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For the Provincial Wesleyan.

IN MEMORIAM.

THE LATE STEPHEN FULTON, ESQ., OF WALLACE, NOVA SCOTIA.

By an affectionate and bereaved nephew.

It is seriously objected to obituary and biographical notices that they are always written by the relatives of the deceased, or at least by interested friends, consequently the reader gets but a one-sided view of the subject of the notice. A friend will magnify virtues, an enemy crimes. The objection is reasonable, but neither universally correct, nor at all unanswerable. If such records of men as live are presented to the public at all, it must, by force of circumstance, be by the interested relative or friend, by those who knew the life, history, character, and deeds of the departed. It is better that our friends should die "unwept, unobscured, and unsung," than that those features of their lives, points in their characters, and earnest and honest endeavours that impressed us so strongly, that were ground of encouragement to many, and sources of information and even success to more, should all be suppressed. Is it better that we should "no further seek their merits to disclose, or draw their frailties from their dead obituary?" The revelation of His will that God has given to men answers these questions, and instructs us upon a subject of severe interest. The mighty influence of a grand life, fruitful in blessed endeavor, and prolific of what was noble, generous, unselfish and good, may well be perpetuated by some kind friend, through faithful description, for the encouragement of those who had not in person the benefit of a life as honored of God and so cherished by man. My object is to pronounce no eulogistic obituary, to write no elaborate panegyric. For the benefit of those more distant acquaintances with my uncle, and for those especially who never knew him, I may present a few facts and incidents, and let these speak for themselves, either his praise or his blame. Having no ready means of procuring information from his friends with regard to dates and incidents, I shall write from memory and personal experience.

My uncle was convinced of sin, brought to repentance, and best of all to Christ, at a very early age. I may record of him what can be predicted of few in the Christian Church, that so far as I am informed, he never "fell off from his Creator and transgressed His will," so far as to be regarded by the Church as a "backslider." Not long subsequent to his conversion, experiencing the ordinary sympathies for his lost brethren, growing out of his changed relations to God and His redeemed world, he had strong convictions that he ought to devote his life in some way to the good of the erring, and to the praise of Him who had so graciously blessed and relieved his soul. The extreme caution that formed one of the strongly marked characteristics of his whole life was then apparent. He hesitated, considered, "counted the cost," begged for light, and in the noble spirit of a kindred soul he inquired—"Lord, what wilt thou have me to do?" At length the conviction of a life-devotion to the cause of Christ ripened into a resolution to offer himself for the work of the Christian Ministry. Shortly after arriving at this degree of persuasion as to his life-care, he, in a Love Feast conducted by the Rev. Mr. Sanford, having related in a most impressive and profitable manner his own happy experience of God's great mercy, and of the utmost assurance of the presence of His Holy Ghost, went on in a few words of exhortation to his brethren, encouraging them to seek for the fuller baptism of the Holy Spirit. The pious, but eccentric Mr. Sanford, lifting his hands, said in substance, "Young man, we have listened to your experience and that is sufficient, when we need more preachers we will call for you." My uncle dropped in his pew, and for years after was never heard in public under any religious relation. His cautious spirit construed that incident as admonitory, and that peculiar nature, sensitive to impression, never from that hour could relieve itself of the conviction that the ministry was not his providential path. Thus he was lost to the ministry of the Wesleyan Methodist Church. But, unlike too many, instead of dissolving his connection with the church and with his Saviour, on account of what was more injudicious than intentional, he adhered even more closely to the work of his choice, and determined that the enjoyments and services of the ministry, apparently denied him, should be compensated in other ways of fidelity to the Master. He gave himself to the church as so much property to be used in all ways in which laymen can be employed, for the furtherance of the interests of the Kingdom of God.

As Circuit Steward, he has been quoted by all the ministers who have known him, and enjoyed his services and co-operation, as a model. He ordinarily visited the parsonage once or more a week, inquiring if anything was needed, and what further could be done for the comfort and happiness of the servant of God and his family. At the sittings of the Quarterly Board, he, unlike too many of our Circuit Stewards, had sole charge of the financial concerns. He felt it his duty to relieve the minister's mind entirely from such anxious thoughts and inappropriate labor. Where our common Circuit Stewards would mention last of all to their masters the minister's allowance, for fear of interfering with their own private receipts, he made that the primary concern. No matter what came of his claims the minister must be paid. And when at the end of the year he pronounced that all had been done possible to be accomplished, so thorough had been his canvass, that no one need attempt anything further.

In services as a Class and Prayer Leader my own recollections of him are particularly fond and sweet. His words were always few, but well chosen and to the point. His spiritual compass was so good, his adaptation of the truth of God to the want of the heart was so new and so effective, that one was always interested and profited. The prayer-meeting at Wallace Harbor on Sabbath evening was generally quite as well attended as the ministry of the Word in the morning. Methodists, Presbyterians, Episcopalians, and Roman Catholics all attended, and although my uncle scarcely ever ventured an exhortation, and although his

prayer was almost the same from year to year, yet he made the meeting so good that all who "Who came to scoff, remained to pray." I have often wondered as I passed through those good prayer-meetings, what it was in the leader that interested us so exceedingly, and I have replied to my own heart, it is his very presence, it is the man's life; he is so real, so sterling, so much confidence in his sincerity and integrity. Here was exemplified the truth of the Word, that the influence, the blessing, and the Kingdom are his who does the will of God, not says Lord, Lord! who is more than he professes, not professes more than he is. These are lives for which the Church may do well to pray as for our blessed example, "I pray not that Thou shouldst take them out of the world." Such lives are so necessary to the complement of that influence which is leavening and regenerating the world.

In the enjoyment of religion no one could be more uniform, no life subject to fewer changes. Amid the most exciting revivals of religion he was always one who "kept the noisier tenor of his way." While others were praising God in "shouts," moved by every prayer offered, touched by every hymn sung, and in a few hours raised from a "dying-rattle" of living to an ecstasy of emotion, he would be seen standing "with silent awe adoring God's miracles of grace," with the modest and familiar prayer would fall with potency and depth of meaning and of pathos upon the listening ear, as a very message from heaven. While others were their Prayers and their Talors were reporting a more extended spiritual vision and an atmosphere out of which no Christian could live and move and have his being, he was disconcerted in the valley between. God had said unto him, "I will be as the dew unto Israel," and he found, in grace, as in nature, the most copious dew-fall in the most low-lying valley. Hence when the exciting cause was removed, and so many who came in with it "went out" when it departed, he was still seen a pilgrim and a stranger, staff in hand, roll in bosom, eye on prize, crown in view, and determined to reach heaven as his home.

