Last Quarter, 6day, 10h, 3m, Morning. New Moon, 14day, 9h, 14m Morning. First Quarter, 22day, 11h, 39m, Morning. Full Moon, 29 day, 4h, 25m, Morning.

D.M.	Day of Week.	SUN		MOON.			de x
		Rises	Sets	Rises	South	is Sets	Hal'x
1	Monday	7 42	4 2:	7 13	1 26	9 8	8 23
2	Tuesday	7 42	4 27	8 31	2 25	9 42	9 13
3	Wednday	7 42	4 8	9 50	3 20	10 9	10 4
4	Thursday		4 29	11 3	4 10	10 30	10 52
5	Friday	7 42	4 30	m'rn	4 57	10 51	11 41
	Saturday	7.42	4 31	0 14	5 42	11 10	A. 26
7	SUNDAY	7 41	4 32	1 24	6 28	11 32	1 14
	Monday	7 41	4 33	2 36	7 15	11 54	2 6
ä	Toesday	7 41	4 34	3 44	8 2	A. 20	3 10
10	Wednday	7. 41	4 35	4 49	8 53	0 57	4 26
11	Thursday	7 40	4 36	5 51	9 45	1 39	5 37
12	Friday,	7 40	4 38	6 44	10 37	2.30	6 40
13	Saturday	7 39	4 39	7 27	11 28	3 29	7 28
14	SUNDAY	7 39	4 40	8 5	A. 17	4 29	8 9
15	Monday	7 28	4 41	8 34	1 4	5 31	8 45
16	Tuerday	7 38	4 42	8 56	1 48	6 40	9 17
17	Wednday	7 37	4 44	9 15	2 29	7 43	9 49
18	Thorsday		4 45	9-33	3 10	8 47	10 20
19	Friday	7 36	4 45	9 48	3 49	9 50	10 52
50	Saturday	7 35	4 48	10 7	4 31	10 56	11 23
	SUNDAY	7 31	4 49	10 26	5 14	m'rn	11 57
21	Monday		4 50	10 47	6 0	0 2	m'rn
22	Tuesday	7 33	4 52	11 15	6 51	1 13	0 37
24	Wednday	7 32	4 53	11 54	7 48	2 27	1 24
25	Thursday	7 31	4 55	Λ. 43	8 50	3 42	2 22
	Friday	7 30	4 56	1 50	9 56	4 57	3 43
27	Seturday	7 29	4 58	*3 8	11 1	6 2	5 8
28	SUNDAY	7 28	4 59	4 34	m'rn	6 54	6 27
29	Monday	7 27	5 0	5 59	0 5	7 36	7 26
	Tuesday	7 26	5 1	7 21	1 3	8 7	8 17
30	Tuesday	7 20	0 1	0 41	1 50	0 21	9 4

31 Wednday 7 25 2 3 8 41 1 56 8 31 9 4 THE TIDES.-The column of the Moon's Southing gives the time of high water at Parrsboro, Cornwallis, Horton, Hantsport, Windsor, Newport and

High water at Pictou and Jape Tormentine, 2 hrs and 11 minutes Later than at Halifax. At Annapolis, 8t. John, N.B., and Pertland, Maine, 3 hours and 25 minutes Later, and at St. John's, Newfeundland 20 minutes Earlier than at Halifax. At Charlottetowa, 2 hours 54 minutes Later. At Westport, 2 hours 54 minutes. ATER. At Yannouth, 2 hours 55 minutes.

FOR THE LENGTH OF THE DAY. - Add 12 hours to the time of the sun's setting and conditions.

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

Continued from first page. Returning from the Orient lands of

the East, look at Methodism ir. Europe. Sweden's lamp was dim, and our brethren gave them of our oil, and the light of truth is brightning up. In France they are steadily holding up the banner of the Sabbath in the midst of that Godless Sabbath-breaking nation. Our Mission in Gibraltar bas long been a brilliant lighthouse on that rock, flashing afar in African and in Spain Even the ponderous intellect of Germany, groping in its Neological negations, is receiving our testimony that the natural man receiveth not the things of God"; but "If a man will do His will he shall know of the doctrine whether it be of God, or whether I speak of myself." But what scene is that before our eyes in Italy? There with you, "And why not in all?" you and are preaching that grand old doctrine. "Justification by Faith" alone.

parish the diocese ?

