

Last Quarter, 6th, 10h, 3m, Morning.
New Moon, 14th, 9h, 14m, Evening.
First Quarter, 22nd, 11h, 30m, Morning.
Full Moon, 29th, 4h, 25m, Morning.

Table with columns: Day of Week, SUN, MOON, HOURS. Rows list days from Monday to Wednesday with corresponding times for sunrise, sunset, moonrise, and moonset.

THE TIDES.—The column of the Moon's Southern gives the time of high water at Parrsboro, Cornwallis, Horton, Hantsport, Windsor, Newport and Truro.

High water at Pictou and Cape Tormentine, 2 hrs and 11 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 3 hours and 25 minutes LATER, and at St. John's, Newfoundland 30 minutes EARLIER than at Halifax. At Charlottetown, 2 hours 54 minutes LATER. At Westport, 2 hours 54 minutes LATER. At Yarmouth, 2 hours 29 minutes LATER.

FOR THE LENGTH OF THE DAY.—Add 12 hours to the time of the sun's setting, and from the sum subtract the time of rising.

FOR THE LENGTH OF THE NIGHT.—Subtract the time of the sun's setting from 12 hours, and to the remainder add the time of rising next morning.

REPORT

OF THE GENERAL SABBATH SCHOOL BOARD OF CANADA FOR THE YEAR ENDING OCTOBER 1st, 1876.

(Continued.)

SABBATH SCHOOL CONSTITUTION.

A Committee consisting of J. W. Bickle, Esq., and Rev. W. Williams of Hamilton, and the Secretary, was appointed to consider any desirable amendments to the Constitution contained in the discipline, and published by the Committee, who will be thankful for any suggestions that may be forwarded to them from our Sabbath School officers and teachers in any part of the Dominion.

SECOND-HAND BOOKS.

As many of our larger schools have a considerable number of books that have served their turn, and been laid aside, perhaps they will kindly forward them, at the expense of the S. S. Board, to the Rev. A. Withrow, M. A., Toronto, or Rev. A. Andrews, Tilsonburg, by express, who will send them to schools making application for such books.

REQUIREMENTS OF THE WORK.

In view of the great amount of labour involved in carrying on our Sabbath School work as required of this Board by the General Conference, we are decidedly of the opinion that we should leave the entire attention of one person devoted to it immediately, and the Board has passed a resolution respectfully requesting the London Conference to allow the Secretary to labour under the direction of the Board during the next ensuing Conference year. This would involve considerable outlay in addition to what we have yet ventured upon. But if it be necessary to the satisfactory working of our Sunday School interests, as we believe it to be, we have confidence that the collections will amply meet the additional expenditure.

COLLECTIONS.

According to the discipline, there should be a collection taken up in the schools once a year for our general Sabbath School work. This is to meet the expenses of preparing schedules for annual returns, purchase of books for examination, as already mentioned, and other expenses of the Library Committee; and for grants to new schools. We would suggest the month of February as a suitable time for these collections, and in schools which are closed in winter, the month of May. When the collections are made, the best way will be to pay them to the minister in charge of the circuit, who will forward them to the Financial Secretary of the District, to be handed to the Sabbath School Treasurer for the Conference, and he will forward the Conference returns to the General Treasurer. This

is in harmony with the method pursued in relation to all other Church Funds. The amounts ought to be credited to the circuits in the Minutes of Conference, to avoid mistakes, and show what circuits sustain this work. This is done in the London and Montreal Conferences and the result is very satisfactory. We would respectfully commend the practice to all Conference Secretaries.

SUGGESTIONS.

We venture to suggest that it would be of much interest to our Sabbath School workers, if when a new school is organized by any of the ministers on our various missions and circuits, it should be announced through the Guardian or Wesleyan, and in every case through the S. S. Banner, published by the Rev. S. Rose, Toronto.

We are convinced that an afternoon session during each annual Conference, set apart for conversations on our Sabbath school work, with arrangements previously made for several brethren to speak for a limited time, (say ten minutes each) in introducing the several topics, would be productive of great good.

TEACHING THE CATECHISM.

