

The Wesleyan,

Rev. A. W. NICOLSON,
Editor and Publisher.

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BERMUDA CORRESPONDENCE.

Sabbath School Pic-Nic—Social Tea and Entertainment at H. M. Dockyard—Xmas and New Year—Political—Editorials—The Week of Prayer—Bazaar—Outlook.

Let no one think because of the array of topics at the head of this article, there is to follow a series of long and wearisome platitudes. There shall be nothing of the kind. One hour of sunshine is worth two days rain-fall to harvesters. One "gloria in excelsis" does more to revive dead souls than all the "Dead Marches in Saul" that ever were played with muffled drum and solemn pomp.

Nothing suits Sabbath School children much better than a grand festival or picnic, except it be a mid-night visit from Santa Claus. Well, during the latter part of November, when the boys and girls in Nova Scotia, (we ought to have said Canada) were trying to keep their fingers and ears from freezing, we went out from our school-room in Hamilton marching rank and file, amid glorious sunshine and balmy air, to a beautiful grove of cedars on the North shore, distant from the city about two miles. Here we pitched our tent for the day, and here we held our Sabbath School festival. Here we were in sight of the blue waters that sing and dance and make merry on the coral reefs and banks that lie around our shores. Here lads and lassies and birds made glad notes resounding over hill tops and tree tops, amid undying foliage and beautifully romantic scenery. Teachers and scholars and friends enjoyed this holiday to their hearts content. And after sending up to our God and Saviour a grand doxology of praise, we came home with glad and thankful hearts to rest and work.

Soon another entertainment awaited some of us. Bro. Tyler, so happy and efficient in his plans and in executing them, conceived the idea of giving the marines and sailors and others at the Royal Dockyard a social tea, accompanied by music, readings and recitations. This was carried out with perfect success in the early part of December. A finer evening could not well be given. We gathered in the Royal Theatre (almost every thing is royal in this land) and after invoking the divine blessing, we sat down in company with about 150 as jolly blue jackets, with a sprinkling of red coats and black coats, as ever you did see. These British tars are a fine lot of men the world over—so we thought as we looked upon and mingled with them.

Bread and cake and tea are soon dispatched. We thought if they had tried their best they could not have done better. Dishes are off in a trice. Then came the mental repast. Here, for variety and excellence there was nothing wanting. The chair was taken by the writer. Music fittingly opened the programme. The instrumental part was well performed by Mr. Atwood. Recitations were excellently rendered by a number of the men. One by T. T. Davis, M. A., was given in fine style. Rev. J. M. Fisher was easy and graceful in his deliverance. A good solid address, suggestive of noble and heroic doing, was given by Rev. W. C. Brown. Leek Seed Chapel, of early methodistic notoriety, was a happy reading, by Jas. Caruthers, Esq. Then followed a very pleasing and patriotic address by Prof. Rice, of Milltown, Conn., who has been spending a few weeks in Bermuda for scientific purposes. Cheers for our beloved Sovereign, for Admiral Key, and Captain Somerset, who has been raised to the high dignity of being Naval Aide de Camp to the Queen. And last, but not least interesting, the men offered their thanks to my colleague, Bro. Tyler—in this their

enthusiasm was unbounded. I was glad when this part was over, for I was afraid that my dear brother might be overcome by the intensity of their jubilation, but he bore up right nobly under it all, and seems none the worse for it. Never did men seem to enjoy themselves better, and after singing the National Anthem we sought our homes, thankful to Him who supplies all the infinite need of His children.

We send Xmas and New Year's greetings, cordial, gladsome and hearty, to all our dear old parishioners and friends, and if we might be allowed, would say with greater emphasis—grace and peace and love to our beloved brethren toiling with us in the vineyard of our God.

The festive season has come and gone, and left us many happy mementoes of friends, greatly beloved, afar and near at hand.

There is an old custom here, which, to the devout heart, is certainly very touching and impressive. As soon as it is fairly known that the grand old Xmas day is born, all over the city float out sweet plaintive airs from instruments that seem so well qualified for this delightful performance, one unused to it scarcely knows whether it is earth or heaven born—perhaps both.

Our Watch-night service was a season of solemnity and holy influence. Never have we enjoyed any similar service more fully, and the conviction is deep upon our heart that the new year has come brimful of promise. We feel there is a great tide of holy influence sweeping us forward to the eternal shore. It is not the wild rushing floods of Niagara, but the grand flow of the Mississippi or the Amazon. God will surely be gracious this prophetic year, and the disenthralment of vast multitudes of sin-bound men shall be proclaimed.

Political matters here without significance. A few months ago His Excellency Maj. General Lefroy prorogued the Colonial Parliament. His speech on that occasion cast an ominous cloud on the political horizon. It was unlike any cloud we ever saw. Its Crown Colony policy was the protuberance which made it look singular to our somewhat republican vision. Whether this cloud has floated over to the Parliament at home to be indicated there or has evaporated into smoke, we cannot tell. Of this we are certain—nothing is seen or heard of it at present.

One thing would surprise our news paper men of Canada, viz.: Public questions here are seldom or never discussed. The man who ventures to express candidly and fully thro' the press the deep and strong conviction of his mind, may soon find himself hopelessly in the jaws of unrelenting and greedy alligators. Nor is this state of things a novelty in the world's history. It has always been so where old cliques and old family compacts remain long in power undisturbed. Politically Bermuda needs a Nova Scotia Joseph Howe, or a Prussian Bismark. Their tread on these fragmentary isles would be sufficient to rally the dying energies of the people and give them free institutions—the glory of all free lands. May the deliverance soon come.

We always read editorials, and especially editorials of the WESLEYAN. They are usually bold, incisive, full of pith and vim. And when we read them, we sometimes ask ourselves the question—"Who wants to fight with giants?" Not we, certainly; although striplings have done credit in this line sometimes.

When younger, we used to think that editors, ministers and generals, somehow, were a sort of superhuman giants, and we confess that we cannot quite divest ourselves of this awful feeling to this day. In your editorials, especially for the last few months, you have been lavish towards Bermuda. We all most heartily thank you, Mr. Editor, for those characteristic letters in the WESLEYAN, about the land we live in and its generously hearted people. We hope you will not suffer them to be put in the wastebasket, but give them to us in compact form:

Under the head of "Military and Naval Work," in the WESLEYAN of Dec. 9th, appears the following: "It is noticeable that no Methodist Chaplain, as such distinctively, has ever been appointed to any

military or naval station in North America. This year our Central Missionary Board took up the necessities of Bermuda and resolved to send a minister thither to act in the capacity alluded to."

In your report of the action of the Central Board in its sitting at St. John, N.B., you use this language: "In Bermuda there are four missionaries, two of whom act as Chaplains to the army and navy." Looking at both the above statements, in so far as they relate to Bermuda, the conclusion was drawn that our true relation to the army and navy would not be clearly understood by them. We do not act as chaplains merely; we are two of the ministers here chaplains to both the army and navy. This is our true position: Our minister in St. George's is Chaplain to the Wesleyans in the army at the garrison there. Our minister in Hamilton is chaplain to the Wesleyans in the army and navy at the garrisons at Prospect and Boaz and the squadron in these waters. The St. George's minister has appointment from the "Horse Guards," and is duly gazetted at the Head Quarters in Bermuda. The Hamilton minister has his appointment from the "Horse Guards" and the Lord's Commissioners of the Admiralty, and is duly gazetted at the Head Quarters of these departments in Bermuda.

The additional minister to be sent will have no different relation to the army and navy from what we have. He will simply be in a position to give more attention to the marines and seamen at H. M. Dockyard, and the men of the Garrison at Boaz.

Let me here add—we hope and pray that this promised help may not fail to come in due time. We have greatly needed him this winter.

The week of prayer. The first of the series was begun last evening, Monday, in St. Andrew's Presbyterian Church, Hamilton. The attendance was fair, the exercises were very earnest and impressive. A most gracious influence rested upon us during the entire service. Tonight, Tuesday, the service is held in Zion Methodist Church. We are looking for the manifestation of the divine glory. Our great need in these fair isles is a Pentecostal revival of God's work.

During Xmas holidays our lady friends held a sale of fancy and useful articles. There was a great variety of goods; some from the Centennial city. The sale brought them the sum of fifty pounds sterling, which, after deducting expenses, goes towards the building funds of the new church.

Our outlook—always hopeful. The consecrated hearts at the opening of the new year, the thousands and tens of thousands of our mighty Israel that are on their knees before the great God and Father of us all, and who, with pleading spirit, are imploring the down-shedding of His power, His saving grace, upon the world, give assurance of mighty victories. We unquestionably believe that he who has ransomed at so great a price will visit His heritage with showers of salvation. Amen.

R. W.

Hamilton, Dec. 9th, 1876.

SPEECH BY DR. REID, OF N. Y., AT GERMAIN ST. MISSIONARY MEETING, ST. JOHN.

