savoy is now a part of the French Empire.

There have been some wretched doings at Rome. On the nineteenth of last month there was a general and unprovoked demonstration in the streets, in honour of the annexation of the duchies to Sardinia.

The preliminary of a treaty of peace between Spain and Morocco have been arranged. Spain requires Morocco to renounce its claims to the territory of the Sahara...

tested against the annexation of Savoy, all reasonable people must know that the despatch and speech of Lord John Russell are, both of them, protests of the most dignified and significant character.

In the meanwhile, the Emperor has commenced to make the best of his new territory. An architect has been sent to Nice, to choose a site for an Imperial palace.

The new kingdom of Italy, with its incorporated duchies, is now an accomplished fact. Even the Romagna is held by Sardinian troops.

Mr. Spurgeon still wants ten thousand pounds for his Tabernacle. However he goes he gets crowds of people, and plenty of copper—but not notes and sovereigns but a few.

The income of the Wesleyan Missionary Society for the past year is but a few shillings short of one hundred and forty thousand pounds.

The Pope cannot as much get his famous Bull into France. According to the concordat, no Bull can be published without the authorisation of the Government.

The preliminaries of a treaty of peace between Spain and Morocco have been arranged. Spain requires Morocco to renounce its claims to the territory of the Sahara...

At home, we are quietly passing through various details of the Budget, and the Reform Bill. The Income Tax Bill has passed, as also the Stamp Bill.

The Annual Meeting of this District is to be held at Amherst, beginning on Thursday morning, the 17th May, at 9 o'clock.

Letter from Canada.

From our Correspondent.

CANADA, April 18th, 1860.

I need permission from your readers to take to spiritualists alone, and give my sheets to crowding Provincial matters; and my promise for their permission is, they shall have a conscientious summary, with variety enough.

The Houses this sitting of Parliament are not degraded yet by the scenes of imbecility and rancour which formerly were exhibited; parties seem politically little changed; and good doctrine, or bad business is done industriously.

The Inspector General's Financial schemes have taken up much time, and secured for the gallery seats of gladitorialship. The consolidation of the debt into English five per cent. will I conjecture, not lack the favor of those majorities.

The Resolutions for making several provinces of Canada, under a central authority, have not been discussed, and when they are, however proper to some, the vote will be against them.

The Report of the Commissioner of Public Works in 1859 states, that the total expenditure has been \$9,225, as follows:—Post office, \$1,825; ordinary repairs, \$8,400.

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The March Quarterly Meetings are now over, and from accounts there is every reason to expect a considerable increase in the members of our Societies.

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The Methodist Hymns, and Singing.

DEAR MR. EDITOR,

Many of your readers will be glad that your excellent correspondents are directing attention to the psalmody of our religious services.

It is hoped that able writers who have acquired proficiency in the heavenly art of singing, will refer to this matter. To discuss a remedy for the admitted evil is not the design of this letter.

Every enlightened Christian who is conversant with our Collection of hymns, will have observed that a large proportion of the richest compositions it comprises, or that are to be found in the church universal, are written in stanzas, having in each an unequal number of syllables.

Many of these are in a measure styled two lines, and four verses, as the 27th. "Sweet, the words and music were sweet and true."

It is rather the hearts of the worshippers that are to be animated, impressed, elevated by the sentiments of the hymns, for all the purposes of awakening—conversion—encouragement—and holy sanctifying hope.

Such is said, in this age, of the people's progress in musical science and taste. We have no wish to question the wider extent of musical education, than existed in bygone days.

The Conference of 1860 said "Let the original, simple, grave, and devotional style be carefully preserved; and, instead of drawing the attention to singing, let the singers, in so admirably calculated to draw off the attention from both, and raise the soul to God only."

No desire exists to speak openly on this subject, or in ill humour. The evil is, perhaps, to body's fault. But if it is canvassed, it is best first stated, and then corrected.

