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## Perfect in Love.

The extent to which argument and persuasion are engaged on the subject of the higher Christian life, is suggested by the mere enumeration of the late works on that subject, given below. They hold somewhat diverse views as to the mode and possibly as to the state of this grace. Yet they all point to one end, and like treatises upon a debated dogma of faith or science, at least show the interest that topics create, and the fact that in its centre somewhere is found a truth that the Church believes in, seeks for, and that some of its members have experienced. The works mentioned below are all but one from Methodist pens, and this proportion is about the usual ratio of such compositions, showing the far greater interest and experience of the grace existing in our own denomination than as yet possesses other churches. Yet it should also be said that a few of its teachers and professors are found even in high places in other churches. A synopsis of these works would lead to the only point of difference among Methodists, which is not so much as to the grace itself, as it is to the mode of its acquisition. These books, as do all our literature teach the great Bible doctrine of living in grace, by the power of the Holy Spirit, without condemnation. The experience of the eighth of Romans is the profession of faith of every Methodist hymn, text book, and living member. The earnestness of loving God with all the heart, is one of the first and dearest state of the redeemed soul. Mr. Wesley and his associates revived several marked features of doctrine and experience in the Christian Church. The trammels of Calvinism had forbidden the most loving and devout disciple from asserting, or even believing his conversion for if he should, it would prove that he was not one of the elect, and had never been in the state of grace. Therefore he must only say, "I hope I have a hope." The Methodist Church was rare unanimity, stood on the ground of assurance of faith. They answered back the declaration, that such assertions were arrogant and deceptive, by the most exultant hymns and hallelujahs. How their acclamations—

"We who in Christ believe,  
That He for us hath died,  
His blood for us received,  
And feet His blood applied;  
My soul the living soul,  
Disembodied of her load,  
And swells unutterably full  
Of Jesus and of God!"

So that rapturous "Arie, my soul, arise,  
With its concluding verse, "My God is reconciled," alike testifies to the ecstasy, boldness, and fullness of this new life. Charles Wesley's hymns are full of it, and by this ecstatic experience Methodism has done more than by any other of its agencies, to grow to its present height and influence. This conceded point gained, the next step inevitably appears. Can one live without condemnation? He enters into a state where he can say, "Now there is no condemnation. It can be said in it? What is it to continue in it?—Did the Apostles abide in it? Did ever any abide in it? In many ways this query propounds itself to every believing soul. With Wordsworth, he says—

"I feel the weight of anxious desires,  
My hopes no more must change their name,  
I long for a repose which ever is the same."  
He longs for a perpetual calm of soul, for a peace that continually like a river, for a rightness that is ever like the waves of the sea. There is no doubt of the twofold fact, the possible ecstasy of early experience, and the sense of imperfection in life that seems and may be an imperfection of love. The soul gets entangled again in the yoke of bondage. It feels sinful yearnings and yieldings. It loses its relish for holy things. It finds the way of grace and nature contrary, and trends the latter with the loss of peace and purity. Its love grows cold. Such is to often the Christian's experience.

Is there a state in which the soul goes not down? Is there a love that abides full and supreme under all circumstances? Can the child of God love God with all his heart?—Does one ever do so?  
These questions Methodist theology and experience answer in the affirmative. With unquestioned unanimity they assert that every redeemed soul can, and should, and that many a redeemed soul does, permanently abide in this fullness of love. They are careful to say that this perfection of love is not perfection of life. As the wife's love for her husband, and the husband's for his wife, as the parent for the child, and the child for his parent may be perfect and perpetual, without their lives perfectly corresponding to this fullness of passion, with marked defects even in this life, so can the Christian love his Lord with all his heart, while all his acts may not correspond to this emotion. Wesley carefully guarded his views on this point from the Antinomianism that sprung up then, and that has since reared its head in our day, in the Nazirite revealed itself, even in our day, in the case of a good man unaware, when he has been tempted to say, "I have no further need of saying that prayer of the Lord's, 'Forgive me my trespasses,' as I have committed none." Against such John Wesley sternly set himself, and in his "Plain Account," no less than his strongest statement of the same truth, in his sermon on "Sin in Believers," he denounced all such professions as of the devil.

Methodism, then, stands firm on the foundation of a love that is perfect, in a life that is not perfect. The mothers love never ceases in its fullness of perfection. Her conduct may not always comport with that love. She may err unintentionally in her treatment of her child, but she may even err through temptation, for a moment, intentionally, yet even then she will say, if recalled to the character of her act and word,

"I do not love my child less. It is a perfect devotion. I regret this wrong expression. I repent of it, I ask forgiveness for it, I will do no more." Again her perfect love flows in its perfect fullness, tender and deeper even for this penitence, that warns her of her infirmities. So the Christian enters, or should enter into a state of perfect love. He gives himself entirely to God. He receives God as his whole and eternal portion. He is filled with the fullness of His love. He may abide in this continually. All writers concede this possibility. But this abiding is not without defect, nay, in one way of looking at it, not without sin. For every error is sin, abstractly understood; for sin is transgression of the law, and every error is transgression, though many errors are not reckoned sin; as a child's mistakes are not considered evidences of his disobedience,—some may even take this form of actual transgression, and he may bewail his failure to steadfastly observe, so far as his knowledge goes, the law of God. Yet even then he sinks into the love of God. He rejoices that his love is full and fervent; that God hears, answers, blesses and sanctifies his soul; that he has perfect peace, his mind ever stayed on God; that he has perfect love, which catcheth out all fear.