My uncle's confidence in the legislative and executive portion of the Church, the Ministry, was almost unlimited. He entertained no for a moment the "infallible dogma" with reference to any man or combination of men, yet he believed that the successors of the great Wesley shared so largely in his spirit, and received their counsel so directly from the Head of the Church, that they were in the main right in their plans, enterprises and arrangements for the successful working of the vineyard of the Lord. Hence when the appointment of a minister was made for the Wallace Circuit he received him as the "providential supply." When God gave him a new heart he found in it such strong convictions of duty, such sympathy with the Saviour's great purpose, redemption, and such ardent love for the Redeemer Himself, that fixed principles, not shifting circumstances, were the motive to procedure. He received the minister and supported him because he loved him as a man, a Christian, and a minister; but he loved the cause of Christ more than man or "ministering spirits." He determined to stand by the Kingdom of Immanuel irrespective of the man, and fortunately for the interests of the Church, and for my uncle's confidence in the Divine guidance of the Conference, he was able with but one exception (and that one the Conference could not stand by) to hold up the hands, and cheer by his counsels and prayers, the hearts of all the ministers of the Conference sent. The character and reputation of the minister were as dear and as sacred to him as his own; and, in fact, that was true of all the church brotherhood. If ever a word was lodged with him derogatory to the character of minister or layman, he took the part of the accused, and would always recommend caution and further inquiry and information. It was possible even when the wrong had been done to attribute a good motive as well as a bad one, if there had been less resistance to the evil, virtues practiced, and remorse of conscience felt he always gave the culprit credit for all of good to him belonging. Thus the pleasure of pronouncing a poor, weak fellow morally guilty, was abundantly, infinitely compensated by the pain and trouble of trying the cause. But in the discharge of his duties as Justice of the Peace and Custos rotulorum for Cumberland, he always advocated the "peace" policy, and would so meditate as to avoid generally that long train of wretched results from such miserable beginnings. He was eminently a "Peace-maker," and as such shall be called the "child of God."

The public life of my uncle was one of much interest and of anxious concern to himself, and of benefit to his countrymen. When comparatively young, by a heavy vote of his fellow-countrymen, he was chosen to represent them in the Legislative Halls of the Province. For some fifteen or sixteen years in the Assembly and for two or three in the Council he did that faithfully and fearlessly for which he was sent. At length when Responsible Government was to be inaugurated and railways and other public works commenced, he became beloved the course was not only expedient but right, changed his political policy and advocated strenuously those measures which he regarded as reforms. It has been said that every public man has his price, and if you pay it you are sure to get him. This has been from the days of the Eighth Henry to the present, but too sadly verified, yet all are not so noble to virtue duty and moral obligation. There are lost and true hearts among leading men of every age, and such was the subject of this brief memoir. No man studied more carefully and thoughtfully the wants of his constituents and the demands of the age, and no man changed his policy with stronger conviction of the justness of the procedure. His disinterestedness and unselfishness were seen in his efforts to assist those whose cause he had espoused, and there are those to-day high in position with the Dominion who were helped there through his influence and co-operation. Suffice it to say that in all positions of trust and responsibility he never betrayed the confidence imposed or the charge committed.

In business life caution and exactness were leading traits. He expected and required

all that was justly his, and with even more exactness he required every man to receive that which he had a right to claim. Instances are not wanting in which at considerable inconvenience he sought out parties that he might correct the matter of a few cents only in his favor. Thus it was that public opinion regarded property as in the safest keeping while in his possession, and esteemed his word as much as the most vigorous bond. "An honest man is the ablest work of God."

As a friend, from features already noticed, you would expect to find him what in truth he was, generous, true, faithful and constant. Were you in his friendship you would have the satisfaction of knowing, if not by express declaration, yet by the kindly bearing, that whatever of the true the heart and the good you possessed was placed strictly in your account. Of the other hand your faults would be as carefully dealt with, and to kindly revealed. And herein is true friendship, that we are not blinded by a few virtues, nor rendered impatient by a few failures. The man who has erred needs a friend as well as the one who has observed all the articles of the friendly relation. In that respect my uncle tried to follow the Great Example, and always had a place in his heart and an expression of sympathy in his eye for every one. No Christian brother could be a truer friend or express more genuine feeling or warmer sympathy for young ministers than he. Yet he spared not their faults, he worked not at what may be termed ministerial crimes. His hand, heart, and home were ever ready for the faithful and true Ambassador of the Lord Jesus, no matter what his talents or his accomplishments. Was his heart in the work, was his intention good, and his effort sincere, then God's best benedictions were invoked upon him. Yet in his soul he had no more room, in his relation to God, no more countenance and in his expressions no more sympathy for the affected than had the peculiar Cowper, who in his poetic enthusiasm declared, "And most of all in man that ministers, and serves the altar in my soul floats all affection." "Thy perfect scorn, objects of my implacable disgust." And this was but another evidence of refined Christian sentiment and exalted conception of what was due from the high and sacred vocation of the Christian ministry.

But points like these, too numerous to mention within the limits of this article, project from the life and character of the now sainted Stephen Fulton. They are but few of the many beautiful features of that life which those who knew it best were to appreciate, imitate and now to lament the loss of, except as their influence and results remain. But it may be asked, had your uncle no faults at all? Yes I replied, he was like you, like me, a frail mortal, and many things in his life might be sincerely questioned and severely criticised, but when you reach the intention underlying all you feel inclined not to "draw the facilities" forth, but to dwell upon that in him which may encourage and aid the many.

But is he gone from us? How hard it is to realize the fact. God's ways are higher than our ways, and His thoughts higher than our thoughts. His way in this instance is unexplainable except upon the ground that He can never make a mistake in the changes He chooses for His people. He who his Head and Redeemer, both of the militant and of the triumphant Church, has the right to transfer from the one to the other when it serves His Sovereign and gracious purpose. Our thought would be that it were better for the Church, the bereaved family, and the world that he should have been spared many years longer to his God's "thoughts" were that it would be eminently best for the church on earth, the affectionate family, and the sympathizing world that he should take his seat among the "great cloud of witnesses" in the Church in Heaven. Then by the eye of faith and the light of inspiration we can see him in his "Rest," the struggle over, the victory won, and the soul in the possession of the counterpart of "so great salvation." May that blessed Trinity of God tell from his lips, just as the angel of death was spreading his wide white wings to bear Christ's "beloved" away, be ours to shout in this world, "Happy, Happy, Happy!"

St. Andrew's, Nov. 16th, 1870.

REVIVAL.

