

The Provincial Wesleyan

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To the Editor of the Provincial Wesleyan.

REV. AND DEAR SIR.—CHRISTMAS is again at hand. Another fortnight, and the hallowed anniversary that so forcibly reminds one of the birth of a Saviour who is Christ the Lord, will guide all the streams of Christian meditation into the same channel, and evoke from every Church and pious household throughout Christendom, glad responses to the angelic anthem that welcomed His advent to our fallen world. The profitable observance of the day requires that, whilst we never lose sight of the infinite connections of that event with all that is bright and blessed in the Christian scheme, we should especially fix our contemplation on one selected aspect of the subject, and endeavor by the vigorous exertion of our faculties, with ever-breathing prayer for the illuminating action of the Holy Spirit, to derive from it enduring materials of spiritual comfort and edification.

I have abridged for my own edification, an excellent dissertation on this topic by Lord Kinloch, whose coronet glows with a richer lustre than any merely earthly distinction can impart; and have pleasure in placing the result at your disposal. Should you deem it suitable for insertion in the *Provincial Wesleyan*, its publication a week in anticipation of Christmas, I think, instead of interfering with, might rather aid the effect, of the leader that may be expected on the occasion from the pen of your gifted assistant in the editorial chair. I am, yours respectfully,

MATTHEW RICHY.

Dec. 8, 1872.

THE GREAT BIRTHDAY.

It is with great fitness, and most suitable accommodation to an inborn feeling of humanity, that we regularly commemorate the birthday of the great Redeemer of our race. He it is the great Benefactor, who has bestowed on the great blessings, compared with which all others are trivial. He is the great Deliverer, who has rescued the whole world from death and bondage. He is the great Teacher, who has led behind the noblest lessons of wisdom and virtue. He is the Captain of salvation. To keep the day of Christ's birth is therefore in accordance with the best instincts of our nature.

There is one particular thought connected with the recurrence of the day, on which I would at present dwell, and strive to make it the subject of profitable reflection. It is that Christ has especially set before us the thought of Christ as a real and personal humanity. That which awoke the acclamation of angels, "Glory to God in the highest, and on earth peace, good will toward men," was the birth of a babe at Bethlehem, the son of a virgin of a royal human race. In this way was begun the life of the man Jesus, who walked for more than thirty years on earth, in the true brotherhood of humanity; enduring all the wants and woes proper to the children of Adam; working all the while for their highest benefit; expiring at last a true man on the cross, that by his death the world might have life.

The proper Godhead of Christ I view as the necessary element by which completeness and efficacy are imparted to all that was done and suffered by him in his manhood. It is that which gives his infinite value to his vicarious sufferings for the sins of the world, and affords to his true sayings the character of the word and authority of God. Christ our brother, feels and sympathizes with our wants and woes, Christ, our Lord and our God, is mighty to remove them all.

But the very conception of Christ's Godhead has, with many Christians, prejudicially interfered with that recognition of his humanity, without which there can be no completeness of practical religion. The thought of a personal Saviour, ever living and acting for our welfare, has been too often lost in the dim generalization, too proper to the conception of Deity. In the engrossing contemplation of systematic doctrine, the man Christ Jesus has sometimes faded from view. With many the whole scheme of redemption is a work wrought out in the councils of eternity; to be firmly believed and thankfully acquiesced in; but altogether away from a present reality, practically influential on the daily concerns of common life. Christ has become an element in a system, not the living friend of man.

The true way of viewing Christ is to view Him as a presently existing Saviour—a living, acting Benefactor; interested for us, bestowing on us daily blessings, ever near to us to counsel and guide, to support and comfort. We are not only permitted, but invited to think of Christ as still bearing towards us the love and sympathy of human brotherhood. Through the omnipresence of the Godhead, the man Jesus who once dwelt visibly on our globe, still maintains on it everywhere, the influence of his helplessness of his humanity, and the mercy and glory of Christ must, indeed, be remembered by us in all our intercourse with him, not less than his grace and love, but rightly regulated, this daily communion with a consciously present Saviour is not merely a permitted privilege; it is, in a strictly proper sense, an enjoined duty.

Prayer assumes too exclusively the form of an address to an abstract Deity, vaguely and indistinctly apprehended. To this cause it may in great part be attributed that the Christianity of many is little else than the possession of a creed, and the recurrence of formal observances. But something more is wanting, the instant guidance and support—the abiding converse which, even in the deepest solitude, cheers and sustains, and irradiates.

almost be conceived as honoring with his presence. In narrating the happy evening-time of domestic union, the Scripture record might be almost literally applied, as to a personal Saviour: "He looked round about on them which sat with him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and sister and mother."

EXPERIENCE OF PRESIDENT MAHAN.

IN A LETTER TO HIS WIFE.

MY DEAR WIFE!—I now sit down to complete a design which I have long contemplated, but the accomplishment of which the vigorous exertion of our faculties, with ever-breathing prayer for the illuminating action of the Holy Spirit, to derive from it enduring materials of spiritual comfort and edification. I have abridged for my own edification, an excellent dissertation on this topic by Lord Kinloch, whose coronet glows with a richer lustre than any merely earthly distinction can impart; and have pleasure in placing the result at your disposal. Should you deem it suitable for insertion in the *Provincial Wesleyan*, its publication a week in anticipation of Christmas, I think, instead of interfering with, might rather aid the effect, of the leader that may be expected on the occasion from the pen of your gifted assistant in the editorial chair. I am, yours respectfully,

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highway which God hath cast up before me, then, indeed, "our fellowship is with the Father, and with his Son Jesus Christ." Then we "walk with God."

Another, and, I may add, one of the chief sources of this blessedness, is the continued assurance that, through the grace of God, I am one with God; that my will is lost in the divine will; that I have no will to do that God would not have me do, and that all that he would have me do I will to do. Thus "I live, yet not I; but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." This is the most blessed spot of the universe. Nothing can offend the soul when it is here. In this blessed spot Christ seems to hold my soul from day to day. In spirit no finite object has power to disturb the deep rest of the soul in God. "God is its everlasting light, and the days of its mourning are ended." I should here mention another fact in my experience, which I owe to the grace of Christ. It is this: a state of perfect contentment, and an entire peaceful acquiescence in the dispensations of providence, in every variety of condition. As the soul retires under the "shadow of the Almighty," no occurrence without, has power, to disturb it there. From that spot it looks out upon the arrangements and movements of the surrounding universe, with this sweet spirit pervading its whole being, and that in respect to all creatures, objects, and events, "they will be done." It then "learns, in whatever state it is, therewith to be content." Every condition is best. So it appears to the soul, and that because our heavenly Father so will. My dear ones, I want you all to find this peaceful, blissful spot. No want untried reaches the soul there. Never, it seems to me, did my soul dwell there so untroubledly as within a few months past. Oh, that blessed gospel, which has power to hold the mind in such a state! And oh, that blessed Saviour, who is the "author and finisher" of this blessed gospel, and is himself its very substance.

Another element of this blessedness is this: an entire separation, in all my aims, purposes, and desires, from all objects but one—Christ and the interests of his kingdom. I do not, I know that I "covet any man's silver, or gold, or apparel;" that I have any desire for a name among men, or any wish to pursue any object, but the glory of Christ. I have the witness in my own heart that, by the cross of Christ, "I am crucified to the world, and the world to me." In this blessed state, the soul can say, "Christ is all mine. Nothing interrupts its deep blessedness in him. With what sweetness have I been able, especially during the present period of separation from you, to present my entire family as a 'whole burnt-offering' to Christ, with this single desire and prayer, that we all be entirely his; that we may be wholly separated from all that is unlike him, and have his entire image in all our hearts; and that as a family, we may all be able to say, 'For us to live is Christ.' To entertain such desires and intentions is a forerunner of eternal blessedness.

