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### IMAGINATION AND RELIGION.

BY CYRUS D. FOSB, D. D.

What is religion? It is the subjective of every part of man's complex nature to the will of God, through the inworking of the spirit of God. This is a searching and sweeping definition; but the Bible does not permit one less so. God requires the man—every power and faculty of his nature—"give me thy heart." "Let the same mind be in you which was in Christ." "Present yourselves also to renew and rejoice over all." He would have no foothold left for Satan within the town of Manassah.

Some people seem to think of the soul as a mansion, with one secret apartment assigned to the angel of religion, and all the rest to be used according to circumstances, but chiefly for secular purposes. They have not risen to the sublime conception that the entire man may be and must be a temple sacred to God alone. Especially do they assume that the imagination is a sort of irresponsible faculty, without moral quality. They talk of "idle fancies," "vague thoughts," "vagrant imaginings," as though there were a class of mental phenomena beyond the control of conscience and law. We invite attention to this faculty of our nature, which is so often misconceived of and undervalued, believing that it has very interesting and influential relations to religion. The existence of such relations is, to say the least, rendered not incredible by what we observe of its power in other things.

The imagination is a potent auxiliary in the discovery of truth. This sounds almost like a contradiction of terms. We are accustomed to think of the great discoverers as painfully collecting solid facts, and by careful induction from these arriving at true truths. Of all the faculties of the mind this surely one is the last that most men would think of summoning into the chemist's laboratory, where a Faraday is sending over retort and crucible; or into the solitary philosopher's chamber, where a Newton is toiling over his diagrams. And yet, of all the faculties of the mind, there is not one of which the pioneer in science stands in more absolute need. It is this chiefly which distinguishes him from the mere scientific plodder, of whom the world hears not. He may and must tread the path of solid fact up to the extreme verge of ascertainment; but the difficult step from the known to the hitherto unknown—that step which not one in a million ever takes—must be taken by the imagination. Almost every great discovery was conceived in the power and disciplined imagination of some great genius, before it was seen by his eye or wrought out by his brain. Newton saw the law of gravitation seventeen years before he found it.

Just now, when there is so strong a drift of the educated intellect of the world toward physical science, and when spiritual facts are derided as figments of the brain, it is refreshing to find the truth we have thus announced admitted, and even strongly asserted by one of the acutest if not the ablest of living physicists—viz., Tyndal. He has lately published an elaborate essay on "The Scientific Use of the Imagination," in which he shows that the undulatory theory of light and sound, and many other important truths of science, could have been discovered and can be comprehended only by the imagination. Inventors as well as discoverers are largely beholden to this regal faculty. It, then, science has soared aloft in adventurous flight, and brought back rich treasures from the realms of the unknown, may not religion, with far better guidance, do the same? What Kepler, LaPlace, Watt, and Morse have done in one department of truth-seeking, may not David and Paul do in another? Is it past all belief that the Christian, as well as the scientist, may find "faith" the evidence of things not seen?

In the formation of character the imagination plays a part no less conspicuous. In childhood it is one of the first faculties that awakes to activity. Long before the reason assumes any sway the imagination is restlessly busy. Walking is not more natural to a child than delight in fables in which brutes speak and men fly. Pictures addressed to the eye and mental literature addressed to the mind are now recognized as necessary appliances of early education. A large part of the work of moral training at this period lies in filling the imagination with noble and inspiring pictures, and keeping it pure from all that is unjust, unchaste and vicious. One of the most distinguished of American divines says that: "In numerous cases, if not in all, the imagination has more to do with the formation of character than any other faculty of the mind."

leading no-whither; but as a straight and solid path, leading to joys supernal or woes infernal. It proves this brief span so full of meaning and moment as to make it a thrillingly glorious or stupendously awful thing to live.

Another office of religion is to clarify the imagination; not to destroy it. God put no wrong faculty into our nature, and sin has introduced no new one. Grace does not obliterate nor repress our powers. It restores their balance; it guides and energizes them. There is a lofty and most philosophical petition in many liturgies; "Cleanse the thoughts" (not of our minds, but "of our hearts," in the glowing terms, i. e., which spring up in the glowing regions of imagination and affection) "by the inspiration of thy Holy Spirit, that we may perfectly love thee and worthily magnify thy holy name."

Christianity has rendered man yet another most important service, by laying a solid basis for the imagination to build on. It found the mind of the world occupied by numberless unreal deities, many of them impure. It swept them all away, and substituted for them the one only and holy God. It ended the reign of fables. Instead of wild and corrupting myths, it gives us solid and ennobling facts. It deals not in fancies, but in realities. It tells us what has been, what is, and what is to be. Its great themes, from Genesis to Revelation, are all real; and are presented not with exhaustive amplitude of detail, but in such general outline as to leave abundant room for the imagination to work on them and even to require this.

