

middle ages, and pass beyond them by declaring the infallibility of the Pope to be a doctrine of the Church. The expectation created a great excitement. Not only the many millions which belong to the Church only by name, and have long since emancipated themselves from all the doctrines of the Church, but thousands, who had been the most zealous champions of the Church interests, including some of her most celebrated teachers and pulpiter orators, declared themselves against such a move on the part of the Council as a measure which would be fraught with disaster for the Church. We only mention names like Count Montalembert, Professor Dollinger, and especially Hyacinthe. Among the bishops of the Church, it is true, the claims of the Pope seemed to be largely in the ascendancy; only one bishop in France, Maret, repeated in strong language the old Gallican protest against papal infallibility, but many, including some of the most eminent prelates of the present age, such as Bishop Dupanloup, of France, Archbishop Darboy, of Paris, and the majority of the German bishops, while not denying the competency of the Council to declare in favor of papal infallibility, strongly censured the violent agitation of the ultramontane party in favor of it. The Council opened on the appointed day, December 2nd. The attendance on the part of the bishops of the Catholic world, as was expected, was very large, more than seven hundred being reported to be present at the opening. The members have taken an oath of rigid secrecy; and it may be taken for granted that the oath will not be broken, and that nothing more will become public of the transactions of the Council than what the Pope allows to be published. It is also noteworthy that no representative of a foreign power takes an official part in the Council. The rupture between the secular governments and the ultramontane theories which prevail in Rome is complete. Not one of the governments favors these theories; some, like that of Bavaria, were willing to take joint measures for preventing the public profession within their territories, while most of them seem inclined to regard a separation of Church and State as the solution of the conflicts in which the Church of Rome has now for more than a thousand years been engaged. It is evident whatever new prerogatives the bishops may be willing to decree for the Pope, the masses of the Roman Catholic population will move in another direction.

THE EASTERN CHURCHES.
The large section of the Christian world, comprising a population almost as large as that of the Protestant world, is gradually drawing into closer contact with the other sections of Christendom. The negotiations between the Eastern bishops and the Pope, which have already been referred to, attracted general attention, and awakened in the Eastern countries an interest in the ecclesiastical affairs of the West. In the largest of these churches, the Greek, the idea of convening a general council for settling some of the important Church affairs was broached, but abandoned, as Russia did not give its consent. The relations of these Eastern bodies to each other are becoming more friendly, and may soon lead to a fusion of the smaller with the larger ones. The efforts for bringing about an inter-communication between the Anglican and the Oriental churches were continued, and a correspondence took place between the Archbishop of Canterbury and the Patriarch of Constantinople, which belongs among the most important occurrences in the history of this movement. The High Church party in the Anglican Church is greatly elated at the letter of the Patriarch, and now expects with great confidence the springing up of closer relations between the two churches.

The new year is likely to become one of more than ordinary interest. The Roman Council, the General Assembly of the Evangelical Alliance, and the Christianization of Madagascar are likely to occupy in its ecclesiastical history a conspicuous place.—*Methodist.*

Obituary.

MRS. MARIA MORRIS, OF P. E. ISLAND.
Died in the Lord, at Grandville, P. E. Island, on the 20th of November, 1869, Maria Morris, aged 68 years. Sister Morris was a native of Whitshire, England, but came with her parents to P. E. Island at the early age of eight years. In 1821 she was united in marriage to Mr. John Morris who now mourns her departure to the spirit world; and in 1825 they moved to Grandville, formerly known as Mill River, P. E. Island, where they lived in unity and peace until the ruthless hand of death severed the tie.