As with us'!

dincerity of your pheart when two dist

cy; she can dispense with your presence in object to is, that this great Christian the might of her mature age. With his pastoral crook, John Wesley went over the brook alone; but now he is spread into bands. His flock and his herds and little ones have become in. numerable. And now that the Prelates advance to meet us with offers of their help, to drive the flocks; we must, like Jacob to his brother Esau, decline with thanks, lest my Lord should "overdrive."

That you have "need of us" I can readily understand. but, my Lord could you bear our presence? Would not our "new wine" be apt to "burst your bottle," and "mar" you worse than ever, and we lose our wine also? Your appeal, on page 4 deserves im-

portant notice, You ask "In how many

things are we united with you, and

you with us? You have the same Bible with ourselves, and in many respects the same Prayer Book. Your Service Book is devised from our Liturgy. We have the same creed, a how many things are we with you, and you with this new word why not in all?" It is a great source of gratification to many of us that we are so nearly allied, in doctrine and observance with the Church of England. Our doctrines are those drawn from the same Fount of Plenary Inspiration. We embody in our religious experience, the devout feelings and the holy fervour of those gems of experimental truths - the Collects. And often, when the language of our own lips fails to express the state of our own soul, we roll the full tide of devotional feeling. whether in praver or in praise, though the channels of the incomparable Liturgy. Your creeds planted in our soil, and watered by the copious "showers of blessings" from on high, have blossomed with us like Aaron's Rod; and we stand exultingly by your side in those days of Aarian blasphemy, to swell the grand old chorus "Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever

shall be, world without end, Amen!"

right in front of the Vatican, where the ask; Alas! Painful as is the truth, Pope, bound by the bonds of his own yet this is not the time to conceal it! Infallibility, lies an ignoble prisoner, And I pray that God may give you tice. We should extinguish abstand our brave men with open bible; strength to bear it, We have the same candles the first day of our arrive as the root of all Holiness! Now look find the same doctrine of Apostolic embroidered on your gown, we could downward on Old England, and see successions in it as your Lordship finds. the multitude of beautiful sanctuaries There is a succession of faithful men, protestant feeling on the part of our rising up amidst the Diocesses of the raised up in every generation by the people. It is very possible that the land filled with devout worshippers, great Head of the Church, to preach present thriving trade of the Church numbering not less than three millions, Apostolic truths, and administer Apos. Millinery Establishment would suffer subscribed by the name of Wesleyan. tolic Sacraments. But the bible gives in its business byan an presence. We And now, my Lord, before we decend no sanction whatever to your Lordships believe in the Churc Militant, but not from the Mount of observation, let me interpretation of the truth. And I beg in the Church Millinery. Our Fathers, propose and reply to a few questions : that your church will dispute this notwithstanding the bitter persecution 1. What thinks your Lordship of matter with Rome, and not with us. they endured at the hands of the the invitation now? You have issued If your Lordship could prove to me. Church Clergy, gloried in the Protesta pastoral, inviting our return to you. from the bible, the truth of your doct. antism of the Establishment, and we, Have you would their sons, have inherited something something like the belfry inviting the have the mortification of seeing me of their feeling. But alas! steeple, or the pew the church, or the walk past you, right up to Rome, the forntain had of ordination. Overdo-2. You ask " Would John Wesley ing i undoing; and if you should make Once the church of our land was the acknowledge Wesleyanism as his own a convert of me, Rome would rob you bulwark; against Popery: but of late work ?" (Page 7.) No, my Lord. of your work. Please take this as a Most certainly he would ret. But lift warning. We have the same baptising up his hands, as when he died, he mal service. But what about baptiswould exclaim " What hath God mal regeneration, as held by your Lordship? There is a resengration of 3. You ask " Would John Wesley infants: because all are born in sin. be a Wesleyan"? (Page 7.) Most The dying infant goes to heaven, certainly !- And would give vent to through "the rightousness" of Him by the gushing of his own devout fellings whom "the free gift came upon all men, similar to those of that bright moment unto justification of life." (Rome 5, when his spirit took its flight to glory, 18.) . ut as nothing unholy and that and exclaim " The best of all is, Ged is defileth can enter heaven, the dying infant is regenerated by the Holy My Lord, that great moralist, Dr. Ghost. How, when, and by what Johnson, observes . "Where there is means? Nicode mus will naturally ask. get shame there may, in time, be vir- But as, our Lord did, not explain to discipling among us, all is as clear as the." It refreshes me exceedingly to bim the nature of the new birth so the morning without clouds: A brefind indications of a virtuous shame in fully as Nicodemus desired, so the re-ther did make some of jection to that gove pastoral. It must have costyoula generation of infants is inexplicable. form of Christian fellowship the Classgreat effort to make the admission While I accept of infant regeneration Meeting as a test of membership, but Against your own Church, as sie was as one of the most blessed facts of the he was not tolerated for a moment. Ilf in the days of Wesley. It is also a gospel, I most strengously oppose the he wished to join a Charch which has without exercised A Church grows nother fign of returning him to hear you am doctrine that it is done by the sprinklpage 18, say "bet me add, in Christian ing of or though Prelatical ordination. druth and love, that we ourselves in I do not deny that when godly parents visible sign of the bread and wine as the Church of England have need of bring their infants to a godly man, to the seal of the inward and spiritual Most heartily as I believe in the be baptised, and the whole congregations of the process of the contract of the contract of the process of the contract of th ion lifts up the voice in prayer to Him class To touch the class is to touch a stered these mards our loans of respond whose promise is to us and our wital part of Methodism. The body the best have received constant a cession of the body that he have received the cession of the body that he have received the cession of the body that he have received the cession of the body that he have received the cession of the body that he have received the cession of the body that he have received the cession of the body that he have received the cession of the body that he have received the cession of the body that he have received the cession of the body that he have received the cession of the body that he have received the have received the cessi