This outline sketch of a subject quite too large for a single article ought to lead to practical issues. Jealously guard the imagination of your child. Do all you can to keep it pure. Protect it against the "slops for lambs" with which many Sunday-school libraries abound. Fill it with Scripture imagery. There is nothing better nor more entertaining. I know by experience that a child not five years old can be profoundly interested by the hour in listening to well-written Scripture stories, such as make up that admirable series, "The Peep of Day," "Line Upon Line," "Precept Upon Precept," and "Here a Little and There a Little."

Scrutinize with the utmost care and with the most merciful self-examination the picture gallery of your own soul. Cast out of it every picture which you would not hang on your parlor-wall. Young men, don't read a book you have to hide, nor a paper you would blush to show your mother see. Keep the chambers of imagery pure and sacred to Jesus. And trial and temptation, pressed by the toil and trial of a pilgrimage of life, regale thy spirit with anticipations of the coming glory. Let imagination work on those "things which eye hath not seen, nor ear heard," think on which read about them; sing of them; and, as they grow large, and fill thy vision, thou shalt know that I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed.—*Independent.*

**THE PREACHING THAT PROMOTES REVIVAL.**  
The time has already arrived, or will very soon come, when in many of the churches special services will be held to the end that God's cause be revived and sinners converted. That special services are attended with blessed results is well known—experience proves their utility. We hope that the season now commencing may be full of the richest mercy to all the churches; that Christians everywhere and of every name may be quickened and reinvigorated, and that thousands of those now in darkness and sin may be brought into saving fellowship with Christ.

In the conduct of revival services great care is required. If at one time more than another the minister needs the wisdom that cometh from above it is then. An exchange says:  
To lay down rules, or point to models of the style of preaching needed, would be to trammel the thoughtful minister. Yet there are a few characteristics of all successful efforts of this kind which can not be too carefully kept in mind by him who would equip himself for such a conflict with the hosts of sin.  
*Simplicity* is one of these. At a time of religious interest people are not in a mood to follow long lines of argument, or to appreciate displays of rhetoric. And their souls are hanging in the balances. Each sermon may decide the destiny of some of these. The minister's business is so to present the great truths of the gospel, that the humblest mind can see them, and feel their power. And this is not hard to him who makes the Great Teacher his model.  
*Directness* is not less important. The most effective revival sermons have but a single point, and hold the attention to that until the intellect is convinced, the conscience roused, the heart moved, and the will brought to immediate action. If this can be done in fifteen minutes, all the better. There will be more time for prayer and the work of the lady.  
*Earnestness* is, if possible, of still greater moment; not rant, but that intensity of interest which affects the whole man, and impresses all who hear. But it must be the earnestness of love, not of anger. Christians can not be scolded into holiness or activity, nor can sinners be driven to the cross. Nothing will more certainly set a revival, than the impression that a minister is vexed because the people do not seek religion.  
*Faith* is essential. Not a mere assent to the truths uttered, however cordial, but the conviction that the word is a message from God, and an expectation that He will make it effective. Here is the secret of many failures. "The sermon is the end not the means." We do not look for results, and of course do not seek them.  
But that which after all is indispensable in revival preaching is the "unction of the Holy One." To quote from one of the Methodist fathers, all this scriptural and rational preaching will be of no avail unless another means of God's own choosing be superadded to give it effect, the light and influence of the Holy Spirit. The Spirit of life and fire penetrates in a moment the sinner's heart, draws out to the view of his conscience those innumerable crimes

which lie concealed under successive layers of deep and thick darkness, when under that luminous, burning agency he is compelled to cry out, "God have mercy upon me a sinner." These words of Dr. Adam Clarke stirred the heart of the youthful Coughy, and led him to seek earnestly, believingly, constantly for the direct influences of the Spirit to attend every sermon. The result is in a life of wonderful usefulness. May the same Spirit fill the hearts and sermons of all ministers now. Then above the strife of tongues in this time of political excitement, will be heard the cry, "What most I do to be saved?" and the shouts of multitudes redeemed.—*The Pulpit.*

