

# The Wesleyan,

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NO. 1

## OUR ENGLISH LETTER.

A WESLEYAN WESLEY.

DEAR MR. EDITOR.—A few weeks ago you inserted in the *Wesleyan*, a short article, copied from the *Christian World*, bearing the above title, and making enquiries concerning the Rev. Samuel Wesley, now stationed at Poole in Dorsetshire. As I am residing at Gravesend where Mr. Wesley preached for three years and from which circuit he has just removed, I am in a position to answer the question as to his relation to the founder of Methodism. There is a connection between the families, but it cannot properly be termed a relationship. The Rev. S. Wesley of Poole is a direct descendant of the Rev. John Wesley who once preached at Poole, and who suffered many things in that town for righteousness sake, his remains now resting in an unregarded grave. But the John Wesley of Poole, the worthy ancestor of Samuel Wesley, the present superintendent of the Poole circuit, was brother to the grandfather of John Wesley, the great founder of Methodism, and so the line of descent is not from that branch of the Wesley family. Nevertheless the present S. Wesley, is strikingly like some of the portraits of John Wesley, which adorn the hymn book, is a poet of considerable ability, and is an able and successful preacher of Wesleyan Methodism, and one who may in all honor be written of as a true Wesleyan Wesley.

## SCHOOL BOARD ELECTIONS.

London has been for some length of time in all the turmoil of a fiercely contested election. The time for the election of the London School Board has just passed, and it is evident that an attempt was about to be made to elect a set of men opposed to the present policy of the Board, grumblers at the expenditure, resolved upon denouncing the Government, and in all cases the cry of the Establishment was found precipitating in the contest and stirring up the strife. It was determined to destroy the enlarged policy of the Board, and as far as possible or safe to go back to the old system of clerical rule and patronage. It is satisfactory to learn that they have been thoroughly beaten. Their party is now weaker than ever, and some of the prominent men on that side have been ignominiously rejected by the electors, while their ablest men are low down in the lists. It is a crushing defeat, and will go far to sustain School Boards in many other parts of the kingdom where they are being assailed with similar persistence and unrelenting clerical dislike. It will help to prepare the way for the universal establishment of Boards for the oversight of the schools, which look to the Government for aid. The nation has a right to ask for this, and we Methodists, and many of our sincere quite prepared to go in for such a really national system in opposition to the so-called national system of today which leaves the selection of teachers, the government of the schools, and absolute control of the classes, in the hands of the parish clergyman. No school can be maintained in the hands of children are all in their hands, and there is no remedy. A better day is at hand, and recent events inspire to hasten it.

## THE ARCTIC EXPEDITION.

Being somewhat severely criticised and all is not quite so pleasant as upon their first return. A lively controversy has arisen as to the constant distribution of ardent spirits to the men, and the injuries wrought by scurvy and other ailments. The tectonals have the best of the argument for the facts in reference to the abstainers of the party being the most capable of hard endurance and in all cases free from disease, are so unmistakable that objections cannot gainsay them. This has been affirmed again and again by the distinguished Arctic explorers, and the wonder is that the lesson was better learned by the officers of the expedition as many of the painful sufferings stand connected with the regular use of alcoholic beverages.

## DECEMBER STORMS.

have prevailed to a sad extent along the coasts, causing great losses of life and property. Heavy falls of rain and the floods in low lying districts, on the whole the recent weather has been decidedly uncomfortable. The winter has been unusually mild, and the fog has prevailed, and a little snow and rain, and a Christmas-tide would be

## INTENSE ANXIETY.

prevails throughout England as to the result of Lord Salisbury's mission, and the decision of the approaching Conference at Constantinople. His lordship travelled slowly, conferring with distinguished diplomatists and statesmen at the different capitals on his way, but we cannot learn that he obtained sympathy with the views of the Government, and it is believed that England goes to war against Russia in order to prop up Turkey, we shall be absolutely without allies or help from any of the European powers. A few days more, and the tide will turn either for peace, or war with all its disastrous consequences. A very large party in England contend that our Government is wrong in the position it takes, and at this crisis, and with this mighty issue impending, we are a people widely separated by conflicting opinions, and of that fact the Russians are fully aware, and it will influence their councils.  
Dec. 11, 1876. "B."

## CHRISTMAS TREES.

Last Thursday evening was an occasion which will live in the memories, and we were going to say, in the lives, of the children connected with the Methodist Sabbath School in this city. It was the time set apart for the distribution of gifts from the Christmas trees which Judge Wilnot, the Superintendent had alone provided for the scholars and teachers, out of the liberality of his heart, and which he dispensed with his own hands. The school room was tastefully festooned with evergreens, and on the wall facing the entrance was a neatly painted scroll with the words, "A Merry Christmas and a Happy New Year." As there were over four hundred presents to be given, it was found necessary to erect two trees to hold them all, which were placed one at each end of the platform, while in the centre and between the trees was arranged a frame work for holding a large number of dolls, which the Judge had in special reserve for the little ones of the Infant Class, and directly back against the wall was a cabinet constructed for the purpose, containing a quantity of gift boxes filled with candies of various kinds. With the assistance of a few ladies the trees were beautifully decorated and ornamented by Thursday noon and the presents hung thereon ready for distribution, and during the afternoon a great many persons, including the parents and friends of the children, availed themselves of witnessing a sight which perhaps has never been witnessed before in this Province, and of course with the admiration of every one. In the evening when the wax tapers which had been placed on the trees were lighted they showed to much greater advantage and produced a splendid effect. The presents were all marked with the names of the scholars and teachers, and in the case of the scholars consisted of scarfs, mitts, stockings, ties and other useful articles for children. There were, with toys innumerable, also books, chronicles, &c. &c. Each of the female teachers received a reel stand made by the Judge himself with other things, and the male teachers either books or chronicles. At five o'clock the school assembled in the body of the church and at six marched in classes down into the vestry singing a marching song accompanied by Miss Black on the Melodeon, and Mr. Williamson on the Cornopean. The children having taken their seats, the distribution of presents commenced, which occupied till nearly nine o'clock, when candy was handed around, they having previously been supplied with apples. At intervals between the presentations the scholars sang some very nice pieces out of "Brightest and Best." One of the most interesting features of the evening, was a vote of thanks to Judge Wilnot proposed by Master Bayard Fisher and seconded by Master Brunswick Lemont which was put by the Rev. Mr. McKeown, and carried unanimously by a standing vote. In reply to it, the Judge remarked that it was the smallest vote of thanks he had ever received, while somebody not far away, suggested that perhaps he had never received one that had come out of fuller or more grateful hearts. We do not wonder at all at the Judge's remark, for he is a man of the hour, he was the happiest man in the Dominion. At 9 1/2 the children left for home, pleased and delighted.—Reporter.

## ADVICE TO THE BISHOP OF LINCOLN IN HIS TROUBLE OVER A METHODIST TOMBS STONE.

BY THE REV. JOHN BREWER.

Concluded.

On Page 6 and 7, your Lordship supplies John Wesley standing on his father's tombstone once more, and surveying the state of modern Methodism in Epworth, as represented in "A large red brick building, in which a religious sect assembles for worship, which has split off from the Wesleyan,—the sect of the Kilhamites." You ask "Brethren, if your reverend founder, John Wesley, were to rise from his grave, what would his feelings be? What would his language be?" My Lord! you could not have chosen a better subject to put into the mouth of Wesley, to prove the justification of our ordination to administer the Sacraments! He would, on looking upon that Kilhamite chapel, make a most noble defence on our behalf. He would say, "Aye, I see my own people proved faithful long enough. Their desire to obey me was sufficiently tested. Displeased by the Clergy without, rent by schism on the sacramental question, they did perfectly right in ordaining good men and true among themselves. They have kept close to God's work and prevented my people from being scattered among the Dissenters or from falling into apostasy by the clergy." Lordship thought for a moment, and Wesley would have to say to the interview, and I there to see and hear.

But why should your Lordship "dwell among the tombs?" Why so "free among the dead?" I object to Wesley's position on the tomb. He was put there once by the Clergy, and your Lordship inclines to keep him there! But allow me to say, that the loftiest pinnacle of Lincoln majestic Minster is not high enough for a position from whence you, and our venerable founder, may survey Methodism. Come up to Pisgah, My Lord! Pray that "the beam" may not only be "cast out," but that God may give you the clarified and enlarged vision of that Great Law-giver, when he stood by him and shewed him all the land, Cordé up to the Mount, my Lord! See! what light is that in the dreary dwelling on the ice-bound shore of Labrador beneath the base of "Greenland's Icy Mountains." It is the brightness of Gospel, carried by Wesleyan Missionaries. Behold the thousands of the Red Men, in the far west territory of that Western Hemisphere, burning the habetot of war, and smoking the pipe of peace beneath the shade of our Mission. Let your glance sweep over the embry-Empire of Canada; from Newfoundland, east, to Columbia in the west. Rest for a moment, to contemplate Methodism in the young and vigorous Republic of the United States. There, a Conservation Episcopacy and a Liberal Presbytery are happily combined. These two divine forms of administration had long been antagonistic to each other in the Fatherland. Scot and Briton fought over them until the Highland heather was soaked in blood, and the English throne hewn down to a block, and its dynasty changed. But in the hands of Wesley, under baptismal fire from Heaven, the two were fused into one. Long separated, they met at Wesley's command, kissed each other, and then, away o'er country and settlement, over town and city, where the woodman's axe rung or the fisherman's net was cast, or the miner's spade was at work, o'er mountain and prairie, over river and thundring Niagara, he took her son by the hand, and in

England, by the plantations of the South, by island and sounding shore, in the palaces of merchants, and in the huts of the negro, this united pair travelled, and toiled, and prayed, and preached, until seven millions of the most intelligent, the most enterprising, and the most devout of the human family subscribed themselves by the name of Wesleyan.

Turn to the Isles of the Caribbean Sea, where, amid West India plantations, the thousands of emancipated slaves lift up their voices in praise of Him who "breaketh in pieces the oppressor," who sent them help when there was none to hear their cry, by the aid of our brethren, and other kindred churches! Now turn and behold our brethren in other longitudes.

Where Africa's sunny fountains Roll down their golden sands.

There they are! A noble Wesleyan land, who have given to Africa that "Word," compared with which "no mention shall be made of coral or of Gold." See! The Brahmins of India are sitting at our feet! The tea gardens of China, the gold fields of Australia, and the spicy groves of Ceylon, echo to the melodies of the "sweet Psalmist" of our Israel. Now turn for a moment to the "Isles of the sea," long waiting for His law. The John Hunts of your Lordship's diocese have gone down to the lowest depths of our fallen humanity, and have brought up Ginnal-Fiji, to plead, through our McArthurs, to be delivered from the man-hunter and kidnapper, and to be placed under the shadow of our throne, from men who would tramp out her gospel, and drive her back to barbarism and death.

Your Lordship seems to desire the return of John Wesley to earth. (Page 6) On the authority of Jesus Christ, I tell you that if Wesley were to rise from the dead you would not be persuaded by him! And moreover let me say that, if he did rise from the dead, such is the state of things in your Lordship's Church, that he would be among you as his Master was in the temple. Some of you would get a flogging! Some of your tables would be overturned. As for the Wesleyans, we of the present generation should have finished our work, and gone off to our reward, before Wesley would have finished his work with you.