Winter, it has been said, is the Methodist harvest; and whatever reason may be assigned to account for it, undoubtedly such is to a great extent the fact. Our Church officials know only too well that the returns of members presented to the quarterly meetings in June and September show, as a general rule, a slow movement of increase, than those presented in December and March. If our churches were in perfect spiritual health, it may reasonably be believed that many of the fluctuations which now discourage them would be avoided, and that their rate of progress would be less apparently dependent upon the seasons. Our present object, however, is not to inquire into the causes which usually render the pleasant months of the year the least spiritually productive, but rather to provoke serious thought and inquiry as to the most effective methods of turning the approaching winter to good account, in the spiritual improvement of our churches and in bringing multitudes of sinners to Christ. Unrepeatably important are the questions thus suggested. How may the spiritual life of the existing societies be quickened? How may the ancient fame be rekindled? How many scores of thousands of sinners—notorious sinners who have been the devil's sworn champions, respectable sinners whom many might suppose to need no repentance, aged sinners trembling under the accumulated guilt of a lifetime, youthful sinners, made tender through the influence of the blessed Spirit before their hearts have become hardened in unbelief—be brought to the knowledge of their Saviour? Is there any reader connected with our Church by office or by membership who can regard such questions with indifference? Are there any, whether of the laity or of the clergy, so wrapped up in consideration of circuit mechanism, so overburdened with the conduct of some financial project, so excited by school-board elections or other local contests, or so comfortably cushioned in their cosy homes, as to have neither

heart nor energy left for this infinitely higher matter? If there are none such, it all are prepared to enter with heart and soul upon a course of private devotion and public activity as the necessity of the time demands, the prospect before us is encouraging indeed, for in winter we shall have the joy of the harvest. If the case should be otherwise—if there be found in our ranks good men who are prompt to respond to the commercial or the political call, but reluctant when Zion's trumpet summons the evangelic hosts to action—the fact that such reluctance existed would be the most powerful reason for calling attention to the subject. Without being scandalously inconsistent in conduct, the Church may yet be in a state of comparative torpor and indifference, and so long as such is the condition, what hope is there for the myriads of souls who are perishing within sight of her edifices?

Would it be presumption on our part if we were to express a conviction that the Methodist churches greatly need, just at the present time, a general spiritual quickening? Among the heavier calamities which every faithful Christian will pray earnestly may be averted from our religious community, are a state of spiritual languor and feebleness—a soulless and indolent orthodoxy—a dry formalism—and a tendency to rely upon church arrangements, or upon this or that particular method of carrying on the Lord's work, rather than upon the living power of the Holy Spirit. Our doctrinal confession as a body is uncorrupted, our preachers are orthodox, our social position is improving, our discipline in one of the most characteristic features has of late been officially upheld, our societies as a whole enjoy peace and harmony. Nothing could be better than for a prophet of smooth things to descend in dulcet strains upon the comfort and happiness of our present position, which undoubtedly supplies abundant reason for gratitude. But is there no danger lest in a season of outward calm, at a time when popular misapprehension and dislike have been exchanged for manifestations of respect and good will, at a time when, especially in certain districts, our congregations are becoming dangerously weak and oppressively respectable—is there no danger, we would ask, of the loss of spiritual force? Of what use is the best built engine, if we cannot get up the steam? Or of the most perfectly developed physical frame, if the vital force is wanting, or but scantily supplied?

In urging the need of revival, we would not be understood to limit ourselves to what in many quarters, is technically understood by that word. Protracted meetings and penitential forms would constitute an important feature in a general revival, yet only as one feature out of many. Means must not be confounded with ends. So far as revival refers to persons outside the Church, the great object is to bring them to Christ. The sermon or the prayer-meeting, the penitential form or the class-meeting, are just means to the end, and not the end itself; and if the gracious Master is pleased to accomplish the end, whether by these or by other means, let us accept the blessing, and not set limits to his free Spirit. Our present object, however, is not to discuss the value of this or that method of operation, but to give general expression to what, there is reason to believe, is a feeling widely prevalent among those who watch and care for the welfare of our Israel. We do not assume to speak for other religious bodies in this country; but our Methodist churches stand in need, just now, of a general spiritual quickening. To the lay perception it may appear that some of our ministers need it. To a faithful layman, ministerial apathy, where it exists, is the most grievous of all discouragements; as, on the other hand, the sight of a pastor full of faith and good works is the most powerful of encouragements. To the ministerial eye, on the other hand, it will doubtless appear that the laity, class-leaders and preachers (especially, need the quickening power. But it will be well if every soul in our churches, in its own way, may be his rank in the service, refrains from passing judgment either upon those above or those below him, and contemplates the necessity of his own case. The fact is that all ranks and orders among us stand in need—perhaps stand equally in need—of the quickening power, to make them personally more holy, and more thoroughly in earnest in the work of the Lord. Let every preacher, stated or local, stir up first his own heart and then his congregation; every class-leader his members, every teacher his scholars, every parent his children, address to seek the Lord our God. Happy and blessed will be those times of refreshing which are coming from the presence of the Lord! Sought earnestly and perseveringly, they will assuredly come, bringing joy and increase with them. Self-mortification, prayer, and fasting will obtain an abundant reward when, in answer to individual and collective supplication, the Lord of that invisible mansion in which are stored infinite riches of grace, shall be pleased to "open the windows of heaven and pour out a blessing so that there shall not be room to receive it." Contemplating such an effusion of grace and power, our present condition as a Church must appear by comparison impoverished and feeble. But let us animate our faith by remembering Who it is that challenges his Church with the words, "Prove me now, and see;" and let all who acknowledge the need set themselves deliberately to the work—certain is its result, if rightly carried on—of getting that need supplied.—Methodist Recorder.

PAT'S PLEA FOR THE BIBLE.

In a school in the West of Ireland, a few years ago, were two boys about the same age, fifteen or sixteen. Their names were Pat F. and Philip O'F. There were many intelligent young people in the school, but Pat and Philip took the lead in most things; and indeed, visitors were often astonished at the remarkable readiness and appropriateness of their replies to the miscellaneous questions put to them. Philip had become a missionary of the cross in Turkey. We do not know what has become of Pat, at that time by far the most promising boy in the school. But "the day will declare it."

We remember on one occasion Mr. B., well known in that neighborhood, paid a visit to the school. He was desirous of trying at once the knowledge of the scriptures possessed by the scholars and their power to apply it to the solution of controverted points. Mr. B., assumed the language of an opponent of the general reading of the word of God. "Boys," said he, "what right have you to read the Bible?" "Every right, sir," said the boys, "for Christ said, (John v. 40.) 'Search the Scriptures.'"

"All very well," said Mr. B., "to prove that big people may read—men and women who have come to years of maturity—but what has that to do with little fellows like you?" "The word of God is fit for little people too," said Pat, "for we read—2 Tim. iii. 15—that Timothy knew the Holy Scriptures from a child."

"But," said Mr. B., "Timothy afterward, you know, became a priest. Your text only proves that young boys who are going toward the priesthood should be taught the Holy Scriptures."

"O, but, sir," said Pat, with a bright twinkle in his intelligent eyes, that proclaimed he had the best of the argument even before he answered—"wasn't Timothy—2d Epistle, i. 5—taught by his grandmother? and sure, sir, she wasn't a priest?"

