





THE BRITISH POSITION

IN REFERENCE TO THE AMERICAN "CASE."

A short time ago, all right thinking persons among us were rejoicing that an amicable method had been agreed upon by the British and American Governments for the complete settlement of the Alabama difficulty; and the Optimists were in raptures at the seemingly near approach of an era of concord and brotherly love between the two great branches of the English speaking race. It is deeply to be regretted that the joy has proved so short lived and that the raptures have been so suddenly and rudely checked. The international sky is again overcast, and the Alabama trouble is reopened. It may be that ere these remarks meet the eyes of *Provincial Wesleyan* readers the situation may be changed for the better or the worse. But in any case, it may not be amiss to place in the hands of those readers a clear and dispassionate account of the position occupied by Britain in this unhappy matter.

The British nation objects to have the indirect claims embodied in the American "Case" adjudicated upon by the Geneva Tribunal, in the first place, because it distinctly understood that those indirect or consequential claims had been abandoned by the American Government, and in the second, because, as it is determined not to satisfy those claims, it is resolved not to run the risk of an adverse award in respect to them.

The British nation has good reason for believing that the American Government had waived the consequential Alabama claims. To secure that waiver the British Government made two most important concessions. It consented to embody in the Washington Treaty an expression of regret for the escape from British ports of vessels which preyed upon American commerce. It also consented to have its liability measured for the escape of such vessels by the application of rules nowhere in operation when those vessels effected that escape.

The language of the protocols and of the operative sections of the Treaty referring to the Alabama claims, indicate in the belief of the British people, that a waiver of the claims of a consequential character had been made. It is plainly implied in the protocols that no indirect claims would be urged, if the direct ones should be amicably settled; and the British nation holds that a quarrel settled not by war but by a peaceful arbitration would be a quarrel amicably settled. In the operative section of the Treaty dealing with the Alabama dispute, special directions are embodied prescribing the manner in which the Tribunal of Arbitration must give its award on the respective claims for the settlement of which the Treaty was framed. An award against Britain on the indirect claims properly so-called could not in the nature of things be moulded in the form prescribed in those directions; and therefore to the British mind the conclusion is irresistible that the Treaty was not intended to deal with indirect claims.

The principal English Commissioners who took part in the negotiation of the Treaty declared in substance in their respective places in Parliament, at an early date after their return from Washington, that in the agreement arrived at by the Joint High Commission, and embodied in the Treaty, the extravagant claims for compensation for consequential damages had been dropped. Declarations to this effect were made in the House of Lords by Earl De Grey, and in the House of Commons by Sir Stafford Northcote. The Queen, the Parliament, and the People of Great Britain confiding in the truthfulness of those declarations accepted the Washington Treaty.

The manner in which the Treaty was interpreted and the understanding upon which it was ratified and accepted in England were perfectly well known throughout the length and breadth of the United States. Nowhere to our knowledge in that country was one influential voice publicly raised to pronounce the British interpretation of the Treaty unbecoming. On the contrary, the impression seemed general in the United States as in Britain that the American Government in negotiating and ratifying the Washington Treaty had abandoned the claim for consequential damages.

If the facts of the case were less clearly ascertained than they are, it might be inferred with almost the force of a demonstration that the British nation would not have accepted the Washington Treaty if it had cherished the faintest suspicion that according to the true intent of that Treaty the enormous consequential claims could and would be submitted to arbitration. The outbreak of feeling caused in Britain by the publication of Mr. Sumner's speech in which those claims were first fully set forth, sufficiently warrants that conclusion, for certainly the longer those claims are meditated upon the more preposterous and impossible they appear. If Britain would not have consented to have those claims referred to arbitration when it was astounded by Mr. Sumner's oration on them; and if Britain will not consent now to have such claims submitted to arbitration, there can be no ground for believing it was willing to have them so submitted last Spring or Summer.