It is a sign of advancing knowledge among the Prelates of the English Church to find, from the Pastoral, that your Lordship has endorsed the Wesleyan order of Lay Preachers. This is a striking evidence from your pen that John Wesley outlived his Episcopal prejudices. On Page 5, you state "John Wesley was the founder of an order of Lay Preachers. This was his special work." Or, rather was it not the work of God, in spite of John Wesley? Had it not been for the interposition of God, through the instrumentality of Mrs Wesley, the "noble order of Lay Preachers" would have been crushed, as "the new wine in the cluster." When Thomas Maxfield began to preach, John Wesley was in London, and hastened down to stop him, there were no railroads in those days. The journey from London to Epworth was no light step. But had it been seven fold as long and as arduous, Mr. Wesley's prejudices would have been impetuous sufficient to post him down to put a stop to such "a wicked presumptuous" doing, as it was then deemed against the zealous Maxfield. "I will stop his preaching," said Mr. Wesley; and as he entered the house, that noble successor of the Miriams, the Deborahs, and Hannahs, and the Marys of the Church,—Mrs Wesley—took her son by the hand, and in

you know what my sentiments have been; you cannot suspect me of favouring readily anything of this kind. But take care what you do with respect to that young man! for he is as surely called by God for preach as you are. Examine what have been the fruits of his preaching, and bear him for your self." Watson's Life of Wesley, vol. 5, p. 298. My Lord, I like to stand at the source of a noble river, and step down to drink at the primal spring and then follow its course down dell and dale, by ravine and vale, past frowning rocks, and over fertile meadows, by village and hamlet and lonely cottage, and watch its growth, with the thousand rills, and brooks and rivulets until, like our own beautiful Trent, it is capable of bearing upon its bosom the freights of wealth and defence of war; and then lose itself in the deep blue sea. Blessings for ever on the head of the Mother of John Wesley for putting forth her hand to arrest her son from damming up with his foot that tiny rill which has become a mighty river in our day. It is a credit to your own judgement to find you rejoicing with us in "this river which makes glad the city of God." The "Order of Lay Preachers," may now, from henceforth be numbered with "Holy Orders." It is, without controversy, to be numbered among the most interesting phenomena of Methodism. To see every Lord's Day thousands of our beloved brethren, the Local Preachers, of all classes, from the cottage labourer to the distinguished professor; men of gift, intellect and sweet experience of the love of God; of burning zeal and glowing piety; of unselfish spirit, "taking nothing of the Gentiles;" for the love of Him, whose they are, and whom they serve with their spirit in the blessed Gospel, is a scene which stands unrivalled in any age of the Church's history. And does your Lordship approve of this order of prophets? Trace the history of Local Preachers; note the opposition of the Clergy; their contempt, their rage, their persecutions, against this "Holy Order"; and then quote the notorious resolve of Mr. Wesley to stop the work; and your Lordship will perceive that you have not only no part nor lot in the work, but it affords us imposing evidence of the fact, that John Wesley outlived his Church errors, and died a wise man. I am surprised that your Lordship should quote John Wesley against us, the ordained Ministers of the body, and yet be silent about John Wesley's hostility to the Local Preachers. This discrepancy on the part of your Lordship is to be attributed to the prejudice produced in your own mind by the Romish errors of sacramental efficacy, through Prelatical Ordination. Pluck that "beam out of your own eye;" and you will see clearly the divinity of the Order of Ordained Ministers in Methodism, as the legitimacy of the "Holy Orders of Lay Preachers." John Wesley's mind is as much developed in the former as in the latter; only that his prejudices required a little longer time to wear off, and a little more opposition from the Bishops and Clergy to his great work. Had the Bishops and Clergy of the days of Wesley stepped in and directed the work of God, as you say they ought to have done, Wesleyan Ordination would have had no existence. As it was, the necessity of the case justified the means. It was not therefore surprising, to find your Clergy in bitter opposition to us, for we are a standing evidence to the word at large of the negligence of your fathers. To the world, ours is the ministry of reconciliation, to you it is the ministry of condemnation. Still we rejoice to see signs of penitence in you. But your repentance is not sufficiently genuine; nor does it bring forth fruits meet for repentance. We will pray that you may "go on to know the Lord" more fully. For "he that knoweth God knoweth us, and he that loveth God loveth us also." But if a man say, I love "John Wesley," whom he hath not seen, and yet "dishonour the sons of John," whom he

Carlton Mrs. C. C.

WESLEYAN ALMANAC, JANUARY, 1877.

Last Quarter, 6 day, 10h, 5m, Morning. New Moon, 14 day, 9h, 14m, Morning. First Quarter, 22 day, 11h, 30m, Morning. Full Moon, 29 day, 4h, 25m, Morning.

Table with columns for Day of Week, SUN, MOON, Rises Sets, Rises Sets. Lists days from Monday to Wednesday with corresponding times.

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

Continued from first page.

Returning from the Orient lands of the East, look at Methodism in Europe. Sweden's lamp was dim, and our brethren gave them of our oil, and the light of truth is brightening up.

1. What thinks your Lordship of the invitation now? You have issued a pastoral, inviting our return to you. Have you room for us? Is it not something like this belfry inviting the people, or the pew the church, or the parish the diocese?

better without you in the days of infancy; she can dispense with your presence in the night of her mature age. With his pastoral crook, John Wesley went over the brook alone; but now he is spread into bands. His flock and his herds and little ones have become innumerable.

That you have "need of us" I can readily understand. But, my Lord, could you bear our presence? Would not our "new wine" be apt to "burst your bottle," and "mar" you worse than ever, and we lose our wine also?

Your appeal, on page 4 deserves important notice. You ask "In how many things are we united with you, and you with us? You have the same Bible with ourselves, and in many respects the same Prayer Book. Your Service Book is derived from our Liturgy. We have the same creed, and how many things are we with you, and you with us?"

In these things, my Lord, we are with you, "And why not in all?" you ask; Alas! Painful as is the truth, yet this is not the time to conceal it! And I pray that God may give you strength to bear it. We have the same bible but we differ in our interpretations on most vital points.

Once the church of our land was the bulwark against Popery; but of late there has been so much Jesuitical sapping and mining, that she has become the "Covered Way" of Rome's troops! The present is inopportune to invite the Wesleyans to return to the bosom of the church.

acceptable sacrifice." But what we object to is, that this great Christian truth is perverted by you and some in saying "the regeneration is through our means and through ours only! Neither do we believe that the outward and visible form is absolutely necessary for the inward and spiritual grace."

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

We believe in the promise of Divine Presence in the means of grace. It is the interpretation to which we object. It is by faith alone, and not by the multiplied bread, that Jesus is apprehended. We have "the same Prayer Book." But what about "Confession and Absolution"? We do not object to godly admonition and advice to penitent sinners in distress; and we also deem it our duty to point the believing soul to Him who alone can "pardon and absolve all them that truly repent and unfeignedly believe His Holy Gospel."

In fact, it is the Romanizing interpretation of doctrine, and the Romanizing tendency of her practice, which bar our union. There are, it is true, my Lord, many of the essentials in which we agree. But we do not like you. For mixed, we should extinguish our kind enquiries after the safety of our property demands reciprocity of feeling.

Once the church of our land was the bulwark against Popery; but of late there has been so much Jesuitical sapping and mining, that she has become the "Covered Way" of Rome's troops! The present is inopportune to invite the Wesleyans to return to the bosom of the church.

meeting is the outward and visible expression of that inward and spiritual grace with which the great Head of the Church endows us so right royally. We are in perfect harmony as a church on this vital point. To invite us, a large, living, peaceful, prosperous brotherhood, to return to you! I must ask, to which sect within your borders must we be joined? Shall we bow down, with Bennet and his disciples, to the Sacramental Host? Or shall we learn to "despise Moses' law," with Colenso? Or shall we go wandering to seek out the few that truly call on God, and "worship Him in spirit and in truth"?

We fully appreciate your Lordship's enquiries relative to our Connexional property. It is immensely large; and I have no doubt but that you have been filled with wonder at the reports of the benevolence of our lay brethren. I do not wonder at your enquiring "May I not venture to enquire whether even in secular respects your present position is secure?"

LETTERS have been received from Rev. W. B. Boyce, dated Tues, Nov. 14, Mr. and Mrs. Boyce spent Sunday, Nov. 19, and two or three days following in Jerusalem. They found the air in health, and were to leave Suez for Sney on Dec. 2.

I have the honor to be, Your Lordship's obedient servant, JOHN BREWSTER.

LIVING BY GIVING. We extract from what Rev. C. E. Holbrook says in the Baptist Missionary Magazine: "Religion is life, and life will cease without exercise. A Church grows richer by giving its wealth. It grows stronger by the expenditure of its strength, just as the blacksmith's arm is strengthened with every sturdy blow. Show us the Churches that have organized mission bands, and sent forth missionaries to foreign lands, and we will show, by actual statistics, whether they have received constant replenishment of strength from every new spot reaching into deeper soil, for every branch spreading into clearer light and fuller life."

sunshine, the parent tree has a large and healthier. On the other hand, Churches that have closed their hearts to foreign work have declined in numbers and strength. You will remember that Andrew Fuller saved the Church at Kettering from declension and extinction by enlisting its energies in the foreign field. While they worked for self, the Lord did not work with them. Fifty years ago thirty Baptist Churches in Maryland declared themselves opposed to missions, while two alone took a stand in favor of them. The two increased to thousands, while the anti-mission Churches diminished till they now number only seven or eight persons. Thus the Lord, owner of the vineyard condemns the faithless, seven years after its establishment the Sandwich Island Mission must have broken up and disbanded, had they not extended their sympathies and efforts to embrace others more destitute. Dr. Anderson, in a lecture on "The Development of Modern Missions," says, "It is impossible for mission Churches to reach their highest and truest prosperity without the aid of what is to them a foreign mission." And it is equally true of our home Churches, that their only salvation from inefficacy and decay lies in a hearty espousal of the cause of missions. Confined within the narrow circle of home sympathies grow weak, energies slacken; love loses its strongest stimulant, unselfish devotion; and faith lacks the sanctification and confirmation which crown the quesnots over barbarism. As the Chinese woman's foot, cramped and confined renders weak and nerveless her whole physical nature, so the dwarfing and narrowing of Christian sympathy and charity enervate the whole character. When ecclesiastical tyranny tried to mould the free thought of the Puritans by ritual and litany, and even to curb the expression by chains and prison walls, it sought a broader field for expansion in the New World; and the remarkable growth of their principles attests God's approval of their exodus to a wider sphere. The Gospel is like leaven; it leavens the whole lump. It is like the mustard-seed, which shall fill the whole earth."

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OBITUARY.

PATIENCE RUMSON. There has just passed away to the skies from this circuit, one of the loveliest of God's saints, in the person of sister Patience Rumson. When 38 years of age, or 45 years ago, she heard the Gospel preached here by the Rev. John Haigh. His text was "Choose you this day whom you will serve." Sister R. made choice of Christ, and the object of her choice was dear to her to the last. She never regretted it, but was always commending Him to others. To her Christ was the fairest among ten thousand, and the most lovely, the Rose of Sharon, and the Lily of the valley.

Five years after her conversion she made a leader, and she continued to occupy this office for forty years. During that time, many have been committed to her care, whom she watched and nurtured that must give account. We have no doubt that many have been encouraged, cheered, and kept in the way to heaven by her pious admonitions and examples. Sister Rumson was of a most amiable disposition; there was something so loving about her that you felt her sympathy towards her. Her speech was full of withal. Her manner was winning. Her whole deportment was such as at once showed that she was endeavoring to glorify her Master. Her religious experience was truly an exciting nature. Her joys were abundant, but it was always full. Her joy was constant, abiding, and as placid as lake without a ripple upon its waters.

Sister Rumson was a great lover of good men; she would for hours talk with such men as Pickett, High, Barr, Ellis, Ellidge, Knight, and others, and we doubt not but that she has remained that friendship in a better land with many of the above. As it was expected, her end was peaceful. She gradually sank, becoming weaker and weaker until the sleeping sleep went out. Her nearest friends, who were watching her, didn't think she was dead, but only asleep. And so she was in Jesus; passed away to her rest to be with Christ, which is far better than any we have here. Her last words were, "I have great joy in Jesus." She died Nov. 22, 1876, aged 81 years. Her funeral was held at J. Gooden's, on Wednesday, Dec. 6, 1876, and was attended by a large number of friends.

INTRODUCTION. FIFTH YEAR. FIRST QUARTER. B. C. 975. I. BOAM. 1. BUILT. F. impleh had cious mem the place. had been a Location bet of gurgling and fruitful PENTEC. TH Jacob wrest man is in ruler, and of the route fr to Danascu kingdom, w and able kin in public life served close exile.

IN HIS H. soned with God. RTU sons for sentiment. ous experienc of Abraham of the royal together. H promised (l boom a sure God.

GO UP TO leon on his "France mu remarks, "F ligions were the philoosf statesmen al distrusted t popular ppj trust of the former part ness domina paramount. to a people's consummate conit reconge reign over t CALVE. gions save a He had just idolatrous was a flavor ful to the d mon had pr Probab of is too much —you have to find rea or purpose are the lips hood first, hood second, third, "W the land of might have did most sin!"

BETHEL. Jacob saw where the prayed, and prophets." by worship old patrias about ten Dan in the had set up kingdom b golden only A SIX. A loc, a ha through the National u worship. rption led God. This cause of it tioned th with his m The expa to describ situated, e onymous w a house of shrines. in high ple ference to character. Chron. 11. Jeroboam to get rid chagrined, could be a would not EIGHTH great autu the eight a the people harvest was ed to cha gradually.

INTERNATIONAL BIBLE LESSONS.

FIFTH YEAR, 1877. JANUARY. FIRST QUARTER: STUDIES ABOUT THE KINGDOM OF ISRAEL.

B.C. 975. LESSON II. THE SIN OF JEROBOAM: or, Falling into sin. Jan. 14. 1 Kings 12, 25-33.

EXPLANATORY.