truth is perverted by you and Rome in saying "the regeneration in through our means and through ours only! Neither do we believe that the outward and visible form "is absolutely necessary for the inward and spiritual grace." The dying infant in the wigwam of the red man in the far-off wilds of the American forest, does as surely pass to the arms of our Redeemer. under the baptism of its mother's tears, as the soul of our own dear child. under your own Episcopal eye by the font in Lincoln Minster.

We have the same "Service Book." from which our Sacramental Service is derived, and the elements of Dying Love commemorated. But what about the Divine Presence, as interpreted by Rome, and still so fondly clung to by the majority of the Anglican Clergy?

We have "the same Prayer Book." But what about "Confession and Abadomonit ion and advice to penitent souls in distress; and we also deem it our to point the beleiving soul to Him who alone can "pardon and absolve all them that truly repent and unfeignedly believe His Holy Gospel." We believe in the communion of Saints; and that, in the felfowship of behevers, the mind of the Apostle St. James is fully understood :- " Confess your faults one to another, and pray one to another, that ye may be healed." And we have with us abundant evidence that in those seasons of united prayer and communion in our fellowship meetings, commonly called class meetings, the "effectual, fervent prayer of the righteous man," so openeth heaven that it " availeth much." towards the healing and comforting of

In fact, it is the Romanizing interpretation of doctrine, and the Romanizing In these things, my Lord, we are tendency of her practice, which bar our union. There are, it is true, my Lord, many of the essentials in which we agree. But we do not like voi bible but we differ in our interpre. And if you should happen to turn your tations on most vital points. I cannot back upon us, with a large red cross not be responsible for the out-burst of

"The light of other days is fided, And all its glory gone.

there has been so much Jesuitical sapping and mining, that she has become the "Govered Way" of Rome's troops!

The present is inopportune to invite the Wesleyans to return to the bosom of the church. The divisions and schisms and factions within, present to us a most painful and lrumiliating seene. We have "peace in our borders." Ton man, from the President of our Conference to the most devoted Missionary afar off in the uttermost parts ever! of the earth, we are true to our doctrine and practice. We have not the Your Lordship's obedient servant, shadow of a difference in dectrine or other tests, he is at perfect liberty to by giving its wealthis its grows stronger to them in the came of the children; that God may give a mean may be smitten in many of its mem in the children; that God may give a mean may be smitten in many of its mem in the children.

ering Nisgara he shaw

better without you in the days of infan- acceptable sacrifice." But what we meeting is the outward and visible ex- sunshine the parent tree has pression of that inward and spiritual grace with which the great Head of the Church endows us so right royally. We are in perfect harmony as a church on this vital point. To invite us, a large, living, peaceful, prosperous brotherhood, to return to you! I must ask, to which sect within your borders must we be joined? Shall we bow down, with Bennet and his desciples, to the Sacramental Host? Or shall we learn to "despise Moses's law," with Colenso? Or shall we go wandering to seek out the few that truly call on God, and " worship Him in spirit and in truth ?" You and they had better come to us, "and we will do them good, for the Lord hath spoken good concerning our Israel."