Improvement vs. Innovation

MR. EDITOR,—The letter of "A Lover of old Methodism," which appeared in your issue of the 4th inst., calling attention to the "well-timed, judicious, and truly primitive Wesleyan remarks" of your Canada correspondent...

It is not a distant day, that may be possible, that we hope, that every Christian society shall be able to sing freely and profitably, all, or nearly all, of the incomparable "Hymns for the use of the people called Methodist."

Several other "hymns have from the same cause been long doomed to the same undeserved neglect. Two of them are "The Kingdom of Christ," and the 637th and 638th. The first stanza is: "My heart and voice I raise, To praise Messiah's praise; His praise be ever sung, By those who love to sing."

There is another matter that ought, perhaps, to be taken public notice of. In some parts of our work it threatens to become a serious inconvenience. A great many of the unequalled hymns in the Methodist Collection, are never given out by the ministers because the people do not know any tunes in which they may be sung.

No desire exists to speak openly on this subject, or in ill humour. The evil is, perhaps, to body's fault. But if it is canvassed, it is best first stated, and then corrected.

The following Resolution was proposed to the St. John District Committee at its Session in 1858, by the Rev. C. Stewart, and unanimously adopted: "That this Committee regarding the offering of praise as an essential element in Divine worship—and for which we as a Body of Christians have peculiar advantages—cannot but regret the inability of many of our congregations to use our Hymn Book throughout and the embarrassments frequently occasioned thereby in the offering of praise."

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Unanimity, it would liken the service of our sanctuaries on earth, to that of the temple of God in heaven.

This matter cannot now be treated exhaustively, by adding examples of all the annual measures which adorn and enrich our hymn books. Enough, but perhaps need not, to show our unwearied, and for its adequate illustration at present. Let one instance more suffice.

The choir tried to sing it, but they broke down in the second verse, greatly to their own mortification,—and to that of the minister. Sometimes afterwards the same preacher was called to officiate at the funeral of a very aged lady—who had been from her youth an exemphal Christian, and a magnificent friend to our Church.

Which is only a severe measure. Though this was less pertinent than the other, it was nevertheless special, and appropriate. But how great was the preacher's surprise, and disappointment when the hymn of the choir instead of arriving, the estimable leader of the choir intimated to him that after all, they could not venture to sing any but a common measure hymn!

It is moreover so plain as to require no proof that the profit of our preaching services would be much promoted by the ministers giving out hymns closely resembling the matter of the sermon. To facilitate this the hymn book has a very useful index to the subjects of the hymns.

When the Rev. C. Stewart was labouring in the St. John District, he so clearly saw the paramount importance of cultivating the singing throughout our connexion that he endeavoured to bring the matter to the notice of the Conference by an overture. There was no time for its due consideration that year.

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Anna Clayton: The Equator after Truth.

CHAPTER VII. (Continued.) "But we willingly come to your assistance..."

Or granting them pure, and you differing from them, how can you be a pure church? "What was the connection between the Anabaptists and the Mennonites?"

be expedient to have them both on hand for different occasions—that is, if there is anything to be gained by it."

SANUS SASSAPARILLA

For curing Diseases arising from an impure state of the blood. RUSSIA SALVE VEGETABLE OINTMENT

MELODEONS, ORGAN MELODEONS, PEDAL BASS HARMONIUMS.

THEIR first premium over all other competitors at the Fair of the Massachusetts Charitable Bazaar... DR. HOOFLAND'S GERMAN BITTERS

Ayer's Sarsaparilla

A compound remedy, in which we have blended to produce the most effective alternative that can be used. It is a concentrated extract of Pare Sarsaparilla...

CITY DRUG STORE

WOODRILL'S IMPROVED GLYCERINE LOTOIN—A most effective remedy for Chapped Lips, Chafes, Chubins, &c. DR. HOOFLAND'S BALSAMIC CORDIAL

PERFUM LAMPS, MOOSE SKIN MOCCASSINS, REMOVAL, PERUVIAN SYRUP, TEA, COFFEE, AND GROCERY MART, BROWN, BROTHERS & CO.