Though favored with a religious training in connection with the Episcopal Church, Sister Morris grew to womanhood and assumed the responsibilities of a family before she knew Christ as her Saviour. It was about forty years since, under the ministry of the Revs. Alex. McLoud and George W. Wheelock, that she was led to give her heart to Christ and to receive His power to save from sin. Her experience was scripturally clear, enabling her to rejoice in the assurance that she was reconciled to God by faith in the Lord Jesus Christ. From the time of her conversion to her death she was an exemplary member of the Wesleyan Church. As the mother of a large family, most faithful did she discharge her duties, training those whom God had committed to her care in the way they should go. Neither did she labor in vain; for she lived to see some of her children truly devoted to God and her youngest son preaching the blessed Gospel of Christ. For some time she desired she had been in a very delicate health which prevented her from attending the house of God. On one occasion when the writer expressed sympathy with her in her affliction, and sorrow on account of her not being able to worship with God's people, she spoke of her strong confidence in Jesus and perfect resignation to His will. She was not any worse than usual until a few days before her death when she had a pulmonary attack; but her physician thought her in no imminent danger. On Saturday, however, the 20th ult., the summons came and she passed away without a struggle. Death found her ready; and as for other things, she was ready for her to die was gain. May God solace the heart of her bereaved partner who still lingers on the shore of time, wistfully looking for the boat to come and carry him over the river of death, and may all her children follow her as she followed Christ, that they may be an undivided family at God's right hand forever. Wm. Ryan.

Margate, P. E. I., Dec. 28, 1869.

Provincial Wesleyan.

WEDNESDAY, JANUARY 13, 1870.

PRESIDENT JOHNSON'S ADDRESS AND ITS SUGGESTIONS.

The lament uttered in the columns of the Wesleyan within a few weeks past over the absence of that large measure of spiritual prosperity which we have a right to claim and to seek, is but the echo of still louder lamentation on the same subject in British Methodism. For many years in succession in England on certain lines of progress most gratifying and manifest advance has been made. A once crushing chapel debt has been diminished to a wonderful extent. An immense number of beautiful chapels have been constructed in many parts of England. A most valuable day-school property has been created. A large accession of well educated men has been made to the Ministry. Never were there so many able and excellent preachers in the Wesleyan Church in Britain as to-day. Nor does it at all seem that piety and zeal have been sacrificed in the acquisition of intellect and culture. Ritualism has obtained no dangerous foothold within the Wesleyan sanctuary; and Rationalism has been kept sternly at bay. In all the principal centers of population the Wesleyan congregations have steadily increased, and are both large and respectable.

Peace prevails within the British Wesleyan borders; and a better feeling now prevails between the different British branches of Methodism than perhaps ever before. The Foreign Mission cause has been well sustained; and the Home Mission is proving a grand success. The Wesleyan work among the soldiers is assuming a most interesting and encouraging aspect, and the Methodist sailors of the Royal Navy have become the objects of just denominational solicitude.

The spirit recently manifested by many of the most distinguished Methodist laymen, evincing an enlightened and earnest appreciation of the advantages of a high spiritual condition has been admirable; and the great bulk of the Methodist membership in England is in respect to doctrine, discipline and experience, thoroughly sound at heart. Moreover, a watchful observer of the general tone and spirit of the British Wesleyan Conference for at least thirty years, we entertain a very decided conviction that the tone and bearing of the last Conference held, was one of preeminent manliness and nobility, as compared with those of many years ago, by any means defective in the exhibition of mutual brotherly kindness.

Looking at British Methodism in almost every aspect and relation the indications of life and growth are unmistakable. And yet the cry that resounds most loudly through its courts is that of Elisha, as he smote the swift-flowing stream of the Jordan with the mantle of the chariot borne Tishbite; Where is the Lord God of Elijah? Many eyes and weary with long gazing are turned heavenward, awaiting the sign of His coming in the day of His power. They are brethren saying they have reared the temple, and built the altar; that they have slain the victim and laid it in the place of sacrifice; that the wood is in its proper position, and that the surrounding trench overflows with water, and that multitudes upon multitudes tarry for the down coming of the sacred fire. From thousands of sighing hearts goes up the plaintive enquiry, How long Lord?

President Johnson, in his address to the Ministers and Societies of Wesleyan Methodism, issued in the middle of last month, no doubt justly interpreted the general feeling of the British Methodist heart. More direct spiritual success is wanted. Means are not ends. Methodist people want thousands of conversions; and glorious Pentecostal manifestations in their assemblies, of soul-saving power. President Johnson, in his address, recognized the fact in all its significance; and made two excellent practical suggestions. He urged his ministerial brethren, during the remaining portion of the year fast departing, to preach with an especial view to the awakening of the unconverted; and during the first two weeks of the coming year, to hold special religious services throughout the entire Conference territory, giving marked prominence, both in their addresses to men and their solemn appeals to God, to the great want of the times—the coming of the Holy Ghost with power.