> We fully appreciate your Lordship's enquiries relative to our Connexional property. It is immensely large; and We believe in the promise of Divine I have no doubt but that you have been Presence in the means of grace. It is filled with wonder at the reports of the the interpretation to which we object benevolence of our lay brethren. I do

It is by faith alone, and not by the aplifted bread, that Jesus is apprehended puge 10, " May I not venture to enquire whether even in secular respects your present position is secure?" Sesolution"? We do not object to godly | cure as the Bank of England, my Lord or as Her Majesty's Three per Cent. Consols! We may venture to suggest that this is not a good time to risk our property on board your state craft. We thank you for the hint! but now the policy of your insurance is high, and we are cautious. A short time ago we saw your ship labouring dreadfully in the storm on the Irish sea. It grieved us much to see so much rich cargo cast overboard, and your Irish crew and passengers put adrift. We "stood off and on" as the sailors say, in our good gallant ship "The John Wesley," well found, well manned, well rigged, and well commanded: but we could not render you any help. To ask us now about the safety of our cargo is not opportune. Signs of a coming storm nearer home are gathering over you. Clouds and darkness are covering the heaven. We hear the first faint roar of a mighty tempest. Your ship does not obey her helm. There is the lee shore of Rome and you are drifting. On the other health, and were to leave Suez for tack there are breakers, of which we ney on Dec. 2. the angry foam. And worse than For mixed, there is mutiny on board. But as our kind enquiries after the safety of our property demands reciprocity of

feeling, I assure you my Lord, that when the crisis comes, whether the old ship founder amidst the storm, or go down in s calm, "The John Wesley" shall be as near as possible, to drop a boat and render you all the assistance in her And now, my Lord, one word ere we

part. While I pen these lines, the melancholy tidings of the untimely death of a nable Prelate fills me with sorrow and dismay. Let me say of him, that Eugland has lost one of her greatest men; the House of Lords one of its most powerful debaters; and the church her greatest politician. Death has suddealy crowded that brilliant intellect, and silenced that sweet voice, which like silvery bells, chimed in wondrous harmony, whether heard on platform or in pulpit. And though I dissented from him in these essential points of our holy religion, yet I sincerely trust that his immortat spirit has, ere now, met with his sainted Father in that bright world above, where the countless thousands of Ethiopia's sable sons, who, when on earth, stretched not out their slave-chained hands in vain, and who, having cast their crowns of glory at the Releemer's feet, have returned to bless the name of Wilberforce for

I have the honor to be. JOHN BREWSTER.

LIVING BY GIVING. We extract from what Rev. C. F. Holbrook says in the Baptist Missionary

by the expenditure of its strength, just as the blacksmith's arm strengthens with every stuldy blow. Show us the Churches that have, organized mission bands, and sent forth missionaries to foreign lands me pain to say in body and find of His Holy Spurit to the young the young the pain to say in problem with the pain to say in problem of the following the paint of the young the young the paint of the young th The baye no need of you; Mathodism was mind presented to Him, as a holy and Methodism is in the class. Our class reprending dutaint of class representation of class reprending dutaint of class representation of children left for home, pleased and tain and prairie, over river and thund. Wesley-took her son by the hand and in date tiled, and a little man in the Dominion. At 91 th

and healthier. On the Churches that have closed their hearts to foreign work have declined in numbers and strength. You will remember that Andrew Fuller saved the Church at Kettering from declension and extinct.

