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THE NEW SONG.

By GERALD MASSEY.
Hear what the saint in solemn dream was shown
Through heaven's own gates of gold;
He saw them standing by the great White Throne;

He heard their raptures rolled!
Christ was the Son of that firmament,
And there was no more night.
While through the Golden City harping went
The glorious all in white.

These, out of their great tribulation, came
To bow before the Throne!
These lifted up their foreheads from the flame,
And by His name were known!
Some on the rack were living witnesses,
And many fell afield;
But Christ did greet his martyrs with a kiss,
And all their hearts were healed.

These had to wrestle with wild waves of strife,
Long ere they reached that shore
Where they at last have won the crowns of life
They wear for evermore.
There do they drink of life's all-healing stream,
And quench their thirst of years;
All star-like now the precious jewels gleam
They sowed on earth as tares.

Help, O Lord, to reach that better land,
Afar from grief and sin,
And join that blessed land, all harp in hand,
All safe with Christ shut in.
Fool and poor the songs we sing! at most,
Some solemn prayer we raise,
While the white harpers on that heavenly coast
Hymn everlasting praise.

FUTURE JUDGMENT AND THE CONFLAGRATION.

Last week we introduced an argument to prove a future general judgment, based on the fact that the burning up of the world is to take place at the time of the final distribution of rewards and punishments. We now resume the subject for the purpose of showing that 2 Peter iii. 1-14, must be accepted as a plain statement of what will transpire at "the day of judgment and the perdition of ungodly men."
The showing made in our former article, to the effect that there is no necessity for a figurative interpretation of this chapter, growing out of the language employed, nor out of the nature of the event itself, philosophically considered, leaves the presumption fair and strong in favor of the literal sense; and this presumption will stand till positive reasons be given for setting aside the literal meaning of the language, and adopting the figurative. The principal reasons likely to be adduced, and certainly the most formidable ones, were considered last week, and found groundless. We might, therefore, safely leave the question here, but proceed to fulfill our promise to show from the language in question that we care not apply it as a figurative description of the calamities coming on the Jewish nation.

1. The coming of the day of the Lord here mentioned was to be a sudden and unexpected event—"as a thief in the night." But the overthrow of the Jewish nation and the destruction of their city was not of this character. This great storm of wrath did not burst upon them unexpectedly. It had been foretold by the Lord, was indicated by the discussions and tumults with which the Jews were harassed, and by the hostile attitude and preparation of their enemies. All their surroundings pointed to the result as inevitable. And after the siege began, so far from his horrors all coming suddenly, "like a thief in the night," it was protracted from month to month, until by war, famine, pestilence, and the other evils Jews were brought under the power of their enemies, and subjected to their dread doom.

2. The apostle urged the coming of the day of God as a motive to piety and diligence on the part of all to whom he wrote, intimating that they would be personally interested in the transactions of that day. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found in peace, without spot and blemish." But this epistle was not written to Jews alone, nor to Christians dwelling in Judea only, but to the Churches in general, and was addressed to "strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." If the apostle wrote only of the destruction of Jerusalem, or the subversion of the Jewish polity, such an appeal to "strangers" scattered through all those countries seems to us unaccountable, and we hazard nothing in pronouncing it inappropriate, if not preposterous.

3. The apostle's reiteration of the "scorers" mentioned, proves that he had a literal conflagration in mind. These "scorers" assumed that Christ had promised to come speedily and destroy the earth, and punish the disobedient, and thought that delay proved the falsity of his promise. Finding nothing like an interruption of the course of nature, which they understood to be connected with the promised advent, they derisively asked, "Where is the promise of his coming?" for since the fathers had kept all things continue as they were from the beginning of the creation, and in the truthfulness of the "promise," because the world was not destroyed, showing that they believed the destruction of the world was connected with the coming again. If Peter had believed as do our modern interpreters who deny the literal burning up of the earth, he would have explained to these "scorers" their mistake, showing them that Christ's coming had nothing to do with the destruction of the world; that his promised coming, and the subversion of the order of things connected with the destruction of Jerusalem, and that the "end of the world" meant nothing more than the closing up of the Jewish dispensation! But he did not do this. On the contrary, he vindicated the "promise" on the ground of the "long-suffering" of the Lord, showing that "one day is with the Lord as a thousand years, and a thousand years as one day." The entire scope of the argument shows that the apostle never intended to correct the prevailing impression that the destruction of the world, the coming of Christ, and the day of judgment were all connected in point of time. He pointed to

the destruction of the old world by water, charging the false teachers with being "willingly ignorant of that literal fact, and made it an example and a proof of the destruction of the same world by fire, at the day of judgment and perdition of ungodly men." The allusion to the flood would have been inappropriate, if he intended anything other than a literal destruction of the world "by fire."

"Some have thought that the apostle had modern Universalists in mind when he described the "scorers" who denied the second coming of Christ. But we think this is not correct. The "scorers" denied the second coming to judgment, very much as do the Universalists, but they had no figurative methods of interpretation, and they did connect, in their minds, the coming of Christ with the interruption of the course of nature, as did the "scorers," who deny the coming of Christ, and contemptuously inquire, "Where is the promise of his coming?" but their denial is based on different grounds. It can not be questioned, however, that their vehement opposition to the doctrine of this chapter allies them very closely, in spirit at least, with the scorers of old.

4. The apostle's comparison between the destruction of the old world by water and the present world by fire, proves that one event is just as literal as the other. It is a literal fact that the old world perished by water; it is a literal fact that the heavens and earth which are now, are kept in store, or treasured up, so as not to be destroyed by another deluge; and it is a literal fact, if there is any established meaning in language, that this same world, which is thus kept "standing out of the water and in the water," is "reserved unto fire, against the day of judgment and perdition of ungodly men." This is the apostle's most unequivocal assertion. He spoke of the old world literally, of the heavens and earth which are now literally, of the water literally. His argument may be thus put: "If the old world was overwhelmed with water, literally, must we expect that when the day of judgment comes this present world, now standing out of the water and in the water, shall be again destroyed, not by water, but by fire?"

5. The prediction of the new creation, which is to follow the conflagration, corroborates this view of the subject. The state of things following the destruction of Jerusalem, if we have any conception of the facts or of the meaning of words, can not possibly be taken as the "new heavens and new earth, wherein dwelleth righteousness." The distinction and general rightness that ensued were rather proofs of moral degeneracy. But our figurative interpreters will tell us that the old world that passed away was Judaism, and that the new creation was the Gospel dispensation. But the Gospel dispensation came long before Jerusalem was destroyed. Its morning beams shone brightly on Pentecost, and its brightest rays of glory cheered the apostles in their personal toil. If the Gospel kingdom was the new heaven and earth, the new creation preceded the figurative passing away of the old. But sober-minded thinkers can not allow this preposterous assumption. The order of events is too plainly described in this chapter to admit of such perversions of truth, except by those who are "willingly ignorant," and it was not without foresight of special occasion that this solemn discourse on the judgment was followed immediately by a warning against those who "wrest the Scriptures to their own destruction."

We now submit that it is as clear as language can make, that this grand description of the solemnities of "the day of the Lord," including the burning up of the earth and the world, is to be taken literally, without the speculative refinement of modern "liberalism." Such has been the faith of the early Church, and such has been the faith of the followers of Christ through all the ages, while "scorers" have never ceased to add to it, contemptuously saying, "Where is the promise of his coming?" But despite the scoffs of infidelity, and the sneers and sophistries of the "liberalists," the doctrine of a future judgment rests upon the sure foundation of the infallible Word, and one of the sublime incidents of the day of the Lord will be the conflagration of this sublunary world.—*Western Advocate.*

THE COMING OF THE LORD.

By the REV. JOHN HALL, D. D.
The popular impression is that ordinary men wholly or mainly in the present. "If the present is distinguished from the eternal by its transience, it is true. But it is not true that most men live in the present as contrasted with the nearer future. On the contrary, the present is little in most minds but as a step to the future. The child longs for boyhood, and the boy for manhood. Manhood longs for the time of establishment, and when it is reached—if it be—for the time of rest and relief from care. So the human spirit by its constant projecting of itself into the future, appears in some vague way to own its present unsatisfactory condition, and to feel after if haply they may find something in advance. It would be strange if they were to be broken off abruptly in death and end in nothing. It is the wisdom within ourselves of our immortality.

