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For the Provincial Wesleyan.
DOCTRINAL SKETCHES.—No. 23.

ENTIRE SANCTIFICATION—ITS CONDITIONS.

It has often been asked whether the work of sanctification is carried to completion gradually, or at some particular moment of time? In certain cases, such a question is probably intended to throw doubt upon the possibility of that great blessing. For it may be argued that, if gradually, there can be no instant in which entire sanctification may be realized; or, on the other hand, it may be argued that, if at once, it is instantaneous, and thus excludes the possibility of that which is given to all Christian believers, "grow in grace, and in the knowledge of our Lord Jesus Christ."

But the importance of this enquiry does not arise from any speculative views whatever. Its correct answer is of the utmost practical value, being essential to our enjoyment of the richest blessings of the grace of God. It may be answered to the full vindication of the Holy Scriptures from the imputation of self-contradiction. It may be answered in such a manner as to direct and stimulate those who are sincerely striving to obtain this great salvation. Yet, on the other hand, it would be chargeable, not on us, but on the word of God itself, that it enforced an impracticable duty, and held up for acceptance an unattainable blessing.

Our answer is, that the work of sanctification is both gradual and instantaneous. Gradual it must be, not only in its earlier stages, when the sin of our nature is subjected to a continual mortification, but in the more advanced stages of our experience, when that sin being destroyed all our faculties shall be fully consecrated to the service of God and the divine life shall therefore be more largely increased and developed within us. But, once the work of sanctification brought to a state of perfection by an instantaneous communication of redeeming grace. Then the body of sin is not only crucified but actually slain. At that moment the great principle of holiness, the love of God, is not only invigorated, but made triumphant. In a sense never previously known, it is shed abroad in our hearts by the Holy Ghost which is given to us, filling every capacity of the soul, regulating every operation of the affections, and bringing every thought into subjection to the obedience of Christ. These two, then, exactly harmonize together. The gradual work prepares for the instantaneous one. This, again, is, in its joyous anticipation, or its actual possession, the great power to Christian progress. If the blessing still be in the future, yet because it is available we may well "forgetting those things which are behind, and reaching forth unto those things which are before, press toward the mark for the prize of the high calling of God in Christ Jesus;" or, if, indeed, by the effectual working of the Holy Spirit, this second great change has passed upon us "let us therefore as many as are perfect be thus minded;" and "whereto we have already attained let us walk by the same rule, let us mind the same thing."

Regarding both the gradual and the instantaneous work as necessary to our entire sanctification, we will not be slow to state the conditions upon which each branch of this inestimable grace will be vouchsafed to us.

In reference to the first, our foremost care must be to preserve in its integrity that heart-renewing love of God which every true believer enjoys. No sense of our present need, no anxiety for our future confidence, must be allowed to depreciate our estimate of the value of the blessing which at present we enjoy. We are to "stand fast in the liberty wherewith Christ hath made us free." We are already "sealed with that Holy Spirit of promise," on whose agency we depend for a full salvation, and "if we live in the Spirit, let us also walk in the Spirit." No advice to the immature believer could be more appropriate than that of St. Jude, "But ye, beloved, building up yourselves on your most beloved faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." And to the disciple made perfect in love, this counsel is just as valuable.

But another thing equally necessary, in order to our advancement in Christian holiness, is the determination to go forward in the way both of experimental and practical godliness. In respect to this, as of all other things that are good and useful to man, there is no royal road of access, no easy way of gaining proficiency. "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." The same humility of mind is requisite now as then; the same self-denial, the same watchfulness, the same tenderness of conscience, the same importunity of prayer, and the same unquestioning submission to His gracious dispositions. For want of a due consideration of this matter, it may be feared that even of those who profess to have in love perfect, and who profess to be eagerly in quest of the blessing, and of whose good intentions we would not entertain a doubt, yet greatly misunderstand themselves, and live immensely below their present privileges. They are avowedly "going on to perfection," yet do not make progress in meekness, patience, deadness to the world, or zeal or liberality in the cause of righteousness. But who will return to them the true riches, if they are unfaithful in the management of what they have heretofore received? For the very persons for whom we find St. Paul praying that they might be sanctified wholly, we ought to remember that he addressed these powerful admonitions, "Let us who are of the day be sober, putting on the breastplate of faith and love; and for the helmet of the hope of salvation,—quench not the Spirit,—abstain from all appearance of evil." It is unquestionably in the observance of such precepts as these, that the believer goes on to cleanse himself from all filthiness of the flesh and of the spirit—and it is thus only that he can hope to perform holiness in the fear of the Lord.

In so doing further discoveries will be made to him in regard to his own spiritual state. He will be thoroughly convinced of sin—not as reigning over him, but still as dwelling in him. The clearer that the light of divine love shines in his soul, the more perceptibly and painfully will he see the defilement of his entire nature. It was so with Isaiah in the temple, when he beheld the glory of the Lord, and cried out "Wo

is me for I am undone; because I am a man of unclean lips." It was so with Peter when in the presence of the Saviour he said "Depart from me, O Lord, for I am a sinful man." It was so with the beloved disciple who, though he had leaned on Jesus bosom, yet when he saw Him in His glory "fell at his feet as one dead." This is the foundation of that "godly sorrow" which a second time worketh repentance unto salvation, not to be repented of. Without it there can be no such faith as claims and secures a perfect deliverance from sin, and a perfect endowment with the sanctifying love of God. It is true in the completion as it was in the commencement of the work, "they that are whole need not a physician, but they that are sick." It was as truly, fully, penitently convicted of the sin which remains in us, and which cleaves to our thoughts, and renders, to say the least, our words and actions defective before God, and often defiled, then, and not till then, are we prepared to experience that the blood of Jesus Christ cleanseth us from all sin.

Yet it is not this godly grief, or the earnest efforts which it causes, that saves us. "By grace," says the Apostle, "are ye saved through faith." Grace alone, the grace of God, effects the renovation. Faith, and nothing but faith, is the condition of our salvation. The principle holds good at all times, to every person, and to the utmost degree. If we are justified by faith, no less are we sanctified by faith. If this great change pass upon our souls in any extent in accordance with, or by means of our faith in Christ, or on the condition that we believe in His atonement and intercession for us; so in any further measure of the divine influence, to perfect in us that which is lacking, the same principle, though in a higher, livelier, more comprehensive manner, must be brought into requisition. Nothing else is necessary. "Only believe." According to thy faith, be it done unto thee. But what are we to believe? That God the Father purposes, has provided for, and promised in this life a full salvation from sin. That God the Son hath given Himself for us, to redeem us from all iniquity, and is able to save them to the uttermost that come unto God by Him. That God the Holy Ghost is now both able and willing to carry this saving plan into effect in our hearts and lives. One other word: "WITH THE HEART MAN BELIEVETH UNTO RIGHTEOUSNESS, AND WITH THE MOUTH CONFESSION IS MADE UNTO SALVATION." C. S.

HOW TO HAVE A REVIVAL.

In the first place it is essential that preparation be made for it. This consists in several things, some of which are liable to be overlooked, or unimportant, if not as totally unnecessary. God's covenant of peace with his people contains the stipulation, and His Spirit seals the believer unto the day of redemption. This foundation of God standeth sure. Let every man take God as his word, and go forth to certain victory.—Western Advocate.

From the London Watchman.
METHODIST LITERATURE.

METHODISM, like every other religious denomination, has a literature peculiar to itself, embodying the records of its inner life and laying bare the secondary spiritual foundations upon which it delights to build. If the polemical champions and stiff, exclusive partisans of Churches ever studied the experimental literature of their opponents, we might look for the realization of the prophetic words of "Ephraim shall not envy Judah, and Judah shall not vex Ephraim" (Isaiah xi. 13). When we read the experiences of St. Augustine, St. Bernard, De Renty, and Pascal; or the biographies of the Society of Friends, or the diary of Baxter, Bunyan, Howe, Halyburton, Rutherford, Brainerd, Calk, Fletcher, and of the early Methodist preachers, we never think of the sect or party with which they were identified. Differing on many points on which the wisest and the best now agree to differ, they exemplified in their religious feeling the unity of the Spirit, and were all one in Christ. We have been led into this train of thoughts by an examination of the publications of the Wesleyan Conference office, many of which receive scant patronage from Methodist people some of them are totally unknown, never read by them; while here and there we find "advanced" minds, far gone in self-conceit and intellectual puffedness, who affect to despise writings rich with the mention of the Spirit which alone reveals the deep things of God.

