

churches no less than 115,706 members, or more than one-third of all the missionary churches taken together. Next in order follow the London Missionary Society, with 88,487 members; the American Board, with 20,788; the Baptist Mission, with 20,511; the English Church Missionary Society, with 16,669; the Society for the Propagation of the Gospel, with 8,497; the Baptist Free Mission Society, with about 8,000; the Lutheran Society of Leipzig, with 9,291; the English Baptist Missionary Society, with 6,169; the United Methodist Society of Scotland, with 5,740; the United Methodist Free Churches, with 5,044; Gossner's Missionary Society of Berlin, with 4,700; the Rheinisch Missionary Society, with 4,656; the Methodist Episcopal Board, with 3,701; and the Basel Society, with 3,800.

MISSIONARY FIELDS.

Of the various missionary fields, India (inclusive of Burma, Siam, and Ceylon) shows the largest numbers of members in missionary churches and pupils in missionary schools. Of the former, there are 74,810; of the latter, 108,767; with the prospect of a very large and rapid increase. Indeed, there are, both in British and in Farther India, tribes in which paganism is approaching its entire extinction.

In the island of the Indian Archipelago, the Dutch and German missionaries continue to exert great results; but the accounts of their labors are not so complete as to give an accurate idea of the condition of the mission churches. The churches connected with the Rheinisch Missionary Society have 468 members.

In China and Japan, great progress has been made during the past few years. The number of communicants has reached 6215, and the number of pupils 4740. In China, the further advance of the mission appears at present to be checked by the anti-Christian excitement raging among the natives; but this, it is hoped by the missionaries, can only be temporary, and is likely to be followed by a greater spirit of inquiry among the masses of the population.

In Japan, which is undergoing a complete political transformation, the prospects of Christianity are unusually bright, as it appears to gain ground among the foremost and leading classes of the land.

In Africa, inclusive of Madagascar and Mauritius, the missionary churches have 47,739 members, and 26,039 pupils in their schools. On this field, evangelical Christianity has of late made the greatest of its triumphs in modern times. The conversion of the Queen of Madagascar to Christianity has been followed by that of thousands of natives; paganism has received a death blow, and there is reason to hope that the time will soon arrive when the whole youth of this large State will be reared in the principles of the Christian religion.

In the islands of the Pacific and Australia paganism is nearly extinct. The largest of the island groups, the Sandwich Islands, constitute an entirely Christian State. The government is nearly everywhere in the hands of Christians, and Christianity is therefore sure to be soon the religion of this whole insular world.

America is already, to an even larger extent than Europe, a Christian continent. The pagans among the pagan Indians and the pagan negroes are hopefully and steadily advancing. They number about 74,000 members.

The above facts all refer to the progress of Christianity in pagan countries, and of these there is at the present day not a single one in which paganism does not steadily recede before the triumphant advance of Christianity. No less marked are the recent gains of evangelical Christianity in countries heretofore exclusively Roman Catholic.

Provincial Wesleyan.

WEDNESDAY, NOVEMBER 30, 1870

THE EASTERN QUESTION.

What is to be done with Turkey, is the Eastern Question. It is an important one that must some day be practically settled. The continued rule of the Mahomedan Turk over millions of nominally Christian people in some of the finest portions of Europe is an anachronism. The civilization of the Christian world is pressing forward in certain directions faster than ever before. But the stupid, lazy, impassive, inflexible Turk can hardly be got to move, when to stand still is to perish. Would the Turk be got to move, would he learn the art of good government—selecting and enforcing just and enlightened laws, protecting life and property, raising a revenue, by righteous and prudent methods and faithfully expending it in the service of the state, diffusing a sound education among the people of his empire, guarding the rights of conscience, multiplying the means of necessary and desirable communication between the different provinces and districts of the territory under his will, and generally stimulating the development of the resources of the beautiful country that has for so many centuries withered and languished under his brutal sway, might be some hope of continuance in power at Constantinople with the good wishes of most of his neighbors.