It must have rejoiced many, many hearts waiting for the consolation of Israel, to read the President's address, so appropriate in every way, so timely, and so calculated to do good. We trust it is being responded to by the whole working power of British Methodism with a promptitude, a fervor, and a faith in the great and exceedingly precious promises, that will prove sure presages of the approach of a rich and widespread blessing.

There seems so much preparation among British Methodism for a grand religious revival; such an expectant longing for it upon the part of its noble leaders; such an apparent readiness among great numbers in its ministry faithfully to co-operate in all scriptural and proper means to seek it, that one cannot repress the belief that such a work must soon be wrought. The signs of His coming, who answereth by fire, appear in the fearful watchings, and solemn appearances, and prayerful breathings of His waiting ones. Sometimes one could fancy that there is a celestial glow already kindling upon the drenched altar, and a sort of far-away sound as of the abundance of coming rain, which will replenish all the secret fountains, make soft music over all the pebbled river-beds, and carry life and beauty to all the pastures of the fainting flock. May the reality quickly and gloriously fulfill and surpass the expectation.

How rejoiced and encouraged we should be to hear that English Methodism in the dear old homestead was a-flame with the presence of God! But it is to be hoped that

we shall not deem ourselves without encouragement, even if such intelligence should not reach us for many a long day. For the God of our revered Methodist Fathers has ever left us without proof of the efficacy of the sacred blood, the effectual working of the Divine Spirit, and the perfect veracity of the Ancient Word.

It is not the intention of the writer to provoke controversy in the columns of the Wesleyan upon any subject. It is equally far from his purpose to interfere in any discussion that may arise in those columns between other brethren. But he takes occasion to testify to the fact that since the formation of our Conference, though there has not been the spiritual advancement that we have the privilege to expect, and which it is our imperative duty to labor for, there has yet occurred almost yearly in some part or other of our Conference field, now here, now there, revivals as glorious, as powerful, as extensive, regard being had to the relative size of the respective spheres of labor, as ever gladdened the hearts of our ministerial predecessors who have gone home triumphant to God. The writer well knew the wisest and best of those blessed men, and their memory is dear to him. He saw them in the glory of their strength and in the full tide of their success. He oft sat at their feet; he drank in their word; he watched the varying fortunes of their course for years; and he knows that they did not always return at eventide bearing their sheaves with them, after they had borne the heat and burden of the day. They, too, sometimes scattered precious seed on the bosom of the fenny rock, on the unfruitful shallow soil, and where the thorns grew fast and rank.

We do not think any profit could arise from an attempt to adjust the relative measure of responsibility between our pastorate and our membership for the absence of that measure of spiritual prosperity which we most desire to witness and enjoy. There must be a more excellent way than the way of recrimination between these classes—the way so admirably pointed out by Dr. Johnson in his most practical address to British Methodists—the way to the secret place of power—the way to the holy of holies through the blood of Jesus, for the Spirit of Jesus, the promised gift of the Father Almighty, the need of the Church and the world.

J. R. N.

WHAT IS TO BECOME OF MINISTERS AND MINISTRY?

MR. EDITOR.—The letter of "Another Layman" in your last issue affords sufficient evidence that the subject of Ministers' Salaries is one in regard to which even our most intelligent people are not too well informed. The fault it can be called such, is ours perhaps and not theirs. While the accounts of our ministers were sent to England and much of the financial supply came from that quarter, there seemed to be but little concern for any special agitation on the subject. Now that our relation is changed, and christian consistency constrains our ministers at home together with ourselves to place the Conference of E. B. America in an independent relation as far as possible, we are feeling the corresponding pressure of our finances and are passing through a transition which it is to be hoped will result in a general understanding of our necessities and a prompt liberal satisfaction of God's ambassadors. We propose to answer your correspondent's letters as far as practicable. We will take them seriatim.

