

ly glorious... on each... which our world... every heart that such... the sin of Adam, and with... should the return of this... festival be thousands in every christian... day set apart for the celebration of... God's great love in the gift of His Son, is not... by any means appropriately observed; yet we... are thankful that in the various sections of the... Church there are very many true believers who... sincerely regard this commemorative day, and who... becomingly make it an occasion of christian... gladness and thanksgiving.

National Prejudice.

We regret to find in a conspicuous position in the Editorial columns of the *Zion's Herald* the following reference to the recent executions in Manchester, England:— "ENGLAND'S FEAR AND CHIEF.—The hanging of the three Irishmen at Manchester was the strongest expression of the panic and wickedness of England. A half million of people live in and about the city: one fifth of them are Fenians. Two men suspected of Fenianism were arrested and sent to prison in the common jail east with a filthy, abandoned crowd of criminals. A charge was made by their friends on the 'Black Maria,' and a shot fired by somebody through the lock killed a policeman. The supposed Fenian was escaped; the other was captured, and though not one of them was proved to have fired a shot, three of them were hung. It would have been precisely analogous had Thomas Parker, Thomas Higginson and Lewis Hayden been hung on Boston common for the murder of the policeman Batchelder, or killed in the Shadrach rescue. It is far more cruel and cowardly than Napoleon's execution of Orin. Their offence was purely political. The riot was such. Manuaghter was the utmost of which they could have been guilty. Yet thousands of her soldiers and extra police protect the gallow, while she does this hideous deed. Such acts go far to show how just is the Irish detestation of England, and how certain is her future success. Give her a true faith and good morals and she would soon break the cruel yoke of centuries."

Provincial Celestian.

Our Next Volume. With our next issue we close the year 1867. On the 1st of January, 1868, we commence (D. V.) the Twentieth Volume of the *Provincial Celestian*. Our subscribers need remind that our terms are payment in advance, and that we are obliged by our agents to continue sending our paper only for whom a guarantee of payment is given to the Office. We are hoping to give, during the coming days of the year, an extra issue, and to our Agents, parts of the Proceedings, embracing not subscribers fully paid up, but additions of new names. We are confident in our expectations when we say that to have, with which to commence our next volume, at least ONE THOUSAND ADDITIONAL SUBSCRIBERS. We are thankful to those of our patrons who have paid up all arrears, and we beg to remind others who have not done so, that we are in need of all we can possibly receive by the New Year. The current expenses of the Office are heavy; and the failure of payment on the part of many of our subscribers, and of some of our Agents, involved us in very serious inconvenience. Remittances accompanying the Lists of subscribers will be very thankfully received, and need not say that we are hoping, by a yet extended patronage, to have for our journal wider sphere of usefulness. We shall not our earnest aim to render the *Provincial Celestian* increasingly interesting to our patrons of all classes, and as far as possible to make it a worthy of public favour as a Good Family Paper, and as the Organ of Methodism in these Provinces.

Christmas!

How glorious the event which the Church of Christ this day celebrates, the advent of the Son of God to our world! The Word was made flesh. Humanity was assumed by the Lord of glory, and taken into union with deity. How wonderful! Great is the mystery of God's Word! What was manifest in the flesh. With what solemnity must the angels, as have viewed the incarnation of their Lord; and yet with what joy, as they therein beheld the unfolding of the divine plan for the redemption of our race. With what delight did some of the angels, as they saw the commission to make reference to the shepherds who were to announce the glad tidings of the birth of the Word, born in the manger of Bethlehem, who was to be the interest in the great plan of redemption, and of the incarnation, and of the mission of the Son of God to our world. This is the joy which we celebrate upon the British nation. Many people both inside and outside of the United States think we do not say that we do—in reference to at least one

