

WESLEYAN ALMANAC. DECEMBER, 1875.

Table with columns for Day of Week, Sun, Moon, and other astronomical data for the month of December.

THE MINISTRY OF THE MESSENGER. Gives the time of high water at Portland, Cornwall, Boston, Halifax, and other ports.

FOR THE LENGTH OF THE DAY.—Add 12 hours to the time of the sun's setting, and from the sum subtract the time of rising.

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

THE DANCE.

The Rev. B. Craven, D. D., LL.D., thus writes to the Raleigh Christian Advocate: "A fancy ball," "The first hop of the season," "The pleasure club," "They had a little dance at the hotel at night," and such like expressions are common in the newspapers.

By usage, by fair construction of law and by the united voice of the Bishop, our church condemns dancing, not simply as an impropriety but as a positive vice, stark, and in violation of the church's God; not simply unfavorable to piety, but incompatible with the "life that is hid with Christ in God."

1. Biblical examples claimed prove nothing. The dances referred to in the Bible had not the most remote similarity to modern dances, in mode, spirit, occasion or intention. Though obsolete, if any one chooses to practice a genuine Bible dance, I have no objection.

2. By whom, for what purpose, and with what results the dance was introduced in Greece, Rome, France, and England, can be fully ascertained from books within the reach of most persons. The information thus obtained will not be given to the public by the advocates of the Art.

3. Let us examine the philosophy of dancing; to that end we state the following propositions, which will perhaps be generally admitted: 1. Every sentiment, emotion, passion, inclination and thought of the soul has its external manifestation in the body, and is thus expressed by countenance, physical development, motion, tensions, and attitudes. By this law the painter expresses both thought and feeling.

2. These outward manifestations being artificially assumed, have a strong tendency to become permanent. Hence, laughter produces laughter without even the cause being known.

3. The dance is the expression of thought and feeling by motion and attitudes in regular rhythm, and generally regulated by music. The intelligent dancer simply expresses his thought and feeling. What they are may be inferred from his countenance, motions, and attitudes. What those indicate may be best studied by the lady or gentleman standing out before the company, and going through the whole routine without companion or music.

4. The uneducated dancer is very likely to acquire the appropriate thought and feeling by simply going through the motions and attitudes of the dance. They stand in the way of sinners, are apt to sin; and whoever sits in the seat of the scorner generally scorns.

7. The music and literature of the dance have an intent. They are not accidental, but have studied, systematic and feeling, and in very many instances were originally made more for hoped-for consequences than for mere enjoyment as a dance.

8. For what conceivable purpose were the most of fashionable dances composed? "For pleasure." What kind? Every pleasure is the gratification of some feeling, and what feeling is it, that would naturally express itself by the attitudes, very peculiar motions, and nowhere else allowable familiarities of the dance? Is the dance to require grace of action? Grace or elegance of manner is relevant, not abstract, depending upon what is to be done or signified, and training for all purposes must be in the precise line of the thing to be done.

9. The artistic meaning of the dance is that by the influence of music and motion the soul shall be brought to some certain condition of thought and feeling; that for the time being the dancers shall forget all differences of rank and character; that they shall yield themselves fully to the genius of the composition; and that nothing permitted by the dance shall be deemed in bad taste or offensive. Now, if it should happen that the composition, including both the music and dance-movements, is morally bad in any way, then a pernicious effect is stamped upon both body and soul.

10. I affirm that the whole of dance literature is morally impure; that it is generally immoral and often indecent; that innocency is no protection against its pernicious influence; and that the head of John the Baptist is not the only tribute that has been paid to its evil power.

CORRESPONDENCE.

SUPERNUMERARY MINISTERS, AND MINISTERS' WIDOWS' FUND. I have much pleasure in reporting that the late Robert Robertson, Esq., of St. John, N.B., made a bequest of a thousand dollars to this Fund, subject only to an annuity of twenty-eight dollars during the life of an old friend.

And I hereby gratefully acknowledge the kindness of James N. Thomas, Esq., the executor of Mr. R.'s will, in so promptly arranging the matter with me as Treasurer of the Fund.

I trust that many of our friends, in these Eastern Conferences, have made, or will hasten to make similar provision to their will, to continue to do good after they shall be no longer among the living.

H. PICKARD. Sackville, N.B., Dec. 3, 1875.

P.S.—I believe Mr. Robertson made bequests of about the same amount to each of two other of our Connexion objects, viz.—to the Missionary and the Educational.

S. W. S. REPLIES.

TO THE EDITOR.—It seems to be taken for granted by some of your correspondents that there has been a great amount of denunciation expressed by some of us the denomination to the Mission Board. I don't know where this is to be found. There has not been, and there is not, that I am aware of, any disposition to reflect on them—at least on my part. They, no doubt, did the best they could, and all the talk about "railing accusations," "recriminations indulged in," and all the eloquence expended concerning "purest love" and "blood of loyalty," appear to me to be a fight with shadows. One of the writers referred to speaks of his great faith. Very good—we don't not he has it, and expects a full salary, and perhaps, as a "fellow sufferer" intimates, light goes West, expects a still better time coming. This "Fellow Sufferer" too, who appears to be very jovial, seems to be laboring under several misapprehensions. He was not referred to, as he seems to think,

in any remarks of ours. It was not intended to be intimate either that he was likely to suffer much, or that he was one of the leading members of our church and conferences. Will "J. G." do the same, and while they are writing say how far in their great faith and heroism they are willing to go in accepting the offer of the Sackville Superintendent. "A Fellow Sufferer" says he is not "a bloated aristocrat or pampered incumbent," &c. but as he and some of his companion writers manifestly claim to be of the "heroic band," they had better go West, but only one at a time to prevent sudden darkness and depression. Some of us have not the shadow of a wish for such honour. S. W. S.

WHAT ABOUT THE "BANNER" CIRCUIT.

MR. EDITOR.—In your leader of the 27th inst. there is another attempt—made by some one, to insist upon your readers the threadbare, and I had hoped a long worn out delusion, that old Ramsey, now Wallace, is the Banner Circuit of Methodism in these Maritime Provinces. That intimation has been given, and repeated quite often enough in your columns; and because it has been allowed to pass without contradiction, the presumption has become so engrained in the minds of the Wallace brethren that it is propagated by them as a fact beyond controversy. And now flouted in the face of the five or six Conferences, which spread over and embrace the whole of our young nationality; for in the article referred to, after giving the names of seventeen brethren who are supposed to wear the Banner brand, the writer states—"We may challenge the Dominion for a similar representation of numbers from so small a circle," and that circle in another place is said to be twelve miles in extent.

Bridgetown is then thrust upon our notice, as "a centre of extraordinary religious vitality judging by the number of ministers supplied by it;" but in that instance the radius is extended to twenty miles, and it gets the credit of having furnished fifteen men to swell the ranks of the ministry among us—Should have been nineteen.—ED.

Now it would be quite easy to criticize and cull those lists; to say as to dissipate the fond delusion, and to denude one or both of the aforesaid Circuits of its supposed adherents. All I intend is to simply tell your readers that there is a little strip of land belonging to one of our Conferences—"by the sea" called P. E. Island, that the capital of said Island is Charlottetown, and that in Charlottetown there is just a bit of Methodism which might possibly induce a little puffing, or be galvanised into such vitality, as to tempt somebody within its limits to flout its bunting and then set up its claim—in the sense intended—to its being the Banner Circuit of the whole Dominion. And that, too, with a nearer approximation to the inexorable logic of facts, than either Wallace or Bridgetown—or even the two put together. As to brethren studying for the ministry, Charlottetown can boast of its young men who are girding on the armor, and will be ready to step into the ranks when called for. And in relation also to the number of ministers' wives, of which Wallace boasts, I would just say—in passing—that this little Island has applied its share of that kind of necessary help to ministerial comfort and efficiency; but how many of our sisters still look in this direction to their old homes I cannot say; but I do know that three Island ladies, at least, have been appropriated by my brethren since last Conference; and if report be correct, there is a tide of others on their way to the same sublimated region.

The two lists of brethren given in your last issue, include thirty two men, all of whom I have known during my colonial life, and for the nonce I let the lists pass without challenge; but I now furnish you a list of names of men, who, at different times, have been passed from this Circuit, either as divinity students or as candidates for the Circuit work, and all, with two or three exceptions, before they left for the higher sphere, stood in connection with the Methodist Sunday-school in this place. And the list will show that the one Circuit has furnished as many then as the other two put together!

Avрил, Adam Clarke, deceased. Butcher, John, Ont. Brecken, Ralph, Halifax. Butcher, Geo. English Conf. rence. Chappell, Benj., Shediac. Clark, Benj., Retired. Coldwell, Wm., N. B. DesBrisay, Albert, deceased. DesBrisay, Alex., U.S. DesBrisay, Albert, S. N.S. Full, Wm., U.S. Goff, Fade, Ont. Hartz, Wm. H., N.S. Johnson, Reid, retired. Laidner, Thos., Newfoundland. LeLacbeur, D., U.S.

It is reported of a woman who, being sick, was asked whether she was willing to live or die, she answered, "Which God pleases." "But," said one, "if God should refer it to you, which would you choose?" "Truly," replied she, "I would refer it to him again." Thus that man obtains his will of God whose will is subjected to God.—S. S. Advocate.

God has three sorts of servants in the world: some are slaves, and serve him from principle of fear; others are hirelings, and serve him for the sake of wages; and the last are sons and serve him under the influence of love. The "Wesleyan" for 1875 will have regular correspondence from England, the United States, Ontario, Montreal, New Brunswick, P. E. Island, Newfoundland and Bermuda. Renew your Subscription before the Year expires and thus ensure its continuance. As a family expenditure it will amply repay you.