"1. How is the average salary, say \$550, made up, or in other words, what are the various items which make up the amount?"
(The amount specified in this question was \$250; we assume a typographical error and that \$550 was meant).
There are two classes of Circuits, self-sustaining and dependent. On the former the Quarterly meetings have entire control of the minister's salary. A scale of allowances, approved by the Conference, is placed before them as the lowest figure they should pay. They may go as much higher as they please, though only a very few have ever gone beyond the original standard. The annual account on an independent Circuit usually appears thus:

| | |
|------------------------|-------|
| Board | \$260 |
| Quarterage | 200 |
| Servant | 40 |
| Washing and Stationery | 20 |
| Fuel and Light (say) | 100 |
| | \$620 |

Other items are usually included when actually required, such as Medicine, Remedial expenses, Taxes, Horse expenses, &c. But these cannot be regarded as regular income, since the minister is reimbursed only for money paid out; or the Circuit Steward may meet some of these outlays without any reference to the Minister. For each child in the family the minister is entitled to \$40 donations.

These amounts are generally raised by Class and Ticket money, Sabbath Collections, Subscriptions and Donations, and in some instances Pew-rents.

On dependent Circuits the scale of allowance stands as follows:

| | |
|------------------------|-------|
| Board | \$208 |
| Quarterage | 200 |
| Servant | 40 |
| Washing and Stationery | 20 |
| Fuel and Light (say) | 70 |
| Horse expenses (say) | 80 |
| | \$618 |

The account is often increased by additional expenses incurred through sickness or otherwise; but these items do not affect the minister's income, as a general result, for that year.

An additional source of income on dependent Circuits is a Grant from the Parent Conference, apportioned to the various Circuits early in the year, at a rate of from 30 to 50 per cent., on the anticipated deficiency.

"2. Is there any allowance for Horse hire, and if so how much?"
Only in very rare instances is there such allowance on self-sustaining Circuits. In regard to dependent Circuits, we have already answered.

"3. What is the average salary (allowance) of the Preacher in the English Conference?"
Respectfully referred to the Book Steward and Editor, whom we are all proud to acknowledge as a safe referee in all Church statistics.

"4. What is the average salary of a Methodist Preacher in the United States?"
A very difficult question. Salaries in the United States are not regulated by a scale of allowances, but by the ability of the congregations and the supposed talents of the Ministers. We have a copy of the East Maine Conference Minutes, perhaps the poorest Conference beyond the border. The lowest salary mentioned is \$600, and this on Mission Stations. The highest is \$1,800.—In New England and the vast "beyond," the salaries range from \$1,200 to as high as \$6,000. We have Ministers who would readily command from \$2,000 to \$4,000 in the United States. We have others who would do no better there than here.

Question 6 is disposed of in the reply to Question 5.

The discrepancy between the statements in my letters, that the Preacher receives the fifth year \$20, and that "the average salary is \$550," is easily explained. The fifth year is usually that in which Ministers enter the matrimonial relation, and as a part of the year is supposed to elapse previous to the marriage, claims for the Board and Quarterage are only allowed for a part of the year. There is no servant's allowance either for this year.

We have tried to answer your correspondent as concisely and lucidly as possible. We shall be only too glad to meet enquiries on this subject where we have sufficient data, from whatever source they may emanate.

It could not be possible to give a full account until it is known that some widespread interest is taken in the subject.

A WESLEYAN MINISTER.

UNITED STATES CORRESPONDENCE.

LAT DELEGATION.

Is the great question before the minds of the members of the Methodist Episcopal Church. A very moderate scheme was presented by the last General Conference, providing for a limited lay representation in that body.

Upon this the people voted in June. A large part of the membership were very little about the matter. So it is generally, in reforms and changes. Many will not take the trouble to examine it. They are not oppressed. They want no change. Many think you can make no improvement.—That which has accomplished so much must be complete. Will it be promotive of decided advantage? This must be determined by experiment. We hardly know what to think. Yet there is a deep and wide spread interest in the subject.—And that among the most thoughtful and active members. The vote cannot be called light. A large portion of the membership are under age and so disqualified from voting. Many are infirm and unable to visit the meeting place. Many were absent from their own societies and so prevented. And of the votes cast two to one and more were for the measure. Many of the Conferences have voted; but it is yet in doubt. Three fourths of all the voting ministers must favor it, or it is lost. In the West, where decisions have been made, it is rather more popular than in the East. Neither of the six New England Conferences has yet voted.