ion by enlisting its energies in the foreign field. While they worked for self. the Lord did not work with them. Fifty years ago thirty Baptist Churches in Maryland declared themselves | opposed to missions, while two alone took a stand in favor of them, The two increased to thousands, while the anti-mission Church. es diminished till they now number only seven or eight persons. Thus the Lord of the vineyard condemns the faithless owner of the buried talent. Twenty. seven years after its establishment the Sandwich Island Mission must have broken up and disbanded, had they not ex. tended their sympathics and efforts to embrace others more destitude. Dr. Anderson, in a lecture on 'The Develop ment of Modern Mission, says, It is impossible for mission Churches to reach their highest and truest prosperity with out the aid of what is to them a foreign mission.' And it is equally true of our home Churches, that their only salvation from effectinacy and decay lies in a hearty espousal of the cause of missions. Con fined within the narrow circle of home sympathies grow weak, energies slacken love loses its strongest stimulant, miel fish devotion; and faith lacks the vindication and confirmation which crown in quesnots over barbarish. As the Chin. ese moman's foot, cramped and confined renders weak and nerveless her that physical nature, so the dwarfing and narrowing of Christian sympathy charity enervate the whole character When ecclesiastical tyranny tried mould the free thought of the Purity by ritual and litany, and even to curb its expression by chains and prison walls sought a broader field for expansion in the New World; and the remarkable growth of their principles attests God's approva

LETTERS have been received from Rev. W. B. BOYCE, dated Suez, Nov. Mr. and Mrs. Boyce spent Sunday, N 19, and two or three days following Jerusalem. They would in

Gospel is like leaven; it leavens the who

ump. It is like the mustard-tree, whi

shall fill the whole earth."

OBITUARY.

PATIENCE RUMSON.

There has just passed away to the skies from this circuit, one of the lovelies of God's saints, in the person of sister Patience Rumson.

When 36 years of age, or 45 years ago she heard the Gospel preached here by the Rev. John Haigh. His text was "Choose you this day whom you w serve." Sister R. made choice of Chri and the object of her choice was dear her to the last. She never regretted but was always commending Him others. To her Christ was the fair among ten thousand, and the altogethe lovely, the Rose of Sharon, and the his of the valley.

Five years after her conversion she made a leader, and she continued to tain this office for forty years. Di that time many have been commit her care, over whom she watched as that must give account of We have doubt that many have been dencourage cheered, and kept in the way to hear by her pious monitions and example. Sister Rumson was of a those amin disposition, there was something so to about her that you felt irresis towards her. Her speech ws with salt Her manner wa winning. Her whole deportme as at once showed that she was endea ing to glorify her Mastewamos an

Her religious experience was not of excitable nature. Her cup selden over, but it was always full. Her p was constant, abiding and as placid lake without a ripple upon its waters

Sieter Bumson was a great lore good men; she would for hours tal such men as Pickavant, Haigh, Barr, Ellis, Ellidge, Knight, Hem and others, and we doubt not but she has restimed that friendship better land with many of the above As it was expected, ber end was i

She gradually sank, becoming weaking weaker antil the die kering lamp went out. Her nearest friends, whe watching her, didn't think she was but only asheepre And so she was; in Jesus; passed away to her rest to be with Christ, which is far Her last words were, "I have great She died Wow. 2nd, 1876, aged 81 Carbonear, Dec, 60

FIFTH Y FIRST QUAR B. C. 975.

BOAM ; Or.

BUILT. F imelech had cious men the place. had been a Location be of gurgling and fruitf PENUEL. T Jacob wres Jacob learn man is in ruler, and fe east of the d the route fr to Damascu kingdom, w and able kin in public life served closel exile.

IN HIS H soned with God. RETU sons for fea sentiment. ous experience ing of Abrah of the royal together. H promised (1 boam a sure God.

Go UP TO leon on hi " France mu remarks, " ligions were the philosop statesmen al distrusted popular pref trust of the former part ness domina paramount. to a people i consummate essit repogn reign over t

CALVES. gions save He had just idolatrous was a flavor ful to the d mon had pr Probably is too much -you have to find rea or purpose are the lips hood first, hood secon the land of might have did most sin!"

BETHEL. Jacob saw where the prayed, an prophets." be worship old patria about ten Dan in the had set up kingdom golden calv A sin;

through ti National u worship. ruption led God. This cause of it tioned tha with his na

The expr to describe situated, e onymous w a house shrines. in high pla ference character. Chron. 11 Jerohoam to get rid ehagrined could be would not Етонтн great autu the eigth the people harvest wa ed to cha gradually,