Rev. Dr. Reid, of New York, was received with applause on rising. He said he enjoyed this honor and high privilege on account of his old friendship with the pastor of this church. He was not so familiar with the work of the Society as the brethren here. But he liked the way they did things here—making a great occasion of a cause like this—meeting night after night for a week. He was glad to see the chairman present, as the representative of the laity, as the missionary spirit was the great civiliser. He was glad, also, to meet his brother Dr. Macleise. The missionary cause knew no sect. In the late civil war in the United States parties were forgotten, and what should missionaries know of Methodism or Presbyterianism when they stand in the presence of Mahomedanism? When we stand in the presence of the Devil we must only remember that we are Christians. [Applause.] The grave of the Methodist martyr of Beyroot is watched over by Presbyterian eyes. There is no sect here.

He did not feel he was in the Queen's Dominions, but in Christ's Dominions. There are no boundary lines here. In his country they did not reckon the Indian missionary as a foreign one. This Society had but one foreign mission, except that to the Indians, the Mission to Japan. A great change had come over public sentiment in respect to foreign Missions. The Apostles, at the command of Christ, preached the Gospel in all their world before they died. But heresy sprang up, a polemical age arose, the Church became dogmatic, and piled up tons of theological lore. She built universities and cathedrals, but lost her spiritual power. But when the old monk found a neglected Bible and read that men were to be saved by faith alone, a new era had dawned. But the Reformation did not come in reality until Wesley and others aroused the people to the spiritual wants of the world. The millenarian doctrine prevailed, and Doctors of Divinity, who were oftentimes the slowest to learn, said that God would convert the heathen in his own good times. When foreign missions were first proposed the missionaries did not know where to go, for the whole world was shut against them. The isles of the ocean were inhabited by cannibals, China was walled in, and India was shut by the East India Company, which only wanted gain and not care for souls. But things had changed since then. Although the Methodist Missionary Society of the United States was but one year older than himself, and had been the last to enter the foreign field, some of their missions had grown to the stage of raising up their own pastors and workers, who were converted on the spot by God, and trained up, after the good old Methodist fashion, to be class leaders and preachers. Such missionaries can live much more cheaply than Europeans or Americans sent there, and do far more good. China was to be saved by the Chinese, India by the Indians, and old Germany to be revived by the Germans. The Bible has been translated into almost every language, and the missionary finds grammars and lexicons ready made to his hand.

At first the heathen world did not understand the object of the missionaries, but they have begun to understand them. He referred to the length of time some missions had been established before making a convert—some ten, eleven, even twenty years. The Methodist Episcopal mission in China got one convert after eleven years, and then they were afraid he was a scallawag (laughter) and soon a Baptist came along and immersed him. (laughter) But, an opening once made, the work had progressed rapidly until some of the congregations were quite large. He dwelt on the results of the mission work in Rome, where 400 Papal soldiers had been converted to Methodism by one man. Last year the Methodist E. Church in the United States had raised \$600,000, and were \$260,000 in debt. God was marching on faster than he had ever marched on before, and the Churches were falling behind hand. They were all in debt. There are two things for Christians to do—To give more to the cause of Christ or stop praying. Men enough could be got, but money was wanted: money was the key of the situation as it had been before.

They had lost the thunder they used to work with—the crocodile devouring the babe, the car of Juggernaut crushing its victims, the widow burning on the funeral pyre. These customs have been abolished by grand old Great Britain, and missionary speeches have to be made without their aid. They had been told that they could not go into old nations with history, poetry and religions of their own, and make converts, but he had lived to see whole nations converted from heathenism to Christianity; there were Christian Missionaries now who knew the taste of human flesh. Japan, he felt sure, would be the next nation to embrace Christianity in a national manner, and he was glad that the Canadian Methodist Church would share the honor of the conversion. The fact that His glorious promise was fulfilled in the conversion of the isles of the sea, was an earnest that the promise of His second coming would be fulfilled also. When God shall set us on fire we shall set the world on fire. What giving will be done then! And, O my brethren,

what preaching will be done then! exclaimed the speaker. A Catholic lady who often went to hear him preach, in talking with him about the difficulty of getting money for religious purposes, told him about the little boy, with his first pair of trousers, who asked for a penny to put in the plate. But the poor little fellow had a terrible time to get it into the pocket, as many men now have (laughter), and the little boy told the collector "he deseed he'd have to get down on his knees before he could get his hand in his pocket." That is the way with many men, they can't get into their pockets unless they get down on their knees—unless they have the prayerful spirit and elevation of feeling. He hoped the people would not subscribe for this great work as though they were subscribing to build a porch on the parsonage, but give liberally. The soldier who falls out of line in a charge on the enemy's fortifications cannot join the ranks after his companions have effected the capture and throw up his cap in triumph, nor can men who keep out of line in the charge on heathenism join the noble army of the redeemed in the shouts of triumph over the adversary.

ANECDOTE OF MR. MOODY,

An old man once got up to speak at a meeting in the West. He had for years lived on borrowed time. He could remember but one thing about his father. He could not remember his death; he forgot all about the funeral. But there was one little thing which followed him in all his pilgrimage: One cold bleak night, in his New England home, the father took up a little chip and made a cross, and held it up before the boy. He told how the Son of God left heaven, and suffered and died on the cross down here; and said the old man, "All those years it followed me." There is no child too young to be impressed with that story. What we want is to bring our children to Jesus.

PLEASANTRIES.

A little girl, when asked by her mother about suspicious bites in the sides of a dozen apples, answered: "Perhaps, mother, they have been frobbitten; it was so cold last night."

"How do you like your new Minister, Madge," asked one very stylishly dressed young lady of another, in a Highland car the other day. "Oh, he is just splendid," she replied with animation. "You ought to see him, Maud. He is so handsome, and he prays so beautifully, and reads the hymn in such a lovely way."

A firm in this city advertises "Velvet Sermon Covers," at only five dollars each. A Philadelphia exchange says they are intended for presents to dainty young rectors who hide in delicate little sermons, which they read softly, finish quickly, and which the congregations forget rapidly. Think of the apostle Paul with a "velvet sermon."—New York Advocate.

A man was sawing wood yesterday afternoon in a back yard. He severed two sticks as thick as your wrist, and then went into the house. "Mary," said he to his wife, "my country needs me; there's no use talking, we just got to slaughter all these Injuns; no true patriot can be expected to hang around a wood-pile these days." "John," said his wife, "if you fight Injuns as well as you saw wood and support your family, it would take one hundred and eighteen like you to capture one squaw, and you'd have to capture her when she had the ague and throw pepper in her eyes." John went back to the wood-pile wondering who told his wife all about him.—Salt Lake Tribune.

DEDICATORY CHURCH PRAYER OF THE PERIOD.—

Scribner has this arcaistic paragraph: "We dedicate the edifice to thee, our Lord and Master; we give it to thee and thy cause and kingdom, subject to a mortgage of \$150,000. We bequeath it to our children, and our children's children, as the greatest boon we can confer on them (subject to the mortgage aforesaid) and we trust that they will have the grace and the money to pay the interest and lift the mortgage. Preserve it from fire and foreclosure, we pray thee, and make it abundantly useful to thyself—subject, of course, to the aforesaid mortgage. Amen."

WESLEYAN,

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Rev. S. ROSE, Methodist Book Room Toronto is Agent for this paper.

All Wesleyan Ministers are Agents.

SATURDAY, JANUARY 20, 1877.

SHAME! SHAME!

This letter appeared in the *Church Chronicle* of the 11th inst., and exp lains itself:—

To the Editor of the *Church Chronicle*:

Sir.—Something about one of the most deserving Parishes on earth is certain to have an interest for every Christian in Nova Scotia. It is a little village, with a population not much over a thousand souls, increasing in size, but decreasing in godliness as it grows. It has no church. The Methodists have annually a fair near the place, on which occasion large numbers of girls and young men assemble to spend several nights together. They sleep in sheds erected among the forest trees, and John Wesley gives up praying on Sunday afternoons to sell sweets and figs, or to buy them. This is what the villagers call religion, and naturally there are many unbelievers. Would to God many more were among the faithful! There can, however, be nowhere more deserving people than the few who have kept the faith of Christ at Berwick, and who wish the glad tidings of great joy may be heard among their neighbours. They have worked hard, with this object, to build a house for God. It was for these most worthy people that a Concert was given a short time ago in Halifax. It brought them \$54 in coin, and treble the amount in encouragement. Need those who helped them greater thanks than this? They have raised by manual labor no less a sum than \$390. \$40 of this amount was collected, and as much more subscribed, by one whom the little flock will remember throughout eternity, and all the readers of your paper be glad to know. \$300 is still wanted before the Church of Jesus can open her lips at Berwick. A debt of \$321 was unavoidable, in order to save from climatic influence work already expended on the building. This is no begging letter. They pray for help. They have emptied their tiny purses before stretching out their hands to those who don't live in Macedonia.

J. L. KEATING,

Curate in charge of the District Parish. The Rectory, Kentville, Jan. 8, 1877.