If the Turk were with wisdom and energy to do all this, he would be a Turk no more. But a Turk he is, and notwithstanding his many feeble attempts to turn over a new leaf, a Turk he is likely to remain to the end of the tragic chapter that will some day recite the fact of his death or banishment from the Golden Horn.

Many nations are interested in the settlement of the Eastern Question. A general belief prevails that a Mahomedan Turkey cannot be regenerated. It is held that sooner or later, the House of Osman must crumble into dust. When the floods will surge against it, and the rains beat down mercilessly upon it and the angry winds strike it in their fury at its four corners, none pretend to know. But every body realizes that it is built upon the sands. On this point all are agreed.

But the difficulty does not lie in overturning the throne of the Commander of the faithful or generally getting rid of the Turk. The trouble is about who is to possess Turkey when the Turks are gone.

Russia holds that manifest destiny has allotted Constantinople and all that lies between it and Odessa on the Black Sea, and much goodly Turkish Territory besides, to Russia. But manifest destiny, in this case, is simply manifest cupidity.

Russia has no just right to an inch of existing Turkish Territory. She has not the right of original occupation. No Province of Turkey was wrested from a Russian Empire in the days of Ottoman conquest. The dirty baronians of the North were not the original settlers around the banks of the Lower Danube or along the shores of the Sea of Marmora or in the historic lands lying between the Balkan Mountains and the Mediterranean Sea.

Russia has not the right of a pre-emptive necessity to plead in support of her claim to the possession of Turkey. She has already a boundless expanse of territory, much of it of decided fertility, and nearly all of it but thinly peopled. If possession of Turkey is not necessary for Russia's territorial expansion, neither is it necessary for Russia's defence. Russia is now in respect to position less accessible to attack than any other great power of the world.

Possession of Turkey is not necessary for the natural development of Russian commerce. The highway to the ocean from the Black Sea is already perfectly open to Russian trade.

Russia has not the right of superior civilization to urge in justification of her intense yearning over possession of Turkey. The great bulk of the Russian people are at this day but a step or two above barbarism. And in every point of view bearing on intellectual advancement, Russia is the least civilized of cultivated Christian nations. Some millions of the Sultan's subjects belong to the Greek Church; and the great majority of the subjects of the Czar pertain to the same communion. But these facts invest Russia with no right to absorb Turkey.

The absorption of Turkey by Russia would be an immense peril for all the leading powers of Europe. To Austria it would be almost strangulation. To Italy just completing its unity, it would give as practically its nearest neighbour the strongest, the most ambitious and perhaps the least scrupulous power in the world. In despite of France and Spain, it would in the issue render the Mediterranean little better than a Russian lake. To England's Empire in the distant East such an accession of strength and position on the part of Russia would be fraught with danger. To Germany it could be no matter of indifference to see its most powerful neighbor doubling its strength for aggressive war.

All this is well understood throughout Europe. It has been matter of surprise that Russia did not earlier in the course of the Franco-German war avail herself of the opportunity furnished by the occurrence of that struggle to resuscitate the Eastern Question. But she has probably been greatly astonished at the course taken by that terrible contest. At the moment at which we write, there appear many reasons for hoping that the threatened tempest from the Levant will not come just now or very soon. Yet the elements of trouble are there, and the wisest cannot foresee at what moment these may burst forth with the most destructive effect. It would seemingly be a great mercy to mankind were Providence to furnish at an early day some wise and peaceful solution of the almost insoluble problem wrapped up in the Eastern question which has for so long a time been a source of distressing anxiety to so many millions of men.

J. R. N.

CONFERENCE EDUCATIONAL MEETING IN ST. JOHN, N. B.

(Report Continued.)