**HUSBANDRY—NATURAL AND SPIRITUAL.**  
There is a mystery in all husbandry, which it is manifestly the purpose of God to keep clear before the eye of the soul. He will not suffer us to forget it. "And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise again, and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth the fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." (Mark iv. 26-29.) This is the daily miracle of nature, the "sign" which is done daily before our eyes. There are those, and they constitute a large and powerful school of thinkers in our day, who refuse coldly to lig-

ten to any evidence of the miracles of Scripture, and who see the sign of an unseen energy at work around them, and within them each moment, but feel powerless to feel what fountain it springs. It is deeply unjust to brand the Positivistic school of philosophy as explicitly either materialistic or atheistic. They are by no means blind to the fact that there is a hidden mystery in nature; they see quite as clearly as we do its marvellous depths. There is something quite as wonderful in their sight in the daily growth of the corn and the assimilation of our daily bread, as in the feeding of five thousand in the lonely wilderness by the word which came forth from the mouth of the Saviour. But they say this region is impenetrable by the human intellect; in all its efforts at discovery it simply meets with shadows projected under various conditions and at various angles by itself. Our fair charge against them is, not that they are blind to the fact of a mystery in nature, but that they dishonour the royal faculty of the reason which God has given them, by distrusting its ability to deal with a vast class of phenomena—the manifestation of the working of unseen powers with which God has surrounded them—which are as definite and substantial as the physical facts of which they reduce their laws. The world of spiritual experience and activity with which mainly the Bible deals, claims from us, at any rate, observation, thought and deduction, as reverent as that which we joyfully devote to the phenomena of nature; and we accept as eagerly the thoughts and suggestions of seers who have insight into this world of mystery, as we accept the teachings of science concerning things which are beyond our sight. And it words come to us from this higher sphere, which harmonize discordant elements, and make the chaos of our spiritual consciousness and experience a cosmos ruled by intelligence and love, we joyfully accept the truth which sustains and explains the phenomena, and feel that in proclaiming it we are "holding forth a word of life" to our fellow men. And the Scripture miracle is to us a flash of sunlight, which illumines the darkness of the unknown; we see unveiled the Hand which is working each moment these signs within and around us; and studying the nature, the mind and heart, by which that Hand is guided, we rest in the assurance that the power whose awful manifestation in nature might well appal and overwhelm us, is under the absolute rule of One whose declaration of Himself is that He is Love. We receive our emancipation from both the terrors and the idols of the imagination, when we learn that the daily bread of our lives comes to us from the hand of the Father and is crowned with His benediction. The poor believe it quite simply; they have a beautiful sense of dependence on the Hand which feeds the birds and clothes the lilies. As a child hangs on the bounty of the Lord, so daily as trustfully on the bounty of the Lord, and they are more free from fancies herein than the philosophers. It is the wise and the scribe who are in bondage to idols; simple hearts, which have received the revelation of the relations of the two worlds which the Bible offers; walk free in the sunlight, and dwell quiet from the fear of evil.—*Rev. J. Baldwin Brown.*

**THE PULPIT'S POWER.**  
The Rev. Geo. B. Cheever, D. D., in the *New York Evangelist*, says:  
If the pulpit is really God's agency for saving men, or a main feature and method of the divine agencies, it will be continued as such, and not the seven sons of Sevea will be found in it, with prophets and orators of the extraneous kind, but preachers of the Word of God by the pulpit in God. For the real power of the pulpit is in God, not in man, and in the manifestations of divine truth, which are brought by the Holy Spirit, and not of philosophic or scientific, or historic truth, discovered or generalized by human genius.  
This, then, is the secret power—namely, the co-presence and co-operation of the Spirit of God along with the truth of God presented from hearts set on fire with it, to other hearts for the same conflagration. Wherever there is this fire there will be power, and the acknowledgment and admiration of it. But if the Holy Spirit be neglected, and be absent, nothing can be more uninteresting than religious truth; for the natural man receives not the things of the Spirit of God, but they are foolishness unto him; and if, over and above this nothing but a natural man presents them, then they must be doubly foolish and mysterious; they are as the dead coloring of a transparently presented by the showman without its interior light.

**THE HELP OF THE LORD.**  
FROM THE FRENCH OF JOHN FREDERICK OBERLIN.  
"Be careful for nothing."  
Why art thou cast down, O my soul?  
Uplift thee and be strong;  
Thy care upon thy Maker roll;  
Thy sadness hath Him wrong,  
Beneath his eye,  
Thy going lie,  
Thy God who rules above,  
His child doth know and love.

Come, gaze on yonder vaulted sky;  
Say, can thy glance embrace,  
The worlds where with the Lord most high  
Hath won the fields of space,  
Though skill of thine  
And strength combine,  
Yet never shall thy hand  
Create one grain of sand.

Thy helper is the Lord of all,  
He marks thy slightest sigh;  
A thousand thanks at his high call,  
For thy defence are nigh:  
Safe in his care,  
No storm shall break  
One hair from off thy head,  
Though nature quails in dread.

Thou formed'st man of earth's mould,  
Almighty! by thy power;  
Not Solomon, in gems and gold,  
Could match thy simplest flower:  
Thy single word,  
Sufficed O Lord,  
To fill heaven's boundless sphere;  
And lo! I faint and fear!

Thou worlds which run their course on high,  
Thy blossom sweet and fair,  
Thy stars in voiceless harmony,  
Yon leaflet falling there—  
Shall these obey  
One law, one way,  
And I aside be thrown,  
The sport of chance alone?

