

THE LAST HYMN.

BY MARIANNE FARMINGTON. The Sabbath-day was ending in a village by the sea. The uttered benediction touched the people ten-

church. 21. That this is the work of the enemy of man. Gather together first the tares. Christ, as the Judge, will separate the two classes. It will be observed that the tares are burned before the wheat is housed; in the exposition of the parable (vers. 41, 43) the same order is observed: and the same in chap. 25: 46—as if in some literal sense, "with thine eyes shalt thou behold and see the reward of the wicked" (Pa. 91: 8). And burn them, to keep the tares from spreading.

37. He answered. In reply to the request of his disciples for the meaning of the parable. He that sows the good seed is the Son of man; i. e., Jesus Christ. Observe that all sowing, whether done by prophet, apostle, preacher, teacher, or parent, is done by Christ in him.

38. The field is the world. Not the church; the world never represents the church in the New Testament, but the whole world of humanity. The whole world of humanity is the kingdom of Christ, though only a part recognizes its duty of allegiance to him; much of it is a kingdom in rebellion. The good seed are the children of the kingdom. The true membership, such as really belong to the kingdom, in distinction from those who are but nominally such. In the last parable the good seed was the truth; but here, in the progress of the sentiment, the seed is regarded as having entered into the person, and having become identical with him. The tares... the children of the wicked one. Those partaking of his nature, and belonging to him, and destined to be snared in his punishment.

39. The enemy... is the devil. Here, as elsewhere, the personality of the devil is recognized by our Lord in unmistakable terms. The harvest is the end of the world. O. time. It is an entirely different word from that translated "world" in verse 33. "The field is the world." It is the end of the present dispensation; strictly speaking, the end of the age; i. e., of the period that precedes the "coming" of the Son of man as Judge, which is to usher in the "world," or the "age," to come. The reapers are the angels. The angels are often spoken of as accompanying the Lord when he comes at the day of judgment.

41. The Son of man. Christ himself is Lord of angels, and ruler in this kingdom. Out of his kingdom. The angels sent forth by Christ will accomplish what men could not do, ought not to attempt to do, namely, remove all evil from the church and from the world, which will stand only so long as the purposes of the kingdom requires it. All things that offend. Or, cause to stumble. All those who have proved a stumbling-block to others. And them which do iniquity. The former class as the worst, are mentioned first. It is worse to lead others to do wrong than to do wrong ourselves.

42. Cast them into a furnace of fire. Fire was employed as a punishment by the Chaldeans. Herod the Great burned to death certain men who had opposed his authority in his last days (Wars of the Jews, i. 33, § 4). Wees also were used against the Jews as a fuel, especially for heating their ovens; a fire was kindled inside, and subsequently removed to make room for the bread (Matt. 6: 30). From this double use comes the employment of fire in the Bible as a metaphor of the punishment of the ungodly. Here and elsewhere it is adopted by Christ for the same purpose, and awarded with a full sense of the terrible significance which the Jewish mind would attach to the metaphor. As the tares were burned, this may be figurative; but it undoubtedly refers to intolerable suffering, resulting not simply from the circumstances of the evil doers in a future state, but from their character.

43. Then shall the righteous shine forth as the sun. Fire was the element of the dark and cruel kingdom of hell, so is light of the pure heavenly kingdom. Then when the dark hindering element is removed, shall this element of light, which was before struggling with and obstructed by it, come forth in its full brightness.

CORRESPONDENCE.

GENUINE AND COUNTERFEIT.

They look alike, but in reality they differ greatly. The counterfeit never would have been known, but for the genuine. But the genuine is known, and can be tested without the counterfeit. The genuine is necessary, the spurious is not. Both kinds are represented, not only in money, but among christians.

A genuine christian is the most valuable and useful article on this planet. And we rejoice to believe that such are more numerous now than at any former period of earth's history. Their presence and influence are essential to the well-being of our world. Without them human society would be a curse rather than a blessing. Their sudden removal would be a greater calamity, than the loss of all the gold in creation.