And there is a curious analogy between the eager, ever-hoping human spirit and its one infallible rule. The Bible is complete as a guide to life, but at every point to which it carries us, it requires us to look forward.
Moses left the announcement of a greater prophet, and David of a coming King. The Old Testament saints are all looking forward to the coming One. And when He comes, it is not as a coming. He finishes indeed the business of that coming; and carries his Church to a height never reached before. Not however that she may rest there. Her eye still looks onward. Her attitude is still of expectancy, "looking forward and hastening unto the coming of the day of God." The very nature of the human mind forbids resting in the present; and the very structure of the Bible makes the future the resting place of the spirit. "I will come again." Even the complete statement can not be looked at without suggesting something yet to be done. "Ye do show forth the Lord's death till he come."

If I think of myself simply as a Christian, my hope takes hold of my going to be with Christ. The apostle of the Gentiles was no exception to the rule. "Absent from the body and present with the Lord," "having desire to depart and be with Christ which is far better." One's mind makes no account of prophetic periods, or of diverging interpretations. "I shall be with my Saviour. To me practically the day of my death is the day of his coming." And when the end is near and faith vigorous, the human soul seizes the graphic speech of the Old Testament to express its yearnings: "Why is his chariot so long in coming?" But when I think of myself as a member of Christ's Church, in sympathy with that party, often despised and persecuted; when I feel myself as one of a body which devils and men have accused, belied, condemned, the Lord's second coming suggests the vindication of my chosen friends, the complete and final victory of their principles, the clearing of their character, the triumphant refutation of the slanders of centuries. This great event will thus regard different aspects to Christians as they regard themselves, and it is worth considering whether some of the difficulties of view as to our Lord's coming have not arisen from confounding passages that speak of the hope of the Christian community, with those that emphasize the simple longings of the individual human soul.

And when will the Lord come? If any one expects an answer such as "In the year of our Lord 1872," his appearing may be counted upon; he can not get it, we venture to think, from any interpreter of Scripture sufficiently judicious to comprehend respect. "Of that hour knoweth no man." Prophecy in its history will date and particular written beforehand. If it were, it would defeat its end, tempt men, and infringe upon human freedom of action.

But there are certain great events of universal interest which the Scriptures connect with the Second Advent, and which, we may be sure constitute intimations to us as to time sufficient for all the purposes of the covenant of grace.
1. One of these events is the Resurrection of the dead. It has been sometimes imagined that there is first a resurrection of the good and then of the wicked, after an interval more or less prolonged. But this impression is founded on a mistaken reading of two passages in one of which (1 Thess. iv. 16) the comparison is between the dead out of Christ, and the dead in Christ, and the living in Christ; and in the other of which (Rev. xix. 1-10) the symbolic character of the passage is forgotten in part, and "souls" is read with a literalness confessed inadmissible in the rest of the passage. But in the calm, didactic language of John v. 28-29, when he comes, "all that are in their graves shall hear his voice, and shall come forth;" or in Paul's argument, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead of Christ shall rise first; then we which are alive and remain shall be caught up," &c.

2. But this Resurrection is in order to the general judgment. If anything can be inferred with confidence from the Gospel accounts of this momentous transaction, it is that it will embrace both classes, and transpire in the presence of both. Indeed this follows from its nature and purpose. Human tribunals are erected to try the question, "guilty or not," and to measure out punishment. But the Divine Judge tries in no such sense; and the rewards have already been practically adjudged. The manifestation of the divine character seems to be the main object. "The heavens shall declare his righteousness," according to Psalm i. 3-6, in that day when a fire shall devour before him, when he shall call to the heavens and to the earth that he may judge his people, where his saints in covenant with him by sacrifice shall be gathered before Him. But this manifestation implies the presence together of angels and of good and bad among men.

3. But where this has taken place, the earth has served its purpose as the home of a race partly good and partly evil. And it appears to have too many scars and derangements from its subjection to a sinful race to admit of its continuing the abode of the redeemed and perfectly holy portion of God's creation. Accordingly, with these august transactions, there is connected the destruction of the existing, and the production of another state of things, called "a new heavens and a new earth wherein dwelleth righteousness."

Beyond the fact that our Lord's return is uniformly associated with the general resurrection, final judgment, and complete renovation of earth, we have no marks of time to guide us. It follows, of course, that the overthrow of the present, and the coming of the new heavens and new earth, are not to be broken off abruptly in death and end in nothing. It is the wisdom within ourselves of our immortality.

And when the mandate has been ushered in through his return in visible majesty and the attendant events, what is to be its character? Let my readers go back in thought to their infancy and imagine their parents telling them at the age of three or four that their lives would be at thirty or forty: "You will not be children any more, but men and women; you will not learn lessons, or be under orders; you are now. You shall please yourselves, and act your own judgment," &c. Now let language of this kind be employed to any conceivable amount, and every one knows it yet fails to describe the reality. Life has to be lived to be comprehended. No doubt, indeed, some persons have become great favorites with young children from their skillfully adapted delineation of that future into which, as we saw, even the child's mind, constantly trying, as on tiptoe, to look over and examine. And there is an infant school of Christians who are gratified by cor-

responding delineations which they often even forget when they have advanced a little even on earth. They become men and they put away childish things.

How little of this ratiocination is in the Bible! It has no "physical theory of a future life." Isaac Taylor wrote that. The poems of the New Jerusalem are never half opened, like those of a festive hall, that eager and curious young folk may get a stimulating peep beforehand. Its gates are of another kind altogether; they shall not be shut at all by day, and as for night, "there is no night there." Not one word has it of places, or spheres, many or few. An apostle, lifted up in vision, heard "unspeakable words which it is not lawful for a man to utter." But men and women without any evidence of such exceptional elevation in views, aims, or life, are troubled by no such scruples, nor conscious of any check on their utterance. With an easy volubility they can speak, write and print the entire programme of the solemn unknown. They can, as the heathen made gods by exaggerating men, depict the features of the heavenly abode by sublimating the earthy, much as a fluent friend might describe the developing capacities of a seminary for young ladies, where endless learning and matchless accomplishments are combined, "with all the elegances and comforts of a home."

How different is the Bible! Men know what hunger, thirst, grief and tears are. They know what hardship, toil and midnight heats are. They know what change, and bereavement, and homelessness, and lonely darkness and curse are. These are facts of world-old and world-wide comprehension. And the Scriptures come and tell us in their grand simplicity that these shall be none of these; and if any one would narrowly ask, "What is the meaning of 'we have'?" it is enough that "the former things are passed away." The Lord will give us light and we shall rejoice forever and ever. Who can translate these terms into the vernacular of earth? Who needs to do it? Who would be the better if it were done? To the weary sufferer or heaven rest. To the human spirit, hungry for sympathy, it is love. Each shall find all he hoped—his ideal realized perhaps on a plan which he could not comprehend—and all his brethren hoped for, too. So let us wisely and willingly ignorant where God has not spoken, and let us hear our Saviour say to us daily, "Behold, I come quickly."—*Christian Union.*

TALLEYRAND'S DEATH-BED.

For nearly half a century, this veteran diplomatist acted a prominent part in the affairs of Europe. As the prime-minister or ambassador of the Directory, the Consulate, The Empire, and the monarchy of Louis Philippe, he negotiated the important treaties which determined the boundaries of empires and the fate of kingdoms, and formed plans which made Napoleon an emperor; and the emperor an exile. Such a man's view of an eventful life of four-score years furnishes instructive lessons to men who are wasting the energies of being on political ambition or worldly aggrandizement. Just before his death, a paper was found on his table on which he had written, by the light of his lamp such lines as these:

"Behold, eighty-three years passed away! What cares! What agitation! What anxieties! What ill-will! What sad complications! And all without results, except great fatigue of mind and body, and a profound sentiment of discouragement with regard to the future, and disgust with regard to the past!"

