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Religious Miscellann.

Christmas Hymn.

What is this sudden glory that appears Amid the gloom of night, and makes it shine Like day? Hark to the melody that fills The air; like music of the heavenly choirs. The angels that surround the throne of God, And hymn the praises of the Highest, have come To visit earth. Let's listen to their song, "Glory to God, glory in the highest," The first full awelling note their hearts an

Instinctively gives forth. But hark ! again, Another note, pitched on a lower key, But yet to man, to weary, burdened man Unspeakably melodious. "Peace, peace of

And good will toward men."

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e every way
ily medicine

Can this be true, And not indeed some fond imagination, The offspring of the deeply felt desire, The ever-during longing of each soul For happiness ? which makes us fancy that We hear proclaimed by heavenly heralds, The healing of that breach tween God and man Which first left in the endless train of woes That makes of this fair earth but one sad vale Oftears. Peace! peace to a rebellious world! Regard, delight, good-will to sinful man! And this from God! 'Tis even so. Yea more, Much more than this. Far from the dust in

Man lies defiled, encumbered and weighed down By that most righteous curse denounced on sin, He'll raise him up, and set him among kings, To reign in life and glory evermore. Behold the pledge. The Son hath come to earth To do the Father's will, to make an end Of sin, to finish all trangression. Forth From the exceeding glory He hath come; But not in glory. On himself he took A servant's form. No beauty's seen in him, And naught to be desired. Though angel's sang Their hallelujah's at his birth and gazed Adoringly, with wonder and delight; Men scarce afford Him place. There's no room

The inn, where to receive Him. Fit emblem Of their bearts, wherein they find no place For Him, the fairest of the sons of men, Perfume, like ointment poured forth.

In love to man, to bear the curse that weight Him down; to open up the way to God; To purchase peace with His own precious blood The curse is borne; redemption is wrought out; The Father's will is done : He finished it On Calvary. And now exalted high, A Prince and Saviour, He gives repentance And forgreeness, and to be gracious, waits, O that this heart, this cold, dull heart of min Which hath so long been set on earthly joys Blind to His beauty, careless of His love, On earthly pleasures living,-nay, rather dead The prey of noisome lusts, and gross desires, The hold of all unclean and hateful things : O, that this heart, created new again,-Raised by His power, and by His spirit Quickened,-renewed and sanctified by grace, Might to this song he tuned. That from smid Earth's discords harsh, the fruit of sin, there

Ascend to God this sacrifice of praise, The offering of an humble, joyful soul; "Glory to God! Glory in the highest! Peace, peace on earth, and good-will towards

Rest, Weary Soul. Rest, weary soul!

The penalty is borne, the ransom paid-For all thy sins full satisfaction made! Strive not thyself to do what Christ has done; Claim the free gift, and make the joy thine own. No more by pangs of guilt and fear distressed,

Rest. weary heart! From all thy sitent griefs and secret pain, Thy profitless regrets and longings vain: Wisdom and love have ordered all the past, All shall be blessedness and bright at last. Cast off the cares that have so long oppressed, Rest, sweetly rest!

Rest. weary head! Lie down to slumber in the peaceful tomb! Light from above has broken through its gloom Here, in the place where once thy Saviour lay, Where he shall wake thee on a future day, Like a tired child upon its mother's breast,

In the genen pastures of the heavenly shore,

Where sin and sorrow can approach no more, With all the flock by the Good Shepherd fed Besides the streams of life eternal led, Forever with thy God and Saviour blest, Real, aweetly rest!

tions, gleaming through the mists of antiquity, mass of the water?

