

from the following words, "A Message from God." May the Lord the Spirit, comfort the afflicted family and sanctify this event to us all.

J. G. HENRIKSEN.
Cinnings, Dec. 12, 1886.

MISS HAYWARD, OF ENNETOOC.

Died, at Kennebec, on the 19th ult., Miss Ellen Hayward, in the thirty-second year of her age. Some time since it became evident that consumption had mastered her for her victim. Shut out from the world, and mercifully saved from extreme bodily suffering, she was enabled to give attention to those things which made her peace; and seldom have we beheld a better practical development of the principles of faith and piety than was visible in her character as she approached her end. Her's seemed to be an emphatically an intelligent faith. She often spoke of her death with great composure—death seemed to have no terror. For a short time before her death her sufferings were very severe; but calmly trusting in God, she waited the event, and passed peacefully away to the rest above. We sincerely sympathize with her aged parents, as this is the fifth time the friends have been summoned to convey from that lonely habitation the objects of their affection, until at length they are left to exclaim, "We are bereft of all our children!" as one only survivor, who is absent at sea. May God sustain them under their heavy affliction.

W. TWEDDY.
Kennebec, Dec. 13, 1886.

MRS. J. H. BLACK OF FURWASH.

Died at Furwash, on Thursday, the 14th inst., in the 36th year of her age, Eunice, the beloved wife of J. Henry Black, Esq. Just a week before the day of her death, Sister Black was actively engaged in the discharge of her domestic duties. During her brief sickness she was a great sufferer, but bore all her pain with a marvellous patience, and peacefully relying on the merit of her Redeemer.

"O change O wondrous change!
From a young girl to a young man,
This moment she was so low,
So agonized, and so low,
Beyond the reach of our aid,
She leaves a sorrowing husband, two little children, and very many sympathizing friends."
C. J.

Provincial Wesleyan.

WEDNESDAY, DEC. 29, 1885.

New Subscribers.

We intimate with great pleasure that as the result of the generous and zealous efforts of our Agents and friends throughout the Lower Provinces, we are confidently anticipating a large accession of good Subscribers to our List, with which to commence the New Year. We hope to receive early information of additional numbers required, that we may strike off a sufficient supply from the 1st of January. Don't disappoint us, brethren and friends, in our reasonable expectation.

Christmas.

Before the next issue of our Journal, CHRISTMAS, the greatest holiday of the year of merely human authority, will be numbered with the past. By many the observance of the day will be associated but to a very partial extent, with engagements and exercises worthy of the grand event of which it is commemorative; while by multitudes, that event will scarcely be thought of, even for a moment. There have, however, always been those of devout mind, prepared to appreciate the object of the sacred festival, and who with grateful hearts delight to celebrate the coming of the Saviour to our world.

The season is very properly one of gladness, when it should be the aim of every body, as far as possible, to make every one else a partaker of the general joy. It is worthy of the most abundant sources of disquietude abounding among mankind, that some periods should present themselves when those who are ordinarily the slaves of care and toil, or those whose application to duty is unremitting, should have appropriate relaxation; and when those whose lot is usually one of gloom, should have some drops of happiness mingled in their cup. Among the kindly remembrances cherished at Christmas times, the poor and the sorrowful will not be forgotten. There is another numerous class who will not fail to make themselves to be remembered; indeed it would be a sorry thing to allow our care for them to slumber. We refer to the juveniles, by whom no season is anticipated with greater delight than this one. The recurrence of the festival to these is associated with presents, and keepsakes, and social comforts, and family gatherings, and numerous other expressions of innocent enjoyment, but little in themselves, yet together serving to make the season the most joyful one of all the year. We would not have it otherwise, if we could.

Surely no event that has ever transpired on our earth could be better fitted to awaken joy in the heart, than the incarnation, and the glory of the Lord as the Redeemer of our lost race. If as angel beings, who are in no way directly interested in the advent of the Messiah, were exultant in heralding the appearance of their Lord to our world, how deeply should the hearts of sinners be affected by the incarnation, and the glory of Christ, who stooped to deign with gladness and grace, in the contemplation of the glorious occurrence!