BUILT. Fortified it for his capital. Abimelech had destroyed it. Judges 9. Precious memories crowded and sanctified the place. Abraham, Jacob, Joseph. It had been a refuge city. Josh 21, 20, 21. Location beautiful to this day. A place of gurgling streams and pleasant groves, and fruitful fields and noble scenery. PENTEL. The place beyond Jordan where Jacob wrestled. Jeroboam forgot what Jacob learned at Pennel—the strength of man is in God. He was far-seeing as a ruler, and fortified this important point east of the Jordan in order to command the route from the south and by Gilead to Damascus. Here, then, is the new kingdom, with its enterprising, shrewd, and able king. He had some experience in public life under Solomon, and had observed closely affairs in Egypt during his exile.

IN HIS HEART. Self-centered. Reasoned with himself and did not consult God. RETURN. There were strong reasons for fearing a revulsion of popular sentiment. By ties of blood, by marvellous experiences as a nation from the coming of Abraham into Canaan to the death of the royal Solomon, they were bound together. HOUSE. And yet God had promised (1 Kings 11, 38) to build Jeroboam a sure house. But he must distrust God.

GO UP TO DO SACRIFICE. Said Napoleon on his accession as first consul, "France must have a religion." Gibbon remarks, "By the common people all religions were esteemed equally true; by the philosophers all equally false; by the statesmen all equally useful." Jeroboam trusted the divine promise and the popular prejudice. However wise his distrust of the latter, he was culpable in the former particular. KILL ME. Selfishness dominant. His personal safety was paramount. No wonder that ruin came to a people so unstable with a leader so consummately selfish. THIS LORD. A self-acknowledgment of Jeroboam's right to reign over the people.

CALVES. He was indifferent to all religions save as they served his selfish aims. He had just returned from Egypt where idolatrous worship was common. There was a flavor in this form of worship grateful to the degenerate Jewish mind. Solomon had prepared them for it. Golden. Probably of brass overlaid with gold. It is too much for you. "Let it suffice you—you have done this long enough." Easy to find reasons for doing what we desire or purpose to do. How full of falsehoods are the lips of the king Jeroboam—Falsehood first, "Too much for you;" Falsehood second, "Thy gods;" Falsehood third, "Which brought thee up out of the land of Egypt." Alas for him who might have led Israel to the Lord, but did most infamously make "Israel to sin!"

BETHEL. The "house of God," where Jacob saw the ladder and the angels, where the fathers built their altars and prayed, and where was the "school of the prophets." Now a golden calf is there to be worshipped by the descendants of the old patriarch. The place is now Bethin, about ten miles north-east of Jerusalem. Dan in the extreme north. Where Micah had set up images. Judges 18. Behold a kingdom bounded and guarded by two golden calves!

A SIN. A taste, and a habit, and, therefore, a bondage and a curse. And all through the influence of a wicked king. National unity promoted by one religious worship. The necessity for political disruption led to an abandonment of the one God. This brought ruin. Jeroboam the cause of it all. He is scarcely ever mentioned that this fact is not associated with his name.

The expression HIGH PLACES was used to describe any sacred places wherever situated, even in valleys. It became synonymous with sanctuaries, shrines. Thus a house of high places was a house of shrines. One manuscript reads "houses in high places." LOWER. Without reference to tribe, family, education or character. The Levites forsook him (2 Chron. 11, 13-16) and settled in Judah. Jeroboam was perhaps on the whole glad to get rid of the priesthood. At first it chagrined, but finally gratified him. He could be at the head of his priests, and would not suffer from their plottings.

EIGHTH MONTH. A transposition of the great autumn festival from the seventh to the eighth month. This was acceptable to the people in the northern kingdom as harvest was then over. Perhaps he wanted to change as far as possible, but gradually, the old time institutions.

HE OFFERED. He had seen the Egyptian king, no doubt, attending to priestly duties. Again he wanted to encourage the newly constituted priests whose awkwardness and superstitious fears and lingering scruples of conscience may have embarrassed them in the performance of their new duties. It was a desperate game he was playing. He had cast himself away from the temple at Jerusalem, and had thus abandoned the God who had given him his throne.

Boston has a new notion this year, and, as usual, the new notion takes the crowd. This year it is the "Monday Lectureship," as it is somewhat ambitiously styled by the lecturer the Rev. Joseph Cook. A year ago Mr. Cook delivered a short course of lectures under the auspices of the Young Men's Christian Association, which attracted some attention, and led to arrangements for a more extended course this season, on the relation between science and religion. Thus far they have been a careful examination of the latest results of scientific investigation, of the living and not-living matter. The lectures are given at twelve o'clock on Monday—a convenient hour for the large number of ministers attending the Monday ministerial meetings, as well as for business and literary men.

The very large attendance has necessitated the removal first to Park street Church and then to Tremont Temple.

Mr. Cook is a man of marked individuality, tall, broad-shouldered, heavily built, with large head, broad face, light hair and beard, loud-voiced, assured and positive in manner, inclined to self-assertion, not to say egotistic. He is a graduate of Harvard and Andover, ordained to the ministry, but never a settled pastor, and has been an enthusiastic student, both here and in Europe. His addresses are liberally strewn with quotations from a wide range of authors, are not wanting in wit, and have frequent references to the great men of the day both in science and religion, most of whom he has personally known. In listening to Mr. Cook one would conclude that he is a natural interviewer of great men, and has largely cultivated his talents. He has much more the air and manner of the advocate than of the philosopher, or the humble and impartial inquirer for truth; and this partisan spirit detracts somewhat from the listener's confidence in his conclusions, though it seems rather to increase the momentary enthusiasm of his audience. Nevertheless, he is evidently a man of culture, and thoroughly acquainted with the literature of the subjects of which he treats, and especially sharp in discriminating between the facts of science and the theories of scientists.

The lectures are valuable to a large class of people—professional men and others—who desire to know the latest results of science as related to or affecting religious truth. Many have not the time, and, perhaps, not the previous training, to read profitably the details of investigations into chemistry and microscopy, who are yet eager to know the latest discoveries in that dim border-land between organic and inorganic matter, or that between nerve and soul. Many want to know Mr. Huxley's facts, who care little for his theories. Mr. Cook is doing a good work in giving direction to clerical study in these matters of science, so closely related to their own department of labor. Withal, it isn't a bad thing for science to have a sharp and capable critic examine the theories and the reasonings of scientists. Moses has been very thoroughly examined for a good while. Let us see if Huxley can bear it as well.—Exchange.

Six contiguous churches above Girard Avenue, Philadelphia, namely, the Lutheran Evangelical, Methodist, Reformed Episcopal, Reformed Heidelberg, Plymouth Congregational, and Presbyterian, have, for some weeks past, held a concert of prayer, two meetings each week, passing from church to church. The "Presbyterian," in noting the fact, says: "In the one precious name, Jesus, all their different names are sweetly lost, and the united prayer for the reviving of religion has been a blessed experience to this family of churches."

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MRS. STEPHEN CANFIELD. The above statement sworn to before me at Wallace, this 13th day of October, 1876. W. B. HURST, J. P.

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SATURDAY, JANUARY 6, 1877.  
THE WESLEYAN FOR 1877.

Launched upon another year, we are disposed to say a few words as respects our aim and our work. The former may be apprehended by most readers. It is to advance religion in the family—that is the principal intention. With this, to promote intelligence, by keeping our readers instructed in the affairs of the Church whose interests we serve, and the history of the world so far as we can compass it. Much of the doings of the Church and the world we leave unrecorded, doubtless; but we do report a great deal—so much that, if taken in the years aggregate, it will be found that the family is considerably the wiser for it. As respects the Maritime Provinces, any event which does not find its way into our news columns is scarcely worth publishing. A diligent, tireless hand compiles thrice every week from the daily papers a digest of the news. An item may sometimes escape notice; but the instance is rare. Our correspondence from England, Montreal, the United States, and our own surrounding Provinces, has been ample as regards passing events. These media of information we hope still to profit by.

Two questions enter closely into the presentation of a prospectus for another year—the labour expended, and the price of the paper. The WESLEYAN, which has now been in existence nearly forty years, has never received anything like the amount of work bestowed upon it at present. This is true both as to editorial and mechanical effort. Apart from the cost of new type and other means for printing, the wages expended for workmen is very much heavier since the paper was enlarged. This has always been our idea, that any increase of receipts for the paper should be spent in its improvement, at least until it can become all that such a paper ought to be. We have also continued adding to the weight and improving the quality of the paper on which the WESLEYAN is printed. These items are equal to the value of some hundreds of subscribers. Taking all outlay into account, it may safely be affirmed that the WESLEYAN to-day does not pay its publishers any better than when its circulation was one third less. Our readers have received up to this time every advantage brought in by the increased circulation of the paper. Let any misconception should still continue as to the proceeds of the WESLEYAN, we proclaim this definite and truthful fact:—The paper, if obliged to pay the Editor's Salary and bear all its own fair proportion of expenses, is not making money. It is clearing itself—that is all that can be affirmed.

There are but few religious papers published at a less subscription than Two Dollars. Of those few, some are made up from the religious and other articles previously published in the daily paper at the same office. The cost of the weekly is therefore small. In fact the weekly is almost clear gain, excepting the printing paper and presswork. One or two denominational papers are reduced to \$1.50 a year; but if we understand their position, there is one of two results before them. The Church must come to the aid of the paper in some other way, or the publishers must suffer financial loss. After all, a great many write us that the WESLEYAN at \$2 year is a cheap paper. And this is the common sense view of it. Our only sympathy is for that class—rather numerous these times—who give up the paper because they are obliged to do so through poverty. Every Church should provide a scheme to meet these cases.

"Layman the third" speaks through our columns this week. It is necessary to say that he is a veritable "layman"—without, as far as we know, a relation in the ministerial ranks; and uninfluenced by any other than purely christian motives. He says some rather plain things. No minister, whatever his convictions, would presume to say them just in the same way. If the Editor had said them, it would be quite an offence. Yet there they are. Much has been said as to ministers salaries; but as is partly hinted in the letter alluded to, it is not the salary so much as the deficiencies which are the difficulty. This is a subject upon which we cannot write from experience, never having felt the pressure of deficiency. But we can understand the force of remarks made by "Layman the third." Why should any take advantage of a Minister because custom forbids that he shall sue for his regular wages in a court of law—because he would rather suffer than show indignation? Why indeed? Nor can we understand how some Ministers live at all and keep their reputation for honest payment of their debts! Then, what about the curse to which our correspondent alludes? If God loves his servants and holds the people responsible for their support, He, a just God, will not allow delinquents to pass guiltless.

"Laymen the third"—and doubtless other correspondents taking different views—are disposed to do a full share in this encouraging work. Our lay brethren are discussing a serious matter and throwing no little light upon it.

The demand for Sabbath School Journal and Berean Leaves is increasing every year. Our orders for 1877 are coming in promptly. Several have written their warm approval and say how indispensable are these aids. They are furnished to Schools a Sabbath in advance of each month. Orders for these and Sabbath School Papers should be sent in at once.

A few Circuits still remain to be heard from as respects subscribers. The terms of the Paper are cash in advance—always best for publishers and Subscribers. Let us have a report from every minister.

A specimen of a kind of letters which reach us occasionally, we give by way of showing how the times still press upon working men. One cannot say which is most to be pitied, the physical or mental deprivations of persons whose composition indicate that they can appreciate and enjoy a religious newspaper. Again, we wish we had a fund to meet such cases.

DEAR SIR,—I am sorry to inform you that I must discontinue to subscribe towards the WESLEYAN for one year at least, for I have no employment, nor am I likely to obtain any at present. If I had any prospects at all I should still try to subscribe to such a valuable paper.

I beg to remain, Sir,  
Yours respectfully,  
A lengthy report from the Secretary of General Conference of School Committees, has been in hand two or three weeks. We will give it as soon as other engagements are cleared off.

The numerous friends of the Rev. Dr. Drummond in Nova Scotia will be sorry to learn that he has lately had an attack of hemorrhage of the lungs, and at last accounts was not expected to recover.

"Behold our marriage list! This is surely a joyful new year to many young people. But do they all begin well, by taking the WESLEYAN?"

We have given our readers fifty three WESLEYANS this year. There were 53 Saturdays in 1876. What would have been said had we missed one? Yet subscribers miss betimes.

**METHODIST MATTERS.**  
**NOVA SCOTIA.**  
Truro is gaining rapidly in all church departments, since the new school-room has been obtained especially. The Sabbath school feels the good effect to a very considerable degree. A blessed influence followed the Watch-night service. Both people and pastor are very hopeful. Miss Leake's absence is much felt. By our Newfoundland items it will be seen that this lady has been removed to a very important sphere.

Entertainments of a successful nature in connection with the churches, have been reported in different directions, as part of the Christmas festivals:—  
At Middleton, (Wilmot) \$271 were secured to aid the new church.  
At Berwick, a Christmas tree in the basement of the church, with a supper and tea, followed by music, made an excellent entertainment, and was profitable as well.