Contrast with the exclamation of "Paul the Aged," as he was about closing his earthly career:

"I have fought a good fight; I have kept

the faith; and henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

A death-bed is the triumphant chariot of the useful Christian, however humble, it is the executioner's cart of the worldly unbeliever, however exalted.

THY WORKS.

"I know Thy works" are the clarion words repeated in each of the memorable services of the Seven Churches of Asia. Works, works, were rung out from each of the solemn charges.—"Thy works, not works without faith, but such abounding, overcoming faith that it must work. Upon Sardis the fearful sentence was, 'I know the works, that thou hast a name that thou livest, and art dead.' The Church is not a hospital but a workshop. Posted all about upon its walls are notices: 'No idlers nor loungers allowed here.' 'To every man his work.' The Church on earth is for work, the rest is beyond. Its watch-word from its Founder is, 'Preach the Gospel.' It is a call to the intensest activity. Even the weak in body and in firm of spirit often render most effective service in soul-work. But, alas for the drones!

Here is a plethoric professor. He uses the Church as a housewife does her fruit-jar, simply to bottle up his piety for fear of its spoiling. He never dreams of using it in earnest, holy activity for saving lost souls.

Here is a pleasure-seeking professor. The Church to her is a spiritual Saratoga to gratify her tastes. She would raise her hands in surprise at the idea of work. "O dear, how very absurd!" At her church the "quartette is so exquisite, the prayers so beautiful, the preacher so poetic and graceful, and the congregation so select." She fans and drinks in the delightful notes, and rises away in her coach, delighting herself in a holy ecstasy.

It may be well enough for Dorcas to look after the poor, but not for our exquisite professor. Here is our retired professor. He went through the usual experience and forms of admission to the church, and has retired upon his capital. He dives into the world, rolls up his sleeves for sharp bargains, smart trades, all for self, from Monday morning till Saturday night. On Sunday he puts on his religious coat and airs, and attends a divine service. When he has a full purse, and less business, he may do something for the Lord. Just now he can only go to church on a Sunday.

He is a great pity that the Lord should permit him to make the final mistake of retiring into the church militant rather than into the church triumphant.

Here is our talkative professor. He is always ready for discussions or resolutions. He loves crowded assemblies, convocations, any place for remarks, and always improves them. He is full of theology, theories, stories for every occasion. Ask him to visit some out-of-the-way place to preach Christ, to head a subscription, or do mission work, and he makes pious promises, and escapes from work. He is simply a nuisance, the son of a Baywheel, of Frating-row. There is a certain fold bird that is said to talk about squeaking out, "Do, do, do," but is itself the laziest and most ill-natured of all the birds in the world. The race is said to have died out now, being too lazy to live long. Happily would it be for the honor of Christ and His cause if this race of professors who are forever talking and lamenting, but never doing, should die out also. In the last day the Lord will say, "I know thy works." Not the heavers of the Word, but the worms of it shall receive a reward. All others build a house on the sand.—*The Christian at Work.*

DISSENTING PLACES OF WORSHIP IN ENGLAND.

The religious denominations in England and Wales, exclusive of the Established Church, possess 17,589 places of worship, of which 9,935 belong to various sects of Methodists. The Congregationalists have 2,252 churches, the Baptists 1,818, and the Roman Catholics 639. 761 churches are occupied by "Christian Brethren," "Protestants," "Protestant Dissenters," and those who object to be designated by any distinctive appellation. There are 20 Jewish synagogues, 108 Unitarian chapels, and 89 establishments for worship according to the system practised by Latter Day Saints, otherwise Mormons.

SUNDAY SCHOOL LITERATURE.

Christianity has originated a new form of literature wholly its own; a literature not known under any ancient form of mythology; not known under any form of modern heathenism; not known to infidelity; not known to philosophy; and it has, at the same time, originated an institution most effective for applying that literature, and for securing its own influence over the young. I allude to the Sabbath school, and to the literature which has been originated by that institution. If there were nothing else, would show that Christianity in its efforts to perpetuate and propagate itself is quite abreast of the world.

The literature of the Sabbath school may not be, in respect to quality, all that could be desired; but it may be doubted whether there is any other department of literature that is exerting so much influence on the destinies of mankind. Infidelity, Mohammedanism, and Buddhism have no peculiar literature for the young, nor have they any peculiar institution where to inculcate their sentiments on the young. Science, with great difficulty, prepares books for the young, but its literature is astronomy, botany, chemistry, designed to guide the young, as compared with the literature of the Sabbath school, is meagre in the extreme. The Sabbath school, and the Sabbath school library, stand by themselves. Both capable, undoubtedly, of great improvement, they are, nevertheless, exerting a vast power on the coming generation, and it is difficult to see how a religion that has such an agency as the sabbath school, yet is exterminated from the world. One day during each week of every month in the year the children of this nation are brought directly under Christian instruction, with all the advantages, in theory at least, of calling into the service the best talent, the highest intelligence, the warmest piety, the most devoted zeal, existing in the churches.—*Albert Barnes.*

At a recent anniversary of the American Sunday-school Union, the Hon. S. COLMAN, Vice-President of the United States, made the following grateful reference to the interest felt by President Grant in the work generally: "There is one citizen of the United States, who is absent from press of public duties, who had hoped to be here this evening. I allude to our noble President, U. S. GRANT, who had hoped quietly to attend this anniversary. I asked him this morning before I left Washington what message I should convey from him. His reply was that he could not find language adequate to express his interest in this great cause. Among the happiest recollections of his life was that, when a youth, he was for several years connected with a Sunday school of the Methodist Episcopal Church, and he had not forgotten its teachings."

WORLDLY AMUSEMENTS.

In a late number of the Advocate we published a pastoral letter, prepared by the College of Bishops and indorsed by the general Conference in a resolution, which instructed the preachers in our Church to read it to their respective congregations. The design of the letter was to define, clearly, the position of our Church respecting many of the popular follies of the day. One of the General Rules of the Church forbids its members "taking such diversions as can not be used in the name of the Lord Jesus Christ." Under this rule, dancing, going to circuses, theatres, and similar places of worldly amusements, are embraced, and, until recently, there has been no question as to the position of our Church respecting these follies. The General Conference of 1858, however, introduced a special law forbidding the participation in them on the part of our members. This action was designed to set our position more clearly before the Church, and urge the importance of that General Rule we have quoted more strongly on the minds of the people. The General Conference of 1866, deeming this extra legislation unnecessary and regarding the General Rule alluded to as amply sufficient, removed from our Book of Discipline the special law respecting these evils, and left the Discipline where it was before.

This action has proved to be unfortunate. The removal of that specific rule was interpreted by many to be a withdrawal on the part of the Church from the position it had ever held on this question, and that we have no law on dancing and its kindred follies whatever. It was to arrest this evil and define our position on these points that the pastoral letter was written. Some of the members of the Conference were in favor of reinserting that special law, adopted by the General Conference of 1858; others, of inserting a foot note to the General Rules, setting forth the sense of the Conference as to their bearing on this question. It was finally deemed wise to request the Bishops to prepare a Pastoral Letter which would show to the Church and the world that the M. E. Church, South, had no compromise to make with those amusements which have ever sapped the foundations of practical piety in the hearts and lives of those professors of religion who have indulged in them. There is no mistaking the meaning of the address. In pointed language it draws the line between a religion of taste, sentiments and ceremony, and that surrender of the will which bows the affections before the will of God. This letter, with the indorsement of the General Conference, leaves the question no longer open. Our Church has not abandoned one iota of its position respecting these worldly amusements, and

those pastors who wink at them, or those members who indulge in them, are strangely forgetful of their vows. We copy again a portion of that admirable letter, and repeat the hope that every pastor has read, or will read, the whole of it to all the congregations in his charge.