and pigment, and not the mingled agony and in each one to the end .- The Pacific. meekness an! love that conquers death. Its central idea is self-cherishing, not self-sacrifice. It seeks to save its life, not by losing it. The elements of its communion symbolize nectar and facility and readiness of speaking a word in ambrosia, not the perfect love that " lays down season : its life for its friends." Its Christian is a pagan gentleman with all the modern improvements. educating amid earthly amenities for the gates of pearl and golden streets. His uprightness is a trellis on which to train the roses of his devotion, thornless roses, which he cultivates as a matter of taste. He accepts but one miraclethat a Galilean carpenter and a group of illiterate fishermen should found a school of manners unapproached for two thousand years. He does with emphasis: not see that religion is beautiful just as honesty s politic, and that he who seeks them from motives of taste or prudence will find neither the one or the other-the beauty and the policy to her poor fainting heart. Her countenance being accidents merely, and not essential traits. lighted up with a gladness that never left it in He does not know that Christianity underlies life and shone from it even in death. the stubborn facts of life, itself the most stubborn of them all; that its music is won from dis- was visiting a lady in a similar state-" weak, cords, its peace from conflict, its beauty from O, so very weak." She told him how she had

Personal Work for Christ.

Springfield Republican.

in these their representatives? But can any times prayed and spoke the same words!" money-payment to another release ourselves whole church? Does not the worship God re- words fitly spoken. - Western Missionary. quires include philanthropic exertions as well as religious services? May not the words of Dr. Arnold be usefully pondered even by some amongst ourselves? "The true and grand idea there not a striking contrast between what some an affirmative answer. He hesitated. persons earn, or spend, or hoard, and what they "I am afraid," said he, "it is not the place and many churches hindered in their activities, ness of the people. I replied: vate individuals are overflowing with silver and pel of the Lord Jesus Christ; but I know not gold? We have a rich vein of ore in our whether it is the place for you to develop yourchurches,-how can we work it? We have a self." and make it a power? Should not every one be exalteth himself shall be abased.' and flowing over ?- Newman Hall,

Known of God by Name.

We love to be recognized as individuals, for us loves to be pointed out as merely "he," or lished in Chicago: 'she," "that man," "this woman." Was there ever a child who liked to be mistaken for her there is no mention of God. Objection has Have in Jesus more faith than they. Then, giv- what he called his New Rome. sister? Did we not get a degree of prejudice been made to its inspiration on this account.— ing up all for God and your country, food shall We have given space to this subject because against any neighbor who came into our father's It is a singular omission for any part of the come down for you as dew for the lilies. He it has political and commercial, as well as religstead of our own, or who spoke to us by the in. varied names which the sacred writers apply to help us to pray for the soul's good, but not for merce and politics in this age without taking the definite common noun, "bey," "girl?" As if the Supreme Being, not one should be found in the body. Deliver me, O heavenly Father, from Bible and the Christian religion into his account, this feeling on our part was accompanied with to His presence or agency. The greatest imitate the wisdom and true greatness of Christ, and people before Constantine made the error. some undue sense of our importance. But after changes in individual and national life take and walk in his spirit now and forever. (Great The Turks who have held Constantinople so

craving to be recognized as such. There is a form of liberal Christianity gaining goeth, another cometh. All things remain as fasting. Doubtless they did pray; but the conversion of that young man?'—British and his foundation of the new city, was no more ground at the present day, which treats religion they have been from the foundation of the world. writer studiously, as it would seem, avoids saya graceful accomplishment, the highest We are like the snow-flakes upon the water, "a ing so. branch, perhaps, of esthetic culture. Its creed moment white, then gone forever." Does not Mordecal expresses his confidence that "deliis expectio. It skims lightly over the law and our individuality melt back into the mass of be-

Or, we are standing, perchance, stranger- vation of Esther to the throne " providential, structive to the student of history in observing culling charming moral precepts as a child culls line trade sweeps past us; thousands of people hurry come to the kingdom for such a time as this?"