The opinion of the writer is that the requisite three-fourths will be given; that earnest and warm discussion the measure will be carried quietly without any special agitation. Possibly some object will become accustomed to it in a short time and marked advantages will be the result.

The laity of this Methodist branch have had less to do with some departments of denominational activity, than in the British. On the whole, however, they have had more influence and control. The laity are always present in large numbers at general and Annual Conference sessions. Though not speaking or voting, their influence is strongly felt. Much more is decided by Quarterly Meetings than in British practice. They fix the ministers' salaries;—a strong leverage. They are free in expressing opinion on all matters of interest, and are free for desired changes. They have less regard for the preacher's person and office.—They do more of the society's business.—Trustees meet without the minister with a chairman from themselves. Stewards exercise are conducted by a much larger number of the laity. Hence each one so participating is of more value and importance; and with the habit of speaking and exercising personal independence, have more weight. The laity send committees to Conference to look after appointments. They button-hole Presiding Elders. They are not in awe of Bishops. They press their cases. They get arrangements, approved by the Conference, placed before them as the lowest figure they should pay. They may go as much higher as they please, though only a very few have ever gone beyond the original standard. The annual account on an independent Circuit usually appears thus:

| | |
|------------------------|-------|
| Board | \$260 |
| Quarterage | 200 |
| Servant | 40 |
| Washing and Stationery | 20 |
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| | \$620 |

Other items are usually included when actually required, such as Medicine, Remedial expenses, Taxes, Horse expenses, &c. But these cannot be regarded as regular income, since the minister is reimbursed only for money paid out; or the Circuit Steward may meet some of these outlays without any reference to the Minister. For each child in the family the minister is entitled to \$40 donations.

These amounts are generally raised by Class and Ticket money, Sabbath Collections, Subscriptions and Donations, and in some instances Pew-rents.

On dependent Circuits the scale of allowance stands as follows:

The account is often increased by additional expenses incurred through sickness or otherwise; but these items do not affect the minister's income, as a general result, for that year.

Circuit Intelligence.

MARSHALL, P. E. I.—Bro. Ryan writes, Jan. 1st.—"You will be pleased to learn that God is opening our labor in this circuit. About forty persons presented themselves as seekers of grace during the last month; half of whom have professed conversion to God. Our congregations are large and religious interest very much increased, so that we are much encouraged for the future. The whole country is dotted with backsliders; and it is easier to lead two ordinary sinners to Christ than one backslider to his first love."

RIVER JOHN.—Bro. Jas. Tweedy writes, Dec. 30.—"God still continues to bless us on this Circuit with tokens of His Spirit's power in the conversion of sinners and the building up of his people."

MATLAND CIRCUIT.—Bro. R. Tweedy writes, Jan. 3, 1870.—"Our meetings are becoming increasingly interesting.—The religious feeling is deepening. I have just returned from our first meeting of the week of prayer.—It was good to be there."

SHEFFIELD CIRCUIT.—Rev. R. Wilson writes, Dec. 28, 1869.—"Religiously the Circuit is in a very hopeful condition. Our congregations are large and attentive. The various means of grace well sustained, the greatest good feeling prevailing and several have lately experienced religion."

GUYSDORF CIRCUIT.—Bro. Levi S. Johnson writes, Dec. 28, 1869.—"There are some others yet to report from you and you will hear from them just as soon as possible. It takes four or five weeks at least to get round this Circuit as there is almost an amount of traveling and labor to perform.—Last week for instance, I preached seven times, led two classes, visited about thirty families and traveled 150 miles; but my mercies abound and nothing particular befell me to complain, but much for which to be thankful."

RIVER PHILIP.—Bro. W. Tweedy says, 31. Dec.—"In our Circuit work we are getting on tolerably well. We have had several additions to the church, 'of which, I hope' as shall be said."

NAPAN CIRCUIT.—Bro. Pike writes, Dec. 31.—"Our Ladies have just been having a Supper and Refreshment Table, at which they realized \$77. for Circuit purposes. We have been painting the meeting house, repairing the fences and getting things put in something like respectable order. And we are praying above all that the Great Head of the Church may favor us with reviving showers of grace."