Mr. B. acknowledged himself beaten.

evils which seem to hang over Europe. The sacramental question is most agitated among us, and many things have been written pro and con on the subject. Those on the side of liberty of conscience have gained the most ground. Mr. Paxon has written the very best tract on the subject which has yet appeared.

Death has made a sad inroad among the wives of the preachers; eight or nine have died since last conference. Most of the preachers also have been called from the evil to do, but the loss of none has affected me so deeply as that of my very dear friend and brother S. Hodgson. On the 20th instant he was drowned with fourteen others crossing the ferry at Sunderland. Several remarkable things preceded and accompanied this good man's removal. In the course of eight or ten days before his death he had preached seven sermons on *Prove me by thy God!* The night he was drowned he was returning home from preaching on those words. His voice shall no more be heard on the mountains of Israel! How the boat went down no man can tell; it was a perfect calm. A few moments before this awful providence took place he reproved a gentleman for swearing, exhorted him to repent and turn to God, adding: "There is but a step between you and eternity." There were twenty-four in the boat, and only ten escaped. The last words he was heard to utter (which was in a very strong voice) were, "Lord Jesus, receive my spirit! and have mercy on my fellow-sufferers!" His sacred body cannot be found.

I come now to speak a little concerning myself. It is just now thirty days since God saved me from being murdered. I had gone six miles out of town to preach. Mr. Mayor, who is stationed here, went with me; we called at my brother's who accompanied us. I preached a solemn sermon on *"It is appointed to men once to die,"* etc. All was perfectly quiet. When I had finished we set off to go to my brother's, about three miles distant—walking between him and Mr. Mayor. Two Papists followed at a short distance, and dropped out of the village. One of them took a sure aim and with a large stone hit me on the right side of the skull, knocked me down senseless and wounded me dreadfully. Had not my brother, who is a surgeon, been at hand, I should have told no tale. With much difficulty I reached my brother's, where he dressed my wound and got me to bed. For four or five days my life hung in doubt but by this scroll you find that God has lengthened out my little span; but my head and eyes have been very much affected, the latter so much that I can scarcely read or write without spectacles. However, God is my portion in life or death. I am yours most affectionately in the Lord.

PROTESTANTISM IN ITALY.

We gave last week some extracts from a recent lecture delivered in London by Rev. H. J. Piggott, the Superintendent of the Wesleyan Methodist work in Italy. The same source furnishes us interesting information concerning the Protestant forces now at work in the Italian States. There are various Christian societies now doing a great and good work there. There is a wonderful race was that little people of the Vaudois Alps! After all they were the only people that never fell away in the great apostasy. What a marvellous thing that when Popery was extending its power over the whole of Europe that just at that very time yonder away in those mountain recesses God was preserving to himself that chosen remnant, that true apostolic succession, preserving through the ages the continuity of his spiritual Church—that spiritual Israel—those ten thousand who never bowed the knee to Baal. These Waldenses were now at work in Italy. After so many ages of cruel oppression and persecution by Italian Kings and Italian Popes, they were now revenging themselves with the true apostolic revenge; they were heaping coals of fire upon the heads of their adversaries. They had their colleges at Florence. They had thirty stations over-spreading the country. They had one thousand in Church membership and two thousand regular hearers. There was also the Free Italian Church, a Church that perhaps they would not approve of altogether, but where the pure Gospel of Christ was preached, and testimony was borne to the essential doctrines of justification by faith and conversion by the power of the Holy Ghost.

Mr. Piggott had no statistics as to the number of members and hearers in the Church, but they would come to the same figure. And then the Methodists were at work in Italy, and the Wesleyan work in Italy. They had a God blessed station in Parma, a city of 60,000 inhabitants; in Padua, a city of the same size and a University city; they had a station in Spezia, where artisans came to labor in the great arsenal from all parts of Italy, and went back to tell of what they had heard. They had also a station at a village that was known as the Protestant village. He would like to take some of that congregation with him to a simple evening service in that village, such as he had attended many times. They would be delighted to see into the inside of that room that had been put up

THE MOTHER'S PLOT.

Let none who hear me imagine that all the work of the Church is to be done through the organizations of the Church. The Christian mother has her plot at home. A mother with half-a-dozen little children, as a rule, had better leave the ordinary enterprises of the Church to other people. A minister's wife, with a considerable family, will best serve the Church by keeping at home. The children must be constantly under the mother, if they are not to grow up in worthlessness. The greatest mischief that any mother can inflict on the Church is to neglect her own children. To look after her family will take all her time. Happy is the mother who is faithful to her responsibilities! Next to God, a holy mother is the greatest spiritual power in the world. Young hearts are wax to the warmth of her tender care, and to the moulding touch of her potent hand. No fingers like hers can wind the delicate tendrils of young affections about the precious truths which are to lift them towards heaven. Under the sun of the great Father's love the fruit shall ripen, and the mother's watchful love shall have its reward. God says to every Christian mother what Pharaoh's daughter said to the nurse of Moses, "Take this child away, and nurse it for me, and I will give thee thy wages."—H. Batchelor.

"FAITH TO REMOVE MOUNTAINS."

If a man has faith that a certain thing will be done, his faith is based upon some expression of God's will. Should a man have faith that he could remove a mountain, he could have it only because he has learned that it is God's will it should be removed. There is nothing, then, in the nature of faith which makes it impossible to secure the removal of a mountain. The Saviour's statement is therefore literally true, that faith will remove a mountain; on speaking generally, the nature of faith is such that, if exercised, it could effect changes in nature other than effected through the course of natural law. This it often did when exercised by prophets and apostles, dividing rivers and raising the dead. If no instance of removing a mountain by faith has occurred, it is not because it would have been more difficult than to divide a river, but because there has been no necessity for doing it. Of course the faith for doing it has not been doing it. Mountains, however, may here be used figuratively, which brings us to the same point. Anything, however difficult, which God has given us reason to believe it is His will should be done, through us, can be done, if we believe that He will give us the power to do it.—William.

JESUS WHISPERING.

What is conscience? said a Sunday-school teacher one day to the little flock that gathered around to learn the words of life. Several of the children answered—one said, "It is just now thirty days since God saved me from being murdered. I had gone six miles out of town to preach. Mr. Mayor, who is stationed here, went with me; we called at my brother's who accompanied us. I preached a solemn sermon on *"It is appointed to men once to die,"* etc. All was perfectly quiet. When I had finished we set off to go to my brother's, about three miles distant—walking between him and Mr. Mayor. Two Papists followed at a short distance, and dropped out of the village. One of them took a sure aim and with a large stone hit me on the right side of the skull, knocked me down senseless and wounded me dreadfully. Had not my brother, who is a surgeon, been at hand, I should have told no tale. With much difficulty I reached my brother's, where he dressed my wound and got me to bed. For four or five days my life hung in doubt but by this scroll you find that God has lengthened out my little span; but my head and eyes have been very much affected, the latter so much that I can scarcely read or write without spectacles. However, God is my portion in life or death. I am yours most affectionately in the Lord."