So powerful, indeed, are the fascinations of pleasure, so abounding the iniquity, in high places and low, that "the love of many has waxed cold." Young persons of cultivated minds and elegant manners, who may desire to be sincerely religious, are especially open to danger, from the tone of surrounding fashionable society, and from the plausibilities of the worldly spirit. But the law of gratification which rules the world, and offers the present and immediate, is, and ever must be, opposed to the unbending law of duty which conscience and God impose. There can be no compromise here. There can be no inward experience of grace, no religion of the heart, which is preceded by a full, unreserved, irrevocable commitment to the Lord Jesus. This commitment devotes self-dedicating—the cross and following Christ. It is the surrender of the will to a supreme governing purpose—the affections to a supreme governing love. A religion of mere culture, of amiable and aesthetic tastes, of sentiment, opinion, and ceremony, may readily allow participation in "divisions which can not be used in the name of the Lord Jesus"—in dancing and reveling, in theatrical, operatic, and circus exhibitions, in the gambling operations of the turf—not to mention the recently revived excitement of the cock-pit. But the religion which is a divine life in the soul of Christ's true disciple, heeds the voice of conscience, and feels the powers of the world to come. It confers the dignity of holiness, the strength of self-denial, the glad freedom of a spirit rejoicing in the Right and Good. Such a religion needs not, desires not, allows not, participation in worldly pleasures, in diversions which, however sanctioned by fashion, are felt and known to be wrong by every truly awakened heart. Its spiritual discernment is not deceived by well dressed plausibilities, by refinements in taste or respectabilities in social position. It has "put on the Lord Jesus," and made "the will of the Father to fulfill the laws thereof." The influence of this form of religious character may be silent, but it is none the less potent, on the family, by the friends, at the watering-place, or on the broad thoroughfare of business. What the Church lives will alone affect the world.—*Texas Christian Advocate.*

YARMOUTH CONFERENCE.

RESOLUTIONS RESPECTING THE PROVINCIAL WESLEYAN AND THE BOOK ROOM.

1. The Conference would still express its profound sense of the importance and necessity to the spiritual prosperity of our Connexion, of a well sustained religious periodical, and while grateful to Almighty God, for the benefit which it has reason to believe continues to follow the circulation of our official organ, *The Provincial Wesleyan*, expresses its earnest purpose to do all in its power to make this agency of our Church, by the Divine blessing, more efficient as a means of advancing the work of God.

2. That the Conference, believing the purpose may be better accomplished by earnest and united effort, on the part of our ministers and people, would exhort upon all who have the interests of the important enterprise at heart, to co-operate in the measures which may be adopted by our Book-Steward and his Executive Committee, in giving a much more widely extended circulation to *The Provincial Wesleyan* than it has hitherto attained.

3. The Conference still regards with great interest the success and efficiency of our Book Room, as an important means of checking the current of unspiritual and soul-destroying publications, and spreading abroad a sound religious literature, adapted to all ages and circumstances, and therefore solicits the continued and increased patronage of this agency of our Church, in order that its ample facilities, for distributing valuable religious publications may be recognized and employed; and its usefulness more fully promoted.

4. The Conference gratefully recognizes the hand of a fostering Providence in the success which has attended the strenuous efforts made during the past year, especially by its laborious Book-Steward and Editor, to rescue the united efforts from serious embarrassment, and most confidently anticipates that with the measure now adopted for their welfare, these valuable agencies will shortly become more efficient than ever.

5. The Conference regards, with feelings of real satisfaction and appreciation, the energy and devotion which have been brought to its new and laborious task, in connection with *The Provincial Wesleyan* and Book Room, by the Rev. H. Pickard, D. D., and would assure him of its abiding sympathy and co-operation in all the measures which, by him, may be adopted for the future prosperity of the interests of the Church to which his talents are now consecrated.

CONFERENCE EDUCATION SOCIETY.

CONSTITUTION.

Article I. The Society shall be known as the Education Society of the Wesleyan Methodist Church of Eastern British America.

II. The payment of an annual subscription of not less than Three Dollars shall constitute a person a member; and the sum of such annual subscriptions, together with the amount of the annual collections to be made throughout the Connexion, and the interests of the permanent Fund, or Capital Stock, shall constitute the Current Income of the Society.

III. The payment of Fifty dollars, at any one time, shall constitute a person a life member; and the sum of such payments, together with the amount of all bequests, and special donations, of fifty or more dollars, shall be carefully invested from time to time, to constitute a Permanent Fund, to be regarded as the Capital Stock of the Society.

IV. The Current Income of the Society shall be appropriated annually in manner following, viz.: One-third part to aid in the maintenance of the Mount Allison Wesleyan College, as an agency necessary for the suitable educational

STATISTICS OF METHODISM IN ALL PARTS OF THE WORLD.

The following statistics of Methodism are taken from the second volume of Dr. Jacoby's "History of Methodism," a very interesting and comprehensive work, which has just been published in the German language by the Methodist Episcopal Book-room, Bremen:—

	Members.	Ministers.	Local Preachers.	of Scholars.
EUROPE.				
GREAT BRITAIN.				
Wesleyan Methodists	387,306	1,565	12,070	601,801
Wesleyan Methodists in Ireland	20,699	175	1,175	17,653
Primitive Methodists	181,229	948	14,169	268,857
Methodist New Connection	26,309	162	1,119	68,692
United Methodist Free Church	68,062	312	3,445	152,315
Bible Christians	26,241	254	1,758	44,221
Wesleyan Reformers	8,559	28	600	18,066
Primitive Wesleyans in Ireland	9,000	125	300	10,000
FRANCE.				
French Wesleyan Methodists	2,158	62	117	2,768
English	119	3	37	168
SPAIN.				
Wesleyan Methodists	37	2	237
ITALY.				
Wesleyan Methodists	790	4	61	743
GERMANY.				
Methodist Episcopal Church	6,556	56	29	7,434
Wesleyan Methodists (Evan. Ass. included in America)	1,915	11	53	261
Methodist Episcopalians	1,100	19	30	564
AMERICA.				
Methodist Episcopal Church	1,291,404	7,830	10,278	1,168,839
Methodist Episcopal Church South	535,681	2,495	4,481	800,000
African Bethel Methodist Episcopal Church	200,000	560	1,500	150,000
African Zion Methodist Episcopal Church	64,800	694	700	75,000
Primitive Methodist Episcopal Church	103,000	800	800	90,000
Wesleyan Methodists	25,000	236	154	23,000
Evan. Ass. (including Canada and Germany)	60,241	478	382	40,855
United Brethren in Christ	108,122	864	788	108,002
Sunday school Methodist Societies	55,000	200	200	45,000
BRITISH POSSESSIONS.				
Wesleyan Conference in Canada	60,777	680	250	53,024
East British American Wesleyan Conference	16,291	169	119	15,742
Methodist Episcopalians	28,957	216	224	24,000
WEST INDIES.				
Wesleyan Methodists	48,802	90	370	21,577
MEXICO.				
Methodist Episcopal Church	151	7	290
ASIA.				
Methodist Episcopal Church	1,415	17	64	265
Wesleyan Methodists	104	11		

training of candidates for the Christian ministry; one-third part to secure Scholarships of the annual value of not more than seventy-five dollars each, for persons authorized by the Conference to attend the Institution, at Sackville, as Theological Students, who may need such assistance to enable them to meet the expense of such attendance; and the remaining third part to secure scholarships for the children of our members of the Conference, of the annual value of not more than fifty dollars each for those in attendance at either Branch of the Institution at Sackville, and not exceeding half this sum for those not in attendance; no such scholarship to be available for any child, before it shall have entered its tenth year, nor for more than six years.

If in any year it is not found by the Committee necessary to appropriate the full amount of the current income to the above objects, the surplus for that year shall be added to the capital stock.

V. An Anniversary Public Meeting of the Society shall be held during the Conference week in the place where the Conference may meet from year to year—such meeting a report of its operations and condition shall be presented and its claims shall be urged.