The Book-room, by which name the Wesleyan Conference publishing-office is best known, was Wesley's own institution for the purpose of providing sound and profitable reading for his societies, in this as in other matters far in advance of the men of his day. Not only by the "Arminian Magazine," but by the publication of a series of histories, civil, ecclesiastical, and philosophical, and by the issue of his own journals and various valuable biographies, he led the way in that circulation of useful and cheap literature which has now become one of the literary characteristics of our age. This publishing concern he bequeathed to his successors his sons in the Gospel, as a trust which has been by them maintained as such amid great difficulties, involving large personal sacrifices. More than once it has been saved from insolvency, and means supplied for its efficient working by the efforts and personal sacrifices of the ministers. By the last effort made nearly half a century ago, it was brought into safe and vigorous working. The name of John Mason deserves to be held in reverence for his unremitting attention to this institution. His successor, a man of another age and well acquainted with the requirements of his own day, bids fair to inaugurate a new era in Methodist literature, and to give a tasteful beauty, and an extraordinary cheapness to a class of most profitable books which hitherto have in these respects not been specially distinguished.

The works which now issue from the Conference-office compare favourably with other publications which are unaided by public contribution. Prices have been reduced one third and the experiment has proved a success. As to material and style of finish we may refer to any volume recently issued, and especially to "The Memoir of the Late W. M. Bunting," the lecture of the Rev. W. B. Pope, and

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The preparation for the revival is not complete when the desire is created. There may be stumbling-blocks that must be removed. Incurable offenders against the peace and order of the Church must be cut off. The financial obligations must be adjusted in the Christian way. Social strifes must be cured, not merely buried. The true brotherhood in Christ must be established and become a vital principle, excluding caste and classness, and bringing into close sympathy one with another all who name the name of Christ. The worst barriers to revival power in the Church are those which spring from the distinctions of social position, wealth, family, and profession. Here the steady hand of the earnest pastor is needed, and here he will find need for the highest wisdom, and the most delicate exercise of personal influence.

But when the pastor, looking over his flock and his field, can say with the most enlightened judgment, that all things are ready, he dare not sit down and wait the set time for Zion. He must be the leader of his people, going forth in the name of the Lord, assuming the Divine presence and blessing in the strength of the promise. This is faith. Nothing else will conquer. Nothing can conquer faith. All things are possible to him that believeth. Faith links the human with the Divine agency. Faith clothes the child of God with the power of God. This faith works. The man of faith is a man of deeds. He trusts in God and goes forward to day, and in the strength of grace he makes his influence felt. He wakes up congenial spirits, and joins together all whose hearts beat in unison, until a host stand up for God, and fight valiantly for the truth. The Church is militant. It is an army of aggression. It must not be content with defence; it must make inroads on the kingdom of Satan. When prepared for the revival, it is conscious of this calling, and this consciousness intensifies its energies and quickens its activities.

Herein is the secret of success. It is found in the readiness, faith, and zeal of the Church. The blessing of the Lord is then expected—no, counted on as something not to be doubted. God's covenant of peace with his people contains the stipulation, and His Spirit seals the believer unto the day of redemption. This foundation of God standeth sure. Let every man take God as his word, and go forth to certain victory.—Western Advocate.

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"The Poetical Works of John and Charles Wesley," while for cheapness we may point to the Methodist Family Library, in which a series of popular biographies are sold in good neat binding at the low price of one shilling per volume; "The Lives of the Early Methodist preachers," one shilling and sixpence per volume, just half their former price; the large type Hymn book, 18mo., leather cloth, for two shillings; the clear, readable type 12mo., for one shilling, while the Hymn book, bound, may be had for schools and for children for tenpence. And just now we have a beautiful book for devotional reading, "Aids to Daily Meditation," which in style and price, as well as in its contents, is all that could be wished in such a publication. We might also name the largely increased number of cheap books for school libraries which may be found in the catalogue recently issued.

The same enterprise and attention to the wants of the Methodist people appear in the periodicals which may be unreservedly circulated in the family, as they are not desecrated by articles presenting distorted and exaggerated views of life, and nourishing a dreary sentimentalism in the place of vital religious experience. These are sold in sets at one shilling and at sevenpence, unequalled in cheapness, considering the character and value of the reading matter which they contain. "The Wesleyan Methodist Magazine" is invaluable as a biographical record and as a treasury of sound divinity, and has kept up with the advancing education of the Connexion. No intelligent Methodist can neglect the perusal of this periodical without damage to his mental and spiritual culture. The "City Road Magazine" is equally adapted to the requirements of our well informed young people. It is illustrated by engravings of a high character, and contains a portrait of a minister, the price being fourpence. The "Methodist Messenger" is for the multitude, and contains three large pages, double column with six or four wood cut illustrations in each number, for the price of one penny! Marvelously cheap. Arrangements are made to adapt this publication for local circulation, so that circuit reports and announcements may be annexed, the extra expense being met by local advertisements. By this means our circuit ministers may be supplied with a medium of intercourse through the press with their hearers and the members of society, and the scheme, if judiciously worked, is capable of being extensively useful. "The Christian Miscellany," "Early days," "Child's Magazine," "Sunday and Day-school Journal," with appropriate lessons and papers, have each a sphere of their own, and are well adapted for the special purposes for which they are issued. We must not forget the "Methodist Almanac," which furnishes so much necessary information in a small compass to our ministers and people and which is for them most convenient of all pocket books, as well as the most useful.

It is sufficiently obvious that the Conference-office, or, as it is usually called, the Book-room, is working with efficiency and success, not only for the Connexion at home, but for our foreign missions in heathen lands, and for our English speaking colonies in America, Australia, South Africa, and the West Indies. All that is now needed is that our ministers and friends should exert themselves to further this department of our work, which Mr. Wesley deemed so important, and which he expressly urged upon his helpers as a part of work given them to do for the Lord. The squeamishness which objects to ministerial exertions in this department of usefulness is a symptom of distaste for old Methodist arrangements which it is not desirable to encourage. Surely to recommend safe and sound religious literature to their people is within the legitimate sphere of ministerial activity. We have no wish to supersede general literature. Our object is not the exclusion of secular books, but their historical, scientific, or otherwise, but simply that our own publications, advocating the views which we deem to be Scriptural, and adapted to advance the highest interests of all readers, should be widely circulated and read by the whole Connexion.

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do it. But oh! what a sigh and a shudder will pass through the listening universe when God will shut the door of the heavenly ark upon the lost!

EXAMPLE.
We scatter seeds with careless hand.
And dream we shall see them more.
But for a thousand years,
Their fruit appears.
In weeds that mar the land,
Or beautiful store.

The deeds we do, the words we say,
Into still air they seem to fade.
We count them ever past;
But they shall last—
In the dread judgment they
And we shall meet!

I charge thee by the years gone by,
For the love's sake of true heaven,
Keep thou the one true way,
In work and play,
Lest in that world they cry
Oh woe thou bear.

—Kebble.

THE COVETOUSNESS OF THE HEART.
Ah, how true it is, "Where your treasure is, there will your heart be also." And here it is, in the emblem before us, a chest of valuable and costly treasure, gold and silver—"He heareth up riches." The soul searching for its heart, stands beside the chest. Christ and Satan are there also—Satan to hold the heart to earthly evil; Christ, to give the heart its full release for higher and nobler things, as indicated in the emblem by the dove, which, with outspread wings, is flying upwards to heaven. Alas! the hearts of men are intent on things below—"who mind earthly things." The merchant sends his ship to sea, and his heart goes down with it. "Tossed" and "lost" is most likely to be the fate of both. The pedlar's heart is in his pack; the ploughman "sows his heart together with his seed."

CHINA AND JAPAN.
The Rev. Mr. Chapin, an American Missionary who has just returned to China after a brief visit to the United States, writes from his station at Tanghai, as follows: "The position of public affairs would not seem very hopeful were we to judge by external appearances; but I am confident that God will overrule passing events for the speedy overthrow of the barriers which now block the progress of his kingdom. You have doubtless heard of the outrageous proposals made by the Government to the diplomatic circle, for the future restriction and regulation of the missionary work. Thanks in part to the very extreme nature of the propositions, they met with no favor in any quarter, and they will not be pressed, unless China should proudly and insanely bid defiance to the spirit of the age and the power of the Christian nations of the West. A few recent events indicate a speedy breaking up of the old order of things in China, and the introduction of a new era. The very day of our arrival in Shanghai was signalled by the opening up of telegraphic communication between China and the Christian world. Here the telegraph is entirely submarine. The Government are not yet ready to allow the erection of telegraphic poles to disturb the harmonious relations of the elements within the limits of their empire, or the opening of railroads to introduce confusion into the labour market and among the spirits of departed ancestors, whose graves occupy no small portion of the sacred soil! But these prejudices must give way. There is already a proposal on the part of the Government of one of the interior provinces to open a line of telegraph on its own account. Foreign merchants are also proposing to run a steam carriage between Taku Tientsin. If either or both of these projects should be inaugurated, the first step will have been taken, the second will be easy, and successive steps will rapidly follow. The opposition of the literary and official classes to Christianity is more open and bitter than in the past. In Canton it is said that halls have been opened in various parts of the city in which the sacred edicts are expounded to the people, somewhat after the manner of our own work. We are sure Satan is alarmed, and is stirring up his agents to resistance. But our confidence is in God.