Of this remote and new land are having on the line innuence which the civilization and religion have the following announcement in one of the line innuence which the civilization and religion have the following announcement in one of the line innuence which the civilization and religion have the following announcement in one of the line innuence which the civilization and religion have the following announcement in one of the line innuence which the civilization and religion have the following announcement in one of the line innuence which the civilization and religion have the following announcement in one of the line innuence which the civilization and religion have the following announcement in one of the line innuence which the civilization and religion have the following announcement in one of the line innuence which the civilization and religion have the following announcement in one of the line innuence which the civilization and religion have the following announcement in one of the line innuence which the civilization and religion have the following announcement in one of the line innuence which the civilization and religion have the following announcement in one of the line innuence which the civilization and religion have the following announcement in one of the line innuence which the civilization and religion have the following announcement in one of the line innuence which the civilization and religion have the following announcement in one of the line innuence which the civilization and religion have the following announcement in one of the line innuence which the civilization and religion have the following announcement in one of the line innuencement in one of flows from magnificent pulpits, uttered with the name, follows our path, is leading us, and will They sing no song like Miriam, no psalm like Asis, and also of Europe and Africa.

descends to the fligh-toned occupants of costly

Dews All Description of the Christian faith from the time of the crucifixion to the middle the dog with him to the field, and amongst a bear the name of waterfalls. Who ever important the dog with him to the field, and amongst a bear the name of waterfalls. Who ever important the dog with him to the field, and amongst a bear the name of waterfalls. Who ever important the dog with him to the field, and amongst a bear the name of waterfalls. Who ever important the dog with him to the field, and amongst a bear the name of waterfalls. Who ever important the dog with him to the field, and amongst a bear the name of waterfalls. pews. All around them are light, warmth, odor,
melody heavy the many them are light, warmth, odor,
melody heavy as after the melody heavy as after t melody, beauty; the way to heaven is a primrose helper, as they were translating the Holy Scrip row, of peril and triumph, where allusion to date at which we now commence our comput:path, between clipped hedges and bordered by tures, came to the passage: "As many as are God would be the most natural thing in the groom's attention. The master was brought to determine the groom's attention. The master was brought to determine the groom's attention. The master was brought to determine the groom's attention. The master was brought to determine the groom's attention. The master was brought to determine the groom's attention. well-kept turf; few there be that find it, it is led by the Spirit of God, they are the sons of

frame, cunningly portrayed upon canvas with oil one of His flock. He retains a personal interest made us."

A Word in Season. The following cases are illustrations of this

The late Dr. Stoughton, on one occasion, visited a lady who was gradually sinking under a pulmonary disease. On entering her room he greeted her with his peculiar smile and cheerful countenance, saving, " How are you to-day?"

" Weak, O, so very weak," was the reply, in sad and almost desponding tone. He looked at her pale, sad face, and repeated

"When I am weak then I am strong: Grace is my shield and Christ my song." The words came like sweet music from heaven

So the late Rev. W. H. Krause, of Dublin, ashes, and its joy from a conquered sorrow .- been troubled in mind that day, because in meditation and prayer she had found it impossible to govern her thoughts, and kept merely going

"Well, my dear friend," was the prompt re Valuable as are the labors of ministers and ply, "there is provision in the Gospel for that uttered by Babu Keshub Chandra Sen, a Hindu even its outline, and we can only direct attention missionaries, are not private Christians in some too. Our Lord Jesus Christ, when his sou was gentleman, in a great hall in Calcutta, amid the to the remarkable fact that it stands to day nolanger of merging their individual responsibility exceedingly sorrowful even unto death, three

over the same thing again and again.

This seasonable application of Scripture was ful benefit if they superseded the efforts of the There is no telling the power and comfort of

Development.

of a church, -i. c., a society for the purpose of Brainerd, he relates the following incident, kingdom of the world the kingdom of Christ,— ence and observation teach us that if a man like weter. His preaching is full of burning ble Society has long been exerting a great influfor religious instruction and religious worship, thus robbing it of its life and universality, making it an affair of clergy, not of people; of presenting and comment of people; of the first state of the could himself, or all his presenting and comment that the could himself, or all his presenting and comment that the could himself, or all his presenting and comment that the could himself, or all his presenting a present a presenting a present a present

promote its welfare and usefulness according him, and invited him to settle among them.to his ability? How, then, may we best nurture, He came to consult me on the subject. As he develop, and apply the vast amount of latent was an unmarried man, he regarded the salary power our churches contain? There is great as adequate. He had no fault to find with the wealth in our churches; how can the stewards number, the attendance, the attention, and inteof it be made to feel their responsibility? Is rest of the congregation. I urged him to give