VI. It shall be the duty of the Superintendent of every Circuit in the Conference to arrange to have a sermon preached annually in every principal congregation upon the importance of education upon right Christian principles at the time appointed for making the annual collection for the Society; and also for holding public meetings in which to urge its claims wherever it may be deemed expedient, and to make all possible proper exertions to enlist the sympathies of our friends and to promote the interests of the Society.

VII. The President of the Conference shall be ex-officio President of the Society and its other officers shall be two Vice Presidents, two Secretaries and two Treasurers and a committee of Twelve.—One half the number of such Officers and Committee to be laymen.

VIII. At the suggestion of the Committee any one of the Rules or Articles of the constitution may be altered by the Conference.

OBITUARY NOTICES.

In answer to the question, "What Ministers have died since last Conference?" The following will appear in the Printed Minutes:—

1. GEORGE MILLER died at Bridgetown, N. S., was a descendant of the Palatines, a number of German Protestants, who settled in Ireland in the County of Limerick in 1709. His grandfather was among the first to receive Mr. Wesley and his sons in the Gospel, when they came to this part of the world. Bro. Miller received a divine charge early in life, and soon after became a Leader and Local Preacher. He came to Halifax in 1815, and soon after joined the ranks of the ministry.

The circuits in these Provinces were large and laborious, yet Bro. Miller determined to be a workman not to be ashamed, studied diligently the word of God, and the writings of the best English divines. He naturally possessed a retentive memory and great energy of mind, and these powers were consecrated to the holy work in which he was engaged. He was a sound divine, a logical and lucid expositor of the word of God. His sermons were carefully prepared, and he frequently said he would never serve the sanctuary with that which cost him nothing. After laboring for 32 years in some of the principal circuits in these Provinces, his health failed and he found it necessary to become a Supernumerary. During this relation his affection for his brethren in the ministry and his social and domestic virtues won for him the esteem of his brethren and the members of his own and other churches in Bridgetown. During the last winter he had a severe illness, but his soul was filled with holy joy, so that he could triumph on the bed of affliction, almost his last words were, "I have a house above." In this happy state he passed away to his eternal rest, in the 82nd year of his age, and the 52nd of his ministry.

2. WILLIAM WILSON whose name has long been familiar to our people throughout the bounds of our Conference, was sent out by the Missionary Society from London in the year 1820 to the Newfoundland District. After spending some 17 or 18 years of missionary toil in that island he was transferred to Nova Scotia. His last circuit was Point de Bute, N. S. Bro. Wilson was a man of extensive information, undoubted piety and Christian zeal. Having been brought to an acquaintance with Christ and experimental religion by the instrumentality of Methodism, his loyalty and love to it were decided and unwavering, firmly believing its doctrine and desiring to be edified. Scriptural maxims of God—be delighted to preach the former and maintain the latter; and there is good reason to believe that from the shores of Newfoundland, where his early labors were abundant, and prosecuted amidst hardships and privations, and from other parts of these Provinces where his more recent ministrations were prosecuted, there will be found many to call him blessed in the day of the Lord. His death was sudden, and in it he no doubt realized the answer of the prayer he had often uttered in the pulpit and the closet,

"O that without a lingering groan,
I may the welcome word receive,
My body with my charge lay down,
And cease at once to weep and live."

As the sun of a Christian Sabbath was just setting, he was on his way home in his wagon. He had conducted two public services, and was expecting to lecture at night; but the word came, "It is enough!" The reins dropped from his hand, the horse moved slowly on, the material form was there, but the spirit had gone to join and greet the blood-bespinked bands on the shores of immortality. He died Sabbath, 26th September, 1869, in the seventieth year of his age, and the fiftieth of his Christian ministry.

3. JOHN BASS STRONG, who died in Sumner-shire on the 16th May, 1870, aged nearly eighty-one. He was born in Bingham, Nottinghamshire, England, in 1789. He entered the Wesleyan ministry in 1813, and came out to Canada, where he laboured successfully in Quebec and Montreal. Removing to P. E. Island in 1816, he was stationed at Charlottetown, whence he travelled far and near, having twice visited his circuit. In New Brunswick he laboured at Fredericton, St. John and Sackville; in Nova Scotia, at Granville, Horton, and Windsor, everywhere rejoicing in the evidence of his Master's approval, being instrumental in gathering together hundreds of souls into Christ.

He was a man of untiring energy, of great pastoral success, and pulpit ability. To the glory of Christ he dedicated himself body and spirit. Jesus Christ and Him crucified was the one subject of his cheerful songs and able discourses. Perhaps the name of no other servant of God is more fragrant as a household word in thousands of families throughout British North America. Casting from the regular work about 1850, he continued affording all possible aid by his counsels to the cause of Jesus Christ, until the Master finally said, "It is enough, come up hither," when on earth he ceased at once to work and live. His last days were seasons of glorious triumph and spiritual serenity.

Provincial Wesleyan.

WEDNESDAY, JULY 27, 1870.

THE WAR.

Before the remarks we are about to pen reach the hands of the readers of the *Provincial Wesleyan*, events of vast importance bearing upon the fortunes of the war impending in Europe may occur. The last efforts of a humane diplomacy may persuade the belligerents to sheath their weapons, or some altogether decisive victory may foreshadow the final results of the contest, or the conflict may assume proportions frightful to contemplate. But whatever may take place within the time specified, the questions we propose briefly to dwell upon will not have lost their interest meanwhile.

In the quarrel from which the Franco-German war has apparently arisen, which is right, France or Prussia? Prussia unquestionably. Prussia has done France wrong. The demands made by France upon Prussia to forbid the candidature of Prince Leopold of Hohenzollern for election to the Spanish throne, and to pledge her honor not to allow a German Prince under her control to become a candidate for election to the Spanish throne, was insolent and unjustifiable. The refusal of Prussia to comply with these impudent demands made in the most insulting and menacing manner furnished no justifiable excuse for France for declaring war against Prussia. And as to the discourtesy toward the French Ambassador at Ems, alleged to have been approved by the Prussian Government, it was not of a character warranting a resort to hostilities; and such as it was, it was naturally provoked by the insolent manner and haughty and humiliating demands of the French official. The judgment of impartial, intelligent men has almost everywhere pronounced that in its ostensible quarrel with Prussia, France is completely wrong.

But nobody believes that the alleged causes of the war are the true causes of the conflict. The true causes of the war cannot be disguised. They force themselves upon the attention of every thoughtful observer. France wants to extend its frontier to the left bank of the Rhine from Strasbourg to the North Sea, and is willing to fight for such an extension. France is jealous of Prussia, and fears that if the work of German unity under the leadership of that Power be not speedily arrested and undone, the Franco-Rhenish German provinces can never be absorbed by France, and Germany will attain a position of pre-eminence in the European system. Louis Napoleon believes that France is now thoroughly prepared for a struggle with Germany, and that new victories and new territory won from Germany by French arms under his nominal military leadership would enable him to triumph over his domestic foes, and make the throne of the French Empire sure for his young son. Hence the war, despite the remonstrances of Neutral Powers, resolutely declared against Prussia by Louis Napoleon.

It is desirable in the interests of civilization, that as a consequence of the present war France should be able to remit Germany to its former miserably divided condition, as a sort of arena on which France, Russia and Austria may play off their amusement or advantage, one section of the German people against another? Is it desirable that besides breaking up the North German Confederation, France should aggrandize herself by subjecting to her yoke German Rhine Provinces whose people hate her sway and can never become citizens of the French Empire except by conquest? For these questions but one answer can be given by intelligent, impartial men. It is not desirable that Germany should be relegated to its former wretched fragmentary condition, or that France should aggrandize itself at the expense of Germany. On the contrary, the effective consolidation of Germany would solve, happily solve one of the most difficult problems connected with the higher politics of the old world. A United Germany would form the best counterpoise to the weight of Russia in the international balance of Europe. The German race is the noblest northern race in the world. The best elements of the Anglo-Saxon race are derived from the old Teutonic or German stock. In some respects the North German people stand at the head of modern civilization. They are well fitted to form the nucleus of a United German Empire. The German people possess military qualifications of the highest order, but for ages they have on the whole been far less aggressive than the French. It would be an advantage to the world that so noble a people as the Germans, richly endowed as they are with the highest intellectual gifts, patient of labour and possessed of the most sterling qualities, should coalesce to form one splendid Empire which would prove a perpetual barrier against Russian aggression in Northern and Central Europe. Holding these views we cannot wish success to the attempts of France to perpetuate the divisions of Germany and to dismember and appropriate its Western Provinces.