Rev. Dr. Stewart's speech continued. His theme was the necessity there was for the thorough education of the Christian ministry. He would survey the question ecologically. Long periods were occupied and much money was spent in the best secular interests of society to educate men for the legal and medical professions. Who would trust his property in cases wherein difficult legal questions were involved to men who had never studied law, or his health when danger was apprehended to the empirical treatment of ignorant quacks? And if such anxious discrimination was wisely exercised in the selection of persons entrusted with the interests of property and health, ought they, could they safely be indifferent to the culture and fitness of those whose professional business it was to deal with the far greater interests of the soul both in time and eternity? Impossible.

The case of the Apostles should be considered. Some of them were summoned to their great work from the humbler walks of life. But theirs was the inestimable privilege of being for years the pupils of the Great Teacher, who with the most sedulous care trained them for the position they were chosen subsequently to fill, and who from his own lips or by the agency of the Holy Spirit flooded their hearts with celestial light.

Paul was a highly educated man, and manifested an extreme solicitude that the men to whom was to be committed the ministry of reconciliation should be thoroughly fitted for their task both in heart and mind. The very nature of the work committed to the Christian ministry showed that for its just performance careful training was necessary. It was the business of the Christian minister to expound and enforce the truths of Revelation. But to do this effectively required the possession of much knowledge on the minister's part. If not absolutely necessary, it was yet highly desirable that ministers should be familiar with the languages of the original Scriptures.

The labor of preaching is so that sort that it cannot be rightly performed without much previous and skilful study. The minister who successfully meets the demand of the day for two short sermons, Sabbath after Sabbath, in which the varied spiritual requirements of a whole congregation are intelligently met, must like *Liobog*, be able to prepare food in a highly concentrated form. Such concentration can be effected only under this pressure of well developed intellectual power.

The efficient discharge of pastoral duty could only be accomplished by a properly trained ministry. Persons of all ages and conditions were to be dealt with, won to Christ and set to work for Christ. In the Sabbath school sphere, the minister will find much to do which can scarcely be done unless by languages of the original Scriptures. But indeed the minister comes in contact with a little world in the soul of every member of his congregation, in the pulpit and out of it.

The circumstances of the present age intensify the demand for an educated ministry. No minister can properly deal with those circumstances unless mentally equipped for the task.

It is the prerogative of the Head of the Church to call men to assume ministerial functions. It is the duty of the Church to provide for their training. Our forefathers felt this. Our Church abhors ignorance. She wishes to make provision for an educated ministry. We have in some cases buried our men out into the work too quickly, but it is our earnest wish to provide for the effective training of all our ministerial candidates.

What is the character of the training we wish to impart? Some fear that learning may impart to our young ministers laziness or pride. The fear is groundless. We propose to train our candidates for work, for fruitful spiritual work in every department of the pastoral calling.

What has been done toward furnishing such a training? But little as yet. A Theological Professorship has been endowed. But if their means for accomplishing the work needed to be done were somewhat scanty, they had within their reach some excellent material to operate on. Young men of the right stamp, of ardent piety, manly self-denying energy, and fervent Christian zeal, were consecrating themselves to the work of the ministry. Some of these were being aided by friends to acquire the necessary training. Others were toiling away in their own way, but with diligent effort. One people everywhere should come to their aid and assistance. He will know how highly St. John Methodist prizes an educated ministry. But if such a ministry is desired, St. John ought to take a more active part in the good work of securing it. There were various ways in which some deserving young men studying for the ministry might be aided. It should be liberally supported for its works sake.

Some may urge the sophism that the College is specially designed merely for the sons of the wealthy. Nothing can be more untrue. The sons of the wealthy will be welcome to its classes, and ought to furnish a goodly proportion of its graduates. We are eager to help them, but with an ardent desire for a liberal education, for their not too well clad persons would be highly acceptable, but for the time he would be content if the audience joined the Conference Education Society either as annual or life members.