From Japan we have intelligence of painful interest. Open persecution has appeared. One of the teachers connected with the missionaries has been arrested. He and his wife were seized at midnight, and cast into prison. They were afterwards dragged to the capital and tried for having a New Testament in their possession. He has since disappeared, and no address can be obtained. The Protestant missionaries in Japan think that the time has come for the Christian Governments with which Japan is in treaty relation to remonstrate vigorously and earnestly against the persecution of Christians. One of their number, the Rev. David Thompson, has been commissioned to visit Europe and America to confer with leading men and officers of the various Governments, and secure their united action on the subject. What the missionaries unitedly and earnestly ask is that the respective Christian Governments shall instruct their Ministers and representatives in Japan to protest against such persecution as inhuman and unworthy of a nation that is trying to take on the arts and comforts of modern civilization. The missionaries think that the united and earnest remonstrance of foreign ambassadors would be heeded, and would ere long secure complete religious freedom.

INDIA AND AFRICA.
We have encouraging intelligence from various parts of India. In 1855 the Church Missionary Society commenced a station among the Hill tribes of the north, which appears to have been remarkably successful. There are now reported to be in connection with it 800 native Christians, under the care of two European missionaries and a few Indian teachers. One of them writing concerning the native converts says: "When these people do receive the truth, I saw simply they believe—how common sense their ideas of what befits their calling as members of Christ and children of God! How childlike the steady faith of these Santals; how much Christianity has done for them so

stuffed, and its repetition finally precluded. Round your soul, my brother, swells an ocean of the world's desires, temptations, dangers, with nothing between you and it but the tenuousness of your constant watchfulness and prayerful toil. Sleep, and you may perish; think yourself secure, and the waters may be over you before you catch the alarm; let the least inward be neglected, and the wild waste may rush through, overwhelming and wasting all.

WHEN WE ARE ALONE.
Sickness takes us aside and sets us alone with God. We are taken into his private chamber and there he converses with us face to face. The world is afar off our relief for it is gone, and we are alone with God. Many are the words of grace and truth which he then speaks to us. All our former props are struck away, and now we must lean on God alone. The things of earth are felt to be vanity; man's help is useless. Man's sympathy deserts us; we are cast wholly upon God, that we may learn that his praise and his sympathy are enough. If it were not for pain," says one, "I should spend less time with God. If I had not been kept awake with pain I should have lost one of the sweetest experiences I ever had in my life. The disorder of my body is the very help I want from God; if it does its work before it lays me in the dust, it will raise me up to heaven."

THE REV. MR. CLOUGH, of the American Baptist Mission at Telogoo, also reports pleasing progress. He says: "During the year just closed we have baptised, upon profession of faith in Jesus, 443, and since Jan. 1. 67 others. Our Church now numbers 1,200 members, who live in 160 towns and villages. In our normal school there are 53 scholars—37 men and 16 women. The average attendance is about 30. As many of the students are very poor and have families they cannot remain regularly at school but have to go now and then to sow a field of grain, or reap the grain when ripe, and thus provide for those of their own household. A more pious and better behaved lot of young men I never saw. I am sure most of them walk more orderly [and live up to rules better than I did when in college, a ministerial student. Their progress in their studies has also been generally satisfactory. The native preachers work nobly and are improving in every way."

In Southern Africa the mission cause and the work of Christian civilization appears to be progressing satisfactorily at most of the stations. Great excitement continues to prevail in connection with the diamond-fields, to which there has been a tremendous rush of population from almost all parts of the world. To meet the emergency as best they can, the Wesleyan Missionary Society and other religious bodies have promptly sent ministers and teachers to labour among the diggers. But the most important [and interesting item of intelligence from this part of the world is the

CONVERSION AND DEATH OF MOSEBESH.
This distinguished native African ruler was the paramount chief of the Bantu tribe or nation, whose name has been frequently before the public in connection with the war which continued to prevail for several years between his people and the Orange Free State. Mosebesh was a man of remarkable mental ability; and had been favored with education, but would have shone as a statesman in any country. Although favorable to the missionaries who labored among his people, Mosebesh continued a pagan till a recent period.

The Rev. F. Collard gave the following account of his conversion and death: "You may have heard that our annual conference was convened for the 13th of March. The baptism of Mosebesh was to take place on the 20th before the brethren parted. But the Lord ordered it otherwise. The old chief breathed his last on the 11th. The rains had swollen the rivers and prevented me and some of my colleagues from being at Tshababosha in time, but I could fill volumes in relating all I have heard of interest about his conversion.

"We know that for a long time Mosebesh had been anxious about his soul, and for a long time the advice of one of his renegade sons seemed to hinder the work of the Spirit of God. But grace had at last visited him. One day a Christian native named Merotta was reading to him the 32nd Psalm. 'Blessed is the man whose transgressions are forgiven.' 'Stop read that again,' said the chief, and he was converted over and over again. 'How is it possible that I never heard that before? Why did you hide from me such comforting news? Blessed is the man whose transgressions are forgiven.' A few days after M. Jousse went to see him, and opened the New Testament at the 14th chapter of John. He did not go far. In my father's house are many mansions.' 'What?' cried the chief, enraptured. 'Do read that again; and I'll follow the missionary's voice.' 'Ah, what wonderful news. How is it that I never heard that before? Why did you keep it from me? And yet I was nearly lost! O what a King is Jesus—such a good loving King. He has prepared a mansion for me. What astonishing love! How hard for a rich man to enter into the Kingdom of God. How hard for those who have entangled themselves with many wives, and set their hearts on the things of this world.' From that time light burst upon his dark mind, and the work of conversion was complete. All was peace and joy.

Soon after he called all his children together and had for each some special message. He went over his renegade sons and entreated them with tears to come to God. He ordered all his people to attend his baptism, and bring provisions for a month, that they might sit together, and that he might tell them all the great things that the Lord had done. He did not wish to be baptized till all the nation were together, for 'they never would believe that he was converted,' he said. 'They would think it an invention of the missionaries, and I must confess my Saviour before them all. But, feeling his end near, he said, 'I must now be baptized. My people and the missionaries have delayed coming, and I cannot wait; but it is all right. I go to my Father's house. I leave on Friday, but you must not weep for me. My departure will be a time of rejoicing to all. During Thursday night, after giving his last orders and messages, he slept soundly. On Friday morning, he coughed and suddenly cried out, 'Help me that I may fly. Help me that I may fly.' Abraham, one of his apostles' sons, rushed to the bed, and raised him in his arms, but the spirit had already fled, and nothing was left but its earthly envelope."

It is further stated that the funeral of the renowned Mosebesh was a very imposing one, thousands of his people having assembled together on the occasion. To those who had embraced Christianity the event was one of joy rather than of sorrow, the conversion of their renowned ruler having tended to strengthen their own faith in the truth of the Gospel. Earliest attempts are being made by the heathen party to hide from the people the main facts of the conversion and happy death of Mosebesh, but sufficient is known to give a new impetus to the cause of missions throughout the tribe, and it is hoped that the whole nation will speedily be evangelized.—London Watchman.

THE PASSING YEAR.

But a few days remain to us of 1871. Ere it passes away from us entirely it not prove uninteresting to note the chief events that have characterized its progress.

The year has not been signalized by any remarkable discovery in any province of the wide domain of nature. Many minor but useful inventions have been perfected during its lapse, but it is not publicly known that any invention calculated to accomplish results of very great magnitude and value has been completed since the commencement of the year.

Some eminent men have died during the year, who had distinguished themselves in church or state—in theology, in the work of evangelization, in war, in science or in statesmanship. But yet no great representative man of this middle period of the nineteenth century has passed away within the year.

Nevertheless this year will be regarded as a memorable one for generations to come. It has been marked by occurrences that cannot soon be forgotten, some of which will largely influence the political future of very many millions of the human race, and possibly to some extent modify the character of the coming civilization of the world.

Unhappily, too, 1871 has been a dreadful famine year for one most miserable country. Thousands upon thousands, men, women and children, have perished by starvation during the year in Persia, and at the end we fear is not yet. The deadly pestilence Cholera has decimated the inhabitants of broad tracts of country within the year. In addition to the misery wrought during the year by fire and sword, famine and pestilence, there has been much sorrow caused to many thousands by accidents in mines, and to ships upon the high seas, on storm-beaten coasts, or in rivers and harbours within the same period.

But the sky has not always and everywhere during the year been darkened by the storm-cloud. The wars that have raged have been confined within comparatively narrow limits. Mankind generally have enjoyed peace, and they who at the beginning of the year filled the earth with the clash of arms, have, for the present at least, rested from strife. At the beginning of the year, it seemed not improbable that almost all Europe, and a large portion of Asia would soon be involved in the horrors of war in connection with what is called the Eastern Question. Happily so great a calamity has been averted.