of the parties arranged before the "Military Commission" at Washington on the charge of complicity in the assassination of the lamented Lincoln, the evidence was insufficient to convict. The "Commission" thought otherwise, and the culprit, though a woman, suffered the extreme penalty of the law. Did any British Editor, whose opinions might have differed from the finding of the court write a furious paragraph about "murder and crime," the "panic and wickedness" of the United States? What would the *Herald* have said of him if he had? The hypothetical parallelism which our contemporary seeks to establish rests on no solid foundation whatever. The only ground on which such an interference with the operation of law as that to which reference is made can be justified is that the law obstructed itself contrary to a higher law—the law of God—a law which human legislation is impotent rightfully to compel a man to disobey. On that ground public sentiment very generally held that Parker and his friends were guilty of the blood shed. To have burg them on Boston common or anywhere else would have been to punish many a prime obedience to a Divine in preference to a human ordinance. So say their vindictors, and we are not disposed to urge any objections to this view of the case. Now for the *Herald's* analogy. What justified that interference with the process of law "for which these men suffered? Did the "two suspected Fenians" and the negro Shadrach" occupy similar positions? Is that it? In the *Herald's* opinion, was there some "higher law" demanding their release, and justifying the shedding of human blood in obtaining it? If there was not we confess that we do not see the analogy.

We have no wish to exalt England as impeccable. We have reason to believe that in important respects both her social condition and her governmental apparatus are still in need of improvement. We leave to other nations to indulge in the pleasing delusion that *this* is "the best and freest government the world has ever seen." Nor have we any disposition to belittle the United States. We recognize their material, and we have no hesitation in saying, their moral greatness. What we desire is that these nations shall not unnecessarily misunderstand each other, and thus be arrayed in an unnatural and needless antagonism. The diplomats of the two countries are trying to reach an amicable settlement of the difficulties growing out of the recent civil war. What more foolish than this, if the spirit of strife is still to be kept up, if even newspapers ostentatiously devoted to the propagation and enforcement of Christian principles can find space for such irritating and unfounded charges as those to which our attention is called? We are not unaware that in the *Herald's* estimation England's criminality is of a dead nature—as towards Ireland, and as towards the American Republic. In respect to the latter we will only say that if England during the war of the rebellion did not act up to the principles of international morality, the people of the United States have taken ample revenge in the countenance they have afforded to the marauding miscreants called Fenians. In regard to the former view, we feel bound to say that the sympathy with the Irish so touchingly displayed in the paragraph we are criticizing does not seem to be the genuine article. It is merely a desire towards England turned over. A true desire for Ireland's welfare would prompt the wish that she may remain as she is, until there appears some rational scheme for improving her condition. Would Fenian sympathizers be so ready to condemn the *Herald's* thought so? Would he like to see his own country ruled by Fenian lords? Does he not know that there are no more embittered foes of the great moral and religious enterprises of which he is so admirable an advocate than these same Fenians for whose cause he seems to entertain a tender feeling? Does he not sober reflection think that it is a proof of England's fear and crime that she is unwilling to have her institutions overthrown by a horde of desperadoes to whose associates in his own country he would be unwilling to refer the decision of any question affecting the public morals? Would it not be graceful and right to withdraw this charge of "panic and wickedness." The man who refuses to be throttled is not generally supposed to be either panic-stricken or peculiarly wicked.

The singular logic and grammar displayed in the closing sentence or two of the *Herald's* article almost tempt us to suppose that our friend had invented a veritable Irishman to his sanctum in aid of concealing this precious *morcos* on Irish affairs. "Such acts go far to show how just is the Irish detestation of England, and how certain is her future success." The logic of the first part of this sentence we do not appreciate; the grammar of the latter part is harsh, and in this respect the following and closing sentence is no better. But granting that the reference be to Ireland, which the syntax will not allow, is true, every word of it: "Give her a true faith and good morals and she would soon break the cruel yoke of centuries," but not the "yoke" of England; rather that of a depressing and demoralizing superstition!

The Secret of Methodism.

