

REVIVALS.

We are now passing through the season most favourable to the occurrence of revivals of religion. A large number of people accessible to us have much leisure on their hands. The evenings are long, and save now and then when storms of more than ordinary violence prevail, or have only just ceased to rage, locomotion on the highways is pleasant.

Revivals, when defied to mean visitations of grace, during which sinners are awakened, penitents find peace with God, backsliders are restored to the joys of the great salvation, and believers press rapidly forward to the higher attainments of the Christian life, are most desirable events in the history of the Church. They are, perhaps, more to be appreciated when they come softly and silently as the sunshine; when they are promoted mainly by means that ought not to be considered extraordinary; when they progress somewhat slowly and continue their operations long. Revivals of this sort are likely to be confronted by the fewest prejudices, to be productive of the most lasting results, and of course, to be followed by the least possible degree of re-action.

But revivals, however ushered in, by whatever characteristics marked, and however short their stay, are better than none at all, for there never yet has been a true revival that has not brought glory to the Redeemer's name, gathered jewels for His shining crown, and saved souls from endless death.

It has long been our belief that every minister of the Lord Jesus may, in some goodly degree, be a revival minister. It is true that Ministers, like other men, are variously gifted, and that some are naturally adapted to excel in one part of the work of the pastoral office, and some in another. We recognize those facts in all their significance. But it is part, and a great part, of the work of every Minister to beseech men to be reconciled to God; and it seems impossible to believe that God calls to that work any man to whom success therein is absolutely impossible. It may be readily admitted that equal success is not possible to all, for some possess aptitudes for usefulness in the department of labour in question, of a much greater degree of excellence than are those with which others are endowed. And yet it must not be forgotten that often the different measures of success achieved by ministers on ground equally promising or unpromising, cannot, by any means, be accounted for by the consideration that they are gifted for usefulness in different degrees. For sometimes the measure of success achieved seems to be in inverse rather than in direct proportion to the capacity of the agent obtaining it. We may seek the solution of the difficulty thus presented, by referring the result simply to the interposition of the Divine Sovereignty. But though that Sovereignty is always to be most reverently acknowledged, the solution of the problem involved may possibly be found quite on the surface close at hand. The man who goes into the ministry with five talents does not always turn them into ten by putting them out to sacred usury. Alas! no. Nor does the man who enters that ministry with only one talent, always bury it. Quite the contrary, to the praise of God and the happiness of man. One talent incessantly used with an energy full of faith and of the Holy Ghost, will do more for Christ than a hundred but little used or misdirected. The so-called great men of the Church sometimes go about the world fighting windmills, instead of giants, exhorters, and will beasts; or with wonderful agility, dexterity, and force, they waste their strength in profitless air-beating. But the man who constantly aims with all his force, be it great or small, to bring sinners to Christ, looking to his Master for the promised aid, most prove successful to a larger or lesser extent. It will prove of infinite advantage to every young Minister, not only most firmly to believe in this most cheering doctrine, but also to put forth all his energy to test its accuracy in his own experience. Be he who he may, it is his privilege and his indefeasible right by virtue of his Divine call and the plenitude of the Divine promise, to be a revival Minister.

We hold that every local Church ought to be a revival Church. There is as great a difference between the respective gifts of local Churches or Christian societies, as between those of Christian Ministers. But it is the duty of every such Church to cooperate earnestly with its Minister in revival work, and to be a worker together with God for the accomplishment of that work. The means at the disposal of Ministers and Churches fitted to promote revival objects resolved into their final elements, are just these two—pleading with God and persuading men. These are means that in some form or other may and ought to be used by every Christian man, woman, and child. True, all are not called upon to plead with God audibly in public, though many more ought to do this when occasion offers, than do. But all have access to the mercy seat; all have promises which they are entitled to urge at a throne of grace; and O, how pressing the need for prayer for those who seem perishing in the midst of plenty. It is also true that all are not called upon publicly to attempt the task of persuading men, to fly from the wrath to come. But there is no believer in the Lord Jesus who has not a private sphere of exertion in this respect, in which with loving, gentle, tearful speech, he may not do much to win souls to the Saviour. Alas! how little is attempted. It is a truly mournful reflection that the human energy consciously working for God in the world, is almost as nothing in comparison with that vast latent force which as yet sleeps in the bosom of the Christian Church.

