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Provincial Wesleyan.  
SATURDAY, DECEMBER 19, 1874

CHRISTMAS—HOW SHALL WE  
OBSERVE IT.

To the great majority this seems merely a festive season. They are Pagan notions which chiefly prevail respecting Christmas. A week for general carousal; the time of all times for giving rein to the appetites; that period which, as a kind of jubilee, is to open all prison doors and condone all crimes and follies. "It is only a Christmas frolic,"—and so the conscience takes comfort, and genial companions smile and forget.

An innocent and perhaps advantageous idea of the Christmas intention, is that of hospitality. Friends are to mingle and appear gay and genial for once. Long separated companions are to be brought together. Rusty doors are to turn on their hinges, ladders are to be thrown open; walls to be decorated, music to fill the house. Preserved from excesses and extravagance, this national idea is a noble one. Especially if it engender kindly, forgiving, generous impulses. Christmas thus spent may be accepted as fulfilling one of its types at least.

A moment's study of the historic narrative from which the season borrows all of its importance and many of its customs, will serve to bring out the lessons to be remembered and conduct to be observed during the week approaching. Assuming that the Christian world is right in regard to the date—or, even if the date be questioned—in regard to the observance of such a time, how ought we, as Christians, to hallow it.

The birth of Christ came upon the world with a burst of joy. Singing, proclamation of good tidings, the opening of celestial gates, the trooping to earth of angels, celebrating the event. That, surely, gives ample for worship—to consist of chants if we will—at all events of heart-melody, of cheering declaration as to the world's privilege in Christ Jesus. And it sanctions the customs of kindly greeting, too, the proffered hand, the warm, tender "Happy Christmas!" Our churches, homes, hearts, should all be full of gladness from heaven. On our walls, emblems of enduring freshness, the evergreen, and mottoes of love and goodwill; on our countenances, radiant indications of peace within—the expression of sunshine; our Christmas may well be joyous.

But not thus alone should we fulfil the aim of the Christmas period. The birth of Christ was a movement of one who was good, in quest of the wandering wicked—of one who was rich in search of the poor—of one who was strong and willing in the interests of the weak and heavy-laden. If we are to limit this hospitality and joy to our own homes, with us it will be no true Christmas. Hearts should be cheered, homes illuminated, and the neighbourhood rendered brighter because of our influence and benevolence. All nature rebukes selfishness, as well as all gospel narrative. The sun, the rivers, the clouds, the sea, are all and perpetually giving, pouring forth, for the evil and the good, their richest stores. To be in harmony with God's laws and in sympathy with God's economy of grace, ours must be a life of active and unceasing loving kindness.

Our hearts thus disposed, we need not pant for the opportunity. It lies at every one's door; comes in beggars form or child's deceptively; or hides in languishing from curious eyes among secluded tenements. Go and seek as did Christ; give as did Christ.

The New York Christian Union of the 2nd inst. has been sent us by a friend, with the following paragraph marked. It is from the list of Answers to "Enquiring Friends":

"Do you believe in infant baptism?" We do not believe that infant baptism is obligatory, but it is permissible. It has no immediate effect upon the child. Indirectly, and through the influence upon the parents of a public act of dedication of their children to God's service, it has a remote influence upon the child. The Scripture warrant for infant baptism is far-fetched and inconclusive. But if intelligently practiced as an act of dedication, we think it both useful and comely."

This then is the latest Pedobaptist utterance in favor of a gospel ordinance. Let us be thankful that we are not called upon to defend such an institution and ordinance of man's appointment.

The above is from this week's Christian Messenger. And so, the views of the Christian Union are accepted as "Pedobaptist utterance" by our neighbour. Verily, it is no good sign to find Religious Papers accepting Christian Union as an authority upon scriptural questions. It must be a desperate resort which goes to such an origin for subjects to criticize. Does the Messenger accept the deliverance of Pedobaptists? The divinity of Christ, Future Punishment, and ordinary Christian obligations, for instance?