LePage, Alfred E., Murray Harbor, P. E. I. Moore, F. W., retired. Moore, E. B., N.S. Mills, Edwin, N.B. Martin, Sam., deceased. Narraway, J. R., St. John, N.B. Percival, W. W., N.B. Perkins, W., N.S. Rodgers, Thos., N.S. Robinson, P. U.S. Strom, Fredk., U.S. Smith, Matt., deceased. Smith, John, Aust. Conference. Slackford, E. N.B. Sellers, Jos., P. E. I. Wilson, R., N.B.

There are likely several other names which might be added to this list, but I do not remember them just now, but those are sufficient to make it quadruple with those of the two lists published in the last WESLEYAN. So that I hope there will be an end now to the boast that Wallace is the Banner Circuit of these lower Conferences. Much less to the challenge thrown out to compare numbers with any Circuit in our vast Dominion.

As to the names given in the article referred to of men who have gone from our membership or left our ministry for that of other churches, I could give some of those also if necessary, but with one exception there are none in the list now forwarded of that description. Truth as time goes grows triumphant. Wallace take your Banner down! Too self conceited you are this!

Wishing you the compliments of the approaching season, I am yours, &c. FREDK. SMALLWOOD. Nov. 30, 1875.

P.S.—I now think of the names of two other brethren in the ministry claimed by our church as its children, David Hickey, N.S., and James Rice, Ont., B. C. Minister. Anthony Trollope says it is a special characteristic of Colonists to "blow." It may be considered pardonable in children at any rate—especially when they have new trumpets. Wallace and Bridgetown, while holding down their diminished heads in presence of their brother across the Northumberland Straits, will take some little comfort from the fact that he too can blow a shrill and martial blast. But, meriment apart, it is not marvellous that three Circuits in territory which till very recently has been considered "mission ground" should have given to Methodism 73 Ministers? Much has been made of the missions in Ireland for their production of good men; these Provinces can show marshes at least in regard to fertility of numbers.—ED. WESLEYAN.

Elijah Hedding and Daniel Fillmore were colleagues in the pastorate of the two Methodist churches in Boston in 1815. The latter was then in the fourth year of his ministry. His sweetness of spirit and Christian courtesy, which characterized him through his whole life, had already made him sufficient conspicuous, in connexion with his pleasant discourses, to be chosen for the pulpit in Boston. Hedding was then in his prime, powerful in argument, and forcible as a preacher, and quite popular. The two preachers alternated between Bromfield-street and Methodist-hall; but the crowds followed Hedding, and left rather thin audiences for his younger colleague. In after years when the incident had lost its intended sting, and his eminently useful life permitted him to refer to it without a blush, brother Fillmore was accustomed to relate with a peculiar twinkle of his eye, an awkward compliment that he received at this time. He had preached to a small audience in Bromfield-street on one Sabbath afternoon. As he came down the pulpit stairs a good sister met him, and said, with an evident desire to offer him a word of comfort—"The people run after Bro. Hedding because he is a deep preacher; but I don't; I prefer to stay at home; I like shallow preaching best."—Zion's Her.

DAYS A MONTH LONG.—Professor Purser, of America, believes that the moon, in revolving around the earth and drawing the tides behind her, causes the latter to act as a break on the revolution of the globe; and he considers that it may be mathematically shown that this action is slowly but surely checking the earth's speed of rotation, so that the days and nights are gradually lengthening. In a thousand million years or so, they may become each a month long.

A traveller on the Continent, visiting the Cathedral of ———, was shown by the sacristan, among other marvels, a dirty opaque glass phial. After eying it for some time, the traveller said, "Do you call this a relic? Why, it is empty." "Empty?" retorted the sacristan indignantly. "Sir, it contains some of the darkness that Moses spread over the land of Egypt."

It is reported of a woman who, being sick, was asked whether she was willing to live or die, she answered, "Which God pleases." "But," said one, "if God should refer it to you, which would you choose?" "Truly," replied she, "I would refer it to him again." Thus that man obtains his will of God whose will is subjected to God.—S. S. Advocate.

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THE BEST THAT I CAN.

"I can not do much," said a little star. "To make the dark world bright. My silvery beams can not struggle far. Through the fading gloom of night; But I'm only a part of God's greater plan, And I'll cheerfully do the best that I can."

"What is the use," said a fleecy cloud. "Of those few drops that I hold? They will hardly bend the lily proud. I am caught in her cup of gold. Yet I am a part of God's great plan, So my treasures I'll give as well as I can.

A child went merrily forth to play. But a thought, like a silver thread, Kept winding in and out all day. Through the happy golden head, Mother said, "Darling, do all you can. For you are part of God's great plan."

She knew no more than the glancing star, Nor the cloud with its chance fall. How, why, and for what all strange things She was only a child at school. But she thought, "It is part of God's great plan, That even I should do all I can."

When the road was rough to the feet, And she sang from her heart a little song That was I thought passing sweet; And her father, a weary, toil-worn man, Said, "I will do likewise the best that I can."

Our best? Ah, children! the best of us Must hide our faces away. When the Lord of the vineyard comes to look At our task at the close of the day! But for strength from above 'tis the Makers' plan! We'll all pray and we'll do the best we can. —Christian Observer.

In Mr. Spurgeon's addresses to his theological students (reprinted by Sheldon & Co.) is included a lecture on the voice, from which we quote the following: "It is not in vain that the evangelists have written of our Lord, 'He opened his mouth and taught them.' Moreover, brethren, avoid the use of the nose as an organ of speech, for the best authorities are agreed that it is intended to smell with. Time was when the nasal twang was the correct thing, but in this degenerate age you had better let the mouth keep to its work without the interference of the olfactory instrument. Should an American student be present, he must excuse my pressing this remark upon his attention. Abhor the practice of some men, who will not bring out the letter 'r,' such a habit is very ruinous and ridiculous, very wretched and reprehensible. Now and then a brother has the felicity to possess a most cunning and delicious lisp. This is, perhaps, the least of evils, where the brother himself is little and winning, but it would ruin any being who aimed at conceivance of Elijah lisping to Ahab, or Paul prettily chipping his words on Mars' Hill."

A correspondent sends us the following fact, which came under his own notice while travelling in a western district circuit. Near to Killarney (so named I suppose because the muddy swamps there are as unlike "the beautiful lakes" as anything well could be) was a large muddy swamp, which extended to the great Here the Baptist friends, to the great disgust of Roman Catholic residents, used to "dip" their candidates for church membership. In this swamp the fishermen used to catch fine eels, and on one occasion, one rash adventurer offered some to a true "daughter of Erin," when the following animated dialogue ensued:—Man: "Buy some fine eels, mum?" Biddy: "Shure, where did you catch 'em?" Man: "In the swamp, mum; and fine ones they are." Biddy: "Och, you dirty blayard! do you think I'd be after atin' the fish wot's been foin' on the sins of their dirty heretics?"

"SPIRITUALISING."—Dr. Patton, in the New York Independent, tells a very amusing story of a Baptist minister who was a great stickler for the "spiritualising" method of interpreting the scriptures down to their smallest details. It was so edifying. A Presbyterian minister offered to discuss the question with him, taking the other view; but one day he professed to have been converted by the success attending the application of the principle. "I always knew," he said, "that the Baptist brethren were right. You know what passage opened your eyes?" (Oh! it was the parable of the man who went to his neighbour for bread at midnight. The man was an anti-us sinner, needing direction.") "Certainly." "The neighbour was a Christian." "True." "The bread desired was saving truth." "Beyond question." "The bed in which he was found naturally represented the Church." "Surely." "And his children being with him in bed means infant baptism and membership." "Oh," said said the Baptist, whose faith in the spiritualising principle began suddenly to fail. "I don't know about that."

LIFE WITHIN.—How hard it is to find that the power of life is to be found side instead of outside in the heart's thoughts, not in the visible actions which show: is the living seed, not in the phyllo which has no root! How often do we cultivate the garden of our souls just another way! How often do we try to persevere in trying to make a sort of show of our outer good qualities, without anything within to correspond, just as children who plant blossoms without roots in the ground to make a pretence for the hour! We find fault in others and we cut off the weed, but we root it up; we find something wanting in ourselves, and we supply it not by the living seed of heavenly principle by copying the deeds that the world ought to produce.—Temple.

BEREAN NOTES.

Dec. 26. LESSON XIII. John 20:31. THE MINISTRY OF JESUS. LEADER 31. But these are written, that ye might believe that Jesus is the Christ, the Son of God; SCHOOL. And that believing ye might have life through his name.

HOME READINGS. MONDAY—John 12:23, 33; 13:1-9. TUESDAY—John 14:1, 17; 15:1-8. WEDNESDAY—John 15:11, 13; 16:7-15. THURSDAY—John 17:15-21; 18:33-38. FRIDAY—John 19:25-30; 20:11-18. SATURDAY—John 20:24-31; 21:15-22. SUNDAY—Psa. 103.

TOPIC.—The Risen Christ, and his Written Word. GOLDEN TEXT.—But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name. John 20:31.

GENERAL STATEMENT. John's object in his narrative of The Ministry of Jesus is stated in the very brief LESSON SERVICE, namely, "But these are written, that ye might believe." The double TOPIC suggested by this text is, The Risen Christ, and his Written Word.

REVIEW LESSON HYMN. TUNE: CORONATION, C. M. All hail the power of Jesus' name, Let angels prostrate fall; Bring forth the royal diadem, And crown him Lord of all.

REVIEW SCHEME: 1. REVIEW FOR THE FOURTH QUARTER. 1. Repeat TITLES TOPICS, and GOLDEN TEXTS of Quarter. 2. Recite OUTLINES and SELECTED VERSES.

- 3. In which lessons are the following doctrinal points taught or suggested. The lowliness of Jesus. The kingship of Jesus. Christ crucified, the central attraction of the world. The resurrection of Christ. The atonement. Jesus the intercessor. Jesus worthy of supreme love. Personality and work of the Holy Spirit. The Christian Sabbath. Personal holiness. Brotherly love. The heavenly state. 4. Which lesson contains special instruction.