FORCE OF EXAMPLE.

As I look back on my father's life I cannot remember, in all the retrospect, a single act of self-seeking on his part. I cannot remember ever to have heard him decried or severely criticised a brother in the ministry. I cannot remember to have heard him rebuke his own doing with eulogy, or praise, or commendation. His life was as simple as a child's; and it was as straightforward and honest, and as spiritually well-meaning, as I can conceive a life to be. And now I can analyze, and see what I could not in my childhood— that it had a powerful influence on my mind. I cannot express what I owe to my father's silent example, and what a power it has been against doubt, as confirming and intensifying my consciousness of the reality of true and spiritual religion. The examples of my father and mother are an everlasting bulwark to me against infidelity; so that if my reason were assailed, if I could not meet the arguments that were raised against religion, I should still have, as it were in transfiguration, the memory of my parents, who were an embodiment of piety; and that would hold me, if other things gave way, so that I needed anything to hold me. The vision last hung to me just as before the Master was transfigured on the mountain the vision of that some clung to the men who witnessed it. The bewitchment of that wonderful occurrence remained with them. Blessed are they who have had a vision of transfiguration in childhood, and who have never lost a belief in the reality of true religion.—Rev. H. W. Beecher.

THE MISSIONARY WORLD.

The October number of the *Missionary Herald*, of Boston, the monthly organ of the American Board, contains a valuable article on missionary statistics, which supplies us with the latest information as to the number and character of the societies which are devoting their energies to the diffusion of evangelical Christianity, the amount of their resources, the number of their agents, and the full statistics the mission churches established by them in each of the great missionary fields of the world. From the figures of this statistical report, and from the latest reports of the missionary societies, we condense the following facts concerning the present condition of the missionary world.

The statistics of the *Herald* enumerate 58 societies, of which 17 are American and 41 European. The list contains, however, only those societies which sustain missions to heathen, Mohammedan, and more degenerate, nominally Christian people (as Armenians and Nestorians), but do not include agencies among the Jews, who are mainly supported by distinct societies, of which there are at about one dozen, chiefly in Great Britain. There is also a considerable and rapidly increasing number of women's missionary associations, most of which are auxiliary societies, aiding the boards of missions of their respective religious denominations.

The most prominent among the American societies are the American Board, (income, according to the last report, \$535,215); the Presbyterian Board (\$335,361); the Baptist Missionary Union (\$200,953); the Methodist Episcopal Board (amount devoted to foreign missions, \$187,868); Episcopal Board (\$98,342); Reformed Dutch Board (\$91,416); United Presbyterians (\$60,624).

EUROPEAN SOCIETIES.

In the list of European societies, we find societies of Great Britain, Germany, Holland, Switzerland, France, Denmark, Norway, and Russia (Finland). To this list Sweden should be added, which has its own missionary society. Austria, with its more than 3,000,000 Protestants, should certainly have its own missionary society, but we believe has not yet. Italy, Spain, Portugal, and Belgium have still too small a Protestant population to take an active part in the foreign missionary operations, but the time may soon come when they will be represented in the list of Protestant missionary societies as well as France is at present. Prominent among the English societies are the two great societies of the Church of England—the Church Missionary Society (income, \$137,330) and the Society for the Propagation of the Gospel (\$106,435); next follow the London Missionary Society, un denominational, but chiefly supported by the Congregationalists (income, \$101,369), and the Wesleyan Missionary Society (income, \$99,000). Among the societies of Continental Europe, that of Basel, which has its centre in Switzerland, but receives contributions from all parts of the European continent, is foremost; its last income amounted to \$120,256. Among the other prominent societies are the Moravian, with an income of \$90,000; the Lutheran Society of Leipzig (income, \$49,500); the Berlin Missionary Society (income, \$64,000); and the French Evangelical Mission Society (income, \$14,000 francs).

As regards the fruits of the missionary operations, the American societies have 59,062 members in their mission churches, and 40,629 pupils in missionary schools; European societies, 242,092 members of missionary churches, and 248,856 pupils of missionary schools; American and European societies together, 301,082 members of missionary churches, and 289,465 pupils in missionary schools. As regards membership in the missionary churches, the Wesleyan Society of England has reaped the largest harvest, as it has in its missionary

churches no less than 115,706 members, or more than one-third of all the missionary churches taken together. Next in order follow the London Missionary Society, with 88,487 members; the American Board, with 20,728; the Baptist Mission, with 20,511; the English Church Missionary Society, with 16,669; and the Society for the Propagation of the Gospel, with 8,497; the Baptist Free Mission Society, with about 8,000; the Lutheran Society of Leipzig, with 9,291; the English Baptist Missionary Society, with 6,169; the United Methodist Society of Scotland, with 5,740; the United Methodist Free Churches, with 5,644; Gossner's Missionary Society of Berlin, with 4,700; the Rheinisch Missionary Society, with 4,656; the Methodist Episcopal Board, with 3,701; and the Basel Society, with 3,800.

MISSIONARY FIELDS.

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

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

In China and Japan, great progress has been made during the past few years. The number of communicants has reached 6215, and the number of pupils 4740. In China, the further advance of the mission appears at present to be checked by the anti-Christian excitement raging among the natives; but this, it is hoped by the missionaries, can only be temporary, and is likely to be followed by a greater spirit of inquiry among the masses of the population. In Japan, which is undergoing a complete political transformation, the prospects of Christianity are unusually bright, as it appears to gain ground among the foremost and leading classes of the land.

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

In the islands of the Pacific and Australia paganism is nearly extinct. The largest of the island groups, the Sandwich Islands, constitute an entirely Christian State. The government is nearly everywhere in the hands of Christians, and Christianity is therefore sure to be soon the religion of this whole insular world. America is already, to an even larger extent than Europe, a Christian continent. The pagan negroes are hopefully and steadily advancing. They number about 74,000 members.

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

Provincial Wesleyan.

WEDNESDAY, NOVEMBER 30, 1870

THE EASTERN QUESTION.

What is to be done with Turkey, is the Eastern Question. It is an important one that must some day be practically settled. The continued rule of the Mahomedan Turk over millions of nominally Christian people in some of the finest portions of Europe is an anachronism. The civilization of the Christian world is pressing forward in certain directions faster than ever before. But the stupid, lazy, impassive, inflexible Turk can hardly be got to move, when to stand still is to perish. Would the Turk be got to move, would he learn the art of good government—selecting and enforcing just and enlightened laws, protecting life and property, raising a revenue, by righteous and prudent methods and faithfully expending it in the service of the state, diffusing a sound education among the people of his empire, guarding the rights of conscience, multiplying the means of necessary and desirable communication between the different provinces and districts of the territory under his will, and generally stimulating the development of the resources of the beautiful country that has for so many centuries withered and languished under his brutal sway, might be some hope of continuance in power at Constantinople with the good wishes of most of his neighbors. If the Turk were with wisdom and energy to do all this, he would be a Turk no more. But a Turk he is, and notwithstanding his many feeble attempts to turn over a new leaf, a Turk he is likely to remain to the end of the tragic chapter that will some day recite the fact of his death or banishment from the Golden Horn.