Every allowance must be made we suppose, for the immaturity of Mr. Keating. Of a lad just donning his ecclesiastical petticoats and cutting his ritualistic teeth, too much should not be expected. We overlook his weakness of judgement. But what shall be said of the slander which he thus publishes, respecting villages which give him a home, and the people he is striving to convert? If there be a spark of latent indignation in the Episcopal breast for the crime of writing, and the sin of publishing in a religious paper, barefaced slanders upon a branch of the Christian church, we exhort them to lay this boy over the parental knee and— Really this is a pretty pass! Oftener than once, a venerable Episcopal clergyman was seen on the Berwick camp ground, with uncovered head, at least breathing a benediction. And now here comes an apostolic stripping to all but affirm that the Methodists of Berwick are turning religion into licentiousness. We may assure the *Church Chronicle* that a letter like that in our columns, respecting the Episcopal Church, would lose us a thousand subscribers. If the *Chronicle* can survive and fatten upon such provender, so much the worse for itself and its constituency. Much as we regret and deplore the growth of a Romanizing party in the Church of England, and sympathize with the true friends of that church, in consequence, we feel perfectly assured that there remains still sufficient of the grand, original elements, to stamp out the false fire, or to leave the building to the flames, and erect a better one. In this conflagration will be consumed, "wood, hay, stubble." And the *Chronicle*, which has already died more than once, will, if it have not a purer aim and more of Christ, perish finally. Public journals must take sides, with or against principles. For those that serve two masters—that are defenders of truth in one column and defamers in the next—there can be, with our present enlightened and better public disposition, but one end.

In a recent issue of the *Temperance Journal*, published in St. John, N. B., an editorial from the *WESLEYAN* on "Pulpit Combativeness," is published with approval, and its point turned against the unfaithfulness of the pulpit in respect to intemperance. Possibly there may be lack in this respect. The results of our own observations are all to the contrary, however. Drunkenness is denounced very frequently by most ministers in our time. The *Journal* adds:—

Before parting with this subject will the *WESLEYAN* take a kindly hint in reference to itself. It is a long while since we have heard a decided sound from our esteemed contemporary in reference to this great and increasing curse. Why is this? The denomination it represents are not proof against the seductions of this monster. We could tell of a great change in this particular during the past twenty years, and the direful consequences of this reaction. The serpent is closing in upon the church, and if the church don't destroy it, why it will destroy the church.

That writer has scarcely read our columns very closely. If he mean that editorially, intemperance has not been alluded to by us for "a long while," he may be partly correct; but our editorial oversight has not been wanting in respect to a supply of strong, salutary counsel and warning on the sin of drunkenness. Our's is a family paper, for general instruction and profit; so that no particular question of morals predominates in its columns. But no faithful journal can ignore the crying evil to which the above writer has reference, and we are quite sure we do not.

We may as well inform the *Journal* that we differ with it in toto, as to the growth of drunkenness among Methodists, as indeed among all Christian bodies. The temperance reform has made this not only a shame but a sin, and left it without apology. A true, wholesome sentiment has grown up amongst us, and a very general dread of this iniquity pervades society. We do not approve of suffering the temperance agitation to drop by any means; neither do we approve of croaking. We, too, can look back twenty years, and the vision makes us thank God and take courage.

ONE of our Halifax morning dailies half hints that the religious press has nothing to do with the manner of their cotemporaries in the treatment of public men. This is just what we averred. The intention is to crowd out all opinion save that of a certain tenor, and emanating from a certain class. As to "the holy rage" of certain persons, meaning we suppose, by way of retaliation, the clergy, and the curses they heap upon their enemies, all that is wide of the mark, on the Protestant side of the house at any rate. Our dailies have much ability, as all must acknowledge, and if a little conceit creeps into their columns now and then, we forgive them. But they ought to keep within bounds in discharging even duties which require severe and pungent criticism. Fine guardians of the public weal our religious papers would be indeed, if they allowed men whom they knew to be good and true, to be pilloried for the whim of any party.

The *Nashville Advocate*, which originally opened the question as to their being a Wesleyan Wesley now living, copies the reply made by the Rev. W. L. Cunningham in the *WESLEYAN* some weeks ago. Our English correspondent has also, as may have been noticed, thrown additional light on the subject.

In the same number of the *Advocate* we see editorial comments upon a circumstance very extraordinary. A post-al-card reached the Publishing House, Nashville, directed to Bishop Joshua Soule; and a letter came just previously addressed to Bishop Andrew. These good men have been dead several years. The editor asks what shall be done with the letters, as the United States postal arrangements do not extend to the country to which the two venerable Bishops have removed. As a corrective to the ignorance which these letters betray, the writer recommends that the *Advocate* be generally circulated.

We are very sorry to see that the Publishing House at Nashville is in trouble through debt. Subscribers of \$500 are coming forward to help the

concern. Desperately trying times have these been for connexional literary establishments. Some very capable managers in such concerns throughout the States are able only to report a profit of five or ten per cent. on 1876, while others have gone behind hand. But times are brightening.

THE campaign on behalf of the Endowment for the Theological Hall is progressing favourably. We hear of several \$1,000 subscriptions in Halifax. The Chalmers Church collection is over \$1,000.—New Glasgow and Pictou are to be visited shortly.—Pres. Wit.

Well done! It is always a healthy sign when higher education, in whatever department, is thus taken hold of. One sure evidence that these Provinces are advancing rapidly, is the eagerness with which colleges, academies and common schools are fostered.

How sad the termination of life with some of the great hymnists and musicians. Mozart's last hours were so pitiful! The author of "Home, Sweet Home," wandered the streets, homeless, while listening to his own sweet plaintive air, through open windows from a happy family gathering. And within a few weeks Mr. Bliss, author of that most inspiring "Hold the Fort," with his wife perished by a railway accident.

THE sermon published by us this week was furnished at our request. Having a train of original thought particularly adapted for the young, we considered it ought to be circulated in this public way. Any inducement to lead the rising generation to an early consecration of their services to God, ought to be prized, and we considered in hearing the sermon that it had a peculiar force in that direction. Our readers will appreciate it.

THE Third Quarterly Meeting of the BOOK ROOM EXECUTIVE COMMITTEE will be held in the Wesleyan Office, on Tuesday, 23rd inst, at 8 p.m.

ALL kinds of comments have reached us anent last week's article upon the use of tobacco. A general wish seems to be expressed that a reform may come, and as generally coupled with either a doubt, or a fear of lengthened combat before much is gained. A single misapprehension which we have observed, deserves to be corrected. It is, that the writer could have known but little of the tenacity with which the habit clings to its victim, and so could have afforded to be less severe. There is just where he held a vantage ground. After many years of captivity to the vice, he mastered it so effectually shortly after entering the ministry, that he has passed through fifteen years of emancipated enjoyment. And if there be one particular conviction which his experience has brought home to him it is, that no man with a degree of firmness can reasonably take shelter behind the excuse, that the habit of tobacco using cannot be abandoned.

WE record with regret the death of J. Wesley Hennigar, son of our esteemed father Hennigar. This is the second death of a Methodist minister's son, who has been connected with the Halifax Custom House, reported by us within a few months. In both instances the removal of good servants is felt to be a public loss. Mr. Hennigar leaves a wife and family in this city.

BERMUDA, this week speaks for itself in the letter of "R. W." We add that by letters from two or three brethren, we learn much that is encouraging respecting the health of Rev. S. F. Huestis. As we prophesied, his wonder was unbounded on landing amid the flowers and the glorious verdure. We have not the slightest doubt his visit will be made a blessing to others as well as himself. If only the brethren could effect in him the miracle of moderation—could bring his energies down from the high-pressure to even ordinary human engine work, he could do much with them in counsel and co-operation. But we warn them against leaving the fires burning and shutting down the safety-valve. We did not send our friend yonder to turn the whole ecclesiastical machinery of the island. Let them send him back to us restored and we will bless them.

By St. John papers we see that the Bible Society's annual meeting still keeps its proper place in that city, as a great union gathering. Speeches by several clergymen—among others our own Messrs. Teed and Hart—are reported at length in the dailies, and read well. It is a somewhat curious phenomenon, this survival of a great non-denominational meeting in full strength, while the Bible Society annuals have declined elsewhere. Some of the most stirring speeches and largest audiences we ever witnessed, were in the St. John Mechanics Institute at Bible Society meetings. The choicest eloquence of the land has always been expected there.

THE alumni of Princeton College are complaining that the powers that be in that college have been spending much time hunting up legacies among the rich and childless to put into buildings, while the work of instruction has been much neglected. The students have taken the matter in hand, and have called upon one Professor to resign for alleged incompetency.

METHODIST MATTERS.

N. B. AND P. E. ISLAND.

THE friends of Rev. W. W. Lodge met at the Parsonage, Apohaqui, Dec 26th, spent a pleasant evening, and presented him with a purse of \$71. A tea meeting which was held in Nov., realized \$100, which has been expended on the parsonage.

A short time before Christmas some of the friends on the Elgin circuit, presented their Pastor, Rev. J. K. King, with an overcoat, a buffalo robe, and other articles of value.