The general reason why, irrespective of its understanding regarding the import of the Treaty, that Britain cannot consent to have those inferential claims referred to arbitration, has been already stated. Apart from the equities wrapped up in the matter, the claims are so tremendous in their extent—involving in the aggregate an amount far greater than the indemnity exacted at the cannon's mouth by victorious Germany from humiliated and conquered France, that Britain would rather brave the dead consequences of war than consent to pay any such amount. That being the case

it would be an act of madness to refer such claims to arbitration. For though an adverse award could only be enforced against Britain by successful war, the reprobation by it of an award, the risk of having which given against it had been voluntarily assumed. To some it may appear that there would be little or no risk in submitting the claims in question to arbitration so exaggerated and unjust are in their character. But the Geneva Tribunal is not infallible, and whether or no, the interests involved are too vast to be risked on a peradventure.

It is to be hoped however that some judicious method of solving the difficulty which has arisen will be adopted.

DOCTRINAL SKETCHES.—No. 26.

THE RESURRECTION.

That there shall be a resurrection, both of the just and the unjust, is a belief peculiar to Christianity. No other religion has attempted to give a satisfactory account of the entrance of sin, or of death into our world; and consequently no other religion could create the idea of such a victory over sin and death as the resurrection implies. Otherwise than by the rising from the dead, must the gospel remain incomplete. "Ourself also," says the apostle, which have the first fruits of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption, namely, the redemption of our body." Nor is this all. It is the purpose and determination of God that His own people—namely, those, and faithful—shall be conformed to the image of His Son; that He might be the first born among many brethren." But this design cannot be fully accomplished until the Son of God Himself "shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby He is able to subdue all things unto himself." His resurrection, therefore, is essential to the fulfilment of His plan. "Jesus and the resurrection" was the watchword of our religion in its earliest times, and it is of our religion emphatically the watchword now. The enemies of Christianity understand this fully, and from the first have employed all their resources, and bent all their energies against this doctrine. But equally strong in their confidence are the disciples of the Lord Jesus. It is a prime article of their faith. From the beginning they have proclaimed it "with great boldness," and are willing that the whole gospel scheme should be judged on this ground—should stand or fall as this is found to be true or false. More than this, they connect with it every principle which they teach, every duty which they enforce, and every blessing which they offer to the souls of men; and thus they not only invite but challenge the most searching investigation of their belief, resting assured that only satisfaction and comfort can be the result. Witness the language of St. Paul, "If there be no resurrection of the dead then is Christ not risen"—so inseparably is our deliverance connected with His triumph over the last enemy. "And," further, "if Christ be not risen then is our preaching vain"—how pure its instructions, however authoritative its appeals, however ennobling its results; "and your faith," though standing in the wisdom of men, but in the power of God, even so, our hope of the resurrection, and every blessing which we offer, is vain; and we are ready to witness of God, because we have testified of God that He raised up Christ, whom He raised not up, so that the dead rise not."

This doctrine then assumes the fact of our mortality. Men shrink from death, and it is easy for Him who is the Life, as well as the Resurrection, if He judged it best, to bestow immortality upon the faithful, and make their departure from this state of being a translation like that of Enoch or Elijah. But is not that which it should be so, as in the case of his friend Lazarus, He refuses to intercede with the humiliating appointment. Sickness seizes upon the frame, and crushes or consumes it. The affection of friends and the skill of the physician are now alike in vain. Man dies? Then, the lesson of death, or halcyon recollection of the tenderest endearments, and the most intimate associations plead in vain for any lengthened respite from the tomb. "Then shall the dust return to the grave as it was." The grave has gained its victory! This appointment, distressing though it is, is not only just and right, but also, doubtless wise and good. It demonstrates, impressively, the evil of sin. It is well adapted to "hide pride from man" on account of the beauty or strength of his person, and to restrain those "fleshly lusts" which war against the soul. It serves to set forth most advantageously the ornament of a meek and quiet spirit, and the happiness of him whose life is hid with Christ in God. Even the presumption of the sinner, who is thus added to silence, and his ear is opened to receive the solemn utterance, "Prepare to meet thy God."