ENGLISH CORRESPONDENCE.

Recovery of the Prince—The Queen's Address to the people—The Death of Dr. Dixon—The late Sir Francis Crossley, M. P.—Mr. Spurgeon at Rome and at work in England.

DEAR MR. EDITOR.—The recovery of the Prince has not been at all rapid, nor has it proceeded without occasional checks and periods of anxiety. On the whole decided progress has been made during the fortnight, and a heavy load has been lifted from the heart of the watching wife and Royal mother.

The Queen has issued an address to the nation through the Home Secretary. In it she said she was anxious "to express her deep sense of the touching sympathy of the whole nation on the occasion of the alarming illness of her dear son, the Prince of Wales. The universal feeling shown by her people during the painful, terrible days, and the sympathy evinced by them with herself and her beloved daughter, the Princess of Wales, as well as the general joy at the improvement in the Prince of Wales's state, have made a deep and lasting impression on her heart which can never be effaced. It was indeed nothing new to her, when just ten years before, a similar illness removed from her side the minister of her life,—the best, wisest, and kindest of husbands." This touching letter has given much pleasure to the people, and thanks for the partial restoration mingled with fervent prayer for the complete recovery of the Prince, are yet heard in all the congregations of the land.

One of the Fathers of our Church, the venerable James Dixon, D.D., has within the past fortnight been called from the quiet repose of his beloved old age, to enter upon his heavenly home.

His removal breaks another of the few remaining links which connect the present with the distant past. He began his ministry sixty years ago, and for four or five years before that, served Methodism as an active and useful local preacher. Gradually there came to him in the course of his ministerial life, recognition of his solid worth, his effective pulpit and platform power, and the possession of sterling qualities such as Methodist delights at all times to honor. He was appointed to London in 1828, and from that period is dated his most important public career. He visited the Methodist Church in the United States in 1840 as the Official Representative of his brethren, and on his return was elected President of the Conference. For twenty-one years longer he continued in the active work of the ministry, and bravely struggled against physical weakness and failing sight. Ten years ago he became a Supernumerary and settled down at Bradford. His has been a noble and successful career, and his declining years spent in feeblehood and blindness have been enriched by the kindness of a wide circle of deeply attached friends, and sustained by all the consolations of the Gospel which for so long a period he had faithfully preached. His final illness was very brief, and painless, he passed away. A gifted man, and a Prince in our Israel has been taken from our midst, and his memory is dear to large numbers of our country, and to immense numbers of people in whose midst, and to whose forefathers he, in the plenitude of his strength, had faithfully preached the word of God.

Sir Francis Crossley, M. P., has recently departed this life. The deceased baronet was one of three noble brothers whose success in commercial life has scarcely a parallel in those modern days. The Crossley Brothers knew not only the secret of getting money but they had also acquired the blessed habit of giving as God had prospered them. Long ago they arranged for their work-people who have the opportunity of sharing in the profits of the concern by the formation of a limited liability company. As employers of labor they have long ranked as among the most considerate and generous. Their gifts to public institutions were magnificent, and the Baronet whose decease at the age of 65 is so widely mourned, was a princely supporter of the Institutions of the Congregational Church. Twice within the last few years he has given the sum of £10,000 in addition to many noble contributions to the regular work of the Church. He was a man of most liberal and catholic principles, as was evidenced by his readiness to respond to appeals from all sections of the Church of Christ. As a believer in the Lord Jesus, he was possessed of much spiritual power, and labored as an ardent warm-hearted Christian to bring others to the truth as it is in Jesus, and to finish his work. The youngest brother was the first to be called away from all their active and blessed labors, and now after a brief space, another is taken from this life of toil, and service to the life of the ever-blessed. He died as he lived, in simple confiding trust on the atonement. His name is worthy of remembrance, and his life-work is of such a description that it will influence and bless for ages to come.