Fairville, St. John, keeps up a spirited series of literary entertainments. One recently reported in the *News*, is said to have embraced a great variety of local talent. Rev. J. S. Phinney has been lecturing very ably on temperance in connection with this course.

Here is an item from the *Fredricton Reporter*, indicating that Marysville is actively at work in the intellectual way:—

The young people of Marysville have recently organized the "Marysville Young People's Institute," for mental and moral improvement, which, at present is in a flourishing condition.

The following is a list of officers:—
Rev. R. Duncan, *President*;
Mr. Day and Miss Gibson, *Vice Presidents*;

R. W. H. Duncan, *Secy. Treasurer*;
Com. of Management.—Mrs. McConaghy, Miss Libby, Miss Lint, and Messrs. Murray, and Rowly.

Each member of the different families connected with the Methodist Sabbath School was presented with a handsome volume, on Xmas Day, by A. Gibson, Esq.

Rev. D. D. Currie preached before the Free Masons on Dec. 27th, at Moncton. The sermon appears in the *Moncton Times* of 11th inst.

It gives me pleasure to state through your columns, that on New Year's day, at Bideford, P. E. I., the congregation of the Rev. Henry Penna, presented him with a new sleigh, "both elegant and useful," as an acknowledgment for his services, accompanied with their sincere and hearty thanks for the kindness which he had shown in responding to the united call of the people to make that place a part of his field of labor; having been abandoned by the congregation which occupied it before. In reply Mr. Penna said that he felt incapable of commanding language to express his feelings with regard to them. That although his motive in coming among them was to obtain the consciousness of having done his duty; yet he would receive the sleigh as a memento of the warm-hearted and open-handed generosity which had ever characterized the people of Bideford and Northam. Yours, &c.,
ONE PRESENT.

As advertised, the Tea in behalf of the Wesleyan building fund, of Bedeque, came off at Centreville, on Thursday evening last. The weather being fine and the roads good quite a large crowd assembled. The tables were crowded with viands of the choicest description, which reflects credit upon the ladies who got them up. During the evening some of the friends favored the audience with singing. Near the close some speeches were made, but owing to the excited state of the crowd, and the lateness of the hour, not much at-

ention was paid to them. Not heard what the proceeds amounted to.—*Summerside Jour.*

DONATION, MONCTON CIRCUIT.—Some of the members of Rev. D. D. Currie's congregation, at Moncton, N. B., visited the Parsonage, on the evening of the 15th inst., whereupon Mrs. Edward Milliken, as their representative, presented Mr. Currie with a complimentary address, and Mrs. Currie with a respectable looking pile of bank bills as a New Year's Gift. The pile contained several tens, a considerable number of fives, a few fours and a number of other notes of lesser value.

ST. JOHN MISSIONARY MEETINGS. The Missionary Meetings in St. John have been wonderfully stirring as was anticipated. Dr. Reid's sermons on Sabbath in Exmouth St. and Germain are given in the papers. We will publish the synopsis next week.

At Germain St. public meeting on Monday evening, E. Fisher, Esq., occupied the chair. Excellent speeches were delivered by Rev. Joseph Hart and Dr. Maclise. Then Dr. Reid delivered an admirable address. An account of the proceedings at Exmouth St. on Tuesday evening, which had not reached the office in time for this issue, must stand over till next week. We append two or three paragraphs from the *News* in respect to Germain St. Anniversary.

Rev. Mr. Clark announced that Mr. W. A. Robertson, although now living in England, had written to say that he would make his usual annual donation of \$500 to the missionary funds of this congregation. He would also announce that a member of the congregation had offered to give \$1,000 to the Missionary Society of the Methodist Church of Canada, the amount to be invested and the interest of it used.

The contribution was taken up, and Rev. Mr. Clark read a list of the committee and collectors for the year.

The Missionary Committee for the year is constituted as follows:—Thos. C. Humbert, Andrew Gilmour, Dr. J. C. Hatheaway, J. B. Marshall, J. W. Barnes, Edwin Fisher, S. G. Blizard, Henry Maxwell, Geo. E. King, J. O. Potts, J. R. Woodburn, Jos. Bullock, Dr. Sheffield.

The collection amounted to \$418. The gentleman to whom Mr. Clark referred, as having given \$1,000 to the Missionary Society, is Mr. Jos. Bullock, oil merchant.

NOVA SCOTIA.

Charles St., Halifax, began its Sabbath School five years ago, with an attendance of 86. It now numbers about 330, having had an average attendance during 1876 of 250. The School held its anniversary this week, when about 70 prizes were distributed. This is marvelous success.

Acadia Mines, Londonderry, had a nice concert and entertainment at Martin's Brook on New Year's day, realizing \$82.20 toward completing the new Hall.

PERSONAL.—Rev. D. Hickey, who recently left the Nova Scotia for the Maine Conference, has been visiting some of the Annapolis Valley circuits and rendering valuable aid during the week of prayer.

Rev. George Boyd has been permitted by the Newfoundland authorities to supply Windsor for some months. He had been studying at Mt. Allison, Sackville.

Hillsburg is supplied, owing to Mr. Sargeant's illness, by Rev. G. F. Johnson, who had also been a student at Mt. Allison.

LITERATURE.

THE SECOND ANNUAL REPORT OF THE HALIFAX INFANT HOME has reached us. This institution originated with most serious necessity, the dreadful cries of which awoke our population into activity and sympathy. Its two years work has been exceedingly creditable. During last year fifty have been admitted. The death-rate hath been as low as 21½ per cent. For three and a half months there was not a single death in the home. One consequence of this care for infants will be a large number of applicants for good homes. This provision is carefully attended to. Strangers are invited to call and see for themselves. The treasurer, Miss Nordbeck, will gladly receive contributions. The Home deserves all encouragement.

The Royal Readers, T. Nelson & Sons, London, 1875.

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Nov Scotia, and make the 10 set now authorized for the Public Schools. The set consists of six books, well printed, and fully illustrated. The higher numbers contain selections from eminent authors and speakers, among them persons who are or have been in public life in our own Dominion. The latter, indeed, is all modern; and with a vocabulary connected with each lesson, questions appended, rules of punctuation introduced, besides several other valuable aids, the Readers cover a great deal of ground, while they are simple and attractive. They will, doubtless, do good service.

Missionary Notices of the Methodist Church of Canada for January 1877 contain letters from Japan, British Columbia, and the Red River District, also the Memorial from Bermuda to the Central Board, which led to a change in Missionary relation of those Islands more directly with the Mission House. The news in this number is very cheering; but as all our ministers are supposed to read these Notices to their congregations, we need not enlarge.

The New Dominion Monthly for January is quite up to the standard of this excellent Magazine. Its contents embrace chiefly Canadian stories and topics of interest. Published by John Dougall & Son, Montreal.

Ministers on the different Circuits request that subscriptions for the "Wesleyan" not yet paid, shall be sent in to them at once, where it is at all possible, without waiting to be called upon. Please comply. Those who wish to be reported as intending to pay at a future date, will be kind enough also to inform their Minister soon, as our lists must soon be revised.

CORRESPONDENCE.

PORT MULGRAVE AGAIN.

DEAR MR. EDITOR.—Our good people at Port Mulgrave, are not permitting themselves to be altogether discouraged about their church building. Out of the abundance of their poverty, they have raised a further sum towards the building fund. On the evening of the 27th Dec., a Tea Meeting was held, and though the financial results were not all we could have wished, yet they were thankfully received. Unfortunately, as it appeared to be to us, the strait was nearly filled with floating ice, so that persons could not cross from Port Hawkesbury, else the receipts would have been larger; as it was however the sum of thirty one dollars was obtained. The almost total failure of all the fisheries during the entire season last, in this county, has made the cry of hard times here, and, having an adequate cause, so that we consider the effort of our Port Mulgrave friends a noble one. They are expecting to have a bazaar next summer.

J. R. HART.

SYDNEY.

The closing days of '76 were filled with events of more than ordinary interest. On Monday 18th, was held our Missionary Anniversary. Aided by ministerial brethren of other denominations, our staff of speakers was large. The speeches were interesting, and to the point. The audience larger than we have heretofore seen. The results, despite business depression, felt here perhaps more than anywhere in the conference, about equal to last year.

Thursday 21st, was devoted to a Christmas tree, which gave for parsonage purposes, some \$70.

On Sabbath 24th, the new church at the Forks was dedicated, Bro. Astbury preaching the dedication sermon. Years ago, on two different occasions, efforts were made to erect a place of worship in this locality, timber for the frame being placed upon the ground. These efforts were unsuccessful. Now the goal has been reached, and the little sanctuary has been set apart for Divine worship and service. This successful issue has, under the blessing of God, been largely owing to the zeal and care of the family and friends of our brethren Howie.

We are thankful to record many encouraging signs in our work here, and are looking anxiously forward, expecting great things at the hands of our Lord.

J. G. A.

DISTRICT CONVENTION AT WOLFVILLE.