- 1) As to how and where Satan works? 2) As to how the world treats Christians? 3) As to how Christ relieves trouble? 4) As to how Christ reveals Himself? 5) As to how Christ removes doubts? 6) As to how Christ tests love? 7) As to how Christ illustrates humility? 8) As to how Christ supplies His own absence from the world? 9) As to how Christ looked forward to us? 10) As to Christ's power on the cross? 11) As to Christ's perfect work? 12) As to the open way to heaven?

- 5. What facts have you learned, and in which lesson, about the following persons? 1) Pilate. 2) Thomas. 3) Simon Peter. 4) Judas Iscariot. 5) Mary Magdalene. 6) Mary, wife of Clophas. 7) The disciple whom Jesus loved.

Also about SATAN, ANGELS, THE SON OF MAN, THE SON OF GOD, THE COMFORTER, and THE FATHER. 6. The entire review may be worked on the basis of the LESSON SERVICE, or the GOLDEN TEXT, by grouping so many of the above-mentioned facts, as may be used under the following analysis: 1. The facts John wrote about Jesus. 2. The character of Jesus as proved by these facts. 3. Our personal duty to this Jesus.

The matter of duty may find illustration in the words spoken by Jesus, and also in the conduct of various persons as enumerated under No. 5. A review may be founded on the TOPIC by grouping facts as follows: 1. The Risen Christ, what have we learned about him? 2. His Written Word, what lesson has it taught us?

These various methods are given merely to allow of a choice, or to indicate different ways of reaching the same end. No. 5. From these starting points questions upon any of the lessons may be asked. Choice must here be exercised. Time will not permit fullness of answers. In questioning here call for the C topics; the H topics, etc. REVIEW FOR THE THIRD AND FOURTH QUARTERS.

These two quarters are so closely bound together that they may, with great propriety, be made the subject of a joint review. This had better proceed upon the general combination of TOPICS as given below. From these starting points questions upon any of the lessons may be asked. Choice must here be exercised. Time will not permit fullness of answers. In questioning here call for the C topics; the H topics, etc. TOPICS FOR THIRD AND FOURTH QUARTERS. July. Commencement of the Christian doctrine. Commencement of the Christian Church. Commencement of Christian miracles. Commencement of Christian life.

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BEREAN NOTES.

Dec. 26.] LESSON XIII. [John 20. 31. THE MINISTRY OF JESUS.

LEADER 31. But these are written, that ye might believe that Jesus is the Christ, the Son of God: And that believing ye might have life through his name.

HOME READINGS.

MONDAY—John 12. 23-33; 13. 1-9. TUESDAY—John 14. 1-7; 15. 1-8. WEDNESDAY—John 15. 11-19; 16. 7-15.

TOPIC: The Risen Christ, and his Written Word. GOLDEN TEXT: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

GENERAL STATEMENT.

John's object in his narrative of The Ministry of Jesus is stated in the very brief LESSON SERVICE, which also constitutes the GOLDEN TEXT, namely: "But these are written, that ye might believe, etc."

REVIEW LESSON HYMN.

Tune: Coronation, C. M. All hail the power of Jesus' name, Let angels prostrate fall: Bring forth the royal diadem, And crown him Lord of all.

REVIEW SCHEME:

1. REVIEW FOR THE FOURTH QUARTER. 1. Repeat TITLES TOPICS, and GOLDEN TEXTS of Quarter.

2. Recite OUTLINES and SELECTED VERSES. 3. In which lessons are the following doctrinal points taught or suggested.

4. Which lesson contains special instruction— 1) As to how and where Satan works?

2) As to how the world treats Christians? 3) As to how Christ relieves trouble?

4) As to how Christ reveals Himself? 5) As to how Christ removes doubts?

6) As to how Christ tests love? 7) As to how Christ illustrates humility?

8) As to how Christ supplies His own absence from the world? 9) As to how Christ looks forward to us?

10) As to Christ's power on the cross? 11) As to Christ's perfect work? 12) As to the open way to heaven?

13) What facts have you learned, and in which lesson, about the following persons? 1) Pilate.

2) Thomas. 3) Simon Peter. 4) Judas Iscariot. 5) Mary Magdalene. 6) Mary, wife of Cleophas. 7) The disciple whom Jesus loved.

Also about SATAN, ANGELS, THE SON OF MAN, THE SON OF GOD, THE COMFORTER, and THE FATHER. 6. The entire review may be worked on the basis of the LESSON SERVICE, or the GOLDEN TEXT, by grouping so many of the above-mentioned facts, as may be used under the following analysis—

1. The facts John wrote about Jesus. 2. The character of Jesus as proved by these facts. 3. Our personal duty to this Jesus.

The matter of duty may find illustration in the words spoken by Jesus, and also in the conduct of various persons as enumerated under No. 5. A review may be completed on the Topic by grouping facts as follows—

1. The Risen Christ—what have we learned about him? 2. His Written Word—what lesson has it taught us? 3. Our personal duty to this Jesus.

These various methods are given merely to allow of a choice, or to indicate different ways of reaching the same end. No session will afford time for all the work suggested. Superintendents must choose that best adapted to themselves and to their schools.

TOPICS FOR THIRD AND FOURTH QUARTERS.

July. Commencement of the Christian doctrine. Commencement of Christian Churches. Commencement of Christian life.

August.

HELP for the thirsty soul—Jesus, the Water of Life. Help for the impotent soul—Jesus our strength. Help for the dying soul—Jesus the Bread of Life.

RECEIVING sight from the true Light. Right guidance by the Good Shepherd. Redeemed from death by the Lord our life.

IMMANUEL lifted up. Immanuel's home. Immanuel the Friend.

SENDING the Spirit to teach the truth. Supplicating the Father for his disciples. Sovereign of the Heavenly Kingdom.

Suffering death for a world of sinners. THE Risen Christ comforting a weeping disciple.

THE Risen Christ assuring a doubting disciple. THE Risen Christ correcting an erring disciple.

THE Risen Christ and his written word. III. REVIEW FOR THE YEAR 1875.

Some scholars and some teachers will doubtless be able to give the TITLES, TOPICS, GOLDEN TEXTS, OUTLINES and perhaps the SELECTED VERSES for the entire year. Such proficiency should be recognized and honorably mentioned. This may be done by a selected committee, who during the week preceding review day shall meet all candidates and examine them.

A public review may be had in most schools upon the two acrostical combinations, ISRAEL and CHRIST. The former, covering the first six months' topics for 1875, we subjoin for convenience of workers.

TOPICS FOR FIRST AND SECOND QUARTERS.

January. In the Way of Duty—Strength. In the Way of Jordan—Safety. In the Way of Deliverance—a Memorial.

In the Work of Conquest—a Leader. In the Way of Obedience—Victory. February.

SIN of Covetousness and its Consequence. Solemn Choice between Life and Death. Sainly Service and its Reward.

Surveying the Heritage of God's People. March. REFUGE and Strength in Trouble. Right Understanding among Brethren.

Return to Sin Displeasing to God. Review of God's Mercies. April.

A PROMISE of Service promptly Made. A Promise of Service soon Forgotten. A Promise to Save by a Faithful God. A Promise to Save by a Faithful Few.

May. EARNEST Devotion of a Hero. Earnest Devotion of a Daughter. Earnest Devotion of a Mother. Earnest Piety of a Child. Earnest Grief of an Old Man.

June. LEADING Israel to the Lord. Longing to be Like the World. Leadiness of Soul from the Love of the World. Loving Words of the Faithful Prophet.

IV. IN CLOSING THE REVIEW, whether of the quarter merely or of the entire year, do not omit to press the great aim of this entire revelation, which the GOLDEN TEXT states so forcibly, namely, —

1. That ye might believe, and that believing ye might have life through his name." 2. A PRECIOUS OPPORTUNITY. 3. A FREQUENT RESPONSIBILITY. THE FOURTH QUARTER'S LESSONS.

1. Jesus Lifted Up. John 12. 23-33. Golden Text: John 12. 32. 2. Washing the Disciples' Feet. John 13. 1-9. Golden Text: Phil. 2. 5. 3. Many Mansions. John 14. 1-7. Golden Text: Heb. 11. 16.

4. The Vine and the Branches. John 15. 1-8. Golden Text: Matt. 7. 20. 5. Friends and Foes of Jesus. John 15. 11-19. Golden Text: James 4. 4. 6. The Work of the Spirit. John 16. 7-14. Golden Text: John 14. 26. 7. Jesus Interceding. John 17. 15-21. Golden Text: Heb. 7. 25.

8. Jesus the King. John 18. 38-38. Golden Text: Rev. 17. 15. 9. Jesus on the Cross. John 19. 25-30. Golden Text: Isa. 53. 6. 10. Jesus and Mary. John 20. 11-18. Golden Text: Mark 16. 9. 11. Jesus and Thomas. John 20. 24-31. Golden Text: 2 Chron. 20. 29. 12. Jesus and Peter. John 21. 15-22. Golden Text: John 11. 17. 13. The Ministry of Jesus. John 20. 31. Golden Text: John 20. 31.

We close the series of blackboard lessons for 1875 with a Christmas illustration. For all the mercies and blessings of life during the year let us give glory to God in the highest, and may a crown of perfect peace, through our Lord Jesus Christ, rest upon each one who studies his blessed Word this day.

MACDONALD & CO. IMPORTERS OF CAST AND MALLEABLE IRON PIPE. With Fittings of every description. BRASS AND COPPER TUBES, SHEETS, ETC., STEAM AND VACUUM GUAGES, HAND AND POWER PUMPS. Rubber Hose and Steam Packing. MANUFACTURERS OF ALL KINDS ENGINEERS' BRASS FITTINGS. Also—The heavier description of BRASS and COPPER WORK FOR STEAMSHIPS, RAILWAYS, TANNERIES, ETC. Nos. 166 to 172 Barrington Street, Halifax.

INTERCOLONIAL RAILWAY. 1875 FALL AND WINTER 1875 AT THE "BEE HIVE." Will be found all the new styles in Coatings, Tweeds, Beavers, Elysiens, Doreskins, Cloths &c. All of which will be made up in the Newest & most Fashionable Styles. An early call is invited. JAS. K. MUNNIS, 146 Upper Water Street, Corner Jacob Street, 30.