A. A. STOCKTON, Esq., said it was not his intention to speak at length after the laudatory speech of the Rev. Dr. Stewart, considering that he was to be followed by gentlemen of practical ability in platform speaking. He himself was a short speaker. The subject before them was a most important and stirring one. The thought of it warmed his blood, and unloosed his tongue. An educated ministry was an imperative necessity of this age of ceaseless activity and ferocious intellect. Gallant men were needed, men of the world, men of subjects of worldwide interest. Christian ministers ought to be familiar with all ecclesiastical systems and all moral and intellectual movements. They ought to be able to deal intelligently with the current systems of ritualism, rationalism and spiritualism. No one taking a just interest in Methodism can be indifferent to the candidates for the ministry. The efforts put forth in England and the United States in relation to this matter were of a truly noble character, and the contemplation of such efforts should stimulate us to activity in helping forward the same good cause. Those among us entrusted with the possession of thousands could do no better than by contributing a few hundreds to aid the movement they were assembled to further.

He had accurate and extended knowledge of the educational work done at Sackville. The institutions there were not surpassed by any in these provinces. The education furnished at Sackville was of a very high order, though he would be pleased to see Sackville College affiliated with kindred institutions in the lower provinces with one grand degree conferring university.

Our young men, candidates for the ministry, can obtain a thoroughly good training at Sackville. If they are not in a position to embrace the privileges there offered, we ought to render them the necessary aid. This aid would be well supplied were the new Education Society vigorously and liberally supported, as he hoped it would be, especially in St. John, and as on every ground it deserves to be.

Rev. H. M. STUART, on being called to address the meeting, preferred to give place to the gentleman appointed to follow him.

PRESIDENT ALLISON of Sackville, expressed his hearty approval of the objects and methods of the Conference Education Society. The children of Methodist Ministers needed education as much as other men; and proper provision ought to be made by the Church to enable them to get it.

The question of ministerial education had been fully discussed by Dr. Stewart both on that platform and in the Columns of the *Provincial Wesleyan*. Yet as a layman he desired to add a few remarks of his own on that subject. He believed most fully in the necessity of an educated ministry, and he greatly enjoyed the ministrations of an educated ministry. He felt sure that he had not lost his relish for old-fashioned Methodist preaching. Many of the men capable of performing such preaching were not perhaps in the mere technical sense of the words learned men. Yet some of them had acquired vast stores of knowledge, and were really well cultured men. And these were the very men who were educating their children should enjoy educational advantages not within their own reach in early days. But after all there was something higher than mere learning. There was an inborn intellectual energy, a native gift of genius with which mere learning could not compete. Who ever thought of enquiring where Adam Clarke, Richard Watson, Thomas Chalmers, Roger H. Charles H. Spurgeon, W. M. Porter, Preston and others mentioned, were educated? Yet even genius appeared to advantage when harmoniously developed by the training secured in the acquisition of a liberal education furnished by the judicious study of language and science.

He had been asked to speak of Sackville. He should do so in guarded terms. Sackville institutions were under denominational control. The fact was by no means admitted to the public. He would not mention while it afforded a strong guarantee for the exercise of a healthful moral influence over the youth attending their classes. It was true that temptation was everywhere. Careless in solitude and darkness, the human heart would be accessible to moral evil. But it was almost self-evident that youth placed in institutions enjoying the vigilance of watchmen active Christian discipline have safe guards thrown around them not to be looked for in institutions differently constituted.

Besides, Denominational Colleges appeal to the affections of Christian Churches as non-denominational institutions cannot possibly do, and they grasp the hands of Christian munificence in a way State institutions cannot rival. He would not indicate a bill of pains and penalties against Methodists who do not send their children to Sackville. He would utter no censures against those sending their children elsewhere. But the Sackville institutions were especially worthy of Wesleyan patronage.

and they had received a large share of that patronage, as well as a flattering degree of support from the general public. The record of their educational work at Sackville would bear examination, and would not suffer by comparison with that performed for years past by any denomination in New Brunswick or Nova Scotia.