These treatises advocate this great experience, though under somewhat different shapes. Dr. Foster's work, the longest and most elaborate of them all, describes the state of the believer as he enters into the Christian life, his experience of the fullness of that life, either instantaneously on conversion, or subsequently by the performance of renewed acts of consecration and of faith. He considers the various theories as to whether all this work is discharged at one moment, or in two separate acts, or many, growth in faith, rather than a single struggle and victory. His statements are carefully made, his descriptions of the state of Christian love and holiness accurate, and his appeals persuasive. Rev. Mr. Mc Donald's book does not like Dr. Foster's, so much present all theories, as advocate one. It is an earnest defence of the view that the grace has been described is attained, as a second blessing, not upon conversion, nor as the result of growth—except such growth as experience as reveals its necessity—but as second act of special and peculiar faith, which results in a state of perfect holiness and love, in which the soul may, and some souls do abide continually without condemnation. He illustrates this view with several Christian experiences of the early days of the Methodist Church, chiefly by those of Bramwell, and Hester Ann Rogers. He dwells strongly and rightly on the necessity of perfect consecration, the victory of faith, and the witness of the Spirit. Rev. Mr. Hughes puts the same view in a series of effective pictures of a minister struggling with temptation, and conscious weakness of faith entering into an undimmed fullness of faith and love, R. V. Mr. Goodwin describes the perfect man as one who gradually grows into this grace, starting in his Christian life with perfect consecration, perfect love, and perfect faith, and letting these graces, by the constant culture of believing prayer, and godly living, work out the completion of his life and love in all its possible fullness. "Penal, or Face to Face with God," is a report of the National Camp-meetings of Vineland, Mainhain, and Round Lake, confirmatory chiefly of the opinions advanced by Messrs. Mc Donald and Hughes, though not hostile substantially to those of the other writers, as they all concede that some attain this perpetual victory at the beginning and some subsequently, as it were by a growth into it. Mr. Borden's work is a complete treatise on a former one of his, entitled "The Higher Life," and it's warm appeal to all Christians to attain the victory of faith. It does not dwell on technicalities, but presses hard towards the main point in all this controversy, the complete subjection of the whole man to God, fulfillment of the Apostolic injunction, consecrating soul, body, and spirit, to His service. It gives vivid illustrations of the power of such consecration, faith, and love, some a most faithful. His attainments in grace are of the old and familiar Methodist pattern, full assurance of faith, joyful abiding love. He accents the dogma set forth in the lines—

"Or it gives me anxious thought,  
Am I His, or am I not?"

and cites Paul, David, and Abraham, and others to the contrary, as he might have cited the whole Methodist Church. Thus he puts his creed: "Christ and faith. These two words epitomize the plan of salvation. Christ, our salvation; and faith, our means of its reception." "Christ complete, and we complete in Him." He appeals to the Puritan and Wesleyan fathers, as well as the Bible ones, as excelling us in faith, and urgently calls on the Church to be fired by these great examples. It is a healthful, stirring work, that hardly touches anywhere a controversial point, especially such as are raised in our own communion.

The pamphlet of Rev. Mr. Huntington is one of the most acute this debate has brought forth. It takes the ground that entire sanctification is the duty of every believer, and is attained by growth in grace. It examines Mr. Wesley's philosophy of the mind, and shows that modern discriminations did not then exist, and that a clearer nomenclature as to the difference between the will and the affections would have removed some of the obscurity which rests upon his treatment of this subject. It also shows how great were the fluctuations of his own mind on the dogmatic statement of this grace, though we think, he hardly conceded sufficiently his unity in his later writings, and his firm adherence to the doctrine of Christian Perfection, as he otherwise writes, is especially valuable. The tract urges the higher, and the highest life, proclaims its possibility and blessedness, and only differs with others as to the process of attainment.

From these works we take encouragement.—The Church has never yet, as a whole, subdued herself. She can never subdue the world till she has subdued herself world-loving, carnal-minded, half-hearted, half-believing professors. She has to many who simply employ her as a passport to Paradise, without seeking or enjoying her work and power; who go from her others to bite and devour one another, who make money, and hoard it for selfish lusts; who

advanced stage of its existence, when it ought to be reposing from the conquest of the world, the Church listens to an account of its early triumphs, as if they were meant only for wonder and not for imitation; as if they pertook too much of the romance of benevolence to be again attempted. Now, when it ought to be holding the world in frown, as if it barely occupying a few western provinces, as if by satisfaction, and has to begin its conflicts again. And, we repeat, the only adequate explanation of this appalling fact, lies in the selfishness of the Church, in its selfishness, the sin of the world, has become the prevailing sin of the Church.

Conscientiousness was the first sin of the Jewish Church in Canaan; and the first sin of the Christian Church was the selfishness of the sinners. "Sanctify them" (1st Cor. 1:2), as "not only a deliverance from moral evil, but also an endowment with spiritual gifts," is the profession of every Methodist faith, and the earnest appeal of every Methodist teacher. Rev. Mr. McDonald's excellent advice to those who enjoy the grace (1st Cor. 1:2), is just the advice every new-born Christian needs; as well as every true-born Christian, whatever hour he enters this emancipated fullness.

All these efforts will, therefore, we firmly believe, do good. If our brethren who dwell in the liberty, will work with those whose light, but not love, may be less, in the joint effort to bring all the Church to the heights of perfect consecration and love, and to bring poor sinners to the blessed liberty of the Gospel of Christ; we shall see an outpouring of God's Spirit, increase of grace, of salvation, and of power, such as the Church has never yet known. We God grant it, in the sake of Jesus Christ our Lord.—*Edw. H. Hall.*

**Note by the Book-Steward.**  
The two principal works referred to in the foregoing article, viz. Dr. Foster's and Mr. Borden's are kept for sale at the Halifax Wesleyan Book Store; and any of the others can be ordered by mail.

**The Great Root-Sin.**  
BY REV. CYRUS D. FOSS.  
In a recent article on our Relations to Money, we inquired into the nature of that comprehensive sin which the Bible denounces as "the root of all evil." We saw that it is not possession in the hands, but a passion of the heart; so that its existence in any specific case cannot be argued from the single fact of great wealth; nor its absence from the single fact of utter poverty. We also brought against this arch criminal a general indictment as the prolific parent of all kinds of sin. It requires that we substantiate this charge by a few specific instances.

Before proceeding, however, we must close up a loop-hole through which some unscrupulous consciences are wont to escape the force of such considerations as we are about to present. Conscientiousness is not synonymous with avarice. It includes avarice, and much more. Many an intensely selfish man misunderstands himself because he is not a miser. It was a man who proposed to bestow his goods freely on himself, to whom a voice from heaven said, "Thou fool! The prodigal is brother to the miser. Both are ever grasping after more; the one after more gold, the other after more of those supposed pleasures which gold can buy. Sillyst says of Palestine: 'He was covetous after other men's wealth, while he squandered his own.' The world is full of such Castles. They must be covetous that they may be prodigal. With one hand they are ever reaching out after treasures, and with the other bestowing that treasure on the gratification of their own selfish lusts. They may lavish their abundance on themselves with no such taste as to be positively extravagant, and even do good; and yet the idea which lies at the foundation of their lives may be the same as that on which the ill-favored miser builds—intense, unrelieved selfishness.