SILVER FALL MILLS, COTTON WARPS. WARRANTED superior quality, and extra length; each bundle containing about one thousand yards more than any other in the market. WM. BROWN, Agent. Halifax, April 1st, 1875. 74 Bedford Row, April 10.

Wholesale Dry Goods. ANDERSON, BILLING, & CO. Are now opening per S. S. Nova Scotia. Bales White and Grey BLANKETS, Horse RUGS, Cases Ready-made CLOTHING Cases Berlin WOOLS Cases BUTTONS etc. Warehouse 111 and 113 Granville Street. Oct. 30.

Provincial Building Society. Office—102 Prince William Street, St. John, N.B. MONEY Received on Deposit at Six per cent interest withdrawable at short notice. SHARES of \$50 each, maturing in four years, with interest at seven per cent, compounded half yearly, may be taken at any time.

LOANS Made on approved Real Estate security, repayable by Monthly or Quarterly instalments, extending from one to ten years. The recent issue of CAPITALIZED STOCK by the Society gives to its Depositors and Shareholders increased security. THOMAS MAIN, Secretary, May 25. C. W. WELMORE, President.

AGENTS ATTENTION WE want Agents in EVERY COUNTY and Township, to sell FAMILY BIBLES. We are prepared to give the most liberal discount offered. Having Editions of the Bible have been widely known for more than forty years as the CHEAPEST FAMILY and PULPIT BIBLE EVER PUBLISHED. They have lately added to several editions a Bible Dictionary with nearly 300 illustrations. Also a History of the Bible, beautifully illustrated with fifteen full page illustrations after Deane.

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DEVOS' BRILLIANT OIL. THE finest illuminator in the world, burning without smell or smoke or crusting wick, will give a larger flame and much more light than other OILS. It is safe—used for the last five years—no accident or explosion has ever occurred. Put up in 5 Gallon Cases with patent faucet for family use, also for Sale in Barrels by WM. J. FRASER, Agent. April 17—ly Tobin's South Water.

FITS! FITS! FITS! CURE OF EPILEPSY OR FALLING FITS. BY HANCOCK'S EPILEPTIC PILLS. A MOST REMARKABLE CURE. SETON HAWK, Baltimore, Md. I have been afflicted with Epilepsy for many years. I was attacked with Epilepsy for the first time in 1848. I had several attacks, but they were not severe. I was generally attacked when I was alone, and I was never injured. I was generally attacked when I was alone, and I was never injured. I was generally attacked when I was alone, and I was never injured.

IS THERE A CURE FOR EPILEPSY? The patient will not know what the cure is, unless he has tried the Epileptic Pills. I was afflicted with Epilepsy for many years. I was attacked with Epilepsy for the first time in 1848. I had several attacks, but they were not severe. I was generally attacked when I was alone, and I was never injured.

ANOTHER REMARKABLE CURE OF EPILEPSY OR FALLING FITS. BY HANCOCK'S EPILEPTIC PILLS. I was afflicted with Epilepsy for many years. I was attacked with Epilepsy for the first time in 1848. I had several attacks, but they were not severe. I was generally attacked when I was alone, and I was never injured.

SOLE AGENTS. SEND for latest prospectus. SETON HAWK, Baltimore, Md. I was afflicted with Epilepsy for many years. I was attacked with Epilepsy for the first time in 1848. I had several attacks, but they were not severe. I was generally attacked when I was alone, and I was never injured.

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THE WESLEYAN,
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An ADVERTISING MEDIUM IT HAS NO EQUAL
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Rev. S. DORR, Methodist Book Rooms, Toronto, Ont.,
is Agent for this paper.

All Wesleyan Ministers are Agents.

SATURDAY, DECEMBER 18, 1875.

THE "EVANGELIST"—INFERENCE AS TO HIS SUCCESS.

Comments vary in respect to D. L. M. But all seem to agree that his speaking talents are not extraordinary; that his simplicity of faith and soundness of doctrine are not his strength; that his earnestness is not his strength; that his address is not of the "popular" style; that they are not lifted into notoriety by special powers of speech. Yet they succeed where many fail. And their success has two or three lessons for the ministry.

Here is demonstrated the potent influence of a new voice and presence. These men cannot confine themselves to a locality. Their mission is to preach through the world by stages, at each of which their voices, illustrations, methods, are all new. A few weeks, or months at farthest, bring them down to the level of ordinary mortals, who come as messengers of God.

This bears directly as an argument in favour of the Itinerancy. Nineteen-twentieths of Christian congregations arrive sooner or later at the conviction that though it is well to resist inclinations to change betimes—God really intended a variety of ministerial talent for His people. Instances are quite frequent of unions being formed with the confident persuasion that minister and people are destined to live happily together for a life time, while a few years serve to change the conviction of both in favour of a limited pastorate. The Itinerancy is God's own mode, the fashion of which is implanted in the human mind—its tastes and habits. Moreover, the argument is quite as conclusive in favour of a brief term for the Itinerancy. Excepting in cases of great emergency, any agitation toward the extension of the pastoral term, would seem to be in direct hostility to all that is indicated by God's sanction of evangelistic agency.

Next to the perfect consecration of these men, we may regard their pointedness—their direct and almost imperative urgency to decision, as one great cause of their success. They set upon a supposition which rests upon experience; that is, that in all multitudes there are sinners ever ready to be converted if they will but yield to conviction. Generally we imagine it to be necessary that a period of persuasion and enlightenment must precede any real revival. But what do we think meantime of the daily operations of the Spirit, and the repeated and incessant labours of the Sabbath—their sermons, exhortations and prayers? A faithful ministry surely does not spend its strength for naught. The truth is, gospel-bearing congregations are always under arrest, and the main thing is to lead them to a right use of the convictions they perpetually carry with them. What strikes as most singular in these evangelists is that they stand before the people and urge them, command them—and there—to yield themselves to God. Though why they should be singular in this respect, while God gives the same commission to all His servants—we cannot see!

DISESTABLISHMENT IN ENGLAND.

They are reviving the agitation in favor of entirely separating Church and State in the mother country. Methodism has always been conservative on this subject, principally for two reasons:—the Church of England had greatly benefited the nation in troublesome times, by defending religion against evils which well-nigh ruined adjoining Kingdoms; and Methodism sprang from the loins of that venerable institution. There is, every advancing year, more and more an apparent change in Metho-

distic circles on this subject—not because the Church of England is daily relinquishing the courage and steadfastness with which it confronted heresy. It is discovered that many of its ministers, calling themselves Priests, are inculcating the most poisonous lessons in rural districts in regard to dissenting bodies and their doctrines. Then, the persistent and foolish exclusiveness which keeps each Episcopal minister upon separate pretentious ground, has been irritating the nation. If we join to this the Romanizing tendencies of many Church of England ministers and teachings, we will see that the bill of indictment is sufficiently heavy. Much would be gained, without doubt, by immediate disestablishment. The Episcopal Church would become more self-reliant. It is well known that that body is far more energetic and evangelical in the Colonies, where there is no patronage, than in England; where the people generally are taxed for its support. Crutches prevent development. But the great advantage of disestablishment would be to give the Church the prerogative of judgment and discipline which it now leaves to the State. Left to itself the Church of England would make short work with those dangerous men who, under shelter of its authority and fed by its emoluments, are doing the work of the Church of Rome.

The following extract from a speech delivered to a large gathering at Sheffield, by Mr. Chamberlain, Mayor of Birmingham, will indicate to our readers the drift of public opinion on the subject:—

"The question of Church and State was the only one upon which the Liberals could be united. (Cheers.) There might be some truth in the statement that this was a Dissenter's question. And what wonder if a Wesleyan Preacher in a country district allowed personal feeling to vindicate his view of the position of the well-paid State official who recognized his fellow minister with the barest nod of recognition whilst he was alive, and who insulted his memory after death by garbling the inscription upon his tombstones. (Loud cheers.) But there were other and higher reasons than personal feelings which moved Dissenters in this matter. They were at least in earnest about the faith they professed. No one doubted their intense Protestantism, and they were very naturally shocked by the Romanizing tendencies of the Church, and by the scandals of Church preferment. As to the latter, the speaker read a quotation from the charge recently delivered by the Bishop of Peterborough in confirmation of his strongest accusations. He denied that such evils could be put down by "reform." They would be impossible in free churches, and yet they had existed in the Church of England for generations. With Dissenters their Dissent was always made secondary to their citizenship. He contended that whenever State privileges were granted they engendered narrowness and sectarianism. The so-called church of the nation had in all times been opposed to the will of the nation. Why was it—he asked—that the Church of England was invariably found on the wrong side? They (Dissenters) did not believe the clergy were made of different stuff from the laity. They did not attribute the fact to the men or to the religion that they preached. They did not find the Non-conformists on the side of obstruction, and they did not find Church laymen unwilling to recognise the necessity for reform. But when they found Church clerical men invariably setting themselves in antagonism to the cause of progress they must lay the fault at the door of the institution itself, and not of the men whom it would not see. He said at once they must disendow the Church upon a different system to that adopted in the disendowment of the Irish Church. (Hear, and applause.) The speaker went on to point out that the public mind must be educated on this question, and they must take Lord Harington's counsel, and apply patience and moderation to a continuation of the struggle. He frankly stated that if he could disestablish the Church to-night by holding up his little finger he would keep his hand down. When they had settled the terms on which to disendow the Church of England the day of disestablishment would not be very far distant."

POETRY.—We have enough of this material on hand to fill a complete issue of the Wesleyan. It principally takes the shape of sorrow and regret for the loss of dear kindred—a most natural and touching mode of affectionate expression. But as it is impossible to publish all we have received, we are obliged to be impartial and leave it to the burial of the fond memories from whence it came.