Christianity is a genuine system of religion, all others are less or more spurious. A christian is the best representative of Christianity on earth. Hence the Church of Christ, in the probationary state, is defective. Its manhood is anticipated, when that which is perfect shall come, but at present all childish things are not put away. Our most precious metal; though containing much alloy, represents the genuine article. It is so with Christians in reference to the excellencies of Christianity. They are Christ's representatives. They would judge christianity by them. If the genuine article, religion, is more prominent in their lives than the alloy, their influence is for good, but if otherwise, it is exceedingly injurious. The world does not need a better christianity, but better representatives of it. We would not attempt to draw a par-

allel between money and christians, in respect to value. Money only represents value, Christians have the value in themselves. And if there was no money in the world, christians would be as valuable as ever I know that the opinion prevails in the present avaricious age, that money is a marketable article, and therefore men may take for its temporary use, whatever it will bring. This is a fallacious idea. And here is the error; money, as already intimated is a representative value. Articles required for our use are not representative value, but intrinsically valuable. A loaf of bread is more valuable to a man perishing by hunger, than a sovereign. Money is valuable, only as a medium to obtain the supply of our real wants. We fear that the monetary system of our country, is not based upon sound principles. The present working of the system is evidently adapted to make a few men very rich, at the expense of the poorer men. As the increase of interest by banking institutions any other money lenders, so is the decrease in value of personal property and real estate.

We want genuine principles in money matters as well as in religion. But we have much that is wrong in both. Genuine Christianity experimentally enjoyed, and practically carried out, would correct all the evils of our world. It would make us holy in heart, and thus prompt to honesty, economy and liberality.

The genuine abounds in our day as well as the false. We meet with it, in men and women, in books, in commerce, in churches, in pulpits, in temperance organizations, and in all the walks of life. And occasionally come in contact with the spurious—the false. Yet, it is seen in every department of human life. The food we eat, and the garments we wear often show it. Nor are the churches free from it. Hypocrisy is a possibility and a reality. Shakespeare says: "He is but the counterfeit of a man, who hath not the life of a man." Yet, the world is improving. G. O. H.

ACADIA MINES—WITH AN APPEAL.

DEAR EDITOR.—We are slowly moving onward in this romantic little corner of our Zion. "The Works" have been in full blast since the autumn, and are doing excellently under the skillful superintendence of our able and popular manager, George Jamme, Esq.

We have recently received a most acceptable addition to our little Society, in the person of Enoch Price, Esq., who has been residing for a few months among us, and who is now about removing his family hither, from Moncton. He is a noble-hearted brother—always ready for every good word and work. Our Methodist ranks have been greatly reduced by emigration, however, and sometime must elapse before the vacancies are refilled. What we want to do is to gather in recruits from the unconverted masses around us. But the great hindrance to this work is the want of a church of our own. The Roman Catholics have a church and neat house for their priest. The Episcopalians have a fine church and are building a parsonage. The Presbyterians, who are very numerous in this locality, will shortly have full possession of the Union Church in which we now worship, and are about erecting a large manse. The Methodists will be left out in the cold! We must have a church or our cause will perish here! O, that God would graciously move the heart of some faithful steward of his bounty to present us with a handsome donation towards this important object! Money for this purpose may be sent to Captain Nicholas B.yant, Esq., and will be duly acknowledged in the Wesleyan and registered in heaven! O, will not some large-hearted brother or sister respond to this earnest appeal on behalf of our beloved Methodism!

Our officials are striving hard to bring up the receipts of the circuit to the estimated amount. A "Donation" was held on Thursday last which proved a grand success! The friends of all denominations attended en masse. An excellent tea was provided in Temperance Hall in the very best style of the good L. ndonderry ladies, followed by an enjoyable entertainment in readings, recitations and music. Brother Dunn of Halifax, and Miss Temple and her brother from Truro did us good service. The well-trained choir of Union Church under the direction of S. Smith, Esq.—together with our admirable Philharmonic Society in charge of Prof. Esau attended largely to the enjoyment of the occasion. The purse presented at the conclusion of the entertainment was announced to contain the unexpected amount of \$115.