I now come to speak of a source of blessedness of which, I fear, shall be made but a feeble approach. It is what, for want of a better term, I would call the "sweet vision," which, directly, and unconsciously, sweet visions, which a great portion of the time, I have of the infinite beauty, loveliness, and ineffable glory of Jesus Christ, and of the Godhead as manifested in him. You will doubtless recollect that memorable era of my existence when I may say that I received the first full baptism of the Spirit,—a baptism in which the Sun of Righteousness shone out in cloudless light, beauty, and glory, upon my soul. We had just retired to rest. As I laid my head upon my pillow, in a moment my vision opened upon my mind. I had an apprehension of Christ as coming out of the sepulchre after he had finished, and the work of redemption was his resurrection. The work of redemption was his resurrection. Christ, who had burst the bars of death, had come forth to present the offer of eternal life to a dying world. There was in his benign countenance such majestic sweetness and beauty, such mildness and love ineffable and infinite, and glory so divine and resplendent, and all mingled with compassion so tender for the sinner, that my heart melted in a moment.

"The fountains of the great deep" were all "broken up." My bosom was swelling and heaving with emotions with which my language could give utterance. For several years these baptisms have been more and more frequent, till now they seem to be the dwelling-place of the soul. At one time, I would view Him, as he led his disciples out to Bethany, and then "lifted up his hands and blessed them," and then, "while he was blessing them," was taken up into heaven, at another, as he revealed himself to the weeping Mary at the sepulchre, and to the two disciples at Emmaus; at another, as he met the weeping widow, and with infinite love restored her son alive from the dead; at another, as he lay, the babe of Bethlehem, and yet the God incarnate, in the arms of the aged Simeon. At another I apprehend him with the full and perfect consciousness that "in him I am complete," that there is not a demand of my being, in time or eternity, which he is not able, and willing, and prompt, to meet. At first, I seemed to view him at a distance from me, and yet, as I fixed the eye of faith upon him, approaching near, and nearer, with a countenance infinitely benignant, and saying, "If you will fix your eyes steadily upon me, I will come to you, and make my abode with you." Thus he approached me from near and nearer, till he shone upon me from every point. He is in the soul, and yet all around it. These views of Christ bring such a sweetness and beauty into the soul, that I have often thus described the effect to my own mind. The heart is a harp of a thousand strings, and all are unstrung and discordant by reason of sin. But Christ comes and puts every cord in tune, and then, with the fingers of infinite love, sweeping these cords, raises such notes of heavenly harmony, that the soul melts into the sweetness of his own love. I feel as if I were walking along the banks of the "river of life," at one time bath-

ing in the waters, and at another plucking the fruit of that tree "which grows on either side of the river, and the leaves of which are for the healing of the nations."

Preaching the Gospel has now an entirely different influence upon my mind from what it had before. In former years when preparing and delivering a discourse, my feelings would be greatly interested; but when I was done, my own cup seemed to be almost empty. Now, while preaching "the unsearchable riches of Christ," my own cup fills up and overflows continually, and I retire to rest a night with my soul filled in a world of light, my eye, peace, and blessedness, that appears boundless and infinite. When "waiting others," none appear to receive so full draughts as my own soul. All the while it appears such an infinite privilege to be a servant of Jesus Christ, to do and to suffer all his righteous will. With inexpressible sweetness this passage, and others of kindred character, come home to my mind: "Unto you it is given, in behalf of Christ; not only to believe on him, but also to suffer for his sake."

Soon after I heard of the death of my mother, she was meditating upon this event, this stanza passed with indescribable sweetness through my mind:

"Hope looks beyond the bounds of time,
When what we now deplore
Shall rise in full, immortal prime,
And bloom to fade no more."

For a whole night my soul lay dissolved with that sweet thought, without entering the door. As we were about to enter the door, the whole scene being inconceivably peaceful, they all stopped and commenced singing. The words and tune of each were in perfect harmony, and yet appeared undesignated, as each seemed to be singing, as it were, alone by himself. The perfect harmony seemed to be the spontaneous effect of the concurrent melody of the soul within. The words and the music were all unlearned, such as I never conceived of before. I looked at their countenances; each one beamed with a serenity so peaceful and heavenly, that it appeared as if in each heart "hope lay asleep on the bosom of bliss," and my own soul was as peaceful theirs. One voice rose above all the rest. I turned to see from whom it came. It was from my departed father. One line they sang which I had before heard:—

"Gently, Lord, O gently lead us."

As they came to this, my feelings were so excited that I awoke, all dissolved in tears. When I awoke, the words and tune were distinctly in my mind. I attempted to sing them; but my voice was so coarse and harsh that the whole vanished in a moment. In thought only I remember it now. It has given me, however, such an idea of the harmony of heaven as I never conceived of before. Such is an imperfect statement of what the Lord has done for my soul.

"Therefore praise him,
Praise the great Redeemer's name."
From what I have written, you will not suppose that my mind has always been in the same state of ecstasy. This I could not endure. But my "peace is as a river." Neither will you suppose that no feelings of sorrow dwell in my mind. I often weep over sinners, and over "Zion, we cry, tossed with tempest, and not comforted," and as often "travel in birth" for them. And what a privilege it is to be with Jesus over a lost world! Such tears are necessarily sweet. God treasures them up in his bottle. In him, however, there is perpetual rest.

Now, my dear ones, having told you the dealings of God with my own soul, permit me to say, that my heart's desire and prayer to God, from day to day, for you, is that you may all share with me in this "fulness of joy." It is all for you. I have obtained it "by the faith of the Son of God." If you will "believe, you shall also speak." May God, of his infinite mercy, grant "that you may be strengthened with might, by his Spirit, in the inner man; that Christ may dwell in your hearts by faith; that you, being rooted and grounded in love, may be able to comprehend, with all saints, what is the breadth, and length, and height, and that you may be filled with all the fullness of God. Now unto him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us—unto him be glory in the church, by Christ Jesus, throughout all ages, world without end. Amen."—Copied for the *Provincial Wesleyan* by A. M.

IS "SOUL-SAVING" OBSOLETE?

BY REV. THEO. L. CUTLER.

A secular journal of high authority and wide influence has lately asserted that the preaching of the Gospel, so far as it includes the business of "saving souls," and "bringing men to Christ," is becoming obsolete! The meaning of the bold declaration is unmistakable. It blurs out openly what is the secret sentiment of thousands of minds. It formulates the idea now increasingly current, that the supernatural element in religion has either never existed or, if so, is rapidly dying out. It reduces the Heaven-born "preaching of the Word" to the level of scientific lecturing or the advocacy of humanitarian reforms. It would strike the heart of old-fashioned "revivalists." If admitted, even for an instant, it would paralyze the power of the pulpit.