REVIVAL TIDINGS come to us from far and near. The Gospel is still "the power of God." They are wise who use this weapon vigorously. The world perishes; the Church is God's agency for saving the world.

RENEWALS.—We will be glad to have early intimation from our ministers as to the subscribers of the Wesleyan. A day or two spent in this work will amply repay our brethren and their churches; then it will, if thoroughly done, be over for the year. The paper belongs to the Church—to the ministers particularly. Its success is their success. The canvas for new subscribers should proceed with the annual visit to the old. Write early brethren. The end of the year terminates the subscription of the large majority on our lists. After that the paper can only be continued either by personally remitting two dollars, or by authority of the minister.

POETIC LICENSE.—We have heard this expression so often that we begin to fancy it means something. But whether the Poet has license to send all his productions to the Press, or the Press has license to publish what it pleases, who can decide? We incline to the latter opinion for this time, and give our readers the slightest glimpse of enrapturing verses which reach us often. The lines are on the death of a friend—two stanzas of which are as follows:—

"As still as death no not a sound
Or sigh the death like stillness marred
Not but the murmur of the wind
The heart rent sobings could be heard

He breathed his last Poor weary soul
While Porant Sisters Brothers too
United stood with aching hearts
And heard the faint Adieu Adieu

The thunders Peel the cannons roar
Could ne'er arouse him from his sleep" &c.

Is it not somewhat singular that the leaders of the three greatest nations in the world should be found at this day attacking the Pope and policy of Rome? Bismarck began by thundering warnings and protestations in Germany. Gladstone, in England, followed in pamphlets whose arguments and revelations were potent and complete. General Grant, in America, holds to the nation's welfare against Romish encroachments. There is universal jealousy of that religion which will not content itself—Christlike—with treating affairs of the soul, but must also meddle perpetually with the things of Caesars. Taking the Romish religion as one of unalterable principles, which will not take any colouring from either the more liberal religions of the day or the spirit of the times, it becomes more apparent that a conflict with it is almost sure to continue while people value their privileges of liberty and happiness.

PERSONALS.—Rev. H. Pope, Jun., of Centenary, St. John, is recovering from a severe attack of illness. It is stated that Rev. W. Stephenson of Hamilton, Ont., has received and accepted a call to Charlottetown, P. E. I.—Philip Phillips is on his way to England from Australia. He is engaged to sing "a hundred nights" in the old land.—Rev. RICHARD SMITH, of Lunenburg, is, we regret to hear, considerably affected physically by his arduous and unremitting labours. Efforts are being made to supply his place for a time in circuit work.

Rev. F. H. W. Pickles writes, "You will be sorry to hear that Father Hennigar has met with a very serious accident. Turning a corner his carriage was upset, and he was thrown from it with force enough to break two ribs and bruise his shoulder severely. He is a great sufferer but we hope he will ultimately recover. His wife and grandchild who were with him escaped with slight injury. His many friends will make special prayer for him in this time of trial.

GIFT AND ADDRESS.—The lady friends of the Rev. J. H. Lodge, at Souris East, P. E. I., on the evening of the 4th inst., presented him with a valuable Coon skin coat accompanied with an address, admirable alike for its spirit and brevity. Mr Lodge's reply expressed appreciation of the kindness which prompted a donation so very suitable to the season.

INVITATIONS.—Rev. J. Teasdale is invited to take the Pastorate of the Methodist Church in Truro.—Rev. W. Heartz to Grafton St., Halifax. Rev. J. Shenton to Moncton, N. B. Others are invited whose decisions have not been announced.

KICKED ABOUT.

The Indians are not only being brutally kicked out of Okla by the myriads of the cure, under his beneficent supervision, but are being kicked about by the Reform Government of the Dominion. Hon. Mr. Laird, Minister of the Interior, an excellent man, offered the Indians a good piece of land, being the best lands in the Government, to make for the arrangement by which the Indians were long ago swindled out of their Two Mountains possessions by a former Government anxious to conciliate a clergy whose loyalty must always be paid for. Mr. Laird is now absent and a child of the Church is in his place, who immediately decides that the land which Mr. Laird gave the Indians is too good for them, and that they will have to be satisfied with a section in the heart of the Laurentian Highlands, where they may hunt till they starve, agriculture and civing being impossible. The present Government seems like the one just mentioned, anxious to conciliate the clergy, and ready to pay for their mercenary loyalty, even to hunting converted Indians and their teachers into the wilderness. We say seems, because we believe it will turn out to be really otherwise. In fact, whether Government wished or not, they would hardly dare to insult the Methodist Church of Canada, under whose protection the Indians are, and along with the latter provoke the whole Protestant spirit of the Dominion. Mr. Laird has promised to obtain for the Indians certain lands, and we have no doubt that Government will honor that promise and give the Indians those lands—that is to say if the Indians are satisfied to accept them, as we believe they have consented to do, seeing they were making preparations to take possession of them in the spring. The clergy of Okla appear to have been anxiously and unconsciously laboring to rouse the people of Canada to take notice of their tyranny, and have at last succeeded admirably in doing so. Not only Canada, but the whole world is ringing to-day with their exploits, even though the Montreal papers take no notice of them.

The above is the *Montreal Witness's* expression upon a most brutal attack made, through the influence of the Romish clergy, upon a church occupied by Methodist missionaries. We have some explanation of the circumstances in the following paragraph:—

Okla village is composed of two parts; in the centre of one is the immense Roman Catholic church, and in the centre of the other is the little Protestant church. On Sundays, the former is empty, and the latter is crowded. When the Indians first became Protestants, the priest ran up a high fence, which could not be climbed, to prevent his people associating with the heretics as far as possible; but, notwithstanding the many persecutions the Protestant Indians have undergone, the Catholic Indian families one by one have, metaphorically speaking, jumped the fence and become Protestant. Most of those who leaped the fence came from the "Catholic" side of the fence, leave the village and go further up the river. Their houses are squatted in and occupied by French Canadians. When the old chief was being visited yesterday, an Indian woman entered the house. She was received warmly and chatted with the other women. We were told that she was a Roman Catholic and had for the first time visited the Protestant church last Sunday. There are only about four Roman Catholic Indian families now in the village.

The church had been built by contributions of Methodists in several cities. We observe that, at a legal trial on the case, judgment was given in favor of the Indian chiefs.

We have confidence in the good sense of the government, that they will see full justice meted out in this painful matter. Protestants are required to bear patiently in many things relating to Roman Catholic aggravations; but they must not be expected to tolerate infamous crimes like this. They bear against society at large. We hope the action of Mr. Laird will be prompt and definite.

WHAT THEY SAY OF THE WESLEYAN.

Blanche Cape Negro, Dec. 7th, 1875.
MR. EDITOR.—I have taken the Wesleyan ever since the first year it was published. It has been a good teacher to me and I can recommend it to any family for information. And now I am become old, I have lost my eye-sight, and have no family, and now I must tell you to stop my paper, and oblige, yours, &c.

M. THOMAS.
If this subscriber can obtain any one to read the Wesleyan for him, he shall not be without it while he lives. Its object is to do good quite as much as to make money.

THE "WESLEYAN"—This is the name (formerly "The Provincial Wesleyan") of the organ of the General Conference of the Methodist Church of Canada, in Halifax, N.S. We are glad it has taken its old head. It is now a beautiful sheet and ably edited. It is as true as steel to the principles indicated by its name. We wish it great prosperity. It is edited by the Rev. A. W. Nicholson, 82 a year. Postage pre-paid.—*Nashville Ch. Advocate.*

Thanks, Dr. Summers. We know men who edit papers truly Wesleyan though they are called by other names—and they edit them grandly too. Some of them are officers of the M. E. Church South.

A friend writes:

"God bless the men who are sending the 'Wesleyan' to the poor! The only trouble is that they are teaching us to depend on it. A year of such a paper is a great blessing to any poor family."

CIRCUIT INTELLIGENCE.

The meeting at Marysville on Thursday evening last, on behalf of the Methodist Missionary Society was a success. Rev. Mr. McKeown of Fredericton conducted the opening exercises by giving out the hymn "Jesus shall reign," &c., and offering an earnest and appropriate prayer. Rev. R. Wilson occupied the chair, read the Report, and in a few well chosen sentences stated the object of the meeting, and introduced in turn W. H. Gibbs, Esq., of Oshawa, and Rev. Mr. Williams, of Simcoe. The addresses were excellent and impressive, and were well received by the audience, as indicated by the noble collection of \$250. Marysville is in Missionary matters, the Banner Circuit of the Fredericton District, and seems determined to retain that honor. The organ presided over by Prof. Caldwell disconcerted some first class music, and the choir did its work in a highly creditable manner.—*Fredericton Reporter.*

MISSIONARY MEETINGS.—On Wednesday last the Annual Methodist Missionary Meeting was held in this city, the chair being ably filled by S. D. M'Pherson, Esq. The Annual Report was read by Rev. H. M'Keown, showing the society to be in a healthy state, and accomplishing much good. Eloquent and interesting speeches were made by the Delegates from the Canada Conference, Rev. Mr. Williams and W. H. Gibbs, Esq. In addition to the gentlemen named, there were on the platform the Rev. W. W. Brewer, of Andover, Rev. R. Wilson, of Marysville, Dr. Broke, of St. Paul's Church—who has not missed his seat on this Methodist Platform for thirty-two years—and his friend Rev. Mr. McCullough, a Foreign Missionary. Dr. Broke in some appropriate remarks declined making a speech by introducing Rev. Mr. McCullough, who interested the audience by giving an account of his much larger attendance than was present. Rev. H. M'Keown intimated to the audience that the absence of His Honor Judge Wilnot from the chair, was caused by his being called to Halifax on business. The collection amounted to \$40.—*Fredericton Reporter.*

AMHERST.—Our special services at Amherst Head were interesting and successful—I baptised 41 persons there in two days last week—a large proportion of them children. The outside of our church is about finished, and the basement nearly ready for use.