But, as death is the wages of sin, so the gift of God is eternal life through Jesus Christ our Lord. From His atonement proceeds a reversal of the entire course. Death is swallowed up in victory. The same body that in corruption was sown, is raised up in incorruption. It is "this body of humiliation" which shall be "changed," not by the substitution of another, but by the transformation of its own elements. "It is now a natural body, it is raised a spiritual body."

Further, "as in Adam all die, even so in Christ shall all be made alive." Yet in Christ shall all be raised, in the case of the finally impenitent, this can be called a blessing? If they shall "come forth to shame and everlasting contempt, how can it be a reversal of the original curse to them? We have but to answer that in a multitude of other things, what in its nature is a real good has, by themselves, been perverted into a terrible evil. They have turned the grace of God into lasciviousness. The goodness of God, designed to lead them to repentance, by reason of the hardness of their impenitent hearts, has been the means of treasuring up for them "wrath against the day of wrath and revelation of the righteous judgment of God." By the resurrection therefore they shall be brought in with eternal infamy, and be fitted to endure in his severest form the wrath of the Lamb."

A belief in the resurrection was certainly entertained in the earliest ages of our race. We know not how the first guilty pair understood the promise of a deliverer in the day of their transgression. Yet from the fact of such a prediction being made to them, and from the further fact that life was evidently for that deliverer, we may grant credit unto him, it is surely not too much to suppose that, when they conceived the remains of their martyred child to the grave, they understood and believed that their soul should rise again. This assumption is sustained by the prophecy of Enoch, the seventh from Adam, who unquestionably looked forward, and taught others to anticipate the

events of the day of the Lord (Jude 14-15). Nor could this doctrine fail to receive some confirmation from the fact of this patriarch's translation which took place less than one hundred and twenty years after the death of our first parent.

How clear and strong is the profession of faith of the patriarch Job! "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body yet in my flesh shall I see God."

Abraham looked for a better country, even a heavenly, and accounted that God was able to raise Isaac from the dead, from which also he received him in a figure; did not he then know this great truth and teach it to his children and his household after him? It was under the inspiration of this faith that the Psalmist exclaimed, "But God shall redeem my soul from the power of the grave; for He shall receive me." Nor does the evangelical prophet speak in language less triumphant; "They dead men shall live together with my dead body when they arise. Awake and sing ye as of old in the dust; for ye are as the dew of herbs, and the earth shall cast out the dead." Daniel's prediction is celebrated, not only because of its singularly explicit statements, but because it is the very text which the Saviour Himself appropriates and expounds when in his most solemn majesty He declares the resurrection of the dead, the final judgment and its eternal issues: "The hour is coming in which all that are in the graves shall hear His voice and shall come forth. They that have done good to the resurrection of life, and they that have done evil unto the resurrection of damnation." (Dan. xii. 2-3, 13. Jno. v. 28-29.) Other scriptures in the New Testament, touching upon this doctrine, we have already quoted.

The modern objections to this belief arise from the fact that the human frame is continually undergoing waste and repair, and is never at one stay; also that when its elements are restored to the dust they enter into the formation of other bodies, and cannot therefore eventually belong only to one. But if all these changes which we now experience do not destroy our identity—and we are conscious that they do not—then the objection falls to the ground. We are continually undergoing waste and repair, and is never at one stay; also that when its elements are restored to the dust they enter into the formation of other bodies, and cannot therefore eventually belong only to one. But if all these changes which we now experience do not destroy our identity—and we are conscious that they do not—then the objection falls to the ground. 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The Family.

THE CHILD AT PRAYER.

Into her chamber went
A little child one day,
And by a chair she knelt,

"Pray Thee, Lord," she said,
"Thou that wilt condescend
To tarry in my heart,

"Fear not, I will not leave thee, child alone,"
She thought she felt a soft hand press her own.

"They tell me, Lord, that all
The living pass away;
The aged soon must die,

"Fear not, my child; whatever ills may come,
I'll not forsake thee, I'll bring thee home."

THE LEEK-SEED CHAPEL.