Then with thy cares, my soul, have done;  
Thy grief bedueth thy view;  
How shall not He who gave His Son  
Give food and raiment too?  
The life is more  
Than roof and store;  
No fear lest thou his child  
Be from his care exiled!

Long as I live, my hand in thine,  
I to thy side will cling;  
For life is gain, O Guide divine!  
While safe beneath thy wing:  
Lo! all is well,  
Each ill shall tell  
For blessings moulded still  
By thy controlling will.

If thou give ear when I inspire,  
I'll praise thy tenderness;  
And if thou cross my heart's desire,  
I will thy wisdom bless;  
All gracious One,  
Thy will be done!  
Thy love I know, I see;  
And I can trust in thee!

As your child, and no bird song equal to the music of its laugh or childish prattle.

And yet, as an untimely frost wipes the tender plant of your garden and turns all its beauty in a withered ruin, so death, that dread enemy may enter your household and cut down the tender life you prize highly. It is sad to see the young suddenly wither and die; but there is consolation in knowing that they who die in the young escape many of the sorrows of life and carry with them more of their native innocence than those who leave the world at more advanced age.

The change from spring to summer is usually imperceptible. Not so lovely and inspiring as spring, she still possesses charms of her own. The sun reaches his highest power and drives the last chilling blast from the land. Doors and windows are thrown fully open, and man and beast seek refreshing shade. The bloom upon many trees has given place to tempting fruits. The birds have lost some of their frolicking humors, but the cricket and other insects fill the evening air with their varied notes. The summer too has its charms more numerous than we have power to describe. But it is also the season for toil and care. The labor which in the spring were delightful from their novelty have become, under the heat of the sun, somewhat irksome. The high hopes which animated the heart and nerved the hands have become somewhat moderated.

Some disappointments have already come to clip the wings of ambition. The heavy bloom upon the trees has been followed by a scanty fruitage. The hot sun perhaps threatens destruction to the growing crops. The birds have lost the spirit of song, and sunk into a sober quiet, or distress themselves over a sober quiet, or distress themselves over the perils of their young. The brooks have ceased their babbling, and lie quietly in their pools almost exhausted by the heat.

So, in general, it is with the summer of man's life. It is the time of youth are past, and he enters upon the duties and responsibilities of manhood, he still finds many joys, and much pleasure, but they are of more sober cast than those which cheered his childhood and youth.

Many of the "castles in the air" which fancy created, have vanished away before the stern realities of life. Then he thought it was all of life to live and be happy, now he finds it best to look forward and prepare for old age, or eternity. Then like the butterfly he soared from flower to flower; or like the grasshopper, sang his life away, careless of the future, now like the ant he is busy building, and storing, and laying up treasures for the future. Summer has its joys, and its beauties, and its inspirations, but it begins already to show a tendency to decay. Many a blooming flower it withers and dies, many a luxuriant plant is suddenly cut down. So it is with the mortal life of human life. It too has joys, high inspirations and noble purposes; but with them come cares and disappointments, and reminders of our mortality. Many a man, strong, buoyant and full of life has been called suddenly to join the silent dead.

Autumn, in some respects, is the most delightful season of the year—often filling the contemplative mind with pleasure. The sun receding toward the winter solstice, becomes mellowed in its radiance and his slant beams are less sultry than when they fell vertically upon us. The foliage tinged by frosts, best against the entrance of white men. Every other portion of the earth is not only within reach of the missionary, but, to some extent at least, is occupied by men who are obeying the Saviour's last command: "Go ye into all the world and preach the gospel to every creature."

And as there is always something pleasant in looking at the bright side of any subject, we may find some satisfaction in glancing for a moment at what has been done, and now is doing, for the heathen by the missionary societies of Central Asia, Central Africa, Cochinchina, Arabia, Corea, and Tibet; and these, too, are about the only countries which are closely shut against the entrance of white men. Every other portion of the earth is not only within reach of the missionary, but, to some extent at least, is occupied by men who are obeying the Saviour's last command: "Go ye into all the world and preach the gospel to every creature."

is one of the religious marvels of the age. Anative preacher named Quaha has been peculiarly blessed in bringing souls to the Saviour. Beginning his missionary labor among his own people in 1853, he was the means during the first year of adding 741 converts to the native Churches. Within three years he had founded thirty Churches, with 2,127 members, of whom more than 2000 were baptized by Quaha himself. This faithful servant of God, in thus devoting himself to the salvation of his countrymen, is only an enlarged type of many of those converted Karens, who, in entire villages, rejoice in what God has wrought for them by means of Missions.