Mr. Spurgeon has been in rather feeble health, and compelled to seek rest and restoration in foreign travel. He reached Rome, and spent several days amidst its splendours and its ruins. He held an opportunity of preaching to an English congregation, and had a "good time." Since his return he has called his friends and members together to hear the story of his travels and his impressions of the present situation, and things in general in the once Imperial City. To an immense audience which filled to overflowing the Tabernacle and its approaches, he recounted in an easy and adventurous, rollicking style the narrative of his adventures, calling things by their proper names and evidencing a sad want of reverence for the immunities of Romanism. Some of the reviewers have dwelt upon Mr. Spurgeon's off-hand address, and regard it as a specimen of the way in which "middle class people with a limited education" regard the antiquities of Rome, and it is evident that their gentility is mightily offended. Mr. S. will laugh heartily at their criticisms and keep at his proper work. His popularity appears to be undiminished and he is in labor more abundant. The Orphanage founded by him is in full operation, his College for training young Preachers retains its influence and numbers, the press gives evidence of his untiring industry, while great congregations fill his sanctuary and listen to his ministrations of the Word of Life.

DEATH OF THE REV. JAS. DIXON, D.D.

Dr. Dixon whose death is mentioned by our English correspondent, had been compelled by the loss of his sight to dwell for many years in darkness, but he has now passed into the light of the other world, and had an excellent and in many respects a great man. Born in 1788 he entered the regular work of the ministry in 1812; in 1841 he was elected President of the Conference; in 1847 he was requested to undertake "a mission" to America, and as Representative of the English Conference to attend the General Conference of the Methodist Episcopal Church. This he accomplished well, and afterwards, before his return to England, presided at the session of the Canada Conference in 1848. In 1862 he, having become entirely blind, retired as a Supernumerary to Bradford, where he died on the 28th ult., having previously entered on his 84th year.

DALHOUSIE COLLEGE.

We have read Mr. Grant's defence of his "anonymous" letter to the St. John Telegraph respecting collegiate education. His defence, which appeared in the Halifax Chronicle of the 12th inst., is very much in the same vein as his first letter upon the subject, but much more amplified, and less *à cathedra*. We feel somewhat aggrieved that the editor of the Chronicle did not "think it safe to publish" our reply to Mr. Grant, and "let his correspondent have made good his assumptions in his defence. Mr. Grant assures his readers that "nothing offensive was intended" in the sentences of his first letter. We are bound to accept this assurance in good faith, coming to us, as it does, under sanction of the "cloth."

As Mr. Grant has allowed his thoughts to assume a mathematical cast, we will follow in his wake. Not presuming to draw our illustrations from the higher mathematics, we will content ourselves by calling to our aid the "Rule of Three." If Mr. Grant could use such language relative to those colleges without intending offence, what language would he employ for intentional insult? We are not disposed however to be captious. We wish to argue this question upon its merits. Mr. Grant's first letter was divisible into two main propositions. First, all the colleges of the country—Dalhousie excepted—were incapable of imparting a thorough knowledge in Arts and Sciences—were not colleges at all, but mere Theological Schools, kept in existence for the express purpose of training up Divinity Students for their respective denominations. Secondly, Dalhousie was in every sense a "Provincial" and "unsectarian" college, within whose walls alone could "the best intellect of the Province be trained in Arts and Sciences;" and as a necessary consequence of these propositions, and flatter ourselves we did not altogether fail in the attempt. Mr. Grant has not presumed to stand by his first proposition, and answer our strictures upon it; nor has he had the manliness to acknowledge his misrepresentations. His silence upon that point is more powerful than anything we can write.

