Provincial Wesleyan.

WEDNESDAY, DECMB'R. 20, 1871

CHRISTMAS.

Before another issue of the Provincial Wesleyan greets the eyes of its readers, the ever-joyous season of Christmas will have come and gone. It does not seem meet that a period laden with such precious memories and fraught with such hallowed suggestions, as is the day commemorative of the Saviour's incarnation, should be allowed to come and go unnoted by us. It is a day whose approach should be hailed with pleasure by every child of man that through the dim distance of the past has caught a gleam of the brightness that hovered above the manger or has heard the story of the darkness that later closed in upon the cross. It is true, we know, that there are very many who carry about with them through the last short days of the dying year a heart far from being attuned to feelings of a festive character. Nevertheless it behoves them to keep this feast in a grateful manner. Shadows of impending calamities may be deepening about them. The footsteps of pale death that stalks as fearlessly and unpityingly through the portals of the lofty mansion, as over the threshold of the lowly cottage, may be heard advancing toward the sufferer's couch. Sorrows that are yet young may thrill the bosom with an anguish whose pangs gentle-handed time has scarcely begun to soothe. Bereavements that can never be forgotten may be remembered only too keenly. Burdens assorted from many ills to which flesh is heir may weigh heavily upon the soul. There may have been a past full of trouble, and there may be a future full of gloom. And yet it is good tidings of great joy that long centuries ago there was born in the City of David a Saviour, who was and who is Christ Jesus the Lord. It is good tidings of great joy that He who possessed the tenderest heart that ever throbbed within a human breast; that He who wept the most pitiful tears that were ever shed over human misery, was at once the Son of Mary and the Son of God, co-equal in His higher nature with the infinite, the uncreated, the all-perfect Father, source of all secondary existence, Creator of all matter, Fashioner and Ruler of all worlds.

Should any man who has learnt these tidings feel indifferent to the return of the season in which so many millions celebrate the event to which they refer? Grant that he is afflicted and tormented, smitten, and wounded, and suffering, burdened, and weary, and sad, the victim of folly, the sport of the Devil, and the object of the Divine displeasure. What then? He, whose name being rightly interpreted, means God-with-us, came into the world amid the dreary, but expectant ages, long ago, to save sinners, to break open their prison doors, to shiver the fetters with which they were bound, to heal the wounds with which they were pierced, to cleanse them from the pollutions with which they were defiled, to subdue the enemies that plotted their ruin, to dry up the griefs with which they were overwhelmed, and to take them to His side, His heart, and His throne. How grateful to us all ought to be the recollection of these wonderful facts, even though we have failed to a greater or lesser extent to profit by them as we might, and, therefore, should have done.

But Christmas is no novelty. It comes once every year. Most of us, therefore, have seen many Christmas seasons. True. Not the less should we welcome the coming one. Can the day ever come when the story of Bethlehem will grow stale to the heart that is human? Can the day ever come while yet we live, that He who remembered us in his low estate, will forget us amid the splendors of his position, high and lifted up as He is, and confessed by the Principalities and Powers that reign in Heavenly places, to be the only blessed and wise Potentate that hath immortality dwelling in the light that can never be dimmed? Have we ever known the moment at which no proof of His care for us lay within our sight? Surely not. Is it our wish that for a single instant He should cease to burden himself with our concerns, and leave us to whatever fate might betide us while dependent wholly upon our own wisdom and strength? Far from us be such a wish which could only be fulfilled to our irreparable loss. Then, certainly, in the way most pleasing to Him to whom we owe all things precious, should we commemorate His mysterious incarnation, which ought to have for us an interest ever fresh and new. Such a mode of honouring the Saviour's birth would, we are sure, bring at least a sober gladness to the bosom of every man observing it. J. R. N.

ST. JOHN BENEVOLENT HALL.

On the twentieth day of November, 1871, DANIEL J. MCLAUGHLIN, Esq., died at his residence in St. John, N. B., in the sixty-fourth year of his age. For many years he had been prominent in commercial circles. His business transactions were extensive and successful. His painstaking industry, frugality, ability, and integrity secured for him a large share of this world's goods. He was for a considerable period a Bank-director, and was several times elected President of the Commercial Bank of New Brunswick.

As a member of the Methodist Centenary Church in St. John, he has for many years rendered valuable official services in various capacities. The most noticeable work, perhaps, of his religious life was in connection with the Benevolent Hall, Waterloo Street, St. John. The Hall was erected by Mr. McLaughlin in the year 1854; and at his own expense. It was opened, and dedicated for religious purposes November 5, 1854. Its dimensions were soon discovered to be not sufficiently spacious; and a large addition was made to the building. Its present form, so far as the ground plan is concerned, resembles a T. Besides the main audience room there are three large rooms in an upper story, admirably adapted for infant class instruction, for Bible classes, or for Class meetings. The Hall will accommodate comfortably about four hundred persons. The property cost about five thousand dollars.