Let us take a rapid glance at the effects of covetousness upon the individual, the Church, and the State.  
To the soul which harbors it, this is a most narrowing and crippling passion. It is the bondage of the heart. It exalts position upon all its various virtues, so that no one among them can have a normal growth in its presence, and all have their shrivel and die. It warps the judgment, and dulls the ear of conscience to the plainest demands of duty. It is the most irredeemable of all vices; strengthening with advancing years, until it obtains complete mastery of the soul.  
All down the Christian centuries, covetousness has been the chief barrier of Christ's cause; the one great and only insurmountable obstacle in the way of the world's evangelization. This world will never be converted until Christian nations, imitating the example of the wise men from the East, shall lay their gold at Jesus' feet. Prophecy is full of this idea. Whenever she takes her harp to hymn the glories of Messiah's reign, the congregation of the world's wealth forms a prominent strain in the lofty anthem. "To him shall be given of the gold of Sheba." "The merchandise of Tyre shall be holiness and a dropping of incense. It shall not be treasured or laid up." "Surely the Isles shall wait for me, and the ships of Tarshish first to bring to me from afar, their silver and their gold with them, and the name of the Lord thy God." "Kings shall bring presents unto him;" "They shall bring gold and incense."

Dr. John Harris, in his admirable treatise on "Mammon," utters a sentiment which ought to be read and re-read, and pondered and prayed over, by every disciple of Jesus. He says, "We repeat the momentous inquiry, and we would repeat it slowly, solemnly, and with a desire to receive the full impression of the only answer which can be given to it. What has prevented the Gospel from fulfilling its first promise, and completely taking effect? What has hindered it from filling every heart, every province, the entire mass of humanity, with the one spirit of divine benevolence; why, on the contrary, has the Gospel, the great instrument of Divine love, been threatened, age after age, with failure? It must be attributed solely to the treachery of those who have had the administration of it—to the selfishness of the Church. No element essential to success has been left out of its arrangements; all those elements have always been in the possession of the Church; no new form of religion has arisen in the world; no antagonist has appeared, through which the Gospel did not encounter and subdue in its first onset; yet at this

time log house not more than two miles from my residence, at the time, in Pleasant River Queen's County.

At that time there was nothing in the form of public religious worship in that part of the country. A number of persons had gone into the wilderness to make farms; and they spent the Sabbath in visiting each other from house to house, to talk about their prospects and make plans for the coming week. Aber Hall, one of the new settlers, and a convert of Henry Allgro, said to his neighbours, one day, that he thought it a pity to live in such a heathenish state, that they had better have a meeting on Sunday. "A meeting," said some, "why who will keep meeting; we have no preacher and no place to preach in." Come to my house next Sunday," said Aber; and we can sing a Hymn, read a chapter in the Bible, and pray; and that will show to our children, that we fear God, and regard His Sabbath, and want to keep His commandments." Those whom he spoke to agreed to go; and there was quite a gathering at Aber Hall's the next Sabbath day. Mrs. Ringwood with whom I dined the day Aber Hall was buried, and who was the first who experienced the converting grace of God in the revival, gave me the following account.

"I went to that meeting with some of my companions full of glee, and laughing at the idea of Aber Hall keeping meeting at his little log house. But when I got there I found the house tidy and clean, and every thing quiet around. A table with a white cloth, and Bible and Hymn book on it, sat against the wall. I took my seat in silence, and as my eyes rested on the Bible solemnly came over me like the solemnity of the grave, and the longer I sat there the more I felt the weight of my sin; and the degrading of my heart came out to view as it had never before done. And I believe the revival began there and then while we all sat in silence looking at the Bible. After we had so sat sometime Mr. Hall got up, made some remarks about the object of the meeting, gave out a Hymn, which was sung, read a chapter in the Bible, prayed, sang another Hymn, and dismissed the meeting. After the meeting was closed Mr. S. Freeman made some remarks about the propriety of spending their Sabbath in that way and invited them all to come to his house the next Sunday. They went, but the religious exercises were not confined to Mr. Hall—there were many ready not only to sing and pray; but a goodly number to tell what the Lord had done for them during the past week. A few weeks after this three of the new converts came to Liverpool on horse-back, there being no road, at that time, from Brookfield to Liverpool by a poor bridle path. Some anxious Christians at Liverpool heard of their coming and went out and met them a few miles from town. When the meeting took place there was great joy and rejoicing, and they all went into town together praising God on a very high key. The next day was Sabbath and when these new converts got up in "Old Zion" He had done for them in the wilderness, there was great excitement in the house, and the Spirit seemed to spread as fire in dry stubble until the whole congregation was in a flame,—and one who dreamed that a great fire was kindled in the country, and that it was spreading to the town of Liverpool, thought he saw the interpretation of his dream.

From that day the good work spread East and West until the great change spoken of by the Barrington correspondent to "The Wesleyan" was produced.

Your affectionate friend,  
W. T. WATERMAN.

**Death of the Rev. Wm. Wilson.**  
To the Editors of the Watchman.  
Gentlemen,—The recent notice of the lamented and sudden death of the Rev. William Wilson, of Eastern British America, recalls to my remembrance some circumstances which may prove of interest to many surviving friends of that willing and faithful servant of Jesus Christ.

Mr. Wilson was one of a large number of candidates for mission service recommended from their several districts in the year 1819, many of whom were called early to meet the Committee.

By the removal of Mr. Wilson, two names only of those who were called to meet the Committee in September, 1819, now remain on the Minutes of Conference—that of my early colleague and superintendent, and ever-esteemed friend, Rev. James Mowat, now resident at Frome, and that of your present correspondent, Mr. Ralph Mansel, now of Sydney. Peter Duncan, whose loss we have recently been called to lament; and William Shaw, who survives in honoured retirement, with others, were called to London shortly afterwards.

In accordance with the plan at that time adopted by the Missionary Committee, the candidates for mission service underwent a special examination after the Conference, before the ministers resident in London. Accordingly, Mr. Wilson, with eleven others, then present in London, appeared before the Examination Committee on Saturday, Oct. 2, 1819, the meeting being held in the committee-room of the Mission-house, 77, Hatton-garden. The Rev. Charles Amore occupied the chair; the other members of committee present were the Rev. Joseph Taylor, resident secretary; the Rev. James Bunting, and the Rev. Richard Watson, also secretaries; the Rev. George Marsden, one of the general secretaries of the Society; the Rev. Joseph Benson, Joseph Bostell, George Moyal, Samuel Taylor, John Waterhouse, and Robert Owen, Welsh preacher. At the mention of these names we are ready to exclaim: "Our fathers, where are they? and the prophets, do they live forever?"

On the following Wednesday the candidates were presented to the General Committee. Among those present in committee I remember Messrs. Joseph Buttartworth, Leonard Haslegrave, Thomas Morrison, Joseph Blumer, Sir Richard Olney, as visitor, and the Revs. C. Amore, G. Moyal, John Riles, Samuel Taylor, Joseph Taylor, John Waterhouse, and others.