It may be remarked that the greatest, we might almost say the speediest conquests by the gospel have been those where the people were the most savage and the most degraded. The instances already given are abundant proof of this. What has been wrought already through the missionary spirit and work of the Church is but a slight foreshadowing of what is to be accomplished through the efforts of the various Missions of Europe and America. Nearly 600,000 persons are now under their direct charge as either converts or pupils, and perhaps 1,500,000 more are now brought within the reach of their influence and labors. The money received by the various missionary societies here and in England, amounts to more than \$5,000,000 a year.

**A PREACHER EATING HIS HORSE.**  
In a letter from Arkansas to the Western Methodist, Bishop McTear gives the following piece of local Church-history. It is well kept before our preachers and people such instances of faith and courage.  
The history of the planting of Methodism in Van Buren interested me. I tell the tale as 'twas told to me, for it is part of the chronicles of the place. It reminds one of a chapter in the Acts of the Apostles.  
There was no Church in Van Buren. A Methodist itinerant was sent there. One house only was open to him—the tavern—and to that he went and put up. He interviewed many a man. "What is the chance for a Methodist preacher here?" The reply was that it was the same as for any other man, if he had money. "But I have no money." The chances were bad enough. "What do you charge for board?" said the circuit rider. "The rates were given." "Look at my horse," said he. "What do you think he is worth?" The animal doubtless was good midding, for our preachers are not novices about horses, and no man would venture on a horse, unless he had a straight-forward style with the best. "Sir, straight-forward style is my style, and when you turn my horse into your stable, and when you think I have cut up the value of him, let me know, and I will either change my quarters or provide other means of paying my bill."

He went to work—laid siege to the place in the name of the Lord; and before the horse was sent out, the town capitulated. The people presented him his horse, all charges paid, and his own bill beside; fitted out "the parson" in a new suit of clothes; and from that day Christianity has had a firm footing in Van Buren. Two churches, a Methodist and an Old School [Presbyterian, with good brick houses to worship in, and good congregations, furnish the gospel and ordinances to that excellent people.

The Rev. John J. Roberts, one of the oldest members of the Conference, is the man. He introduced me to the venerable matron, "Mother Gorsus," who, when she heard the young man's courageous purpose in the tavern, was touched with a woman's kindness, and soon had the tumbled and crumpled wardrobe of his saddle bags washed, mended and ironed out. Was religion ever known to be introduced into a town or city, but a woman was the first on the list of disciples? Lydia, at Philippi stands not alone.

It is refreshing to see and to recall such plain, simple instances of the power that overcomes the world. Here is courage to enter, confidence to venture, constancy to persevere. Behind all lies *faith*; faith in the power of the gospel to save, faith in a co-operating Holy Spirit, faith in a Saviour who has pledged that his ambassador shall never go forth alone. Here is the clear type of the good preacher, not *sent for*, but *sent*. How different a preacher, how different a man, who will not venture a step, unless some strong missionary treasury backs the movement! Or, the feeble following which builds only where others have broken ground!—*Ibid.*

Two men I knew very well, some years ago, on the streets of New York, were talking about the matter of benevolence. One said to the other: "You give too much, and then I will give." "No," said the other, "I will give as God prospers me." Hear the sequel. The former lives in New York city to-day, the latter gathered two hundred and fifty thousand dollars. I believe that the reason why many people are kept poor is because they do not give enough. It is man gives in a right spirit to the Lord Jesus Christ and to the Church, he is insured for time and for eternity. The bank of England is a weak institution compared with the bank that any Christian man can draw upon. That man who stands by Christ, Christ will stand by him. Mark that: the man who stands by Christ will find Christ standing by him.—*Talbot.*

**IMMORTALITY OF A THOUGHT.**—Beautiful it is to understand and know that the originator never yet die; that as thou, the author thereof, hast gathered it and created it to the whole part, so thou wilt transmit it to the whole future. It is thus that the heroic heart, the seeing eye of the first times, still sees and feels in us of the latest; that the who man stands ever encompassed and spiritually embraced by a cloud of witnesses and brothers; and there is a living, literal communion of saints, wide as the world itself, and as all the history of the world.—*Carlyle.*

THE OUTLOOK.

The year 1872 has not dawned auspiciously upon the world in a religious point of view. Of course, in some directions the prospect is not a flattering one, but generally the outlook is hopeful for the advancement of the interests of the Redeemer's cause among men.

France is still in an unsettled state, but the opportunities presented in that country for the spread of true religion are probably quite as good as they were under the Second Empire, and infinitely better than they were at this time last year.

Russia apparently remains in the same condition that it has been in for a long time. Its government is not more intolerant perhaps than for some years past, and that is the best that can be said for it.

In China, the prospect is for the moment discouraging. Its government manifestly desires to arrest the progress of Christianity among the Chinese people.