WYEMOUTH CIRCUIT.—Bro. Fulton writes, Dec. 27.—"The year thus far has been one of considerable success. What with Tea meetings, repairing Churches, organization of Sabbath Schools, Institution of Bible Classes, Pastoral Visitation, &c., and a great amount of traveling, my life has been full of care. I have never preached the word to more attentive congregations than on this Circuit. Yet I am not at all prepared to report that spiritual prosperity so desirable. We are about commencing a series of special services. As an introduction we shall observe 'the week of prayer.' I hope we shall have blessed tidings to lay before you next week."

FLORENCEVILLE, N. B.—Brother W. W. Purvial writes, Jan. 5.—"I have been engaged for the past three weeks holding meetings every week and thank God, with considerable success."

CALEDONIA.—Bro. Sargent writes, Jan. 5, 1870.—"There is nothing of special interest to report from this Circuit. Our watch night service was well attended and was a season of great solemnity and interest. Many had never been present at a watch night before and were delighted with this peculiar feature of Methodism."

We are now engaged in the Week of Prayer and praying and looking for large things. We are but one Wesleyan Church completed in this Circuit, that at Caledonia corner.—Another is in course of erection at Brookfield and will probably be finished next summer. A third is contemplated at Matland. Congregations are good and indications favorable.—All we want is the outpouring of the quickening and reviving Spirit of God. Oh that this may be speedily realized!"

ST. JOHN'S NEWFOUNDLAND.—Bro. Dove writes.—"The usual Watchnight Service was well attended and was a season of profit to many. Bro. Tweedy preached from Hosea, 10, 12 and exhorted the nature and enforced the necessity of seeking the Lord in earnest and pointed words. On the first Sabbath of the year the renewal of the Covenant, followed by the Sacrament of the Lord's Supper, was engaged in by a devout and serious congregation. We are now holding special services in connection with 'the week of prayer,' other ministers and congregations joining with us. We intend to observe a very solemn observance. An energetic Class-leader, Trustee &c., who worshipped with us since on the Sabbath was suddenly taken from us by death the following day. How loudly such a death should follow. Our juvenile collectors have done very well. Somewhere about \$200 is the result of their faithful labour. May God bless the little ones."

DEAR MR. EDITOR.—The Quarterly Meeting of this Circuit desire through the columns of the Provincial Wesleyan to acknowledge the handsome liberal gift to the Teachers of the Sabbath School, and the kindness of another Halifax friend in presenting the Church with a very handsome silver plated Commemorative Cup. Possibly some others who read this may be induced to "do likewise" in some other direction. R. M.

HALIFAX NORTH.—PRESENTATION.—The members of the "Young Men's Bible Class" in connection with the Brunswick Street Church, on Monday evening, presented their Teachers with a gift to the Teachers of the Sabbath School, and the kindness of another Halifax friend in presenting the Church with a very handsome silver plated Commemorative Cup. Possibly some others who read this may be induced to "do likewise" in some other direction. R. M.

SABRAT SCHOOL INSTITUTE.—The Halifax and Dartmouth Sabbath School Association propose (D. V.) to hold a S. S. Institute in the Grandville Street Baptist Church in this city on Wednesday, 13th inst., and two following days. There will be two sessions each day, commencing in the afternoon at three o'clock, in the evening at half past seven. The Committee have made arrangements for addresses and discussions on the following subjects:—

- "How to conduct a S. S. Session."
- "How to retain the scholar."
- "The S. S. Teacher in preparation for his lesson."
- "Jesus the model Teacher."
- "Use of Illustrations."
- "Duties and interests of parents in the S. S. School."
- "Relation of the Pastor to the S. S. School."
- "Teacher's Meetings."
- "Teacher's duties in and out of School."
- "Temperance in Sunday Schools."

An intermediate class lesson illustrated. These subjects will be spoken of by a number of gentlemen, both clerical and lay, who have kindly responded to the request of the Committee to take part in the exercises.

We trust that the Christian public of the city will by their presence sustain the Committee of the S. S. Association in their effort to introduce here an Institution which has proved to be of much benefit to the Sabbath School cause wherever established.

We are requested to state that if any S. S. Teachers from the country should find it convenient to be in the city at the time designated, they will be gladly welcomed to participate in the sessions of the Institute.

LITERARY NOTICES.