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

But the difficulty does not lie in overturning the throne of the Commander of the faithful or generally getting rid of the Turk. The trouble is about who is to possess Turkey when the Turks are gone. Russia holds that manifest destiny has allotted Constantinople and all that lies between it and Odessa on the Black Sea, and much goodly Turkish Territory besides, to Russia. But manifest destiny, in this case, is simply manifest cupidity.

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

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

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

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

All this is well understood throughout Europe.

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

J. R. N.

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

(Report Continued.)

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

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

Paul was a highly educated man, and manifested an extreme solicitude that the men to whom was to be committed the ministry of reconciliation should be thoroughly fitted for their task both in heart and mind.

The very nature of the work committed to the Christian ministry showed that for its just performance careful training was necessary. It was the business of the Christian minister to expound and enforce the truths of Revelation. But to do this effectively required the possession of much knowledge on the minister's part. If not absolutely necessary, it was yet highly desirable that ministers should be familiar with the languages of the original Scriptures.

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

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

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

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

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

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

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

He had accurate and extended knowledge of the educational work done at Sackville. The institutions there were not surpassed by any in these provinces. The education furnished at Sackville was of a very high order, though he would be pleased to see Sackville College affiliated with kindred institutions in the lower provinces with one grand degree conferring university. Our young men, candidates for the ministry, can obtain a thoroughly good training at Sackville. If they are not in a position to embrace the privileges there offered, we ought to render them the necessary aid. This aid would be well supplied were the new Education Society vigorously and liberally supported, as he hoped it would be, especially in St. John, and as on every ground it deserves to be.

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

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

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

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

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

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

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

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

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

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

Among the trials which the people of the north-west have had to endure this year, is the presence among them of small-pox. The chairman of the Sackville district writes:—"Small-pox has cut off hundreds of people. At Carleton on my way to meet the plague at Fort Pitt. There one young man might be educated, and one Mr. McDougall and the Rev. J. McDougall, our son, nearly worn out with work in consequence of the ravages of the disease among the Indians of this mission. Many of our best members have been carried away, among them a faithful Indian local preacher, whose death was most peaceful. The best efforts have been made to arrest the progress of the deadly disease. I found Mr. McDougall and the Rev. J. McDougall, our son, nearly worn out with work in consequence of the ravages of the disease among the Indians of this mission. Many of our best members have been carried away, among them a faithful Indian local preacher, whose death was most peaceful. 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COMPOUND SYRUP OF HYPOPHOSPHITES.

I am happy to say I have not had a symptom of Bronchitis, from which I suffered many years, since taking your Compound Syrup of Hypophosphites.

St. John, N. B., November 2nd.

I have no hesitation in recommending your compound Syrup of Hypophosphites to my patients who suffer from General Debility, or any disease of the Lungs, knowing that even in cases utterly hopeless it affords relief.

H. G. ADY, M. D.

Sold by Apothecaries. Price \$1.00 per bottle or six for \$7.50.

Rev. John McKinnon of Hopewell writes us that intelligence has been received from the Government of the death of the Rev. Mr. McNair. We have no particulars. Thus another link has been made in the mission band.

The rails are now being laid from the Mission house to the station house at Amherst, and the work, it is expected, will commence running from that place to St. John on the 24th of December.

NEW BRUNSWICK.

A telegram to the Associated Press on Tuesday omits the interesting intelligence that the Rev. Morning Star, of Richbourg, from Cape Hayton on Bay, capsized at sea on the 21st ult., and all the crew, except the cook, William Eddy, were drowned.

St. Stephen enterprise now proposes to place a tram and look across the St. John river two below the town, so as to secure deep water for its trading vessels and steamers. The proposed work will cost some \$100,000.—T.M.

Mr. Moffat was elected a member of the House of Commons for Westchester, N. B., in place of Mr. Caldwell, who is deceased.

The Tidal Wave. The predicted tidal wave and earthquake take place on the 22nd of June is causing quite a stir among the people living in the low lying parts of the city. An impression has got abroad that it will be at least six feet in height, and as a consequence, that two-thirds of the city will be inundated or swept away. Some of the people residing in Lower Cove are talking seriously of moving inland, or at least of removing their household effects to the more elevated parts of the city until the trouble is over. The sinking of land at Sand Point and Red Head has left a very strong impression that the foundations of our city are not as firmly planted as we have been apt to consider them, and a fear exists that the combined effects of an earthquake and tidal wave will be too much for them, so that there will be a general collapse. It may perhaps be reasonable to suppose that some of the most distinguished scientific men do not believe that the fact of the Sun, Moon, Mercury, Venus, Jupiter, Uranus, and the Earth, being in a straight line, will produce such trembles as are anticipated and that they regard people who hold views as belonging to that class which, it is said, will never be extinct.—St. John News.

FROM NEWFOUNDLAND.—The Newfoundland Legislature has been summoned to meet for the despatch of business on the 20th of January. Serious disturbances have occurred at Rose Blanche. Some stores were broken into and property carried away. A police force has been sent thither. Intelligence has been received from England of the death of Mrs. Hill, wife of the Governor of Newfoundland.

How necessary that the nervous apparatus should be perfect and the brain vigorous; when either becomes exhausted through overwork or other imprudence, disease in some organ is developed, the remedy lies in removing the cause. By using Fellows' Compound Syrup of Hypophosphites the tone and vigour is again restored to the brain and the whole nervous system, while diseases of the implicated organs disappear.

Sold by Apothecaries. Price \$1.00 per bottle, or six for \$7.50.

A CHARLOTTEVILLE SENSATION.—An American Schooner Captured Off—The Charlotteville, a schooner, was captured off the American fishing schooner "Clara F. Friend," recently brought into this port by H. M. S. "Flover" for an infraction of the treaty of 1818, and subsequently condemned as a prize.

RE-CAPTURE OF THE CLARA F. FRIEND.—The American fishermen who carried off the schooner "Clara F. Friend," from Charlotteville harbor, on Thursday night were much surprised at finding themselves and their prize arrested at the Strait of Canso, on Saturday by H. M. S. "Flover," and taken back to the "Flover" left Charlotteville a few hours before the schooner for Halifax. On Friday morning the authorities reported the capture by telegraph to the commanding naval officer here who at once sent orders by telegraph to Canso to be given to the commander of the "Flover" to return to the Strait of Canso, on Saturday, and to stop the "Flover." She remained in the Strait until Saturday, when the "Clara F. Friend" attempted to pass and was captured.—Chronicle.