The Hot Supper and Oyster Stew of our friends of the Methodist Church in this town came off last evening in the basement of the Y. M. C. A. building, and was quite an enjoyable affair, reflecting great credit on the ladies of the congregation, as well as on the active staff of gentlemen who so ably assisted them. The supper was all that could be desired, and over three hundred persons, embracing all denominations, testified their appreciation of it by the hearty manner in which they did justice to the substantial provided. The again there were the extras, such as oysters, ice creams, jellies, tarts, cake and other delicacies, which disappeared in rapid succession, showing conclusively that the ladies are well up in the art of providing good things. The net gains of the whole affair will not be less than one hundred dollars.—*Yours Son.*

P. E. ISLAND. A fortnight since Bro. Lodge held his Missionary Meetings at Mount Stewart and Dundas. At the former place Bro. Allen of Power delivered a most interesting and able speech, dwelling upon the divine commission to man to subdue the earth, and setting forth in well chosen words how the Gospel of God is the power to human hands to accomplish the work and with some details of early experiences on the Mission field, closed with a glowing description of the future of our great Dominion.

At Dundas there was a large gathering. Mr. Edward Vickerson took the chair, and with a brief speech introduced the deputation; after reading of report by Bro. Lodge, Bro. Penna was called to address the meeting, and in a short time gave utterance to many noble thoughts for the consideration of our friends. The writer followed and was heartily welcomed to the scene of his former labours, and was not a little rejoiced to find the people of Grand River with the principal part of a new church, fit for use and fast advancing towards completion. This was the first Missionary Meeting held in Dundas by the Methodist Society, and was cheering to find many ready to lend a helping hand, and according to their ability, to do so nobly as they did.

The public collections and protracted donations were liberal. Bro. Lodge is doing a good work, and is well received in all parts of this wide circuit.
J. C. B.

Our English Letter

THE LATE REV. DR. DORR. Dear Mr. Editor, Mr. Dorr felt at the death of this man was for years the most prominent representative of the Baptist denomination in the metropolitan of the Province, and was highly respected for about twenty years, and had obtained the full measure of old age, having completed a most successful career as a minister of the Gospel. He was highly respected by other Churches, and was a most sympathetic, full of work, and a true zeal, surrounded with faithful friends, and high in the affections of the young men of his charges. Dr. Brock was a massive build, his voice was somewhat rough, he was a and sturdy independent, but hear him there was the grand that moves the audience to the speaker. Self-learned to extent, he won a first-class among his brethren, and his will be cherished by the Baptists in England as one of the of their honored and beloved.

THE QUEEN AT THE SACRIFICE. Her Majesty is protracting at Balmoral, and appears about to quit the retirement of her home in the far North, a statement of her southern palace has been moving among the country folk in a very quiet fashion, as usual winning their hearts, womanly actions. On the Sabbath has worshipped in the Pres. Kirk, and she has again received sacrament in a way that is administered, void of all perfume. The wrath and fury of High Church and Ritual not in the least disturbed our Queen, and we trust that she has again to take this step by a give expression to her Evangel at the Lord's table, with the gaiety in the midst of whom been living. It is certainly a rebuke to those who claim ordinary rights and administer solemn velleous efficacy to the sacrament than administered. We see those who attach immense importance to every act of royalty, but yet ground for satisfaction that our has had the courage again to express her strong sympathy with gospel and truly catholic practice will not be moved by any prailing, however high the quarry which they emanate, from a congenial to her feelings, and one we believe is very closely identified with the prosperity and greatness of our realm.

ENGLAND AND THE SUEZ CANAL. In connection with the question of the "Suez Canal," the answer, as she tried to quiet her looking more tired and perplexed ever.

I layed some time to hold the baby, and the first arms of the mother. I got the baby asleep, and after came, left their advice, and went away.

Following are specimens of the result I heard that afternoon, and during the subsequent call, made for the same purpose. "Is to hold the baby?" "Is your good?" "Cries, does it?" "I never had my baby, and should not know what to do with one." "I should give him my syrup," another remarked. "I'd give it to all my children, and I guess all as smart as other folks children."

It does not hurt babies to cry, and only way they have of relieving themselves. "But it does hurt them." "I don't know, it strains them." "You turn to me, said, "You're not turning him, it's very impudent." "You've been in the hands of our Government. If any calamity befalls and the prospects of that country present peculiarly dark and gloomy, we might hope that in the way will open for the progress of Christianity, and the furthering of the cross." Dr. Cumming is again on the and favors us with predictions of events near at hand, and large amounts of prophecy.

EXCHANGE OF FEELINGS between England and dissenters, is again being freely distributed, no real progress is made, dissenters would like to extend of courtesy to some outside the

The blood is the one subject of the book. Take this scarlet thread out of it, and the whole book would fall to pieces.

Our English Letter.

THE LATE REV. DR. BROCK.

DEAR MR. EDITOR, Much regret is felt at the death of this minister, who was for years the most prominent representative of the Baptist denomination in the metropolis. He has been the pastor of the Bloomsbury Chapel for above twenty years, and only retired from the full charge about four years ago, having completed a long and most successful career as a minister of the Gospel. He was highly esteemed by other Churches, and was a man of warmest sympathies, full of work and Christian zeal; surrounded with deeply attached friends, and high in the confidence and affections of the young people of his charge. Dr. Brock was a man of massive build, his voice was strong, and somewhat rough, he was self-reliant and sturdily independent, but when we heard him there was the grand power that moves the audience and draws to the speaker. Self-educated to a large extent, he won a first-class position among his brethren, and his memory will be cherished by the Baptist Churches in England as one of the worthiest of their honored and beloved dead.

THE QUEEN AT THE SACRAMENT.

Her Majesty is protracting her stay at Balmoral, and appears almost unwilling to quit the retirement and beauty of her home in the far North, for the excitement of her southern palaces. She has been moving among the North country folk in a very quiet fashion, and as usual winning their hearts by kind womanly actions. On the Sabbath she has worshipped in the Presbyterian Kirk, and she has again received the sacrament in a way that it is always administered, void of all pomp and form. The wrath and fury poured out by High Church and Ritualists, has not in the least disturbed our gracious Queen, and we trust that she been moved again to take this step by a desire to give expression to her Evangelical faith at the Lord's table, with the godly peasantry in the midst of whom she has been living. It is certainly a strong rebuke to those who claim such extraordinary rights and ascribe such marvellous efficacy to the sacrament as by them administered. We are not of those who attach immense importance to every act of royalty, but yet there is ground for satisfaction that our Queen has had the courage again openly to express her strong sympathy with Evangelical and truly catholic practices, and will not be moved by any protests or railing, however high the quarter from which they emanate, from a course congenial to her feelings, and one which we believe is very closely identified with all the prosperity and greatness of her realm.

ENGLAND AND THE SUEZ CANAL.

In connection with the question of Suez Canal, it is very much to be regretted, that during any previous year. Many of the church edifices erected are large, elegant buildings, costing from \$25,000 to \$100,000; and in some instances even more than the latter sum. In the newly settled parts of the country, and in the Southern States among the freedmen, cheaper houses have been erected. It has been ascertained that two houses of worship have been erected for every secular day for the year. The total value of our church property, including our houses of worship and parsonages, amounts to \$81,084,862.

the Establishment, but they dare not. The Bishop of London has plainly intimated his intention to visit with the penalties of the law, any over whom he has power if they should enter the pulpits of Nonconformity. Dr. Parker of the City Temple, on the other hand, although great at letter writing upon the subject, and persistent in agitating upon the question, is not yet quite brave enough to risk the penalties which await an intruder into consecrated pulpits or desks. He is not ready for immolation upon that altar, and cherishes a strong objection to spend some months in prison, for the honor of preaching in a Church. Only a change in the law can bring about a more hopeful state of affairs, and this with other burning questions will only have a proper settlement in the final and greater one of Disestablishment.

THE PRINCE IN INDIA.

Full accounts come home daily of the receptions, excursions and hunting expeditions of his Royal Highness. There has been much in the hunting arrangements which appears barbaric and cruel, and which, it would have been commendable for the Prince to have discontinued. To the present, the visit appears to have been most successful and enjoyable, will in some degree, strengthen the hold of England upon the rulers and people of that mighty continent.

November 29, 1875.

UNITED STATES LETTER.

Our ecclesiastical year has closed, and its results, as officially reported, are much more encouraging than was anticipated. Financially, we have passed through a year of unusual depression in business, and this, of course, must affect the finances of the church. But our people have rallied nobly, under the circumstances, in support of the church, and its financial interests are in a healthy, prosperous state. Some of the benevolent collections will fall a little short in amount of last year, but generally, they are well sustained.

THE SALARIES OF THE PREACHERS.

have been liberal under the circumstances, and have been met with promptness and satisfaction. We think in no year has so much money been contributed for the support of the gospel at home as during the past year. The ministry is becoming more highly appreciated by multitudes not formerly connected with the church, and they are willing to contribute liberally for its support. Most of our ministers, it is believed, receive a sufficient amount to meet their necessary current expenses, and in many instances, in our wealthier societies, the amount paid for salary is very liberal.

IN CHURCH BUILDING AND REPAIRING very much has been done more, it is believed, than during any previous year. Many of the church edifices erected are large, elegant buildings, costing from \$25,000 to \$100,000; and in some instances even more than the latter sum. In the newly settled parts of the country, and in the Southern States among the freedmen, cheaper houses have been erected. It has been ascertained that two houses of worship have been erected for every secular day for the year. The total value of our church property, including our houses of worship and parsonages, amounts to \$81,084,862.

THE INCREASE OF THE MEMBERSHIP HAS NOT BEEN AS LARGE AS IN SOME previous years, yet it has been very respectable, amounting to about 40,000. The entire membership now numbers 1,580,559.

IN THE SUNDAY-SCHOOL DEPARTMENT there has been great activity and prosperity. The total number of teachers and scholars amounts to 1,613,350, an increase for the year of 26,714.