give? Are not many useful projects crippled, for me to develop myself," alluding to the plainthrough want of funds, though the coffers of pri- "It is an excellent place to develop the gos-

strong stream running for the most part to He left the field, and has since "developed waste,-how can we turn it upon the machinery himself" by giving up the ministry. "He that

urged systematically to consecrate a portion of The little congregation, under the labors of his income to purposes of piety and benevolence, better and purer men, has also "developed" itrather than wait for the uncertain stimulus of self into one of the most numerous, intelligent, ansiversary sermons and public meetings? If affluent churches in the land. Are there not this method were universal, would not the trea- other young ministers corroding in idleness, resury of the Church for all its operations be full jecting difficult fields, and waiting for a place to learned to say with the dying Jesus to the Fa- be made again to shine from the gorgeous dome "develop themselves?"-Intelligencer.

The Book of Esther. THE NAME OF GOD NOT IN IT.

house and called us by our brother's name in. Bible. It is strange that of all the many and that feeds the ravens will not forget you. God ious importance. The man who studies comwe were only one of millions such! Doubtless these ten chapters. Nor is there any allusion inglorious, mean, and sordid sins. Let me makes a grand error. The Roman emperors all, there is no denying that we are individuals. place in the scenes described, but not one of applause.) each one a new separate being, having his own them is attributed to His providence. The He repeatedly referred to Christ and progress is emphatically that of Constantine's

the trophets, gathering from those dim tradisend it. He does not even call the strange ele- There is something deeply interesting and in-

polish the rough diamonds of society, not pre- enough for us!" It is not, however, as much as Holy Spirit may have intended that there should Three hundred years had hardly passed, when the Of course it occurred to his brother officers who fashion confined to a certain class of women few sentable now and here, into gems that shall this Gospel assures to us. We are sdopted into the flock of the Great Shepherd, and He calls Bible and the books of nature and providence - as his representative, a pilgrim, to worship at former agency of discovery. Now, this rese-colored religion is about as us each by His name. The pastures may be In nature, full as it is of God, we find His name; the tomb of the Nazarene, and inscribed on the much like that of the "Man of sorrows" as art vast-stretching through deserts, wild and it is not written on the green leave, it is not door-posts and walls of his new city of Bosphois like nature. It is martyrdom in marble and strange, lying under cold stars and in sound of painted on the flowers, it does not flash like rus, on his banners, on the coins and insignia of its melancholy cry, and was found rubbing its manner. Some very refined young ladies in not in throbbing human hearts, blessing while the perpetual surf, breaking upon barreu, soil- gazlights from the starry heavens. Much less bis empire, and, more than all, in the very tem- anxious-nose to its master's pallid face. Capt. dulge in waterfalls, ergo the waterfall is not they break. It is the crucifixion in a glided tary shores—but the Shepherd forgets not any is the sentence any where spelled out, "God ples of Rome and Constantinople, where false G— was again only wounded, but very badly. wholly vulgar, however strongly appearances

This mighty Agent, who has more to do with story of mankind. vet works in perfect silence.

Religious Intelligence.

We know not whether there is to be found in

all literature such a testimony to Jesus Christ, utmost interest in connection with the Christian from a non-Christian, as the following recently religion. This is no place in which to attempt vociferous applause of 2,000 educated natives :- minally in the possession of the Mahommedans, "I have yet to show you the noblest example and nominally the great enemy of Christianity, in all history of self-consecration to the service while it is in reality sustained by the great Chrisfrom the obligation of personal service? Would a source of great comfort to her. Her trouble of God and man-that of Christ J.sus. You tian powers, Catholic, Protestant, and Greek, renot the labors of recognized agents be a doubt- was gone, and a sweet peace took its place. know his life possibly better than I. The four garded by all alike as the door of the Orient, Gospels you have often read. Imagine, if you the gate of the old Asiatic world; and ready at can, a Jesus Christ afraid to meet public odium any time, under the providence of Him who