THE ACADEMIA ATHENAEUM is the name of an eight page little Paper issued from the Wolfville Academy and College. We wish it success. It ought to prove advantageous as a medium of communication between students of the past and present. Of course, success will depend upon the spirit and ability with which it is conducted. Mount Allison should not allow any Institution to beat it in enterprise. Let us see a sprightly monthly coming down from that Mount shortly.

Correspondence.

LETTER FROM MONTREAL.

THE GENERAL CONFERENCE PASTORAL.

DEAR MR. EDITOR.—It is a time honored custom of Methodist Conferences to issue a pastoral address to the Church. This is framed to meet the current state of the Society, as it appears to the united pastorate, and contains the most pertinent, judicious and scriptural comments. In British America, this address is published separately, and appointed to be read with suitable comment at all the principal societies by one of the circuit ministers. The benefit of this course in the union and edification of the Methodist connexion hitherto, has been undeniably great. It is not therefore likely to be discontinued.

THE PRESIDENT.

Dr. Ryerson occupies a high position. This gives him wide views, and enables him to be superior to sectional prejudices. He laboured long as a circuit preacher, this gave him intimate knowledge of our societies. He is venerable by his years, whilst his fervent piety qualifies him to speak with admitted authority on the all-concerning subject of personal religion. Among the topics discussed in the address are these: "The obligations of Methodists to thankfulness of God of grace; the duty of zeal and faithfulness in ministry; the sovereignty of holy scripture in all matters of religion and conscience; our missionary vocation; educational institutions and temperance." All these are treated in a manner which would not misbecome the chief minister of Christ in any age of His church. But in the concluding paragraph the President attains the truly sublime. As if feeling that he should not compose another Pastoral, intensely realizing his own indebtedness to divine goodness, and longing with apostolic ardour, for the multiplying and continuance of the happy subjects of salvation, he says, "Very dear Brethren, unexpectedly called to a position so much above my merits, and so much below the address you desire, I am fully to confess that by the grace of God I am what I am," a sinner saved by grace, saved in youth, saved in manhood, being saved in old age, and being in the fiftieth year of my ministry, beyond my three score years and ten, sixty of which, save one, I have been able to witness, I perfectly indeed, a part doing God and Saviour. I have never heard the avowal of my present views and feelings, that had I a thousand times from my youth up, to live my life over again, I would with all my heart and strength, strive to serve my God and Saviour more near, more faithfully, and more gratefully than I have done. The indwelling of God in the heart is the most radiant joy of youth, the mightiest strength of manhood. In both body and mind the richest comfort of age; it prompts to labour, lightens toil, sweetens affliction, kisses the rod of discipline, and adversity, gives songs in the night of age and infirmity, and brightness with a lively hope the dawning of immortality. My earnest prayer is, that every minister and member of the Church with myself, may so learn and live and labour, that no child in the land, and no heathen abroad at home, shall have cause to reproach us in the great day of final retribution."

MISSIONARY ANNIVERSARY.

The Missionary Anniversary in the St. James Street Church was held on Sunday last and was a most interesting affair. The services were held in the hall of the Commercial Hotel, and Rev. John Potts, of Toronto, took the chair. The east and the west were well represented in the central pulpit of the Commercial Hotel. Mr. Gaetz at eleven o'clock preached to a large and deeply interested audience who found his sermon well paid their best attention. It was adapted equally to profit them personally, and to excite their interest and liberality in the mission cause. The congregation at seven o'clock was overflowing, as Mr. Potts will know here and greatly beloved. His ministrations were highly appreciated. He clearly and ably expounded the words of the apostle in his miracle of feeding thousands with five loaves and two fishes, and the modern church. Myriads are hungering for the bread of life. Christ still gives that bread. The church need not, cannot create it, its office is to distribute it, to be generous humanity throughout the world. The congregations responded by a collection of sixty dollars in advance of that of last year.