Though the theme of a Saviour's birth has been dwelt upon by thousands in every clime, during centuries past, still its interest is unflagging, and the emotions it awakens are as fresh and as delightful as ever were. How touching, how beautiful, how simple, yet how sublime, the gospel narrative of the announcement of the incarnation, by the angels to the shepherds: "And there were in the same country, shepherds abiding in the field, keeping watch over their flocks by night. And lo the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them, Fear not, for behold I bring you good tidings of great joy, which shall be to all people: for unto you is born this day in the city of David, a Saviour which is Christ the Lord." And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go unto Bethlehem, and let us see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger."

The gospel mystery of the advent of the Saviour is received by the devout believer with unquestioning faith. It is to him no argument against this or any other teaching of revelation, that it is not in agreement with other facts and teachings of history or experience. The Chris-

tian cannot doubt the possibility of such an event merely because he has no information of any other similar event. He regards nothing as impossible with God. The divine power which might produce any form of creation, could easily reproduce His own incarnation. The greatest point of mystery, and that, no doubt, which most excites the astonishment of angels, is the mystery of love which it involves, the unsearchable, the unfathomable inconceivability of Jehovah in stooping to our poor humanity, in allying Himself with worms of the earth, thereby joining extremes infinitely separated. Herein is love, love beyond the comprehension of the highest created intelligence! "Great is the mystery of godliness: God was manifest in the flesh."

It has often been inquired, Why was the advent of the world's Redeemer so long delayed? To this an appropriate reply is, The period chosen, in the wisdom of God, was doubtless the most fitting period in human history for the appearance of the Great Deliverer. Preparation for such an event was necessary. It was in agreement with the grandeur of such an occurrence that the attention of man should be directed towards it, and that the coming One should be the desire of all nations. It was right that remedial measures of man's device, for meeting the wants of man's soul, and spiritual nature, should be efficiently protracted to prove their utter worthlessness, and to demonstrate the need of divine interposition. Philosophy must be allowed to gain its prosaic triumphs in order to show that the world by wisdom knew not God, and in order that the new religion might be tested by the highest powers of intellect which Greece and Rome could bring to bear upon it. Empires must be overturned and kingdoms shaken, to make way for the establishment of the immovable and spiritual kingdom of Christ. Universal communion to be succeeded by universal peace, as comprising with the character of the Prince of Peace. The Roman empire is to be widely extended, and facilities to exist for the spread of gospel truth, and the evangelization of the world such as had not in preceding ages been afforded. Divine wisdom was manifest in the choice of the period of Christ's appearing.

"When the fulness of time was come, God sent forth His Son."

In regard to the propriety of observing the Christmas festival an eminent congregationalist theologian, the Rev. Dr. Patton, has given a testimony, all the more to be valued as coming from that quarter. He says: "The matter of Christmas, when freed from superstition, should be treated as a part of a general idea of associating the successive portions of the year with prominent scenes in the life of Christ. There is certainly an attraction in this thought for every Christian heart. Where could be the harm, if by an orderly arrangement, the churches of Christ should celebrate His birth, baptism, transfiguration, rejection, death, resurrection, and the pentecostal effusion? If we could forget painful associations in the past, and could view a few ancient, antiquated, and now unintelligible names, it would surely be pleasant to have each season of the year linked with some scene in the history of Jesus, which should be appropriately commemorated in the services of the family and the Church. In such cases children would come up under a happy religious culture of mind and heart, the year would be forward with hallowed meaning, and worldly influences would meet with a steady counteraction. But best of all, the efforts would be to give more prominence to the life, death, and personal work of the Saviour; and less to disputations on the philosophy of the doctrines."

From our English Correspondent.

Death of Rev. Robert Young—New work by Dr. Thomas—The question of Sabbath observance—Dinner at Mr. W. MacArthur's—the Jamaica question—Parliamentary Reform.

Since my last was written an ex-President of the British Conference has passed to his rest. The general joy it is worthy of the most abundant sources of disquietude abounding among mankind, that some periods should present themselves when those who are ordinarily the slaves of care and toil, or those whose application to duty is unremitting, should have appropriate relaxation; and when those whose lot is usually one of gloom, should have some drops of happiness mingled in their cup. Among the kindly remembrances cherished at Christmas times, the poor and the sorrowful will not be forgotten. There is another numerous class who will not fail to make themselves to be remembered; indeed it would be a sorry thing to allow our care for them to slumber. We refer to the juveniles, by whom no season is anticipated with greater delight than this one. The recurrence of the festival to these is associated with presents, and keepsakes, and social comforts, and family gatherings, and numerous other expressions of innocent enjoyment, but little in themselves, yet together serving to make the season the most joyful one of all the year. We would not have it otherwise, if we could.