We will now attempt to follow him through the three divisions he has elaborated in his defence. He argues that "Dalhousie is the only college we have, because it is the only one owned by the Province." Mr. Grant's logic in this particular will not, we think, entitle him to rank as a liberal descendant of the illustrious Stagiraie. Mere ownership, in his illustration, stamps it as "Provincial" character. Would hackney coaches, owned by the Province, upon whose boxes were Presbyterian drivers, placed there by reason of the nomination of the Presbyterian Church, and run especially in the interest of the Presbyterian population, be considered "Provincial" coaches in the sense sought to be conveyed by Mr. Grant? The applicability of our homely illustration to the present position of Dalhousie, is a sufficient excuse for its use. He says: "The Province legislates for and controls Dalhousie." This Province legislates for every college within its territorial jurisdiction. Dalhousie is not exceptional in that respect. But that the Province controls Dalhousie, requires more than Mr. Grant's bald assertion to establish. He uses the term "control" in its broadest and most comprehensive sense. He wishes us to believe that the entire management and control of Dalhousie is exclusively in the hands of the Province. This is his meaning, or we misunderstand him. It is quite needless for him to attempt to distinguish between the "nominating" and "appointing" powers in this case. Practically they are identical. If the Province exclusively controls Dalhousie, why do the Presbyterians insist upon having their Governors upon its Board of management, and their Professors in its chairs; and why do they not "graciously withdraw" from an institution in which, if we are to believe Mr. Grant, they have no interest? It is solely for the "general good" they remain, we suppose, those very funds they need, as he intimates, those very funds "to strengthen their Theological Halls" "He knows as well as we, by whom this "educational coach" is driven and controlled, and in whose especial interests it is run. The Presbyterians by virtue of an Act of the Legislature have the right *practically* to appoint three of the Governors and three of the Professors of Dalhousie. But we are told that "some names may not be appointed. Very well, if not, the contract under the Act is not completed, and the arrangement falls to the ground. If the appointments are made at that moment, the entire contract ceases to rest in the Province, for some of it passes to the appointees. That result must surely follow, if there is any meaning to be attached to the second section of the Act of 1863, re-organizing Dalhousie. Any other construction, would, we humbly submit, be wild and visionary. Dalhousie is now we believe, controlled by nine Governors. Suppose that august conclave to be increased to twelve, or three men put in the stead of the three displaced. Would Mr. Grant contend that some of the control passed to the new appointees? The three new appointees must have some part of the control, their election is a quality and a sham. It is present one half of the Professors and one third of the Governors hold their positions at Dalhousie, by virtue of the nominations of the Presbyterians, and surely that places its control *practically* in the hands of that denomination. The Governors are the agents of the Presbyterian body, and the control they wield is in the interest of their principles. And yet notwithstanding all this, Mr. Grant has the hardihood to tell us that Dalhousie is a "Provincial" and "unsectarian" College. Strange intimation, surely! The illustrations cited by Mr. Grant, relative to Mr. Allison and the Provincial Museum, are certainly adverse to his cause. As they are in principle the same, we only confine our remarks to one, and that, the last. The Provincial Museum, we assume, is owned, sustained and exclusively controlled by the Province, and under the Province. If so, we would certainly call it a Provincial Museum, in the proper sense of the term. If then, the Province, by an Act of the Legislature, agreed with the City Council for a specified annual subsidy, to allow its nominees on the Board of Management, the Provincial Museum would not assuredly during the continuance of that arrangement be "Provincial in the ordinary sense of the word, and in Mr. Grant's sense; but would be partly civic. Would Mr. Grant say, in such a case, the entire control was in the hands of the Province? Would the City Council, any more than the Presbyterians, appropriate funds, unless the "necessary and specified objects" in view, were more for the benefit of the Corporation than of the Province? And "especially if in straits for money" would not the party supplying the long element of the difficulty, be the controlling element? Such an arrangement would strip the Museum of its Provincial character to the extent of the civic control. It requires no laborer's spear to detect the fallacy of this species argument—it is patent to the most superficial.

As Mr. Allison instance rests upon the same foundation further notice of it is unnecessary. According to Mr. Grant's views, the railway between Halifax and Windsor, a Government Railway. It is owned by the Government, and now ownership is his test of character. It happens however to be handed over just now to a Company under an agreement with the Dominion Government. But, as it is owned by the Government, and legislation concerning it has emanated from the Legislature, of course the control follows these, although a railway corporation is under the impression that it has a controlling power in the matter. Such is Mr. Grant's argument upon his first point.