For, if there be any one established fact in the history of Christ's kingdom, it is the fact that those preachers of the Gospel who have aimed most directly to "save souls" and "bring men to Christ" have been the men who have achieved the greatest results. The

ministry of the apostles had almost exclusively this one aim; and under their preaching the word grew mightily and prevailed, and multitudes (of souls) were added to the faith. To convert men to Jesus Christ by the aid of the Holy Spirit was the master purpose of Paul and his fellow-missionaries. The great reformer of the sixteenth century, under the leadership of Luther and Calvin, was far more than a protestant against Popish errors; it was a direct bringing of souls to Jesus Christ, and the reliance for success was entirely upon the supernatural power of the Holy Ghost. During the last century the spirit of formalism and practical scepticism had benumbed the churches of England. With the decay of a soul-saving preaching came a decay of true religion, and with it a decay of public morality. Out of this spiritual lamina arose Whitfield and the Wesleys. They grasped at once the great demand of the hour. Their mission was not to controvert heresies and infidelities by philosophic argument, nor to found institutions for social reform. They clove at once to the root of the matter—addressed their fellow men as sinners under the curse of Infinite Justice, and in peril of the wrath to come; and their "business" was to lead sinners to Jesus, the world's Redeemer. The people thus converted began to lead better lives. Out of their converted souls sprang the vast spiritual mechanism and the world-wide labors and philanthropies of Methodism. And just so far as Methodism has striven to keep up and to carry out the grand idea of its founders has it been a power for good in this wicked world. And, if the Methodist pulpit, or the Presbyterian or the Congregational pulpit, or any other, should ignore the tremendous fact of man's utter depravity, and need of salvation by Christ's cross, it should busy itself mainly in answering scientific scepticisms, or in unfolding general principles of morality, it would soon become a barren samson. Its strength would have departed. Retreating from its aggressive work of awakening sinners and converting souls into a mere defensive attitude, it would soon have nothing left to attend. Presenting only arguments for a good life, without striking at a corrupt heart, as the source of all bad living, it could only cease to be a "savior" of God's grace and indwelling spirit.

What was true of the Wesley, and the Whitfield, and the Edwardses of the last century, has been equally true of the Lyman Beecher, Griffin, Finney, and Nettletons of this century. They never admitted for a moment that leading souls to Jesus Christ was an "obsolete business." Some one asked Lyman Beecher in his old age, "What is the greatest of all things?" The sturdy veteran quickly replied: "It is not theology; it is not controversy; it is to save souls." He was, by a long way, the mightiest minister of the Word which our American pulpit has held in this century; and as he looked back over his splendid beneficent career, he felt that the greatest good he had accomplished was in leading guilty and polluted human souls to the Lamb of God, who taketh away the sins of the world. Here, too, lay the power and the best achievement of Charles G. Finney, when "the weight of his spear was like a weaver's beam." To the most successful preacher in Europe is Charles H. Spurgeon. He is doing more to reform London than any other man in it, unless that other man be our indefatigable friend, Newman Hall. Both work on the same "base-line," and aim at the same result—"bringing souls to Jesus." Mr. Spurgeon asked me, with some solicitude, last summer: "How far do your ablest preachers aim mainly at the conversion of souls? He then stated that a proportion of the printed discourses that reached him from America happened to (possess in his judgment) more of intellectual and rhetorical merit, than of conscience-rousing and converting power. I replied that special discourses for special occasions were most often printed, and that the average discourses of the laborious, faithful, "soul-saving" pastors were seldom given to the press. I quote his question, however, as most significant, and one worthy of being solemnly and thoughtfully pondered by us all.

Let us look for a moment at the portentous consequences that would follow, provided that the "business of saving souls, and bringing men to Christ" did actually become obsolete. If human souls are not saved, what is to become of them? And if they are not brought to Jesus Christ by the Word and the accompanying Divine spirit, whither are they to go? There is no other name given among men whereby we must be saved. Neither is there cast a slight upon the Reformation, regards Popery with complacency and desire, and teaches that if was for nothing that the faithful confessors strove and the noble martyrs died. It is evident that there is no hope of any check or arrest upon this process of moral deterioration on the authorities in the Church. One bishop coolly counsels his clergy to amend their ritual by raising what is low rather than by attacking what is high. Another, from whom we had expected better things, contributes his quota to the further lowering of the Protestant tone and spirit of the Church by discouraging evening communions, and recommending to his clergy the practice of "early eucharists;" while a third bishop urges the adoption of the surplice by the choir, and that their place should be in the chancel.

If, then, it be true that an increasing section of the English clergy, calling themselves "the Anglican priesthood," with a considerable number of the bishops at their head, are sanctioning the re-introduction into our "National Church" of priestcraft and the dogmas and practices of Popery, it is time for the people of this country seriously to consider whether it is possible to renounce the Reformation and seek union with the Roman Church without surrendering the rights of conscience as well as the privileges, the freedom, and the hopes of Christianity. We feel it a duty to represent strongly to our readers that it is more than time that some strong mark of public discouragement should be placed upon this folly, and that idolatry should not be allowed to raise its head in Protestant Churches, without some brand upon it to mark it as false doctrine. Never since the days of the Reformation has the cause of true religion in this land been more in danger than now. And the danger lies not in the strength of those who attack, but in the unconsciousness of those who are attacked. Once let the priests in upon our lives and homes—and permit them to hold the place of the Almighty—and what becomes of the religious liberties of Great Britain and the world?

In one aspect our entire national history resolves itself into a series of successful efforts to tame and utilize the power of our kings and priests. We have now, after experience, practically decided that the retention of the kingly power is expedient, as best suited to the habits, tastes, opinions, and convictions of the English people, but we still keep, and intend to keep, by means of Constitutional checks, such watch and ward over it as to render hopeless the re-establishment of despotism in these realms. The spiritual power, however, is, whenever permitted to acquire undue preponderance, even deadlier than the political, or kingly power. And yet, it is to be judged by the signs of the times, we are by no means so determined to keep the priestly power within proper limits. Our constitution has been built up stone by stone against the inroads of Despotism, as our Protestantism has been built up against the inroads of Priestcraft. It seems incredible that any statesman worthy of the name should fail to see the imperative necessity of maintaining both barriers, or should overlook the fact that our English Protestantism is our bulwark against the tyranny of priests, as the Constitution is its political aspect. It is our bulwark against the tyranny of kings. Still Ritualism—full-blown priestcraft—is gaining ground in the National Church, and the guardians of that Church seem to wink at its increase without apparently the remotest perception of its political significance. In order not to be misunderstood, let us say distinctly that we have not the smallest quarrel with the Ritualists simply as a religious sect. To them, as to all other worshippers, we would guarantee the widest possible religious freedom. What we object to is not the form of worship itself, but the introduction of that form of worship as a portion of the national religion. Outside the Church of England they may hold what opinions they please; but they are not at liberty to discard the Protestantism of a Church into whose ministry they were admitted as that of an essentially Protestant Church, and at the same time to live on its revenues, and profess themselves its true children. The Church of England, whether we agree or disagree with it, is at present an integral part of our system, and while the Ritualists enjoy a perfect right to worship God after their own fashion, they have no more right to attempt to upset the Protestant character of the Church than the Fenians have to attempt to upset our Constitution. It cannot be too often asserted that the Church of England—whether the word *priest* be rendered *presbyter* or *sacerdos* in the Latin version of her formularies—does not and will not recognize a sacrificing and absolving priesthood, but only a pastoral ministry. We have done with the "right divine" of kings—and we will have no "right divine" of priests recognized amongst us. The anatomist fails to discover any distinction between the bony structure of the wolf and that of the sheep-dog—the stowyer and the guardian of the flock. Both are beyond doubt derived from the same original, and only the domestication of ages has produced the difference in tendency and habit. In an analogous manner, a priesthood and a ministry are derived from the same original, and present little perceptible difference in the mere skeleton framework. The difference is that the one ravages, while the other protects the flock. We neither want, nor will we have any wolves to act as sheep dogs among our English flocks.

QUIETNESS is the greatest evil that can come to the soul excepting sin. For as seditions and civil discords of a commonwealth ruin it entirely, and disable it to resist a stranger, so our heart, being troubled and distracted in itself, loatheth strength to maintain the virtues which it had gained, and with it the means to resist the temptations of the enemy, who at that time uses all kinds of endeavors to sink (as they say) in troubled waters.—*De Salis*.