The fruits of the earth have not everywhere been gathered in equal abundance, but there is bread enough in the world and to spare to satisfy the hungry, could it only be properly distributed.

It is not in our judgment an insignificant or a regrettable circumstance that during the year, such progress has been made in consolidating the Unity of Germany. And there are very many who regard the fact that Rome has recently become the capital of United Italy, with much satisfaction.

One of the most auspicious events of the year has been the virtual settlement, by treaty, of the dangerous disputes which for some years had been pending between Great Britain and the United States. The Washington Treaty certainly does not deal justly with the interests of British America in the matter of the fisheries, nevertheless it is a fact of good augury that under the provisions of that treaty a quarrel that bodied ill to the happiness of two great English-speaking peoples of the world, has been amicably arranged. Such an example cannot but be fraught with benefit to mankind. Under its influence many an international difficulty that otherwise might be solved only by an appeal to the ultima ratio of hot-headed Kings and incensed

peoples, will melt away in the presence of friendly negotiation.

The year 1871 has been distinguished by some very surprising benevolent manifestations. The promptitude with which the English people responded to the cry for aid wrung from starving Paris last spring, was wonderful and admirable.

The British people are rejoicing that the painful illness which brought the Prince of Wales down to the very gates of death, has not, as was feared, terminated fatally. The feeling displayed by them while the Prince's life was trembling in the balance, was very deep, wide-spread, and touching, and proved that, despite the discreditible efforts of unprincipled demagogues to sap the loyalty of the masses, the heart of the British remained sound, and its strong good sense unobscured.

Christian influences have in many lands been vigorously and successfully at work throughout the year. The results cannot be tabulated by any human statistician. They are all set forth in order in God's book of remembrance. We trust, however, that we are not at fault in the expression of the belief that the world is upon the whole better than it was at the close of 1870. But Oh, what a long way off the Millennium seems still to be!

ENGLISH CORRESPONDENCE.

Failure of justice in Ireland.—A Brever upon the Temperance question.—The Bishop of London's Charge.—Mr. Bright's recovery.—Affairs in France.—Murder of Missionaries.—Illness of the Prince of Wales.

DEAR MR. EDITOR.—There has been a sad failure of justice in Ireland. Some months ago, a policeman was deliberately shot in the streets of Dublin. He had made himself extremely obnoxious to the Fenian party as a spy and informer, so he was marked for destruction. The assassin was apprehended a few moments after the shot was fired, with the revolver in his hand, and he attempted to shoot those who were endeavouring to stop him in his flight. Yet the jury has acquitted him of the crime, and justice has signally failed. There is a feeling of deep anxiety on both sides of the channel at the result of this trial, and a strong persuasion that outrages of this nature will become increasingly free from danger. Juries dare not convict, and crimes will go unavenged and unpunished, and a painful conviction, after all that has been done on behalf of Ireland. There yet remains a large amount of deep-seated hatred to all English and Protestant Government, and recent events prove that this enmity is as active and fierce as ever it was.

The famous brewer of Pale Ale, Mr. Bass, M. P., has been delivering a speech in which he boldly comes out in defence of his trade, the article he manufactures, and the parties who retail it. We are told that it is not from the drink, but from the desperate wickedness of the human heart, that all the bad consequences flow, and that it is not the drink, but the man who makes the mischief. The public house provision has not made in the public house, the malignity of the heart will manifest itself in ways yet more objectionable.

We are further gravely informed that a licensed victualler—that is a public house keeper, is as little the cause of evil as the butcher and baker, and indeed of the two, the public suffer in a tenfold degree from the over-drinking. The promoters of the Temperance reform catch it heavily as might well be expected from such a high oracle. "Tis true, they are in many cases men of high position in Church and State, and undoubtedly possess much talent, but they are all enthusiasts, if not fanatics, and are generally destitute of common sense."

Thus Mr. Bass discourses, to the great delight of the "Trade" so called, and it will do the Temperance public no harm to know in what estimation they are held, and by what arguments they will be met when the great question again comes up, and Parliament will be compelled to listen to an appeal for protection against this monster form of temptation and sin. This opposition is not without its lesson of hopefulness, and reveals the fears which disturb the advocates and abettors of the traffic in strong drink.

The Bishop of London has been meeting the hundreds of the clergy of his diocese for the transaction of some routine business, and to deliver them an official and solemn Charge. Much interest is attached to this lengthened review of Church work in the metropolis, and the admissions which are made with much frankness and undisguised regret. It is apparent that the parish system, on which the English Church prides itself, has utterly failed in London, and that it is untenable elsewhere. The Church has kept pace with the rapid growth of the great city, although in ten years 193 clergymen have been added to the 881 then in the diocese.

Another failure is admitted as to the employment of Lay Agency. A very small number of laymen have been licensed to visit the sick and conduct services in unconnected buildings. The Churches are of necessity closed to the Laity, and it is not to be expected that with this broad ban upon their labors and this marked difference between them and the clergy, that laymen will ever be induced in large numbers to cooperate with the ministry. The Bishop speaks hopefully of the influence of Christian women as workers in the midst of so much sin and suffering. He would not object to their union in sisterhoods if they are free from family ties; and sees no harm in a distinctive dress and name. Vows should not be taken, and the separation from home and family should only be temporary.

The picture drawn of the state of parties in the National Church, and the prevalence of ritualistic folly and excess, is dark and painful in the extreme. No stronger words have ever been uttered by Dissenters, and yet the Bishop of London, while admitting the sad truth, can only speak of disappointment, warning, and sorrowful rebuke. There is no power that can purge the church of this foul wrong, and it will proceed until the rising strength of enlightened public opinion will insist upon the disestablishment of the church, and then these misguided men, being let go, will go unto their own camp.

Much satisfaction is felt that there is a marked improvement in the health of Mr. Bright, and that he is likely to reappear in Parliament, if not in Official life again. He has been greatly missed and the Liberal party has suffered much from his absence. If he now returns and takes a leading part in public affairs, it will go far to reassure the timid adherents of the Government, and unite the scattered members of the party

whose faith and patience have been somewhat sorely tried of late. Questions of great importance are fast crowding to the front and demanding Legislative action. The unsettled topics of last session will require much time and was adjustment, and every able man, and every man whose principles are known and tried will be required in the impending struggle. Mr. Childers, whose place has been so feebly filled during his retirement, is also expected to be able to resume full work again, and these two distinguished men will form a grand reinforcement to the ranks of Mr. Gladstone's party.

The Government of France has undergone little or no change for some time past. There is quietness and that is something. The trials of the Communist prisoners are yet proceeding, and a great number remain in prison. Three sufferers appear to have been let free, and on account of the atrocities committed by them deserved their fate, but Rossel was a brave soldier and an enthusiastic defender of France against the common foe. He was mistaken in the common foe. He was mistaken in the common foe. He was mistaken in the common foe.

Sad tidings have reached England from a far off mission field. An earnest missionary, Bishop Patterson, and one of his clerical brethren, have been murdered by the natives, upon one of the islands in the South Sea. The Bishop is spoken of as a man of deep ardent piety, whose whole life has been consecrated to Foreign Mission work. The eldest son of an English Judge, after a most successful collegiate career, he gave himself to a life of separation from his home and his family. His death is a heavy loss to the cause of the South Sea. He was a man of deep piety, whose whole life has been consecrated to Foreign Mission work.

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What is the actual religious state of the human race? There are four great systems of impurity and error with which the Gospel stands in glorious contrast, and which are exercising a blighting influence upon the nations. The first is Paganism. Out of, say, ten hundred millions of people who inhabit the globe, six hundred millions are under its ill influence. Its leading feature is idolatry, or the worshiping of that for God which is not God. Its doctrines debase the intellect; its worship debauches the heart; in its practices the body is tortured and the life polluted. It affords no satisfaction in duty, no solace in affliction, and no hope in death. Mohammedanism is a blasphemous compound of purity and lust; but its purity is stolen from the Bible, while its lust is the offspring of human passion and Satanic cruelty. Its history has sometimes been dignified by the title of a romance; but it lacks everything even of the romantic save its falsehood and imposture. At least one hundred and fifty millions acknowledge its authority. Popery is the third system which is defiling the conscience and destroying the happiness of mankind. Mohammedanism is an impudent mixture with Christianity; Popery is an apostasy from Christianity. It possesses well-nigh all the elements of truth; but these are so overlaid with human traditions and impostures that for all practical benefits the truth is lost, and the gigantic system stands before us as one of idolatry and blood. Infidelity must also be put in the category. It is true it has not the geographical boundaries which these other systems have. With all its unblushing effrontery, it seldom claimed any territorial position. It prefers to skulk in the foliage of Paganism; or to hide itself under the very skirts of the Papacy, or to make its lair in the dark woods of Christianity.