The manner in which he attempts to prove that "Dalhousie, even as it is, is necessarily superior to any other College in Nova Scotia," is child-like in its simplicity. We are really uncertain whether he is jesting or earnest. We must remind him that we never said, nor do we say, that it is not better than the oldest, nor did we dare any one to assert the contrary. The "pure sectarian" spoken of by Mr. Grant, we must think, exist only in his own fertile brain. He has consumed three-fourths of a page in "boiling" down four educational forms, and as the result of that process he holds to our gaze, the present Dalhousie, four times better than, or at least superior to, any other College in the Province, Mount Allison, we presume is not excluded. Did ever Alchemist, ancient or modern, by the glibly gale of his fiery furnace, witness such an astonishing transformation? This is what Mr. Grant calls "putting it mildly." We will try however to be serious on this verbal legislation. We are not disposed to analyze this condensed educational force into its component parts, and submit those to the test. Please remember however, that this result proceeds from three dynamical Presbyterian forces, and our statistical Provincial force, according as Mr. Grant has stated. It is not reasonable to suppose the resultant force in such a case as this, would tend more to Presbyterianism than to "Provincialism," if Mr. Grant has not exaggerated the powers of the dynamical forces? As a question of pure mathematics we submit it to his further consideration. We have so far of comparisons. When Dalhousie raises its standard of matriculation up to that of the other colleges, it will then be time enough for its friends to claim its equality. From a hasty comparison of courses of study for the B. A. degree, we think it has not an enviable position as regards the other Colleges, upon this point however we may write at a future time. In what we ask is Dalhousie superior to the other Colleges? It is not found in its standard of matriculation, its courses of study, nor its appliances for imparting knowledge. Where is it then, and in what does it consist? Until this information is given, the further consideration of this subject is altogether useless.

We now turn to his third division and concluding remarks. Our space forbids us to say more than that the grants to Dalhousie, even from a denominational standpoint, are too small and unjust, especially when we remember that the Church of Scotland refused Provincial aid, and thereby saved the Treasury a large sum. We reply that the Presbyterians under the present arrangement virtually get from the Province annually between \$6000 and \$6000. From the Report of the Superintendent of Education for the year ending Oct. 1870, the amount received from College property exclusive of \$8,600 from the Presbyterians, was \$3,890. This added to amount saved in rent of buildings and cost of construction, would make the figures we named, if not very much more. All the Dalhousie property has virtually been handed over to the Presbyterians, and we think Mr. Grant has no reason to complain of the Province of want of liberality towards his co-religionists. He unexpectedly has assumed a new role in professing ardent desires for University Reform, and charging us with delaying it. Unfortunately this modern *Protestant* seems to have Dalhousie College as his sole educational idea; and all other views or suggestions must be expanded or contracted to suit his gauge. We are happy to know all our Presbyterian friends do not entertain such stubborn views. We read with great satisfaction an editorial in the *Presbyterian Witness* upon this subject. It is characterized by liberality and enlightened culture, and will do more good in bringing about reform, than octavo from Mr. Grant's pen. We suggested a plan in our first letter. We are not wedded to it. We are more in earnest about obtaining a real University reform, than in doggedly thinking ourselves infallible upon educational matters. We quite agree with Mr. Grant, that the present state of Collegiate education is unsatisfactory; but may not be by his present course be one of "the few zealous" in the way of reform. He calls our scheme a paper University, but he does not deign to state his "practical objections." We would like to know them. Whether proposed by ourselves or by Government, matters but little, so far as its feasibility is concerned. Mr. Grant should remember this fact. He should also remember that the man who wishes us to answer his "facts and arguments irrespective of the person who adduces them," and who did not hesitate anonymously to traduce and misrepresent the colleges of the country, cannot afford thus cavalierly to tell his readers that he will not discuss one plan until it is proposed by "some person more responsible than an anonymous correspondent."