At Granville Ferry, about \$100 were obtained by a Christmas tree. This relieves the parsonage from all debt. A new church is in contemplation.  
Rev. R. A. Daniel was presented with fifty dollars by his Parrisboro friends at a donation visit last week. An agreeable evening was spent by the introduction of readings, music, speeches &c.  
Hantsport held a fancy sale and tea last week, at which quite a respectable amount was raised.  
Plymouthism has opened a Book Room at our own old stand, Argyle St. Halifax. The fraternity could have saved a thousand dollars by seeking a little advice and warning.

A copy has reached us of an address presented to Mr. Joseph David, (now labouring on the Bridgetown mission) prior to his leaving home in Cumberland County. The address breathes very ardent appreciation of Bro. David's character, and prayer for his success. We are prohibited from publishing addresses in any case.  
Wesley Hennigar, son of Rev. J. G. Hennigar, of whose ill health we made report some weeks ago, is very ill. It is contemplated to try medical skill in Philadelphia, to which city he is to be removed this week.

Rev. S. P. Hussey left last Wednesday night for Bermuda, where he is now we presume, enjoying air very different to this which has been assailing us for a few weeks. He would see the greatest wonder of his life in the translation so quickly from a Nova Scotian winter. This is the Bermuda spring—sweet, soft and flowery everywhere.

**NEW BRUNSWICK AND P. E. I.**

Watch-night services were held in the St. John Churches, and have received prominent notice in the daily papers. It must seem rather strange to a Methodist of fifty years ago, to find other Churches making a speciality of the Watch-night also. But such is the case in St. John and elsewhere.

Rev. J. Lathern, has been delivering in Charlottetown, his famous lecture on Burn's poetic aphorism—"A man's a man for a' that." During an impassioned reference to a very natural subject, considering the time and place—the success of Governor David Laird—a man in the congregation interrupted him. We have not quite gathered from the papers whether the interrupting voice was favourable to Mr. Laird or unfavourable; but we conclude it was the former. Very general indignation seems to have followed the unfortunate circumstance, however. It seems any public man may be held-up as an example excepting the politician; and he may be after he dies. Moreover it seems to be as provocative of excitement to say something good of a politician as anything evil. But we have no knowledge of the laws which govern modern politics. We are sure, however, Mr. Lathern intended to be complimentary to Prince Edward Islanders.

Much good seems to have resulted from revival services under Rev. J. Colter, at Williamstown, N. B. A grand concert at Exmouth St. Church St. John, last week, gave uncommon satisfaction. Very few will doubt the actual benefits follow in the attempt to impart a musical Education and taste. Music is an accomplishment. Refinement and music go together.  
Bad weather interfered with the Mission Meeting at Woodstock, on Tuesday evening of last week. Col. Baird presided and gave an admirable address. Messrs. Paisley, McKee, and the President of the Conference gave good assistance. An excellent collection was taken. The meeting is to be repeated.  
A presentation at Shediac, to Rev. R. O'pik, consisting of a beautiful overcoat—very suggestive as well as acceptable at this Season—came in at the Christmas festival and took the recipient quite by surprise. Rev. F. Freeman was present to render very profitable assistance at the public services.  
At Gagetown, Rev. I. N. Parker received a number of valuable presents. Mr. George Palmer in behalf of himself and others contributed to the comfort of the preacher's horse—an animal always standing—or travelling—in the front rank of useful creatures. Dr. Adam Clarke, as regarded animals, was a Universalist, giving them a full reward of green pastures and contentment after death.

Preacher's horses will doubtless be Kings and Queens in that happy era. But they are benevolent who help in giving the Preacher's horse a Paradise before he goes hence.  
Christmas has brought joy to many Sunday Schools. Among these we see the name of the School at Robinson-Gibson Circuit. The occasion there seems to have been very joyous.  
And what shall we say of Fredericton? Will the day ever come, when photographs may be transferred to newspapers without the trouble and expense of engraving, as type-setting is now. One of these, now on our table, we would like to send all our readers. It is a double Christmas tree—which we alluded to last week, as in preparation by Judge Wilmot—and most profusely covered with books, toys, dolls, sweet-meats, &c. &c. &c. These—including hundreds of Chromo-cards from the Book Room, the most exquisite little works of art, we have ever seen, and which seem to have given unbounded satisfaction—these all lighted about with a thousand tapers—we can imagine we hear the hum and the glee and the shout! Imagine the vote of thanks, referred to in a sketch given elsewhere, from the Reporter, the mover seven years old and the seconder five—both mounted on chairs. The smallest vote of thanks the Judge ever received. 'A Doll's' Christmas tree, which surmounted the others, decorated with all kinds of tiny doll's articles, was presented to Mr. McKeown's children. What a fortune of child's wealth. The Judge has been useful and popular; but never in any capacity more than this of the Sunday School. Thank God for our strong, influential, educated men and women in this branch of the Lord's Service.  
Mr. Lathern's memorial paper, read in Charlottetown recently, and included in our pages this week, is of more than local interest. There are names mentioned, and mentioned well—which belong to the Methodism of Canada. The conception of preparing such an essay was a very happy one, and is worked out to good advantage.  
The Fredericton Reporter passes into the hands of the Messrs. Fisher with the opening of the New Year. The Reporter has always been welcome to our sanctum, and have no doubt it will always so continue.

**NEWFOUNDLAND.**  
Rev. G. S. Milligan, A. M., visited us a week or two ago, in quest of a Preceptress for the Methodist Normal School, to be opened at St. John's, N. F., very shortly. Miss Lake, a Teacher in the model School, signed her position, and accepted the nomination at a salary of \$500. Her lengthened and valuable services in Truro secured for her the best sympathy of many in that town, which took practical shape in the presentation of a valuable gold watch and chain, accompanied by an address from the Teachers and other citizens. We hope her new position may give her large opportunities for usefulness.  
Mr. Milligan ordered in St. John, N. B. 70 sets of the most approved adjustable desks for the Normal School. These were supplied in ten days, a remarkably brief period in which to fill such an order.

**CORRESPONDENCE.**

**CARBONEAR MISSIONARY ANNIVERSARY.**

The Annual Sermons on behalf of the Missionary Society were preached in the New Methodist Church, Carbonear, on Sunday, Nov. 26th. That in the morning was preached by the Superintendent of the Circuit, and his text was Rom. 7: 15. The congregations were good. The preachers evidently were at home with their themes, but the best of all was the Master's presence with us.  
On the following Tuesday evening the Mass Meeting was held, John Ryrie, Esq. M. E. A., in the chair. The spacious church (although it was a wet night) was comfortably filled. The following is a programme of the meeting.  
Reading Report, Rev. J. Goodison.  
1st Topic.—The present state of the Mission Field.—Rev. Robert Wright Freeman.  
2nd Topic.—The adaptation of the Gospel to the wants of the world.—Rev. John S. Peach.  
3rd Topic.—The Church's present condition and future glorious prospect.—Rev. J. Dove, President.  
4th Topic.—Gratitude to God for the success He has vouchsafed to Missions.—John Bemister, Esq.  
5th Topic.—Christian Liberty a sacred duty.—Hon. J. J. Rogerson, Receiver Gen. of N. F. L.  
6th Topic.—The World for Christ and Christ for the World.

It has never been our lot to listen to more effective speaking. Each speaker's topic was spoken to in a manner that did him credit. The adaptation of the topics to the speakers was remarked, and each did what they could to make the meeting a success. Very touching were the re-

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It was said on leaving the

the Church that ever held in Car... advance of last... held our meet... of the speakers... to at this meet... anenthusias... crowded. If... good this was... over \$13 in... Bay Roberts... report collec... To God be... Goodson... that the Hon... of Freshwater... new church he... Johns. Just... CONVEN... TRNE... practical atten... modestly prelo... ple's valuable... sentiments of... h endowment... conferred upon... t hope that a... poured upon... ference over... convening the... one place, those of cir... and request... one of the... schools. The... ort is Tour... rt met with... Dec. Meet... other's minds... rieving the... ings God had... inquiring... length, meth... of success... en the dero... mission, and... ery throne... n's King, re... the lists to... How, as the... alion—whose... aders and ad... members... with youth... d to the van... mitted men... and the jeers... nt, shouted... the victory... aunting Go... ampions of... leader, who... pierced be... s, cried,—... for I am... of the Lord... line many... their arm... griveness at... oric order... thers came... banner... nning souls... building... upon the... wood, hay... and precious... of excellence... nmoved by... y and show... rd lying in... one of the... a, engraved... ames Mann... 20, in the... d contrasts... nsions, nar... slow progre... ments in... kness and... of spiritual... its endue... ed us, and... the original... rned by the... d Charles... a helper."... clamations... conferred... them, were... that as the... d "rules"

fluence in the ranks had never... nected, all who call themselves Metho... dians, having joined this "company," should hold fast by them, in integrity of principle and godly life. (That unless officers and members were resolutely determined so to do, they ought either to resign or be dismissed the service. That the moral strength and beauty of the company did not consist in the number of its camp followers or tinselled uniforms—but in men having the power of godliness—consecrated men—ready for service or sacrifice. That even real gold is not increased in weight, or currency in value by merely covering a large surface—that too much of the modern Christianity was like gold leaf—great show, but very thin. That laxity of discipline had given license to neglect of duty; lowered the standard, and imperilled the church, class-meeting, in some places, had died out. Lodges and socials had most attraction to many members, and some ministers. That a return to first principles and self-denying practices was loudly called for, and, if not responded to, all the costly churches, fashionable attire, long trails, gilt jewelry, brass or ebony crosses, pipes and tobacco, &c., would not prevent "lebobod" being written, the glory of our fathers would be given to another people. We must reform: remove stumbling blocks—throw away the vile weed—discard all pullbacks. Backsliders were admonished and instructed. The brother spoke solemnly, emphatically and affectionately—his faithful words were well received. The work of personal self-examination was going on; ministers and people seemed to be longing for the old paths—resolving to walk in the good way. The more excellent one of self-sacrificing, humble love, personal holiness, and zealous co-operation are the works of the Lord. The presence of the Most High was felt—see *entrusted His favor*. In the evening of the first day Bro. Pickles preached an effective sermon on the necessity and nature of a Scripture revival. On the evening of the second Bro. Ainley discoursed on the encouragement to expect from such a revival, and its obvious and happy results, from Hosea xiv, 5-7—his words were with power. At the close of both these services members of the church readily declared their purpose of renewing their covenant with God by gathering at the communion rail and the spaces around it. On the second night several persons who had for some days been almost persuaded, resolved to become the disciples of Christ, and came forward for prayer. The number of seekers increased the third night after a discourse of uncommon power by Brother Pickles (the other brethren having returned to their circuits) on the Uplifted Saviour, and the sinner's life-look. A great work has begun. Nightly, since, meetings have been held. Some souls have found salvation—others are seeking—wanderers are coming home—members have been revived. The meetings will be continued. Brethren, pray for us! We will beseech you all up in our requests to the source of gracious power. Let Zion everywhere arise. Let her children rejoice in their King. He cometh, bringing salvation. P. S.—Other parts of the District are visited with saving power. Bro. J. Tweedy and Bro. Eickles are winning souls to Christ. Other brethren are zealously labouring in hope. We anticipate good news from the Warrmouth District Convention. One of the brethren will report to you. Dec. 25th, 1876.

PLEASANT VALLEY CHURCH, MARGATE CIRCUIT, P. E. I.

DEAR MR. EDITOR,—I wish you personally, relatively and in your responsible official capacity, a happy and prosperous year. Though Christmas tree gatherings are now becoming general with all the Protestant churches of our little town; and all this year have enjoyed a good de-

gree of patronage, I feel that very much credit is due to our Methodist ladies here, for their ingenuity and untiring energy in providing for this annual treat; which came off on the evening of the 26th inst. supplemented by a smaller gathering, the following evening. Those who know Digby Methodism, know that we have a goodly number of elect ladies, who are well tried, and worthy to be trusted, in their ability and readiness to help the cause—financially and spiritually. We feel that Methodism owes much to their influence. All which may be recorded without any disparagement to the male portion of our church and congregation. As the result of their laudable efforts the sum of \$125 has been raised this Christmas, for replenishing the parsonage with furniture, to pay off a small debt owing on the cabinet organ for the use of our Sabbath school, and for other necessary uses. Thanks to the ladies for their work of faith and labor of love, and to the friends who have patronised them. And now we are preparing to unite with the sister churches in the observance of the week of prayer. May the spirit of unity and godly love, be greatly increased and consolidated, and a blessed revival of religion in all the churches be the happy result. E. BERTLE.

NEWS IN BRIEF.