Brother Dunn's lecture on Saturday evening was a masterly effort. The Bell, he is a new creature or creation. Now, how is this done? Certainly not by a new physical creation, but by the agency of the Holy Spirit, taking hold of the chaos of our fallen nature, and forming the contrite soul anew; "bringing a clean thing out of an unclean,"—"commanding light to shine out of darkness, and purity and beauty out of sin and confusion; no new soul is created, but it is made new or renewed by the spirit of God.

Now, in this secondary sense of creation, a creation out of something already existing, there is a striking analogy between the creation of our world, at the beginning, and its re-creation at the end of the world, and the personal and collective creation of the new heavens and the new earth, wherein dwelleth righteousness; and moreover, there is some ground for the theory of geologist, if reference to a pre-Adamic state of our earth, and of

turn a third year, and, with one dissenting voice, pronounced itself as opposed to the present system of invitations.

Yours truly, R. B. M. Acadia Mines, March 15, '80.

CREATION.

MR. EDITOR.—Suffer me to give my opinion, also, concerning the Mosaic history of our world. Creation must, necessarily, imply a creator, and consequently a beginning; just as the house I live in must have had a builder, and a beginning. This is how Paul reasons: "Every house is builded by some man, but he that built all things is God." We are taught that God and matter are not co-existent; that the Creator existed before creation. "He is before all things, and by him all things consist, and without him was nothing made that is made," and the man who surveys this wondrous universe and says, "There is no God," is a fool. I think creation must be considered in a twofold sense, viz: a creation out of nothing, and a creation out of something. Thus God created the material out of nothing, by his almighty word, and then out of the materials, different forms of existence. This is true with regard to Adam's body; out of the dust already made, God made the first man, while the creation of his soul was not of pre-existing matter, but breathed into him by the Spirit of God. In this secondary sense of the word creation, it appears that our world was made. Moses tells us that this world was made out of the earth, which (in its chaotic state) was without form and void, and darkness was upon the face of the deep; and that the six days begin, not from the creation of the material itself, but from the creation out of the materials, when God said, "Let there be light, and there was light." The first verse, "In the beginning God created the heavens and the earth," was not true in fact till the sixth day. For the "dry land" was not called "earth" till the third day, and the firmament dividing the upper and lower waters, was not called "heaven" till the second day. In the first verse Moses tells us that God made the heavens and the earth, and then in the following verses how and when they were made, concluding with: "Thus the heavens and the earth were finished," just as an architect would say, "I built this house for Mr. A., and then describes the various parts of the building and their course of erection. This earth, in its chaotic state, seems more like a destruction than a creation, as it was "without form, and void," &c., and Peter in his Epistles is supposed to refer to this destroyed world in these words: "By the word of God were the heavens were of old, and the earth standing in the water and out of the water, whereby the world that then was being overflowed with water perished," &c. This appears to agree exactly with what Moses says of chaos in the beginning. I know Peter is, by some, supposed, in the above words, to refer to the deluge, but it appears not so, for the following reasons: 1st. He does refer to the flood in other parts of his writings, but in this he contrasts the heavens which are of old with the heavens and the earth which are now; and the heavens and earth which are now, are certainly the same substantially as they were before the flood, even from the beginning. 2. He contrasts the perished heavens and earth which were of old, with the destruction of the present heavens and earth with fire. Now the flood did not destroy the heavens and the earth, and was not sent to destroy them, but to "destroy every living thing of the earth," save those in the ark; and that when the waters subsided, the earth seemed to be as it was from the beginning, minus every living thing outside the ark. The floods did not even change the channels of the four rivers which flowed off from the Edenic river, they divided in Moses' day—who wrote several hundreds of years after the flood—as they did from the beginning; therefore we infer that the future destructions of the heavens and the earth, which are now, agrees better with the destruction of old, or the Mosaic chaos, than with the Noachic floods; if so, then the Mosaic chaos was as out of that God made this good and the bad till the end come, so God may, out of this world, when destroyed by fire, create a new heaven and a new earth, wherein dwelleth righteousness. And moreover, this view of the Mosaic chaos is a beautiful type of our spiritual creation, when in God creates, out of our fallen chaotic perishing state, a new creature or creation in Christ Jesus. This seems a long depression, but you must bear with it. We observe again that creation in its secondary sense is illustrated by the Providence of God: "Thou sendest forth thy spirit, and they are created, and thou renewest the face of the earth." Here is creation, not out of nothing, but a creation out of something, whereby the spirit preserves the generations of earth, for by God all things consist or are upheld. Further, it is illustrated by the new spiritual creation: "Behold, I create new heavens, and a new earth, for behold I create Jerusalem a joy, and her people a rejoicing," and, "If any man be in Christ, he is a new creature or creation." Now, how is this done? Certainly not by a new physical creation, but by the agency of the Holy Spirit, taking hold of the chaos of our fallen nature, and forming the contrite soul anew; "bringing a clean thing out of an unclean,"—"commanding light to shine out of darkness, and purity and beauty out of sin and confusion; no new soul is created, but it is made new or renewed by the spirit of God.