Our Foreign Missionary Meetings, with the exception of the Carletonville Meeting, which had to be postponed on account of a storm—were held at the time appointed by the Financial District Meeting. The Rev. H. Daniel was the only member of the deputation with us at the Sussex Meeting, and so efficiently did he do his work that the cause of Missions did not suffer in consequence of the absence of brethren who had expected to see with us. This and the other speeches delivered by this honored Supernumerary were noble efforts, and well worthy of much larger audiences. Long may "His bow abide in strength." At Smith's Creek and Millstream we had very acceptable aid from Bro. R. O. Johnson, of the Grand Lake Circuit. I regret to say that Bro. Sprague, the other member of the deputation, was not with us at any of our meetings. The arrangements of the Financial Meeting for holding the Foreign Missionary Meetings in this Circuit, having been lost sight of when the local arrangements for holding the Home Missionary Meetings in the St. John Circuits were made, he could not come. The missionary subscriptions and collections at Sussex and Millstream are in advance of last year—at Sussex, more than two hundred per cent. The Donation Visit with which we were favoured on the evening of the first day of the present year, and of which a brief notice is found in the Provincial Wesleyan of last week, was a very pleasant and interesting occasion.

Sussex and Millstream were largely represented. There were about one hundred persons to partake of the sumptuous tea that had provided. Among these were members of other churches and congregations. All seemed to enjoy themselves much, and to be glad of the opportunity to help and encourage us in our work. These friends have our warmest thanks and earnest prayers for their prosperity and happiness. The amount given then, and since, by some who could not be with us on the last inst., is about \$80, nearly all in money. And this amount is not towards "ministers allowances" but a real "Donation." And when we perceived the heartiness with which it was given, we thought of the words of scripture, "It is more blessed to give than to receive."

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MIRAMICHI, N. B.—Bro. Sutcliffe writes 15th Jan.: "The meetings during the week of prayer have been well attended in Chatham. I hope they will prove to have been productive of much good." The vote upon the School Bill in this District has, I am sorry to say, been adverse. What will be the result remains to be seen."

WETMOUTH.—We have endeavored to improve the holiday season by way of Tea-meetings, Bazaars and Christmas-trees in order to raise funds for various church purposes. By the sale of useful and fancy articles with refreshments, over \$100 were realized, which go to build a tower and otherwise improve the chapel "on the Bay." The Christmas-tree, got up principally by the children of the Sabbath-school, for the benefit of their Library, was quite a success. Our entertainment at Weymouth Bridge, which was designed to furnish means for the purchase of an organ for the chapel here, was not, in consequence of the unfavorable day and state of the roads, financially all that could be desired. The congregations throughout the circuit are good and appreciative. What we most pressing need is the more copious outpouring of the Holy Spirit. O may it come until all shall realize its saving and sanctifying power. L. S. J.

CIVILIAN. Jan. 1873.

SUSSEX VILLE CIRCUIT.—Special services commenced in our beautiful new church at Sussex on the 13th of October, and continued over three weeks. The state of the weather and other circumstances during a portion of that time were not favourable; yet the success realized calls for gratitude and praise to God. Many of the services held were seasons of refreshing to the people of God, and eleven were received on trial for church membership. May these stand fast and happy and useful, and after their work on the earth is done, will receive the "crown of life."

The brethren Denis Sullivan, T. J. Deinstadt and W. Maggs, of St. John, who gave us very efficient aid, each a short time, have our hearty thanks. Our Foreign Missionary Meetings, with the exception of the Carletonville Meeting, which had to be postponed on account of a storm—were held at the time appointed by the Financial District Meeting. The Rev. H. Daniel was the only member of the deputation with us at the Sussex Meeting, and so efficiently did he do his work that the cause of Missions did not suffer in consequence of the absence of brethren who had expected to see with us. This and the other speeches delivered by this honored Supernumerary were noble efforts, and well worthy of much larger audiences. Long may "His bow abide in strength." At Smith's Creek and Millstream we had very

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St. Andrew's, N. B.—Bro. Pitblado writes 12th Jan.: "Our union meetings have been the best ever held in St. Andrew's. The people seem to be waking up. Some in our congregation are enquiring after God."

UPHAM, N. B.—Bro. Hemmison writes 16th Jan.: "If you have not seen and copied from the News, you may please announce to my friends that I have received as a New Year's gift from James Moran, Esq., D. McKenzie, and a few other gentlemen of St. John, a very fine silver-mounted harness, bells, whip, sleighing and furs for personal wear, amounting to over \$60."