A Sunday School has been held in the Hall every Sunday since the opening. The school roll has sometimes included the names of about four hundred children as belonging to the school at one time. Many of the children gathered there were extremely destitute as regards both clothing and home training. Under the thoughtful and loving solicitude of the founder of Benevolent Hall the wants of those children were munificently cared for. The Benevolent Hall enterprise included in its operations the sustentation of a Benevolent Society. Destitute children were clothed by that Society. Provisions were disbursed where hunger called for help. From a well-stored coal yard treasures of fuel went in many directions, and through numerous years to comfort and bless the poor. And accompanying those gifts many hundreds of tracts and books, from the school library, were distributed, that the necessities of the heart and of the soul, as well as of the body, might not be forgotten. Mr. McLaughlin has, happily, been fortunate in having associated with himself in his generous toil, many persons of earnest purpose and of admirable fitness for the work.

The Hall has been frequently used for other religious purposes. The nucleus of what is now the large and growing Exmouth Street Methodist congregation, held its regular Sabbath and week-day services there, for sometime previous to the erection of the Exmouth Street Church.

On the Sabbath next after the death of Mr. McLaughlin, we visited the Hall whither its generous patron had so often gone. On the fifth of November—three weeks before our visit, he was at his usual post in the school for the last time. It was the seventeenth anniversary of the opening of the Hall. When he stood that day among teachers and scholars with frail and failing energies he told them he meant to "die in the harness." He has so died. On the occasion of our visit to the Hall there were numerous evidences that death had been at work. The desk and the organ were draped with the sombre drapery that tells of sorrow and of loss.

As we thought of those seventeen years of Benevolent Hall work; and of the many hundreds of children who, through the Christian enterprise and liberality of the departed, had participated in so many advantages, we could but feel that a good man had been called away. He being dead yet speaketh. We seem to hear him say: "though the workmen die the work must go on." Does he not still call to his former associates to sustain their enterprise although he shall be with them no more? And does not he, being dead, yet speak to those who shall read this record and call them to work in the Master's vineyard? Are there not still the poorly-clad, the hungry, the untaught, the perishing, whom you may help? "Blessed are the dead which die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their labours; and their works do follow them."

D. D. C.

MONTREAL LETTER.

DEAR MR. EDITOR,—The promptitude with which you published my last letter, and the conspicuous place you gave to it encourage me to write another.

The weather early and suddenly became extremely cold. The last Sabbath in November was mild and rainy. Before the end of the week ice was more than one foot thick on the river. Schooners were much damaged by it, and in the lower St. Lawrence several ships were wrecked, attended with great suffering to some of their crews. Several persons have been frozen to death, and this several weeks before the usual time of the severest cold. Benevolent societies are reviving their organizations, so that fuel, food, and raiment may be placed within the easy reach of widows and other poor, that their wants may be soon and effectually relieved. Memorable is the saying of our great Lord, "It is more blessed to give than to receive." Sweeter is the disposition to bestow than the ability to impart. Happily both abound in this city. Thus suffering is lessened, comfort is afforded, and God is glorified, who giveth unto us all things richly to enjoy.

The Thanksgiving Day observed by the Protestant churches of Quebec and Ontario, was a very disagreeable one. Snow fell, but it neither froze nor wholly melted. The streets were consequently in a bad state. Divine service was held in the churches, and appropriate sermons were preached. The substance of most of these appeared in the daily papers. One sermon was strongly denominational. All were adapted to excite thankfulness to the Father of mercies, and to guide men to the due expression of their gratitude. If a comparison were made of some of the sermons with Dr. Barrow's two discourses "Of the duty of Thanksgiving," one would be reminded of the opinion that the writing of sermons to be read with admiration and profit centuries after the writer's death "is a lost art." The contrast between the pulpit of to-day and that of the time of Barrow, is as striking as that between the mediæval cathedral, to which may be applied the fine lines of Wordsworth, slightly altered,

"——— raised in nice proportions was the pile,
Both large, and massy; for duration built;
With pillars crowded, and the roof upheld
By naked rafters intricately cross'd
Like leafless underboughs 'mid some thick grove;
All wither'd by the depth of shade above!"

and some modern churches. Many of these disappear in the life-time of the men who saw them rise. But the cathedrals of our Fatherland have for many generations attracted the penitent to prayer, have echoed with the voice of praise, and been vocal with the word of the Lord. But the neat, small, commodious churches of our time, which like jewels on maidens' bosoms adorn the land; by their frequent, holy, earnest services of worship promote the kingdom of God, and he prefers the upright heart and pure, to temples built of gold.