## Progress of Missions.

BY REV. S. B. TRAT.  
Some years ago a secretary of the Home Missionary Society, who has since gone to his rest, said to me: "When I think that for every blow which the church strikes in behalf of missions, God strikes ten, it overwhelms me." And well it may overwhelm us all, when we look at the history of missions. Go back, for instance, thirty years, the missionaries who had gone to China were sitting down under the shadow of those high walls, patiently and hopefully, trusting waiting for the first practicable breach. Thirty years ago, the empire of Japan was sealed utterly against the Christian world, with the exception of a few Dutch traders held by the East India company; that great corporation that was so blind to its true mission even to the end. But He that is glorious in His apparel, traveling in the greatness of His strength, has gone forth, and now Asia, from the Mediterranean to the utmost borders of Nippon, is trembling under His footsteps.

As we look at this question, let us bear in mind that we have come to the last great battle which are to be fought with heathenism. China and Japan are now opening to us. It seems to me that God says to us plainly: as if His voice came to us from heaven: "I have sealed up these lands until now, but you in this new world, with your large facilities for this work, may enter and take possession in the name of My dear Son."

## Time Used in Life.

An eminent divine was suffering under chronic disease, and consulted three physicians. They declared, on being questioned by the sick man, that his disease would be followed by death in a shorter or longer time, according to the manner in which he lived, but they usually advised him to give up his office, because, in his situation, mental agitation would be fatal to him.

"If," inquired the divine, "I give myself up to repose, how long, gentlemen, will you guarantee my life?"

"Probably six years," answered the doctors. "And if I continue in office?"

"Three years at most."

"Your services, gentlemen," he replied; "I should prefer living two or three years in doing some good, to living six years in idleness."

## Sympathy with Fellow-Christians.

Why is there so little of it? Do we fear that our own light will shine the less because our brother's shines the more? Are we anxious lest our joy will be the less sweet when divided? Hear good Bishop Taylor when he tells us "Every man rejoices twice when he has a partner in his joy. My friend shares my sorrow and makes it but a half sorrow, but he swells my joy and makes it double. Two torches do not divide, but increase the flame. And though my tears are the sooner dried when they run on my friend's cheek, yet when my flame bath kindled in his lamp, we unite the glories and make them radiant, like the golden candlesticks that burn before the throne of God, because they shine by numbers, by unions, and confederations of light and joy."

## A 'Charge' to Keep.

The Rev. Dr. Hedge's "charge" to the Rev. Mr. Grennell given at the recent installation of the latter over a Church at Charleston is full of suggestive wisdom. Dr. Hedge uttered among his exhortations these earnest words: "I charge you, first, therefore, to be true to your own ideas. Be no second edition of any man on the earth or under the earth. You have in your own mind an ideal of what you desire. It may not coincide with the ideas and opinions of others. But it is your own conviction, and by it you are to stand or fall. The minister is to be the medium of Christianity, the methods must be left to himself, governed by the circumstances of his people.

## Need of a Revival.

Brother ministers of Christ, have you a revival in your Church? If not, why not? "Is his mercy clean gone forever?" Has God forgotten to be gracious? Is the cause in yourself? Do you preach to please men or to save souls? Is your ministry barren? God help you to look into the cause! Surely you may have a revival. God's infinite love comprehends your necessities. He is willing if you are. If your people are cold, try to wake them up. Sound the alarm, try to break the spell of the trump of doom. A dead banner church is an abomination to God. Sleepy, careless Christians are in danger of eternal loss. Arouse them. Pour into their ears God's awful truth. Visit them from house to house, and weep over them, for be assured that a cold church is a reproach to you as well as to your people. Draw near to God, nearer than ever, up into God, into fellowship with the Father and the Son. You must go into His courts, and lay your cause before Him. You must have a revival. Do not think of giving it up. All heaven is ready for you, as you are, your people ready? Think of the souls before you next Sunday, and try to save some one. Give them an opportunity to seek Christ. Never fear the result; it cannot be disastrous if you are true to Christ. We greatly need, we must have a revival all over the West. "O Lord, revive thy work!"—*Central Chris. Adv.*

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And swells unutterably full  
Of Jesus and of God!"

So that rapturous "Arie, my soul, arise,  
With its concluding verse, "My God is reconciled," alike testifies to the ecstasy, boldness, and fullness of this new life. Charles Wesley's hymns are full of it, and by this ecstatic experience Methodism has done more than by any other of its agencies, to grow to its present height and influence. This conceded point gained, the next step inevitably appears. Can one live without condemnation? He enters into a state where he can say, "Now there is no condemnation. It can be said in it? What is it to continue in it?—Did the Apostles abide in it? Did ever any abide in it? In many ways this query propounds itself to every believing soul. With Wordsworth, he says—

"I feel the weight of anxious desires,  
My hopes no more must change their name,  
I long for a repose which ever is the same."  
He longs for a perpetual calm of soul, for a peace that continually like a river, for a rightness that is ever like the waves of the sea. There is no doubt of the twofold fact, the possible ecstasy of early experience, and the sense of imperfection in life that seems and may be an imperfection of love. The soul gets entangled again in the yoke of bondage. It feels sinful yearnings and yieldings. It loses its relish for holy things. It finds the way of grace and nature contrary, and trends the latter with the loss of peace and purity. Its love grows cold. Such is to often the Christian's experience.

Is there a state in which the soul goes not down? Is there a love that abides full and supreme under all circumstances? Can the child of God love God with all his heart?—Does one ever do so?  
These questions Methodist theology and experience answer in the affirmative. With unquestioned unanimity they assert that every redeemed soul can, and should, and that many a redeemed soul does, permanently abide in this fullness of love. They are careful to say that this perfection of love is not perfection of life. As the wife's love for her husband, and the husband's for his wife, as the parent for the child, and the child for his parent may be perfect and perpetual, without their lives perfectly corresponding to this fullness of passion, with marked defects even in this life, so can the Christian love his Lord with all his heart, while all his acts may not correspond to this emotion. Wesley carefully guarded his views on this point from the Antinomianism that sprung up then, and that has since reared its head in our day, in the Nazirite revealed itself, even in our day, in the case of a good man unaware, when he has been tempted to say, "I have no further need of saying that prayer of the Lord's, 'Forgive me my trespasses,' as I have committed none." Against such John Wesley sternly set himself, and in his "Plain Account," no less than his strongest statement of the same truth, in his sermon on "Sin in Believers," he denounced all such professions as of the devil.