MIRAMICHI, N. B.—Bro. Sutcliffe writes 15th Jan.: "The meetings during the week of prayer have been well attended in Chatham. I hope they will prove to have been productive of much good." The vote upon the School Bill in this District has, I am sorry to say, been adverse. What will be the result remains to be seen."

WETMOUTH.—We have endeavored to improve the holiday season by way of Tea-meetings, Bazaars and Christmas-trees in order to raise funds for various church purposes. By the sale of useful and fancy articles with refreshments, over \$100 were realized, which go to build a tower and otherwise improve the chapel "on the Bay." The Christmas-tree, got up principally by the children of the Sabbath-school, for the benefit of their Library, was quite a success. Our entertainment at Weymouth Bridge, which was designed to furnish means for the purchase of an organ for the chapel here, was not, in consequence of the unfavorable day and state of the roads, financially all that could be desired. The congregations throughout the circuit are good and appreciative. What we most pressing need is the more copious outpouring of the Holy Spirit. O may it come until all shall realize its saving and sanctifying power. L. S. J.

CIVILIAN. Jan. 1873.

SUSSEX VILLE CIRCUIT.—Special services commenced in our beautiful new church at Sussex on the 13th of October, and continued over three weeks. The state of the weather and other circumstances during a portion of that time were not favourable; yet the success realized calls for gratitude and praise to God. Many of the services held were seasons of refreshing to the people of God, and eleven were received on trial for church membership. May these stand fast and happy and useful, and after their work on the earth is done, will receive the "crown of life."

The brethren Denis Sullivan, T. J. Deinstadt and W. Maggs, of St. John, who gave us very efficient aid, each a short time, have our hearty thanks. Our Foreign Missionary Meetings, with the exception of the Carletonville Meeting, which had to be postponed on account of a storm—were held at the time appointed by the Financial District Meeting. The Rev. H. Daniel was the only member of the deputation with us at the Sussex Meeting, and so efficiently did he do his work that the cause of Missions did not suffer in consequence of the absence of brethren who had expected to see with us. This and the other speeches delivered by this honored Supernumerary were noble efforts, and well worthy of much larger audiences. Long may "His bow abide in strength." At Smith's Creek and Millstream we had very

acceptable aid from Bro. R. O. Johnson, of the Grand Lake Circuit. I regret to say that Bro. Sprague, the other member of the deputation, was not with us at any of our meetings. The arrangements of the Financial Meeting for holding the Foreign Missionary Meetings in this Circuit, having been lost sight of when the local arrangements for holding the Home Missionary Meetings in the St. John Circuits were made, he could not come. The missionary subscriptions and collections at Sussex and Millstream are in advance of last year—at Sussex, more than two hundred per cent. The Donation Visit with which we were favoured on the evening of the first day of the present year, and of which a brief notice is found in the Provincial Wesleyan of last week, was a very pleasant and interesting occasion.

Sussex and Millstream were largely represented. There were about one hundred persons to partake of the sumptuous tea that had provided. Among these were members of other churches and congregations. All seemed to enjoy themselves much, and to be glad of the opportunity to help and encourage us in our work. These friends have our warmest thanks and earnest prayers for their prosperity and happiness. The amount given then, and since, by some who could not be with us on the last inst., is about \$80, nearly all in money. And this amount is not towards "ministers allowances" but a real "Donation." And when we perceived the heartiness with which it was given, we thought of the words of scripture, "It is more blessed to give than to receive."

C. LOCKHART. Millstream, Jan. 24th, 1872.

MANCHESTER, N. S.—Bro. Mills writes, Jan. 21st, "The revival is still progressing."

LUNenburg.—Bro. Gaetz writes, Jan'y 23rd, "We are now engaged in a glorious revival on Heckman's Island."