No little interest continues to be felt in reference to the "Guibord affair," which it may be remembered is the case of a respectable French Canadian to whose corpse the Cure of the parish refused ecclesiastical obsequies. Guibord's offence was that he was a member of an Institute which the priest-party desire to destroy. The case has acquired great notoriety lately from the fact that a foreigner who had committed a foul murder, and afterwards conducted himself disgustingly, was, when hanged buried in consecrated ground with the rites of the church. This scandal has strengthened the determination of many to appeal from the ruling of the judges here, which was adverse to the wishes of Guibord's widow, to Her Majesty's Privy Council. The movement is led by Catholics, and supported by the first business men of the city. The promoters of the appeal allege that a *civil* wrong has been done by the priest, [which no Protestant clergyman would dare do, the law would compel him to act otherwise. But it seems there is no law to compel the priests, in matters of this kind. It is this inequality of the law, in its different bearing on the minister and the priest which is felt to be a grievance. It gives the latter a hurtful power over Catholics in their life time, which many of them and their protestant fellow citizens think should be tolerated no longer. Hence subscriptions are now being made to defray the cost of carrying this affair to the highest tribunal in England. If the appeal be sustained the effect on religious liberty in this province will be great.

Probably the chief lecture for the season in Montreal is the Annual University Lecture of McGill College. It has recently been delivered by the Rev. Prof. DeSola, LL. D. There were a large number of students, and many others present. His theme was "Early Colleges in Bible Lands." By Bible lands were meant Palestine, Egypt and Babylon. Of the earliest schools of the Hebrews the teachers were priests and Levites. A contrast was drawn between the Egyptian learned class, a mere exclusive caste, and that of the Hebrews, to the advantage of the latter. The lecturer thought that the schools of "the sons of the prophets" were for training in all knowledge and were not mere theological seminaries. Colleges in the countries between the Euphrates and Tigris were richly endowed, as were those of Egypt. The colleges of Babylon and the origin of the Talmud, were historically sketched. The curriculum was shown to consist of philosophy, poetry, music, history, mathematics, astronomy, surveying, natural history, medicine, and ethics. On the subject of philosophy the lecturer enlarged. Philo was cited in confirmation of the statement made. The names given to colleges after the canon of the Old Testament was completed, the officers of instruction, the academical degrees granted, and the mode of conferring them were treated extensively. An eloquent peroration followed, eulogising the academicians of the early colleges of Bible lands.

Every reader will perceive that a rich intellectual repast was thus provided. It is to be lamented that the pleasure of the audience was greatly diminished by a portion of the students. The "medicals" have been charged with this impropriety, and they have not denied it. When the disturbance once abated, the gas unfortunately went almost out, and "ruffianism" became again rampant. Soon afterwards the Principal requested those who had made the disturbance to leave. This was taken up by "the medicals," who, "howling," departed in a body. What is there in the college life of medical students that leads to such disgraceful conduct? When they have graduated they become as exemplary for gentleness and courtesy as for intelligence, skill, and humanity.

The progress of Montreal during the year has been remarkable. If the city's prosperity may be measured by the number of new buildings erected or in course of erection, it must afford to those specially concerned, much gratification. Universal activity in building has been exhibited in every part of the city and suburbs. In the year 1864 the official statement showed that 1109 new buildings had been put up. But in no single year have so many houses been erected as in this. The new houses are occupied as soon as completed. Many of them are handsome shops, others are fine blocks of stores for wholesale business. These give additional reason for styling this emporium of the Dominion "a city of palaces." Equal enterprise is manifested in the progress of education, temperance, and religion. Hence Montreal promises to become worthy of a name among the largest cities of the continent, and its favoured citizens to become equal in culture to any people.

Missionary anniversaries were held last week in the West and South Circuits. No diminution appears in the interest of the Methodist Churches for the spread of the Gospel, nor in the liberality of their subscriptions to the Mission fund. These, in fact, increase every year. Most valuable ministerial aid has been given by the Rev. Thomas Guard, who for about twenty years was a Wesleyan Missionary in South Africa. His sermons were masterly expositions of Divine Scripture. The truth of God was applied by him with great force to the heart and conscience of the hearers. He is an excellent preacher. Mr. Guard's addresses have a freshness which those only of a Missionary to the heathen, who loves his work, can possess. It was a joyous testimony that he bore that none of the missions in Africa had proved a failure. Having spent his early manhood in Africa, Mr. Guard expects to labour henceforth in connection with the M. E. Church of the United States. He knows well the Rev. R Moffat, who was a missionary in Africa fifty-two years, and is father-in-law of Dr. Livingstone.

Year by year the kingdom of light is advancing triumphantly against that of darkness. The Redeemer shall reign until he hath put all enemies under his feet. Haste happy day. And when it shall rise to bless the world, whether we be on earth or on high, may we all be found among them whom our conquering Lord shall applaud and reward, for having done all that we could in furtherance of his beneficent design to reduce the whole world to his mighty sceptre of righteousness and peace.

