Provincial Wesleyan.

WEDNESDAY, DEC'R. 22. 1869.

Merrie Christmas.

On the eve of those pleasant festivities with which, in many lands, millions of our race will greet the joyful return of the period held sacred in commemoration of the Saviour's Nativity, we should like to present the readers of the *Wesleyan* with a few thoughts in keeping with the suggestions of the auspicious occasion. The Incarnation of the Son of God is one of the grand central facts of the world's history; one of the fundamental doctrines of Christianity, and one of the most precious memories of the human heart. Incalculably great and glorious have been the results accruing to mankind from the manifestation of God in the flesh. The importance of that manifestation cannot be overrated. Had there been no Divine birth at Bethlehem, there would have been no sacrificial death on Calvary. Had there been no manger, there would have been no cross. Had the Lamb not come, the sins of the world could not have been taken away. The appearance in our nature of the Virgin-born Christ was the most joyful event that had occurred on earth since Man fell into sin and misery. Nothing like it had happened through all the dreary centuries that had rolled darkly away between the hour that saw Adam and Eve wend forth, hand in hand, from their lost Eden, to enter upon their pilgrimage of sorrow, and the moment that brought Joseph and Mary, worn and weary, in vain seeking a resting-place in the hostelry at Bethlehem.

It was not that the world had not had its great men before Jesus drew the white life from the tremulous heart of his awe-stricken mother. Every considerable community could boast its catalogue of heroes, demi-gods, to the fond devotion of grateful and admiring peoples. Every important nation had been favoured with wise men, the glory of the times in which they lived.

It was that the world had not had its good men before Christ came. God had never been wholly without a witness in any age however dark, and in some nations there had appeared men of resplendent virtue, of whom the world was not worthy. But no Son of God, the brightness of his Father's glory, and the express image of his person, had ever been numbered among men before the angels chaunted the birth-song beneath the dewy skies of Bethlehem. No "Gloria in excelsis" from seraphic lips, had ushered in the natal hour of heroes or statesmen, philosophers or poets that shed lustre on the history of their respective branches of the human family. This honor was reserved for the child of the manger, who was the Son of Mary and the Son of God. None like Jesus ever came from the very bosom of the Father, sharer of His essence, and equal to Him in all perfection. None but Jesus, before or since, was the living impersonation of the Divine love. No heart like that of Jesus, so soft, and sweet, and gentle, so pure, and patient, and pitiful, ever throbbed within another human bosom.—No other life like that of Jesus has ever gladdened the vision of mankind; and all the beautiful light, and all the graceful virtues in which any of his followers have shone, were borrowed from Him.

Never was there so full, and so open a hand as His. Never was there so powerful, so faithful, so accessible, so altogether helpful a friend as is Jesus—the friend of sinners, the friend of the friendless, the friend that sticketh closer than a brother, the Saviour to the uttermost?

Was there ever a human heart so bruised and mangled that Jesus could not bind it up? Was there ever a human spirit so deeply and dangerously wounded that Jesus could not heal it? Is there any rooted sorrow that Jesus cannot pluck out? Is there any dark pollution that he cannot wash away? Are there any dungeon walls so thick as to stifle the prisoner's cry to His ears? Is there anywhere a wakeful mother whose heart listens by instinct for the wail of her suffering babe that can hear as quickly and keenly as Jesus hears the cry of human anguish? Is there a sable weeded widow or a lonely hearted orphan to be found whom converse with Jesus cannot make glad? Is any death-bed to be dreaded at which Jesus is a gentle watcher? Are there any thorns in the pillows smoothed by his tender hand?

Is there a blessing that gladdens our lot that is not the gift of His bounty and the purchase of His blood. Is there a ray of light, life or joy for us in the future that will not be reflected on our pathway from His shining face? Do we not owe all to Him that was good in the past, that is valuable in the present, or that will be desirable and precious to us in the future? Is He not all, and in all to us?

If this be so then no name can be so dear to us living or dying as the name of the Lord Jesus. We ought never to forget Him. But we should gratefully and joyfully remember Him now. In our gratitude we have a right to be merry. But in our merriment let us sing psalms as the minstrel angels when Jesus was born in the City of David. They taught us what sort of song should enliven our festal celebrations when Christmas comes; for they sang glory to God, God-in-the highest, and on earth, peace, and good will toward men. Thus let us sing; and be careful to do nothing that would mar the harmony of our song. Glory to God, glory without measure for ever and ever. But also peace and good will toward men. Peace and good will among men, as well as toward men from the Father who is in Heaven.

How fitting that on Christmas day we should act in the spirit of the Celestial choristers who heralded the birth of the Redeemer.