Methodism, then, stands firm on the foundation of a love that is perfect, in a life that is not perfect. The mothers love never ceases in its fullness of perfection. Her conduct may not always comport with that love. She may err unintentionally in her treatment of her child, but she may even err through temptation, for a moment, intentionally, yet even then she will say, if recalled to the character of her act and word,

"I do not love my child less. It is a perfect devotion. I regret this wrong expression. I repent of it, I ask forgiveness for it, I will do no more." Again her perfect love flows in its perfect fullness, tender and deeper even for this penitence, that warns her of her infirmities. So the Christian enters, or should enter into a state of perfect love. He gives himself entirely to God. He receives God as his whole and eternal portion. He is filled with the fullness of His love. He may abide in this continually. All writers concede this possibility. But this abiding is not without defect, nay, in one way of looking at it, not without sin. For every error is sin, abstractly understood; for sin is transgression of the law, and every error is transgression, though many errors are not reckoned sin; as a child's mistakes are not considered evidences of his disobedience,—some may even take this form of actual transgression, and he may bewail his failure to steadfastly observe, so far as his knowledge goes, the law of God. Yet even then he sinks into the love of God. He rejoices that his love is full and fervent; that God hears, answers, blesses and sanctifies his soul; that he has perfect peace, his mind ever stayed on God; that he has perfect love, which catcheth out all fear.

These treatises advocate this great experience, though under somewhat different shapes. Dr. Foster's work, the longest and most elaborate of them all, describes the state of the believer as he enters into the Christian life, his experience of the fullness of that life, either instantaneously on conversion, or subsequently by the performance of renewed acts of consecration and of faith. He considers the various theories as to whether all this work is discharged at one moment, or in two separate acts, or many, growth in faith, rather than a single struggle and victory. His statements are carefully made, his descriptions of the state of Christian love and holiness accurate, and his appeals persuasive. Rev. Mr. Mc Donald's book does not like Dr. Foster's, so much present all theories, as advocate one. It is an earnest defence of the view that the grace has been described is attained, as a second blessing, not upon conversion, nor as the result of growth—except such growth as experience as reveals its necessity—but as second act of special and peculiar faith, which results in a state of perfect holiness and love, in which the soul may, and some souls do abide continually without condemnation. He illustrates this view with several Christian experiences of the early days of the Methodist Church, chiefly by those of Bramwell, and Hester Ann Rogers. He dwells strongly and rightly on the necessity of perfect consecration, the victory of faith, and the witness of the Spirit. Rev. Mr. Hughes puts the same view in a series of effective pictures of a minister struggling with temptation, and conscious weakness of faith entering into an undimmed fullness of faith and love, R. V. Mr. Goodwin describes the perfect man as one who gradually grows into this grace, starting in his Christian life with perfect consecration, perfect love, and perfect faith, and letting these graces, by the constant culture of believing prayer, and godly living, work out the completion of his life and love in all its possible fullness. "Penal, or Face to Face with God," is a report of the National Camp-meetings of Vineland, Mainhain, and Round Lake, confirmatory chiefly of the opinions advanced by Messrs. Mc Donald and Hughes, though not hostile substantially to those of the other writers, as they all concede that some attain this perpetual victory at the beginning and some subsequently, as it were by a growth into it. Mr. Borden's work is a complete treatise on a former one of his, entitled "The Higher Life," and it's warm appeal to all Christians to attain the victory of faith. It does not dwell on technicalities, but presses hard towards the main point in all this controversy, the complete subjection of the whole man to God, fulfillment of the Apostolic injunction, consecrating soul, body, and spirit, to His service. It gives vivid illustrations of the power of such consecration, faith, and love, some a most faithful. His attainments in grace are of the old and familiar Methodist pattern, full assurance of faith, joyful abiding love. He accents the dogma set forth in the lines—

"Or it gives me anxious thought,  
Am I His, or am I not?"

and cites Paul, David, and Abraham, and others to the contrary, as he might have cited the whole Methodist Church. Thus he puts his creed: "Christ and faith. These two words epitomize the plan of salvation. Christ, our salvation; and faith, our means of its reception." "Christ complete, and we complete in Him." He appeals to the Puritan and Wesleyan fathers, as well as the Bible ones, as excelling us in faith, and urgently calls on the Church to be fired by these great examples. It is a healthful, stirring work, that hardly touches anywhere a controversial point, especially such as are raised in our own communion.

The pamphlet of Rev. Mr. Huntington is one of the most acute this debate has brought forth. It takes the ground that entire sanctification is the duty of every believer, and is attained by growth in grace. It examines Mr. Wesley's philosophy of the mind, and shows that modern discriminations did not then exist, and that a clearer nomenclature as to the difference between the will and the affections would have removed some of the obscurity which rests upon his treatment of this subject. It also shows how great were the fluctuations of his own mind on the dogmatic statement of this grace, though we think, he hardly conceded sufficiently his unity in his later writings, and his firm adherence to

he previous day she had been severely harassed by the enemy of souls, but now all was gone and Mr. F. added that he did not think she was ever again assailed. During her last affliction she often spoke of the comforts of religion and how precious she felt the Saviour to be. She would soon have the same of yours, she requested the writer, not to pray for her recovery but that she might have strength and faith to endure to the end. When her suffering became so great that opiates had to be administered, she regretted their effects in preventing that holy joy which had cheered her during her affliction; but her faith never wavered and her assurance of her interest in Christ remained firm unto the end. In this manner she believed sister died—life of suffering unto death—she made the crown by suffering sure," on the 23rd of Oct. last in the 46th year of her age.

On the same day Death visited another family of our friends, and removed from us Mrs. Harriet Murdoch, in the 73rd year of her age. As a wife, a mother, a friend, and a neighbour, her loss is severely felt. She was a member of our Church for many years. Though she lived a mile from the House of God, she regularly attended her class, and the public means of grace, as far as she was infirmly would allow, she walked to the Church on the Sabbath previous to her death; her last words were, 'happily in Jesus!'

J. S. A.

## Provincial Wesleyan.

WEDNESDAY, DECEMBER 15, 1869.

### Then and now, with regard to Debt.

We have a distinct recollection of the time when it was thought to be a wise and masterly policy in ecclesiastical affairs to be head over ears in debt. It was almost held as a fundamental principle in ecclesiastical economics, in those days, that things could not be well held together except under the pressure of heavy pecuniary liabilities. This principle in those bygone times was everywhere recognized more or less, and acted upon in the building and management of chapels throughout British Methodism. If there was any truth embodied in that principle, the English Wesleyan Communion must have been about the most closely compacted Church in existence; for it was subjected to enormous pressure under the weight of a crushing chapel indebtedness. The same principle was regarded with much reverence in our work on this side of the Atlantic; and churches were often built and managed with a lofty disregard of everything involved in the idea of freedom from debt.