NOVA SCOTIA. Schr. "Lottie Bell," from Bonne Bay to Gloucester, arrived at North Sydney, Dec. 30th, as did the schr. "H. B. Griffin" from Bonne Bay to the same place, and "Louisa N. A.," from Cambellton Mines to Halifax. These vessels report a fearful hurricane at Bonne Bay, Nfld., about ten days ago, the tide rising into, and in some cases over, the houses, doing much damage to shipping and property on shore. A young man named McKay, residing at Scotch Hill, accidentally shot himself with a revolver, while carelessly handling the weapon on Thursday week. The bullet lodged in his arm, causing a flesh wound, from which the blood flowed profusely. No serious harm was done, however, no bones being broken. Dr. McMillan being summoned, successfully extracted the missile. Now that the Spring Hill and Parrsboro' Railway is approaching completion, another Cumberland railway has been projected. It is to extend from Fugwash harbor to the Intercolonial, forming a junction at River Philip Station, and may in time be extended to Spring Hill. The "Spring Hill and Fugwash Railway Company" will be organized at the Victoria Hotel on February 1st. On the 27th ult., a young man named Harris, clerk in Messrs. Chipman Bros' hardware establishment on Sackville Street, met with a very serious accident. He was in the upper story of the back store very near to an open hatchway. He took a step backward and fell through the hatchway, a distance of about 15 feet. He struck on his head and back, injuring his spine and shaking himself badly. He was taken to his residence in a sleigh, and medical assistance procured. His injuries are of a serious nature and may result fatally. The Allan steamer "Sardinian," which sailed from Halifax early on the morning of the 18th, arrived at Morille on Christmas Day, making the passage in seven days. The express train from Moncton ran into the express train from the North on 26th ult., at Bartibogue, a station in New Brunswick, between Miramichi and Bathurst. There was not much damage done. On Christmas night a man named McNamara, who belonged to Eticton, was found lying dead on the railway track, about three miles south of Athol Station. It is believed that he was killed by the mail train. The new skating and curling rink at Stellarton was opened on 15th ult. There was a large number of persons present, including numerous visitors from New Glasgow, Pictou and Truro. The building is said to be the largest and handsomest of the kind in the Province. Halifax is certainly behind the age in this respect. Mr. Chas. Taylor, barrister, has been appointed Collector of Inland Revenue, at Halifax, vice Tupper deceased. It is understood that there were between 60 and 70 applicants for the office. The crew of the brig "John Good," before reported abandoned at sea, and saved by the heroic conduct of Captain Clements, of the steamer "Dominion," arrived at Halifax in the "Edgar Stuart" on Monday 28th inst. Detective Hunt arrested Robert Rhodes, the alleged railway thief, who was wanted to serve out a vagrancy term in Rockhead. The amiable youth was found at Kingsport, Kings County. The LaHave river is frozen over from Bridgewater nearly to the Alpine Mills. LaHave harbor is open to navigation, and generally remains so the entire winter. NEW BRUNSWICK & P. E. ISLAND. During the winter a great quantity of frozen fish has been brought down the Intercolonial Railway, from the North Shore, and forwarded to Boston and New York, via the E. & N. A. Railway. There has been on an average one car per day for a month. We regret to announce the very sudden death of Mr. Robert Chapman, of Upper Cochrane, Albert County, which occurred on Christmas night. A little before bed-time Mr. Chapman was taken suddenly ill, when he hastened to bed, and within three-quarters of an hour was dead. Disease of the heart was supposed to have been the cause of death. Mr. Wm. Hale's lumber party, in Carleton County, killed a bear weighing 450 lbs. a fortnight ago. A Montreal paper of Monday last says: "A large congregation assembled in Chalmers' Church last night, on the occasion of the farewell sermon by the pastor, Rev. Mr. Mitchell, prior to his leaving for St. John, N.B., to assume the pastoral charge of St. Andrew's Church in that city. The tenders for the construction of the Deep Water Railway Terminal, at St. John, have been opened. Mr. Crowe, of Pictou,

sends in the lowest tender, about \$173,000. In case of any refusal on Mr. Crowe's part to comply with the terms of the tender and contract, Mr. J. T. Kennedy of Portland will likely receive the next offer. A course of lectures has been arranged under the auspices of Prince of Wales Lodge, B. T., to be held in the Methodist Church, Smith Creek, King's Co. Prof. Foster, of Fredericton, delivered the first on January 3rd. The President and directors of the Sussex Boot and Shoe Company presented each one of their employees, on Saturday afternoon, the 23rd ult., with a fine goose or turkey. Acts like these go far to strengthen the good feeling that ought to exist between employer and employee. A Rumor is current in Queensbury that a man named Hart, belonging to Nackawick, was burned to death in Moor's lumber camp, Aroostook River, last week. The rumor goes to say that the lumber party, of which Hart was a member, was drinking, and that an altercation arose which ended in throwing Hart in the fire. The authorities have arrested six of the parties. Six brothers named Magee, living in Albert county, can claim a chromo for being tall. Their united height is forty-two feet. Where is there another family that can beat this? The St. John Weekly Herald, issued from the office of Messrs. Kane & Co., has just made its appearance. It is devoted to temperance and kindred topics. The Herald presents a neat appearance, and we wish it much success. "J. Walter Scammell" from New York for Queenstown, before reported abandoned and subsequently taken to St. Pierre (Miquelon), lay in the roads at the latter place Dec. 28, waterlogged, but will probably repair and proceed. The Hon. Robert Young and the Hon. Mr. Crawford acting on behalf of the Government, have been looking into the accounts of the Clerk of the Peace and investigating also certain charges against Mr. Sylvain Herbert, a French magistrate. The result of these enquiries will not, we suppose, be known for some time. Mr. E. Sewell, builder of the "Northern Light," is not satisfied with the result of her recent attempt to cross the Straits, and has telegraphed to the Premier, asking leave to take immediate possession of the vessel with a chosen crew, so as to carry out his promises in regard to winter navigation. On Saturday night week a man by the name of Angus Gillis, belonging to a settlement beyond Kensington P. E. I., while on his way home was frozen to death on the road. He started out from Wm. Tuplin's, the old corrier for Margate, and when about half way between these two places the sad occurrence took place. He was found the next morning a short distance from his sleigh, lying in the snow, with his cap and mittens off. His body was conveyed to Mr. Reuben Tuplin's, Margate. In the storm of Saturday night last, a son of Mr. James Yeo, Lot 16, P. E. I., a lad about twelve years old, on his way home from a shoemaker's in Grand River, got his horse down in a snow bank. He managed to get the horse up but as he was alone and the horse being cold and nervous, he got clear of him in some way. The boy at once took the situation in. Nose by was a bush in which he took refuge. He was afraid to venture out from his place of shelter during the night, and there he remained until daylight, keeping the frost from his person as best he could. As soon as the dawn broke he made for the nearest house, which was Mr. Hector McLean's, Lot 16, and when he arrived there he was so benumbed with cold that he was unable to speak. His feet and hands were both badly frozen. UPPER PROVINCES. Mr. F. Gauthier, formerly of the Marine and Fisheries Department, has been appointed secretary and aide-de-camp to the Hon. Letellier de St. Just, Lieut-Governor of Quebec. A telegram from Quebec says the greatest difficulty experienced so far in running the Intercolonial train is not so much from snow drifts as from the accumulation of solid ice on the rails in the valleys, caused by the rise of water on the surface through the ground, which, singular to say, is not yet frozen. The Toronto City Council are preparing a grand reception for the Governor-General. It is announced that the Judicial Committee of the Imperial Privy Council has decided that no appeal shall be made, in judgments of election cases in Quebec, under the existing law. Nine bodies of girls, burned to death in the Joliette Convent, Christmas night, have been recovered. Four are still missing. In the Montreal Academy of Music, Dec. 25th, on the presentation of the Christmas piece, "The Naid Queen," a panic ensued owing to the falling of a piece of ornamentation of the gallery. Some one raised the cry of "fire," when a scene which beggars description was witnessed. No one was injured, and the building shows no appearance of anything having occurred to warrant the stampede. The President of the Montreal open Stock Exchange has issued a circular prohibiting members from carrying on margin with stocks, shares or other security for any cashier, accountant, teller, book-keeper, or other employe in any incorporated company or mercantile house, when such cashier, accountants, teller, book-keeper or other employe holds position of trust, or one where it is usual for him to give security for the faithful discharge of his duties. A strike among the engine drivers on the Grand Trunk Railway, has caused considerable delay and annoyance during the past week in regard to the mails. The firm of Valois & Co., Montreal, who called their creditors together, have accommodation paper out to the amount of \$70,000. Sir Hugh Allan has been elected President of the Newfoundland and Canada Sailing Company, John Bank, Vice-President. The reports presented were satisfactory. Rev. W. Mitchell, P. A., lecturer in sacred rhetoric and elocution, in the Presbyterian college of Montreal, is to give his class a farewell dinner before leaving for the Lower Provinces. Adam Hope, of Hamilton, Ont., has been appointed Senator. The demand for fish sent from the Maritime Provinces via the Intercolonial Railway, is largely increasing in Ottawa. The first section of the North Shore Railway, East from Quebec, was opened for traffic on the second of January. The Toronto City Council has decided to give a simple reception to Lord Dufferin, No banquet or ball.

The jury on the inquest of the Joliette victims returns a verdict of death by visitation of God. Robert Steffel, of Traveller's Rest, P. E. I., was killed under distressing circumstances by a Grand Trunk Railway at Morrisburg, Dec. 27. Mr. Casgrain, nephew of Governor Letellier, is to be appointed Curator of the Dominion museum. MISCELLANEOUS. A movement is on foot in Boston to establish a line of Glasgow steamships at that port, and one Canada firm of grain and produce dealers propose to furnish freight enough to load a first class vessel once a fortnight. A broken rail near Bellefontaine, Ohio, threw a passenger train from the track, 25th ult., wounding thirty persons, some fatally. Oil tanks burst at Oil City, Pa., Christmas Day. \$200,000 worth of property was destroyed. Russian steamers have ceased running on the Black Sea. The steamship Britannic ran from New York to Queenstown in 7 days and 13 hours, the quickest run on record. Sad accounts of disasters to shipping during the recent storms continue. Many additional wrecks are reported on the Scotch coast. In several cases all hands were lost. Two unknown vessels, one of 1,000 tons, disappeared off Arboath, supposed to have foundered. It is estimated that 250 men and 130 vessels were lost in the recent storm on the English and Scotch coast. President Grant, in reply to a press interviewer, said he was not afraid of an armed collision in connection with the Presidency, no matter what the fears of others. It seemed to him the people desired only a fair count in the Southern contested States, in order to be satisfied of the result. The city of Tokio, Japan, was visited by a great conflagration. Loss \$1,000,000. Sixty-five streets and five thousand houses were burned, and fifty lives lost. A cargo of munitions of war, valued at over a million of dollars, left New Haven, 28th ult., for Turkey. The ship Harvey Mills was burned at Port Royal with six thousand bales of cotton. It is reported that Otis D. Swan, residing near New York, has absconded with upwards of \$150,000 trust funds belonging to the families of his brothers and sisters. It is believed he has gone Etourpue by way of some Eastern port. The Russian army is reported in a very bad condition, decimated by marsh fever and typhus. The cold has reached 30 degrees in Southern Russia, and it is almost impossible to move troops in such a temperature. E. W. Barnes, telegraph manager at New Orleans, is under arrest to appear at the Bar of the House at Washington on a charge of contempt for refusing the demand for despatches. The British Lords of the Admiralty have at last directed that the iron troopship Adventure is to be broken up. This will be the first iron vessel that has been broken up at Chatham yard. The Adventure was purchased during the Russian war, and has been much service. The "Gazette" contains the announcement that Her Majesty in Council on Tuesday, declared the Duke of Marlborough, K. G., Lieutenant-General and General Governor of that part of the United Kingdom called Ireland. It is officially announced in the "Gazette" that Her Majesty has signified her commands that a medal be granted to all persons, of every rank and class, who were serving on board the Alert and Discovery during the Arctic Expedition, and on board the yacht Pandora in her voyage to the Arctic regions in 1876. Sir Bartle Frere, Bart., G.C.S.I., K.C.B., is to succeed Sir Henry Barkly as Governor of the Cape of Good Hope in February next. The English team of cricketers, which a short time ago left for Australia, has arrived and played their first match against Adelaide eleven. The English eleven won. MEMORIAL SERVICE. Charlottetown, Sunday Eve., Dec. 17, 1876. The following paper was read in the Methodist church, Charlottetown, by the pastor, the Rev. J. LATHERN, on the evening of Sunday, the 17th of Dec., being a brief notice of the early history of Methodism in that town; and a tribute to the memory of two esteemed official members of the Methodist Church—Mr. John Passmore—who died on Sunday evening the 26th of November, and Mrs. Boyer, who died on Sunday morning, the 10th of Dec. "Justified through faith alone, Here they knew their sins forgiven; Here they laid their burden down, Hallowed and made meet for heaven." When about twenty years of age, at his native place, Biddeford, England, our late honored and esteemed Bro. JOHN PASSMORE, was converted to God; and for two or three years before leaving home acted with great acceptance as a local preacher. Forty years ago, with many others from that part of England, he decided to seek a home in this island. From the time of his arrival in Charlottetown, where he was welcomed by the Rev. Richard Knight, as well as a stranger but as a brother beloved, until weakened by bodily infirmities, he continued most faithfully and efficiently to labor as a local preacher; and was always welcomed by the congregations and communities around as a devoted messenger of the cross. He was accustomed in the vigor of his life, not only to preach on the Sabbath day, but in the circuits adjacent, to render reasonable and successful aid in "times of special service." It has been most refreshing to receive testimonies from several ministers, in relation to his cheerful co-operation and impressive ministrations during those revival efforts. Doubtless, as the result, many saved souls will shine as stars in the crown of his rejoicing. As class-leader, Bro.