Besides the ministers already named, the Rev. Mr. Sutherland and the Rev. Mr. McDonald assisted on the following days. At the public meeting the Hon. J. Ferrier occupied the chair. Mr. Sutherland spoke of his late official visit to the Maritime Provinces. It was one of the most satisfactory journeys of his life. He was deeply and delightfully impressed by the kindness everywhere received, by the cordiality of the ministers, and the increasing liberality of the people. He will be eloquent in all the West in praise of the Methodist churches of the East.

Mr. McDonald detailed the incidents of his observations, and ministerial experience among the Indians to the delight of his numerous hearers. Mr. Gaetz followed with an earnest and stirring speech, in which he noticed that the latest report of the Society is that of the jubilee of its existence. He was greeted by the hearty plaudits of the whole assembly. The uprisings of the whole meeting was held on Tuesday. It was crowded as usual, here Mr. Potts was the first and chief speaker. His speech was truly excellent, it was prepared in the right spirit, directed to right ends, religious and temporal. His representatives sought the advancement of Christ's cause in the world by their means. He was listened to by all with delight and advantage. Mr. Gaetz discoursed briefly, taking leave, and having said farewell, departed for his distant home. The same day the contributions, which are in excess of any former year, and amounted to \$3143.50, being largely in advance of last year, although some liberal subscribers were absent. It is proper to remark that the large amount subscribed is due in part to members of the late New Connexion, who being at the union meeting gave to the one Methodist Missionary Society with their accustomed generosity.

During Mr. McDonald's many addresses he has referred to the destitution of orphan Indian children and youth. Their sufferings have touched the heart of his female hearers. The ladies who are taking up a meeting to consider what can and ought to be done towards an "orphans' home," and its equipment in the North-West. Already an encouraging sum has been received for this object. There is no doubt but that the kindness, the ingenuity, the tact, the perseverance of our ladies who are taking up this matter will be crowned with early success.

ANNIVERSARY OF Y. M. C. ASSOCIATION.

The twenty-third annual meeting of the Montreal Young Men's Christian Association has been lately held. The energetic president was in the chair. The reports of the committees were submitted. Of these there are several, their names will suggest to the reader the working of this flourishing Association. There is a Mission Committee, who are actively working, and forty tract distributors; the committee on lectures and classes made a gratifying report; the committee on membership stated that the number of members is about one thousand. Besides these there are committees for "Reception," "Employment," "Rooms and Library," and of course a general secretary, a treasurer, and a board

of directors. The past year was marked more by the manifestation of spiritual life and activity than by the introduction of any novelty in the modes of operation, all being subordinated to the grand end of being obedient to and keeping men to Christ. It is estimated that during the year, the visitors at the Hall were not fewer than sixty thousand. It is centrally situated and easy of access. It is commodiously furnished, and plentifully supplied with standard and periodical literature. The Treasurer's statement was very satisfactory, the overall sum, on account of the building, amounted only to \$9,345.00, whilst the expenses of the year amounting to \$5562.13 have been nearly met by the income. Thus it appears that one of the best societies of the city is conducted without embarrassment, and is useful to a great number, many of whom are rising into spheres of social eminence whereby the benefit they receive will be extended. All the Protestant denominations were well represented in the persons of its officers. Every one will rejoice in the Christian usefulness of this Young Men's Association hitherto, and will prayerfully expect its yet more successful career against the errors and sins and perils of the day, and that by its means clerks, mechanics, students, strangers and natives, may become strong in the grace that is in Christ Jesus.