Noble enterprise and great success have attracted general attention to the peculiar powers of that religious organization commonly called the Methodist Church. For many years it has been appreciated by the country as an active, aggressive system, which had secured certain practical results, giving it prominence among other members of the Christian body. But of late it has asserted itself throughout the country that it now maintains a position among religious denominations more commanding than could be secured by mere numerical preponderance. Its educational institutions, its liberality, its architecture in many of the large cities, its identification with great public interests, have made it known as a power to thousands, who, some years ago, knew nothing whatever of its existence, save through the far-famed rusticities of the camp-meeting.

One law prevails throughout the universe, securing the harmonious movement of the greatest and the least in the kingdom of heavenly bodies. One law governs all the agencies of divine truth, and makes them all accomplish their appointed ends. But some planets move with such inconceivable rapidity that others with less velocities, though shooting through millions of miles in seconds, are comparatively speaking slow. Philosophers penetrate the secret of these differences of operation, and give us reasons for these varied developments of the same spirit. Wherever, then, in the operations of the moral world we observe any effect peculiar in their nature or extent, we may well look for some peculiarity in the operation of the one great law that give life and movement to all that is for God's glory. In the success of Methodism we can find much that is peculiar, which is therefore its genius, its characteristic influence among all other forms of Christian activity. We observe at once that its origin and progress have been marked by great emotional power. Its worship and its teaching have been directed to and developed from feelings. It has expended its force in

"Behold how good a thing it is, how becoming well, together such as these are, in unity to be loved." The scene was inspiring and inspired. The whole congregation rose, and Episcopalians and Presbyterians united with the highest animation in singing. Mr. Stuart then read a portion of Paul's Epistle to the Ephesians, on Christian union, when prayer was offered by Dr. Newman, by the blessing of God, which was read upon his labors, he accomplished beyond expectation, and in 1861 he was removed to Lexington. During this period several other lectures were delivered by him, which excited remarkable interest, large sums of money being frequently offered and refused for tickets, after as many as could possibly be issued had been sold. One of these, "The Huguenots," was published at a shilling, and from the proceeds of its delivery Mr. Pusey gave a donation of a thousand pounds toward the Wesleyan Chapel in Spitalfields. Large sums were also raised for various local charities by means of his lectures.

In the mean time he was growing in the esteem and love of the brethren of his own Church, was honored with many tokens of his regard, and had it not been for the failure of his health the highest dignity at his disposal—that of President of the Wesleyan Conference. It is impossible to speak too warmly of Mr. Pusey's unselfishness and generosity. In 1862, seeing the poor accommodation provided by Wesleyans in several popular watering places, he undertook to raise within five years, by lecturing and personal solicitation, the sum of ten thousand pounds in aid of a fund for the erection of chapels in those places. Everything seemed against the project. The cotton-famine and the financial panic occurred; his own health failed; and besides this, nearly £200,000 were raised in the period for the missionary journey. Yet the promise was fulfilled; and last August, the term of five years being completed, Mr. Pusey had the gratification to announce that the pledge had been accomplished! Such manifold labors, however, nearly broke down his health, and for the last three years he has, to a considerable extent, retired from public life beyond the sphere of his own circuit labors. Mr. Pusey will not leave England on his official visit to this country until about the first of April.

The late Dr. Jas. Hamilton.