On Thursday last in the St. James Street church, under the auspices of the Young Men's Christian Association of Montreal, Mr. Guard delivered a lecture on the Waldenses. He spoke from a platform, using neither manuscript nor note, and held the delighted attention of his hearers for upwards of two hours. His description of the maritime Alps, and the valleys between them in which the Waldenses lived, was graphic, beautiful and forcible. The towering heights of the mountains, in contrast with the fertile valleys by which they are separated, created impressions of power and tenderness. In strains of impassioned eloquence the speaker reviewed the history of the Waldenses during their conflict of six hundred years with their oppressors. He warned his admiring auditory against persecution in any form, and paid a high tribute to Queen Victoria under whom, and her royal house religious liberty had made unprecedented progress. It is not often that people are favoured to listen to a lecture so able and so eloquent.

The *first public* meeting of the Young Men's Christian Association of the St. James' Street Methodist church was held on the 8th inst., in the spacious school room of the church. It was very numerously attended. The President, the Rev. John Potts addressed the meeting on the origin and satisfactory growth of the Association. He also delivered an excellent speech on "How young men may help young men." Mr. E. M. Taylor read a piece on "Early Rising," and Mr. R. Miller, Jr., another on "One niche higher than another." An original essay was presented by John Barry, Esq. During the evening the choir sang several anthems in a very pleasing manner, under the leadership of Mr. Smith the worthy organist of the church. Thus the young men receive mental and Christian culture in immediate connection with their closest Christian fellowship. One cannot but hope that many of them will become in due time pillars no less than ornaments of the Methodist church.

Two of our Sabbath schools in the city held their anniversaries on Sunday and Monday last, the weather was highly favourable, the arrangements for the various exercises were as good as they well could be. The programme in both cases was executed in the most edifying and agreeable manner. Never before surely, were the children of the church more wisely or piously cared for than now. Their Sabbath school privileges must produce ineffaceable impressions for good. Trained in the way they should go, when they become old may they not depart from it.

The interest manifested here by all classes, in the alarming illness of the Prince of Wales is deep. Fervent prayer for him, for the Princess of Wales and for the Queen, is daily offered in the churches, and undoubtedly also in the Christian families of the city. May our afflicted sovereign and her royal household now again experience that the Lord is gracious unto them, that He is their arm every morning, and their salvation also in the time of trouble.

Thus must close the writer's letters to the *Provincial Wesleyan* for the year 1871. The season of joyful, of solemn services in the church is rapidly approaching. May they be everywhere observed with devout thankfulness and thoughtful prayer. Then may we obtain mercy and find grace to help from the God of all grace, whereby our days to come—

Whether many or few, as all are His due,
They shall all be devoted to Him.

Yours very truly,

December 12, 1871. E. B.

For the Provincial Wesleyan.

"A PRESBYTERIAN" AND DALHOUSIE COLLEGE.

MR. EDITOR,—I venture again to trespass on your valuable space by a few further remarks on the Dalhousie College question. The plain statements of truth and fact, made in your journal some three or four weeks since, have been keenly felt by some who are deeply interested in the Dalhousie College scheme; and at length "A Presbyterian" responded in the *Morning Chronicle*. He has taken ample time for the purpose, yet it will be seen by all who are not concerned with him in the matter, that his defence is but a lame one, and that his article is distinguished by little except its prolixity, its verbosity, its unwarranted assumptions, and its gross misstatements. To notice much of his wonderful production would be time worse than wasted. There are just two or three points upon which we fix attention. All that is put forth by him in the way of denial as to the Presbyterian character of the Dalhousie Institution, when weighed in the balance amounts to just nothing at all.

"A Presbyterian" boasts of the years during which his Church maintained an Institution of their own without Government aid; and that then they were so unselfish and disinterested, and *so anxious to take a leading part in the education of the country*, that they sacrificed their own flourishing (?) Institution, and new building at Truro, with all the invaluable denominational interests involved therein, and consented to take charge of Dalhousie!! But the truth should appear, that the Institution at West River not affording satisfaction to the denomination, it was hoped a removal to Truro would meet the emergency, and be attended with better results. A commodious building was accordingly erected in Truro, and the Institution was transferred there; but it did not take a long period of trial to make it manifest that their scheme was doomed to be a failure, and that the funds expended in the new erection were thrown away. Some change was indispensable, when the Dalhousie scheme was concocted. A most opportune movement surely. Is there any one so simple as to suppose for a moment that the Truro Institution would have been abandoned if Professor Ross and his associates could have made it to succeed? Failure in Truro, and the firm establishment of the other denominational Colleges, prepared the way for the Dalhousie scheme. Was not the reconstruction of Dalhousie on its present basis, just what was essential for the interests of Presbyterianism? We say nothing about the inconsistency of a body professing to eschew all Government aid for educational or church purposes, availing itself to a large amount of Government funds. If they could without injustice to others, depart from their avowed principles in this respect, none others have a right to object. Let them manfully declare that they have done so. But let them not take the public money and possession of a public Institution, and yet try to make it appear that their denominational ends were not intended to be largely subserved thereby.