And here let it be permitted to enquire, if there is any more hopeful field of activity than that of the church on behalf of young men? It may be often observed that those churches that most wisely, and assiduously care for young men, become soon enlarged and strengthened. Every minister would not do amiss to cast about him to see if he is doing all that he can for the spiritual and temporal welfare of the people to whom he has access. The youth of our congregations in town and country are often visited by those awakenings of conscience which go before conversion. Let them not be disregarded. Let those guides and delightful impressions be the work of the minister, by no means overlook them. That may become, though it should not, a fatal hindrance to their serving the Lord Christ. It would perhaps be well, if every preacher in the earlier years of his public life, whilst not despising the "little ones" of his charge, yet forgetting not the show respect, affectionate interest towards the heads of families would nevertheless demonstrate his "care in the sight of God" for straggling sheep, as David was when he encountered the giant of Gath, and for youths such as John was, when first called from his "sheep" to his father's fold, to follow Christ. In that case who knows how many champions would soon arise against the Goliaths of our time, intemperance, worldliness, unbelief? Who knows how many copyists would appear of the apostle of love to Christ—to the truth and to the brethren? Who knows how many more active than our own much beloved John McDonald.

But there are some who rejoice with fear and trembling. In the history of most Foreign Missions, there has been a baptism of trial and sometimes of blood. Who could have foreseen such a result? It happened that while one has sowed the seed, and from heaven it may be, watched the germinating, another has reaped the harvest! But with our dear brethren in Japan it is different, they are the sowers of the great fruit of a glorious harvest. Surely the churches at home will pray more and more earnestly that the richest blessing of the Great Head of the Church may rest upon the honoured brethren who are laboring in the far off heathen land, that the souls already won to Christ may be the great fruit of a glorious harvest. Since our last visit, as many of your readers already know, Mrs. Palmer of precious memory has passed away, and as she lived so she died, calmly trusting in Christ. The dying words of God's people have their value, and are treasured in the memory of those who hear them. From our own graves, but as spoken on the borders of heaven, whether the soul of the speaker is just entering.

What thrilling words were those of the honoured servant of the Master! During the last morning of his life he awoke as from a sleep, and said, "I thank God for my life, and it had come for me, and O, it was glorious, glorious," again he said, "Thank be to God who giveth us the victory through our Lord Jesus Christ. O death where is thy sting? O grave where is thy victory?" And then he slowly repeated the words, "The love of God and the communion of the Holy Ghost be with you all. Amen." O what a record is here! And what an inheritance! And what a crown! Surely here is a right understanding of the true object of life, and that object is to be united to God in love and joy. Let us recall the words of William Arthur in his "Mission to the Mysore" and their influence upon our own hearts, "Let the student away his realm; let the philosopher solve his problem; let the merchant trade, but let the Christian live for his own and only, but from other lands, we spread in the intelligence of revivals wide and universal, and not confined to any particular instrumentality, it would be difficult to tell how much the influence of Dr. Williams' work had contributed to bring about this glorious result."

After so much on topics elevating and inspiring in their character it seems a great come down to write about common and secular matters, but we must try. Burglars and robbers are still at work and ply their nefarious trade not far distant from us. The express robbery on the Great Western was only a few miles from here. And with no language strong enough to condemn the transaction we can help admiring the cleverness of the rogues. In less than half an hour the job was done—breaking the boarding of the train—the breaching and gagging of the baggage man and express man, the opening of the safe, and the pocketing of the ill gotten gain, amounting to \$15,000. Express trains should be more carefully protected. \$45,000 would go a long way in paying for a stronger guard, while on the other hand carelessness in such matters is a premium for the commission of crime.

We have had some snow and the singing of the merry sleigh bells—but the south wind has suddenly made a great change, and now we are in the midst of mud—while yesterday and to-day are like the sunny days of early spring.

Amid the magazines we said that "Earnest Christianity looked very much like opposition to the Canadian Methodist Magazine" but it seems from Bro. Sutherland's last letter that the opposition is not in all on the other side. The two magazines, most certainly, to an on-looker like ourselves have the appearance of rivalry—which Bro. Sutherland, with his accustomed candour, readily admits. And, thus to your correspondent we are glad there has been an opportunity for explanation from him.