J. R. N.

THE IRISH CONFERENCE.

Monday, June 20, was occupied with the business of the Home Mission and Tenting Fund. The Committee met at ten o'clock, and sat until after four. From the Treasurer's statement and the Secretary's report, the following facts appeared. The income for the past year from the ordinary sources exhibited a small increase, and in addition a legacy of £269 1s. 10d. had been received. A special donation of £400, similar to that of last year, was paid by Mr. Bennett, of Clonakilty; and other special donations amounting to £240. The sum of £242 had come into the Treasurer's hands towards the support of the General Mission; but as the cost amounted to £258, and as no remittance had come from America, according to expectation, the officers of the fund did not feel at liberty to

recommend the employment of three general missionaries during the next year. No less than twelve applications for the appointment of additional ministers had been recommended by the district meetings, and had some of these were accepted by offers of substantial aid from the localities concerned; but in view of the sum required for extraordinary and ordinary, it was feared that there would be nothing available to meet these cases. The Committee then proceeded to consider in detail the grants applied for, after which several resolutions were submitted and passed. In the course of the proceedings special attention was made to the present condition of Ireland, and the undeniable necessity for a considerable increase of ministerial agency. Several speakers adverted to the importance of paying greater attention to the raising up and employing of local preachers, still it was felt that this could not overtake the exigencies of the present times. It was stated in the course of the remarks made by the Secretary of the Conference that a few friends in consulting together on this subject had originated a couple of days previously an effort to meet the pecuniary difficulty of the Home Mission Fund was held in the Centenary Chapel. The chair was occupied by the President, and addresses were delivered by the Rev. Mr. Donaghy, the Rev. Messrs. Arthur and Wiseman; and by Mr. Bennett and Mr. Brown.

The one hundred and first Irish Conference was held on Tuesday, June 21, at nine o'clock. The Rev. Dr. Johnson, President, occupied the chair; and on his right hand sat the Rev. S. R. Hall, Ex-President, the Rev. Wm. Shaw, the Rev. Luke H. Wiseman, M. A., and the Rev. Wm. Arthur, M. A. The Rev. Dr. James was to have been amongst us, but was detained by illness. His place at the request of the President. A letter expressive of sympathy and regret was sent to Dr. James. The President addressed some valuable remarks to the Conference, but the other ministers named reserved their observations until the opening session of the Conference.

The Conference then proceeded to appoint the necessary officers. The Rev. J. Tobias, having been nominated by the Irish Conference of last year to fill the position of delegate, and having been appointed thereto by the British Conference, vacated the office of Secretary, which he had so efficiently filled for several years; and at a subsequent stage a cordial vote of thanks was passed to him for his services. The Rev. Joseph W. McKay was elected in his stead by a very decisive vote; and the Rev. John Dwyer and James Donnelly were appointed Assistant Secretaries. The Rev. E. M. Banks and Colin McKay were appointed Letter-writers; the preparation of the Address to the British Conference was committed to the Rev. James Donnelly, and that of the Pastoral Address to the Rev. Robert Huston, in conjunction with the Rev. Robert Huston, in conjunction with the Rev. George Vance.

After arrangements respecting the hours of Conference business, and various arrangements as to district recommendations and notices of motion, the Conference proceeded to consider the cases of the probationers recommended for full Connection, and of those recommended for admission on trial; after which the question of ministers becoming supernumeraries was entered upon. Two of our esteemed brethren were placed on this list, John S. Bassett, a very promising young man, who has travelled only five years, but whose health is in a very critical condition; and John Hughes, an able and faithful man, who has travelled thirty-five years.

In the evening the President preached a richly spiritual and profitable sermon to the Conference from Ephesians iii. 14, &c. On Wednesday, the 22nd, after the usual devotional exercises and the reception of the previous day's record, a cordial vote of thanks was presented to the President for the discourse just referred to. Very careful inquiry was made respecting the resignation of the Rev. J. Tobias, who was recommended as candidate for the ministry. The following were accepted: Samuel A. Roberson, Abbey-street Circuit, Dublin; Albert E. Kimmoch, Cork Circuit; Richard Cole and Nicholas J. Warner, Skibbereen Circuit; Benjamin Ralph, A. B., Walter H. Price, and James McGarry, B. University Circuit; Belvoir, B. University Circuit; Ballyclare; John Magill, Lurgan. Another case which was brought forward was referred to a committee. The deaths amongst our ministers during the last year were then inquired about, and it was found that two had been called away, Edward Harpur and James C. Pratt. The latter had lived for some time in the United States, in America where he died. After a lengthened and useful ministry in this land, he adorned in the decline of life the doctrine of God's Saviour in the country of his adoption, and died at a very advanced age, rejoicing in the salvation which he had preached to others.

In the evening the open session of the Conference was held, at which there was a large attendance of help-entirely friends. The Rev. JOHN NELSON and ARTHUR BUREAU having engaged in prayer, the Reply of the British Conference to the Address of the Irish Conference of last year was read by the Secretary, who also moved a resolution of grateful acknowledgment, which was seconded by the Rev. JAMES TOMAS, and supported by the Rev. EDWARD BENTLEY and JAMES DONNELLY in interesting addresses. The Secretary then read the Address of the General Conference of the Methodist Episcopal Church, United States, to the Irish Conference; and the Rev. S. FOSTER, D. D., delivered a most pleasing and effective speech. A resolution expressive of grateful and fraternal love was then moved by the Rev. DR. SCOTT, seconded by the Rev. WILLIAM ARTHUR, and carried unanimously. The Conference then adjourned.

On Thursday, the 23rd, after the usual preliminary engagements, the Rev. Dr. O'brien, of the Methodist Episcopal Church, was introduced by the President to the Conference, and briefly addressed it. The President also read a letter from the Rev. Dr. James, which was handed to the letter-writers. The Secretary then read the duties of the office of the Rev. Dr. O'brien, of the Methodist Episcopal Church, United States. The Rev. Wm. Shaw, and the Ex-President occupied the pulpit in Abbey-street, the Ex-President and the Rev. J. J. Landers, in Sandymount; the Rev. Dr. Appleby and William Shaw in Rathmines; and the other chapels were supplied for the most part by the ministers appointed on the Conference plan.—*Met. Rec.*

NOTES OF A PLEASURE EXCURSION.

We had long meditated an American journey. To know of cities and people such as those on our border only by hear-say, seemed to us almost a crime against nature and science, since the one has created the ambition, and the other provided ample facilities for travel. But what could

we do in the face of the incessant embargo of necessity? That necessity seemed fully dismissed, however, when kind friends urged the attempt and provided the means. There are few men who are usually proof against smiling faces and a full purse. We chose a circuitous route to Boston. Up the western extension from St. John—a road whose scenery is anything but grand and the accommodation of which is barbarous, to the thriving little Town of Woodstock. It was a special little train for traffic on that Railroad. Some tugging and backing and shouting and stopping, poor mortals ever witnessed before. We drew a long breath as the queer little locomotive jerked us into the Woodstock depot with many spasmodic motions, and snorings intolerable.

An Express Train was advertised to leave Woodstock at 3 a. m. for connection with the American Boat, so, notwithstanding the numerous demonstrations of weary and drowsy humanity, we permitted the aforesaid Express to do its roughest work on our jaded frames. The Calais Steamer conveyed us to Eastport, and the New England swift and commodious, bore us gallantly thence. Portland was waking up from its slumber as we entered its spacious harbour. The five years ago has been almost forgotten in this beautiful City. Facing the entrance on a sloping hill, its houses appear in the distance like white buildings partially hidden in a field of field, green verdure, so imbricated is Portland with trees of every variety.