THE past is no safe ground; yet there are those who here sit musing their station. They boast of what they have done. They made ventures. They have scraped in money they are not careful to recount how! They have built warehouses. They have invented this, that, or the other thing. And so they sit piping about themselves as if the world had been sustained to keep them up, and as if the little that they had done here and there was a fit theme for their everlasting meditation.—*Becher*.

I HAD rather put my foot upon a bridge as narrow as Hungerford, which went all the way across, than on a bridge that was as wide as the world, if it did not go all the way across the stream.

GROW in grace, because this is the only way to be certain that you have any grace at all. If we aim not at growth in grace, we have never been converted to goodness. It is the state of mind which his attainments has attained nothing.

If thou desirest Christ for a perpetual guest, give him all the keys of thine heart; let not one cabinet be locked up from him; give him the range of every room, and the key of every chamber; thus you will constrain him to remain.

LOOK we into the life of Christ and we shall find it the philosophy of the simple, the nurse of young men, the meat of strong men, the bulwark of the weak, and the physic of the sick; the book full of Divine instructions; fit for all mankind.—*St. Chrysostom*

ing and bring men to the Lord Jesus has become obsolete, why should a Christian pulpit be kept open on the globe? And, if it is, what shall be preached from it?

The man who exalts the bleeding Jesus in his ministry and gathers souls for Heaven may feel a sublime joy in a frontier cabin or amid a kral of Hottentots. But when the Christian pulpit abandons the Heaven appointed work of saving dying sinners, then the sooner such pulpits become an "obsolete" imposture the better.—*Independent*.

(From the Methodist Recorder.)
THE RITUALISM OF THE CHURCH OF ENGLAND.

A NATIONAL Church must be founded on the principle of comprehension. Hence the Church of England assumes to be comprehensive; but in the mode in which she attempts this she tends towards sectarianism. There can be no doubt that it was the intention of her founders to embrace a wide range of opinion within her bounds. But to effect this by a uniform comprehensiveness of creed and formula was beyond the mental vision of that day. They sought to bring it about by inserting some of the favourite formulas of the leading parties in the same articles and liturgy. So that all parties find within her much which pleases them, and not a little to make them uneasy. Thus the Church of England embraces within her bosom the widest possible varieties of opinion. The views held within her are no less varied than the wide extent of opinion maintained outside her pale. She shelters in fact, every form of belief between the doctrine of the Papal supremacy and the denial of the possibility of the miraculous, and between extreme sacramentalism and the lowest churchmanship. Her wide comprehensiveness, if effected would have been her greatest glory. Her lack of the indirect and tortuous manner in which this has been attempted. It was hardly possible that a Church could be based on truly comprehensive principles at the time of the Reformation. A wide interval separated such a Church from the line of thought in which the Reformers had been brought up. Although they had shaken themselves clear of the forms of the old faith, they were still animated by the spirit of scholasticism. They had never been led to question the omnipotence of the syllogism for the discovery of all truth. Religious controversy was the one great employment for the mind of men. Natural science was unknown. A critical knowledge of history was unthought of. The principles of toleration were yet in their cradle. To have refused to assume the appearance of attempting to embody in formal statements things which are now recognized as lying beyond the limit of the human understanding, would have been viewed as little short of heresy.

But such a mode of comprehension is no longer adapted to the genius of the age. The spirit of this age requires that what was in former times accomplished indirectly should now be done directly—not by inserting incongruous statements to please different classes of opinion, but by a careful removal of everything which clashes with the fundamental opinions of either of the parties which the Church in tends to comprehend. We assume it then to be a fact now unquestioned, that these conflicting parties are firmly entrenched in the Church; and that the attempt of any one of them to obtain exclusive possession is hopeless. If so, it is not better that the Church should be distinctly admitted and set upon its feet, and then the time when the question should be submitted to the public opinion of the country, whether it is in favor of maintaining in its present exclusive position as a national establishment a Church which claims in this way to be comprehensive? And until this question is disposed of, it is to be endured that Protestant edifices should be surrendered to Popery, and perverted to the teachings and re-establishment of pestilent heresy? It is not notorious that a very considerable number of churches are already so surrendered, not only in cities and large towns, where this species of dishonesty attracts notice, but more numerous than is imagined in the rural districts of the country. It is notorious that a very large number of clergymen in the Church of England, while still clinging to outrageous violation of every principle of honor or even honesty, to Protestant revenues, are desecrating the simplicity of their places of worship by clumsy imitations of Papistical ornaments; dressing themselves in ridiculous gaiters, putting up images and crucifixes in the churches and wax candles on the altars; and giving themselves up to acts of adoration, and gesticulation which resemble nothing more than the nummeries of Buddhism. The Church of England, which once boasted of being the bulwark of Protestantism, is now presenting more and more widely the spectacle of men, while eating Protestant bread, complimenting Popery, copying its practices, extenuating its errors, exaggerating its remainder of truth, and successfully introducing the infection of a theology which casts a slight upon the Reformation, regards Popery with complacency and desire, and teaches that if was for nothing that the faithful confessors strove and the noble martyrs died. It is evident that there is no hope of any check or arrest upon this process of moral deterioration on the authorities in the Church. One bishop coolly counsels his clergy to amend their ritual by raising what is low rather than by attacking what is high. Another, from whom we had expected better things, contributes his quota to the further lowering of the Protestant tone and spirit of the Church by discouraging evening communions, and recommending to his clergy the practice of "early eucharists;" while a third bishop urges the adoption of the surplice by the choir, and that their place should be in the chancel.

Certainly now but a bold sceptic will affirm that the revealed Word of the Everlasting Jehovah has become "obsolete." Yet that word emphasizes, as the chief end of Gospel preaching and of Gospel effort, the saving of sinners through Jesus Christ. "He that winneth souls is wise." "They that turn many to righteousness shall shine as the stars for ever and ever." "Let him know that he which converteth a sinner from the error of his way shall save a soul from death." The great commission every true preacher is to proclaim that He that believeth on the Lord Jesus Christ shall be saved; and he that believeth not shall be damned. And whenever and wherever Christ's ministers have most intensely and faithfully and unflinchingly set this grand purpose before them, and worked up to it, there have the most permanent and powerful results been reached. The man who tries with God's help to save souls is the man who actually does it. The man who never attempts to save souls, but who is content with producing great many humane reforms; he may say a may aid many humane reforms; he may say a great many eloquent and plausible things; he may do what exists in all men, etc., etc., but he does not awaken sinners. He does not lead men to Jesus as the crucified Saviour, the only sacrifice for sin. And if a depraved heart is not changed, and if that heart is not led to Jesus Christ, I should like to see our modern wiseness in religion to give me the strongest evidence that that heart shall yet "see the Kingdom of God." If soul-sav-

ing and bring men to the Lord Jesus has become obsolete, why should a Christian pulpit be kept open on the globe? And, if it is, what shall be preached from it?

The man who exalts the bleeding Jesus in his ministry and gathers souls for Heaven may feel a sublime joy in a frontier cabin or amid a kral of Hottentots. But when the Christian pulpit abandons the Heaven appointed work of saving dying sinners, then the sooner such pulpits become an "obsolete" imposture the better.—*Independent*.

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Provincial Telegraph.

WEDNESDAY, DECEMBER 18, 1872.

One of the most striking facts connected with public life in England is the number of persons occupying high station there of unquestionable Christian character and attainments. To begin with, the Sovereign of the Empire is an earnest and devoted Christian woman, who for many years has, in all the relations of life sustained by her, faithfully endeavored to do justly, love mercy and walk humbly with God. Her example in many ways has been of infinite service to her realm; and her name throughout the whole earth has been an honor to her people. Lofly as is the position she fills, here is not a religion that finds nourishment in ecclesiastical display. Her spiritual taste prefers natural, unaffected and simple methods of approaching God. And though she is the Temporal Head of the richest and most powerful of national churches, it is evident that her attachment to that church is far from being bigoted and exclusive. It is well understood that she relishes the unadorned service conducted by a Cairns or a MacLeod in a Scotch kirk quite as much as any conducted by his grace the Archbishop in the imposing Cathedral.