Barrington Correspondence.

DEAR MR. EDITOR.—We have just been engaged in holding a series of Missionary Meetings, on this and the two adjoining Circuits to the eastward, viz., Shelburne, and North-east Harbour, our starting point being usual, at Barrington Head: Deputation—T. W. Smith, T. D. Hart, C. W. Dutcher, and E. Bretnell. In the very first of our meetings, this pleasant task we should have completed in a fortnight, but that we were hindered twice by very stormy weather; thus interrupting our programme. The attendance at all of these meetings, has been good, in most places larger than usual; and in the night meetings, we have had a large number of converts, and many have been baptized. The spirit by which the Deputation seemed actuated, and the tone of their addresses cannot be said to have been inferior to that of any other Deputation. It is a great pleasure to me to hear of the success of your Deputation, and to hear that you have been able to do so much for the cause of the Lord. I have no doubt that you will be able to do much more for the cause of the Lord in the future. I am, dear Sir, your obedient servant, W. MacArthur.

Charge to Young Ministers.

The following Ordination Charge by Bishop Thomson, M. E. Church, will be of interest to our readers, both lay and clerical. It was read at the meeting of the Young Ministers, held at the residence of the Bishop, on the 14th inst. It is a charge of a most timely and practical nature, and will call your attention to many points of great importance. It is a charge of a most timely and practical nature, and will call your attention to many points of great importance. It is a charge of a most timely and practical nature, and will call your attention to many points of great importance.

Liberalism—Ministers' Salaries.

There is, perhaps, no point on which people more require education, and no point on which they are less likely to get it than Liberalism. This is a duty distinctly recognized by the Scriptures in a great variety of passages, of which the following are a few—

"Freely ye have received, freely give."
"Lay up treasure on earth, but lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also."
"To do good and to communicate freely, for such a sacrifice God will well please."
"God loveth a cheerful giver."
"He who should give sparingly, shall reap also sparingly; but he who soweth bountifully shall also reap bountifully."
"Let him that is taught in the Word, communicate to him that teacheth in all good things."
These quotations might be almost indefinitely multiplied, and so far as they relate to what is called charity, that is the duty of relieving the wants of the indigent, they are sometimes enforced from the pulpit. But so far as they apply to the support of the ministry, which is not charity at all, though it should be liberality, they are seldom brought before congregations. Yet there is no connection in which the promises apply more pointedly than this: "Give, and it shall be given you; good measure, pressed down, and shaken together, and running over." The liberal soul shall be made fat, and he that watereth shall himself also be watered. "Inasmuch as ye did it to one of the least of these my brethren, ye did it unto me."

Now, the present is a very appropriate time for bringing this subject before the people. We have often pointed out the great advantage, in a mere worldly point of view, of sustaining the institutions of religion. A community is more prosperous, and property more valuable, where there is no more heard, of paupers, beggars, and shaven heads, and running over. The liberal soul shall be made fat, and he that watereth shall himself also be watered. "Inasmuch as ye did it to one of the least of these my brethren, ye did it unto me."

to the smaller one, it drives the entire apparatus for nine men to contribute a fifth of their income. That is to say, every nine families could by voluntarily paying, it also appear clear that the obligations of Christians to give of their substance to the Lord's work are not less than those of the Israelites under the old dispensation, but, on the contrary, much greater. And though there are many other things to be done besides supporting the institutions of religion at home, yet this has the first claim. But as there are more than nine families in most congregations, there will be means for many more objects.

It is not, therefore, generally speaking, any want of ability on the part of hearers if preachers are not adequately supported, but a lack of consideration of liberality.

Brothers and sisters, let us be the country, and of all evangelical denominations, do think of these things, and let your thoughts lead to prompt action at a time when it is so much required by the necessities of those who are averse to pleading on their own behalf, and who should not be compelled to do so.

Let us not respectfully suggest that the lay officers of each congregation consult upon this important matter forthwith, and if they deem it well, call a meeting of the congregation to lay it before them.—*Montreal Witness.*

The Morals of the Theatre.

SERMON BY REV. M. HATFIELD, M.D., CHICAGO.

The Wabash Avenue Methodist Episcopal church was crowded last night on the occasion of the delivery of Rev. Mr. Hatfield's second annual address upon the theatre.