BAILEY'S BAY, BERMUDA.—Bro. Shrewsbury writes, Jan. 19th, "In my Circuit there are three chapels, the principal one at Bailey's Bay about three miles from where I am living, one at Harris' Bay about three miles in another direction, and another at Tucker's Town about 4 1/2 or 5 in yet another. In Bailey's Bay there has been no Sabbath school, and I am just trying to establish one, but it seems in order to succeed I must be myself Superintendent, and I do not see how I can find it for it from 9 to 11 a.m., as I have to preach every Sabbath at 1 at 3, and 7, and to travel the above mentioned distances from chapel to chapel. I travel generally on the saddle, with a horse of course beneath it. I have also commenced preaching out of doors by the sea-side, believing with Mr. Wesley that there is nothing the devil fears so much as field-preaching. Mr. Smith, my Superintendent, is a real brother, with whom it is a joyful privilege to work; and altogether I am getting on much better than I deserve. As far as comfort and opportunities for happy toil are concerned I want for nothing, nor yet for myself, except more oil, much more of the love of God as described by St. John."

SOMERSET, BERMUDA.—Bro. W. H. Evans, writes Jan. 8: "I am glad to say that the work in some of its phases seems to be improving; but there is much to test our faith." Our prayer is for richer heavenly baptisms."

Methodist Church in the district. Rev. T. P. Abell, pastor, is a convert from Universalism, and God bless the truth he utters. Mercy-bells have fallen at Columbia Falls, in revival services held by the pastor, Rev. F. Bragdon, assisted by Rev. E. Davies. Two of the converts were from Addison, were salvation is expected this winter. Some have already found peace there, under the labors of Rev. Mr. Duntun. Eight were baptized during the meetings at Columbia Falls.

The Cutler meeting-house is being painted, and due notice will be given of the dedication. Many thanks to the many donors to this noble people, whose church was blown over in the great gale. It has been a mighty struggle to finish it. It was said to be impossible, and it stood a long time untouched, a laughing stock for the enemies of Methodism, and of God. It was thought money must be hired from abroad but the pastor Rev. E. Davies, had no idea of ruffing the society into debt. God gave him success in collecting about \$200 at the camp-meetings, etc. God bless the donors. This was a start.

The society at the Iron Works has been refreshed and blessed by two weeks of revival. Services by the pastor, Rev. Mr. Des Brisay, assisted by Rev. E. Davies. Eternity alone will tell the good that was done to the society, the backslidden, the unconverted, and in the children's meetings. From all I can learn, I judge it safe to report one thousand new witnesses for Christ in Washington County, in 1871, in all the churches of all denominations.

The Methodist Church in Whiting continues to prosper. The good people of Whiting made their pastor a surprise visit, Dec. 26, leaving many substantial tokens of favor.

The Royal Geographical Society of England which has been identified with the explorations of Dr. Livingstone in Southern and Eastern Africa for the last twenty years, has commenced to fit out an expedition to proceed in search of the great traveller. Two years and seven months have elapsed since a scrap of writing was received from Livingstone, and a belief is now entertained that he is living only a few hundred miles in the interior of Africa. The Society, therefore, having learned that a favorable opportunity unexpectedly occurs of communicating with Zanzibar by a steamer which is to sail direct for that island, via the Suez Canal, at the end of this month, intend to dispatch an expedition by her if sufficient funds can be collected in time, and if not, by the next opportunity. The expedition will have instructions to proceed at once into the interior, after consultation with Dr. Kirk, Her Majesty's Consul at Zanzibar, as to the precise route most advisable at the time when it arrives, and to make its way to Lake Tanganyika, and to ascertain on the spot the truth or falsehood of the rumors which have reached the coast with regard to Dr. Livingstone's residence at Manjema. The acting political agent at Zanzibar will be instructed by Her Majesty's Government to afford every assistance to the expedition; and, as the party will be started in the most efficient state, it is hoped that the whole work may be accomplished, and the officers employed may return to England within the year.—Mont. Gaz.

DICK YATES, once Governor of Illinois and Senator in Congress, is fast going to the b.d. The other day he visited a banking house in Springfield, Ill., and demanded \$20. It was refused him, whereupon he abused the Teller like a pickpocket, and had to be ejected. He visited a saloon and asked for a drink of whiskey. The bartender told him he had none, whereupon he grew so violent that he was put out by force. Drunken, friendless, and an outcast, he is now a perfect wreck, and even his friends have come to the conclusion that the only service he can render is to die.