The Premier of the Empire is an earnest Christian man. Filling the second highest position in the noblest of earthly empires, he has not found the discharge of his obligations to his country incompatible with the performance of his duty to his God. Like the best of men, he is not without infirmities, and his policy in some directions may often be at fault. But England has never had a more conscientious statesman at the head of affairs than William Ewart Gladstone. There can be no doubt, we believe, that he is a truly Godfearing man, animated by the loftiest motives and anxious to please his Maker.

The Lord High Chancellor of England has long been a professed follower of the Lord Jesus. For years one of the hardest-worked lawyers in the world, he has found time to cultivate personal piety, to hold communion with his Redeemer and to feast his soul with sacred song.

The Premier and the Chancellor, are both men of brilliant scholarship and of splendid ability. Their academic career gave ample promise of the distinction won by them in their public course. Men of their natural genius, high culture and practical ability for the transaction of public affairs are not plentiful in any country.

The latest Ex-Lord High Chancellor of England, Lord Hatherly, is a gentleman of acknowledged Christian excellence, respected by all who know him as a very devout and high-principled man, and a judge impartial, just, learned and clear-headed. During the long years when his labours at the bar and on the bench were most exhausting, he was a zealous Sabbath school teacher, tolling for the spiritual enlightenment of the ignorant and the lowly.

The present English Attorney General is said to be a man of unaffected piety, it is to be hoped the statement is correct. If he lives, he will some day reach the woollen sack. He is a lawyer of great distinction and an orator of considerable force and attractiveness.

The Duke of Argyll, who is a member of Mr. Gladstone's Cabinet, and a man of talent, is a firm and intelligent Christian believer.

Mr. Bright, the greatest orator of later Parliamentary times, may or may not be a person of marked personal piety. We are not informed on that point. But it is matter of history that he has steadily aimed at objects approved by the spirit of Christianity.

The Earl of Shaftesbury, long one of the chief ornaments of the British Patrician order, is known throughout the world for his unweary Christian philanthropy. There are doubtless many other persons whose God is the Lord Jehovah, occupying commanding positions in the public service of Great Britain. But their names are not familiar to us. Yet enough is known to warrant the conclusion that there never was a time in British history when Christianity was more honored in the high places of the nation than at this moment. True, there is much misery in Britain to pity, many evils wrong to rectify, and many evil influences at work that forbid mischief. It is nevertheless cheering to see so many of Britain's political leaders and public servants rendering homage to Christ the Lord, and presenting gifts to his service far more precious than the gold, frankincense and myrrh offered by the wise men of old.

The present is a period of deep anxiety among British Methodists. The ecclesiastical question is agitating them greatly. If we mistake not, the large mixed committee to whose consideration that question was remitted by the British Conference last summer, has within a few days past been deliberating thereon. The subject is involved in perplexity. No course possible to pursue in regard to it seems free from objection. On all sides there are evils to be avoided if possible. It is the part of wisdom to discover, and choose the least of these, if all cannot be eradicated. There is among British Methodists a wide difference of opinion as to what under the circumstances ought to be considered the least evil. We can only hope the conclusion arrived at will be prompted by influences from above; and that the peace of the Church will not be broken or its power for good weakened in consequence of the difference of sentiment prevailing on this subject among its most influential members.

odials. He has written several long letters in the *Watchman* relative to primary education, very moderate in tone, and here and there slightly hard to understand, not because of any want of clearness of thought in the writer, but rather because he desired delicately to suggest rather than boldly to dogmatize. He puts in some good words for the American common school system, and shows a leaning toward the establishment of a national common school system in England. J. R. N.

ONTARIO CORRESPONDENCE.

DEAR BROTHER,—Pa! isn't it winter now? Said my twin boys one day last week to me, when the snow was descending almost in sheets and the keen south-west wind was blowing it in eddying circles in every direction, and the sharp frost was nipping their fingers. Isn't it winter now? And surely every sense responded "Yes! lads, this is winter true enough." It was about the twentieth time during the past six weeks that he had asked the same question, so eager are our true Canadian youth for the frosty air, and glorious fun of winter life. What period of the year gives them more buoyancy, or offers them more glorious sport? It is winter now. The landscape says so, for it is covered with a foot of snow. The farmer says so, for he has ceased all his farm labor, and has housed his implements, as well as his stock. The animal world says so, for they have with one consent retired to their winter quarters. Strange then that the man of science and he alone says no! It will not be winter till the 21st or 22nd of the month, he says with a certain writer upon this subject, that a true division of the year would be into two instead of four seasons—summer and winter, summer extending from 20th March to 20th September, and winter the other half of the year. But our poetical friends would fight long before they would be willing to surrender to the stern realities of fact—those most poetical of all the seasons, spring and autumn.

November has been a fine month for the farm work, much fall plowing has been done and the land prepared for early spring sowing.

In political matters all is quiet at present. An election now and again serves to keep up a little of the party strife; and the appointment of Judge Mowat, to the office of Prime Minister, gave room for some criticism by our Tory friends; but the judge seemed to have enjoyed so excellent a reputation, and he has been so widely known and so generally respected, that but little could be said against the appointment.

The death of Thomas Street, Esq., opened "Welland," and an earnestly contested election took place, which was finally carried by Mr. King, the reformer candidate. The late Mr. Street was probably the wealthiest man and most extensive landowner in Western Canada. He had a beautiful home on the banks of the Niagara river, immediately above the Falls. He was generally highly respected. He never married but lived with his widowed mother to the close of his life.

Another of our most wealthy landowners has recently been elected to Parliament, viz George Casey, Esq., of West Elgin—he is the only son of his widowed mother, who is said to be the owner of between thirty and forty thousand acres of cultivated land, principally situated in the county which he now represents. His father is said to have been a Roman Catholic, who intended to bring up his son in the same religion, but George was the only infant child of his education was provisionally committed to Mrs. Casey, who as a converted woman and a member of the W.N.C. Church felt the soul of her son was too precious to be entrusted to Roman Catholic priests. She brought him up in connection with her own church, and he has been for several years a devoted member,—and having completed his University course a year ago he has now entered into Parliamentary life, probably the youngest member of the Ottawa House of Commons.

There is a general dearth of startling interesting events in our province since the *Fall Storms*—Of course as you know, immediately upon the heels of them followed the epizootic, sweeping over us with amazing rapidity, and showing to us, how much we were indebted to the horse for his blessing. It has been for several years, as it is awfully passed away, and has scarcely left a trace behind. London, for the time being presented a strange contrast to its usual bustling animated appearance; and wood and hay and such other commodities rose to very high prices. In Church matters there is nothing of special moment among us. Dr. Punshon is continuing his extensive labors, his lectures being looked upon as his valedictory—and the time of his departure is hastening on. He visits London weekly after next to lecture. Many could wish that his final visits were with the message of salvation rather than other themes, for there are tens of thousands yet who have never heard from his eloquent lips, the glorious "old, old story of the Cross," and who pass the long winter months in the dreary monotony of Bunyan, or any other great man. The Missionary Committee which met in October was unable to complete its business, and accordingly its most important matter, and a sub-committee of Finance, which met in Toronto on the 15th. The mission to Japan having been determined upon, the selection of the most suitable agent or agents to commence the work is no doubt, a difficult and delicate matter, it appears that Bro. Davidson McDonald is the most likely candidate, both he and Bro. Sutherland, who is to represent the committee, are in the vigor, with an experience of some twelve years in our ministry. Whether the Church will as readily respond to the special appeal of a Foreign Mission, as will be necessary, so as not to limit or retard our aggressive home work, is a problem which many will think we have home mission ground enough within our own territory without going abroad; and that until there is a Protestant place of worship in every part of Lower Canada, and our German population are fully supplied with means of grace, we ought to devote our missionary energy within the limits of the Dominion of Canada.