The Church of Christ has sustained a great loss in the death of the Rev. Dr. James Hamilton, Minister of the Presbyterian Church, Regent's Square, London, an eminently useful and catholic spirited clergyman. Of the public life of Dr. Hamilton, the *Weekly Review* gives the following sketch:— Dr. Hamilton, after being three months a Missionary in Dr. Candler's congregation, began his ministerial career as assistant in the small parish of Abernethy, in Perthshire. He removed to Edinburgh in 1840, where he was inducted to the pastoral charge of Roxburgh Chapel. At this time he was not much known or heard of in the Scottish metropolis. Strangely enough, Regent-square, or rather the congregation which Regent-square represents, have taken two men out of comparative obscurity, who afterwards obtained world-wide fame—Edward Irving and James Hamilton. Dr. Hamilton came to Regent-square in the summer of 1841. The congregation, during the ten years which had elapsed from their most painful separation from their pastor, Mr. Irving, had been in a very fluctuating condition. Some of the elders and ruling members, as Mr. Nisbet, Mr. William Hamilton, Mr. Gillespie, and Mr. John Thomson, stood firmly, as a tower of strength, by the Church which had been reared under such promising auspices, but whose prospects had become soon so much darkened; but affairs were not prosperous. One Minister after another failed in his attempts to build up a congregation. The Rev. Dr. Hamilton, with his wife, presided over the services, and was not half so successful as his body and the memory of the past, when every seat and passage were crowded, seemed but to add to the gloom and desolation of the present. In these circumstances, a young man of twenty-six years of age, of but feeble constitution, and weak though melodious voice, was invited to take the charge, and ventured to do so. In a "Historical Sketch" of the congregations written some years ago, we believe by Mr. Gillespie, the following account is given of the call:—"It was in the spring of 1841 that an influential deputation came up from Scotland upon the affairs of the Church, and we determined to bring our case before them, stating that unless by some co-operation we succeeded in soon obtaining a suitable Minister, we should really be forced to close the doors of the church. I remember, one morning, that some of us went down to Owen-street, where we met, amongst others, Dr. Candler, Dr. Robert Buchanan, and Dr. Alexander Dunlop; these friends expressed their sympathy with us, and saw the necessity of some decided action to help us out of our difficulties. Without, I think, mentioning any name, they stated that they had one young man to view who, if he could be prevailed upon to come, would minister to us with all his dis-appointments that we had experienced. They said, however, that there might be difficulty in the way, owing to his recent settlement in his present charge; but they promised to communicate with him immediately on their return to Edinburgh. In the course of a few days we learnt that the Rev. James Hamilton, of Roxburgh Church, Edinburgh, would come up, but could remain with us for two Sabbaths only." The result recited in a unanimous call. The result abundantly justified the choice. The church began soon to fill; many strangers were brought by the fame of his imaginative powers; young Scotchmen, as they came to London, were attracted by the genial spirit of the pastor, as well as by the interest of his sermons; everything in the congregation was well organized, so that these introduced to the office-bearers were sure of receiving proper attention and being drafted off into some society. The Young Men's Society, which has become of such great advantage to many, was established the very year that Dr. Hamilton entered upon his ministry. There were only 135 who signed the call, showing the weak state of the congregation at that period. In the last annual report the communicants were stated to be 850. From their report we make the following extract:—"Called in July of last year we congregated in 1841, in July of last year we completed with our beloved Minister an association of a quarter of a century. Of those that were members of this Church when first he divided among us the Word of Life, only eleven remain; but is one after another have left our company, their places have been more than filled by others, and we number on our communion-roll four times as many as we did then. The retrospect of these twenty-five years has not a little of sadness in it. Of the 135 who signed the call in 1841, the greater number have fallen asleep. But there is so much of blessed reminiscence, that we forget our sadness in our fervent joy. We recall our association seasons when our hearts were with us, and we know that the Master was near; Sabbath services and prayer meetings were held; we were home refreshed in spirit, and the grace of God; and we remember

her many well-known and loved ones, of whom we can truly say, 'This man and that man was born there.' Nor can we forget these seasons of protracted illness, when, banished from the sanctuary at the flock's level to our beloved minister, he spent many months away from us, all the while we were sharing each other's sympathy and each other's prayers. And so that we met in so much comfort and happiness, a sanctuary all our own, and our Minister in his wondrous vigour and faithfulness, are we not bound to ask, 'What shall we render unto the Lord for all his benefits?' In the presence of one who has ever proved himself not more the pastor than the friend of his people, it is not easy to answer this question. But this we can at least say—that to be a member of Regent's-square Church, to sit under the proclamation of divine truth by its Minister, and to join in the devotion of the sanctuary, or led in prayer or in praise by him to the Throne of Grace; to go in and out with him in the many works of usefulness, in which we are together engaged; to meet him at the fireside as the friend, or at the sick bed as the pastor,—these are privileges the value of which in this life we shall never be able to tell."