sonal interests to human good. Before you can turning influences of Christian civilization, himself to be sacrified by an indignant and life. irritated mob. Jesus lived but to die; and dying To our limited view, the immediate effects of for the truth, he lives eternally: nor even now such a foundation are visible in the great influ lives for self, but to show that salvation, such ence it will exert on the minds of Mohammeof man and the love of God. You can believe in on the hundreds of thousands who visit Constanthe simplicity of Socrates; you may catch from tinople from all parts of the East; on the variing religious liberty. You can learn from Jesus Bible in their own tongue from this central point; Christ not only a mountain-moving faith, but a and in the civilizing and refining process which holy patience to bear opprobrium; even as he in the word of God never fails to produce. But with thieves. If, as true Brahmoes, you have God only knows how the light of true faith may ther, 'Thy will be done,' then you are not afraid of St. Sophia; but that it will so shine we have of spilling your blood for God. You will freely no manner of doubt. The propecy of Constan-We copy the following article from the Sun- eat, or what ye shall drink; nor for the body, gard to denomination, promises to assist in that as two peas, or two grains of wheat. No one of day-School Teacher, a monthly magazine pub- what ye shall put on.' Say not that this spirit fulfilment, guided forever by the same great Spir-In all this beautiful and attractive story ignored by the mass of the Christian world .- he perhaps imagined only that he was founding

character and personality. It is a constitutional story is mainly of the Jews, God's covenant Christianity—and never but in terms of com- Labarum and cross, "In this sign thou shalt conpeople; but no allusion is made to the God of mendation—and these statements were received quer." There are times when the thought that God their fathers. They are presented to us in the with shouts of applause. He concluded by sayrecognizes us by name, that He regards our per. greatest peril and alarm, but it is not even said ing that the chief mission of Christ into the world to raise the sum of \$50,000 to build a Bible sonal existence and history, is strangely precithat they pray. They fast and put on sackwas to die for the iniquities of us all, and he
House in Constantinople. It is a great stock,—
yards of Europe and America bear ample testious. We lose friends, property; or seem driven cloth-Mordecai fasts, and the other Jews at graved an interest in the prayers of the Christian in some sense the greatest stock off-red in the by some stiff, mechanical, heartless destiny. - Shushan, Esther and her maidens fast—and community, and especially of Christian mission—markets of these times. There is but little of it. What are we in the machine more than the beasts which perish by our side? They die of for nity and relief but not beasts which perish by our side? They die of for nity and relief but not beasts which perish by our side? They die of for nity and relief but not beasts which perish by our side? They die of for nity and relief but not be twenty-four hours before it is beasts which perish by our side? They die of for pity and relief, but not here, as everywhere eminent missionary, Dr. Duff, in quoting this acrinderpest, we of cholers. One generation else in the Scriptures, is prayer joined with

objected that the story of Esther is left without celebrated Labarum, the emblem of the Christian any formal interpretation-God does not an faith, finally conquered his rival and possessed nounce himself in it-we may answer, so is na. himself of old Byzantium. When he was markture, so is history; God's name is not seen, nor ing out, on foot, with his spear in his hand, the ture and not find the Creator? Who can study expressed astonishment at the magnitude of the history and not discern His providence? Who space he was travelling around. The Emperor can read the book of Esther and not dieco. replied, "I shall go on till He, the guide invisible, ver the unnamed One working out His own who is preceding me, tells me to step." Thus, purposes of justice and mercy from the begin- in a certain sense, he foretold not only the magning to the end? What nsed, then, of naming nitude of his city, but the vastness of its moral influence in the unknown future. He consecratthe great church, which he built to " Eternal and Holy Wislom," a consecration repeated by Justinian two certuries later, when, the old church having been destroyed by fire, he erected the grand structure, which stands to day a