Many educated men, he knew, were strongly opposed to Denominational Colleges. The fact is, however, that the subject elaborately then. But the great weight of argument and of the testimony of experience was in favor of such Colleges. The wide world over, where ever the English language is spoken, the Colleges that had done the greatest and best educational work were denominational. In the United States many experiments had been made in the creation of State Colleges. They had all failed except the University of Michigan. Much of its success was due to President Haven, a Methodist Minister, who graduated in the same College as he himself did. But even the University of Michigan was now imperilled by the dissensions which rent its bosom and by the evil Anti-Christian policy of those who had got control of it, which had compelled President Haven to abandon it.

The operations of the new Education Society would indirectly prove helpful to all the institutions at Sackville, but directly only to the College. He would not present the College in the attitude of a mere medical. It was well fitted to do a work of this kind, and it should be liberally supported for its works sake.

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tion Service was held in French and English, to consecrate two young French Canadians to the ministry. The course of two other students will be completed next year. Thus the work of evangelization goes on, and who can undertake to estimate its results. At the present crisis of the Church of Rome it seems very desirable that such successful labors should not only be sustained but enlarged.

The Methodist Church in Canada has also French missions. The special oversight of these has been given to the Rev. John Borland, of whom it may be permitted of the writer to say that Mr. Borland was the first to welcome him to Quebec upwards of thirty five years ago. These missions are chiefly in the Eastern townships of the province of Quebec, where doors continue to open, inviting the missionaries to yet wider spheres for their labors. Many conversions have taken place, but alas! in some cases as among Jews, Hindus and Mohammedans, the converts have been subject to fierce persecutions. Hence many have left for the United States, walking there in religious liberty, and continuing students. Very lately a glorious work of revival has broken out in Roxton, in which there were over thirty conversions of chiefly Romanists. This gracious work is still progressing, and as the servants should toil hard when the Master is with them in the field, two other agents have been sent to the aid of the missionary in Roxton, from whence let us pray that some amount of their cherished literary culture must be sacrificed to a want on the supply of which the furtherance of the highest interests of national exultance may depend.

Dr. Dawson thinks that Education in Science is ruinously low in Canada, but that he yet hoped to see in Montreal a thoroughly equipped institution in which every young man might be educated in the general learning and literature, but in science which is power, because it wields the might of those forces which are the material expressions of the Almighty Worker.

The account of the exercises of the students at our own Sackville which appeared in the *Provincial Wesleyan* of last week is very gratifying. I join you and all the friends of our Academy and College in your fervent wishes for their continued and augmented prosperity.

Yours truly,
E. B.

READING AND THINKING.

The world abounds with books, good, bad, and indifferent. And yet they come. Every week chronicles a fresh arrival. Almost every subject within the range of the human mind, (and occasionally a few others) is discussed, illustrated, and commended by writers, pleasing, instructive, profound and obscure. And yet with all the literature of our day, only a few persons become wise and useful.

The truth is, that while it is an age of reading, there is but little thinking. Newspapers, especially, receive only a glance, and perhaps that is quite as much as some merit. But how often are some of the choice things of our literature found in the pages of a family newspaper!

I fear, however, that many of the best selections, and original articles, are unread by the multitude; while others peruse them without sufficient thought to place the leading ideas in that wondrous region of the soul, called memory.

It is emphatically a thoughtless age. Why is it that the majority of human beings, even in Christian lands, are less influenced by the great truths of the Bible than they are by political harangues, or secular advertisements? The answer is, indeed—want of thought or meditation. No subject takes a firm hold of our nature until it is pondered.

The pastor, in his "thought on his way," and his testimonies, before he turned his feet in the right direction. One of the commendations of heaven respecting the pious few in the days of Malachi was, "they feared the Lord, and thought upon his name."

Can we succeed in any wise endeavor without serious and earnest thought? Are not those the best teachers who make their pupils think most?

Those also are the best preachers who induce their congregations to think, at least during sermon. Alas! that there are so many forgetful hearers! Nothing is forgotten like sermons. Sometimes this is the fault of the preacher. The nail was not driven into a firm place. Perhaps never hit the head at all.