In opening his discourse the speaker briefly reviewed his previous sermon on this subject, in which he adverted first that the theatre had a notoriously bad reputation for two hundred years; second, that it was not changed; third, that the theatre exercises a bad influence on the neighborhood in which it is located; fourth, that the character of actors is marked and significantly bad; fifth, it is bad otherwise. The speaker appealed to young men whether they would like to see their sisters associating with actresses, and have actors visiting them and proposing to marry them. The theatre, he said, had always flourished best in times of general profligacy and corruption. Never did the theatre flourish as well in Greece and Rome, as when those powers were in their decline, and when Athens was in the midst of revolution, and was a mass of corruption, there were no less than twenty-eight theatres in that city. This showed that the tendency of the theatre was to make men effeminate and bad, and in an intelligent, virtuous, and pious community, it should be abolished. He then proceeded to show that the theatre is a source of temptation to young men, and that it is a source of temptation to young men, and that it is a source of temptation to young men.

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"Be not weary in well-doing, for in due season ye shall reap, if ye faint not." The "due season" is God's time—not ours. All the discouragement arises from impatience and improper haste to witness results. But God has no years in his existence. It is all to him an everlasting now. His "due season" may come after many years to us—yet after many generations.

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These quotations might be almost indefinitely multiplied, and so far as they relate to what is called charity, that is the duty of relieving the wants of the indigent, they are sometimes enforced from the pulpit. But so far as they apply to the support of the ministry, which is not charity at all, though it should be liberality, they are seldom brought before congregations. Yet there is no connection in which the promises apply more pointedly than this: "Give, and it shall be given you; good measure, pressed down, and shaken together, and running over." The liberal soul shall be made fat, and he that watereth shall himself also be watered. "Inasmuch as ye did it to one of the least of these my brethren, ye did it unto me."

Now, the present is a very appropriate time for bringing this subject before the people. We have often pointed out the great advantage, in a mere worldly point of view, of sustaining the institutions of religion. A community is more prosperous, and property more valuable, where there is no more heard, of paupers, beggars, and shaven heads, and running over. The liberal soul shall be made fat, and he that watereth shall himself also be watered. "Inasmuch as ye did it to one of the least of these my brethren, ye did it unto me."

Power of the Pulpit.

The N. Y. Methodist has an article upon this subject, which is well worth reading. It is a very timely and practical article, and will call your attention to many points of great importance. It is a very timely and practical article, and will call your attention to many points of great importance.

A Word of Cheer.

BY REV. THEO. L. CUYLER.

Many a pastor and many a parent and many a Sabbath-school teacher grow disheartened from the failure to reap immediate results from their labors. They have sown the seed; and yet they reap no harvest, except the pleasant satisfaction of having done their duty. Now what is God's promise?

"Be not weary in well-doing, for in due season ye shall reap, if ye faint not." The "due season" is God's time—not ours. All the discouragement arises from impatience and improper haste to witness results. But God has no years in his existence. It is all to him an everlasting now. His "due season" may come after many years to us—yet after many generations.

For example, a praying mother sows the seed of gospel-truth in the melow heart of her dear boy. The boy becomes a man, without having even a blossom of true piety. On the contrary, his heart is dead in sin. "The dust has gathered into hardness, and the clouds cleave fast together." But within that hard heart the dormant seed yet

to the smaller one, it drives the entire apparatus for nine men to contribute a fifth of their income. That is to say, every nine families could by voluntarily paying, it also appear clear that the obligations of Christians to give of their substance to the Lord's work are not less than those of the Israelites under the old dispensation, but, on the contrary, much greater. And though there are many other things to be done besides supporting the institutions of religion at home, yet this has the first claim. But as there are more than nine families in most congregations, there will be means for many more objects.

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It is not, therefore, generally speaking, any want of ability on the part of hearers if preachers are not adequately supported, but a lack of consideration of liberality.

Brothers and sisters, let us be the country, and of all evangelical denominations, do think of these things, and let your thoughts lead to prompt action at a time when it is so much required by the necessities of those who are averse to pleading on their own behalf, and who should not be compelled to do so.

Let us not respectfully suggest that the lay officers of each congregation consult upon this important matter forthwith, and if they deem it well, call a meeting of the congregation to lay it before them.—*Montreal Witness.*

The Morals of the Theatre.

SERMON BY REV. M. HATFIELD, M.D., CHICAGO.

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General.

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