> the mosk of St. Sophia The entire history of Constantinople is of the

-2 Christ not wholly prepared to sacrifice per- guided its founder, to yield its keys to the re-In Dr. Brainerd's life of his ancestor John deny this Christ, you must bloc out all the nobler The subject is brought prominently before the nations of history. Here is encouragement for American public at present, in a way which we you. He laid down his life for millions. Jeaus we are persuaded cannot but attract the earner Christ died for all men, and poured out his blood attention of thoughtful men. The American Bi-Sundays and synagogues, instead of one of all days and all places, houses, streets, towns, and countries? The countries and all places, houses, streets, towns, and countries? The countries? The countries? The countries? The countries are countries are constantly savencing. countries." Is not every private member bound great city. The people were highly pleased with does not read it) you see in Jesus Christ the boul a Bible-House. It is needed, and it will do grandest ideal of all models of self-sacrifice .- good. These two arguments are sufficient. Who How true his words, 'If ye have faith as a grain can doubt the vast radiation of light from such of mustard-seed, ye shall say unto this moun- a point? The cathedral of Justinian, dedicated tain, Remove hence to yonder place, and it shall in the fifth century to Holy Wisdom, was never remove; and nothing shall be impossible unto half so grand a structure as will be the Bibleyou!' Who but must be stirred and quickened House of the nineteenth century, pouring out the by that crucifixion scene, where Christ allows very stream of that wisdom, the very words of

as his, walts for all who will enter it by the love dans and Eastern Christians of various names; Luther his boldness, his fierceness in proclaim- ous countries and cities which will receive the scatter it over millions of men, if you have un- tine remains to be fulfilled so long as the world derstood or caught his great spirit who said, stands; and the erection of this house, enlisting Take no thought for your life, what ye shall as it should the interest of Christians without reis impossible to you, because it is practically it which led the Roman Emperor to utter it when

long, made the error. The motto of medern

of this building will prove to be.

General Miscelland.

A German army correspondent writes :- " We The stations and mistals are made and new land are having on the papers: Captain G—c, seriously wounded in papers: superstitions and mistakes, approving much and important and marks and especially on those from papers: Captain G., seriously wounded in principle of elegance, which does not ignore which we care much for them? A feeling of solitude the head, has returned to Vienna with his dog! Ignoring more. Its thelogy is appropriately embodied in classes are stated as a position of the transfer of the Bible of the Bible of the transfer of the Bible of the transfer of the Bible of the bodied in elegant extracts, Beauties of the Bible us. The heavens and the earth give no sign of a memorial festival. But nothing is said of nominal head of Islam. He is the representa-If these men of acieuce are so mistaken about the field; gent and superb holiday volume, embellished with engraphen of action of a Deliverer, but only of a deliverance.

If these men of acieuce are so mistaken about the field; gent in 1859, and lay out on the battle field; they may be just as guide no sign of a memorial restract. There is no recognition. Are we, then, just waifs? Or is thankegiving or praise. There is no recognition of a Deliverer, but only of a deliverance.

If these men of acieuce are so mistaken about tive of Asia Minor, the Euphrates Valley, Syria these monstrosities no one can imagine. That these men of acieuce are so mistaken about the field; gent in 1859, and lay out on the battle field; there men of acieuce are so mistaken about tive of Asia Minor, the Euphrates Valley, Syria these men of acieuce are so mistaken about the field; gent in 1859, and lay out on the battle field; there men of acieuce are so mistaken about the field; gent in 1859, and lay out on the battle field; there men of acieuce are so mistaken about the field; gent in 1859, and lay out on the battle field; there men of acieuce are so mistaken about the field; gent in 1859, and lay out on the battle field; gent in 1859, and lay out on the battle field; gent in 1859, and lay out on the battle field; gent in 1859, and lay out on the battle field; gent in 1859, and lay out on the battle field; gent in 1859, and lay out on the battle field; gent in 1859, and lay out on the battle field; gent in 1859, and lay out on the battle field; gent in 1859, and lay out on the battle field; gent in 1859, and lay out on the battle field; gent in 1859, and lay out on the battle field; gent in 1859, and lay out on the battle field; gent in 1859, and lay out on the battle field; gent in 1859, and lay out on the battle field; gent in 1859, and lay out on the battle field; gent in 1859, and lay out on David. When Haman perishes, there is no

The most determined infidel cannot fail to re
at the time a young dog which had become much

waterfalls no one will suspect, unless the model

taken about some other things. They may not

waterfalls no one will suspect, unless the model

there is the slightest resemblance to nature's

taken about some other things. They may not

at the time a young dog which had become much bellished by artistic graces and statuesque posiwhat thought can come with fuller comfort this skull is said to have been deposited. They adopted for the fashion is a straw-stack in a dopted for the fashi

the agreeable duty of giving the greatest of all mity would be sealed instantly.