Preachers ought to be pre-eminently thinkers through the whole course of their ministerial service. Such we fully hope is generally the case. The pulpit disseminates more useful truth than any other agency on earth.

And yet there are pigmies here who never grow any larger, because they let other men do most of their thinking. These are more plagiarists, whose radiance to the pulpit would make angels and men rejoice.

Let no man use stilts, in order to assume an altitude which God has not given him. "Better it is to be of an humble spirit, with the lowly, than to divide the spoil with the proud."

No man can retain religion and grow in grace without thinking. Here is just where many professors of religion greatly err. God complained of the Jews in reference to this phase of duty, "Israel doth not know, my people doth not consider."

It is the healthy exercise of every faculty of mind and body that develops the man. Christianity is full of thought, corrects thought, suggests thought, opens new fields of thought to the advanced student, and reveals a region for wider, clearer happier thought than earth affords. We shall think forever; whether in bliss or woe! "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

WEDNESDAY, JAN. 4.—Prayer.—For the conversion of children; for Sunday schools; for all seminaries of learning; and for the raising up of more laborers in Christ's service.

THURSDAY, JAN. 5.—Prayer.—For the outpouring of the Holy Spirit on all who profess and call themselves Christians; for the increase of charity; and of affectionate communion and co-operation among all in every land who love the Lord Jesus Christ in sincerity.

FRIDAY, JAN. 6.—Prayer.—For the circulation of the Word of God; for a blessing on religious literature, for an end of religious persecutions; and for the removal of all hindrances to the spread of the Gospel.

SATURDAY, JAN. 7.—Prayer.—For Christian missions; for the conversion of the world; and for the glorious appearing of our Lord Jesus Christ.

SUNDAY, JAN. 8.—Sermon.—Subject—Faith Hope and Love—essential witnesses for the truth.

LITERARY NOTICES.

1. HARPER'S MAGAZINE for DECEMBER.—This, in its class, unrivaled Magazine, is now entering upon its forty-second volume. The number for this month is profusely illustrated, and in many other respects an admirable one. It opens with a literal and pictorial description of the "Brooklyn Navy Yard." The details of the (Ecumenical Council at Rome are set forth in an article on "Florence and the Councilors." "Life in Brittany" and "Frederic the Great" are serial papers whose interest goes on increasing. "Bombay and the Rajahs" will fix the attention of thoughtful readers; and there is a full supply of light and amusing articles for more superficial reading.

2. THE NEW DOMINION MONTHLY for December has also reached our table in good season, and it presents as its Table of Contents, a good list of articles in both poetry and prose. The Magazine is the only literary MONTHLY in the Dominion, should be well supported. For 1871 it will constitute two illustrated volumes of 384 double column pages, or 768 pages in the year. It will cost only one dollar if ordered in clubs of five. This Magazine numbers among its contributors some of the best writers in the Dominion, and its selected matter is from the best writers in the world. The price, when ordered singly, is \$1.50; but a club of five will be addressed separately for five dollars, and in all cases the postage of the magazine is paid by the publishers.

3. THE LONDON QUARTERLY REVIEW.—The number for October, which reached our table two or three weeks since, contains articles with the following headings, viz.—I. Mahomedism in 1870. II. Fall of the Second Empire. III. Military Hygiene. IV. The Myth of the Argans. V. Landry's Napoleon. VI. The Contagious Disease Act. VII. The Kavatoes. VIII. Lothair. IX. The Revision of the English Version. X. The Session of 1870. And Literary Notices.

This excellent publication ought to find its way quarterly to the study of every Methodist Minister and the Library of every intelligent layman in our Church. Now is the time to subscribe for next year.

4. THE SUNDAY SCHOOL IDEAS: An exposition of the principles which underlie the Sunday-school system, and which form the basis of its organization, methods and capabilities. By John S. Hart, LL. D., Senior Editor of the *Sunday School Times*, &c., &c. 416 pages. \$1.00. Philadelphia: J. C. Garrigue & Co.