On account of the illness of several of the brethren, and the unpleasantness of the weather, our meetings were very thinly attended, but, as is often the case with

small congregations, our blessing were very great. We felt it good to be there. The special presence of the Master more than made up to us the absence of brethren and friends. How often do we prove the truth of the declaration—"Where two or three are gathered together in my name, there am I in the midst of them." The session on Wednesday morning was spent in praise and prayer, and as heart joined with heart in earnest supplication, our united faith prevailed and God made us His presence feel. In the afternoon session, the subject—"How may we most practically respond to the obligations, under which, as Christians, we are placed to promote the revival of religion?" was introduced by the Rev. W. Purvis in a thoughtful address. The discussions of this convention were more general and conversational than at Halifax, and Bro. Purvis was followed by Brethren Hartz, Coffin, Boyd, D. W. Johnson, Elder, and Caldwell, in short and earnest speeches.

In the evening Bro. Boyd, from the Sackville Institutions, now supplying the place of Bro. S. F. Huestis at Windsor, preached a stirring and eloquent sermon from Rom. 1. 16:—"I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." Bro. B. has much of the old Scottish fire and magnetism. The Thursday morning session was spent in a general conversation on entire consecration. In the afternoon the subject—"The claims and penalties of God's law, the divinely appointed means for producing conviction of sin" was introduced by Bro. Parker in an earnest and forcible address, which called forth considerable discussion. This was the most animated session of the convention. Excellent addresses were made by Brethren Hartz, Coffin, McMurray, Elder, and Morrow. As Bro. McMurray was not present at the morning session, he was urged by the brethren to give an address on the subject of Entire Consecration. As we listened to his clear and powerful presentation of the truth, we were led to see clearly that perfect love is the privilege of the Christian, and that the challenged declaration—"Entire Consecration to God, is the price of spiritual peace and power" is really true.

In the evening Bro. Purvis preached a very original and greatly persuasive sermon from 1 Kings XVIII. 12:—"I thy servant fear the Lord from my youth." Bro. Morrow followed with a loving and highly encouraging address to the young men, and Bro. Hartz made an impassioned appeal to all to decide for Christ. Thus ended a convention poorly attended, and yet not soon to be forgotten by those who engaged in its services.

NEWS IN BRIEF.

NOVA SCOTIA.

Mr. Lemuel J. Morse, of Berwick, has been missing since 1874, when, it will be remembered, his satchel was found in his room in the International Hotel, Halifax, (where he had been staying a few days), and the impression went forth that he had been robbed and murdered. He is in California, "as well and hearty as ever he was." He tells a story about being kidnapped in Halifax, and taken on board a ship, and after some years of forced service was landed on the shores of California.

The brig Jean, Captain Simpson, of and for Halifax, from Inagua, put into St. Thomas, Jan. 13, with loss of sails. The schooner-Ellie, Capt. O'Brien, from Halifax, for Porto Rico, put into Hamilton, Bermuda, with loss of foremast and sails.

A Board of Trade has been formed in Pictou County. The awards of the jury appointed to appraise the damages to property on the line of the W. C. Railway, from Victoria Bridge to Annapolis, have been published. The total amount is \$21,774.62.

The hull of the schr. Ann Amelia, which went ashore at Lawrenceton on the voyage from P. E. Island to this port, was sold at auction, recently by Mr. E. Lawson, for \$150. Mr. D. H. Pitts was the purchaser. The hull and materials realized \$500.

The Nova Scotia Legislature will open on the 16th of February.

The Pictou Bank has declared a dividend of three per cent. for the half-year.

The Dartmouth Steamboat Company intend removing the men now employed as ticket agents in Halifax and Dartmouth, and replacing them with young ladies.

A very sad accident occurred at Northfield, Q. C., on Tuesday, 2d inst., by which man by the name of Ringer lost his life. A number of men were getting out timber, and Mr. Ringer had succeeded in cutting through a large tree, but in falling it lodged against one adjoining. He then attempted to cut the second one down, when the tree he had been working at fell, and crushed him to the ground. He lived but a few minutes after he was taken up.

On Saturday evening about six o'clock, a fire broke out in a barn belonging to Mr. W. H. Pomeroy, Wilmoor, and in a short time it was burned to the ground, notwithstanding the efforts made to save it by his neighbours. The fire also communicated to his dwelling house, and other out-buildings which were totally consumed. The horses that were in the barn at the time were rescued. Mr. Pomeroy's loss is over \$800.

The steam-tug G. W. Johnson, Yarmouth, was totally destroyed by fire Jan. 11th. No insurance.

The Digby "Courier" says, Intelligence reached here last week of the heroic rescue of the crew of a sinking schooner, by Mr. James Morrison, mate of the barque Crown

Jewel, and a native of this place. The Crown Jewel sailed from St. John, N. B., and fell in with the schooner Thomas Wings, of Grand Manan, Gulf of Mexico. James Morrison, with a volunteer crew, got out in a boat, and rescued the crew, and the deed was performed under circumstances of danger such as to attract the attention of the Secretary of the Treasury who asks for the names and residence of the rescuing crew, in order that such details may be obtained as will enable the department to recognise the services in a suitable manner. The crew of the lost vessel was landed at Galveston on the 30th of October last.

The Yarmouth "Herald" publishes the Yarmouth shipping list for 1877. The total tonnage amounts to one hundred and forty-two thousand tons, an increase for the year of ten thousand tons. Under contract, or now building, fifteen thousand tons. Lost during 1876, five thousand tons. Sold, six thousand tons.

NEW BRUNSWICK & P. E. ISLAND

Messrs William Thompson & Co., of St. John, having been appointed agents for Messrs. J. J. Miller & Co. of Miramichi, are receiving a quantity of their extract of hemlock bark for shipment to London. It is anticipated they will have sufficient to load a couple of vessels of 400 tons in the middle of March. In summer this commodity has been shipped from Miramichi.

When the inward train on the Houlton Branch Railroad, was leaving White Settlement on Saturday evening it came into collision with a sled crossing the track, and James Stewart, aged 21 years was instantly killed, and four of his companions injured more or less.

Mr. Thos. Gill, of Robinson, had ten sheep killed recently by some dogs that broke into the sheep fold at night.

A Kent County, correspondent of "The Watchman" writes—"There is more doing in lumbering this winter than last. All the logs were sawed up in the summer by all the water mills, except McLeod's, and the carries over in deals and logs about fourteen million feet, but his was the only stock on hand when navigation closed. He is in the woods pretty strong again this winter.

On one occasion last week the Princeton train took two days and one night to force its way through the snow drifts between Calais and Princeton.

Hake are being caught in large numbers through the ice on the Kennebecasis river. Two men who went out yesterday were successful in taking a large box full in a few hours.

New hats have arrived for the men connected with the St. John Fire department. The chief and assistant engineer, as well as the chairman of the Fire Department Committee, are to have hats of white leather, while the others will be black.

Darius Jones, of Tripp Settlement, had a valuable horse killed by a falling tree while loading some logs on his sled in the woods. The accident happened on the 4th inst.

On Tuesday, the 26th ult., as Abraham Young, son of the late Andrew Young, of Lower Montague, P. E. I., was assisting in putting up a yard on board the brigantine "G. W.," some of the ropes gave way, and he was precipitated a distance of 45 feet. In falling, he came in contact with some of the rigging, which somewhat retarded his descent, and thus prevented him from being instantly killed. He is still in a very low condition, but Dr. McLaren, by whom he is attended, has hopes of his recovery.

Mr. Duncan McMillan, in the past fall, ploughed up on his farm, at Woodville, P. E. I., a stone axe resembling those brought from the South Sea Islands.

Ship David G. Flemming, Esson, from Liverpool, Nov. 4th, for Mobile, has been wrecked. The crew were saved. (The D. G. F. was 1467 tons register, and was built at St. John, N. B., in 1864.

The sales of goods made by the Sussex Boot and Shoe Company in 1876 exceeded the sales of 1875 twenty-five thousand dollars.

The Sheila, of St. John, N. B., Mosher, from New York (timber), has arrived in the Surrey Commercial Dock, London, G. B., with loss of a portion of the cargo overboard.

Messrs. Conway & Deon have on exhibition in the Country Market St. John, a hog weighing 302 lbs. It was raised by Mr. Thomas Ryan, of Sussex.

Mr. G. E. Fenerty, Queen's Printer of New Brunswick, has been elected Mayor of Fredericton.

Notwithstanding the dull times, Messrs. S. R. Foster & Sons, the enterprising tack and nail manufacturers, of St. John, are determined to give steady employment to all their hands during the winter season.

UPPER PROVINCES.

Official assignees are required to make a return of expenses of insolvent estates to the Minister of Agriculture. These returns are published.

Domestic reformatories and asylums in Ontario are handed over to the Local Government of that Province by an Order in Council.

It is stated that the Bank of Montreal loses \$300,000 by the defaulter Barber.

Mr. J. J. City Attorney, Montreal, has been sent to England to argue cases before Her Majesty's Privy Council.

A new pedo-Baptist Church, Emmanuel, and a French Presbyterian Church, Montreal, are to be conducted by Father Chiquery, were opened on Sunday last.