We cannot speak too strongly of the necessity of regularly using our catechisms, in these days of loose doctrinal teaching. In the judgment of this Board, the most successful method of teaching the catechism, is to make it a concert exercise, somewhat as follows: The Superintendent having selected the section for the day, immediately after school is opened, will read over the first question and the answer, very slowly and distinctly. Now, repeat the question, and request the school, officers, teachers, and scholars, in concert to repeat the answer, at the first with him, then without. This he will do perhaps three or four times, until the whole school can readily give the answer without prompting. Then he will take another question and proceed in the same way, to such length as his judgment shall direct. Occupying from five to ten minutes in the whole exercise. Thus a large portion of the catechism must be learned by the school in the course of the year. Some prefer to have copies of the catechism enough for each person to have one, and then to be kept in the school. When the question is given as before, the school will read the answer, say twice over, then, with closed books, give it from memory, &c. Both methods are excellent, and we commend them highly to those schools which have not tried them. It is found that the scholars come to enjoy the exercise very much, and it adds to the popularity of the school in every case.

ESTIMATES.

Our estimate last year was that we should need during the year \$491. The amount raised as per Minutes of Conference, is \$478.63. This year we ought to be able to make grants to destitute schools, of books to the value (at wholesale prices) of at least \$600.00

Table with 2 columns: Item, Amount. Rows include: Cost of Schedules, 50.00; Expenses of Mailing and Registering Letters, 100.00; Stationary and Postage, 25.00; 500 additional books to be sent out this year, 150.00; Total, \$925.00.

For this amount we ask; and we solicit the fervent prayers of all lovers of the Sabbath school work, that God may guide us, to his glory in all we do in behalf of the youth committed to our care.

BOARD MEETING.

The sessions of our Board Meeting were most harmonious. Members present—Messrs. J. W. Bickle, Hamilton, James Edwards, Baine, Robert Wilkes, and W. Kennedy, Toronto, and Rev. A. Andrews, Tilsonburg, Wm. Hall, M. A., Cornwall, and James Caswell, Dungannon. Before closing the sessions, the unanimous thanks of the Board were presented to the Secretary for his zeal, and earnest efforts in behalf of the interests of the Methodist Sabbath Schools in the Dominion, and for his full report of the operations of the past two years. A resolution was also passed directing that this Report be published in the "Christian Guardian," "Wesleyan" and "Sunday School Banner."

J. W. BICKLE,
Chairman pro tem S. S. Board.
Hamilton, Dec. 8, 1876.

LABRADOR MISSION, 1876.

(BY REV. GEO. PAYNE.)
(Continued from last week.)

In the evening, I went round and visited many of the families, inviting them to attend service. The house in which I preached was crowded, many not being able to get in, and many who gained a place inside had to stand during the whole service. If it had not been for the storm I should not have visited this place, I therefore felt glad to have been driven there for shelter, and hope and pray that the seed so unexpectedly sown, may spring up and produce an abundant harvest. Next morning we made another attempt to proceed; the sea was high but not so bad as the day before, the wind had also abated. This time we reached Fishing Ships Harbor on the Saturday. On the Sabbath morning it threatened to be stormy, so we had but few present; and at twelve o'clock it commenced to rain very heavily, and blow very hard, so that the few who were present must have been very wet before they reached home. The storm continued to increase so that none ventured out again on that day, not being able to put out in their boats. So that after all the risk I ran to get here by Sunday, we had but one service and that but poorly attended. During my stay at this place it continued stormy, so that the three men who came with me could not return. In fact I left them there, and have since been informed that they were away from their work for thirteen days, which is rather a serious matter, when we consider that they all belonged to one man; besides they had to be given board and lodgings by the friends at Fishing Ship's Harbor.

The next place on the route is St. Francis Harbor, where the Episcopalians have a church built, but it being consecrated must not of course be polluted by a poor Methodist evangelist, though it be but seldom opened for divine service. When the church was first built, the greater part of the people visiting the place belonged to that church, but now nearly all are Methodists, and there we get the largest congregations of any place upon the mission. Though not able to gain admission to the Church, we are very comfortably accommodated in a large store.

My next journey was on foot to William's Harbor, where I visited some Indians. Amongst the number was a very old woman, who was at the time sick in bed, she could understand but little English, so I had to speak to her through an interpreter. In answer to my question, she said, "She was not afraid to die, but would rather go than stay."

She wept when I spoke of Jesus and heaven: and seemed to be fully relying on Christ, the sinner's only hope. So even upon that isolated coast was one who had heard of Christ, and it is to be hoped, had received Him as her Saviour, waiting for His call. Will not such as this Indian squaw, rise up in judgment to condemn the many thousands who have been raised to heaven by privileges, but have neglected them.