Passmore was accustomed to meet with his members for edification, for fellowship, for testimony and for sympathy. They met often together, and spoke one to another, and a book of remembrance was kept. Often doubtless they anticipated another meeting, when together they sang— And if our fellowship below, In Jesus be so sweet; What heights of rapture shall we know, When round his throne we meet. Bro. Passmore, though somewhat reticent in relation to experiences of spiritual life, is said to have been firm and stable in religious character. "A good man, full of faith and of the Holy Ghost." For nine years he filled the important and responsible position of the superintendent of the Sunday school. A large Bible presented by officers and teachers, upon his retirement, in recognition of valued services, is now looked upon by his family as a treasured memento. Through much suffering towards the close of his life our departed brother maintained almost uninterrupted serenity of mind and of trust in God. Never did he appear more hopeful than when I last saw him a fortnight before his death. His departure was sudden, to his friends; but to himself a blessed release. "I am on the shore," he said, "waiting for the boatmen." On the Sunday evening when the congregation was met here for worship, his spirit took its flight to that blest land— "Where congregations never break up And Sabbaths have no end." ELIZABETH AVARD BOYER who a week ago, in the 87th year of her age, entered into rest, was the daughter of Mr. Avard, one of the earliest local preachers in this island—and sister to the Rev. Adam Clarke Avard. Their history therefore dates back to the BEGINNING OF METHODISM IN PRINCE EDWARD ISLAND. In 1780, nearly a century ago, John Wesley in one of his evangelistic tours, through difficult roads and drifting snow, reached Inverness in Scotland; and found that the way had been prepared, by two brothers John and William Chapel, who, night after night, "met the people for singing and prayer." Benjamin Chapel, whose name thus finds honorable record in the journal of our venerable founder, had the honor, it is said, to be the first Methodist in this island—at that time called the island of St. John. In the fall of the year 1783, at the earnest and repeated requests of Benjamin Chapel, the Rev. Wm. Black, the apostle of Methodism in the Lower Provinces, visited the island. He stayed a fortnight mostly in Charlottetown; but no serious or permanent impression seems to have been made. In 1784 Mr. Black again visited Prince Edward Island, and with more cheering tokens of good, especially at Tryon. At Charlottetown a class had been organized under the leadership of Mr. Joshua Newton, Collector of Customs, and met regularly in the house of Mr. Chapel. That class was the nucleus of the present church. The only place of worship in town, if I am not mistaken was the Court House, used also as an Episcopal church; and in that church Mr. Black preached. At this time he seems to have been cordially welcomed and listened to by all classes of society. Governor Fanning expressed much friendship. He offered if a mission were established to contribute towards the erection of a chapel. It was some years after, however, before the first Methodist edifice was erected in Charlottetown. It occupied a place in the rear of the London House. It was never quite completed, but there are still clinging around it many precious memories. It was the scene of Rev. John Hick's successful ministry. The names of Chapel, Croys and Avard—of the two brothers Desbriay, of Annabella McNutt, granddaughter of Chief Justice Steward, and afterwards the exemplary wife of John Morris, Esq., and others were once associated with that primitive sanctuary. In 1801, just three quarters of a century ago, Mr. Dawson, father of the present venerable Thomas Dawson, came to Prince Edward's Island. He had been paymaster of a British regiment, then disbanded; and he resolved to seek a home in this land. He was now in the prime of life. Converted to God in Ireland, he had subsequently maintained fervor of spirit and consistency of character. For three or four years he labored on this island as an evangelist. At that time, with the exception of Rector Desbriay, he was probably the only preacher; and the only messenger of the cross by whom the sparse settlements were visited. Possessing a vigorous constitution and the heroism of the early pioneers, he was accustomed in his errands of mercy to traverse the unbroken roads—with only a pocket compass to guide him to his destination. To the cold and exhaustion of one of those wilderness journeys his strength succumbed; and thus early his course was finished. He departed happy in God, full of faith, and love and joy.

Carlton Mrs C C

As the pioneer preacher of this Island, now settled and dotted with churches of the several denominations, an account of Mr. Dawson's death was published in the Magazine of 1803. This record of his labors and early death caught the eye of MR. AVARD;

then an active member of the Methodist Church in the west of England. With a noble and hallowed ambition to gather up a standard, which had dropped from a hand stiffened in death, Mr. Avard decided at once to come out to Charlottetown.

Seventy years ago, in 1806, he landed here. He was a personal friend of the Rev. Dr. Adam Clarke. Amongst the earliest and freshest reminiscences of his daughter were those of visits to Dr. Clarke's family—at City Road in London.

Under the faithful and impressive ministry of the Rev. John Hicks by whom Mr. Balpitt was succeeded, in the 20th year of her age

Elizabeth Avard was led to personal trust in Christ. Her conviction of sin was keen and pungent. All night she wept and prayed. At four o'clock in the morning her mother went into her room and read to her the fourth chapter of John's Gospel. To her troubled heart the words of Jesus brought sweet peace; and to her He became "the way, the truth and the life."

At once she identified herself with the infant cause of Methodism—then not only feeble but despised. Her most intimate associates dreaded to be seen with her publicly in the streets. But, the cross, from the dishonor of which they shrank, became to her an object of love and reverence—filling and firing her soul with its great and infinite glory.

At that time the meetings of the little band of worshippers were held in a small cottage not far from the Prince of Wales College. The first watchnight there held was attended by only six persons. Though living five miles away, Elizabeth Avard was accustomed regularly to walk that distance to be present at the Sunday morning prayer meetings; and was abundantly recompensed when the Master in gracious manifestation, "as of old confest," came into their midst. Often in later life they were the subject of grateful recollections and acknowledgment. These were days which tried, as in a crucible, the metal and the mould of men and women. They were the heroic days of the church here, and they show

"How Christians lived in days of old Mighty their ev'ning foes to meet. A proverb of reproach—and love."

At this formative period in the history of the struggling cause, an event occurred which won for it wider recognition. Two young men, gifted and cultured, Albert Desbrisay, (whose two sons have followed him to the ministry and to Heaven,) son of the Rector of the parish, and Adam Clarke Avard, brother of Elizabeth, at that time law students, were convinced of sin, thoroughly converted to God, were enrolled in the membership of the Society here; and both at a subsequent period, giving up the legal profession, were ordained to the ministry of the Methodist Church. They were indeed "blameless and beautiful characters," and their spirits exhaled so sweet a fragrance that the perfume lingers around us yet.

Soon after her conversion, Elizabeth Avard, with her family, removed to Sackville, N. B., and there her sojourn was marked by two prominent events in her history. She took part in the organization of the first Sunday School in that Community; and she was united in marriage to Mr. Boyer—for thirty years an esteemed local preacher and class-leader. The uniform consistency of Mrs. Boyer's life, the salutary influence which she constantly exerted, and her fidelity as the leader of her class, are known to most of you.

all tears away." A favourite stanza was that, so familiar.

"What are all my sufferings here, If Lord thou count me meet," &c. "Often I have heard of the chambers of death," said Bro. Smallwood, in allusion to a memorable visit, privileged beyond the common walks of virtuous life. "Quite on the verge of heaven," but I never so fully as then experienced such manifestation." Sound seraphs broke upon her soul, and the veil was lifted: "The bells, the bells of heaven are ringing." The abundant entrance was soon to be administered; and the shining ones were waiting to welcome her to the holy city. "The Psalms," she whispered in the last day of conscious articulation; and as the 23rd Psalm was read, she followed each verse in broken but audible whisper, and at last said: "I shall dwell in the house of the Lord for ever." After this she could only raise her hand, and "meant the thanks she could not speak."

To die on the Sabbath day had been her desire; and on the morning of Sabbath last she entered the rest of God.

CORRESPONDENCE

ARE MINISTERS OVERPAID?

MR. EDITOR.—"Another Layman" has commenced his letter by saying, "I have had the pleasure." But I have been pained reading some of the communications under the above heading, as encouragement is there given to withhold from the minister his just dues.

Some of your close-fisted correspondents have been making calculations, and trying to show with how small an amount they can eke out the existence of their Minister and his horse (quite liberal in them to allow the poor minister a horse.) I beg leave to call the attention of our calculating friends to a few of the many items they have overlooked in their allowances. It requires money to purchase a horse, and that money is worth its interest, which should be annually reckoned, and the same may be said for the wagon, sleigh, harness, &c., all of which require repairs, and in a few years are worn out, and a new supply has to be purchased.

The minister is also wearing himself out in labouring for the good of the people, and as he is only allowed what will supply his daily wants, he is under the necessity of making an annual payment to form a fund from which he may draw, when he is unable to labour.

When the Minister goes to purchase a wagon, harness, or other necessary article, he is not allowed the privilege which his people take with him. He cannot say to those with whom he deals, "I have made an estimate of the necessary expenses of your house and shop, and have calculated to pay you so much, (naming the sum) when it is convenient." This would not be satisfactory to the mechanic as he might want more than the sum named, and his necessity might come before his customer's convenience. The mechanic, the teacher, and men of all other professions, except the minister, are allowed to set a price on their labours, and collect that price, even if it afford something more than the supply of their daily necessities, and allow them to reserve something for their support in sickness or in old age.

There are some professing Christians who appear to be disposed to place their minister in about the position of the African slave,—get his labour and give him just enough to subsist on. Our ministers are leaving and going to the United States, and shall it be told that Nova Scotia and New Brunswick are starving out their ministers? Then may we not expect to be "cursed with a curse," if we withhold the "tithes and offerings?"

LAYMAN THE THIRD.

Nova Scotia.

NAVAL AND MILITARY CHAPLAINS.

MR. EDITOR.—I have read with deep interest remarks at different times in your paper in reference to this subject in connection with Bermuda, and more especially in your issue of December 9th, concerning the same for Halifax.

From the time of Conference, 1872—my first Conference in this country, and held at Halifax—I felt it to be a great pity that this field of usefulness was overlooked by our Conference, in no special provision being made for Halifax as a Military and Naval Depot.

When in England I have frequently met with one or more soldiers in our preaching or other services, and after hastening from the pulpit to speak a few words of welcome to such before they left, at close of service, I have been confirmed in my opinion—that, no class of men appreciated kindness more than they.

I shall never forget a conversation I once had with some noble soldiers in one of the rooms of Exeter Hall, London, a few minutes before the Anniversary Meeting of the National Temperance League,

on the evening of May 1st, 1871. They were representatives of their military Temperance societies, and our conversation was upon Temperance work in the army. During the meeting they sat behind the speakers on that spacious platform. In the course of a very earnest speech by the Rev. Richard Hardy—Methodist Chaplain from Aldershot—he alluded to the Roll call, and as, half turning towards the soldiers he said "And these have a roll," a noble looking soldier stood upon the seat, unfolding from his hand a long roll containing the signatures of their Temperance Society members. The thrilling effect upon the audience, manifested by their applause an impression not soon to be forgotten. That conversation and that speech with other like knowledge gained, assured me that no class of men repay Christian effort more than these.

At the Conference before mentioned, it was my pleasure, when leaving a meeting in Brunswick street church one evening, to join some half dozen soldiers just passing, and walk along the street in conversation with them. How gladly and kindly they seemed to converse. Some of them were Roman Catholics, but whatever their creed they were British soldiers, having a claim of sympathy upon British hearts, and therefore on all British Christians.

On another evening a ministerial probationer joined a soldier in Brunswick street, and took him into the prayer-meeting held that evening. Learning that he was a Methodist recently from Ireland and that in Halifax there was no Methodist Chaplain, the minister wrote his name with other information and sent it to a kind and influential lay member in Brunswick Street Church, as he himself was leaving for his circuit next day. How many such would be found were a chaplain appointed to them! As to argument in favour of Christian work among our soldiers, have we not sufficient in Haylock's "pious men?" It is doubtful if those brave fellows could have done such marvellous work but for the religious principles of command; and men. And we know not what English arms may have to do yet, but we know they will do it better, and England's welfare will be safer in their hands, if all is done that can be to infuse the principles of religion into their hearts. And surely Halifax, Capt. Hedley Vicars, has in that fact sufficient encouragement to persevere in this work.