Soon after the promulgation of Methodism
in England, it spread with great rapidity
over the counties of Devon and Cornwall,

Among the uneducated local preachers
was one known by the name of "The Old Gardener."
This old man was no common character,

"The Old Gardener" was once subjected to
a burglary and attempt at robbery. He lived
with his wife in a small and somewhat dilapidated

"The clock struck twelve. 'Now comes
the witching time of night,' exclaimed Tom.
'Don't let us frighten the poor couple out
of their wits,' said I.

"Who is out there at this time of night?"
exclaimed a hoarse voice from within. I knew
it to be the unmistakable voice of the 'Old Gardener.'

"Give us your money, and no harm shall
befall you," said Tom, "but we must have your money."

"The Lord will be my defence," rejoined
the 'Old Gardener.' "You shall have no money
from me; all in the house is the Lord's—
take it if you dare!"

absolutely froze our blood, and made cowards
of us all. The gardener saw the impression he
had made.

"The Lord has delivered you into my hands;
it was so revealed to me in a dream. We shall
all soon be in another world. Pray, let us

"I have unfastened the door; when you
hear me move make a rush."
The 'Old Gardener' then pouring out the
contents of the second purse, exclaimed—

1. A bee
2. I.
3. Be.
4. Ell.
5. E.

My whole Bible.

Obituary.

MRS. MARY RATHBUN, OF WANTSPOINT.

Mary was the daughter of Mr. David Rockwell
of Newport, and from a child was serious
and thoughtful. By the instruction of God's

From the day of her possessing religion, she
continued steadfast in the use of the means of
grace, and as the result of this "waiting upon

"The affair was not yet ended. Reports
were spread that three men, disguised as black
demons, with horns and tails, had entered the

"He then added, with a knowing shake of
the head, and an exulting laugh, 'But they
had not smelt powder like the old soldier whom

"The whole congregation somewhat irreverently
laughed; even the saints almost shouted,
my clapped their hands. I was for the moment

"The chapel was built with the money collected
by the gardener. Time and circumstance
now induce me to think that there has been no

WELL SAID.—A man walking through the
deep snow heard his oldest son saying, "I'll
suffer; her pastor one of his most valued mem-

ALCOHOL.

Down in the realms of hell we
They held a council long ago;
And round their chiefs the dark fiends came,

"I have unfastened the door; when you
hear me move make a rush."
The 'Old Gardener' then pouring out the
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NELSON'S CELEBRATED
Cherokee Vermifuge.

PLEASANT TO TAKE.
WHENEVER a child is
noted to be growing
habitually pale, some

NELSON'S
Cherokee
Vermifuge,
for it is certain that the
child has
WORMS.

Return the Money
In any case in which it should fail to prove effectual,
when the symptoms have justified the administering of
the Vermifuge.

W. J. NELSON & CO.,
BRIDGEWATER, N.S.

INCORPORATED 1848.

Life Insurance Company, of Maine.

No Stock or Guarantee Capital drawing interest, but in lieu thereof
\$1,000,000 Surplus.

THOMAS TEMPLE, St. John,
W. H. BELLING, General Solicitor.

British Shoe Store,

138 GRANVILLE STREET.

A. J. RICKARDS & CO.
I have today received a large assortment of
Ladies', Misses' and Children's

To Anglers and Pedestrians,
100 pairs of the Celebrated ARMY BLUECHERS.

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SEWING MACHINE
KING OF CANADIAN

Lock Stitch Sewing Machine
THOUSANDS throughout Canada are now
using these Machines. They have been tested

NELSON'S
Rising Sun Liniment
Will cure pain wherever it may exist. To be taken
internally and externally.

WELLS & CO.,
432 Broom Street, New York

THE GUELPH REVERSIBLE.
It is prominently the best Single Thread Machine
offered the public—hence its marvellous success

OSBORN LOCK STITCH COMPLETE OUTFIT FOR \$35.00
Extra finish 40.00
Guelph Reversible Trade Machine 20.00

COLLINS'
CONSTITUTION
HORSE BALLS
FOR THE CURE OF
Bots and Worms in Horses.