Dr. Hamilton, perhaps above all other religious writers of the day, will live through his works. These are tender and sympathetic, as well as bright and glowing in their imagery. They have not only been read by large numbers, some of them approaching 100,000 in their circulation, but they have been blessed to many souls. "He being dead, yet speaketh." In his "Life in Earnest," his "Mount of Olives," his "Royal Preacher," his "Lessons from the Great Biography," his "Prodigal Son," and his other works, his voice may be heard for centuries, and also in his little tracts, "The Dew of Hermon," "The Church in the House," "The Vine," "The Cedar," &c. No writer of our day has more winningly pleaded for evangelization. We are glad to know that he has large stores behind, from which we hope, under wise direction, many other volumes may be given to the public.

Dr. Hamilton had been married about twenty years to one who truly proved to him a helpmeet in all his labors. His heart was bound up in his family, and it has been thought by many that he never recovered the shock of an accident that happened to his eldest son, some two years ago. That family will now have the deep sympathy and earnest prayers of all who loved and esteemed him.

Few men have ever been more truly beloved. It is sad to think that we shall no more see his bright and cheerful, and truly heavenly countenance—that we shall no more hear his winning and gentle words. How pleasant was as a counsellor and friend! He was ready in every time of need! He has passed away to brighter and holier regions. May his mantle fall upon those left behind, and may the spirit of love, of which he was a living personification, characterize more and more both that Church to which he belonged, and the whole Catholic Church with which were his sympathies.

Personal Sketch of Mr. Pusey.

We find in the last number of the *Christian Times*, London, an interesting sketch of Rev. William Pusey, M. A., fraternal delegate elect from the British Wesleyan Church to the next General Conference of the M. E. Church in the United States, and president elect of the Canadian Wesleyan Conference. Mr. Pusey is a native of Yorkshire, where he was born in 1824. His father was a draper, engaged in a large and prosperous business, and at the same time an active supporter of the Wesleyan cause. He received his second name after his uncle, Sir Isaac Morley, a gentleman well known for many years in the West Riding of Yorkshire. He made his early attempts at preaching, and in May, 1845, he presented himself for examination in London as a candidate for the Wesleyan ministry. The writer of this sketch was present at that examination, to which one of two other young men also came up, who have since attained to eminence, and well remembers the impression then produced by the appearance and answers of the future orator. At the conference of 1846 he received his first appointment, which was to Whitehaven, where he spent two years, followed by two years in Carlisle, and three years in Newcastle. This residence in seven years was for him an extraordinary popularity in the far north, his faithful devotion to every department of his work being not less remarkable than his eloquence. Previous to his entrance into the ministry he had published a small volume of poems; and when at Carlisle he made his first literary effort of a religious kind, entitled, "Taber, or the Class-meeting." This publication was an indication of that ardent attachment to the peculiar views and discipline of Methodism which has all along been characteristic of Mr. Pusey, though in combination with such a breadth of view and catholicity of spirit that he has been claimed again and again by other Churches as almost their own.

Soon after coming to reside in Newcastle, Mr. Pusey married the daughter of Mr. Vickers, of Gateshead. This lady died in 1866, leaving several children. After leaving Newcastle, the next six years of the subject of our sketch were spent in Yorkshire, three years in Sheffield, and three in Leeds. While in Leeds his popularity was approaching its height. It was in January, 1864, that Mr. Pusey made his first appearance in Exeter Hall as a lecturer in connection with the Young Men's Christian Association. The subject was "The Prophet of Jericho," and the lecture, although inferior to several which he afterwards prepared, was yet his characteristic, and was marked by a

capacity till the beginning of 1867, when he delivered what was probably, for rhetorical effect, his masterpiece—his lecture on John Bunyan. This oration was delivered with electrical effect in various places. In 1858 Mr. Pusey received an appointment to Baywater, where the task was assigned him of endeavoring to raise a new Wesleyan Church and congregation. This, by the blessing of God, which rested upon his labors, he accomplished beyond expectation, and in 1861 he was removed to Lexington. During this period several other lectures were delivered by him, which excited remarkable interest, large sums of money being frequently offered and refused for tickets, after as many as could possibly be issued had been sold. One of these, "The Huguenots," was published at a shilling, and from the proceeds of its delivery Mr. Pusey gave a donation of a thousand pounds toward the Wesleyan Chapel in Spitalfields. Large sums were also raised for various local charities by means of his lectures.