So far as known, Africa, North, South, East, West and Central is not in a worse spiritual condition than usual just now. In Madagascar the work of evangelization seems to be going steadily onward.

The Christian religion is advancing in the Isles of the great Pacific, and a recent painful event in one of those Isles will have the effect we trust of removing what was becoming a terrible obstacle to its rapid extension in that remarkable region.

event was the murder of a most noble man, Bishop Patteson, by misguided savages impelled to the horrid deed by the belief that he was concerned in the disgraced kidnapping practices by which the Islands of the Southern Sea were being depopulated for the enrichment of Queensland planters.

In the United States the year opens well in a Christian point of view. A very wide spread feeling is manifested in the Republic in favour of a downright honest Government, Federal, State and Civic.

Such are our thoughts: we believe the State should provide for the necessary secular education of students whatever profession they may have in view. We hope the state will do so.

Any change that can be made in the direction of relieving the churches from work which the state can do better than all the churches together, should be made by general consent, and after full and harmonious conference.

Illness of the Prince of Wales—New Year's greeting. DEAR MR. EDITOR—The one great absorbing event of the past fortnight has been the protracted and most alarming illness of the Prince of Wales.

DEAR MR. EDITOR—The one great absorbing event of the past fortnight has been the protracted and most alarming illness of the Prince of Wales. In the closing paragraph of my last letter written on Monday the 4th inst., I reported an amelioration of the grave symptoms, and fair prospects of speedy recovery.

Higher Institutions, by representing them as being rigidly sectarian, as accomplishing only sectarian ends, as bearing on their brow a sectarian stamp, as fostering sectarian prejudices, as being so exclusive that not one of any other denomination but their own was ever admitted among their Professors, and as being maintained, not for the advancement of liberal education, but to subvert only denominational ends.

It is seen and felt by many capable of forming a just and sound judgment of this question, including some Presbyterians also, that the position sought to be claimed for Dalhousie as being un denominational, cannot be maintained; that it is wholly incredible to suppose the Institution at Truro to have been in a highly satisfactory condition when the Presbyterians took hold of Dalhousie.

But if the claims of Dalhousie on the ground of the number of its Professors, were sustained as well by the high intellectual and scholarly standing of its Professors, and by their thorough fitness for the work they have undertaken, then why would not other denominations be as ready to enter the portals of Dalhousie as are the Presbyterians?

Washington City, July 12, 1871. VERY DEAR BROTHER,—I have received yours of the 26th ultimo, for which I was truly glad. I had not heard from you so long that I was afraid you were gone to the "house appointed for all living."

ST. THOMAS, ONT. (From the Christian Guardian) The contract for the erection of a new Wesleyan church in this rising and beautiful town, we are happy to say, is signed, sealed and delivered; it will be completed on or before the first of December next.

ENGLISH CORRESPONDENCE. Illness of the Prince of Wales—New Year's greeting. DEAR MR. EDITOR—The one great absorbing event of the past fortnight has been the protracted and most alarming illness of the Prince of Wales.

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But if the claims of Dalhousie on the ground of the number of its Professors, were sustained as well by the high intellectual and scholarly standing of its Professors, and by their thorough fitness for the work they have undertaken, then why would not other denominations be as ready to enter the portals of Dalhousie as are the Presbyterians?

Washington City, July 12, 1871. VERY DEAR BROTHER,—I have received yours of the 26th ultimo, for which I was truly glad. I had not heard from you so long that I was afraid you were gone to the "house appointed for all living."

ST. THOMAS, ONT. (From the Christian Guardian) The contract for the erection of a new Wesleyan church in this rising and beautiful town, we are happy to say, is signed, sealed and delivered; it will be completed on or before the first of December next.

ENGLISH CORRESPONDENCE. Illness of the Prince of Wales—New Year's greeting. DEAR MR. EDITOR—The one great absorbing event of the past fortnight has been the protracted and most alarming illness of the Prince of Wales.

DEAR MR. EDITOR—The one great absorbing event of the past fortnight has been the protracted and most alarming illness of the Prince of Wales. In the closing paragraph of my last letter written on Monday the 4th inst., I reported an amelioration of the grave symptoms, and fair prospects of speedy recovery.

and let the preachers know that I am yet alive. The Lord bless you. Pray for your solid friend.

JESSE LEE.

Circuit Intelligence.

NAPPAN.—During the past three months I have been comparatively laid aside—working only as my strength would permit. Still, as I anticipated, the Circuit has not suffered any very material loss.

Our congregations have been large and deeply attentive of late, especially at the "Joggins Mines." We have here a very interesting cause, and everything appears to be remarkably encouraging just now.

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at fault, the income from pew-rents and subscriptions will pay the amount of loan to be effected, with interest, in about eight years. Without any exaggeration, we could now rent sixty additional pews if we had them.