Your correspondent never even for a moment dreamt of "snuffing out" either "Earnest Christianity" or its Editor, or its Contributors. You have doubtless, Mr. Editor, heard of Paddy, only accustomed to the talow candle at home, but in "snuffing out" the gas light at the hotel, but, in doing which,

he only burnt his fingers, while the gas flamed forth as brightly as ever. "Snuffing out" was farthest from the thoughts of your correspondent, but could there be the merging of the two interests into one, or to use a figure, the burning of one strong steady light, displacing its brightness all around, it would be better for all individuals concerned and the Methodist Church, than two lights, flickering for a time and then perhaps for want of oil or for some sudden going out.

DIARY JOTTINGS.

BY A TOURIST.

WESLEYAN METHODIST WORTHIES.

Dr. Panaboa, once each Sabbath, preaches at Kensington Gardens, in a church whose seating capacity will not accommodate more than one thousand persons. At the time we heard him, his church being under repairs, between three and four hundred people listened to an eloquent sermon from "Behold the Lamb of God." To our mind it is questionable whether in England it would be of usefulness equal to that which is seen in Canada. Mr. Perks, from whom Dr. Panaboa received the seals of the Presidential office, is strikingly different in physique to his successor, being of medium build, thin and delicate in appearance. The matter of his sermons is not his delivery is unpleasant. As a man he is beloved, a scholar he holds a highly responsible position, and as an administrator he has, to an eminent degree, the "suaviter in modo et fortiter in re." The associates of Mr. Perks in the Secretariat at the Mission House, are Mr. Boyce and Mr. Wiseman. The former is a man of literary taste and poetry, with reputation of financial skill, and extreme care for the business. Mr. Wiseman is in the vigor of life. If his countenance is an index to the characteristics of the man, we should judge him to be possessed of fine feelings and noble sentiments. As an author he is favourably known to the literary world, and as a preacher his sermons are of high quality and of great value. Charles Peat is a Methodist of the past generation, and seemed to us to discharge the duties devolving upon him in connection with the Home Missionary Department, according to old time ideas. The best debater of the British Conference is Dr. Osborn. He is keen, shrewd and far-seeing. His mind is not of the ordinary cast. He is one of those men who would meet the claims of any important position. Physically he has seen his best days. Samuel Coley is a beautiful preacher. His sermons are fine—his style unique and his style attractive. We heard him preach a sermon to the young. It was a noble effort. His examination of the candidates for ordination at the Camborne Conference proved him to be an original thinker and a profound theologian. The Ex-Presidents of the British Conference—some of whom we have already named—are worthy men. Farrar, Rattenbury, Bedford, James and Arthur are men of whom the Church might be proud. They stood firmly in troublous times—they laboured successfully—the impress of their minds is upon the minds of the present generation. Their declining days they stand as faithful sentinels, and their counsels are invaluable. As a general thing the senior leading ministers are intensely conservative. They love the old paths and walk therein. A number of middle-aged men such as Rigg, Stephens, Gault, &c., are now making themselves heard—men of mind, of oratorical power and administrative ability, who, whilst loyal to Methodism, are nevertheless looking forward to some modifications in ecclesiastical polity to make the Wesleyan Church even more effective than at present is.

SOME FAMILIAR NAMES.