What proportions do these systems bear to each other and to the Protestant Evangelical religion? We fear that any pencil which would

give a truthful portrayal must be prepared with deepest coloring. We are justified in saying that, by way of comparison, our own land of light. But hold up our country to the light of heaven, and many a dark spot will be brought out. What shall we say of the intolerance, the lewdness, the Sabbath-breaking, the reckless speculation of English Society, or of the superstition and worldliness which disgrace the Churches? How do we regard the fact that in one of the parishes of the metropolis, the average attendance at public worship on the Lord's day is four in every hundred. In Ireland the great majority of the people are groaning under the burden of Papal tyranny. The Continent of Europe is by no means in a cheering state. Lately the theatre of fearful war, some of its most cultivated States are yet bled in misery. But apart from the war, Europe has many disfigurements upon it. France, even in her chastisement, is soiled and incensed. Germany has its new fangled systems of theology, which are flattering to human pride, but are dishonoring to God, and detrimental to the best interests of humanity. Spain, Portugal, Austria and Belgium are under the yoke of Rome. Italy is in danger of leaping from Popery into the depths of infidelity. Russia with more than a million square miles of territory, and eighty millions of people is under a combined influence of a superstition and idolatry second only to Popery itself. Other States are partly Popery, Mohammedan, Jewish or Christian; but taking Europe as a whole, there is a fearful preponderance of evil.

But what shall we say of Asia, which both as to superficies and population, Europe is not for a moment to be compared? It has an area of twenty millions of square miles, and is inhabited by six hundred and fifty million of people, nineteen twentieths of whom are in utter ignorance and sin. Turkey on the west is the land of the false prophet. Its scenery is rich, and it is so productive, but the crescent is both its talisman and curse. Arabia, the birth-land of the impostor, will not shake off its burden. Persia is more thickly populated than Arabia, and the same darkness reigns. Tartary stretches away into Central Asia, and though once a region of some knowledge, it has become a vast waste, and the people are degraded and ignorant. The land of India—the territory of the great Mogul and the dependencies of the British Crown—are also skirted by the truth. Japan is as black as midnight. There are thirty millions of souls on the islands, and Buddha is their god. Borneo, with one exception, the largest island in the world; its inhabitants are Pagans. Upon New Guinea there is no light. Thank God the day has dawned upon Australia and New Zealand, and upon many of the islands of the Southern Ocean; but it is early morning yet. In North America the actual condition of things is by no means cheering. The Canadas and the Hudson's bay territories are full of hope, but the great bulk of the continent is either Pagan or Papal. Between the mainlands of North and South America there are the beautiful islands of the Caribbean Sea, over which the Christian both mourns and rejoices. But South America bounded on one side by the Pacific, and on the other side by the Atlantic and Southern Oceans, is almost entirely without the Gospel; Peru, Brazil, Guiana, Chili, are all dark; and away from the North Sea to Cape Horn there is only spot beautified with salvation. Leaving the United States on our homeward track we come to Africa, where superstition triumphs almost unalloyed. Egypt and Barbary are Mohammedan, while Guinea and Abyssinia are chiefly pagan. Mission stations in a few places both south and west are doing blessed service; but the fifteen millions of African square miles are well nigh as dark as the grave.

While, however, we are compelled thus to state the case, we remember that there are many alleviations and encouragements. Glorious results have been already achieved. Christian Churches have been shaken from their slumbers, and are now awake to duty. A vast machinery has been set in motion. Much preparatory work both as to languages and organization is now out of hand. The Gospel has proved its divinity, for every order of intellect and every type of life has been reached and saved. We have only to see the past repeated till the consummation is reached. The Anglo-Saxon race, to whom the work is provisionally and specially committed, is rising on both sides of the Atlantic in giant-strength. History, with all its sadness, is full of motive to goad zeal and hope. Prophecy rings out upon the Churches its exciting cry of victory. God Himself, from His lofty throne proclaims the final triumph: "Look unto me and be ye saved, and there is none else. I have sworn by myself, the words is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. Surely, shall one say, in the Lord have I righteousness and strength; even to Him shall men come; and all that are incensed against Him shall be ashamed. In the Lord shall all the seed of Israel be justified and shall glory."

While the remarks refer to the mission enterprise generally, we may add that the Wesleyan Missionary Society has its share both of honour and responsibility. The financial condition occasions much anxiety to the Executive, while loud calls are heard from many places for increasing effort. The work in Italy is just now demanding special attention. We rejoice to know that the supporters of the Society are ready with enlarged gifts. The tidings that a most eligible site has been secured in Rome, though even at a cost of £100,000, are most welcome. The work in Naples has so largely prospered that increased expenditure becomes a necessity. We understand that an influential deputation is about to visit Rome, to judge how far the noble pile of building recently purchased can be most economically adapted to the work of the mission. The pressing call from Italy, and the payment of the Society's existing debt, require at least £22,000. Messrs. Feringby and Heald have offered the magnificent sum of £10,000 towards this twofold object. Others have already contributed nobly. Messrs. Arthur and Budget have been requested by the Committee to visit a few friends both in London and the provinces to complete the movement. We cannot doubt as to their speedy success.

St. John, was dedicated Christmas day, eleven o'clock, a. m., in the year 1808. It is the oldest Methodist Church in the Province of New Brunswick. The Germain Street Methodist Sunday School was organized in June, 1809, by Mr. George Taylor, a local preacher, who came from Birmingham, England, in 1808. The School was held for nine years in a room in Germain Street, between Duke and Queen Streets; afterwards for a time in a building on Germain Street, adjoining the Church; and in later years, and until now, in the spacious Lecture-room in Horsfield Street.

Miss McLeod, who afterwards became the wife of the late Rev. Albert Dearbrisy, and the late Mr. William Till, were among the first teachers in the school. The late well-known Messrs. William A. Robertson and Joshua Brunting were among its first scholars. Its list of superintendents includes the names of Messrs. George Taylor, Alexander McLeod, George Whittaker, Matthew Thorne, William Nesbit, Gilbert C. Ray, and George A. Lockhart, who have entered into rest; and Messrs. William McKee, of Portland, John Hagar of Sussex, George T. Whitteker of Chatham, and Edward E. Lockhart of St. John, who have severally retired from that office; with the present efficient chief officers of the school.

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But what shall we say of Asia, which both as to superficies and population, Europe is not for a moment to be compared? It has an area of twenty millions of square miles, and is inhabited by six hundred and fifty million of people, nineteen twentieths of whom are in utter ignorance and sin. Turkey on the west is the land of the false prophet. Its scenery is rich, and it is so productive, but the crescent is both its talisman and curse. Arabia, the birth-land of the impostor, will not shake off its burden. Persia is more thickly populated than Arabia, and the same darkness reigns. Tartary stretches away into Central Asia, and though once a region of some knowledge, it has become a vast waste, and the people are degraded and ignorant.

In the year 1828 the late George A. Lockhart entered the Germain Street School as a teacher of the infant class. In August, 1841, he was appointed Superintendent. He continued in that office until the year 1868, with the exception of the brief period of his absence from the Province. His superintendency extended over a full quarter of a century; and his whole period of connection with the school numbered over thirty-eight years. Mr. Lockhart was ably supported in his office by the assistance, during the former part of his incumbency, of the late Gilbert T. Ray, Esq., and during the latter part, by Edward E. Lockhart, Esq., also superintendents with him. The fruits of such Christian work, as is involved in faithfully occupying such positions, it is not possible for us here to gather; nor have any satisfactory tables whereby to compute the value of that work. The record is with God. The day of eternity only can reveal the results.

It was only because of the failure of Mr. Lockhart's health, that he at length retired from his much-loved Sunday school work. Those thirty-eight years of his devoted life, which have been so eventful ones in the Methodist history of St. John. The work which was then but small and feeble has, meanwhile, greatly grown. Where one preacher was in his early days appointed now we have eight. In all the growth and development of those years, George A. Lockhart has acted as a well-kept, cheerful, loving, generous and faithful fellow-laborer with ministers and laymen, in every good work in the church. His name is fragrant with blessed memories. The well-known cheery voice, the demonstrative and attractive smile, the warm shake of the hand, the hearty and loving spirit, and the utterances of fervent prayer, that seemed so full of faith and of expectation; will dwell long in fond recollections, by many who knew the departed well. He has gone to his rest in a good old age, having been ripened and mellowed for the heavenly garner. The Lord gave him to the world, and the Lord hath taken him away; blessed be the name of the Lord. D. D. C.

Saint John, Dec., 20, 1871.

From the London Watchman.

CHRISTIAN MISSIONS.

The Leeds anniversary are over, and have proved a gratifying success. The autumn meetings are just now being held both in town and country. Attention, therefore, is challenged to the great work which is committed to the Leeds anniversary. But other topics so crowd upon us that we are in danger of forgetting the highest of all obligations. We therefore invite our friends to look away from the exciting discussions of school boards, railway amalgamations, Westminster trials, and Mr. Gladstone's oratory, at the world's moral condition and the efforts of missionary enterprise for its amelioration and improvement.