We entered upon our third year in this place much depressed with a sense of responsibility, especially in view of the alteration of the Circuit and this new church movement, and not without earnest prayer for Divine direction.

We are now looking for the outpouring of the Holy Spirit in the salvation of souls. The temporal prosperity of the Church is gratifying alike to people and minister; but after all, the great work of the Church, especially the ministry, but surely not exempting the membership, is to win souls.

We have copied the above letter, not only because we are assured that Bro. Starr has many personal friends among our readers, who will be glad to thus learn that he continues to labor successfully in the Master's service; but also because we think there are passages in it which may prove suggestively profitable to many other readers.

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popularly a well-deserved and very wide circulation as a practical, instructive, reliable journal, and it grows more beautiful and valuable every year.

These two are published at New York by Messrs. Orange, Judd & Co., and we can very confidently recommend them as our super papers in their respective classes.

Accompanying the Recorder is a sixty-four page work, entitled the "Small Fruit Instructor," giving practical instructions, with illustrations and drawings, how to grow Strawberries, Raspberries, Blackberries, Grapes, Currants, etc., in such a plain, simple manner, that any child can understand it.

We are very glad to hear that Bro. Dougall's mission to New York is likely to prove a success. The establishment of a cheap daily paper in New York of such a character as he took in the Daily Witness is a gain for the world.

EDITORIAL NOTES, &c. 1. TRURO CHURCH DEDICATION.—Rev. John Reid writes under date of the 6th inst.: "I was sorry that an omission occurred in the Wesleyan of last Wednesday, in connection with my remarks about Bro. Nicolson. I do not know whether the omission was unintentional or not; but I feel for Bro. Nicolson, who certainly appears in a ridiculous light according to the printed statement. His sermon was highly creditable to the best opinion his Brethren have formed of him, and was listened to with the greatest pleasure."

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Table with multiple columns containing names and addresses, likely a list of subscribers or contributors. Includes names like 'From Rev. W. A. Starr', 'From Rev. J. M. P.', 'From Rev. G. H. Shaw', etc.



The Family.

LITTLE LIFTERS.

"BEAR YE ONE ANOTHER'S BURDENS."

Did you know, my darling children, There was work for you to do. As you tread Life's flowery pathway.

Your tiny hands so feeble, May powerless appear, But they often lighten burdens.

You share "Little Lifters," Who with loving zeal will try To help the weak and weary.

And though you lift but little, Faint not, but lift again, The hardest rock is worn

By the constant dripping rain. And when you sing to baby, Till he gently falls to sleep;

Or comfort little sister, Till her blue eyes cease to weep; Or tie up Johnnie's shoe-strings,

And brush his tangled hair; You are lifting mother's burdens,

And shielding her from care. Come when father, tired and weary, Draw up for him the easy chair,

And make the fire burn bright, Though small the deeds of kindness, The recording Angel writes them,

In glowing lines above. Then love and help each other, For to you this charge is given,

And in lifting other's burdens, You lift your soul to heaven.

—Frank Leslie's Paper.

MY UNCLE TOBY'S MISTAKE.

Uncle Toby says, "Woman, the dear little ornamental fixture of every good man's house, has an easy time in this world.

Now why not call these things by their right names, and then deal with the rascals accordingly? This shielding of great rogues, and covering up gross frauds with false labels, is fatal

to mercantile honour and personal integrity. — Christian Register.

beard, said: "Lily, you must read more; you have two daily papers supplied you." The tension upon her spirit was tightening; an overstrain upon the strings of life, and after a year or two of constantly increasing cares, they snapped.

CALLING THINGS BY THEIR RIGHT NAMES. A lady in Boston occupying a highly respectable social position, in a state of intoxication, staggers and falls in the street.

Patrick Mahoney helps himself to a hundred dollars, and is sent to the State Prison as a thief. Edward Crafty, placed in a position of great trust, with marvelous adroitness takes for a hundred thousand dollars. This is a financial irregularity.

HOW NOT TO DO AN ERRAND. George was sent to the fish market, to buy a mackerel for breakfast.

George went to the market early. The first thing which caught his eye was a big iron pot, into which a man was shoveling lobsters—to be boiled—green lobsters which came out red.

George shuffled along, his toes one way and his eyes another. The mackerel came at last, but it did not taste half as good as it would have tasted in season.

CLOSE OF THE YEAR. It is well for us, as we come to the close of the year, to look back over the months that are past, and recount our successes, and recall our failures.

Obituary. MRS. RENDALL, ST. JOHN'S, N. F. It is our mournful duty to record the most unexpected death of Mrs. Rendell the beloved wife of Stephen Rendell, Esq., M. H. A.

Obituary. The deceased was a daughter of the Rev. James Norris of the Canadian Conference, who formerly laboured in Newfoundland.