The many friends of Thomas M. Albrighton in New Brunswick, P. E. Island, and Bermuda, will be glad to learn of his well being. Changed only by the care and labor of responsible positions and the flight of years, his heart still beats warmly to the cause of the Christian world. He is now in the enjoyment of his retirement in the Mountains of Pennsylvania. In consequence of his wife's failing health, he was compelled to leave Brighton at the end of his first year's residence there, but at last Conference he was appointed to the Superintendent of Clifton, Bristol, of the best Circuits of the Conference. John Brewster looks hale and portly. Evidently he enjoys English life, and it agrees with him. He ministers in holy things to the good people of Sleaford, and yet finds time to catechize, to the delight of many, the Bishop of Lincoln, whose arrogance is unbounded, and whose pretensions are insupportable. Mr. Brewster sends Christian salutations to his friends on this side of the Atlantic. A visit to Kew Gardens and the Egyptian Hall with George Batcher can never be forgotten. Bro. B. finds a congenial home at Aylesbury and is useful and happy. Still his interest in his brethren is such that many waters cannot quench. In deeds as well as in thoughts he lays us under obligations to him. His earnest enquiries about the brethren he knew in the Conference of E. B. America, and the reports of his labors, and his anxious solicitude to do everything to help our church, encouraged us greatly.

A REMARKABLE MEETING.

Who has not read of the marvellous effects produced by the eloquent and powerful appeals of the first Methodist preachers. As we have listened to descriptions of services attended with unusual manifestations, we have wished to be at something similar to hear and see for ourselves. Such a privilege was ours on the 11th inst. when the preacher was the Rev. Richard Roberts. He is tall, stout and physically strong—the very picture of health. Mr. Roberts is not equal to Dr. Punshon in culture, nor are his sentences so beautiful, but he is his superior in magnetic power and with not a few is considered more effective than the President. The evening we heard him the church was filled to repletion. His theme was the appeal of Pilate to the Jews "What shall I then do with Jesus who is called Christ." Evidently the preacher designed to produce an impression, and by God's blessing it secured immediate and practical results. From the commencement he secured the attention of his hearers. In his firstly, as he expatiated on the different forces that operated on Pilate's mind, it was evident that the Divine Spirit moved graciously upon the hearts of the people. As in his secondly "he considered the sufferings adopted by Pilate," the impression was deepened; but when the practical application was made, the effect was remarkable—the apparent result was, that vast congregations seemed to be moved to the will of the preacher. The galleries as well as on the main floor of the audience room, strong men were powerfully agitated. Scores in the congregation wept. Some persons rose to their feet unable to remain longer seated. The shouts of rejoicing mingled with the persistent exhortations of the conviction. Ere the preacher reached his peroration his voice was completely drowned and the scene before was interesting and exciting. He ceased to preach and announced a prayer meeting. That prayer meeting defies description. A number of penitents presented themselves

for prayer, and for nearly two hours (the whole service lasted about three and one-half hours) the time was passed in singing and prayer.

RETURNED MISSIONARIES.

In Oahu, Scotland, and Truro, England, we were privileged in listening to returned missionaries. In the former place, on a Sabbath evening, two Presbyterian ministers, who had honorably filled a period of service in India, gave intensely interesting accounts of their experience in that land. At Truro, Mr. Tuttle of our church, who has laboured ten years in South India, Mr. Sumner from the West Indies, Mr. Smith, a veteran missionary of thirty-five years standing from Southern Africa, Mr. Greenwood from the Mysore, and Mr. Shepherson from Ceylon, detailed the results of their labors in the mission field. These men spoke of success in the training of the young, in the education of native assistants and the conversion of many souls to Christ; but when they referred to the discouragements and trials they had undergone, it was evident that they have been compelled to exercise the self-denial of Him who went about doing good. The presence of returned missionaries, and their fresh and eloquent advocacy of the cause of suffering humanity, is an important element in making missionary universities attractive and fruitful. May we not hope that in connection with the Methodist Church of this Dominion we shall have, before many years have gone their rounds, men who, having returned from Japan, will interest and thrill us with the account of their labors among that people?

OUR ENGLISH LETTER.

MR. GLADSTONE, AND THE PAPACY.