Notes of revival are being heard from many quarters, but the brethren generally are too busy to write much as yet. Ingersoll, a beautiful town of the Ot. Western, which was swept over by a destructive fire in May last, but is rapidly rising out of its ashes, has been visited with showers of blessings, under the ministry of Dr. Freshman. I do not know whether your readers are all familiar with the doctor's name. He is a German Jew, and was Rabbi of the Synagogue of Quebec for many years. Converted to Christianity, he offered himself to the Wesleyan Conference of 1860, and was accepted, he became the founder of our German Missions, and for many years confined his labours among this portion of our community, but as he became familiar with the English language, he preferred the

English work, and for several years has been quite an acceptable minister. He is very vigorous and indefatigable, and generally succeeds in promoting quite a religious interest. London too has enjoyed a revival season, and I understand, that one hundred souls have been hopelessly converted to God; and from many of our country circles intelligence of revivals is reaching us. The grand old Methodist doctrine of Holiness is ever fruitful of revivals, a spiritualized membership, and a membership wholly given up to work for God, speedily become a mighty power. May the banner never be lowered! Methodism was built upon the basis of high spirituality, and can only be preserved in its integrity by maintaining that basis. The land-meeting, the fellowship-meeting, the Covenant Service, the Lovefeast and the Class-meeting are all the natural offspring of deep spirituality, and the people of God attain to them, will there, under some name or other, be demanded; but as they adhere practically, all these means will be found "wells without water," and will be given up as useless appendages of a formal and decaying church.

Yours truly,
H. R. S.
Dec. 5, 1872.

Circuit Intelligence.

OUR HOME MISSIONS.

MR. EDITOR,—I am sure it is pleasing to the friends of our beloved Zion, to read the cheering intelligence you furnish from time to time, from our Home Missions. I herewith forward an interesting report from Bro. Lucas, who is in the occupancy of the Souris circuit; and another from Bro. Hocken, on the Margaret's Bay and Sarnbro Home Mission.

I am sure you will be gratifying to the supporters of our Home Missions, to find that our young brethren are so successfully and perseveringly prosecuting their work. On my visit to Margaret's Bay and Sarnbro to visit Bro. Hocken; it was to me a matter of regret that the mission had been frequently left vacant. The hearts of our loved people had become much discouraged, and I do hope, that the assurance I gave them of a continued supply of ministerial aid, if they continue faithful to God, will in all respects be realized. Our Home Missions in the Conference furnish us with another interesting report, and one so conspicuous, in the history of the Methodist Church. We have reason to respect the brethren, who have been instrumental in inaugurating this truly God-honoring scheme of our Church.

Trusting that the prayers and contributions of our people, which are being sent to us, as well as all other departments of our great work,
I am, yours,
J. M. J. HENNINGER.
Hantsport, Dec. 10, 1872.

REPORT OF SOURIS HOME MISSION STATION FOR THE QUARTER ENDING SEPTEMBER 1872.—During this quarter the work has been going on quietly and slowly in regular spiritual advance, so far as is visible to the eye of man. The Sabbath school operations have quite kept up to their average in attendance, and general interest in the services has not seemed to abate.

The week night prayer meetings have not been so well attended as during the winter months, but now the length of evenings is increasing, and members in attendance are also beginning to increase.

The Weekly Bible Class at Souris is still kept up, but during this quarter it has not been quite so regular as we hope now again to have it.

At Mount Stewart God has enabled us to make necessary provisions by which we shall make a better stand and we trust work more effectually in future. A church has been fitted up on a piece of ground given by John Roche Bourke, Esq., of that place and chiefly by his diligence, it has been made in every way comfortable for service and is free of debt. This Church is well filled with attentive hearers and we trust that God's blessing will abide on the services there and that souls may be saved.

Services at Georgetown are still held as frequently as possible, but as Mount Stewart requires fortnightly services Georgetown cannot have so much as it needs; and they therefore enquire earnestly for the Minister promised to them. The services continue to be well attended in the court-house.

Grand River—Dr. Dundas has so principally with week-evening services, the people are still deeply interested in the Church and the class there is in a healthy condition and looks for bright blessings.

We have recently held our Home Mission Meetings which were very successful, the collections being in excess of last year's, and during the quarter I have travelled on this Station seven hundred miles, made more than ninety visits, and preached more than thirty sermons, and led Bible classes and prayer meetings.

We will not need to preach and pray for the outpouring of God's Holy Spirit to make the word powerful. For this we wait in prayer and faith.

AQUILA LUCAS

MARGARET'S BAY, Dec. 2nd, 1872.

AS FAR as my Circuit is concerned I have reason to be thankful, as far as appearances go, we are improving. At the Bay our congregation has been considerably increased, and yesterday evening we had quite a large assembly. We have had the late meeting that I spoke of to you, and it has proved quite a success. The day was very unfavorable, but our friends here had worked so perseveringly, that it could not possibly be a failure. We gave the young ladies tickets and they went up and down the Bay and even into Halifax to sell them, so that when the day came, although it was so unpleasant, we had a large attendance. Mr. Angwin and Mr. Johnson came from Halifax and Dartmouth to talk to us a little, and we were greatly increased the pleasures of the occasion by their visit, that our friends here are almost ready for another tea meeting. The profits amounted to forty-eight dollars and sixty-cents. Our cause here was very weak, as you might have seen when we were here together, but it looks better than ever. The other night has taken up his her position in the class, until I had four and since one and another has remained behind and now there are nine. I thank God and take courage. There has been no case of conversion yet that I know of, but I hope ere long to be able to tell of some souls having been recovered from their fallen position and turned to God. At Peggy's Cove our cause almost dead as far as outward appearances and signs are manifest, yet give me some encouragement. We have only three or four people to count on, but their hearty love of Methodism encourages and I trust ere long there will be in them a strong love for Christ and his word and work. At Sarnbro I am meeting with encouraging circumstances at one time and another, which certainly so far as I have

gone have kept my spirits up to a certain extent. I found that since the time of Mr. Boarder's leaving they had had no meetings of any sort until you preached to them. Now we have a Sunday school, and also commenced a prayer meeting during the week; and I go to Pennant aid preach once a fortnight on the Wednesday evening. I do not mind the work, and I am glad to see that I opened a Bible class there a few weeks since, and we have already two or three classes in full operation so you will see some of the reasons why I am so much encouraged.

ARTHUR HOCKIN.

SUSSEX VALE.—Sussex Vale circuit is a large one, presenting a wide field for the exercise of faith and love, like it nevertheless. The congregations seem to be on the increase and the collections also, we hope.

Our H. M. Meetings proved a decided success; an able deputation reached the Vale from the church, and they realized will be in excess of last year. — While aiming at the spiritual, we have not forgotten the secular interests of the circuit. The popular tea-meeting has been called into requisition. One held at McLeod's Corner for the purpose of raising the debt from the church, there accomplished the purpose, and left a surplus in the hands of the Committee.

Another held at Millstream was largely attended and the result satisfactory.

A friend sends the enclosed description of our meeting at Millstream.