Barber, the Montreal Bank exchequer, pleaded guilty at Toronto, and was sentenced to five years in the penitentiary.

About 15 French immigrants, who claim to have been brought out under false pretences, have left Montreal, for France, aided by the Government and French societies. Fifty more will leave next week.

The twelfth Conventions of the American Dairywomen's Association met at the Ingersoll, Ottawa, on the 9th inst. Delegates were present from all parts of Canada and the United States. Horatio Seymour, of New York, was elected President.

The Manitoba Legislature meets on the 20th inst.

The Montreal "Star" publishes the particulars of the winding up of an insolvent assignee. Twenty per cent. went to the creditors and eighty per cent to costs.

The imports of Montreal for December is one million and sixty-three odd thousand dollars.

Patrons still pour into the Ontario Legislature in favour of Orange incorporation and the abolition of tax exemptions.

The statement of expenditure of the Public Works Department of Ontario, from 1868 to 1876, shows a total of two millions nine hundred and nineteen thousand three hundred and sixty-three dollars.

Three laborers, employed on the Lachine canal, were brought to the Montreal general hospital, one of them with both legs broken, the other two with one leg each broken, and other injuries received by an embankment of earth falling on them.

The Quebec Government has given Sulte & Lajoie, two French Canadian authors, fifty dollars a year for ten years, for the privilege of publishing extracts from their works in Provincial chart books.

D. J. Craig has been appointed assignee to the estate of Bond Bros. & Co. Montreal. A statement was submitted, showing the good assets to be \$150,000 and the liabilities a million, half of which is to Sir Hugh Allan and is partially secured.

MISCELLANEOUS.

The European plenipotentiaries, at a meeting held at the Russian embassy, Constantinople, Jan. 12, decided to make their last communication to the Ottoman delegates on Monday, and demand a categorical reply. The Conference will meet again on Thursday to receive the reply. If the Turks persist in their refusal, all the members of the Conference will quit Constantinople on Friday. It is said the Sultan has resolved, if no agreement is reached, to recommence hostilities against Serbia and Montenegro March 1st.

At the beginning of the week Prince Bismarck sent Baron von Werther a curt despatch, criticizing the extreme slowness of the Conference, declaring the plenipotentiaries had gone too far in concession to the Porte, and that such concession and modifications, in the face of Turkey's delay and resistance, were contrary to the dignity of Europe and impaired the force of its collective system.

The "Pall Mall Gazette" expresses the belief that Germany's action is a fresh indication of Bismarck's desire to see Russia at war and the Russian Empire shaken or destroyed.

The Hungarian General Klapka has inspected the arsenal and stores of Turkey, and certifies that the Turkish Government has 100,000 breech-loaders and accoutrements sufficient for 400,000 men. The Turkish army in Bulgaria is rapidly increasing; 83,000 men from all parts of the Empire have arrived in that province within the last 8 days.

All the correspondents of the London papers consider the failure of the Conference probable. The attitude of the Turks is unyielding.

The Paris "Pays" publishes an article signed "Cassagnac," insolently attacking the Government and prophesying the return of the Prince Imperial to France in three years.

The steamer State of Virginia, from Glasgow, Dec. 22, for New York, is reported off Crookhaven, with her main shaft broken.

The frigate Svetlana, flagship of the Russian squadron, arrived at Hampton Road on Friday, having on board the Grand Duke Alexis and Admiral Bentajoff.

The steamer Montezuma has been burned on the Honduras coast by her Cuban captors, who escaped. The Spaniards on board were saved by a Spanish man-of-war which in pursuit.

Near Alexandria, Va., two sleeping cars on a passenger train were thrown down an embankment by a broken rail. Fifteen passengers were injured.

Another accident occurred in West Virginia, a passenger train jumping down a 45-foot embankment; several persons were badly hurt.

Commodore Vanderbilt's will bequeaths all his wealth to his own family.

A duel was fought in Kent Co., Delaware, last week between James Gordon Bennett and Frederick May. The seconds were Dr. Frederick May, of Baltimore, acting for his cousin, and Howard Robbins, acting for Bennett. There was only one exchange of shots. At first fire May received Bennett's fire in his forearm. Bennett was unhurt.

James Gordon Bennett, who has been concealed on board the "Herald" steam yacht at New York, during the past few days, boarded the steamer City of Richmond, bound for Liverpool, off Sandy Hook.

Dr. Charles Phelps, who accompanied Bennett as surgeon, has been committed to jail for thirty days for refusing to testify before the Grand Jury in relation to the duel.

A SERMON

PREACHED IN BRUNSWICK ST. CHURCH, HALIFAX, DEC. 24, 1876, BY REV. W. PURVIS.

"I thy servant fear the Lord from my youth." 1 Kings, xviii. 12.

The entire line of Israel's kings was formed of unworthy, godless characters. Many of the kings of Judah were noble, God fearing men; but the kings of Israel were, without an exception, worthless and vile. And of the whole series none was more than Ahab. He did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him. A more contemptible man is seldom met with in the annals of civilized government. King John of England and Ahab, king of Israel, were rulers whose memories will be held up to execration, so long as men have minds to judge and hearts to feel. Ahab's wickedness brought upon his country a drought which continued with unbroken severity for three years and six months. Driven to extremities the unhappy monarch ordered the land to be thoroughly searched for water and pasture; he himself taking one route, and Obadiah, the governor of his house, another. And, forasmuch as this drought and famine had been predicted by Elijah the Tishbite, no effort was spared to discover and apprehend that man of God. Into all the neighboring states and kingdoms did Ahab send to find the prophet; and each chieftain was made to swear that he knew not his

retreat. Imagine, then, the surprise of Obadiah, on meeting the stern, mysterious Tishbite face to face. In his surprise and fear he fell to the ground, confusedly exclaiming, Art-thou-my-lord, Elijah, the man of God answered, "I am; go, tell thy lord, behold, Elijah is here." And he said, "What have I sinned that thou shouldst deliver thy servant into the hand of Ahab, to slay me?" Reminding Elijah of the efforts Ahab had made to arrest him, and of the probability of the Spirit of the Lord now carrying him away, (see verse 10-12,) he refused to return, adding the plea, "I thy servant fear the Lord from my youth."

1. It is said of this good man (verse 3) that he "feared the Lord greatly." Now, no man under Ahab's rule, and occupying so prominent and influential a position as governor of the royal household, could fear the Lord greatly without greatly risking both his office and his life. No man at such a time and in such a position could fear the Lord greatly with any degree of ease or safety. He needed a rare combination of prudence and principle who could, at such a time, both fear God and honor the king. It required an enlightened mind and a tender conscience to determine in those days what things should be rendered to Caesar, and what should be rendered to God. The steward of such a man as Ahab could not fear the Lord greatly without having often to act in direct opposition to the will of his royal master. Himself the son of an usurper, Ahab took to him for wife the daughter of an usurper, a woman more fit to be companion to Satan than wife to an Israelitish king. What Ahab lacked to make him complete in wickedness was fully made up in the character of Jezebel. When these two heads and these two hearts in counsel met, woe to the man that stood in the way! See what the sacred historian says of them, "But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up." Now Obadiah knew his master and mistress well; he was fully aware of the risk he ran in opposing or frustrating their designs; he knew they were persons with whom he could not trifle. Why! the king was so peevish and cruel that he would not hesitate to take the head of his own steward, should he unwittingly befool him by saying, "Elijah is here." Some time after this did he not throw himself upon the bed and take pet of his dinner, like a sulky child, because Naboth the Jezreelite refused to sell him his vineyard to make a kitchen garden of? And, at the instigation of his wicked wife, did he not, in the most cold-blooded manner possible, murder that innocent man? A ruler that could do things like these might well be feared. Then, think of his queen—Solomon, (than whom few had a more extensive experience in such matters) among his many "findings," said: "And I find more bitter than death the woman whose heart is snares and nets, and her hands as bands." (Eccles. vii. 26.) Now, such a woman was Jezebel, queen of Israel. More bitter than death, more cruel than the grave. At the mention of her name Elijah trembled; at the outbreak of her anger he fled for his life. Elijah, whose voice like a trumpet rang through the land, calling the apostate nation back to its God—Elijah, who, in stern and solitary grandeur, stood on Mount Carmel, and, in the presence of the king and all the people, challenged, single-handed, the entire priesthood of Baal—no sooner hears of Jezebel's rage and Jezebel's vow, than he flees into the wilderness and prays God that he may die! Were we severe in calling her "more bitter than death: more cruel than the grave." When the Son of God, in His revelation to His servant John, described the Church of Rome and the abominations thereof, as though anxious to give it the strongest and most significant title possible, styled it, "that woman Jezebel;" a term indicative of the deepest wickedness. Yet Obadiah feared God more than he feared his queen, fiendish woman though she was. Risking his reputation, his office, and his life, he put himself between her rage and the Lord's prophets: biding an hundred of them in caves, and feeding them with bread and water. Brave, god-fearing man! As we look at him on his face before Elijah, stuttering out his disjointed question, it is hard to say which is the greater man of the two: the humble but brave governor, with his herd of starving horses; or the mighty but impulsive prophet who had the power to say: "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." Among the saviours of his nation; among the nursing fathers of the persecuted Church; among the defenders of the true faith, Obadiah, governor of Ahab's house is not the least worthy. In the list of Hebrew worthies who, in dark and troublous times, "endured as seeing him who is invisible," this man's name holds no mean place.