By frequent letters from a brother—a Royal Artilleryman in India—my convictions of the importance of this work continue to deepen.

While on two circuits it has been my privilege to go aboard men-of-war then around these coasts, and to become acquainted with those who manned them, as far as I could, and what I have said upon Christian labor in our Army will apply also in our navy. If England be "Mistress of the Seas" none are prouder of it than these, and who, with true British heart, does not feel some delight in the duty of doing them good. Both these classes of men are, we know, subject to peculiar and trying temptations. Let us then, as Conferences, do something for their good. That they may go away with some blessed religious impressions which many have gathered on a foreign station, and such as some must have received in your recent farewell tea meeting.

Praying the same favour may be accorded to Halifax as to Bermuda, I am, Yours, &c., ONE OF THE BRETHREN.

THE CREMATION OF BARON DE PALM.

It is not exactly clear what the gentlemen who invited a number of physicians and scientific men to visit an out-of-the-way little Pennsylvania town, and there to witness the burning of an embalmed corpse, expected to prove by the operation. The deceased, an eccentric person named Baron de Palm expressed, before dying, a desire to be cremated. His equally eccentric executors felt morally bound to accede to his wishes; but instead of quietly and decorously burning the body, say in any gas retort or puddling furnace, they used a special apparatus constructed in the village aforesaid, after lavishly advertising the show and themselves for several weeks in advance in the presence of a crowd, numbering very few scientists but very many newspaper reporters and morbid sight-seers, the withered corpse was placed in an iron basket, shoved into a retort heated to 2,800° C., and in three hours it was reduced to ashes. Cost, ten dollars.

We venture to think that most people even before this experiment took place, knew that a human body can be incinerated at the above high temperature in a brief space of time; and that it is no difficult matter to lead away evoked gases. Hence we fail to see wherein the much vaunted scientific interest of these crematory proceedings existed. So far as their effect upon the public mind is concerned, the sentiment left after the perusal of the published details of the burning and of the scenes attending it will savor strongly of disgust.—Scientific American.

GENEROUS GIVING BY MINISTERS.

(From the New York Evangelist.)

Some of our clergy are liberal givers towards their own churches. Dr. C. S. Robinson, of the Memorial Presbyterian Church, has contributed over \$25,000 toward the successful effort to place that church on a secure financial basis and only a fortnight ago a substantial Methodist Church was dedicated, just four blocks east of the Memorial Church, costing \$40,000, wholly the gift of its pastor, Rev. Mr. Blinn. We also hear that the Rev. Wm. B. Wright, of the Berkley St. Congregational Church, Boston, who tendered his resignation a few weeks since, on account of the pecuniary difficulties of his people, in the shape of a debt of some twenty-five thousand dollars, has, at their urgent request, withdrawn the same, on condition that the expenses of the church shall not be allowed to exceed its income at any time while he shall remain with them; and to aid them further, and substantially, he agrees to contribute at the rate of fourteen hundred dollars a year to the treasury of the church. Apropos of church, a Boston correspondent writes us: "Two or three Sabbaths since I noticed, during a chance attendance at the Berkley Church, what I think was never seen in any other of the large churches of this Boston, a colored lady occupying a front and central position in the choir, gowned in dress and appearance as the delicate white ladies on either side of her. They wanted her fine vocal powers, and had no color-prejudice to bar her from a useful and merited position. Many a church choir might profit by such action."

A FUNERAL service in connection with the decease of the Rev. Dr. Waddy took place on Monday evening at City-Road Chapel. The Rev. Dr. Punshon was to have preached, but was prevented by indisposition, and the discourse which he had prepared was read by the Rev. T. B. Stephenson. As rather alarming accounts of the illness of Dr. Punshon have appeared in some of the daily journals, we may state that information which we have received this morning is of a more gratifying character. Dr. Punshon expects to be prevented from public speaking for some little time, but no more serious result is apprehended.

THREE Scotchmen of similar name are often confounded by friends at a distance. John Stuart Blackie, Professor of Greek in the University of Edinburgh, and author of the Translation of the Iliad of Homer and other well-known works. William Garden Blair, D. D., Professor of Divinity in the New College, Edinburgh, author of "Better Days for Working People," "Glimpses of the Inner Life of our Lord," and other works, and formerly editor of the "Sunday Magazine." Walter Graham Blackie, Ph. D., of the well known publishing firm of Blackie and Sons, Glasgow.—London Methodist.

CARDINAL ANTONELLI'S WILL.

Cardinal Antonelli's will, which bears date the 19th January, 1871, has been published in extenso. It was written on six quarto pages, and in it he forbids the dissecting or embalming of his body, and orders that it be interred in the burying-place of his chapel in the Church of St. Agata alla Suburra, near his mother. He begs the Pope to accept the respectful offering he makes of a crucifix, having the cross inlaid with lapis-lazuli, and at the base the kneeling Magdalene, within the centre of the said base a bas-relief representing the Addolorata, and other ornaments in silver. Before proceeding to dispose of his private fortune which he apportions to his brothers, nephews and other relatives, excepting some few legacies to churches, hospitals and servants, he declares that he did not possess any other capital beyond that which came from the heritage of his father, or which he had been able to acquire through the means left him by his father. He protests, therefore against all the calumnies which on that and on any other account whatsoever have been in so many ways circulated through the world. He orders that during the eight days following his death a hundred masses a day shall be celebrated, with the alms of thirty sous for each mass, a part of these masses to be celebrated by the Mendicant Friars. "If," the deceased Cardinal says, "in doing my duty I may have caused displeasure to any one, I have the consciousness of never having had even the intention of injuring anyone whomsoever."

WEEK OF PRAYER, 1877.

The Evangelical Alliance recommends the following programme. Jan. 7-14 Sabbath, Jan. 7.—Sermons; Christian Fellowship. (1 John i, 7.)

Monday, Jan. 8.—Prayer: Thanksgiving for national, social, and personal religious and temporal mercies during the past Centennial year, with confession of shortcomings and misimprovement of privileges.

Tuesday, Jan. 9.—For the outpouring of the Holy Spirit on all flesh; that Christian Churches in all lands may be enlarged, delivered from errors and corruption, and blessed with an increase of spiritual power and fruitfulness.

Wednesday, Jan. 10.—For our homes: that family relationship may be sanctified, and home duties more faithfully discharged; that all under affliction may be comforted; that believers may grow in grace, and those not yet saved become speedily "added to the Church."

Thursday, Jan. 11.—For our country and the nations: that rulers may fear God, and citizens be law-abiding; that the bonds of human brotherhood may be strengthened, educational and benevolent institutions sustained, science and literature purified, integrity, sobriety and righteousness prevail, and the counsels of peace be everywhere accepted.

Friday, Jan. 12.—For the universal spread of the Gospel: that evangelistic agencies may be multiplied, Sabbath-schools become yet more nurseries for the Church, missionary effort at home and abroad greatly prospered, and, by the conversion of the world, that the fullness of the Gentiles may be brought in, all Israel be saved.

Saturday, Jan. 13.—That the Christian Sabbath may be kept holy, the ministry consecrated, the cause of temperance promoted, and the Lord's presence and guidance be with us throughout the new year.

Saturday, Jan. 14.—Sermons: Christian unity. (Eph. iv, 5, 6.)

A GENERATION ON THE MARCH.

A generation on the march from the cradle to the grave is an instructive spectacle, and we have it carefully presented to us in the reports of Dr. Farr.

Let us trace the physical fortune which any million of us may reasonably expect. The number, to begin with is made up of 511,745 boys and 489,255 girls, a proportion which, by and by, will be redressed by the undue mortality of the boys, and will be reversed before the close of this strange, eventful history.

More than a quarter of these children will die before they are five years old—49 exact numbers, 141,387 boys and 121,795 girls. The two sexes are now nearly on a level. The next five years will be much less fatal.

In the succeeding five years—from ten to fifteen—the mortality will be still further reduced. Indeed for both sexes, this is the most healthy period of life; the death-rate, however, is lower for boys than girls.

There will be some advance in the deaths in the next five years, and still more in the five that follow; but 634,045 will certainly enter on their twenty-sixth year.

Before the next ten years are at an end two-thirds of the women will have married. The deaths during that period will be 62,252; and of those no fewer than 27,184 will be caused by consumption.

Between thirty-five and forty-five a still larger "death-toll" will be paid, and little more than half the original band—correct numbers, 562,915 will enter on their forty-fifth year.

Each succeeding decade, up to seventy-five, will now become more fatal, and the numbers will shrink terribly. At seventy-five only 161,124 will remain to be struck down, and of these 122,550 will have perished by the eighty-fifth year of the march. The 32,565 that remain will soon lay down their burthens; but 2,153 of them will struggle on to ninety-five, and 223 to be 100 years old.

Finally, in the 108th year of the course, the last solitary life will flicker out. Such then is the average lot of a million men and women.

"Little As it sw Chaffi "Little And wit A grain Lik It came Covered For th A grain And now Under "Little As a dan "Little I'll temp Into th Until "Little I We fash As the Our feet Up to the Or glidin "Little Whose di "Out of Whose di "Out of Whose di "I form What may "I saw "I know Whose di "God sp Where di "Love in "hand How did th "God th But how di "God th THE KING During th the royal st of the groo is no acco was a meth royal maste him kindly temptation into disgra From the roo the head g fact that he have aroun and it may ly seized by ed away. T speaking of edness of th confidence mination t. Whose di don't say wrong d But such a admit, with the grea "N I ne absence of t gment of th munit of th His Majesty's gment of th thing, saying him, and th have di "For what He was fring on the I went him The King who had the trouble of ne him to see der was wh bread to th that—saye I had show th was a gment of th munit of th favor of spen a instance at it's off. The King boy was th had him pnat determined to. "Well, by the the peo that pale, and th you'd saye The had th King's face, his each, inas floo of wire, for time th he know th world of caree poor boy was spoke to him of



A SENSATION IN MORMONISM.—Joseph Smith, whose father, of the same name, was one of the founders of the Mormon Church, is reported to have greatly disturbed the orthodox Mormons by preaching a sermon at Salt Lake City on Sunday, December 3, in which he very strongly condemned polygamy. He denied that his father had ever preached or practiced polygamy, and said that "the sign which his father gave the Church had departed, and that Church now was without a sign; but if Mormonism would return to the pure doctrine the sign would come back, and they could heal the sick and restore the blind."

PREACHER'S PLAN, HALIFAX AND DARTMOUTH, SUNDAY, JANUARY 7TH.

Table with 3 columns: Time, Location, Preacher. Includes entries for 11 a.m. at Brunswick St., Grafton St., Kaye St., and 7 p.m. at Brunswick St., Grafton St., Kaye St., and Dartmouth.

Receipts for "WESLEYAN" for week ending Jan 3rd, 1877.

Table listing names and amounts of subscribers. Includes names like Mrs. E. Brette, Rev. Geo. Harrison, Wm. C. Clark, etc.

MARRIED.

At Bridgewater, Nov. 7th, by the Rev. J. Cassidy, Mr. James Cunningham, of Greenfield, Queens Co., to Araminta Faulkner, of Chelsea, Lunenburg County. On Nov. 13th, by the same, Charles P. Donahoe, to Charlotte Ann McLean, both of Pleasant River.

On the 19th ult., at the residence of the bride's father, Sumner St., by Rev. C. W. Hamilton, Mr. J. E. Davies (formerly of Nova Scotia), to Miss M. L. Henry, second daughter of Edw. Henry, Esq., of Granville, P. E. I.

At the residence of the bride's father, Pictou, Dec. 28th, by the Rev. Cranwick Jost, A. M., Mr. Robert A., eldest son of J. A. Dawson, Esq., M. P., to Maggie A., daughter of James Fraser, Esq.

At the residence of the bride's father, Kingston, on the 28th ult., by the Rev. James A. Duke, Mr. Thomas Girvan, to Miss Bessie Kirkland.

At Village Dale, Barrington, Nov. 8th, by Rev. F. H. W. Pickle, Mr. Freeman Purdy, of Village Dale, and Miss Rachel Holden, of Yarmouth.

At Barrington, Dec. 5th, by the same, Mr. James Nichol, of Clyde, and Miss Isabella King, of North East Harbor.

At Barrington, Dec. 23rd, by the same, Mr. Adam Hamilton, of Carlton Hill, and Miss Malinda Snow, of Village Dale, Barrington.

At Barrington, Dec. 28, by the same, Mr. Edw. Nickerson, of Woods Harbor, and Miss Taunton Watt, of Barrington.

At Barrington, Dec. 28th, by Rev. W. Downey, Mr. Chas. Smith, of Barrington, and Miss Mary Watt, of the same place.