Obituary. We mourn with those that mourn, we weep with those that weep, and ask the Great Healer to heal the deep wound His Mysterious Providence has made, and to sanctify to the stricken husband, and stricken children the sad bereavement which has so suddenly visited their hitherto joyous home.

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content to raise poor stock, where by a little extra investment he can raise pure blood stock. He must not jog along in the same old track in which his father trod, unless it be better than any new way that has been suggested.

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

Let farmers in the winter season, when the evenings are long, get together in the village school-house, or at the house of some one, and discuss things pertaining to their calling, business notes, and thus gain much valuable information that can be used on the farm during the year to come.

Value of fodder-corn or corn fodder? Will it pay to raise corn in New England? Is fruit culture profitable?

What is the best method of curing hay? Are cattle-sheds, as generally managed a benefit to the farmer? What is the best breed of cattle?

Our religion should place us under the full sanctifying influence of sickness. A beathen philosopher comforted those who had lost any one and beyond all others, the most effectual and the most pleasant medicine to take.

PRAYER THE KEY OF DAY.—PRAYER is the key of the day and the lock of the night. And we should every day begin and end, bid ourselves good-morrow and good-night, with prayer. This will make our labor prosperous and our rest sweet.

Good breeding is a guard upon the tongue; the misfortune is that we put it off and on with our fine clothes and visiting manners, and do not wear it where it is most needed—at home.

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NELSON'S CELEBRATED Cherokee Vermifuge. WORMS. Pleasant to take. WHENEVER a child is noticed to be growing habitually pale, complaining of violent pains in the stomach and abdomen, has variable appetite and a dry cough, and is frequently led, to carry the hands to the nose, then try

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

COLLIN'S CHEST CURATIVE FOR CONSUMPTION COUGHS GLOBS CATARRH CROUP. All should buy Collin's Chest Curative who need to try any medicine for Consumption, as it is the most effective and the most pleasant medicine to take.

WILLIAM CROWE, 151 Barrington Street, Halifax. The Osborn Sewing Machine has no rival. Improvements have lately been made, enabling the manufacturer to claim it as the SUPREMACY OF SEWING MACHINES.

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

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

COLLIN'S CONSTITUTION HORSE BALLS. FOR THE CURE OF Bots and Worms in Horses. See directions on Box. Manufactured by W. J. NELSON & CO., Bridgewater, N. S.

FALL, 1871. E. W. CHIPMAN & CO. DRY GOODS. Suitable for the coming season, consisting of the following lines. A large and varied stock of

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

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

UNION MUTUAL Life Insurance Company, of Maine. INCORPORATED 1848. No Stock or Guarantee Capital drawing interest, but in lieu thereof \$1,000,000 Surplus.

THE RAYMOND Sewing Machine. Is the Popular Sewing Machine of the day. Office and Sales Rooms, 151 Barrington Street, Halifax. WILLIAM CROWE, General Agent for the Province of Nova Scotia, New Brunswick, P. E. Island, and Newfoundland.

REMOVAL. AMERICAN HOUSE. Kept by Misses Campbell & Bacon. THE subscribers have removed from Windsor House, No. 12 Jacob Street, to this new and commodious House.

WOODILL'S WORM LOZENGES. After 13 years trial has been proved to be the only certain, safe and effectual Remedy for Worms in children and adults diseased. They contain no Mercury.

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IF You wish good, wholesome and Nutritious Biscuit, Buns, Tea Cakes, Pastry, &c. Woodill's German BAKING POWDER. In its use you save Time, Trouble and Expense.

British American Book and TRACT DEPOSITORY. 66 GRANVILLE STREET. The following are a few of the Magazines and Papers for sale at the Depository, with the price per annum, and postage when mailed for the country.

FOR SALE AT THE Prince Albert MOULDING FACTORY. DOORS. 1000 KILN DRIED PANEL DOORS from \$1.50 and upwards. Keeps on hand following dimensions, viz. 7x3, 6 ft. 10x3 1/2, 6, 8x3, 8, 5, 6x2, 6.

WINDOWS. 1000 WINDOW FRAMES AND SASHES, 12 sizes each, viz. 7x3, 8x10, 9x13, 10x14. Other sizes made to order. ISHOP FRONTS. And Window Shades, inside and out, made to order.

SHINGLES. Sawed and Split Pine and Cedar Shingles. CLAPBOARDS, PICKETS, LATHS, and JOISTS. Also, SHIP AND BOAT KNEES.

Provincial Wesleyan Almanac. JANUARY, 1872. Last Quarter, 3rd day, 5h. 45m., morning. New Moon, 10th day, 10h. 44m., morning.

THE TIDES.—The column of the Moon's South gives the time of high water at Farnborough, Cornwallis, Horton, Hantsport, Windsor, Newport, and Truro.

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