BOOKS.
We received, some three or four weeks since, from James P. Magee, 5 Cornhill, Boston, an exquisitely beautiful copy of Carlton & Latham's new and improved edition of "THE GARDEN OF SORROW," of which three editions were exhausted in less than twelve months, and the fourth thousand was issued last month, in a style admirably adapted to the holiday gift season. We should have noticed it earlier, but it is not too late to say that it is a book whose value will not be ephemeral—but enduring so long as the world remains what it so long has been, one of sickness, bereavement and death.

The work, although published at the New York Methodist Book Room, is entirely unsectarian, and suited to readers of every denomination.—We advise any of our readers who have sorrowing friends to whom they wish to profusely show their sympathy, to order this book as a present for them as soon as possible.

We have received from the author, the Rev. D. D. Currie, a copy of "the enlarged edition" of his "CATECHISM OF BAPTISM." We believe this work, which has grown from a pamphlet into quite a respectable sized, well bound little volume, is well calculated to serve the cause of truth, and we therefore hope it may have a large circulation in every circuit in our Conference. Orders for it may be addressed either directly to the author at Fredericton, or to the Wesleyan Book Room at Halifax.

PAMPHLETS, PERIODICALS, &c.
"VICK'S FLORAL GUIDE."—This is certainly the most beautifully arranged and finished pamphlet which we have seen on a subject fraught with interest to all lovers of the beautiful in nature. Indeed we think it could not fail to please all. Those who already are much interested in flowers will find this catalogue just what they need to enable them to choose their new plants for the coming spring and summer, while even those who have hitherto been indifferent to the charms of such silent, yet eloquent friends must (we think) be aroused by this attractive work to a new pleasure. The time spent in arranging such a pamphlet as lies on the table before us must have been long, and the care and taste very great. Still the compiler must have entire satisfaction in viewing the result of his labor. The type, paper, and engravings are unusually fine, and most severe critic would find himself at a loss for anything with which to find fault. If all who see and read it are as much delighted with it as we are, Mr. Vick will be the recipient of a large order for his extensive collection of seeds and roots, as the means of these will allow or their grounds accommodate.

"GOOD HEALTH." This magazine containing well-written papers on a very important subject is calculated to be useful to all classes in society. It is published by Alexander Moore of Boston, who will doubtless find a large and increasing circulation for it as its merits become better known.

"THE LADIES REPOSITORY." for January is before us with its fine engravings and full number of good, interesting articles. Unlike most Ladies' Journals it compliments them by proving that it does not consider fashion and dress to be the sole objects of interest to those for whom it is specially edited.

From Fields, Osgood & Co., we have the January number of "THE ATLANTIC," with its interesting contents made more than usually attractive by "The Cathedral," a new poem by James Russell Lowell. Also the first number of the new volume of "EVERY SATURDAY," which in its new form and with its addition of illustrations will be even more popular than it has been in the past. This is saying a good deal, as it has hitherto been greeted with delight by all classes of readers.

"THE CHRISTIAN UNION" published by B. Ford & Co., is a large sixteen page weekly, having original articles from the most celebrated American writers of the day. We would particularly mention the very handsome Christmas number which came to us bringing with it the rich and artistic picture which was a Christmas gift to all its subscribers. It is the largest and most attractive periodical we have seen for a long time. It comes out on the first of the month and is a very convenient shape for reading. The January number contains the inaugural article of the Rev. Henry Ward Beecher, entitled "A Lecture Room Talk," which will be read eagerly by those who are ever ready for the work of his pen. That he does from this time forth assume the responsible control and direction of the paper is sufficient to insure for it hundreds of subscribers wherever his fame has gone.

"THE PLYMOUTH PULPIT" from the same publishers, lies on our table, of which we need only say that it is a weekly publication of sermons preached by Rev. Henry Ward Beecher.

From Harper & Brothers we have their well known "WEEKLY," "MONTHLY," and "BANKERS." We cannot refrain from speaking a word of sincere praise in reference to the illustrations of the "Weekly," which occupy more than a third of its pages. The "Bankers" only needs to be seen and read to be thoroughly appreciated by all interested in Domestic, Social and Oratorical subjects. The patterns are clear and useful, and explained in the fullest manner.