A Man's a Man for a' That.

A man's a man," says Robert Burns " For a' that and a' that : " But though the song be clear and strong. - It lacks a note for a' that. The lout who'd shirk his daily work Yet claim his wage and a' toat, Or beg, when he might earn his bread,

Is not a man for a' that. If all who dine on homely fare Were true and brave, and a' that, And none whose garb is "hodden gray," Was fool and knave, and a' that, The vice and crime that shame our time Would fade and fail, and a' that, And ploughmen be as good as kings, And churls as earls for a' that.

You see you brawny, blustering sot, Who swaggers, swears, and a' that, And thinks, because his strong right arm Mighe fell an ox, and a' that, That he's as noble, man for man, As duke or Lord, and a' that; He's but a brute, beyond dispute, And not a' man for a' that.

A man may own a large estate, Have palace, park, and a' that. And not for birth, but honest worth, Be thrice a man for a' that : And Donald berding on the muir. Who beats his wife, and a' that, Be nothing but a rascal boor. Nor half a man for a' that. It comes to this, dear Robert Burns-

The truth is old, and a' that, The rank is but the guinea's stamp, The man's the gold, for a' that." And the' you'd put the minted mark On copper, brass, and a' that-The lie is gross, the cheat is plain, And will not pass for a' that.

For a' that, and a' that, 'Tis soul and heart, and a' that, That makes the king a gentleman, And not his crown, and a' that. And man with man, if rich or poor, The best is he, for a' that, Who stands erect, in self-respect And acts the man for a' that. CHARLES MACKAY.

Waterfalls.

If any of our readers imagine that we are figgers" that of " a great moral exhibition."---That they are to a great extent an artificial promony. Unfortunate horses who have been detorturing them into the unsightly forms which are so frequently exhibited on King street. The artistic element is not so apparent. Mere bulk be necessary to reverse the order, and educe by no means constitutes artistic excellence, and mastadons and saurians from man. that is the striking f ature in very many cases. For ourselves, we do not deny the fact above

world, and became more attached to him than ever.

In a sed death are skillful lapidaries only, that shall

| Continue the continue to the con

gods had been worshipped, this title, now no lon- He was sent down to Vienna, and as he drove point to such a conclusion. No one can suspect Nor in history, amid all the grand or startling ger in scorn, Iesous, Christos, Basileus Basileon, through the city, lying prostrate in a carriage, it ladies who exhibit " grace in every motion" of events of His providence, do we ever hear the Jesus Christ, the King of Kings. No other such was noticed that a poor dog, with anxious and such a total depravity of taste, of such deploraaudible declaration, "God is ordering this.-" history of the conquest of a faith can be found in sympathetic eye, lay with his head upon his ble ignorance of the principles of beauty as is breast. The anxiety of the efficer to reach Vi- implied by admiring the waterfall. The correct human affairs than all other agencies together, Constantinople is a city whose relations to this enna and to live was noticed as strange for one explanation of the phenomenon must be sought history are peculiarly interessing. * In its very of well-known bravery, who had a hundred elsewhere, and doubtless the whole blame is Now our thought is, that the Spirit may have foundation there was a prophety looking toward times unflichingly faced death. But his first re- chargeable to that old offender, fashion, who intended to link these three books closely toge- the never-ceasing influence of the city for the quest was for a notary, and he hastened to make has long shown himself amenable to no esthetic ther at this point, that all might know they are Christian religion. Constantine having won viofrom one and the same Author. When it is tory after victory) under his adopted standard, the his little dog, and of watching tenderly over at her own back she tries to fancy that her waterits comforts for the remnant of its days. This fall is less unbecoming than those she witnesses was the secret of his anxiety to survive. 'Now,' on her friends. On no other supposition can he said, 'if it be God's will, I am content to the prevalence of this unseemly fashion be ac-His voice heard. Who can diligently study na outline for the walls of his new city, some one did.' But I am happy to say there are strong counted for. If each waterfall-bearer could be hopes of saving the gallant gentleman's life, and convinced that her own was no less ugly than that it is highly probable he will himself enjoy her neighbour's waterfall, the fate of the defor-