I wanted to cross from William's Harbor to Merchantman's Harbor, but the men were all away, so I had to muster a crew of women, which was composed of two Indians and two Newfoundlanders, with an Indian lad about eleven years of age, who took the sculling oar; a better crew I did not wish to get, the way in which they plied their oars and kept time, would have been creditable to a crew training for a boat race.

At Merchantman's Harbor I spent a week, conducted services in a store which were well attended, and a good influence felt. Amongst the congregation were some belonging to a vessel called the "Mary J. B. Reeves," which was wrecked on her way to America, and all hands lost. I hope that some of the truths they heard may have had with them the desired effect, and that they were prepared for their sad end.

The last, but by no means the least, place I visited, was Little Harbor. Many visit this harbor in the month of September to make their fish. Upon the Sabbath the store in which I preached was comfortably filled in the morning, but in the afternoon and night many could not get in. A church is greatly needed there, and our friend, the Hon. J. J. Rogerson, Rec. Genl. of Nfld., has kindly offered twenty pounds towards building one; and some of the friends from Green Bay, who visit the place every summer, have promised to take some lumber. We held a meeting upon the subject, and many agreed to go next morning to get some timber for a frame, and when I left there was upon the site nearly enough uprights and sufficient other pieces, with the exception of sills, which Mr. Rogerson has promised to send down next summer, the size of the church is to be thirty feet by twenty. Contrary to expectations, I had the second Sabbath here, through the mail steamer being behind time. We

had three services again, but not so many present, for many had left for home. On Monday the steamer arrived about midday, and I boarded her for home; she was filled with passengers, many of whom were from wrecked vessels; to make it more unpleasant it was very rough, and many on board were sea-sick, your humble servant not escaping. We had to seek shelter in different harbors, so that we did not reach Harbor Grace until Saturday noon, when I gladly put my feet once more on Newfoundland soil.

This brings to a close the report of my mission. In conclusion I would just say, it is a pity some better arrangement cannot be made for carrying out this important mission. No person, under present arrangements, can possibly do justice to it. A vessel large enough to live on board is needed, in which the missionary can go about from place to place, and visit such places he now cannot reach, and where no minister of the Gospel is seen from one year's end to another. If the Missionary Committee could but see their way clear to start such a mission ship, it would be the means of doing much good, and would soon be almost self supporting.

Another great want is a supply of tracts, without which no missionary should be sent. I am sorry to say I have not been provided with any either this year or last, the small stock I had beggared. Hoping and praying that soon a mission ship will be provided for Labrador, with a good supply of bibles, hymn books and useful literature for sale, and a large stock of tracts and periodicals for distribution, in charge of an earnest ambassador of the cross, who will carry the good news of the cross to places it now never reaches, and that many through such means may be brought to Christ.

I remain, your's sincerely,
GEORGE PAYNE.

P. S.—I feel greatly indebted to those people I visited for their kindness; especially those who, to their own inconvenience, so comfortably entertained me. G. P.

President Mark Hopkins is delivering a course of lectures this week in Wesleyan Hall that is exciting a good deal of interest. His subject is "The Scriptural Idea of Man." His introduction has been quite lengthy but an exceedingly interesting one. He has been discussing in a very masterly manner the philosophic and scientific principles connected with the subject. He has had the faculty, not at all common to men, of long continued philosophical habits of mind, of presenting abstruse subjects so that people of ordinary intelligence can succeed in getting an idea occasionally. It is a matter of great satisfaction to sit down and hear such a grand old master as President Hopkins discuss these great questions. One feels, when comparing this kind of masterly work with the disgusting smattering and pedantic nonsense heard from the would-be scientific preachers of the times, that a patent should be granted a few men on these discussions, an infringement of which should incur capital punishment. The President is now at an age indeed venerable but his mental vigor is not abated. He stands now almost alone as a representative of the heroic age of American theology. The deep lines upon his face seem as scars received in the fierce thought battles through which he has passed. The ease and power with which he wields the sword of argument was not acquired in any intellectual fencing school but on the open field of conflict. His sober discussions are occasionally lighted up by a glow of humor highly enjoyable. He was discussing the point that in order to believe a proposition we must understand something of its meaning. In this connection he spoke of the profound indefiniteness of many of the definitions and propositions coming from modern oracles of science and philosophy. As an illustration he gave the following: "I ask of Herbert Spenser, What is life? and immediately he puts on his philosophical cap and, with the gravity of an owl, replies, 'Life is a continuous adjustment of internal relations to external relations.' And then he asks me if I believe that. And forthwith I put on my philosophical cap and with the same gravity I say, 'The boiling of a tea kettle is the continuous adjustment of internal relations to external relations.' And then I ask him if he believes that. Now both of these definitions are perfectly grammatical in their construction, they are made up of familiar words, and the only difficulty with them is that they are—nonsense." His hand-