THE LITERATURE OF THE CHURCH has received special attention. Her official press has never accomplished so much with results so satisfactory. The periodicals have been well sustained, even where business have been most depressed, and in the book department great progress has been made. The "Book Concern" is supplying our people with excellent literature, adapted to all classes of readers, and meeting the necessities of all departments of her work.

EXCHANGE OF PULPITS.

between clergymen and dissenting ministers, is again being freely discussed, but no real progress is made. A few clergymen would like to extend this act of courtesy to some outside the pale of

AMONG OTHER PUBLISHERS AND AUTHORS.

we find much of special interest. Messrs. James R. Osgood & Co., have issued several works of great value, among which is a new book of poems by Longfellow, entitled "The Marguerite of Pondora and Other Poems," consisting, beside the "Marguerite," of a new dramatic poem, "Morituri Salutamus," a semi-centennial class-poem recited at Bowdoin College in Maine last July. "The Hanging of the Crane," which has been read with great interest for the year past; "Birds of Passage," &c., a "Book of Sonnets." It is a choice volume. Their poetical list is very rich, and more extensive, it is believed, than that of any other publishing house in the country. They publish the "North American Review," the oldest quarterly of the country, its last volume being the one hundred and twentieth, and, in all respects, may be regarded as the most able work of its class, embracing among its contributors the best and most popular writers of the age.

IN THE FINE ARTS.

as well as in several other departments of literature, Messrs. H. O. Houghton & Co., are supplying the public with a number of valuable works. We have only space to name a few of them. "A Glimpse at the Art of Japan," by James Jackson Jarves, one of the first writers in this department of the country; "Talks of Art," by William Hunt, abounding in the epigrammatic; "Handbook of Legendary and Mythological Art, Architects, Engravers and their Works," comprising not only the biography of artists, which is exceedingly rich, but lists of their engravings, and by means of cross references and copious indexes, is a complete handbook. They have also contributed two valuable historic works: "Familiar Letters of John Adams and his Wife, Abigail Adams, During the Revolution, with a Memoir of her," by Charles Frances Adams; "The German Element in the War of American Independence." They are giving new life and value to the "Atlantic Monthly," not only retaining all of its literary status, but raising it to a higher plain of intellectual and moral excellence.

IN BIOGRAPHY.

we have the "Life of Rev. John Todd," for many years one of our leading divines, and long settled as pastor over a Congregational Church at Pittsfield, Mass. He ministered to one of the most cultured congregations in New England, and through a long pastorate was popular and useful. He was an extensive author. His "Student's Manual" has had a sale of nearly 200,000 copies; besides, he wrote "The Sabbath-school Teacher," "The Lost Sister of Wyoming," "The Bible Companion," "Great Cities and their Moral Influence," "The Young Man," "Simple Sketches," "The Daughter at School," "Summer Gleanings," "Truth Made Simple," "The Angel of the Iceberg," and several other works, besides a large number of sermons, orations, and occasional pamphlets. And what is remarkable nearly all of his works have had a large sale and have been extensively read. "The story of his life" is told mainly by himself, and compiled and edited by Rev. John E. Todd. It is a rich treasure to our biographical literature. The publishers, Messrs. Harper & Bros., have issued recently several other valuable works, and several are commenced in press. They are giving special attention to their periodicals, the "Monthly, Weekly, Bazar," which in their line lead all the other periodicals of the country. The "Monthly" has a circulation of about 150,000; the "Weekly" of about the same number, and "Bazar" of nearly 100,000. Such a circulation of three periodicals of their class has never before been known in the history of American literature.

MESSRS. G. P. PUTNAM'S SONS.

are issuing works of great interest, among which we may name "Egypt and Iceland in the Year 1874," by Bayard Taylor; "Central Africa; Life and Landscape" from Cairo to the White Nile; "Eldorado; or, Adventures in the Path of Empire (Mexico and California);" "A History of England from the Earliest Period to the Present Time, with special reference to the Progress of the people in Civilization, Lit-

erature, and the Arts," by J. Benson Lossing; "The History of My Friends, or the Home Life with Animals," translated from the French of Emile Achard—a book of thrilling interest throughout, and contains a great amount of information which all classes of readers should possess. Their "International Atlas" is unquestionably the best book of the kind ever published. Its geographical, political, classical and historical department consists of 65 maps, and is complete in all respects as an Atlas covering the ground specified. Their "Atlas of Scripture Geography" is a valuable expositor of the Bible, and would be a valuable companion to every minister and Sunday-school teacher. This enterprising publishing house has several enterprising works in press soon to be issued.

CECIL.

NEWS IN BRIEF.

NOVA SCOTIA.

The Avon river, which has been closed with ice for some time, is again opened. A company of Halifax pilots have purchased a new pilot boat valued at \$2,200. A soldier of the 60th Rifles accidentally shot himself the other morning. The Rev. Dr. Burns has lectured on Prohibition under the auspices of the Y. M. C. A. There was an explosion at the Waverley Powder Mills on the 8th inst., but fortunately no one was injured. The house and barn of Mr. J. Kempton, at Matilda, was destroyed by fire recently. Loss \$2,000. The total shipment of coal from Pictou for the past year have amounted to 359,363 tons. Mr. George Lennox, of Dartmouth, while shingling his house the other day, fell from a scaffolding and sustained a compound fracture of one of his legs. The schooner "Ave Maria" was two days and two nights on the passage from Georgetown to Pictou. She had 32 passengers on board. The jewelry store of Mr. R. Curry, Sydney, was burglarized last Friday and four watches taken away, a man has been captured on suspicion. The schooner "Robinour" of Leckport, has been lost while on her first voyage, and it is feared that all the crew were lost with her as no tidings have been heard of them. William Routledge, Esq., manager of the Gardiner Mining Co., C.B., has been presented with 50 vols. by the North of England Mining Institute, for a valuable paper which he read before them recently. The boiler in the engine house attached to Yates' Boot & Shoe Factory, Halifax, exploded on Friday morning last, completely wrecking the engine house and doing other damage. Loss heavy, cause not known.

NEW BRUNSWICK.

Two members of the N. B. Legislature have been unseated for bribery. St. Stephen has 35 liquor saloons, and the people there think it was time the number was reduced. A man named Shumack fell from the rigging of a vessel into the St. John harbor last week and was drowned. Prof. Proctor, Mrs. Kent Mason, and Rev. Geo. M. Grant have been lecturing before St. John and coles, and Rev. A. B. Earle, the evangelist, is expected there this week to commence special services. A man named Carney has been arrested in St. John on the charge of causing the death of John Ryan at Bushy Woods, near Boston, in October last. The men fought for nearly three hours, and Ryan was punished so severely that he died the following night.

UPPER PROVINCES.

A new Baptist Church, costing \$97,000, was dedicated recently at Toronto. It is intended to establish a life-boat on Toronto Island. Fifteen French Canadian men have sent in to the City clerk the requisite number of signatures attached to a petition asking him to submit the Dunkin Act to the rate-payers of the city. Another vessel belonging to the Magdalen Island fishing fleet is reported lost with all hands. Hon. Mr. Simpson has applied for a criminal information against the publishers of the "West Durham News," for slanderous statements made in that paper. The persecution of the Ojaka Indians by the Roman Catholic priests and people is exciting great indignation in Montreal, and the papers are writing vigorously on the subject. The funeral of the Catholic priests who were burned to death near Montreal was one of the largest that city has ever witnessed. Considerable feeling has been raised because the church bells were not tolled during the passage of the procession. MISCELLANEOUS. There is a financial panic in Russia. Boss Tweed has not yet been found. It is reported that soldiers in Northern Spain are freezing to death. The British Parliament meets on January 5th. Carlyle has accepted the degree conferred on him by Harvard University.

Mr. W. B. Astor was left the bulk of his property to his two sons. The Prince of Wales has arrived at Madras. A lottery held by a Catholic charity fair in Tamming Hill, N. Y., has been stopped by the authorities. Avery, the U. S. M. A. to China, is dead. Seward is spoken of as his successor. The direct cable has been given out, and the "Parade" has been dispatched to make the repairs. A case of dynamite exploded on the steamer "Meadow" at Boston, the other day, and several passengers were killed. The Turkish troops are still in heavy reverses at the hands of the Heregovinians. The bill against the City of New York, for the entertainment of King Kalakaua, has not been settled yet. It is reported that the Khedive of Egypt has ordered 15,000 men to march against Abyssinia. Sir Houston Stewart, Vice-Admiral of the British navy, died in London last Sunday. The deceased was formerly stationed on the Halifax, N.S., station. The overseers of the American Universities intend asking the overseers of the English Universities to join in their regrets next July. The steamship "Dutchland" from Bremen to New York, was wrecked off the English coast during a North-easterly gale on the 6th inst., and about fifty of the passengers and crew were lost.

OTTAWA, December 13.—Referring to Cauchon's appointment to the Privy Council the Montreal "Witness" says: "The Reform Party stand self-convicted of calling to a position of Ministerial trust the most corrupt man in the country." It is stated that Dr. Davis, the abolitionist, has offered to make certain starting developments with regard to parties in Toronto and elsewhere, who patronized in Toronto and elsewhere, who patronized him in his disgraceful business. He says that many leading men are implicated, and that both male and female patients were not always the lower classes of society. Many consider that blackmail is the design of Davis, as well as securing of influence to lighten his labour in the penitentiary. Judge Morrison this morning granted bail to Fraser, charged to be necessary after fact to the murder of June Gilmore, in sum of \$8,000. He refuses a similar application on behalf of Clements. The Executive Council will not interfere with sentence of death upon White for murder of his wife in Peel.

Darius labored till the going down of the sun to save Danie, because he loved him. But he did not love him as our King loves us; he did not go down among the lions himself, bear the penalty, fulfil the law, and let the victim go free.—Moody. God does not do things in our way; the Holy Ghost makes His own channels. Who'd have thought that marching round and round Jericho could bring down the walls? Suppose Dr. Buddington and Bishop Potter marching about tooting on their rams' horns. At least, we would say, let them be silver trumpets, worthy of the dignity of Church officials.—Moody.