Mr. Gladstone in his retirement is certainly more talked about than Mr. Disraeli, surrounded with all the prestige of office. The Liberal Leader continues by the use of his powerful pen, the real Prime Minister of England in respect of political and religious speculations. His article upon Ritualism appeared, and everybody listened to hear it. It was felt to be the most decided upon that topic which had been heard for many days. He has again written and the pamphlet has made a most profound impression. The astounding claims of the Papacy to infallibility, and unlimited sway over the conscience and actions of all its adherents, are clearly discussed, and followed out to their inevitable conclusion, with a skill and strength of argument that never fails. The publication of this document has made a great stir in the Roman Catholic Church, it is evident that it is the bitter pill that has been administered to them of late years, and the ablest of their men have tried to answer and weaken the crushing strength of the argument. The Archbishop of Westminster, Dr. Manning, was the first to protest. Mr. Gladstone's address, and claimed that the English Romanists in no case bound but "by the limitation of conscience, and that it claims to be the only and supreme interpreter of the Divine Law. Three distinguished lay gentlemen of the Church of Rome have written to the papers, and repudiate the claims which have of late years been raised up by the Vatican decrees, and clearly indicate that they will not be bound by the demands now made by the Head of their Church. Then we have Monsignor Capel coming to the defence of Rome, in part contradicting the wild statements by the politic Archbishop, and intimating to the three writers, that the protesting letters, that they incur the terrible risk of excommunication for the opinions they have dared to utter.

It is now apparent Romanists are divided upon the subject of those famous decrees, and that much sorer than Germany, we may see in the Roman Church a struggle between its adherents upon the question of civil and ecclesiastical claims.

Mr. Gladstone will lose the vote of the whole of the Ultramarine Irish party, but he will retain the confidence which some of the most earnest Protestants had rather hastily transferred to his great political rival.

Several of the Methodist have not yet signified their adhesion to the Methodist Church of Canada, of which the principal are the Methodist Episcopal Church in Canada with 295 Ministers and 22,641 members, and the Primitive Methodist Church, Freshwater, with 89 ministers and 5618 members and 1163 probationers.

I have not been able to procure the exact statistics of the Bible Christian Church in Canada or of the Coloured Methodist Churches, but estimate the first mentioned at 72 ministers and 5,700 members, while the British Methodist Episcopal Church in Canada has 47 ministers and about 2,800 members, and the Independent Methodist Church has 7 ministers and about 500 members.

All the Methodist Communities of Canada have a strength of 1469 Ministers and 149,955 members including probationers.

THE QUEEN AT BALMORAL.

has again taken the sacrament in a quiet and devotional manner in a Presbyterian chapel, and of course from the hands of a Presbyterian minister. This is a yearly offence to the High Church party in England and furnishes occasion for the venting forth of their spleen, wrath, and unmingled uncharitableness. The Queen is soundly reprobated for an act of worship which is deemed appropriate and christian by millions of her people, but does not suit the priestly pretensions of the National Clergy. They will not recognize any religious act performed by non-Episcopal administrators, and great is their taxation that the Queen will not be restricted by them, and confine her religious exercises entirely to the Episcopal places of worship. They cannot rejoice in the growing sentiment of Christian brotherhood, and the healing in part of the ancient wounds of controversy and religious bitterness.

THE EARLY WINTER.

of 1874 in England has fairly set in, and already we have had in one week as much frost and snow, as we had during the whole of the last winter. I write in a southern county, but the early cold and the raw damp atmosphere trying to one's health and comfort. Nov. 30th, 1874.

ANNIVERSARY MISSIONARY MEETING, ST. JOHN'S, N.F.W.D.

This meeting was held in the Grey St. church, on Tuesday evening last. The occasion was one of very great interest, because of its being the first held here since the consummation of union; and because of the missions of the United Church, presenting a scope and variety which fully called out the talent of gentlemen on the platform and elicited the hearty sympathy and concurrence of the audience. After the opening exercises conducted by the Rev. Joseph Pascoe, John Steer, Esq., M. H. A. was called to the chair, and in a brief address very happily adverted to the union recently effected, and the need of increased liberality for the maintenance of the missions of the United Church.