H. A. DANIEL.

SOCIAL REUNION.—A very pleasant and largely attended Social Reunion was held at the Methodist Church on the Sussex Vale Circuit, now under the charge of the Rev. C. W. Dutcher, on the 26th inst. The meeting was held in the school-room at the Millstream, N. B., a few weeks ago, for the purpose of raising funds to repair and furnish the Parsonage. The afternoon promised to be unfavorable, but the weather cleared just in time for the people to assemble. The tables, beautifully laden with eatables, furnished by the different families in the Circuit, and beautifully decorated with flowers, presented a fine appearance, reflecting much credit upon the ladies by whom they were prepared.

After partaking of the tea the company retired to the church close by to listen to the eloquent addresses delivered by some of the Rev. gentlemen present.

Rev. Mr. Daniel, senior, was the first speaker who delivered an able and interesting address on "Christian Enterprise." Although this Rev. gentleman's locks have become silvered by the hand of time, he has not by any means lost that wealth of eloquence which he possessed in his more youthful days.

He was followed by the Rev. Mr. Prince who spoke as follows on the well-known subject of "Temperance," calling up many sad reminiscences of the past, and relating some most affecting anecdotes of the result of the liquor traffic. This gentleman is resting for the present year from his regular work, but his fervent of our Blessed Redeemer, but his constant delight is in preaching His Holy Word, and ever striving to win more souls to Christ.

The evening's entertainment was concluded by a speech from Rev. Mr. Currie, on the "Signs of the Times." As the evening was so fine he could not treat his subject as fully as he would like to have done. His remarks, as is always expected from that gentleman, were good, touching upon the great practical questions of the day, and sustained his well earned reputation of a Christian Politician.

Although it was a good success, the funds raised amounted to one hundred and thirty-three dollars, which have already been appropriated to the purpose intended, and the Parsonage is now in very neat and comfortable order.

ONE PRESENT.

MISCELLANEOUS.

PROHIBITION.

From the Christian Guardian.

During the past two years an organization has been in existence under the name of the Ontario Temperance and Prohibition League, the avowed object of which is to secure the entire prohibition of the Liquor Traffic by legislative enactment. There are some, even among the friends of temperance, who call in question the wisdom of such a movement, and regard the prohibition of the liquor traffic as an extreme. Be that as it may, there is one fact which cannot be controverted, viz., that the traffic in strong drinks has become an evil of startling magnitude, urgently demanding a more decisive remedy than has yet been applied.

It is to the discussions which have taken place on this question, there has been, and still is, a good deal of misapprehension. It has been supposed by many that the prohibition of the liquor traffic is advocated only by a few temperance fanatics, who, with a genuine dog-in-the-manger spirit, will legislate a law to prohibit liquor traffic, but will themselves nevertheless permit others to use them. This is a mistake. There is no necessary connection between temperance as commonly understood, and the prohibition of the liquor traffic by law. A little thought will make this clear.

Temperance means abstinence from the use of alcoholic beverages, on the ground that they are never necessary, always dangerous, and in many cases, positively hurtful; prohibition means the legal proscription of the use of alcoholic beverages, on the ground that they are a social evil, and a prolific source of crime. Temperance must always be a voluntary act, and can be promoted only by moral and social agencies; prohibition on the other hand, is a work which belongs exclusively to legislation, and can be done only in the way of law. To promote temperance, therefore is the duty of individuals and of societies, and must be carried on by moral agencies; to prohibit the traffic is the duty of Government, and must be done by law.

No thoughtful mind can fail to be struck with the glaring inconsistency of our present law in regard to the liquor traffic. The law provides for the punishment of drunkenness, while it protects the traffic which causes drunkenness; it punishes those who suffer from the traffic while it protects those who cause the suffering. With just as much propriety might our legislators pass a law to prohibit bank-note forgery, and another to punish the unfortunate dupes upon whom the forged notes might be passed.

The League, to which reference is made above, has been actively pushing forward the work during the past year. Many thousands of petitions are now in circulation over the Province, and are ready signed in almost every neighborhood; and it seems highly probable that the next session of the Ontario Parliament will witness the reception of the largest number of petitions ever sent to the House on any question. Let the friends of prohibition throw themselves heartily into this work, and we doubt not an impetus will be given to the cause which will carry it to a successful issue at no distant day.

The Missionary Anniversary was held in the city of Kingston last Sabbath and Monday evening. Sermons were preached on Sunday by Rev. Dr. Punshon, Rev. E. Robson, and others. The anniversary meeting was held on Monday evening. A telegram received as we go to press, informs us that our Kingston friends had a magnificent missionary anniversary. The ordinary annual income has been secured, and eight hundred and sixty dollars for Japan. Well done Kingston!—*Guardian.*

The Moravians, though only numbering 6000 in this country and 15,000 in Europe, have sixteen missionary provinces embracing 100 stations and out-stations, and 3767 laborers for society and missionary purposes. These with 2000 converts have established 310 schools and the number of converts is 69,801, or three times more than the number of Moravians in Europe and America. They have a mind to work, which neither cold nor torrid heat, wild beast or savage men can deter.

General Intelligence.

BURNING OF THE FIFTH AVENUE HOTEL AND LOSS OF LIFE.—At about twelve o'clock last night the occupants of the Fifth Avenue Hotel were alarmed by the cry of fire, and the greatest consternation ensued when it was discovered that it had actually broken out in that situation, and much property was lost. The fire was first seen issuing from the apartment on the southern side, and three fire alarms having been sounded the engines were speedily on the spot. The cause of the fire was the building and its central position soon caused a large crowd to be drawn together in spite of the comparative lateness of the hour and the freezing cold. Although the fire was extinguished so far as an earlier period of the evening, there was enough of it to cause great apprehension that the fire would spread rapidly; but by the exertions of the firemen and the copious streams of water poured upon the burning portion of the building it became soon evident that the flames were under control, and within twenty minutes from the commencement they were so far subdued that no fears were entertained respecting saving the structure itself, much less that the fire would extend beyond it. The height of that portion of the building in which the fire originated added considerably to the labors of the firemen in the heroic exertions to save whoever might be endangered in the burning structure, and everywhere were to be found faint women and children running about in every direction, in the excitement in which many had been lulled from their sleep. Many an act of manly daring on the part of the firemen was rewarded by the success of saving human life, but when the fire had been completely subdued, and all thoughts of danger past among the inmates, a shocking spectacle met the gaze of those who were still searching in the dense smoke of the ruins for those who might be still imperiled. Three unfortunate servant girls, evidently paralyzed with terror when the awfulness of their position was revealed to them, were found in the hall, and although they were not injured, their bodies were conveyed to the Morgue. This occurred at half past one, and created great sympathy among the people, as the bodies of the unfortunate victims were brought from the hotel. But this was only a foretaste of horror. Soon the dreadful announcement was passed from lip to lip, that the number of the boards had been found useless in any way, and the consternation among many who had friends in the hotel, became most intense. The crowd, however, proved to be incorrect, although the horror was no less real. Eighteen more bodies were found in the servants' dormitory, all perfectly lifeless and their bodies revealing every form of horrible contortion from the dreadful agonies in which they perished. The excitement at the hotel and the immediate neighborhood when this fact became known, was perfectly fearful, and the streets around the hotel were filled with a crowd of people. The Rev. W. W. Hoar will preach the evening sermon. Subscriptions to aid in liquidating the debt, will be taken up at every service.

Ever since their inception this community, Mr. Grant has taken a warm interest in their success and contributed very liberally to the support of each by his sympathy and advice. B. M. BROWN, Committee.

REV. J. F. CAMPBELL, Committee.
D. HENRY STARR, Secy.
Halifax, Dec. 18, 1872.