But it was not only in ecclesiastical matters that debt was thought to be a pleasant and profitable incubance. In national affairs, a similar conclusion seemed to be established beyond all question. Able editors and learned publicists demonstrated to their own satisfaction, at least, that Britain was a peculiarly favorable example in that it carried a magnificent national debt, verging toward nine hundred millions of pounds sterling.

For ourselves, it is safe now to acknowledge that we were always inclined to be sceptical on this particular article of the current creed of the day. We knew it was not good for an individual to be in debt, and with our defective idiosyncrasy we found it uncommonly difficult to understand how as a general thing it could be any better for a church or a nation to be in that condition. We heard much and we read more in proof of the dogma we doubted. Elegant essays and men deep in fiscal lore sustained the affirmative side of the question with great force of argument and variety of illustration. Clever business men in the Church set forth with much lucidity and precision of thought the advantages accruing to the cause from having places of worship well encumbered with debt. In regard to the national liability, it was said that it operated beautifully in multiplying the number of persons feeling an interest in the stability of the national institutions, and in furnishing a safe investment for people having money at their command, who could not afford to risk it in commercial adventures or other uncertain enterprises. With respect to church encumbrances, though some most worthy and able ministers in the days of our novitiate, took some pains to indoctrinate us on the peculiar benefits accruing to a society or congregation, flourishing under a good round chapel debt, we cannot at this moment exactly recollect or recount them—beyond this, that a congregation owing a handsome amount on their church property would be stimulated by the pressure of the good cause to do beyond the yearly requirements of that debt; that they would, if no such debt was due. But, so all this truth, we did not believe a word of it. We saw indeed, that both in Church and state that debt might sometimes be unavoidable, and that occasionally or to some extent, greater evils than itself might be escaped by incurring it; and some incidental minor advantages might arise from its existence; but that in the main it was a great evil was too manifest a fact to be mystified by any sophistry whatsoever.

Great changes have been wrought in the British Methodist mind within the last twenty years regarding this chapel debt question. The principle formerly recognized as wisdom itself, to which we have referred, has been discovered to be rank fancy and folly. Accordingly it has been assailed in Methodist circles with great animosity from one end of England to the other. The last sixteen years have seen the most strenuous efforts have been made by the English Methodists to wipe off their old chapel debts. Nearly all the new Chapels lately built, and many beautiful and commodious ones have been recently erected, are either entirely free of debt or will in a few years time be in that desirable position. Great wisdom, energy and liberality have been displayed by the British Wesleyans in this recently formed purpose to rid their Church property of wasting, crippling, devouring debt. More than two millions sterling have been raised, and expended by those noble-hearted people since this praiseworthy movement began. This movement will go on until the connection is substantially free from the horrid incubus which was half strangling the life out of it.

The relief already experienced by the English Methodist Church from the diminution of its old Chapel encumbrances, is something magical. Chapel revenues formerly swallowed up in the insatiable voracity of debt have been freed in a goodly measure for the support of a God's cause, and there is a consequent expansion of the work, which is most gratifying to behold, and full of promise for the future. Methodism in America has a glorious field to cultivate; but according to its means and facilities it has not outstripped the parent body in England. A week or two ago, at the laying of the foundation stone for a new Chapel in Sheffield, the Rev. Mr. Hargreaves who knew thereof he was speaking said:

"During the last hundred years Methodists have erected new chapels and repaired old ones at the rate of one per day, and during the past year at the rate of three per day."

It is to be hoped that, as in these Provinces formerly followed the debt-ridden policy which was thought to be wisdom, the other side of the Atlantic, we shall now have the good sense to imitate the prudent of our British co-religionists in abjuring that policy. For the advantages arising from having Church property perfectly unencumbered are both numerous and manifold. The congregation ought to be content under the pressure of pecuniary liability, year by year until the incubance is wholly removed something should be done to diminish its amount. The construction of no new Church edifice should be undertaken without the purpose of having it as an early day entirely unencumbered. If a portion of this sort, in regard to old churches and new deliberately arrived at, and tenaciously adhered to, were universally adopted among our great results would follow upon the whole. This is a case in which it is peculiarly appropriate to say where there is a will, there is a way. May the will and the way both be found in this important department of Church work.

J. R. N.

### Mahomet.

The Prophet lived to see his new faith securely entrenched in the hearts of his countrymen. His victorious arms had subdued powerful Princes, and they in turn had subdued his faith with all the provincial zeal of a conqueror. Mahomet died A. D. 632, aged 62, and was buried a Medina. A story has circulated among some of his followers, that his coffin, by some miraculous agency is suspended between earth and heaven. This absurdity, is however credited by few, and those, the most ignorant and superstitious. Mahomet regarded his Saviour as a "mere mortal"; and at the day of judgment, his testimony will serve to condemn both the Jews, who reject him as a prophet, and the Christians, who adore him as the Son of God. The six legislators of transcendent brightness are Adam, Noah, Abraham, Moses, Christ, and Mahomet, and according to the Mohammedan faith they rise in just gradation above each other; but whoever hates or rejects any one of the prophets is numbered with infidels.

Mahomet, at first, made overtures to the Jews of his country, thinking to become their long-looked-for, and expected Messiah; but the descendants of a people who had named Christ to the Cross a son of David and rejected his claims in the face of clearly defined prophecy, contemptuously spurned the offers of this Great terminating persecution against the Jews. The epithet of 'Mahomet' is annually visited by hundreds of pilgrims from all parts of the Mohammedan world; and a fierce contention exists among their learned doctors, as to whether Medina, the place of sepulture, or Mecca the place of birth, is entitled to pre-eminence. After revolving the matter over in our own mind, we have concluded to leave the dispute to the settlement of the doctors, believing however one is about as efficacious as the other.

Upon the death of Mahomet discourses arose among the "faithful," but these were soon quelled, and the stability of the faith left unimpaired. The spirit of Mohammedanism was remarkable. This fact however may be accounted for from the fact that the Eastern world, idolatry had long prevailed, but its cold and unmeaning forms had failed to satisfy the yearnings of the human soul after spiritual communion with an unseen but ever present God; and was repugnant beside the new Faith with its sanction of present sensual enjoyment, and promises of future happiness and indulgence. With an oriental people the result could not be doubtful. And herein do we find the grand distinctive feature between Christianity and Mohammedanism. The latter appeals most powerfully to the senses and passions of mankind, the former, to the affections, to the ultimate moral and spiritual nature, more or less materialized in the human race. Yet we are bound to admit that the Koran contains many precepts (that of them plagiarized from the Bible) adapted to man's moral nature and requirements also it had never occupied so prominent a position among the religions of the world, nor played so conspicuous a part in the world's politics.