What is the actual religious state of the human race? There are four great systems of impurity and error with which the Gospel stands in glorious contrast, and which are exercising a blighting influence upon the nations. The first is Paganism. Out of, say, ten hundred millions of people who inhabit the globe, six hundred millions are under its ill influence. Its leading feature is idolatry, or the worshiping of that for God which is not God. Its doctrines debase the intellect; its worship debauches the heart; in its practices the body is tortured and the life polluted. It affords no satisfaction in duty, no solace in affliction, and no hope in death. Mohammedanism is a blasphemous compound of purity and lust; but its purity is stolen from the Bible, while its lust is the offspring of human passion and Satanic cruelty. Its history has sometimes been dignified by the title of a romance; but it lacks everything even of the romantic save its falsehood and imposture. At least one hundred and fifty millions acknowledge its authority. Popery is the third system which is defiling the conscience and destroying the happiness of mankind. Mohammedanism is an impudent mixture with Christianity; Popery is an apostasy from Christianity. It possesses well-nigh all the elements of truth; but these are so overlaid with human traditions and impostures that for all practical benefits the truth is lost, and the gigantic system stands before us as one of idolatry and blood. Infidelity must also be put in the category. It is true it has not the geographical boundaries which these other systems have. With all its unblushing effrontery, it seldom claimed any territorial position. It prefers to skulk in the foliage of Paganism; or to hide itself under the very skirts of the Papacy, or to make its lair in the dark woods of Christianity.

What proportions do these systems bear to each other and to the Protestant Evangelical religion? We fear that any pencil which would

give a truthful portrayal must be prepared with deepest coloring. We are justified in saying that, by way of comparison, our own land of light. But hold up our country to the light of heaven, and many a dark spot will be brought out. What shall we say of the intolerance, the lewdness, the Sabbath-breaking, the reckless speculation of English Society, or of the superstition and worldliness which disgrace the Churches? How do we regard the fact that in one of the parishes of the metropolis, the average attendance at public worship on the Lord's day is four in every hundred. In Ireland the great majority of the people are groaning under the burden of Papal tyranny. The Continent of Europe is by no means in a cheering state. Lately the theatre of fearful war, some of its most cultivated States are yet bled in misery. But apart from the war, Europe has many disfigurements upon it. France, even in her chastisement, is soiled and incensed. Germany has its new fangled systems of theology, which are flattering to human pride, but are dishonoring to God, and detrimental to the best interests of humanity. Spain, Portugal, Austria and Belgium are under the yoke of Rome. Italy is in danger of leaping from Popery into the depths of infidelity. Russia with more than a million square miles of territory, and eighty millions of people is under a combined influence of a superstition and idolatry second only to Popery itself. Other States are partly Popery, Mohammedan, Jewish or Christian; but taking Europe as a whole, there is a fearful preponderance of evil.

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with the surgeon and the jury, at once proceeded to the place. After the surgeon had examined the body, so far as circumstances admitted, it was carefully placed in a cart and conveyed to the husband's house, where a most rigid investigation took place, to the entire satisfaction of the Coroner and jury. No indication of violence appearing, the jury returned a verdict of "Death from natural causes, and not otherwise"—a verdict which is characterized by the papers as "extraordinary," and not unreasonably, as seen in the light of ultimate developments. The verdict did not satisfy the authorities in St. John, who promptly despatched Inspectors Lily and Foley, of the police, to Harbor Grace.

Ever since the death of Mrs. Geehan, her brother (Garrett Severs) had been missing. He was to have proceeded to St. John's, while his sister would go no further than Briggs. On the 6th inst., Inspector Foley found the body of Severs, buried five feet deep in a pile of manure. We take from the St. John's "Chronicle" the following particulars of the horrible affair: "The Coroner was immediately informed, and a respectable jury was empanelled and viewed the body, which was identified as Garrett Severs. The inquest was then adjourned until ten o'clock yesterday (Thursday). A post mortem examination was held in the morning, and it was discovered that the left side of the head had been considerably fractured, a deep hole cut in right side of the nose, the nose split, the right ear cut off, and the fingers of the right hand mutilated.

The police are in charge of the premises, and every precaution has been taken to secure evidence, &c. A further telegram received from our correspondent last night says that— "The mutilations are horrible to describe. The inquisition is secret. Much is being divulged. The jury are still sitting, and the prisoners have been remanded."

It may not be generally known that Inspector Foley went to Harbor Grace on Sunday last, and had the husband (Geehan), and the Hamilton girl, immediately arrested. A good deal of material evidence has been brought to light respecting these murders, which we are compelled to withhold for the present, but which will come out in due time.

HARBOR GRACE, Dec. 8th.

To the Editor of the "Chronicle."

"The inquest on the body of Severs continues, and the circumstances of his death are being thoroughly investigated."

"A mactox has been found secreted on the premises, with marks of having been used in the dreadful work upon it."

"Severs was interred to day."

We have also information that evidence of a most convincing character against the accused is in the possession of the authorities, but it cannot yet be made public.

The inquest lasted through seven hours yesterday, and will probably not conclude its labours before Wednesday next.

A BOY FROZEN TO DEATH.—On Wednesday afternoon George Pelham and James McLendry, of Herring Cove, with McLendry's son Dominic, aged about 13 years, left home in a boat to visit the wreck of the barque "Breanish" at Devil's Island, and while they were returning in the evening their boat capsized at Thrupp Cap. They all succeeded in reaching the shore. The little boy

EDITORIAL NOTES, &c.

DALHOUSIE COLLEGE.—It appears from a long article which was published in the Morning Chronicle two or three weeks since, signed "A Presbyterian" and another published in the St. John Telegraph of the 11th inst., purporting to be by "A Nova Scotian," that certain special friends of this Institution have resolved to effect a New Departure in the way of most unwarrantable and arrogant pretensions on its behalf. It would seem that they despair of securing for their pet institution the consideration which they covet for it unless they can first degrade other existing Collegiate Institutions in public estimation, and then cripple and destroy them; and that, therefore, a crusade had been determined upon against these for the purpose of securing spoils to enrich the Institution which is exclusively favored by the Presbyterians. We believe and are ready to maintain, that these other Institutions are better entitled to public confidence as educational agencies than Dalhousie, and that they are so regarded by a decided majority of the inhabitants of Nova Scotia. The great majority of our Presbyterian friends and a few others, because of local convenience, are disposed to give their confidence and patronage to Dalhousie, we are willing that it should retain all the advantages which it now possesses whether these advantages were originally fairly or unfairly secured; and we are more than willing that it should by all fair and proper means be strengthened and made to prosper as one of the Collegiate institutions of the country. We however insist that the means, which those who have recently assumed to speak on its behalf through the press in both this and the neighboring Province, seem disposed to employ, are neither fair nor proper. The articles above referred to, are surcharged with gross misrepresentations of the other Collegiate Institutions of the land, and with preposterous claims on behalf of Dalhousie. We can scarcely think that it is seriously contemplated to undertake to deprive the other Institutions of the yearly tribute which each draws from the public Treasury, in order to enrich Dalhousie, and yet it is not vaguely threatened by those anonymous writers. Let the attempt be made; and we confidently predict that there will arise such a storm of indignation, not only from all other classes throughout the Province but also from many Presbyterians, as will lead to its speedy abandonment.

We are inclined to think that the threat is made on the supposition that the fears of the special friends of these other Institutions will be so excited thereby that they will be less likely to offer any serious opposition to an application which seems to be contemplated to secure further special advantages from the Provincial Treasury for Dalhousie. If it is found that the state of the Provincial Treasury is such that any further sum can be properly devoted to the promotion of higher or Collegiate education, it will be reasonably demanded of the Government and Legislature that the relative claims of all the Colleges shall be duly considered and that no further undue advantage or special grant shall be given to one which was allowed a few years since to monopolize the whole of a somewhat large accumulated public fund.

P. S. The above is the note which we intended to publish last week, but which was crowded out by the press of other matter. The Citizen of last Thursday informs us that the article which is referred to above as published in the St. John Telegraph was from the pen of the Rev. G. M. Grant of this city, and that it is re-published in the *Presbyterian Advocate*, under its own signature. If we had known this before preparing our note, we should probably have honored it with a more particular notice and it is quite possible that we may do so hereafter.

2. REV. W. M. STERLING.—We have received an interesting note from this brother, formerly of Nova Scotia, now a member of the Vermont Conference of the Methodist Episcopal Church and stationed at Newport. He reports religious revivals as prevailing extensively through the State, and traces their commencement to the successful camp-meeting campaign of the last autumn. Bro. Sterling's friends in the Province will be glad to know that his own charge is sharing very encouragingly in the blessings of the season of spiritual prosperity.