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General Intelligence.

Colonial. The Nova Scotia Legislature is summoned to meet on Thursday the 30th of January.

The Dominion Parliament adjourned on Saturday last, to meet again on the 12th of March.

CONGREGATIONAL TEMPERANCE SOCIETY.—The Temperance effort, announced in our last intended to be made in connection with the congregation of Grifton St. Church on the Thursday evening of last week, was encouragingly successful. The Rev. A. Turner presided, able and thrilling address was given by Rev. P. Almon and Rev. Rogers. The motto of the Society is, "Total Abstinence from Intoxicating Drinks, Self-Denial and Expiation."

PERSONAL.—We regret to learn that Rev. Mr. Weddall has been badly disabled by a fall he received in the discharge of his pastoral duty; but are gratified to learn that by skillful accoucheurs he had considerably recovered.

OBITUARY.—It becomes our painful duty to record the death of the lady of John Campbell, Esq. of Liverpool, a most estimable lady, deservedly held in highest regard by all who knew her. The Ministers who have laboured on that circuit cannot fail to cherish very pleasing reminiscences of this christian sister's kindness and consistency. We deeply sympathize with Mr. Campbell and family in their painful bereavement.

It will be seen that our esteemed brother, the Rev. A. S. Tuttle of Basle, has lost his excellent wife. He has the sympathy of his brethren and his many friends in his severe trial.

INMAN LINE OF STEAMERS.—The first steamer of this line from this port is advertised to leave on the 1st of January; the second on the 17th, and thereonforward every alternate Friday at noon. The first from Liverpool will leave on Saturday Jan. 4th, and every alternate Saturday. Will leave Halifax for New York one day after arrival from England; and from New York for Halifax every alternate Tuesday, Passage to Liverpool \$90. Passage to New York \$20.

DR. CURRIE'S SEMINARY.—The examination of classes in Dr. Currie's School took place last week, closing on Saturday afternoon, when gold medals were presented, and able and interesting addresses delivered by several gentlemen, a large and respectable company being in attendance. The Young Ladies' Medal was presented by Rev. Geo. W. Hill, to Miss Annand, daughter of Hon. Wm. Annand; the young gentlemen's medal was presented by Col. Loxry to Master Smith, son of Mr. Almon Smith. One of the French officers now in port gave an address in French, in which he dwelt appropriately upon the progress of the age. He was followed by A. M. Unisack, Esq. who delivered words of counsel to the pupils. Dr. Currie as an instructor of youth, is engaged in a good work, in which he has been very successful. His school deservedly occupies a high place in public estimation.

The following members of the Dominion Parliament are passengers in the *Atlas* from Boston on Thursday evening:—Hon. Joseph Howe, A. W. McLaughlin, J. W. Carmichael, Wm. Ross, Jas. McKenney, A. G. Jones, Hugh McDonald, E. M. McDonald, P. Power, W. H. Chipman, Jas. Forbes, and Stewart Campbell, Esqrs. Members of the House of Commons, and Senators E. Kenny, J. Locke, B. Wier, J. H. Anderson, and J. Bourinot; Hon. A. J. Smith, M. P. for Westmorland, N. B., also came passenger in the *Atlas*.

We have received No. III. of Mr. Thomas F. Knight's "Pamphlet on the Fishes and Fisheries of Nova Scotia." It is devoted to the "River Fisheries." Like the preceding issues of this series, this number contains a large amount of valuable and reliable information on the important branch of our resources of which it treats, judiciously compiled from public documents and other sources, and interspersed with well-timed suggestions from the author. From time to time we shall receive the other numbers, and we have no doubt that they will be as interesting and instructive. The *Industrial* has conducted the printing.

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