The new Faith backed by the power of the sword soon over-ran Arabia, Syria, Palestine, Persia, India, Egypt, Abyssinia, and in short over the principal countries of Asia and Africa. Nor did it stop here, in its great tidal-wave rushing from Africa beyond the Pillars of Hercules, and planted the standard of the Crescent on the sunny slopes of Spain. In the East, its hosts rolled forward, even to the gates of Vienna, before the prowess of Christian Chivalry began to assert its supremacy. The terrible followers of the Prophet, more destructive than the simoon's blighting breath, were here turned back in their career of conquest, but not until they had possessed the Capital of the western Empire, as a permanent stronghold in the east of Europe. After the first fierce desire for rapine and conquest had expended itself, the growth and expansion of Mohammedan civilization were as rapid and wonderful as the growth of Mohammedan power itself. The arts of peace prospered as well as those of war. The Caliphs patronized the culture of letters, especially poetry. The sciences of Greece and India were introduced, and they were an important part in the civilization of the people. We, of the present day, owe much to the civilization of the Mohammedans, but we refrain from dwelling upon this point, since it was luminously treated by an able correspondent in the columns of this paper a few weeks back. In the language of the learned Milman "Europe recovered the astronomy of Alexandria, even much of the science of Aristotle, from Arabic sources. Commerce led her caravans through the whole range of the Mohammedan dominions; the products of India found their way to the Court of Cordova."

To-day the followers of the Crescent number about two hundred millions. Are we then to judge that Mohammedanism has the prospect of a long career yet before it? By no means. The indications are ominous against it. Wherever and wherever it has come in contact with Christianity it has succumbed. And it is a noteworthy fact, that the Christian religion when put on a footing of equality with other systems of religion, supplanted and destroys them. Mohammedanism in a great measure won its way by the secular power behind it, and its appeal to man's base instincts; while Christianity, originally, won its way, in the face of intolerant secular opposition. Instead of appealing to the senses of mankind, it appealed to its spiritual and immortal nature. We say to the signs of the times are propitious. The victory of Egypt dearest to progress with the Spirit of the age. He wishes to introduce the manners and customs of Western civilization into his kingdom, and with them, toleration towards our blessed Christianity. Toleration once secured and the eventual triumphant success of Christianity is certain.

The Sultan of Turkey had his views much modified in consequence of visiting the World's Exposition at Paris. His very presence there was marvellous, and is an indication for good. He too desires reform, and the result must be a liberalization of the political and social equality of Mussulmans and Christians. His Prime Minister it is said, is a man of large and progressive ideas. The present visit of the French Emperor is significant. It requires no great foresight or political sagacity to see that her visit has swept away many of the old barriers, and is only the beginning of the introduction of Christian civilization and toleration. The great religious and political fabric reared over twelve centuries ago, by Mahomet, seems tottering to the fall. One, however, need read the pages of Gibbon, upon this subject, sparkling as they do with brilliant rhetoric and crowded with historical research; nor yet the chaotic and classic chapters of Milman, without astonishment at the tremendous revolution in the world's history, occasioned by this single man.

The subject of that wonderful religious uprising is beginning to command more general and universal attention. The study of that period of the world's history, especially oriental history—will show that the influences of those times are heard even now. The London Quarterly Review—has an account of the London Quarterly Review—where we are sorry that it did not come under our notice, before preparing this article. From it we might have gathered many hints.—We cannot however, discuss this subject without expressing our firm belief, that from the signs of the times, from the political state of the world, and the current of secular and religious thought, the doom of Mohammedanism is sealed. And assuredly, the time is not far distant, when the pilgrims to the shrine of the Arabian Prophet will bow in lowly adoration at the feet of the despised Nazarene; and the kingdoms of this world, with their countless millions, will acknowledge Him the Christ.

### Revival—Its Necessity.

The attention of our readers has of late been repeatedly called to the state of our Communion, as reflected by the District reports made to the last Conference. It was matter of deep regret, not unaccompanied with anxiety, that the total number of our membership for the past year had somewhat diminished, while for several years past there had been no general or steady advancement in the aggregate of the "full and sound members of our Church, in Eastern British America." The subject was thoroughly canvassed at the Conference. In the case of those Circuits where a decrease was most observable, reasons of a satisfactory nature were generally given. Emigration was our chief sorrow, but our numbers were not so much diminished as to be alarming. In some instances, however, the decrease was so great as to be alarming. The subject was thoroughly canvassed at the Conference. In the case of those Circuits where a decrease was most observable, reasons of a satisfactory nature were generally given. Emigration was our chief sorrow, but our numbers were not so much diminished as to be alarming. In some instances, however, the decrease was so great as to be alarming.

Let us compare then by at least having our own legitimate and recognized mode of worship, so that a Methodist, wherever he is, may know what kind of service he is to expect. The case is now stands in a simple way.—A Nova Scotia Methodist takes a trip to England and being in London or Liverpool on the Sabbath, he makes up his mind to attend his own service, as he ought;—he settles in the church, for of course there is no end of New-Englanders in London, and being a little late perhaps, he incontinently measures accurately the distance he has to travel in city's covering such an immense area of ground, hears choir and congregation united in singing the Venite, Exultemus or the Te Deum laudamus;—completely astonished by this unexpected surprise, he turns to a friend and asks, (for Nova Scotians will ask questions) what church did you say this is? and being gravely informed that he is in City Road, Liverpool Road, or great Queen Street, or whatever chapel it may be, what can he do but arrive at a point where he is himself? They are a lot of kind of Methodists over here say he. And the same way on returning the picture, when an English Methodist happens to get stormed in Halifax or from some other unavailing reason is obliged to spend a Sabbath in that city, which is the conclusion he came to, when after being particular to carry with him Bible, Hymn Book and Prayer Book, he finds that for one of them at least he will have no use,—why he says to himself it he a cockney?—Aw dash me, these Methodists out here are very peevish!

And thus we have this paradox:—we are called, and now call ourselves, Methodists and yet we have no method. We have no uniformity. You must have seen Mr. Editor if Shakespeare's you must have seen my mind says, 'What's in a name. Arose by any other name would smell as sweet. Sincerely I very much doubt whether one person out of fifty in the Province be a Methodist or not actually knows that such a book, as the Wesleyan Book of common Prayer, or that such a form of service is ever used in a Methodist church.