> happiness to his dumb friend, and that will be It is a melancholy fact that each particular waterfall is like every other-only a little more so. Let those fair damsels who have been hugging delusions on this subject abaudon them at once, and with them the ungraceful, positively ugly waterfall. If they hold malice against men for failing to admire something which is wholly incapable of exciting admiration, let them deeree some fitting punishment for the offence; but let them no longer disfigure themselves in this unnatural manner. Any old fashion may be revived to replace this, if a new one cannot be devised; and as the nineteenth century furnishes no other example of an equally ungraceful coiffure, the change will be for the better. There has been but one fashion in vogue within the memory of the present generation at all rivalling this one in ugliness, and that was forgotten nearly a score of years ago, and there need be no fears of its resuscitation .- Toronto

What Geologists are Doing.

A recent article in the San Francisco Alta, which has been copied into some of our papers, tells of a wonderful discovery that has just been shaft in Calzeras county, at the depth of 150 feet, in which is called the pliocene formation, came upon a human skull. Professor Whitney, at the head of the California State survey, was called to the spot-took note of the facts-and gave an account of the matter at a scientific gathering in San Francisco, This Prof. J. D. Whitney, is well known in this city, a native of Northampton in this State, and already appointed to the chair in the Cambridge Scientific School, which he expects to fill as soon as he can finish this California survey. The account closes with the following rather positive words:

We can now say unqualifiedly, that man lived in California before Shasta and Mount Lassen and the Downieville Buttes, and the numerous volcanic peaks of the Sierra raised their heads to the clouds; before the era of the glaciers, which came after the volcanoes, and swept down the mountain sides in immense rivers of ice; before the great canons were worn on the western slope of the Sierra Nevada, and when the rivers were yet running on what are now the tops of the mountains.

This claim is, that this man is not only ages older than the days of Adam, as given in Scripture chronolgy, but is older, by long cycles of time, than the remains on which Lyell founds his volume, ' The Antiquity of Man'-in short, he is the oldest known human being-he lived before the mastadon was known to exist.' It has occurred to us whether some of our

geologists, while they seem to be working against the Bible, are not pretty thoroughly upsetting about to give a geographical dissertation on the their own science. Going as far back as this subject of cataracts, we hasten to disabuse them reckoning leads us, we have understood of the impression. We propose to confine our-selves to waterfalls par excellence, such as may be seen by hundreds in our streets on any fair such that man could have lived on the earth afternoon. It is with some degree of feer and that a wast work of preparation was then going rembling that we approach this subject, feeling forward to fit this world for human abods. But that in criticising the ladies we are venturing on however this may be, geologists have certainly dangerous, if not wholly forbidden ground. But taught us that this glacial or ice period, which the subject, or subjects, have assumed such mag- has figured so largely in modern geology, since nitude as to force themselves prominently on Prof. Agassiz come upon the stage, would have public notice, and fairly demand recognition. been utterly destructive to all human life, to en-To begin with, it must be admitted that water- counter it. And this man, now found in falls have become one of the institutions of the California, was before the ice period, we are told. civilized world; but they ill-deserve the designation which Artemus Ward applies to his "wax does not belong to our race. We are not his successors in a direct line, for, unless we have been greatly deceived, the intense cold of that duction is easy to believe, but they cannot be era would have swept any human race from the styled an artistic triumph. To the artificial face of the earth, much quickor than the flood

is called the development theory, and have al-

All will admit that, before fashion became so stated, though we do not consider it, as yet, very exorbitant in her demands as to magnitude in well attested. But admitting the general fact, waterfall, some tolerably graceful specimens of we can draw inferences as well as the geologists. the article were occasionally to be witnessed. We remember, that some years ago, a piece of