3. A sermon by the Rev. C. B. Pibbald, of St. Andrews, N. B., will appear in next week's Wesleyan.

4. We are requested to give notice that the annual Watch Night service will be held in the Brunswick Street Wesleyan Church, on Wednesday on Sabbath evening next, 30th inst., at half-past 9 o'clock; and that the ordinary service of 7 o'clock will be omitted that evening.

5. GOOD EXAMPLES.—A gentleman recently paid our office twenty dollars for ten copies of the *Provincial Wesleyan*, to be forwarded to persons who are unable to pay for the paper themselves, but who will, because of the considerate kindness of this generous friend, receive its weekly visits throughout the ensuing year.

Another gentleman writes, "I have been wondering what New Year's gift I could send to my children, that would be likely to confer a real benefit upon them which would last throughout the year, and I have concluded that the Wesleyan would be as likely to do it as anything I could think of, and I have, therefore, sent you the subscription for four copies to be sent as directed. If other fathers would do the same thing, it would add greatly to your list; and I know of nothing which ought to be more valuable to the widely scattered children of Methodist parents."

6. THE LAST WORD THIS YEAR TO AGENTS AND SUBSCRIBERS.—Please do not forget that we have a right to expect that all the accounts for the Wesleyan for the year 1871, which have not been already settled, will be immediately adjusted;—and that the conditions upon which we are authorized to send the paper for 1872 post paid, require an advance payment of \$2.00 from each subscriber.

We reasonably conclude that all our other subscribers who have not given timely notice of discontinuance intend to continue to take the paper and to pay for it promptly. It is not our intention to continue to send the paper to any one who does not pay the subscription price each year. We, therefore, ask each preacher to make an immediate report respecting every subscriber on his Circuit, in order that our lists may be revised as soon as possible after the New Year begins. We have sometimes dropped the names of good subscribers, to their annoyance, and to the loss of the office, because of the neglect of some of our agents. We are anxious to be saved from all such mistakes this year, and to be authorized to retain every name which we now have on our lists.

RECEIPTS FOR PROVINCIAL WESLEYAN, 1871.

Table listing names and amounts for the Provincial Wesleyan, 1871. Includes names like J. W. Allison, J. W. Allison, J. W. Allison, etc.

ANNAPOLIS DISTRICT.

Table listing names and amounts for the Annapolis District. Includes names like Annapolis, February, Brethren McCarty and Hart.

FOREIGN MISSION MEETINGS.

Table listing names and amounts for Foreign Mission Meetings. Includes names like Halifax and Dartmouth, Local Arrangements.

SACKVILLE DISTRICT.

Table listing names and amounts for the Sackville District. Includes names like Sackville, time to be arranged, Brethren Waterhouse.

FOREIGN MISSION MEETINGS.

Table listing names and amounts for Foreign Mission Meetings. Includes names like Sackville, time to be arranged, Brethren Waterhouse.

MARRIAGES.

Table listing names and amounts for Marriages. Includes names like At the residence of the bride's father, Dec. 14th.

REGISTRATION OF BIRTHS AND DEATHS.

Every Birth should be registered within 60 days after taking place. Penalty for neglect, Two Dollars. Every death should be registered before interment, or within 10 days after death. Penalty for neglect, five dollars.

OFFICE.—No. 59 GRANVILLE ST., HALIFAX

At Port La Ton, Shelburne Co., N. S., Dec. 8th.

Nov. 20, at No. 13, Mayfield Terrace, West Dalhousie, aged 60 years. Maria Webb, widow of late Rev. William Webb, missionary in the Friend Islands, and mother of the Rev. Wm. C. Webb, Wesleyan Missionary, Cape Town, South Africa. She died finally resting on Jesus.

Shipping Notices.

PORT OF HALIFAX.

Table listing shipping arrivals and departures. Includes names like Dec 19—Stm Nova Scotia, Richardson, Liverpool; Dec 21—Stm Scotia, Liverpool.

Floral Guide for 1872.

The First Edition of Two Hundred Thousand copies just published. It is elegantly printed on a fine tinted paper, in two colors, and illustrated with over Three Hundred Engravings of Flowers and Vegetables.

Two Colored Plates.

The most beautiful and instructive Catalogue and Floral Guide in the world—112 pages, giving thorough directions for the culture of Flowers and Vegetables, embracing ground work, walks, &c.

A MUSICAL TREAT.

Peters' Musical Monthly for January comes to us in a new dress. It is printed on thicker paper, and is in every respect superior to its many predecessors. The selections are evidently made with great care, and it is really wonderful how few pieces appear among the hundreds that are given. Volume IX commences with the January number. Price 30 cents; or \$3 per year. The publisher offers six book numbers for \$1, and will advise all his musical readers to take advantage of the offer.

CHOICE CANADA BUTTER, SPLIT PEAS.

And Fancy Flour, and other goods. 197 1/2 lbs CANADA BUTTER (for family use), 63 lbs SPLIT PEAS. 100 " FLOUR, Ronge.

NOVA SCOTIA RAILWAY.

Christmas & New Year Holidays.

REDUCED FARES.

Tickets will be issued at all stations to all stations by regular Trains, on Saturday, 30th inst., and on Monday, 1st January, 1872, available for return until 2nd January, for.

One First Class Fare.

For sale by GEORGE TAYLOR, General Superintendent. Railway Office, Halifax, 21st Dec., 1871.

DEBENTURES PAYABLE IN NOVA SCOTIA.

Notice is hereby given that by the order of the Minister of Finance, all Provincial Notes will be redeemed at the office of any Assistant Receiver General of the Dominion, irrespective of the place at which it was issued, on the 1st of January, 1872.

MOLASSES—Punchbowl Retailing Molasses, in bond or duty paid.

FANCY COAL VASES.

Japanned & Galvanized Coal Scuttles, FIRE IRONS & STANDS, Hand Scoops and Store Shovels.

UNDERTAKING!

P. HUMBERT, UNDERTAKER,

64 German Street, Opposite Trinity Church, ST. JOHN, N.B.

WANTED—A young man well up in the Dry Goods Trade to act as Canvassing Traveller for a house in the City. Unexceptionable references required. Apply immediately to Box 98 P. O. Dec. 20.

CONVANS—On Consignment, a further supply of Navy Canvas, just received from the Manufacturers. For sale low by JOSEPH S. BELCHER. Dec. 20.

THE LARGEST ASSORTMENT OF Overcoatings, Tweeds, Diagonals, Cloths, and Doeskins in the City, is to be found at BEE HIVE.

Flour, Flour.

Just landed E. D. Soule and Carlotto.

100 lbs Baldwin, Extra.

200 do Albert, Fancy.

300 do Wablers, do.

400 do Star, do.

500 do Alton, do.

600 do Ford, No. 1.

700 do Vaughan, do.

800 do LTON & CO.

Xmas & New Years' PRESENTS!

A LARGE ASSORTMENT of beautiful, moderate-priced BOOKS.

Suitable for presents for Sabbath school scholars.

And other young persons, may be found at the WESLEYAN BOOK ROOM, 174 Argyle Street, Halifax, N. S.

WHOLESALE DRY GOODS WAREHOUSE.

Fall, 1871.

95 & 97 GRANVILLE STREET.

Anderson, Billing & Co.

They have now completed their importations for this season.

They invite Wholesale Buyers to an inspection of their stock, which, being purchased at prices much below manufacturers present rates, will be found deserving attention.

262 ANDERSON, BILLING & CO.

Cotton Warp.

THE COTTON YARN manufactured at the New Brunswick Cotton Mills,

has the names of the mills and our name on a printed label on the end of the bundle.

White, Red, and Orange Yarn is put up in Bree Paper.

Blue Yarn is put up in Bury paper.

All Yarn made up is warranted of best quality, full weight, and correctly numbered.

WM. PARKS & SON, N. B. Cotton Mills, St. John, N. B., Aug. 8, 1871.

99 GRANVILLE STREET.

Mourning Goods.

We beg to intimate that we have the season imported a very large stock of the above, with speciality to the wants of the City Trade. This stock embraces all the NEWEST AND BEST MATERIALS.

Our stock of Black Crapes

is of extra value and of the best quality.

N. B.—Bouillon Black Josephine KID Gloves just received.

SMITH BROS.

British Shoe Store,

138 GRANVILLE STREET.

A. J. RICKARDS & CO.

HAVE today received a large assortment of Ladies', Misses' and Children's Serge Goods,

of various styles and qualities, which are warranted to give satisfaction in cheapness, durability, and finish.

To Anglers and Pedestrians,

100 pairs of the Celebrated ARMY BUCKLERS, at 25.

FALL, 1871.

The subscribers invite the attention of all

WHOLESALE BUYERS

to their extensive importations of all kinds of Hardware Goods,

Now being received, and which they are prepared to supply to Dealers at a small advance on Cost.

DAVID STARR & SONS, 100 Water Street, Halifax, N. S.

Just Opened at the Bee Hive

MY Stock of FALL and WINTER CLOTHING, consisting in part of YACHTING JACKETS, and of the present season.