The six o'clock train for Boston was just leaving and by a happy coincidence we had time to relieve ourselves from the yoke of the train, and start immediately for the great New England centre. At eleven a. m. we were walking down Washington Street having travelled 500 miles in 32 hours! Washington Street! what a thronging crowd, what a restless throbbing of the city's life, is passing here late and early, in rain and shine!

It is strange to imagine that Boston possessed all the distinguished American spirits since the days of the revolution, and that they were condemned to walk that street for ever as a punishment for their idleness of the man whose name it bears! But a few hours observation bring out much of truth to the spectator in the streets of Boston as in all other centres of study. Who compose the crowd? Veritable men and women gay and sad, rich and poor, virtuous and vile. The great War has left deep traces everywhere which are seen more distinctly in Washington street than anywhere else. The man of jewels and pomatum, who has made a fortune by shoddy in the day of his Nation's calamity; and the beggar who is doomed to penury by the loss of a limb; discussed by the government to be sent out to the island of St. Helena, or to the cracked barrel organ; and the woman whose weeds betoken the loss of a husband or an only son; and that other female wretch who has been driven—for want of the bread which had been earned for her by the man who left her side to fall in the swamp of Virginia—to the occupation of alms by the street, all are passing and showing the other side of the street in Washington Street. We enter the crowd and are soon absorbed by the stream of life.

Large letter bulletins caught our eye covered with pregnant sentences and huge notes of admiration. The Fenians had crossed into Canada! Numbers of the brave invaders were killed; but two solid companies of Canadians had been captured—body and baggage! O'Neil's speech and the unfurling of the Fenian flag and the rush of warriors to the front, were starting us everywhere in the face, and a score of news-bys yelled the same delightful intelligence in our ears. Our British blood was up, and the impudent urchins seemed to know it, for with instinctive dread of our right boot, the toe of which was solid as the slough of the sea, they reared in their clamours. Was Boston really jubilant over this little trial to our youthful Dominion? We soon talked with men of sense—good men—who satisfied us that the intelligence and sympathy of America was not with the paltry horde. Only penny-slayers and printer's devils and wicked little paper-venders were glad for something to do with the slough of the sea. There were other announcements on the most prominent places along the street. It was Anniversary week in Boston, you could have inferred as much from the throngs of strangers who clustered everywhere come hither to see and hear. On the way up we saw a man carrying a simple-minded child who gave us the first intimation of the Anniversary. "Going to Boston?" the tone was clearly that of "down East." Having answered in the affirmative, he pushed his enquiries. "To attend our Anniversary—the Unitarian?" So we were recognized as some heterodox, peripatetic disciple of Channing! Really this is becoming dangerous and we may next be hailed as a messenger from Salt Lake City to the faithful in Boston, or familiarly reminded that the spiritualists expect us at their evening circle in the Horticultural Hall! We proceeded forthwith to assimilate our apparel to that of common, sensible New England gentlemen.

Y. M. C. ASSOCIATION.

The meeting held in Grafton Street Wesleyan Church, under the auspices of the Y. M. C. A. on Tuesday evening, was of more than ordinary interest. The delegates who attended the great International Convention, were to give in their report, and the audience was very large in consequence. The fact, too, of one of the Delegation (John S. McLean, Esq.) having had the high honor of being President of the Convention deepened the interest of the proceedings, and the motives which led to Mr. McLean's being called unanimously to occupy the position was so large a section of the great American Republic, they wishing by these means to show their sympathy with Canada, and their detestation of the late Fenian invasion. The selection made was an admirable one, and was a just recognition of Mr. McLean's untiring labours in connection with Young Men's Christian Associations. Precisely at 8 o'clock, James B. Morrow, Esq., appeared on the platform, accompanied by the Rev. Mr. Clark, the Rev. Fraser Campbell, and Messrs. James Forrest and W. H. Wiswell, one of the Vice-Presidents. The President called the meeting to order, after which devotional exercises were engaged in, led by the Rev. Mr. Clark. The choir then sang the 172nd psalm, of the new series, which has been got up for the use of Associations. The President then stated the object of the meeting, remarking that he believed the hand of the Lord had been upon this delegation, not only in a general sense, but in special deliverance from imminent danger. He also referred to the choice of a President, which the convention had made, and remarked that the meeting would agree with him in saying, that we had been highly honored. The President closed his remarks by calling the Rev. Fraser Campbell, one of the delegates, to address the meeting, who, in reporting, confined himself to the journey to

and the first two days at the Convention. He referred to the warm reception extended to the delegation from their brethren in the States. It was in Boston that they had their first meeting, and there the keynote was struck which warmed their hearts, and made them feel they were among friends, that keynote was brotherly love, the same spirit which was in New York and Philadelphia, and in fact every place they were. There was no mistaking the sincerity of the greeting received. The glance of affection, the warm wring of the hand, showed that the golden chain of love bound all their hearts together. He next referred to a narrow escape they made from a railway accident, and the prayer meeting which followed in the way of thanksgiving. He also mentioned in passing, the pleasure the delegates had experienced in visiting a Sabbath School in Philadelphia, where no less than 1600 pupils attended. He eulogized the orderly way in which the school was conducted. He next referred to the appointment of Mr. McLean to the Presidency of the Convention, and remarked that it was a compliment to Canada, and also in some measure to testify the high estimation in which they held Mr. McLean, whom they had met at previous Conventions. He next touched upon the subjects discussed by the Convention, and the first was, "Why do Youths Men's Christian Associations die?" and the reasons given by different members were apt and to the point, and the same can be said of the remedies proposed. The following were a few of them:—"Too many honorary, and too few active members." "Lack of fire." "Want of leadership." "Lack of unity among Christian Churches." "Lack of Spiritual Life." "Attempting too much." Among the remedies offered we give a few. "Cut off useless members." "Young men for young men." "Keep truth prominent." "Don't attempt too much." "Admit none but proper members." &c. The speaker's remarks on each of these suggestions were sound and to the point, and we are only sorry that we cannot afford the space necessary to reproduce them.

Mr. James Forrest next addressed the meeting. He described his journey from New York to Philadelphia, and from one city to another until they arrived at Indianapolis. The portion of the Convention's work assigned him to report upon was Friday's Session; and he gave graphic description of the reception of delegates from the "Young Converts Association of Indianapolis Association." This Association he said, consisted of devoted young men from thirteen to fifteen years of age, who were doing a vast amount of good among boys of their own age, and he made a strong appeal to the youths of Halifax to go and do likewise—and to speak of the Saviour's love to their unconverted companions. He also said, that he had an opportunity of observing the working of the various Associations in the States, and thought, in proportion to its size, Halifax compared very favorably with them, and our Library excelled those of more pretentious associations. Mr. F. closed his remarks by an earnest appeal to all to be more earnest in the Lord's Work. The choir then sang another hymn, after which John S. McLean, Esq., addressed the meeting in his usual forcible style. He expressed the pleasure he felt in listening to Mr. Campbell's address, he wished to know Mr. Campbell's opinion of what he had seen and heard, as he (Mr. McL.) thought Mr. C.'s views might be somewhat different from his, as Mr. C. was not so excitable as himself, but he was agreeably surprised to find that they entirely agreed. He spoke of the honor conferred upon him, in being called to preside over the deliberations of the Convention, but he deprecated the idea that it was a personal compliment to himself, and said it was in honor of the country to which he belonged. He mentioned in passing the Model Mission Sunday School in Philadelphia, which Mr. Campbell described in his address, and referred to the New Haven Book of the Associations. He described the musical and prayer meetings which were held, and commented upon the good which some Associations were doing in the way of providing situations for young men. He mentioned one Association alone, which had found employment for over 5,000 young men. He read the substance of the addresses delivered by some of the most prominent members of the Convention. The necessity of being more attentive to young men coming from the country, and the good which would result from inviting them into their houses and showing them that an interest was taken in their welfare. He illustrated the good effects of such a course, by telling a very touching anecdote about Mr. Moody, of Chicago, and a convict. He concluded his remarks by urging the necessity of having a proper building, one they could call their own. They were determined to have such a building, and the people of Halifax would surely assist them. He spoke of the splendid buildings owned by Associations in the United States, and said that they could not be expected to do their work efficiently, until a building was erected.