At the Methodist Parsonage, Nashua, on the 26th ult., by the Rev. R. W. Hildit, Mr. William Humphrey, and Mrs. Catherine Murray, both of Nashua, N. B.

At the Methodist Parsonage, New Germany, by the Rev. A. Hockin, on the 28th Dec., James A. Veinot, of Bridgewater, and Emma L. Moore, of New Germany.

At the residence of the bride's father, New Germany, on the 23rd Dec., by the Rev. A. Hockin, Theophilus G. Mack, of Dalhousie East, Kings Co., and Samantha A. Moore, youngest daughter of Samuel Moore, of New Germany.

At Clairmont, Cumberland Co., on the 25th Dec., 1876, by Rev. Joseph Hale, Mr. William O'Brien, to Miss Martha Ann Dickeson.

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.

E. BOREHAM, CASH BOOT AND SHOE STORE, 232 ARGYLE STREET, Jan 2, 6m

AYER'S AMERICAN ALMANAC is now ready for delivery by the druggists, and we are free to say that we have read this welcome visitor with satisfaction and profit. It contains an astonishing amount of information which is useful to everybody, and shows how to treat nearly all the diseases from which people suffer. It invariably recommends the best remedies to be employed, irrespective of Ayer's Family Medicine, and contains the best medical advice by which a great majority of ailments can be treated successfully. The anecdotes, witticisms and jokes are the best compilation that comes under our notice, and the book is a refreshing contribution to our enjoyments every year.—St. Clair Observer.

A PRIMAEM, Esq., Greenville, P. Q., writing for another supply of GRAY'S PAIN EXTRACTOR, says, "It still keeps its good name here, and the demand is steady. Your old friend, Mr. A. Dewar, still continues free from Rheumatism. This gentleman is over ninety years of age, and was for many years a great sufferer from Rheumatism until he used Gray's Pain Extractor more than six years ago, and was cured by less than two bottles."

THOMAS' ELECTRIC OIL! WORTH TEN TIMES ITS WEIGHT IN GOLD. DO YOU KNOW ANYTHING OF IT? IF NOT, IT IS TIME YOU DID.

There are but few preparations of medicine which have withstood the impartial judgment of the people for an great length of time. One of these is THOMAS' ELECTRIC OIL, purely a preparation of six of the best Oils that are known, each of one possessing virtues of its own. Scientific physicians know that medicines may be formed of several ingredients in certain fixed proportions of greater power, and producing effects which could never result from the use of any one of them, or in different combinations. Thus in the preparation of this Oil a chemical change takes place, forming a compound which could not by any possibility be made from any other combination or proportions of the same ingredients, or any other ingredients, and entirely different from anything ever before made, one which produces the most astonishing results, and having a wider range of application than any medicine ever before discovered. It contains no alcohol or any other volatile liquids, consequently loses nothing by evaporation. Wherever applied you get the benefit of every drop; whereas with other preparations nearly all the alcohol is lost in that way, and you get only the small quantity of Oils which they may contain.

S. N. THOMPSON, Phelps, N. Y. AND NORTHROP & LYMAN, Sole Agents for the Dominion. NOTE.—Electric—Selected and Electrized. 2m. Nov. 4.

MARKET PRICES.

Table listing market prices for various goods like Butter, Firkins, Do. Bolls, Mutton, etc. with columns for price and date.

METHODIST BOOK ROOM.

Periodicals for 1877.

We are making up our orders for Periodicals for 1877, and will be happy to furnish Ministers, Schools or Families, postage paid, at the low prices named. These papers do a vast amount of good. Every home in the land should have their Monthly visits. They pay well. See to it friends at once. Send us your orders, large or small.

PLEASE NOTE. TERMS FOR PERIODICALS, CASH IN ADVANCE. as prompt Cash must be paid for them in E. g. land. Remit by Post Office Order, payable to the undersigned, or by registered Letter. Write your name, Town or Village, County and Province plainly.

All subscriptions end with the June or December Number. Orders for renewal as well as for new Subscribers should come in at once to secure the first numbers.

Subscriptions taken at any time. Notify us at once if papers do not reach you in good order, that is, clean and fresh as when sent out.

ADDRESS: A. W. NICOLSON, Methodist Book Room, Halifax.

REVIEWS.

Table listing reviews of The London Quarterly, Methodist Quarterly, Contemporary Review (Monthly) with prices.

MAGAZINES.

Table listing magazines like Canadian Methodist Magazine, English do., City Road Magazine, National Repository, etc. with prices.

CHILDREN'S MAGAZINES AND PAPERS.

N.B.—The following are the prices which five papers or upwards—of one or different kinds—are sent to one address, including postage—prepaid at Halifax, when less than five papers are ordered, to one address, six cents additional each, per annum, will be charged; for one paper, ten cents additional. Terms Cash.

PLEASE FORWARD YOUR ORDERS EARLY.

Table listing children's magazines and papers like Wesleyan Juvenile Offering, American Messenger, Child's Paper, etc. with prices.

FOR SUNDAY SCHOOL TEACHERS.

THE SUNDAY SCHOOL JOURNAL containing Notes and Illustrations on International Sunday School Lessons, Infant Class and Blackboard Lessons, Music, Articles on Sunday School Work, and Hints and Hints for Superintendents and Teachers. The Journal is Edited by Rev. J. H. Vincent, D.D., and Rev. J. M. Freeman, A.M. The mention of these names is a sufficient recommendation for this series on the International Lessons. Size 25 pages. Monthly, per year 60 cents.

BIBLICAL LESSON LEAF for the Scholars, Monthly—each leaf four pages. Each page contains the Lessons for a week, with Subject, Topic, Golden Text, Home readings, Parallel passages Outline and Questions. Per year 6 cents.

THIS IS THE CHEAPEST LESSON OUTFIT TO BE HAD. NO SCHOOL CAN afford to be without them. They are never discontinued after a fair trial.

Pictorial Lesson Paper 25 cents. Leaf Cluster, Quarterly, 18 large sheets on rollers colored pictures and texts of Scripture on Lessons, per year \$4.

Orders for Renewals for Journals and Leaves should be in at once, to secure January in due time.

SEND 5c. to G. F. BOWELL & CO., New York, for Pamphlet of 100 pages, containing lists of 3000 newspapers, and estimates showing cost of advertising. dec16

SMITH BROTHERS

WHOLESALE AND RETAIL DRY GOODS, HALIFAX, N. S.

WHOLESALE WAREHOUSE JUST COMPLETED

25 DUKE STREET

RETAIL WAREHOUSE, 150 GRANVILLE STREET.

In our WHOLESALE WAREHOUSE will be found one of the most complete and attractive Stock in the city, having been purchased and personally selected by one of the Firm who has had long experience in buying in the foreign market.

ALL GOODS SOLD AT THE LOWEST MARKET RATES. In our Retail Department special attention is devoted to obtaining reliable makes of Goods at moderate prices and as we are receiving goods by every mail boat from Europe our patrons and others may rely upon finding the latest novelties.

KID GLOVES.

Our Stock of these is the largest and most reliable in the trade.

5 TO 20 DOLLARS per day at home Samples worth \$5 free. SILSON & CO., Portland, Maine. dec16

POST OFFICE, Halifax, Dec. 30th., 1876.

NOTICE.

FROM MONDAY NEXT, 1st JANUARY, the rate of Letter Postage to Newfoundland will be 5 cents per oz. On transient newspapers addressed to the United Kingdom, the rate will be 2 cents per 4 oz weight or fraction of 4 oz each packet.

On Hook Packets and Patterns and samples of Merchandise, sent to the United Kingdom, the rate will be 2 cents per 2 oz or fraction of 2 oz. These rates must be prepaid by Postage Stamp. Post Cards for transmission between Canada and the United Kingdom will be issued at 2 cents each.

H. W. BLACKADAR, Postmaster.

Intercolonial Railway.

ON and after MONDAY, 20th inst., Trains will leave Halifax as follows: EXPRESS FOR TRURO, PICTOU, ST. JOHN and WAY STATIONS, at 8.25 a.m.

EXPRESS FOR TRURO, MONCTON, RIVIERE DU LOUP, and all points West at 1.30 p.m. For TRURO, PICTOU, ST. JOHN, and WAY STATIONS, at 6.30 p.m.

TO ARRIVE AS FOLLOWS: From ST. JOHN, TRURO, and WAY STATIONS, at 9.15 a.m.

RIVIERE DU LOUP, PICTOU, TRURO, and WAY STATIONS, at 1.30 p.m. JOHN and WAY STATIONS, at 5.0 p.m.

C. J. BRIDGES, Gen. Supt. of Gov. Railways, Railway Office, Moncton, N. B. Oct. 19th, 1876.

SUNDAY SCHOOL WALL MAPS.

Each 4 Feet 6 inches. By 4 Feet 6 inches. Beautifully colored and mounted on Rollers with Rings.

PALESTINE—The entire map embraces an area of 200 English square miles, divided into squares of 60 miles and sub-divided into squares of 10 miles. Price \$4.00.

GENERAL MAP OF BIBLE LANDS—Containing—The Journeys of the Israelites, The Journeys of the Apostles and Jerusalem and its Environs. The same size as Palestine. Extent of Map 2,000 miles by 1,000 Divided into squares of 100 miles. Price \$4.00.

METHODIST BOOK ROOM, 125 GRANVILLE STREET.

SABBATH SCHOOL LIBRARIES.

Opening this First week of the Year a FULL SUPPLY OF BOOKS, Suitable for Libraries and prizes.

A very great variety all fresh and in good order. From 15 cents to \$2.00, each. We will send Cases or Parcels of these for Selection or approval allowing all unsuitable to be returned.

Sabbath School Reward Tickets and Cards containing from a dozen to a gross each packet 10, 15 and 30 cents. LIBERAL DISCOUNT TO SCHOOLS. METHODIST BOOK ROOM, 125 GRANVILLE STREET.

JUST RECEIVED A FALL STOCK OF HYMN BOOKS

From 25 cents and up. BIBLES, WITH AND WITHOUT HYMNS.

Without Hymns from 15 cents up. With Hymns from \$1.00 up. Better discount than ever to dealers.

ALSO A Further Supply of OUR TEACHERS' BIBLE

THE DOLEFUL DEPENDENCY of the poor selling large quantities is the cheapest Teachers' Bible ever published, neatly bound with protecting edges, gilt and gilt lettered. This Edition has all the supplementary matter contained in the large or more Expensive Editions.

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25 DUKE STREET

RETAIL WAREHOUSE, 150 GRANVILLE STREET.

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Our Stock of these is the largest and most reliable in the trade.

5 TO 20 DOLLARS per day at home Samples worth \$5 free. SILSON & CO., Portland, Maine. dec16

POST OFFICE, Halifax, Dec. 30th., 1876.

NOTICE.

FROM MONDAY NEXT, 1st JANUARY, the rate of Letter Postage to Newfoundland will be 5 cents per oz. On transient newspapers addressed to the United Kingdom, the rate will be 2 cents per 4 oz weight or fraction of 4 oz each packet.

On Hook Packets and Patterns and samples of Merchandise, sent to the United Kingdom, the rate will be 2 cents per 2 oz or fraction of 2 oz. These rates must be prepaid by Postage Stamp. Post Cards for transmission between Canada and the United Kingdom will be issued at 2 cents each.

H. W. BLACKADAR, Postmaster.

Intercolonial Railway.

ON and after MONDAY, 20th inst., Trains will leave Halifax as follows: EXPRESS FOR TRURO, PICTOU, ST. JOHN and WAY STATIONS, at 8.25 a.m.

EXPRESS FOR TRURO, MONCTON, RIVIERE DU LOUP, and all points West at 1.30 p.m. For TRURO, PICTOU, ST. JOHN, and WAY STATIONS, at 6.30 p.m.

TO ARRIVE AS FOLLOWS: From ST. JOHN, TRURO, and WAY STATIONS, at 9.15 a.m.

RIVIERE DU LOUP, PICTOU, TRURO, and WAY STATIONS, at 1.30 p.m. JOHN and WAY STATIONS, at 5.0 p.m.

C. J. BRIDGES, Gen. Supt. of Gov. Railways, Railway Office, Moncton, N. B. Oct. 19th, 1876.

SUNDAY SCHOOL WALL MAPS.

Each 4 Feet 6 inches. By 4 Feet 6 inches. Beautifully colored and mounted on Rollers with Rings.

PALESTINE—The entire map embraces an area of 200 English square miles, divided into squares of 60 miles and sub-divided into squares of 10 miles. Price \$4.00.

GENERAL MAP OF BIBLE LANDS—Containing—The Journeys of the Israelites, The Journeys of the Apostles and Jerusalem and its Environs. The same size as Palestine. Extent of Map 2,000 miles by 1,000 Divided into squares of 100 miles. Price \$4.00.

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