"A Presbyterian" could probably tell, if he would do so, in whose brain the plan for Dalhousie reconstruction originated, who first dreamed of the tempting prize, and then the progress of the arrangements with the Government of the day, and then the combined deliberations of Professors and ministers and laymen of the Presbyterian Church for the perfecting of the scheme. If his denomination was so greatly disinterested and public spirited in the undertaking, he can afford to be candid in giving information on these points, by which means the public will be the better prepared to judge whether Dalhousie is, or is not a Presbyterian College, advancing Presbyterian interests.

The inquiry is very natural, if Dalhousie were not designed to meet the wants of the Presbyterian Church, why were the Presbyterians the only body who were interested in carrying through the arrangement? Why were the wishes of the Presbyterians in the matter so fully consulted, and no attempt made to ascertain the views, or to enlist the interest of other denominations in remodeling the foundation of Dalhousie? To those well acquainted with the circumstances of the case, all the utterances of "A Presbyterian" as to the non-denominational character of the Institution will go for nothing. We reaffirm and maintain our position that Dalhousie was reconstructed for the purpose of supplying a *desideratum* to the Presbyterians of Nova Scotia, and that it fully answers to that body all the ends of a denominational Institution; and that it is not consistent with honor and honesty for them to grasp at the prestige and emoluments of what should be a Provincial Institution, belonging to the whole people, and appropriate these to their denominational advantage. To the fact that Dalhousie is a Presbyterian College, and fully answering Presbyterian aims, none are blinded except those who wish to believe it to be otherwise. We ask, What Institution do the Presbyterian youth of Nova Scotia desiring a Collegiate training, choose to be their *Alma Mater?* The answer is Dalhousie. What Institution has the Presbyterian body for the Collegiate education of its ministerial candidates? The answer again is, Dalhousie. Just as Episcopalian candidates pursue their literary studies in Kings, the Baptists in Acadia, and the Methodists in Mt. Allison, so have Presbyterians made Dalhousie their own, and have thereby appropriated Provincial property for denominational ends.

"A Presbyterian" refers to the grants to denominational Colleges, as though there were any comparison between them and the large amount of funds monopolised by the Presbyterian body; whereas those grants are paltry and insignificant in view of the educational work peformed, and especially as compared with the funds of Dalhousie as swallowed up by the Presbyterians. "A Presbyterian" dwells upon the Theological aspect of the denominational Institutions, as distinguishing them from Dalhousie. But let him as a candid and truthful man, as we presume he wishes to be regarded, think of the matter again. Let him compare the *curriculum* of the College proper of Kings, Acadia or Mount Allison, with that of Dalhousie, and he will have satisfaction on this point. The Theological department at Kings does not interfere with the proper College course, but is entirely distinct; so also at Acadia and Mount Allison. This is especially the case in the latter Institution. The Theological Professor is not an officer appointed by the College Governors, nor is he under their control, nor is he supported by College funds; his department is as much independent of the College proper as the Theological Hall in Gerrish street is as regards Dalhousie College. The writer asks, if any of the Governors or Professors of Mount Allison have been other than Methodists? We answer most emphatically, They have. During every year of the existence of Mount Allison College there have been those on the Board of Governors who are not Methodists; and the Professors and Teachers of the united Institutions have frequently had among them, as they now have, some who are not Methodists, but who have been chosen especially because of their qualifications as Instructors or Professors.

"A Presbyterian" does not hesitate to denounce Mount Allison as being "rigidly sectarian." This is a foul slander, which will not bear investigation, and of which the whole history of the Institution, during more than a quarter of a century, affords ample refutation.

By the reckless statement that while the end of Dalhousie is intellectual training, the end in Acadia and Mount Allison is "instruction in sectarian theology," "A Presbyterian" shows his entire unfitness to deal with the question at issue. If he knows no better than to make such an affirmation, he is incompetent to offer an opinion, or or else he makes a wilful mis-statement; and in either case he is unworthy of credence. The ripe scholarship of a host of young men of our Provinces, to be found in every department of public life, gives a positive and annihilating denial to such a misrepresentation. The Institutions which this calumniator would belittle, and which he designates as wearing the stamp of sectarianism on their brow, are, to say the least, quite as worthy as Dalhousie, of the honour of affording to our youth the mental training that will "fit them for prosecuting with success any of the learned professions."

The establishment of a school of medicine in connection with Dalhousie, will be of some advantage to young men in Halifax intending to pursue a medical course elsewhere. But to talk of the Medical Faculty of Dalhousie, as at present existing, as giving to that Institution an additional claim on public confidence, is to utter sheer nonsense, and serves to show that some other of the pretensions put forth on behalf of Dalhousie, may be little better than "sham."