Having for seven years been a pupil of that well known institution for ministers' sons in England, I mean the Wesleyan Seminary, where I engaged the Rev. F. A. West, and having during that time been accustomed to attend Divine service in both twice every Sunday and once during the week, and having during that period been accustomed to hear our services read with intonation and accompanied by his glorious choir and swelling anthem, I must say that the services we have in our churches, out here, has always appeared to me tame and wanting something it has not.

What I want, Mr. Editor, is no innovation, is nothing that does not belong to us as Methodists, is nothing that can be construed into a plagiarism, (if I may use the expression) from other churches, but it is what we ought to have. UNIFORMITY.

NOTE.—It is, perhaps, scarcely necessary for us to intimate that, although we have given in our District reports, the names of our churches, and of our members, we have no disposition to endorse the views which are expressed. The power which our Session and every Session of the Christian Church now needs, and should most earnestly seek is not ceremonial or ritualistic, but spiritual.—Ed.

Very largely in the world itself to blame for the state of things. It has striven to make it plain that our Saviour was mistaken when he said, "No man can serve two masters." It pretends to serve both. It allows the Church to imitate the experiment. But only in the result, and that evil results finally on the interests of the world itself. There will come a time of sitting, and of great searching of hearts. "Judgment must begin at the house of God." But "where shall the wicked and the ungodly appear?" We may return to the subject.

Mr. Editor.—It not trespassing too much on your valuable space, I would like to seek some information on what I consider an important subject, and at the same time bring that subject to the notice of the Wesleyan church generally. Since I have been in these Provinces, I have acquired in vain for a satisfactory reason why we, who are called Methodists, have less method less uniformity in our manner of worship than so far as I know, any other denomination.—Why it is that in our churches in England, the church service, or Wesley's form of that service is read every Sunday, and the same thing done in the West Indies and other countries; why it is that in St. John's Newfoundland the minister wears a gown and bands during the Sunday service platforms and shewers, and why in that great English Methodist which is making such headway at home, both financially and numerically, and I repeat those enigmas, only asking for a little more of the same thing out here.

Let us compare then by at least having our own legitimate and recognized mode of worship, so that a Methodist, wherever he is, may know what kind of service he is to expect. The case is now stands in a simple way.—A Nova Scotia Methodist takes a trip to England and being in London or Liverpool on the Sabbath, he makes up his mind to attend his own service, as he ought;—he settles in the church, for of course there is no end of New-Englanders in London, and being a little late perhaps, he incontinently measures accurately the distance he has to travel in city's covering such an immense area of ground, hears choir and congregation united in singing the Venite, Exultemus or the Te Deum laudamus;—completely astonished by this unexpected surprise, he turns to a friend and asks, (for Nova Scotians will ask questions) what church did you say this is? and being gravely informed that he is in City Road, Liverpool Road, or great Queen Street, or whatever chapel it may be, what can he do but arrive at a point where he is himself? They are a lot of kind of Methodists over here say he. And the same way on returning the picture, when an English Methodist happens to get stormed in Halifax or from some other unavailing reason is obliged to spend a Sabbath in that city, which is the conclusion he came to, when after being particular to carry with him Bible, Hymn Book and Prayer Book, he finds that for one of them at least he will have no use,—why he says to himself it he a cockney?—Aw dash me, these Methodists out here are very peevish!

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Certainly "if any man think himself to be something when he is nothing he deceiveth himself." Your leaning might be a positive gain and relief to the Church. There was one man in the ship after Jonah went overboard, and it was all the better for those who were left. In most churches there are some members whose departure would be a real relief to those who are sincere of heart. Even the resignation of a leader may be felt by pastor and brother leaders to be matter of thanksgiving to God; and the rashly expressed resolve of a minister to leave a church which does not appreciate him as he appreciates himself, may be heard with a degree of Christian resignation somewhat embarrassing and annoying to him who utters the threat. You think you are removing a pillar; others may be thanking God for the removal of a stumbling block. A broken thorn is better off.

Such words, uttered in such a tone, show a vast amount of ignorance and self-conceit. They also show a forgetfulness of the fact that though your rash and hasty step may be no loss to the Church, it may be great loss to you. But "you can serve God as well and as happily anywhere." I am not sure of that. I once heard a man of position in a workshop, on his feet or on his head; but when I asked him whether he had ever tried to pray standing on his head he admitted he had not. With all the helps you have had in a church which you professed to believe best adapted to your views and wants you have made but little progress in wisdom or christian temper, if we are to judge from the almost childish pettishness and willfulness you display in this matter. You go out in a bad temper and seek a change; surely there is little prospect of your doing well. This leaving the church and never returning again may prove a sad loss to you. It is a serious matter. At least take time to think and pray about it. The Lord by his grace remove the folly from our hearts, and nevermore will our lips utter the rash and foolish words.

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The brilliant may be so enclosed in its setting that the casual observer will not detect its presence, while the careful investigator will perceive its beauty and acknowledge its value. The metals which point many tales are for the most part weak and unimpressive, and worse than this, are seldom read, and still more seldom made the subjects of serious reflection.

Letter from the United States. MISSIONARY ANNIVERSARY. Our Missionary Anniversary at New York was a season of great interest. The state of the Missionary work, both foreign and domestic, as presented in the various reports, was very encouraging. The year had been one of great prosperity to Missionary cause. In the foreign field, the work had greatly increased, and there is an urgent call for more laborers. The General Mission Committee appropriated for the foreign and domestic work, for the year, the sum of \$800,000. This is a small advance on last year, but we should have been better satisfied if they had appropriated a million of dollars, for we believe the church can easily raise that amount during the year. The debt on the Treasury of the Society, we are happy to say, is largely removed, and the Society will commence the new year under the most encouraging circumstances.

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transferred Mr. Editor to the columns of the Wesleyan, they would be found to compare favorably with the fine specimens of pulp fiction, which you have lately favored your readers. In the afternoon Bro. T. accompanied me to Capide, where he had an opportunity of preaching to a large and interesting congregation.

On Monday the other members of the deputation arrived. The day was favorable, and the evening well for a successful engagement in the evening. About 4 p. m. the Lady Collectors, after having canvassed the loan pretty thoroughly, and pleaded, as only ladies can plead, in behalf of the Society's funds—handed to the Circuit treasurer, the fruit of their toil. When it was found that the amount thus collected exceeded that of last year, we felt anxious to gain in regard to the total result. Our Lady Collectors are deserving of a higher eulogium than the most felicitous words can commend.

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Father Hyacinthe. "Father, or as he calls himself, F. O. or Bro. Hyacinthe, spent last week in this city. He is exceedingly worn down by his situation. It is difficult in the highest degree. He is breaking in his heart from Rome, and in fact, if he shrinks from this result, and, as he said to me