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 for days of the week with sunrise and sunset times.

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.

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

Cost of Schedules, &c. 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

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 Him, 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 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. 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.

INTERNATIONAL BIBLE LESSONS.

FIFTH YEAR, 1877. JANUARY.

FIRST QUARTER: STUDIES ABOUT THE KINGDOM OF ISRAEL.

B. C. 910. LESSON IV. ELIJAH THE TISHBITE; or, Providing for the Faithful. 1 Kings 17, 1-16. Jan'y. 28.

EXPLANATORY.

ELIJAH. Heb. Eljahu—"The Lord Jehovah. He is God." Elijah well named. Tishbite. His home Tishbeh in Gilead, east of the Jordan. Of Tishbeh we know nothing. Not what he was, nor whence he came, but what he is, is the important question concerning any man. Unto Ahab. A bold, bad king bears brave unexpected words. Lord God of Israel liveth. This man of God rebukes Ahab, who worshipped other and dead gods, and led Israel from their own true God, to do the same I stand. A loyal, attentive, obedient and willing servant, and a companion as well. Like Enoch, he walked with God and spoke for him. Jude 14; Heb. 11, 5. Like the Levites. Lev. 10, 2. My word. God's secret with his servants. "How big doth he speak when he speaks in God's name." Contrast the two—the vile Ahab and the faithful Elijah.

WORD. Christ the Word and the written word have come to us. The personal directing Word through the Holy Ghost now comes to those who "stand before the Lord."

GET FREE HENCE. God divides between the righteous and the wicked. So between Israel and Pharaoh. So at the last day. Hide thyself. It was necessary for Elijah to retire from Samaria in view of Ahab's anger. Perhaps in view of his own spiritual necessities. Brook Cherith. Probably the Wady el Kelt, or some other gorge and stream running into the Jordan Valley. The word means separation. The place a minor matter.

DRINK. FEED. God is the protector of and provider for his people. He takes care in minute matters, directing Elijah to the exact spot and providing for his support. Ravens. Even the birds have their ministry. Some try to weaken the miraculous element by supposing that the word translated "ravens" should be Arabians or merchants. But this is unnecessary.

WENT AND DID. Elijah thus gave proof of his faith. He not only obeyed, but he obeyed in the precise particulars specified by the Lord whom he served. God regards little things as important when they express the larger things of faith and character. Dwelt. A lonely but a secure place. Ahab could not find him. But Elijah walked there with God.

MORNING. EVENING. Here is only one side of a picture. We see a good man fed every day, and yet from this statement we can form no conception of the life which the prophet actually led by the brook Cherith. What fare he must have had, thinking, communing, living, hoping. What memories as he looked over to the Jordan and saw Nebo where Moses died, and the Plain of Jericho where Israel encamped under the leadership of Joshua. Did he foresee the crossing of that same river and his own ascent to heaven in a chariot of fire? Let the poor who depend alone upon God be comforted? "From hand to mouth" is not a bad way to live, if it be from God's hand to the mouth of his child. The ravens. They served Elijah as though they knew the words of Scripture concerning themselves and their young. Job. 38, 41; Psa. 147, 9.

DRIED UP. A proof to Elijah that his word had been fulfilled, and a test of his faith in the promise and purpose of God. Though Cherith failed, God's fountains of consolation had not failed. He is a well of living water.

WORD CAME. Elijah did not complain and ask a change. He waited and trusted. But God did not forget Elijah. God never forgets his people. Elijah had been disciplined at Cherith. Get thee to Zarephath. This was a long journey through a parched land, to a land of idolatry, to Jezebel's land. "He needs the staff of faith and the sandals of hope for such a journey."—R. Tinker. "It was as if one flying in terror from a lion was directed to seek refuge in a lion's den."—Guthrie. Here was a step which, judged by ordinary human standards, would seem unwise.

HE AROSE. Still obedient. And went a lonely journey, and yet he is never alone who has God for his best friend. Gathering sticks. An unpropitious prospect. Almost as bad as the brook Cherith. "It was like leaning his whole weight on a support as frail as the thread of a spider's web."—Guthrie. But Elijah knew that the thread of God's purpose, however frail to human thought, is a cable human strength can never break.

SHE WAS GOING. God, who had promised to take care of Elijah, had anticipated his coming by preparing the woman's heart to receive him and obey his commands. Blessed is the poverty

that brings such an occasion for hospitality as this, and that grants unto her who exercises it such abundant grace. A morsel of bread. He asked but little bread as he had asked but "little water." God does not always give his people the luxuries of life, and he often tests their faith by giving the necessities under pressure and in limited measure.

A CAKE. Hebrew moagh, from ug, to go round. A round cake baked in the ashes. Two sticks. A Hebraism for a few. Josephus, quoting from Neander, says that "a long drought prevailed in Phoenicia, in the reign of Eth Baal, the father of Jezebel." Eat it and die. The prophet finds sorrow where he sought a supply. He came to be helped and he found that he must help. And die. A melancholy condition, indeed—full of grief to her, and but for Elijah's large faith in God it would have occasioned him distress.

FEAR NOT. Elijah knew his God, and by his knowledge and faith consoled her feebler faith. He remembered Cherith and the ravens. He knew of the "manna" in the wilderness. We are here reminded of the feeding of the five thousand from the lad's portion. "Blessed are they who are allowed to harbor Christ."—Augustine. "Happy was it for the widow that she was no niggard with her last handful."—Trapp. "What is set out in pity or charity is set out to the best interest upon the best securities."—Henry. Oil. Olive oil, used in cooking as we use butter.

HER HOUSE. It seems that there were more to be provided for than her son. Perhaps finding that the blessing of the Lord was upon her, her nearest relatives came for support in the famine. Many days. The margin has "a full year." Cruse. Gesenius says that "it was possibly of earthen ware, a globular vessel with a crooked handle and narrow spout; such is not uncommon at the present day; or it might be a skin bottle." Barrel. A jar or vessel used for meal. Learn from this subject: 1. The grandeur of a courageous faith in God; 2. The wisdom of an obedient faith; 3. The beauty of a patient and submissive faith; 4. The serviceableness of a sympathetic faith; 5. The all-sufficiency of God, who is the object of a true faith—his authority over great matters, his attention to minor matters.

ACCURACY.

I saw a young man once in the office of a Western R. R. Supt. He was occupying a position that four hundred boys in the city would have wished. It was honorable and "it payed well," besides being in the line of promotion. How did he get it? Not by having a rich father, for he was a laborer. The secret was his beautiful accuracy. He began as an errand-boy and did his work accurately. His leisure time he used in perfecting his writing and arithmetic. After a while he learned to telegraph. At each step his employer commended his accuracy, and relied on what he did because he was sure it was just right. And it is thus with every occupation. The accurate boy is the favored one. Those who employ men do not wish to be on the constant lookout, as though they were rogues or fools. If a carpenter must stand at his journeyman's elbow to be sure his work is right, or a cashier must run over his book-keeper's columns, he might as well do the work himself as employ another to do it in that way, and it is very certain that the employer will get rid of such an inaccurate workman as soon as he can.—President Tuttle.

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2. We have seen, then, that the sacred historian paid this man's memory no undeserved compliment when he said he "feared the Lord greatly." We have already seen, in this short history, sufficient proof of this his godly fear. Now how shall we account for it? How came such a character to be formed: formed, too, under influences so adverse, and amid surroundings so unfavorable? I think we have the explanation in the words of our text. "He feared the Lord greatly, because he feared Him from his youth."

those particular persons is forever lost. Not only so; they may not have been relieved at all. Obedience, we repeat is required by God not as to quantity and quality only but as to time. The work of youth is required in youth; and cannot be done at any other period. It cannot be done in mid-life; because mid-life brings its own duties; and because the flow and fire of youth has then forever gone. In like manner, the work of manhood's prime is required in manhood's prime. It cannot be done in old age; because old age brings its own obligations; and because the strength and wisdom of manhood has, by that time, forever fled. Moreover, what becomes of the influence and example of youthful piety? Can such an example be exhibited by the man converted at forty? No, he has lost that opportunity forever. Young men, remember this. It may be, you purpose in your hearts to serve God; only you refuse to enter upon that service now; and you delay because you imagine it matters little when you do it, so long as it is done before death. You fancy that your present disobedience will be forgiven; and your lost time made up. It never can be made up. Lost time and opportunities can never be replaced. The loss will be felt in all time to come.