"NEW DOMINION MONTHLY," published by John Douglas & Son, Montreal, does not contain as much reading as either of the above-mentioned monthlies, but we should also observe that the price is not nearly so much. This may be quite a consideration to many, and we very cordially recommend it as a very respectable and very cheap Magazine, which ought to have a wide circulation throughout British America.

We should be sorry to forget the "HEARTH AND HOME," or miss its weekly visits. The price is \$4 per annum, but the admirable instruction to be derived from it is well worth that, if we do not consider at all the pleasure to be derived from the very interesting stories which find their way to its pages. All who see it admire it.

MUSIC.
We acknowledge the receipt of "PETERSON'S MUSICAL MONTHLY" for December, containing many new pieces, vocal and instrumental, calculated to become very popular; HOWE'S MUSICAL MONTHLY in which some of the prices are of a higher order than any in the former, of which course would recommend it more highly to those who desire something for private study and enjoyment, in their Musical Magazine.

Also, several complimentary pieces from O. Dutton and Co., as follows:—"REMEMBER ME," by M. Bickman; a beautiful, Nocturne, "FRANCE ANDRU'S MARCH" by Parlow, not

difficult and quite pretty; "LE RAYON," a brief Scottish, by L. F. Whitaker; PIANO'S FAVORITE MARCH, introducing as it does, an exquisite melody. "Flee as a bird from the snare to be a favorite this season." "The Song" from Hamlet by Ambrose Thayer, arranged for Piano by J. S. Knight, will doubtless have many admirers. The name of the following songs with their authors will be quite sufficient to indicate their worth:—"Horse Fly! Come, sing me a mournful Song," by Frank Wilder;—"Non Parvi" by F. Root, and—"Horist and Musketer" a Base or Baritone Song by Franz Abt.

General Intelligence.

BY THE MAILS.

CHINA.—The Protestant and Catholic Mission Houses at Nanking had been totally destroyed by a mob. The inmates barely escaped with their lives. The Chinese have made large concessions of territory, on the northwest, to Russia.

In the gardens in Portland, Oregon, on the 13th ult., the vines were loaded with their second crop of grapes, fully ripe and of excellent flavor.

It is said that small-pox is spreading in New York, in the poorer parts of the city. The health authorities are very anxious to suppress the disease, and in the meantime are keeping the city of its presence concealed.

The Duke of Edinburgh has received a most cordial welcome at Shanghai, Hongkong and other Chinese ports. A Gazette notice has appeared summoning the Dominion Parliament for the despatch of business on the 10th of February.

The Quebec Parliament has adjourned to January 12th.

Have been felt at Bay St. Paul, forty miles below Quebec.

A general outbreak among the Indians in Upper Missouri is apprehended. Major Gilpin, a superintendent, died recently, and it is suspected that he was poisoned by Indians. Several incendiary fires in the forts are also laid to their charge.

STATE OF IRELAND.—The Limerick magistrates have issued a proclamation that no gathering of the people for religious or political purposes should be held in the streets. Demonstrations in the streets will be dispersed, and people taking part therein dealt summarily.

Napoleon proposes to make his son familiar to the French by having his face on the French coins with his own, after April next.

The London correspondent of the Toronto Globe intimates that the Evangelical Alliance propose holding a general conference of Christians from all nations, to be held in New York, in the month of September next. In Great Britain, in France, in Holland, in Germany, in Switzerland, the invitation of the American Alliance has been accepted with great interest. At the present moment not far from a hundred distinguished divines and laymen have signified their intention to attend the meeting.

The finest Oregon flour is selling in San Francisco for \$3.62 per barrel. Other grains are down in proportion, and the export trade, owing to the low prices ruling in the European markets, is well advanced.

The Fenian movement in New York which has been the subject of curiosity for some days, have been conducted with much secrecy. It is now said that Cuba is the destination for the army they have been preparing and sending off.

Father Hyacinthe's example has been followed by the priest of Sarnington in the diocese of Linz (Austria), who has addressed a letter to his bishop, in which he states that "it is impossible for him to remain in his diocese, and to fulfill his spiritual functions at a time when the clergy seem bent on bringing the church into conflict with the spirit of the age." Henry the priest in question, is a devoted