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the innumerable ages required for its various deposits and formations; and cord with the Mosaic cosmogony, in which remained in its chaotic state, nor how long the Spirit moved upon the face of the great deep before God said, "Let there be light."

Leaving this part of our subject to your consideration, and to judge whether it be true or not, we would like to enquire about the days of creation. That they are six daily revolutions of our earth on its own axis, giving us day and night, morning and evening, I offer the following reasons: 1st. Admitting that a day sometimes is used for a longer period in history, and if I correctly recall, in poetry, yet certainly Moses must be understood to mean six twenty-four hour days, because in the Decalogue he commands us to labour six days, before the Sabbath rest, as God did in the creation of the world; otherwise, a day means an indefinite period, then the command would be labour six indefinite periods before you keep a Sabbath; and, therefore, those could be no Sabbath days as now observed, for no one would know how long those periods were. 2. If the six days are indefinite periods, why not the thirty days (as in the d. Judge be forty indefinite periods) and thus you may explain all the days mentioned in the Bible. 3. If the evening and the morning were one day, then the day must be twenty-four hours—for in an indefinite day, there would be many evenings and mornings. 4th. On the third day God made the grass and herb, and fruit-bearing trees, and on the sixth day God made man and animals to eat them. Is it reasonable to suppose that from the third to the sixth day, an indefinite number of years existed before God made the mouths to eat them? Or that the light, and the sun, and moon, and stars, which were made on the first and on the fourth day, had been shining for an innumerable number of years before there was created an eye to see or a heart to feel on the sixth day. 5th. If the sixth day on which Adam was created, was a long, indefinite period, he must have been very much older than 130 years when Seth was born. 6th. We must distinguish between creation and generation. Creation brings things into immediate and matured existence, while generation brings them into existence mediately and gradually, and by gradual growth or development becomes matured; thus we read: "God made every plant of the field before it was in the earth, and every herb of the field before it grew." After their creation, they were to multiply and produce their respective kinds. Thus it was with all the animals in the sea, and land, and air; and thus it was with Adam, not made to grow from a child, as all his posterity must, by generations, but created a man.

The creation of the world and all things therein, was completed in six days, while generation has continued from that time till now, and will till the end. When this Divine Creator came in the flesh, he showed by his miracles how easy it was for him to create a world in six days, by the word of his power. Had he only to speak the word, and these miracles were wrought, and when, at the end of the world, he shall destroy it, and raise the dead (a work as great as creation), and perhaps create this world anew and righteous, will it not be done as immediately as was creation at the beginning?

I must stop, as I have already trespassed, and if you, Mr. Editor, think well, you can insert in the WESLEYAN what I have written, and oblige J. V. J. Charlottetown, March, 1880.