REEFERS and OVERCOATS, PANTS and VEST, all of which will be sold at the lowest possible prices for Cash. Please call and examine.

JAMES K. MUNNIS, 262 1/2 Upper Water Street Cor. Jacob.

SKATES, SKATES.

SKATES! SKATES!!

Forbe's Patent Acme Club, Price \$3 and \$4 per pair.

A first rate assortment for sale at the SHEPHERD HOUSE, 99 GRANVILLE STREET, 99

WRITING DESKS, WORK BOXES, ETC. ETC.

We are showing a large variety of the above, together with a well assorted stock of PANCY GOODS, and a large stock of WOOL GOODS, all well suited for Christmas Gifts, to which we invite the attention of intending purchasers.

Blankets, Blankets,

We have in stock about one hundred pairs of good sized all Wool Blankets, which are offered at the low price of \$3.

As these were purchased before the recent enormous advance in Woolens, they will be found cheap.

dec 20 SMITH BROS.

FLOUR! FLOUR!

Landing ex S.S. "Carlotto".

100 Bbls. Baldwin, Extra.

500 " Oak Valley, do.

200 " Eden, do.

100 " Normal, do.

100 " River, (Strong Bakers), do.

100 " Feed, do.

100 " Homestead, (No. 1), do.

100 " Taverstock, do.

For sale by R. C. HAMILTON & CO., 119 Lower Water Street.

Sugar, Molasses, &c. &c.

The subscriber offers for sale,

10 lbs SUGAR,

41 pms, 1/2 Bright MOLASSES,

181 Goat skins,

2 Tamarinds,

Just received ex brig. "Elen" from Antigua. JOSEPH B. BELCHER, Box's Wharf.

The Musical Treasure.

A new book which will be a most acceptable HOLIDAY PRESENT;

And is indeed a Treasure, being filled with sparkling Songs, Duets, Quartets, Rondos, Polkas, Mazurkas, Schottisches, Quadrilles, Galops, Marches, Four-Hand Pieces, &c., all of the best quality.

Musical Treat for Piano-Forte or Reed Organ. Price, boards \$2.50, Cloth \$3.00. Sent post-paid on receipt of retail price.

OLIVER DITSON & CO., Boston.

CHAS. H. DITSON & CO., New York.

OTMELAL. OTMELAL—Just arrived per schr. "Retena". 200 lbs Canada Oatmeal.

R. C. HAMILTON & Co., 119 Lower Water Street.

7-30 GOLD LOAN.

OF THE Northern Pacific Railroad.

Rapid Progress of the Work!

The building of the Northern Pacific Railroad (begun July last) is being pushed forward with great energy and most extraordinary rapidity.

Several thousand men are employed in Minnesota and on the Pacific coast. The grade is nearly completed 260 miles westward from Lake Superior, and track-laying is rapidly progressing towards the Pacific coast.

The St. Paul and Pacific Road, the Northern Pacific Company now has 413 miles of completed road and by September next this will be increased to at least 560.

A GOOD INVESTMENT. Jay Cook & Co. are now offering and unobtainably recommended as a profitable and perfectly safe investment, the First Mortgage Land Grant Gold Bonds of the Northern Pacific Railroad Company. They have 30 years to run, bear Seven and Three Tenths per cent. interest (more than 8 per cent. currency), and are secured by first and only mortgage on the ENTIRE ROAD and its EQUIPMENT, and also as fast as the Road is completed.

25,000 ACRES OF LAND to every \$1,000 stock, or 500 Acres for each \$1,000 Bond. They are exempt from U. S. Tax Principles and interest are payable in Gold; Denominations: Coupons, \$100 to \$1,000; Registered, \$1,000 to \$10,000.

LANDS FOR RENT. Northern Pacific 7.30's are at all times receivable at TEN PER CENT ADVANCE, in exchange for the Company's Lands, at the lowest cash price. This renders them practically interest bearing land warrants.

SINKING FUND. The proceeds of all sales of Lands are required to be used to the purchase and cancellation of the first Mortgage Bonds of the Company. The Land Grant of the Road exceeds every other bond. The immense sinking fund of the Road, which is paid into the Sinking Fund, is a surety of the highest order, and is a guarantee of the highest order, and is a guarantee of the highest order.

EXCHANGING U.S. FIVE-TWENTIES. The excess of the New Government Bonds will be used to purchase the early surrender of United States 5 per cent. Bonds. Many holders of Five-Twenties are now exchanging for Northern Pacific Seven-Thirties, thus realizing a handsome profit, and greatly increasing their yearly income.

OTHER SECURITIES. All marketable Stocks and Bonds will be received at their highest current prices in exchange for Northern Pacific Seven-Thirties. Express Charges on Money or Bonds received by the Financial Agents, Full information, maps, pamphlets, etc., can be obtained on application at any Agency, or from the undersigned. For sale by JAY COOK & CO., Philadelphia, New York, and Washington.

By BANKS and Bankers generally throughout the country. For sale also by

MORGAN, KEENE & MARVIN, Bankers, 2 1/2 Wall Street, New York, Vermont, and Canada.

After thorough investigation I have accepted of an Agency for the sale of these Bonds, and confidently recommend them to my customers and investors generally.

C. W. WETMORE, 102 Prince Wm. Street, St. John, N. B.

For sale by W. Myers Gray, 139 Hollis Street, Montreal, and General Agent for Nova Scotia.

THE Provincial Building Society, ST. JOHN, N. B.

Established under special Act of Assembly, 10th Vic. Ch. 83.

10 SHARES OF \$50 EACH.

BOARD OF MANAGEMENT.

C. W. Wetmore, Esq., President.

W. K. Crawford, Esq., Vice Pres.

James H. Mackay, Esq., O. D. Wetmore, Esq., A. A. Stuckey, Esq., LL. B., J. S. Turner, Esq., Office—106 Prince Wm. Street, St. John, N. B.

Office hours from 10 o'clock, a. m., to 4 o'clock, p. m.

THE objects contemplated in the formation of this Society are three-fold, viz. First—To secure to Stockholders a profitable return on their gradually accumulating capital, by its safe investment on real estate. Second—To afford to borrowers facilities for obtaining legitimate loans on the security of their property, and to enable them to repay such loans by periodical instalments spread over a term of years. Third—To provide all the advantages of a thoroughly secured savings Bank system of business, and paying a higher rate of interest than any other institution.

Shares may be taken up at any time, and matured either by monthly instalments or in one amount.

Money is received on deposit, bearing interest at six per cent. per annum, compounded half yearly.

Monthly instalments bear interest at six per cent. compounded monthly at maturity. Paid up shares bear interest at seven per cent. per annum, compounded half yearly at maturity.

The attention of the industrial classes of tradesmen, and of professional gentlemen, is respectfully invited to these arrangements. The wealthy classes will find in this Society a thoroughly safe and convenient mode of investing in shares, and one which will relieve them from much anxiety in seeking after safe channels through which to make their investments.

This Society confers all the advantages of the Savings Bank, at a higher rate of interest, with the most secure and equal security.

By order of the Board of Management, THOMAS MAIN, Secretary.

GRAND Christmas Entertainment!

THE Ladies of the Methodist Church at Newport, intend holding an Entertainment in the Temperance Hall, Brooklyn,

On the afternoon and evening of the Thursday after Christmas, 28th inst., to include a TEA SOCIETY sale of Ladies' and Young Ladies' dresses, froshirts and Customary in variety, and

Christmas Tree

to contain an assortment of Toys and Games for Children. Doors open at 3 o'clock. Every party will be taken to afford pleasure and satisfaction to all who patronize the enterprise. Should the day prove stormy the Entertainment will be deferred until the following day. The proceeds to be appropriated in aid of the fund for a contemplated Church erected at Brooklyn. Admission ten cents. For further particulars see hand-bills, which will be issued in due season.

ALSO TO ARRIVE

GENERAL BUILDING MATERIAL DEPOT.

100 Bbls. American Cement.

100 " St. John Calumet Plaster.

110 " Agricultural Plaster, for disinfecting purposes also for building.

700,000 Pine Shingles.

530,000 Cedar do.

30,000 Superior Lard.

30,000 Clapboards.

Together with a large and varied assortment of all descriptions of Lumber.

ALSO TO ARRIVE

900 lbs best White Lime.

300 " English Cement.

240,000 No. 1 Split Pine Shingles.

dec 13—13m

O. C. HERBERT, Bar's Wharf.

HARDWARE.

The subscribers invite the attention of intending purchasers to their stock of Ironmongery, Hardware, Cutlery, Garden and Hayting Tools, House Furnishing Goods, Paints, Oils, Glass, &c., &c., of which a good assortment is always kept on hand and which they offer for sale on reasonable terms at the old and well known stand

144 & 146 Upper Water Street.

STARRS & MCNUTT.

May 31, 71.

A NERVOUS INVALID