"A Presbyterian" intimates that the present arrangement of Dalhousie may not be permanent; that the Presbyterians may retire, and the Legislature may replace by a Treasury grant what the Presbyterians will in that case withdraw. When that change is effected, the College will be non-denominational. Then will the Presbyterians free themselves from the obloquy of appropriating the funds and property of the whole people, and as having rendered available the help of Dalhousie to hoist themselves into position, that they might thereby control as widely as possible the educational interests of the Province.

In the cause of truth and righteousness.

Yours,

SIGMA.

December 18, 1871.

Circuit Intelligence.

HALIFAX AND DARTMOUTH HOME MISSIONARY MEETINGS.

These were held last week, according to previous announcement; on Monday evening in Grafton Street Church, Chair taken by R. S. Black, Esq., M.D.; other speakers, Revs. S. F. Huestis, Joseph Hart, and John Prince, the Hon. S. L. Shannon and J. B. Morrow, Esq.; on Tuesday evening in the Dartmouth Church, Chairman, N. Russell, Esq.; other speakers, Revs. John Prince, J. A. Clark, A. M., and Joseph Hart, and S. A. Chesley, A.B.; on Wednesday evening in the Kaye Street Church, Chairman, Mr. W. H. Webb; other speakers, Revs. R. E. Crane, J. E. Jubb, Joseph Hart, and John Prince; and on Thursday evening in the Brunswick Street Church, Chairman, M. H. Richey, Esq.; other speakers, Revs. H. Pickard, John Prince, Joseph Hart and J. E. Jubb.

All the meetings have, we understand, been very interesting, and well calculated to promote the object for which they were held. It was our privilege to attend only the last of the series, which was certainly a well arranged, well conducted, excellent meeting. The opening devotional exercises were conducted by the Rev. Dr. Richey. The address of M. H. Richey, Esq., upon being called to the Chair by the Superintendent of the Circuit, was one of the best which we ever heard. He briefly stated the objects of the meeting, and eloquently referred to the position which Methodism seemed designed by God to occupy in the van of modern missionary enterprize. He remarked that the church was engaged in truly missionary work, not only when it was sending the Gospel to the distant heathen, but equally in the evangelization of the scattered and destitute settlements of our own land. He quoted from a letter addressed by the Rev. John Wesley to the Rev. William Black, under date May 11th, 1784, the following passage, "I am glad you have given a little assistance to our brethren at Halifax and along the coast, there is no charity under heaven to be compared to this,—the bringing light to the poor heathens that are called Christians; but nevertheless still sit in darkness and in the shadow of death—and impressed the duty of freely giving as we had freely received.

The report presented by the Rev. J. A. Rogers was interesting and encouraging.

The following topics were afterwards read and discusssed by the speakers above mentioned.

1st. The success attending our Home Mission movement, a cause of devout gratitude to God and hope for the future.

2nd. The Home Mission enterprise in accordance with the aggressive character of Christianity and the genius of Methodism.

3rd. Our want of men and means to meet the spiritual destitution of our country.

4th. Our dependence upon the Lord the Spirit to raise up labourers and to give success.

In the course of the meeting two appropriate anthems were admirably rendered by the choir

The collection at the close of the meeting was upwards of $30 in advance of that of the previous year.

The total amount of the collections in all the meetings is a little more than it was last year.

The following statement of the particulars of these has been kindly handed to us by the Secretary—W. B. McNutt, Esq.—

Brunswick Street Church:		
Sunday Collection,	$29.80	
Anniversary "	83.44	
		$113.24
Kaye Street Church:		
Sunday Collection,	3.53	
Anniversary,	9.28	
		12.81
Grafton Street Church:		
Sunday Collection,	40.00	
Adniversary,	70.60	
		110.60
Dartmouth:		
Sunday Collection,	2.45	
Anniversary "	14.28	
		16.73
Total,		$253.38

WALLACE.—Bro. Wasson writes 14th Dec. "The revival in progress on this Circuit, reported in your last week's paper, I am happy to say, is deepening and spreading. Between 30 and 40 persons have believed in Christ and are rejoicing in His salvation.

Our faith is much strengthened, and we say with the king prophet. "The Lord hath done great things for us whereof we are glad." Our prayer is that the Holy One may make us wise in winning souls."

LETTER FROM PARRSBORO.

SHIPWRECK AND LOSS OF LIFE.

When we are enjoying the sweet sunshine, and all nature is adorned with freshness and beauty, when we tread beneath our feet the soft verdure, and breathe the fragrance of flowers, and see over us the crimsoned clouds, and above them, still far away the mild blue sky, and enjoy health, prosperity, and the society of kindred dear; in a word, let Providence so smile upon us, as to crown our existence with the blessings of this life, and amid such scenes of comfort, ease and prosperity, is there not a danger of our minds becoming so immersed in luxury and security, as to lose all spiritual concern, and thoughts of death, judgment and eternity?