FER TELEGRAPH.

LONDON, Nov. 25.—It is officially declared at Vienna that Austria will not tolerate the slightest infringement of the treaty.

The excitement is increasing here, and every one anticipates a new Ministry.

A stormy meeting of the cabinet was held yesterday afternoon, but no decision was reached.

Earl Russell has gone to Windsor to see the Queen.

John Bright is rumored, has also resigned the Presidency of the Board of Trade.

Baron Von Bismarck, in his reply to Russia, which has been received, does not yield an inch, and the press supports the ground he has taken.

LONDON, Nov. 25, p.m.—An arrival with a mail from Paris on the 23rd, has been at Lowin. Despatches show that the Parisians continue plucky and determined, and that they have plenty of provisions.

Earl Russell writes to the "Times," saying that if the Czar proposes to set aside the treaty of Paris by force, he will meet him with force, and the sooner the better.

An important cabinet meeting is being held today to consider the Eastern question.

LONDON, Nov. 26, p.m.—There are new developments in the Eastern question today. The feeling at the Stock Exchange is much improved.

Serious divisions in the British Cabinet are rumored involving the resignation of Lord Granville, and other states of a firm attitude toward Russia but as yet there is no confirmation of any of them.

Advices have been received from Paris by balloon up to Mr. Washburne to leave. They are all favorable, and the public morale satisfactory. The guns of the besiegers were all quiet.

The French have been successful in some recent combats in the interior.

LONDON, Nov. 27.—The Prussians and French have had several small engagements, in which the victory has been claimed by the latter.

A great French victory is reported at Vendôme, in which the Prussians were badly defeated, while attempting to turn Depauldine's left flank.

Permission has been given by the State Department to Mr. Washburne to leave.

Military and Naval preparations are active. American officers have been appointed to take charge of a Torpedo factory. The conviction exists here that all depends on the firmness of England.

The flying squadron has been ordered to be made ready for sea by the 10th of December.

VERMONT, Nov. 27.—Forty Essex, Vermont, and Montpelier opened fire last night. A sortie is expected.

LONDON, Nov. 28.—The chief political news today is as follows:

The "Times" this morning publishes a despatch from the Russian Court. The tone adopted by Prince Gortschakoff is pacific. It is believed that there will now be no collision between the two Powers.

Arrangements are now in progress for a meeting of Plenipotentiaries accredited by the several Powers who were parties to the Treaty of Paris of 1856. These plenipotentiaries to discuss the Russian demand for revision and to meet during January of next year, in London for that purpose.

Odo Russell, special envoy to the Court of King William at Versailles, telegraphs to the Government here that Bismarck will consent on the part of Prussia, to the Conference, if Russia will modify the objectionable features in Prince Gortschakoff's first note to the Powers of Europe, notifying them of the intention of Russia to demand revision.

The Italian Cabinet have sent a protest to the Russian Cabinet against the circular issued by Prince Gortschakoff.

Numerous and well equipped Austrian forces are entering Hungary and Transylvania, so as to be in a position to act as an army of Observation along the frontier.

CANADA.

Special Despatch to Morning Chronicle.

QUEBEC, Nov. 25.—Government are inclined to grant to the River du Loup and Fredericton Railway the same amount of land as granted by New Brunswick Government.

The Quebec Board of trade has petitioned Parliament for aid for Quebec and New Brunswick Railway. The Hon. Mr. Tilly is in Quebec.

S. M. Pettengill & Co., 27 PARK ROW, NEW YORK.

Geo. P. Rowell & Co., 40 PARK ROW, NEW YORK.

Are the new sole agents for the Provincial Wesleyan in that city, and are authorized to contract for inserting advertisements for us at our lowest cash rates. Advertisers in that city are requested to leave their favors with either of the above houses.

EDITOR'S NOTES, &c.

1. The President of the Conference of Eastern British America "has much pleasure in acknowledging an additional favor conferred upon him by his old and highly esteemed friend, the Senior Secretary of the Wesleyan Missionary Society of the Canada Conference, by his sending such a beautifully bound and marked copy of the Forty-fifth Annual Report of that Society."

We copied from the Christian Guardian a week or two since a pretty full notice of this admirable report and we shall refer to it again hereafter.

2. MONEY LETTER LOST.—A letter containing a twenty dollar note No. 163 of the Halifax Banking Company, was mailed at Pettitville about a fortnight since by the Rev. S. W. Sprague, addressed to the care of Mr. Thomas Saunders Halifax, for Mrs. Sprague, which has failed to reach its destination. "S. W. Sprague Nov. 1870" was written upon the back of the note. If any one has seen such a letter or such a note, information of the fact will be gratefully received by the Rev. S. W. Sprague at Petite Riviere or for him at the Wesleyan Book Room, Halifax.

3. We would direct special attention to the advertisement concerning MOORE'S RURAL NEW YORKER. It is a splendid family paper for all dwelling in rural districts. A specimen number may be seen in our office.

4. NEWSUBSCRIBERS.—We have added twenty four new names to our lists within the last week, fifteen of them from one circuit.

If all our Brethren would respond to our appeal for assistance in greatly extending the circulation of our church organ, as Brother Miligan is doing, we should have a larger addition to the new volume than we ventured to ask for a week or two since. He has sent us twenty two names within a few weeks.

5. CHURCHES.—Brethren we call for a vigorous, united, persistent effort, if you will make it, day by day throughout the month which is about to begin, we shall see the result have its addition of more than the five hundred new names as subscribers for the Provincial Wesleyan before the 1st of January next. But to secure this very desirable end the effort must be general, determined, pains-taking one. Discouragements must be disregarded, difficulties must be surmounted. We wish to ask each Brother in the Ministry are you doing all you can to increase the circulation of the connection paper? Will you of set purpose strive all through the coming month of December to push the canvass for its introduction into as many of the families of all your congregations as possible? We expect to be allowed to report success as attesting the efforts of those who answer affirmatively.

6. ANNIVERSARY MEETING OF THE AUSTRALIAN BIBLE SOCIETY.—This was held on Monday evening the 23rd inst., in the Temperance Hall. We were unavoidably hindered from attending. We are sorry to learn from the Tuesday morning papers, that the attendance at the meeting was very small considering the vast importance of the cause in the interest of which it was held. The chair was occupied by the President of the Society, the Hon. S. L. Shannon. Very interesting and effective addresses were delivered by the Chairman, and the Rev. Mr. Saunders, Mr. Russell, Rev. Mr. Boggs, Rev. Mr. Almon, and Rev. Mr. Rand.

EDUCATION SOCIETY.—A public meeting to promote the objects of the "Education Society of the Wesleyan Church of Eastern British America" will be held (D. V.) in the Grafton Street Wesleyan Church, on Thursday evening, the 1st of Dec., at half-past 7 o'clock.

Several addresses on the subject of Education will be delivered.

A collection on behalf of the society will be taken up.