ling of Mr. Tyndall's theory of the evolution of the multifarious animal organisms from his primal "tissue, vaguely sensitive all over," was a piece of philosophic ridicule of the first quality. Speaking of the evolutionist's account of the development of the eye he thought it remarkable that it should have required such countless ages for the great development of a single eye, when a plan was at last discovered by which two eyes are developed and placed in their proper position in the short space of three weeks, every time a chicken is hatched! These lectures, together with Mr. Cook's sturdy Monday discourse, are furnishing Boston with orthodox science in anything but homeopathic doses. It is to be hoped that these lectures of President Hopkins will be given to the reading public.—Cor. Cent. Advocate.

OBITUARY.

"Surely goodness and mercy shall follow me all the days of my life." "I who have been ill am nearly recovered, and am thankful, that while death has been round us on every side, our family circle is yet unbroken." Thus wrote a dear friend on the first day of January, 1876. To-day that friend is numbered with the dead, and that family circle, then unbroken, has had sad branches made in it. Thus on the 8th of Aug. at Scotch Town, Grand Lake, N. B., died DAVID, eldest son of Jas. and M. Palmer, in the 23rd year of his age. As a son, dutiful, as a brother, loving and kind, of an amiable disposition, kind and obliging to all—he was greatly beloved by his own family, and had the esteem of the community in which he lived. Last year he left home for the purpose of beginning life for himself, and after an absence of a few months returned home rather unwell. Medical aid was obtained, and for a time hopes were entertained that with such care as loving hearts and hands were ready to bestow, he might be spared, when quite unexpectedly, diphtheria claimed him as his victim, and on the 8th of August, he passed away, we trust to that land, "where there shall be no more death."

On the 11th of September, at the same place, of diphtheria, MARIAN E., in her 24th year, second daughter of James and M. Palmer, and sister of the above. Marian was enabled to trust in Jesus, and obtained the blessing of pardon some years ago—under the labours of Rev. J. Shenton, then stationed on the Sheffield circuit. Having obtained mercy of God, she was enabled to "walk in the light of His countenance," and to retain his favor until the end of her life. Marian began the year as she had others,—reviewing the past, recounting the mercies of God and in acts of fresh consecration to her Saviour. Thus she wrote on the first day of the year. "The past year presents many pleasant scenes upon which I would fain linger. There has been the sacred confidence of friends, the secure happiness of home; the battle with error and temptation, followed by the peaceful consciousness of having done right. And above all the calm assurance of the child trusting in the love of the 'all Father,' the sweet assurance of the saved, trusting in the Saviour." Our departed sister was a teacher in the Sabbath school, in which work she took great delight. Thus she wrote at the beginning of the year: "Last summer I had a class of eleven girls in the S. S. O how I loved to talk with them of Jesus. Since the previous summer three of them have given their hearts to the Saviour, and had joined the church. O what cause for gratitude. I hope to have the privilege of talking to them again, God help me to be faithful, so that of me it may be said, 'She hath done what she could.' I want more of the spirit of Christ, that by my example I may witness for Him. My desire this year is to get—'Nearer my God to thee.' Surely that desire has been granted far more fully than she expected, for now she is 'with Jesus which is far better.' Her end was peaceful. In her case was fulfilled that Scripture, 'Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee.'" So said her sorrowing father to the writer soon after her death.

At Scotch Town, Nov. 3rd, died CAREY, infant child of Carey Esterbrooks, and grandchild of James and M. Palmer, and on the 30th November, JANET A., beloved wife of Carey Esterbrooks, and eldest daughter of James and M. Palmer, aged 26 years. During her last illness, which was of some months duration, our departed sister was led to feel her need of mercy—and to "Behold the Lamb of God which taketh away the sin of the world." At first the way seemed dark, but He who is "the light of the world," was pleased to reveal himself, so that she was enabled to trust in him as her Saviour, and to testify that she loved him. A sorrowing husband is left, with one child to mourn her early death. While a father, mother—several brothers and sisters sorrow for the "Loved ones gone before." They sorrow, "But not as those who have no hope." They are proving the truth of the Lord's word to Paul, "My grace is sufficient for thee; for my strength is made perfect in weakness." Dec. 1876. E.