But let the scene be changed, let the clouds above us thicken, darken, and spread, until the wide expanse of heaven be covered with a gloom,—let the earth quake beneath our feet,—let the midnight storm arise and our dwellings quiver under the pressure of the tempest,—let the cries of the bereaved tell when the wild storm has proved fatal, let sickness blast, disease, decay, and the ruthless hand of death wrench from us those whom we loved as dearly as life itself, and sordid must be our minds, unfeeling must be our hearts, if we are not induced to inquire, "Where is God my maker, who giveth songs in the night?" But such scenes touch all hearts and cause us to feel impressively the truth. "Clouds and darkness are round about his throne." This darkness, however, is only darkness to us, to Him who sits upon the throne, it is all light.

A very melancholy disaster recently occurred in the "Basin of Minas," which has spread a spirit of sadness over the whole neighborhood of the Five Islands. On Thursday morning, the 30th ult., at 3 o'clock, the schooner Achiles owned by Capt. J. H. Pratt, senr., and commanded by his son Frederick, laden with white paint and produce, left Five Islands for Windsor, but before the same day passed away, became a total wreck on a bar in the middle and at the mouth of the Windsor river. There were on board the ill-fated schooner ten men, and sad to relate, every man perished. It was first supposed that in consequence of the dense vapour occasioned by the intense cold at the time, the vessel missed the channel and struck the bar on the ebb tide, where she remained until the tide returned, when she swamped, under the overpowering force of the high winds and raging waves that dashed over her. But it has since been ascertained that one of the anchors is lost, and that the steering apparatus was somewhat injured, which leads some to think that the vessel went to what is called "White Waters" for shelter, and to wait for the tide to rise, in order to safely go up to Windsor: but in consequence of the violence of the winds, parted her cable, and the helm becoming unmanageable, was driven in a helpless condition by the fury of the storm and was dashed on the bar before the tide flowed high enough for her to float safely over it. This latter supposition seems to be most credible, as vessels going up to Windsor from either Five Islands or Parrsboro', especially if the wind be favorable, anchor in the white waters, to wait for the flood tide to take them up the river. And also, as young Capt. Pratt, is spoken of as a good seaman, and well acquainted with every ledge and shoal in the Basin of Minas. It is to be supposed that he chose that course generally taken by intelligent seamen sailing over the same waters. The "Achilles" was the Five Island packet, and not the Parrsboro' packet as some of the papers state.

The following are the names of the deceased: Frederick Pratt, Charles Doyle, Andrew Cameron, George Moore, John Geddie, James H. Pratt, Junr., James Meekins, Chas. Webb, William Beaty and Thomas Fulmore. The first four named persons were found lying on the bar not far from the vessel, and were brought home for interment—the six latter so far as I have been able to ascertain, have not yet been recovered.

Five of the deceased belonged to the Presbyterian, one to the Baptist, and four to the Methodist congregations. Some of them were professors of religion and some were not. Let us hope, that in the hour of their extremity, they all sought and found the Saviour, who is just as ready and able to save a sinner, and take a soul to heaven, from the surface of the tempestous waters, as in the solemn temple or from the quiet chamber.

On Sabbath last, by request, the writer endeavored to preach a discourse suitable to the occasion. The bereaved families were present. It was an affecting time. This sad calamity has come upon the people of Five Islands with a crushing weight. They need our prayers and sympathies. W. A.

Parrsboro', Dec. 14, 1871.

To send from home a child with the motto, "Thou God seest me," impressed on the memory and heart, is a better saleguard than a diploma of the first honor where no God has been in the course of study.

General Intelligence.

THE BATTLE-FIELD OF THE FRANCO-PRUSSIAN WAR.—The Temperance Hall, on Tuesday evening was crowded with ladies and gentlemen, who assembled to hear the lecture of the Rev. Mr. Caie, of St. John, N. B., on "A visit to the battle fields of the Franco-Prussian war." The absorbing interest which every person takes in all the incidents connected with the late sanguinary conflict in Europe, and the previously earned reputation of the Rev. gentlemen as a lecturer, sufficiently accounts for the large audience. All expected to hear an unusually vivid story of the war, delivered in an unusually good style. The lecturer was heard throughout with great attention and he was frequently applauded, but we think the general feeling of the audience at its close was one of disappointment. In the first place, it could not but be felt that Mr. Caie would have done himself more justice had he written and read the whole lecture instead of delivering the greater part of it extempore; and in the second place, the lecture was, for the most part, but a rehash of the graphic accounts of the great battles of the war, which had already been published and read in all the principal English and American newspapers. The audience expected something new; and because Mr. Caie failed to supply them with the novel element, they left the Hall disappointed. Mr. Caie has a fine clear voice, and a pleasing delivery, and had his lecture not lacked the one thing needful it would have been a success. At the conclusion of the lecture, the Rev. Mr. Elliot, offered up a fervent prayer for the Prince of Wales and all the Royal family. The Rev. C. B. Pitblado will deliver the next lecture on Tuesday evening, the 26th inst. Subject: "Man's religious instincts and Christianity.—*Citizen.*