The public respectfully invited to attend.

RECEIPTS FOR THE PROVINCIAL WESLEYAN.

From E. A. McLean, John G. Wells, 2.00

From Rev. W. J. F. 1.00

From Rev. G. W. T. 4.00

From Rev. G. S. Mill- 1.00

From Rev. J. C. E. 2.92

From Rev. J. G. 2.00

From Rev. J. C. 2.00

From Rev. J. C. 2.00

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SACKVILLE DISTRICT.

Foreign Missionary Meetings.

Sackville, Dec. 5 and 6. Deputation — Brothers Temple and Angwin, Temple to preach.

Point de Bute, Jan. 9, 10, 11. Brothers Burns and Stewart, Stewart to preach.

Point de Bute, Jan. 2, 3, 4, 5, 6. Brothers Temple and Burns.

Point de Bute, Dec. 6, 7. Brothers Allan and Chapman.

Point de Bute, Jan. 9, 10. Brother Brett.

Point de Bute, Jan. 11, 12. Brothers Scott and Prince.

Point de Bute, Jan. 30, 31. Brothers Tuttle and Day.

Point de Bute, Jan. 9, 10. Brothers Tuttle and Alcorn.

By Order, W. G. ANGLIN, Secy.

HALIFAX DISTRICT.

Arrangements for Foreign Meetings.

Halifax North, Halifax South, Dartmouth, and Windsor—Local managements.

Falmouth—Dec. 5, 6, 7. McMurray and Nicholson.

Halifax—Feb. President and Co-delegate.

Keegan, Jan. 9, 10. Hennigar and Sargent.

Sackville—Jan. 11, 12. McMurray and Sargent.

Keegan—Local management.

Keegan—Feb. Bro. Crane.

Keegan—Feb. 2, 3. Desbrisay and Rogers.

Keegan—July 30, 31, Feb. 1. Crane and Dockrill.

Keegan—Dec. 5, 7, 8. Desbrisay and Mosley.

Keegan—N. S. S. Thomas Guest, Yarmouth; George Gunn, Truro; J. W. Webb, Windsor; George Taylor, Westport; J. W. Jackson, New Glasgow; Fred. Fraser, Pictou; W. H. Johnston, Charlottetown; E. L. N. A. Borles & Co., Canning; Thomas McKinlay, Summerside; P. E. I.; George C. Mont, Jr., Fredericton, N. B.; All the St. John, N. B. Druggists, and the most reliable Dispensaries, and those who use it.

An Irishman called at a drug store to get a bottle of Johnson's Anodyne Liniment, and the proprietor asked him in what part of the body it troubled him most. "Be me soul," said he, "I have it in every hole and corner of me."

For loss of cud, horn, red, red in cows; loss of appetite, rot, or murrain; in sheep; thick wind, broken wind, and rotting; and for all obstructions of the kidneys in horses, use "Sheridan's Cat's Claw Kidney Powders."

MARRIAGES.

At the Wesleyan Parsonage, Seaside, on the 12th inst. by the Rev. P. F. Freston, Mr. Bradford Clark, of Truro, to Miss Sarah Jane Hobson, of Lakeview, N. S.

At the Wesleyan Church, at St. Peter's, Church, by the Rev. G. W. 18th, Rector, assisted by the Rev. J. B. Cusack, Rector of St. George's, Wm. H. Hill, of the late Capt. Hill, of St. John's Corps, to Florence Grace, eldest daughter of the late Capt. Hill, of the late Capt. Hill, of St. John's Corps, and to Marion Frederick, youngest daughter of Arthur Woodcock, Esq., of St. John's, N. S.

At Wolfville, on Wednesday evening, the 23rd inst., ready to depart, in the 24th year of her age, Harriet Barker, wife of the late B. D. W. Hill, Esq.

Sudden, on the 27th inst., Giles Foster Knight, eldest son of the late Rev. Richard Knight, D.D., at Charlottetown, on the 22nd inst., of Typhoid Fever, Mr. Theophilus C. Bueker, (of the firm of Bueker & Sons, of St. John's, N. S.) overcame through the use of the "L."

On Thursday, the 24th inst., Helen, third daughter of the late Alexander Ross.

Friday, the 25th inst., Sarah E. Reynolds, daughter of Dr. Waddell, Elizabeth, daughter of the late John Waddell, of Truro, N. S.

Deaths.

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Government House, Ottawa.

Friday, the 18th day of Nov. 1870.

PRESENT: HIS EXCELLENCY THE GOVERNOR GENERAL IN COUNCIL.

WHEREAS by the Act 33 Victoria, Chapter 3, Section 25, entitled: "An Act to amend and continue the Act 22 and 23 Victoria, Chapter 3, and to establish and provide for the Government of the Province of Manitoba, it is provided that such provisions of the Customs Laws of Canada (other than such as prescribe the rate of duties payable) as may be from time to time declared by the Governor General in Council, to apply to the Province of Manitoba, shall be applicable thereto and in force there accordingly.

His Excellency in Council on the recommendation of the Hon. the Minister of Customs and under the authority aforesaid, has been pleased to Order and it is hereby Ordered that the following provisions of the Customs Laws of Canada, being those Acts of the Parliament of Canada, hereinafter mentioned, and the same are hereby declared to apply to the said Province of Manitoba, and to be respectively enforced there as if they were Acts of the Parliament of Canada.

Section 14 of the said Act, and also section 37 to 40 inclusive, of the Act 31 Victoria, Chapter 5, entitled: "An Act respecting the Collection and Management of the Revenue, the Auditing of Public Accounts, and the Liability of Public Accountants."

The whole of the Act 31 Victoria, Chapter 6, intitled: "An Act to amend the Act 22 and 23 Victoria, Chapter 3, and to establish and provide for the Government of the Province of Manitoba, it is provided that such provisions of the Customs Laws of Canada (other than such as prescribe the rate of duties payable) as may be from time to time declared by the Governor General in Council, to apply to the Province of Manitoba, shall be applicable thereto and in force there accordingly."

Section 10, 11, 13, 17 and 18 of the Act 31 Victoria, Chapter 6, intitled: "An Act respecting the Collection and Management of the Revenue, the Auditing of Public Accounts, and the Liability of Public Accountants."

The whole of the Act 33 Victoria, Chapter 3, intitled: "An Act to amend the Act 22 and 23 Victoria, Chapter 3, and to establish and provide for the Government of the Province of Manitoba, it is provided that such provisions of the Customs Laws of Canada (other than such as prescribe the rate of duties payable) as may be from time to time declared by the Governor General in Council, to apply to the Province of Manitoba, shall be applicable thereto and in force there accordingly."

Section 10 and 13 of the Act 31 Victoria, Chapter 6, intitled: "An Act respecting the Collection and Management of the Revenue, the Auditing of Public Accounts, and the Liability of Public Accountants."

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