Mr. Wiswell, at the close of Mr. McLean's address, proposed a vote of the delegates, which was seconded by Mr. Beckwith and carried unanimously. In presenting the thanks of the meeting to the delegates, the President took occasion to speak in flattering terms of Mr. James Forrest's debut as a public speaker, and hoped he never would lose a chance of speaking a word for the master.

MISCELLANEOUS.

MILITARY STRENGTH OF FRANCE AND PRUSSIA.

In the present critical state of affairs between France and Prussia, the comparative military and naval strength of the two nations becomes a matter of great interest. So far as soldiers are concerned, there is not much difference as to the number which either power can bring into action on any emergency. But the naval force of Prussia is quite insignificant—not a quarter part as large as that of France. Men however, and not ships, are to decide the fate of a continental struggle.

The French army consists of about 400,000 men of all arms in active service, with a reserve of about the same number; and a Garde Nationale Mobile of some 500,000 to co-operate with the regular army in defence of the country. Of the army in active service 252,652 are infantry and 62,978 cavalry; while the artillery numbers nearly 40,000. If these figures are multiplied by three, we shall probably approximate the number of each of these principal arms which can be brought into service in a war with Prussia; which, with the engineers, gendarmes, staff-officers, &c., will make up a total of not less than 1,200,000 soldiers. The French navy number 439 vessels and 4,680 guns including 55 iron-clad steamers and 234 wooden steamers.

Prussian military authorities claim that a single telegram from Berlin, at any moment could place 1,000,000 of Prussian soldiers under arms. The standing army of Prussia is set down at 463,000 men of

all arms, with a reserve of 148,000. It is a militia to occupy garrisons, and ready, amounting to 200,000. The bulk of this army stands the whole active male population of the kingdom, all of which have been trained as soldiers; for every Prussian subject is enrolled as a soldier as soon as he has completed his twentieth year. He serves, unless exempted, three years in the regular army, four in the reserve, and at the end of this term enters the Landwehr or militia for nine years. Leaving the Landwehr, he is finally enrolled in the Landsturm until he is fifty years of age.

The Prussian navy now consists of 4 iron-clads, 3 frigates, 28 gunboats and sailing vessels, &c., enough to make up about 100 vessels, with 637 guns. But this force is now being increased with all possible rapidity.

Thus stands the account of these two great military powers, which, like two great bullocks, think they must have a fight to see which is the better of the two.

THE MILITARY LEADERS—COMMANDERS OF THE FRENCH ARMY.

Of the French Commanders, the most conspicuous are Marshals McMahon, Canrobert and Bazaine, who will undoubtedly have the principal commands. Marshal Canrobert, a descendant from a family of Irish nobles, who lost their all in defence of James II. and remained in France after the final overthrow of the Stuarts, began his military career during the war with Algiers in 1830, particularly distinguished himself in the assault on Constantine. The establishment of the empire in France found him a brigadier-general. Bazaine's adherence of the Emperor. The Emperor war established his reputation as a soldier. At the head of the division formerly commanded by General Canrobert he stormed and captured the Malakoff—one of the most brilliant feats in modern warfare. Following the war with Russia came that with Austria in Italy. In the campaign of 1859 he again distinguished himself by the ability of his movements and the skill he displayed in handling his men. To his ability and dash were due the great victory of Magenta, and as a reward for his services Napoleon created him a Marshal of France and Duke of Magenta. There is not in the French army a more distinguished soldier than Marshal McMahon. A close student of the military movements of the first Napoleon, he believes in sudden and rapid marches upon the enemy. Marshal Canrobert is, of anything better known as a soldier than Marshal McMahon. Like the latter, his military career began in Algiers, and he distinguished himself in the assault on Constantine. Subsequently, placed in an independent command, he led his troops in three campaigns—in the last of which he displayed great military skill in the disposition of his forces. When Louis Napoleon was President, General Canrobert was one of his aides-de-camp, and aided in carrying out the coup d'etat.

Sent to the Crimea in command of the first division, he participated in the battle of the Alma, where he was wounded by the blast of a shell, which struck him in the breast and hand. After the resignation of Marshal St. Arnaud, Gen. Canrobert took command of the Army of the East, and at the battle of Inkermann greatly distinguished himself by his personal valor. He led the famous charge of the Zouaves, during which he was slightly wounded. He was expelled from France in May, 1855, to return to France, on arriving in which country the Emperor treated him with marked distinction. During the Franco Italian war of 1859 he was fresh laurels by his heroism in Magenta, and at Solferino his famous movement in aid of Marshal Niel turned the scale of victory in favor of the French. For these services he was made a Marshal of France. Gen. Canrobert is one of the most brilliant men in Europe. In every engagement in which he has participated he has, with most reckless courage, exposed his person to the enemy. As a consequence he is immensely popular with the men. Marshal Bazaine is well known to the people of the United States. He first distinguished himself in Africa and subsequently served with distinction in the Crimea. During the Italian campaign he remained in France on home duty. In 1862 he was placed in command of the French expedition to Mexico, and succeeded Marshal Forey in the supreme command. In the sister republic he greatly distinguished himself, considering the number of men at his disposal, and his services were rewarded by his appointment as Marshal of France in 1864. Marshal Bazaine bears the reputation of possessing one of the most strategic minds in the French army. There are several other French generals of established reputation, who will, no doubt, take active part in the contest. Count de Palikao, Gen. de Goyon, Gen. Laboulaye and Count de Montebello are skillful officers. Marshal de Bismarck, Hillers and Rauten, are each 75 years of age, and will probably not take the field.

COMMANDERS OF THE PRUSSIAN ARMY.

Excepting the brief revolutionary struggle of 1848, the first Schleswig-Holstein war of 1849, and the brief but decisive struggle with Austria in 1866, Prussia has been engaged in no armed conflicts since the downfall of the first Napoleon. As a consequence of this long interval of peace the present Prussian generals have not made as great military reputation as their French opponents. Nevertheless, during the war with Austria they displayed considerable skill, their military and administrative being carried out with complete success. The leading general is said to be Gen. Count von Moltke. He saw active field service with the Turkish army in 1839, where he obtained great experience. In 1858 he was appointed Chief of Staff of the Prussian army, and to him is attributed the plan of campaign against Austria in 1866. For this he had been made a Marshal of France, and after the declaration of war he directed the campaign with, as already stated, signal success. Of the other Prussian commanders the Prince Royal, Frederick William, and his brother, Prince Frederick Charles, commanded two principal armies during the war, and won reputations by the celebrity of their movements. General Steinmeier also distinguished himself. None of the other officers conspicuous, although Gen. Manstein, Marstein, and one or two others are regarded as officers of ability. Gen. Albrantzen is an officer of skill also. It is impossible, however, to place these generals in any order of merit, because they have, thus far, done nothing to indicate their military ability beyond the prompt carrying out of the orders of their commander-in-chief, undoubtedly the ablest commander in the Prussian army.—*N. Y. Herald.*

THE FORRESTER MEMORIAL.

TO THE FRIENDS OF EDUCATION.

At the Convention of the Educational Association of Nova Scotia held at Halifax in December last, the following resolution was passed:—"Whereas, in the all-wise providence of Almighty God our dearly-beloved and venerated father, Dr. Forrester, has been removed from his high and honorable sphere of labor and whereas, from his abundant and highly successful labours in the cause of Education and

back of this army stands the whole active male population of the kingdom, all of which have been trained as soldiers; for every Prussian subject is enrolled as a soldier as soon as he has completed his twentieth year. He serves, unless exempted, three years in the regular army, four in the reserve, and at the end of this term enters the Landwehr or militia for nine years. Leaving the Landwehr, he is finally enrolled in the Landsturm until he is fifty years of age.

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