FALL, 1871.
E. W. CHIPMAN & CO.

DRY GOODS,
Suitable for the coming season, consisting of the following lines: A large and varied stock of

DRESS GOODS,
of the latest styles and very cheap.

Shawls and Woolen Goods in great variety.

TWEEDS, DOESKINS, SATINETS, CASIMERES, BROADCLOTHS, PILOTS, &c. &c.

FLANNELS, all colors, qualities, and prices.

Clothing in great variety.

PRINTS, Furniture do, Grey and White SHEETINGS and SHIRTINGS.

White Linen Damasks, Table Cloths, Napkins Toilet Covers, &c.

Carpets, Rugs, Cocoa Mats and Matting, Oil Cloths, (Table and Floor).

White and Colored BEDQUILTS, Cotton Sheets, &c.

Flowers, Hats, Feathers, etc.
In great variety.

Haberdashery and Small Wares,
And sundry other articles usually found in a large warehouse.

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Life Insurance Company, of Maine.

INCORPORATED 1848.
OVER
\$1,000,000 Surplus.

Directors' Office: 27 Court Street, Boston, Mass.

Assets January 1st 1871
Liabilities including Reserve
Divisible Surplus
DIVIDENDS PAID IN 1870.

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The interest earned by the Company in 1870 was more than sufficient to pay all its losses for the
same period.

THOMAS TEMPLE, St. John,
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British American Book
AND
TRACT DEPOSITORY.

HALIFAX.
66 GRANVILLE STREET.

The following are a few of the Magazines and
Papers for sale at the Depository, with the price
per annum, and postage when mailed for the
country—

MAGAZINES.
Sunday Magazine, \$1 75; Leisure Hour, 50c;
British Family Treasury, Good Words, 50c;
each contains 12 or 15 extra additional when
mailed for the country.

PAPERS.
Christian at Work, 50c; British Messenger,
British Workman and Workwoman, Cottage
African, Child's Companion, Children's Friend,
Children's Friend, 25c each, postage 3c per an-
num; Gospel Trumpet, Child's Paper, Children's
Paper, S. S. Messenger, etc., 12c each, postage
13c additional per annum. Single Papers, 10c
additional.

FOR SALE AT THE
Prince Albert
MOULDING FACTORY.

DOORS.
1,000 KILN DRIED PINE DOORS
hand following dimensions, 8x10, 8x12, 8x14,
10x6, 8x8, 8, 5, 6x2, 6.

WINDOWS.
1,000 WINDOW SPANES AND SASHES,
12 lights each, 7x9, 8x10, 8x12, 10x11. Other
sizes made to order.

SHOP FRONTS.
And Window Shades, inside and out, made to
order.

MOULDINGS.
One million feet kiln dried Mouldings, various
patterns.

FLOORING.
1 1/2 M. Grooved and tongued sash, and plain
joint 1 in. flooring, well seasoned.

LININGS AND SHELVINGS.
Grooved and tongued Pine sash lining
Also, Shelving and other Dressed Material.

PLASTERING, MATCHING, MOULDING TIMBER,
JIG and CIRCULAR SAWING, done in
shortest notice.

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Orders attended with promptness and despatch.
Constantly on hand—Turned Stair Balusters and
Newel Posts.

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Sawed and Split Pine and Cedar Shingles,
CALPARDERS, PICKETS, LATHS, and JOINERS
POSTS.

Also—SHIP AND BOAT KEEPS.
All of which the Subscriber offers for sale, low
for cash, at Prince Albert Street, Victoria
Island, 1/2 mile from the Victoria Street, commonly known
as "Bates Lane," near the Gas Works, on
Saturday, June 22. HENRY G. HILL.

A NERVOUS INVALID
Has published for the benefit of those who are
and others who suffer from Nervousness, general Debility,
etc., a treatise supplying the means of self-cure.
Written by one who cured himself, and sent
free on receiving a postpaid directed envelope.

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Vertical text on the right edge of the page, likely a continuation of the newspaper's masthead or a list of advertisements.