ACCIDENTS IN KING'S COUNTY.—The Kentville Star publishes the following:—A son of the late E. J. F. Campbell, of Kentville, Cornwall, was killed on Saturday last. The boy, whose name was John Campbell, was riding on a horse, and was crossing a railway track when the train suddenly turned a curve, causing the horse to be thrown back instead of passing the track, as the train was so near it that the occupants of the carriage would have been killed. Mr. Campbell's horse was thrown back over the side of the track, and he was killed. It is impossible to see the train approaching.

Silas Balcum, Esq., on the 3rd inst., fell from the pier at Morien, Aylesford, on which he was laying out money. He struck the water on the wharf below, and injured himself badly. As he is a very heavy man, and somewhat infirm, it is a wonder that he fell at all. He has had skillful medical treatment and it is thought he will recover.

Mr. Joseph Dunham, of Lakville, had two of his ribs broken by a horse, on Thursday, 13th inst.

Mr. Benjamin Feader, of Greenwood Square, Aylesford, fell from a hay mow on Saturday morning last and was badly injured.

Mr. Samuel W. Fraser, of the Middle River, was very badly burned by the explosion and explosion of a kerosene lamp on Saturday evening, the 12th inst. Mr. Fraser was sitting on a bench near the lamp, and he was in the act of kneeling for prayer when some means or other lamp upset and fell on Mrs. Fraser's shoulder. Mr. Fraser's critical condition was so serious that he was thought to be beyond recovery, but he is now recovering.

A NEW HISTORY OF NOVA SCOTIA.—Mr. Lovell, of Montreal, will shortly publish a new history of Nova Scotia, by Mr. Duncan Campbell. The book will be about 500 pages long, and will be published by subscription.

The following are the officers of the Association for Improving the Condition of the Poor, for the ensuing year:—President, John Dool, Secretary, W. S. Sterling, Treasurer, W. S. Sterling, District Visitors, S. Brookfield, D. H. Starr, T. Crossman and B. J. Sweet, Esq.

SAB ACCIDENT.—Yesterday morning between nine and ten o'clock Messrs. Hester and Samuel Warren, of Courtenay Bay, were in a boat and proceeded to spruce logs to decorate the Hotel in which they were soon to be held. The boat was very heavy at the time, no doubt compelling them to labor very severely in rowing, and being exhausted they attempted a landing near the shore, and the boat was overturned. Mr. Hester was immediately afterwards struck on the head by the boom of the boat, and he was not soon fully recovered as he afterwards, when the body was removed to his father's home on Duke street. Deceased was a young man about 25 years of age and was well respected.

An inquest was held in the afternoon. Mr. Warren, the rescued man, gave evidence which led to the conclusion that the boat was returned an open vessel. —*St. John Telegraph and Tabbellion Public.*

The "Maritime Monthly" will be placed before the public next month. We are glad to learn that the Editor and Publishers are meeting with the encouragement and success which is expected. The "Monthly" will be, it is expected, a first class Publication, a credit to the maritime Province, and a valuable means of educating and elevating the taste and intellect of the talents of the raising generation. A. & W. Mackinly will be the Nova Scotia publishers.

A young lad named McEac had one of his hands torn off on Wednesday in a Thrashing machine at St. John's River.

The man McEac, tried at St. John a few days ago for the murder of his wife, and found guilty of manslaughter, was sentenced to three years in the penitentiary.

ORGAN IN ST. MATTHEW'S.—An organ is to be built in St. Matthew's Church in this city, costing \$1000. A large number of the congregation favour an organ. A minority still opposes it as "unnecessary and unbefitting the worship of the Church of Scotland."—*St. John's Record.*

THE CENSUS.—The census officials have been receiving the returns and the following are the results: Province of Ontario, 1,620,855; Quebec, 1,191,575; New Brunswick, 285,777; Nova Scotia, 387,800; and Manitoba, 200,201. The city of Halifax has a population of 29,590.—*Chronicle.*

A LETTER FROM GAPE BAY, of the 6th inst., states that the light-house on Anticosti Island, was completely destroyed in the late hurricane. The lighthouse, which was built in 1852, was also destroyed, and Mr. Baxter, the keeper, his wife and six children, were all killed. Several small fishing vessels were also wrecked on the island. —*St. John's Record.*

THE QUEBEC LIQUOR LAW.—About two weeks ago a man was killed in Sherbrooke, Quebec, by being thrown from a cart while intoxicated. His widow is about to bring an action for damages against the driver, who was the keeper who sold him liquor prior to the time of the accident. This case will test the efficacy of the Quebec Liquor Law.

DEATH OF HON. WILLIAM GARVIE.—We regret to learn that a cable despatch, following the receipt announcing the death in the South of France, of William Garvie, Commissioner of Mines and M. P. for the County of Halifax. Mr. Garvie's career, short though it has been, was one of much promise for the future. His abilities were far beyond the average, and his training had been of that kind to qualify him for a most useful public man. As such he is a public loss.

Privately Mr. Garvie was a man capable of strong friendships, and feeling strongly for others, in which he took an interest, and at all times willing to do a kind deed for those in whom he had an interest.

We have had our differences with him on political grounds. But it is a natural thing to know that some months before he left for Europe, those differences, so far as they led to personal antagonism, had been removed, and he was ready to do anything for his country, in which he expresses a desire to part with all old enemies, and to become reconciled to our countrymen. He had a noble and noble interest in politics, and confined himself to social and literary topics, in the discussion of which he displayed that fine literary taste which was afterwards so generally recognized as his peculiar gift. For years we took sweet counsel together, and ranged together over historical and literary subjects. Then came the differences upon the great subject of Confederation, leading to estrangement. Finally came reconciliation; and that is what we most lovingly linger over at the present moment.

It would be well for us all, if less of the personal mingled in our political differences, and as we look, in imagination, upon the face

of the committee, we are glad to see that the committee is meeting with the encouragement and success which is expected. The "Monthly" will be, it is expected, a first class Publication, a credit to the maritime Province, and a valuable means of educating and elevating the taste and intellect of the talents of the raising generation. A. & W. Mackinly will be the Nova Scotia publishers.

December 7th—His Honor the Lieut. Governor, has been pleased to make the following appointments, viz:—To be Commissioner for granting certificates and taking affidavits under Chapter 144 of the Revised Statutes of this Province, third series—George W. Burbridge, Esq., of St. John, N. B.

In the County of Inverness: To constitute a Board of Health at Port Hastings—Thomas Scanlan, John Chisholm, Archibald Skinner, Thomas Hughson, George Gallup, Henry Forbes, William Clough, Angus McMaster, James G. McKee, D. M. Sutherland, and Thomas Wilton, M. D., Esq.

In the County of Halifax: To be a Commissioner for giving relief to Insolvent Debtors, and for taking affidavits to hold to bail and recognizances of bail in the Supreme Court—Walter Graham, Esq.

In the County of Yarmouth: To be Commissioners of Schools in the District of Yarmouth—John D. Hill, J. W. Hill, J. C. Moody, Jr., Robert B. Brown, James Crosby, and James Cain, Esq.

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In the County of Colchester: To constitute a Board of Health at Economy and Five Islands—Stephen H. Harrington, Harris Fulton, Benjamin Meek, and John W. Thompson.

REV. MRS. GRANT'S LECTURES.—The Committee representing the institutions of our city above lectures were delivered by Mr. Grant for the information of the public as follows:—

Total amount of receipts,	\$251.62
Less expenses for Hall,	85.60
For Advertising,	56.62
	141.40
This amount the Committee divide as follows:—	
Y. M. C. A. Building,	\$190.00
Industrial School,	100.00
Richmond Church,	100.00
Dalhousie College Medical Faculty,	100.00
	\$790.00

The Committee have great pleasure in submitting the above report, and would take this opportunity of publicly thanking the Rev. Mr. Grant for his generous contribution to the funds of the institutions which they represent.

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