LETTER FROM THE U. STATES.

In the opinion of some, Bishop Haven was the man of the widest reading and most liberal culture of any in the Methodist Church in the United States. He was a bewitching writer. Yet the books he wrote were few. Some think his "Pilgrimage" or Sketches of Travel in Europe, (1867) is his best. His Life of Father Taylor has delighted many in the Maritime Provinces. (Boston, 1872, pp. 445.) His other works were "National Sermons, (Boston, 1869, 12 mo.) Mexico, (N. Y., 1875, pp. 467, pictures and 2 maps.) He was a frequent contributor to the Methodist Quarterly. A somewhat remarkable article on "Wesley and Modern Philosophy," Jan. and April, 1879, attracted the attention and criticism of some periodicals outside of Methodism. His contributions to the periodical press were almost innumerable. He was a prodigious worker. The way he economized time is a wonder and is a lesson for us all.

The seeds of death were sown in his frame when visiting Liberia during his Episcopal tour in 1876-7. No slight and hasty inspection of the mission would suffice. Bishop Haven was really a martyr to the great love of his soul—the gospel and civilization for the negro, and it will be in this tragic aspect of the church will live to think of him. It will keep his memory green forever. At the same time such a sacrifice is at a tremendous cost, and the N. Y. Methodist will point out that it should teach the M. Epis. Church that the African Conference ought to be supervised by a native Bishop, the lives of such men as Haven and Scott being worth too much to be unnecessarily jeopardized in the death-laden exaltations of that land of the white man's grave. Who can read unmoved of Bishop Haven's triumphant death? How the unrelenting doubts and questions—born of the study—are put to shame by such a glorious record! What evidence for the truth of Christianity does such a death-scene afford! "When that agony was upon me at the beginning of this illness I feared it was the grip of death." Is Christ precious? "Yes; He whom I have preached and served so long will not desert me now. He is a whole Christ, a full Saviour. Glory to God for such a salvation." "There is no river here; it is all beautiful." "I am borne up; I am floating; I am surrounded with angels." So he was carried home.

In 1874-5, a little book was issued from the local preacher, dried up as an often spoiled as a man in the local ministering. If God has called place for him, and he will look for it. His means work.

The following by lectures of Church favorite of the illustrious See "R. binson's laborer," page 133—no noblest production New Hyman Book: FOR TIMES Head of the Church We joyfully adore Till thou appear, The shall sing like the We lift our hearts a With best anxiety And cry aloud, and The praise of our Thou dost conduct Through torrents Nor will we fear who The fire of tribulation The world with sin's In vain our march By thee we shall And sing the song By faith we see the To which thou shalt The cross despise for Which thou hast set And if thou count us We each, as dying Shall see thee stand at To take us up to h

OBITUARY.

Ma Editor.—Death of late. Among those away from us, mentioned two aged members of

MRS. CHRISTIAN widow of the late W. T. Tuplin was born Devonshire, England E. I., with her husband tiled in Margate, where she resided till her death, 7 years. Brought to G she was enabled to "we for the space of 51 year sing away was enabled all-sufficiency of Christ unobscure, yet firm her Christian deportment to "Adorn the doctrine." While firm in the Methodist Church agencies she was prominent of personal religious name found a large concourse of friends at her funeral, team in which she was

MRS. HANNAH On the 30th January nah, relict of the late aged 80 years and 7 came to this Island w 1799—having been born in Cavendish; but she died to Margate. The lety's conversion is not have been at a very membership in the Ch a period beyond the present members. O family, was closely connected with progress of Methodism Island, and always an interest in the material prosperity of the Church. years preceding her death the most part confine through the infirmities was a pleasure to converse experience has often a heart. At times the e with his fiery darts but fuge. The Bible was passion. Its promises heard, and "for her to Sunday Feb. 1st, we had many in the grave, in large company of friends tance. They also th with God bring with his We miss those aged prayers, their faith, said to the church. The L to take their places. Margate, March, 1880.