MARRIED.

At the residence of Mr. Alex. Green, Sydney, on Thursday, 25th Nov. by the Rev. J. C. Angus, Mr. John D. Woodhill, Merchant, to Rachel E. D. daughter of Mr. John Heagerty, of North Sydney. By the Rev. J. C. Angus, Nov. 20th, at the residence of the bride's father (Mr. Edward Horn, Winslow Road) Sarah Elizabeth Horn to John Bryenton, of Brackley Point Road, P.E.I. On Wednesday, 1st inst., by Rev. W. McCarty, Mr. William Fletcher Peters, of Richibucto, to Miss Charlotte Lawson, of Miramirook, Westmorland Co., N. B. In the Methodist Church, Gloucester, on the 12th inst., by the Rev. James Buckley, Mr. William Henry Pearl to Miss Elizabeth Hadley, both of Gloucester.

DIED.

At Digby on the 25th inst., aged 3 years and 3 months, Carrie Jenkins, youngest daughter of Andrew and Margaret Fegan. At Sheffield, Nov. 25th, after a short illness, of typhoid fever, Julia M. Elford, aged 22 years. At Shumac, on the 13th inst., James Edmondson, aged 34 years. At Lakeside, December 4th, Mr. Geo. Varner, aged 70 years. At Scotch Town, Grand Lake, December 5th, very sudden of disease of the heart, Charles Hunsicker, aged 24 years. At Barrington, on the 30th inst., Miriam, wife of Captain Isaac Hopkins, and daughter of Charles and Lavina M. Larson, aged 17 years. She was, from childhood, a person of rare amability and sweetness of temper. For many years she had devotedly nursed Jesus. Her life was long and severely painful, yet resigned in to, and trust in God, were beautiful to behold. And when the strength of nature failed, and she could no longer articulate an answer to the writer's question, the finger, feebly pointed upward, and the smile of joy that rippled over her wasted face, were all that we needed to show that she saw "the heavens opened and the Son of Man standing in the right hand of God." J. S. C. At Wallace, on the 10th inst., Sarah Jane, beloved wife of Mr. Robert Clark, in the 47th year of her age. At Bear River, Digby, on the 1st inst., Mary Elizabeth, eldest daughter of Joseph and Sarah E. Morsehouse, in the 19th year of her age. She died in hope of a blessed immortality. At Digby, on the 25th inst., after a lingering illness, Carrie Jenkins, aged 3 years and 3 months, second daughter of Andrew and Margaret A. Fegan. At Annapolis, Nov. 21st, of Diphtheria, aged 9 years, Lizzie B., youngest daughter of Mrs. Hawke, widow of the late Wm. Hawke. (English papers, please copy.) In Digby on the 5th inst., in the 86 year of her age, Mrs. Elizabeth Bernan. The Deceased was one of the first Members of the Methodist Church in Digby, and though for several years past, her intellectual faculties had been much impaired; she still maintained her trust in Christ, and her hope of the rest that remaineth to the people of God. Her end was peace.

SATURDAY NIGHT.

"And is the twilight closing fast?— I hear the night breeze wild.— And is the long week's work all done?— "Thy work is done, my child."

"O, passing sweet those closing hours! And sweet the night breeze mild.— And the Sabbath day that cometh fast!— "The Eternal Day my child."

"The night is gone, clear breaks the dawn. It rises soft and mild.— Dear Lord, I see the face to face!" "Yes, face to face my child."

Watchesman and Reflector.

LOSS OF THE "HOPEWELL."

We copy the following from the N. F. Chronicle. Since our last issue information has reached town of two very sad marine casualties occurring at about the same hour on Monday night last, and in the neighbourhood each of the other.

The first of these disasters occurred to the schooner Hopewell of Harbor Main, N. F., master, the Hopewell left St. John's on Monday last, with a cargo of provisions. In the evening the weather came in dirty with rain and sleet.

The steamer Hercules left port on Tuesday morning for her regular trip round Conception Bay. At twelve o'clock when nearing Cape Saint Francis, a man was discovered on Biscan Rock waving a red cravat.

Having been safely on board, restoratives were applied to Waugh, his wet clothing was removed and put into a warm bed. He soon recovered from the effects of his frightful experience. Yesterday morning he was landed at Bright's.

The noble conduct and determined efforts of Capt. Blanford, his crew and passengers are worthy of the highest praise. One feeling anxious to animate all on board the Hercules, and that was to save Waugh if human effort could accomplish it.

LOSS OF THE "WATERWITCH."

At a late hour on Monday night last a man named Langmead, living at the extreme north of the village, of Pouch Cove was aroused by shouts from some persons near his house. Lighting a lamp, and partially dressing himself, he opened the door and discovered three men, wet and well nigh exhausted, who proved to be the captain and two of the crew of the fore-and-aft schooner Waterwitch, of Cupids.

This is a deep and narrow inlet or gulch about a mile and a half to the north-east of Pouch Cove, well called the "Horrid Gulch." In it the water is deep right to the foot of the shore, which is very steep.

On this ledge it was that, the Captain's son, and two other men jumped, the others who were saved being on the other side in a position that I shall presently describe.

The first party of rescuers started from the village about one in the morning, and reached the spot where the captain and his party had landed, and where he had left his son to keep in good heart the poor creatures on the other side of the gulf.

Meanwhile, other parties had reached the top of the cliffs on the other side, and were endeavoring to devise plans for the rescue of those below. The only way possible was by lowering a man over the cliff by a rope, for by that means alone could the position of the shipwrecked men be known.

How to reach the poor men was the question. Away down below him twenty fathoms further on the small jutting rock which I have described, Moses could now make them out through the grey dawn.

ON A LEDGE BY HIMSELF is crouching a poor young fellow who has been left till the last, because supposed to be in the least danger. There, alone, some hundreds of feet from his companions, he has clung through the terrible night, half-dressed, hatless, and with but one boot on.

There is, on his part, no boasting of results, no artificial excitement of any sort, but a most genuine and earnest concentration upon real work.

COMMODORE GOODENOUGH'S DYING WOUNDS.

The profound sorrow with which the tidings of Commodore Goodenough's death was received throughout the colonies will be renewed and intensified by reading the affecting farewell which the dying commander took of his ship's company a few hours before his death.

On the 19th of August, 1875, after saying good-bye to all his officers in the cabin, the Commodore wished to be taken on the quarter-deck to speak to the men. He was carried out, and laid on a mattress on the deck. He asked the men to smile on him and not look unhappy, and spoke to some by name.

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Our readers will be aware of the interest which he took in Christian missions. Publicly he declared his deep regret that a Peer of the realm should have written such a book as that of the Earl of Pembroke, in which were statements that the earl and doctor might easily have known were not true.

The loss of such a man is a national calamity, while the bitterness of the loss is intensified by the recollection that, humbly speaking, he fell a victim to the demons in human shape who have been trafficking in human flesh among the islands of the South Pacific.

It matters little to the true Christian where he may be called to die—whether at sea or on land, in the wilderness or in the city full—whether surrounded by friends, or far from home and loved ones.

On Tuesday the R. M. S. "Golconda" sailed with the mails for Ceylon, and a good and special valued at little less than three-quarters of a million sterling.

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THE CHILDREN'S BIBLE.

The clock struck seven in the hall. The children were sitting round the table. That calls for some singing in the hall.

And a soft stir to some and to some. As when the low and low and low. And little feet that patter on the floor.

And oh, what lovely wishes! Bestowed the floor on empty air. By vanished dance and song for love.

Then kissed on both we try them down. As frequent kisses are of good. And all the upper lip was flushed.

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THE MINISTER'S BABY.

Our minister has a baby. When he was about six months old I thought I would call on the minister's wife, and see the baby boy, about which there had been much commotion in the parish.

An old lady went in just as I did. We found the mother holding her child, and looking weary. The old lady remarked as she took her seat, "You don't hold your baby all the time, do you?"

"Before I go back to die I should like you all to bless me, saying, 'God bless you.'" They did, and then the Commodore said, "May God Almighty bless you with His exceeding great love, and give you happiness such as He has given me."

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TEACHER'S PLAN, HALIFAX. SUNDAY, DECEMBER 19th.

MARKET PRICES. Report weekly by J. W. Potts, Commission Merchant, St. John's, N.S., and Halifax, N.S.

SMITH BROTHERS. Have Just Received and opened per Str. "Caspar."

POST OFFICE, HALIFAX, JOHN DEER, 1875. ON AND AFTER MONDAY, 13th DECEMBER, THE MAILS FOR THE UNITED STATES AND UPPER PROVINCES BY NIGHT TRAINS

DIARIES 1876. THE METHODIST AND GENERAL DESK DIARY—Bound for seven Days on a page and interspersed with historical papers, with an Almanack for 1876.

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PER CASPAR EIGHTEEN DOZEN CHIGNONS, All new Styles. NINETEEN DOZEN HAIR BRAIDS, Superior to any previous order

1875 GROCERIES 1875 W. M. HARRINGTON & Co., OFFERS FOR SALE. AT 243 HOLLIS STREET.

Receipts for "WESLEYAN" for week ending November 30th, 1875. C. A. Willett \$1.00, John North \$1.00, Mrs. W. B. Boies \$1.00

MAIL CONTRACT. SEALED TENDERS, address 1 to the Postmaster General and marked "Tenders for Mail Service" will be received at HALIFAX, until 12 o'clock, on Friday, the 23rd December next

BRIDGEWATER and SHELburne. The conveyance to be made by Vehicle, drawn by not fewer than two horses.

Leave Bridgewater Daily at 6 A.M. Arrive at Shelburne at 6 P.M. Leave Shelburne Daily at 6 A.M. Arrive at Bridgewater at 6 P.M.

INTERCOLONIAL RAILWAY. RAILWAY WHARF AND FREIGHT SHED. CHRISTMAS AND NEW YEAR CARDS, NEW STYLE VERY ATTRACTIVE.

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