I took in all about twenty pounds. When I heard you preach the other night about restitution I saw at once that I never could be saved till I gave again that I had robbed. I will make restitution; I am thankful to say I am able to do it, and will pay back thirty pounds for the twenty I have taken; but I want to know if I will have to confess the theft to master. I am still employed by the same man, and he has entire confidence in me, and I can return the money as I took it without his knowing any thing about it." He then explained to me some peculiar facts in regard to his family and business relations.

needs an editor-in-chief,—a strong man with helpers strong and in harmony with himself. Differences will weaken. If the paper takes no sides, it will have no character and will not commend itself to the public. Hence it must have a strong, decided leader, free to think for himself. Thus the "N. Y. Tribune," "Herald" and "Times" became great and strong under able leaders. Errors there will be, blunders, but these will be forgotten in the vigorous progress of the paper. Such a paper will be often ahead of the times, but it can afford to wait.

thousand more will be needed to pay stipends and other bills for the quarter ending with the date. 4. The receipts from Oct. 1st to Nov. 20th have been much below these for the corresponding period of last year. 5. The committee have, therefore, been forced to postpone all appropriations for 1877 until the mind and will of the Church can be known.

"YE ARE THE LIGHT OF THE WORLD!"

DEDICATED TO A YOUNG MINISTER. As stands you lighthouse forth, and braves The anger of the stormy sea, Casting its light on those fierce waves Which round it break incessantly; Warning the doubtful mariner That danger there awaits his bark, Sending the friendly message far Through closely spray and shadows dark.

FINDING HIMSELF IN THE HOSPITAL.

"What place do you call this here?" Benny asked, at length; "and how did I come here?" "This is the Victoria Ward of St. Thomas's Hospital," answered the same soft voice, "and you were run over in the street this morning, and brought in. That is all I know about you, my little fellow."

COST OF A RELIGIOUS NEWS-PAPER.

A great mistake exists in the popular mind with regard to the cost of publishing a religious newspaper, which ought to be corrected. Most people suppose the outlay to be small, although when they see how many religious newspapers fail for want of adequate support, they ought to know better. Every one engaged in the business knows from experience the heavy financial responsibilities involved in addition to the labors of editors and assistants. The Rev. W. W. Patton, D. D., formerly editor of the Chicago Advance, was at the Monday meeting of the Congregational ministers of Boston, a few weeks ago, when an essay on the religious newspaper was read by a minister who supposed he knew all about it, but before he was done, showed himself in a great measure ignorant of the subject he was attempting to discuss. Dr. Patton was asked to give his views, which he did from actual knowledge:

"THE MINISTRY OF ANGELS."

At eventide, that holy hour, when hearts live o'er again, The bright hours of their sunshine, and their darker ones of pain; When the ministry of angels seems a silent unseen power, A sacred benediction comes with the evening hour. Oh, tell me not, ye never heard sweet voices from that shore, Nor tell me not they never press the lips they kissed before; For they surely soothe the old, dull pain, and ease the bitter smart, And rest the troubled tossings of the poor, wearied heart.

REMARKABLE CONVERSIONS.

SOME remarkable instances of conversion were experienced, during the labors of Rev. William Taylor in Australia, among which he gives the following: A man in Melbourne was seeking pardon for days, but could find no relief. Many of his friends wondered why, and seemed almost disposed to charge God with "slackness concerning his promise." He called on me privately and said: "I know the difficulty in my case. Some years ago my wages were not equal to my imaginary wants, and I ventured occasionally to take a shilling from my master's money. A great deal of cash passed through my hands, and I knew he never would know it and thought it a small matter.

Nov shoes slipper wished able to her wis in this a frien weeks through the gar and fro thing h blackbu cheerfu in it we time pas One e Hetty. "I w would li In t eringl. "Wel really m like to m have m and he w it shall b Hetty that was face. "It is said, "a should li cost too "Perh "It is "Then and buy "You m ready wh Miss Rob "I kno there are "That Miss Rob shop of th When t Hetty's fri girl would ing her se had mce heard of t her as to choose. "Well, "I sho please, Mi "Very them." If she ha them, Het them hom with them fully; but in a parcel she reach From th which-l sh wore her occasion. ing they were the Robinson Hetty sleep she could a favourite. fun of her, the slippers is true, ho whenever a of them a And yet When sh with Miss her home, that she di was to tell "Did yo mamma?" "They her mother comfortable "They a I have not were given t A few day er went to the rest of it was a small woman and the woman boy was sicl be able to neither had to make hi on two cha thing Hetty his feet a par Her mother

Receipts for "WESLEYAN," for week ending Jan'y 17th, 1877.

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PREACHER'S PLAN, HALIFAX AND DARTMOUTH, SUNDAY, JANUARY 14th.

11 a.m. Brunswick St. Rev. R. Brecken. Rev. W. H. Heartz. 7 p.m. Grafton St. Rev. W. H. Heartz. 11 a.m. Kays St. 7 p.m. Rev. D. W. Johnson. Rev. E. B. Brunyate. 11 a.m. Charles St. 7 p.m. Rev. W. Purvis. Rev. D. W. Johnson. BEECH STREET, 8.30 p.m. Mr. Morrow. 11 a.m. Cobourg St. 7 p.m. Rev. E. R. Brunyate. Rev. W. Purvis. 11 a.m. Dartmouth. 7 p.m. Rev. G. Shore. Rev. G. Shore.

MARRIED.

On 20th inst., at the residence of the bride's father, by Rev. W. W. Brewer, J. Potter Mowat, Esq., to Barbara Nelson, both of Dee Side, Bonaventure Co., Province of Quebec. At Joliceur, Jan'y 9th, by Rev. Edwin Mills, assisted by Rev. D. Chapman, Miss Araminta Annabella Bowser, to Mr. George Ritchie Trenholm, of Fort Lawrence. At Methodist Parsonage, Port Hawkesbury, on New Year's Day, by Rev. J. B. Hemmons, Miss Euphemia McKenzie, and Mr. David McLoughlan, of West Bay, C. B. At the house of the bride's father, Jan. 1st, by the Rev. Jesse B. Giles, Miss Angolina Schroman, to Mr. Alexander Urquhart, all of Acadian Mines. At White Haven, Nov. 20th, by the Rev. J. G. Bigney, Mr. Alexander Mitchell of Joliceur, and Miss Lizzie Jane Wilcox, of Manchester. At White Haven, Dec. 17th, by the same, Mr. Charles Munro, and Miss Margaret S. Feltmate, both of White Haven. At Cape Canso, on the 3rd inst., by the same, assisted by the Rev. W. H. Robinson, (Baptist) Mr. William J. Matthews, and Miss Margaret McKenzie, both of Cape Canso. At Truro, on the 15th inst., by the Rev. J. A. Rogers, Charles E. Cuttin, Esq., Merchant, to Ella M., third daughter of W. E. M. Robert, Esq., M. D. At the Methodist Church, Acadia, Jan. 6th, by the Rev. R. Tweede, Thomas D. Desbrisay, M.D., to Ella J. Robbins. On the 7th Dec., 1876, by the Rev. W. W. Lodge, Mr. Samuel Dibble, of Springfield, King's Co., and Miss Jane Ewing of the same place. On Jan. 3rd, 1877, by the same, Mr. H. Priestly Chapman, and Miss Eliza J. Beals, third daughter of the late Rev. Wesley C. Beals, all of Stanholm, King's Co., N. B. Married, on Jan'y 9th, at Vogler's Cove, by the Rev. John, S. Addy, Mr. James Vogler, of Vogler's Cove, Lunenburg Co., to Miss Elizabeth Richard, of Port Medway, Queen Co.

DIED.

At Nepesic, Kings Co., N. B., on the 6th inst., Miss Alice McKenzie, aged 17 years. At Guysboro' Intervale, Jan'y 3rd, Margaret, beloved wife of John M. Aikins, aged 37 years. For her to live was Christ, and to die was gain.

NOTICE.

As an inducement to Cash Purchasers the undersigned will give a regular DISCOUNT OF 5 Per Cent. on all sums of \$2.50 and upwards, from this date, January 1st, 1877.

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Rev. A. VOL WEST 125 HALIFAX ALL M General AN Sabbath pur A SPI T (Wri Ave, give he On her doun And they wil Tell the fru Now may the With great 'Neth her is Aud blessing 'Eastered to With pomp a Rulers and Gathe in reg Let the fame Flash out the And all the Hail to the And let the And deep re Let Britain b Shining River Australia's di British Amer Bright welcom And with the Doth all a nat See! England The " Star of One hundred Victoria, Ban The proclama The Express And all thro In loyal faith Another crow When her br And with the Before the ex Jan'y 10th, The Queen Adiraja Shri Great King Victoria Cans BRO, DE Vry for our exhort when no a have from sympathy editors and themselves tion? Ho never pened honours sot deep afflict still more painful but they may r brother, ed has been p tion the r was so suc which the e are recorde must have To the ber accord our remember happy com well with l but believ Here is referred to Little All Sunday morn Eddie to su where they g missionary pleased at cold, and out there was no of danger, w and went dow he was drea fellow singin "sa "sa "sw A circumst and intensi when they w sung by treu Tuesday, aft fled him with little sleep.