Those who read the "Sunday School Times" will not ask for a recommendation of this new work about the discovery that the Editor (senior) of that instructive, interesting and valuable weekly journal is the author of the book now under consideration. "The Sunday School Ideas." Certainly no one who is acquainted with the author's previous works will be disappointed in this. It is a full, complete yet concise and clear summary of the duty and possible power of Superintendent and teachers. There are no wasteful sentences—no useless words, yet it leaves nothing connected with Sabbath schools out of its pages, giving each and every subject careful, thorough consideration. We are very much delighted with it, and can not make any unfavorable criticism. If every S. S. Superintendent and teacher could read it we believe there would be more orderly, perfect schools and less fault to be found by those who in passing through cities and villages spend an hour in the Sabbath school. Too much we cannot say in favor of this comprehensive and book. May it find its way into every school, and be read by every superintendent, and every teacher.

5. BELLEFLEUR'S FARMER'S ALMANAC, for 1871, published by Messrs. McAlpine & Barnes, is out in good season, and contains the usual amount of information respecting Nova Scotia and various matters of current interest. Every body in Nova Scotia who wishes to keep abreast of the times should hasten to furnish himself with a copy.

General Intelligence.

ATTEMPTED BURGLARY.—On Saturday morning an attempt was made by a burglar to enter the store of E. W. Chipman & Co., Granville street, through a window in the rear. The noise attracted people standing in an adjoining house in Barrington street, and the burglar was consequently discovered and taken into the iron shutters had been partially open. Yesterday morning, between 3 and 4 o'clock, Policeman likelihood heard a noise proceeding from the same locality. He obtained the assistance of other officers, and made a search of the premises in the centre of the block. They found that Messrs. Chipman's shutter had been tampered with, and the burglar had successfully, as his foot-ings had been out and it was open. After a long search Sergeant O'Sullivan found the would-be burglar concealed under a piece of canvas in the rear of Messrs. Chipman & Co.'s store, several buildings north of Chipman's. He proceeded to a young man named John Lingbe, formerly employed in Messrs. Thomas & Co.'s store, but lately engaged in the business of a cooper. It was ascertained that the burglar had been in the Police Court this morning.—*Chronicle*, 28th inst.

The *Eastern Chronicle*, under the heading, "More about the P. O. Department," says that "On the 10th October Mr. John Miller, of St. John's, was engaged by Messrs. Douglall & Co. of Montreal, a letter containing Post Office orders to the amount of £400 sterling. The letter of advice from the Post Office reached Montreal in due time, but the letter containing the P. O. orders never reached Messrs. Douglall & Co. Of course the orders were duplicated and those gentlemen received their money. The query is, where did the first letter containing the P. O. orders go? It was somewhat bulky, and had the appearance of containing bank notes. It would be of no use to any one but the parties in whose favor it was drawn, and the probability of the movement of the bank notes finds that it cannot return the letter without running the risk of being discovered. Had the letter contained notes instead of P. O. orders Mr. Miller would have been liable to the extent of £400, etc." The *Chronicle* adds, there is something wrong with the Post Office Department in Nova Scotia, and something must be done to prevent this tampering with letters.

LONDON, Nov. 19, 1870.

WEEK OF PRAYER.—1871.

The Executive Committee of the Evangelical Alliance have caused to be prepared and issued the following programme for the annual Week of Prayer, beginning with Sunday, New Year's Day, January 1, 1871.

SUNDAY, Jan. 1.—Sermon.—Subject—Inspiration of Holy Scripture; its sufficiency and sole authority for religious faith and practice.

MONDAY, Jan. 2.—Prayer.—Grateful recollection of the past, calling for renewed confidence and for an increased devotedness; humiliation for the worldliness of the church; and for national sins provoking divine judgments.

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