Rev. George S. Millison, M. A., at the call of the chair presented a most summary of the work now done by the Society, and called attention to some of the most encouraging of its missions among the Indians, French, Germans, and Japanese also to its domestic missions generally. Rev. Thos. Hall moved, John Woods, Esq., and Rev. George J. Bond supported the first resolution, viz.:

"That the Missions of the Society among the aborigines of North America, and the people of Japan deserve our prayerful and generous support."

Their addresses were earnest, vigorous and thrilling, especially as they spoke of the doings of the red man from whom Christian missions are the "torment loach."

The second resolution, viz.:

"That the domestic missions of the Society extending from British Columbia to Newfoundland and appeal to the practical example of all Methodists holding intelligent views of duty to God and country."

was moved by Hon. E. White, seconded by Rev. J. Pascoe, and supported by the Hon. J. J. Rogers, M. H. A. A good collection amounting to \$264.90 followed, which is the best amount that can be offered upon their forceful and enthusiastic remarks. Hon. N. Stubb proposed, Rev. J. Patterson seconded and Hon. N. Kendall sustained the third resolution, viz.:

"That the meeting gratefully acknowledge the success of Christian missions in the past, and in humble dependence upon the Divine blessing pledges anew its devotion to their behalf."

The catholicity of spirit and Christian zeal which marked their eloquent and powerful addresses gave a fine tone to the proceedings of the evening.

The last resolution embracing thanks to the Lady Collectors and their representatives, was presented to the meeting by Messrs. S. H. Smith and C. H. Holloway, B. A., in a paper full of gallantry and wit.

Altogether, Sabbath services included, the Missionary Anniversary was a decided success. Total collection \$107.30 is an earnest that the Methodist of this city expect when their subscriptions are complete, they will be worthy of comparison with those of their brethren elsewhere.

CHURCH STATISTICS.

To the Editor of the "Provincial Wesleyan."

Sir,—As there has been a good deal of controversy in your part of the Dominion as to the relative strength of the Methodist and Presbyterian Churches, I thought I would like to place before your readers authentic statistics on this interesting subject.

I give the first place to our Presbyterian friends in the following figures, taken by the able Editor of the "Presbyterian" (Montreal) "from the most recent Church statistics."

Canada Pres. Church	Min.	Comm.
329	49,315	49,315
Ch. of Scot. in Canada	122	17,347
Ch. of L. Provinces	124	19,082
Ch. of Scotland in the Lower Provinces	61	4,622
	606	89,266

Truly a splendid array, which finds its peer in the Methodist host of the Church of the Lord Jesus, and, like my brother Great, I take my figures from the most recent Church statistics.

Wesleyan M. Ch. in Canada	Min.	Mem.	
695	69,212	4,489	
Wes. M. Church in E. B. A.	204	17,580	3,370
M. N. C. Church in Canada	119	7,567	275
	1018	94,359	8,134

Several of the Methodist have not yet signified their adhesion to the Methodist Church of Canada, of which the principal are the Methodist Episcopal Church in Canada with 295 Ministers and 22,641 members, and the Primitive Methodist Church, Freshwater, with 89 ministers and 5618 members and 1163 probationers.

THE HOUSEHOLD PANACEA AND FAMILY REMEDY.

is the best remedy in the world for the following complaints, viz.: Cramp in the Limbs and Stomach, Bowels or Side, Rheumatism in all its forms, Bilious Colic, Neuralgia, Cholera, Dizziness, Gout, Fresh Water, Burns, Scalds, Sprains, Spinal Complaints, Stomach and Brains, Chills and Fever, Paralytic Affections, and All kinds of Pain. For full particulars, see the book, prepared by G. T. F. BROWN, 215 Fulton Street, New York, and for sale by all druggists.

In United Compound of Hypophosphites are added the strengthening element of the nerves, and the due proportion of such ingredients as constitute health.

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