THE ST. JOHN NAIL FACTORY is now in full operaton, having been rebuilt and refitted since the fire, by E. R. Moore, the proprietor. This is a very useful branch of native industry, and accomplishes a large amount of valuable work in the manufacture of all kinds of nails, edge tools, etc. The factory is situated on Portland Bridge, the building being 110 feet in length on the street and running back a distance of 160 feet. These buildings comprise the main factory, warehouse, sheds, cooper shop, and there is also excellent yard accommodation in the rear. On the lower floor of the main building are situated the nail machines, seventeen in number, which are constantly in noisy operation, and daily turn out about 100 kegs of nails. The nails manufactured are of all sizes, from one inch in length to large ship spikes. The process from the first cutting of the iron into strips until the nails drop from the machines into the kegs, is very rapid and cannot but prove interesting to the visitor. The axe and other edge tool manufacture is conducted in the same building, and at this season of the year are in great demand. The work on the axes includes in addition to grinding, the polishing, varnishing, boxing, and if hatchets, fitting handles. The machines, stones, etc, are driven by a steam engine of good capability. The boxes, kegs, etc., are all made on the premises, and in the various branches of work about sixty-seven men find employment. The demand for the articles turned out far exceeds the ability to supply, and the enterprise is in every way a success.—*St. John News.*

We know no publication better deserving of being thus ranked than *Hearth and Home*, publised by Orange Judd & Co., New York. It is genial in spirit, full of useful informaation, attractive in style and fitted to interest both old and young. Dr. Eggelston, the present editor is a charming writer. His little story, "Uncle Sim's Boy," which recently appeared in *Hearth and Home*, was very fine. He has commenced in the number for Sep. 30, a story, "The Hoosier Schoolmaster," a stirring tale of Western life, which, we venture to say will attract many new readers. The illustrations are among the best things of the kind we have seen, "Old Jack Means, the School Trustee," is a study in himself.

Hearth and Home, beautifully illustrated, is published weekly at $3.00 a year U. S. funds, postage 20 cents.

Messrs. Orange Judd & Co. also publish the *Agriculturist*, a valuable monthly paper, price $1.50. Both papers are sent for $4.00 a year.

It is impossible to speak too highly of them. We will answer for it that *Hearth and Home* will delight any household, whether the members are old or young.

THE ANNAPOLIS AND LIVERPOOL RAILWAY.—"We are credibly informed that the Railway Survey between this and Annapolis is progressing very favorably indeed, and that there are good expectations of completing it by the end of the month. It is also said that Mr. Murphy, the engineer, has stated that this road will be the most level one he has yet surveyed in any part of the Province; and that a three feet six inch guage railway can be built here for a sum not exceeding Sixteen Thousand Dollars per mile, and that the land over which the survey is being prosecuted is in every respect most admirable for the intended Railroad."—*Liverpool Advertiser.*

THE Advertiser's Gazette, a book of over 100 pages, sent by mail to any address for 25 cents. Published by Geo. P. Rowell & Co., Advertising Agents, of No. 41 Park Row, New York. The Washington (D. C.,) *Standard*, says: "It puts the advertiser on the track of saving money by judicious outlay, and gives information and advice that the oldest and most experienced, as well as new beginners, may find profit in pursuing."

SAD ACCIDENT AT YARMOUTH—The barque "W. E. Herald" was taken on the Marine Railway on Monday morning, and when nearly up to the head of the slip, the principal chain parted, when the slip and cradle glided down the incline to the end of the slip. Four persons were on the cradle, three of whom saved themselves by seizing and climbing up the frame-work; the fourth, Mr. Alvin Crosby, mate of the ship, failed in attempting to do so, fell into the water, was swept off by the tide, and drowned. A diligent search was made for his body, and at low tide it was found near the head of Commercial Wharf. The deceased was the son of Mr. Reuben Crosby, of Beaver River, and was a young man of excellent character. He had been married about six months. An inquest was held over the remains by John Tooker, Esq., Coroner, and a verdict of "accidentally drowned" returned.—*Yarmouth Herald.*

RAILWAY MEETING AT YARMOUTH.—A despatch to the *Evening Express* states that a meeting of the Western Counties Railway Company, was in accordance with previously published notice, held in the office of the Pacific Insurance Company in Yarmouth, on Tuesday evening at 7 o'clock. The Company was organized, and the following Directors elected:—John Young, L. E. Baker, F. Killam, B. P. Ladd, S. M. Ryerson, G. B. Doane, and Geo. S. Brown. A large amount of stock was taken up, and if the Local Government will