With such melting memories in our hearts as naturally wake to life on that suggestive day, how easy it ought to be for us to be kind, charitable and forgiving on that occasion, at least. The man whose purse-strings have been well fastened and rarely relaxed throughout the year ought to feel the influences of the day, and remember the poor. The man who has nursed his wrath and cherished the sense of his injuries for months ought on Christmas day, thinking of Jesus, to find it a luxury to forgive. In truth, Christmas day is an excellent time for cultivating, and giving full scope to all the better feelings of our nature. Every association justly connected with the traditions of the period, appeals to our nobler sentiments, and calls for the free exercise of the kindlier virtues. With whatever emotions of envy, hatred, or harshness we unhappily rise from our beds on Christmas morning, when we retire at night, we ought to be radiant with the felicity of knowing that we are at peace with God our Father in heaven and with all his children on earth, worthy or unworthy. Next to paying our personal homage to God for His unspeakable gift in the person of His well-beloved Son, we shall best improve Christmas day by endeavouring to render every body happy within our reach.

Were all who profess to celebrate the nativity of the compassionate Jesus, during the Christmas festivities of the present year, to aim at such an object as that, how greatly the sum of human happiness would be increased within the space of one short winter's day! What bitter quarrels would be settled! What unpleasant misunderstandings would be removed! What depths soon would be dried up! How many distressed aching hearts would be soothed and gladdened! How much anguish would be mitigated! How much suffering would be relieved! How much more joyous the Christian world would go to bed on Christmas night than it got up on Christmas morning! May such a merrie christmas fall to the lot of all the readers of the Wesleyan.

J. R. N.

"The Star in the East."

The mission of the incarnate God to earth was designed to be a source of benefit to all mankind. This had been so distinctly written by the pen of Inspiration that no intelligent Jew could deny it. But the good news was not confined to *Jews*. They, perhaps unconsciously, were made a means of distributing widely some knowledge of the purposes of God. As an afflicted person, while he relates his sorrows, likes to speak of better days ahead, so they, when they were captives in a foreign land, or, bound down by a foreign oppressor in their own land, were glad while bemoaning their present lot, to speak of better things in store for them. In Babylon, they were asked to sing the 'Songs of Zion,' and we cannot doubt that their mournful reply, 'How can we sing the Lord's song in a strange land,' was accompanied by references to the great Deliverer who was to break off every yoke; neither can we doubt that the men of all nations who resorted to Jerusalem when it was under Roman control frequently listened to similar statements of predicted blessings. So that in these and other ways, not a few Gentiles became acquainted with prophecies relating to the 'Desire of nations,' extracted a truer meaning from them in many cases than prejudiced Jews, and watched with anxious eyes the signs of His appearance.

This will furnish a reason for the otherwise unaccountable fact, that among the first to do homage to the infant King were Magi from the distant country of Chaldea or its vicinity. 'We have seen his star in the East,' they said, and are come to worship Him.'

In seeking an explanation for this phenomenon which attracted their attention, we must bear in mind the axiom of Biblical criticism, that no occurrence which can be properly explained by natural causes should be ascribed to miraculous agency. Now, the Scripture narration of the 'Star in the East,' does not warrant or necessitate the hypothesis of a miracle. It is a plain statement of events, which, however remarkable, need not be regarded as requiring a suspension of the usual course of events by the operation of some higher law.

These Magi were astronomers, accustomed to minute examination of the heavens, and an event which would escape the notice of the common eye, might, to their practical eye, be regarded as truly wonderful and lead them to inquire into its meaning. We must bear in mind, too, that these Magi belonged to a distant land and that it would take them some time to travel to Bethlehem. Ezra was four months in making the somewhat similar journey from Babylon to Jerusalem: (See Ezra vii. 9.) If we suppose the 'star' was not in accordance with the national order of things, we must suppose two miracles—or, one extending over the protracted period necessary for the journey. For they first noticed it in their own country, and afterwards in Bethlehem. But there is a method of explaining the narrative which seems to satisfy the demands of the case, as well as the supposition of a miracle, and indeed better. It is well substantiated that about this time there were two remarkable conjunctions of the planets Jupiter and Saturn within the period of five months, and during the interval the planets passed each other several times and for a long time blended their rays into one common beam. The first sight of this conjunction in the constellation of the Fishes, recalled to the minds of the Magi the 'star which according to prophecy and general opinion, was to accompany the appearance of the Messiah and directed their steps toward Judea, which was called the 'Fish-land;' and, when after the lapse of months they approached the end of their journey, another conjunction guided them to the place where the young child was. When they saw Him and worshipped Him, and presented their gifts of gold, frank ncense and myrrh, they returned into their country another way. These gifts from the hands of Gentiles were the first which the infant Jesus received, and are a token of what he will yet receive from every nation under heaven.

C. J.

State of our Connexion.

A LAYMAN'S VIEW. NO. II.

DEAR SIR,—In my previous letter I proposed to draw attention to the cause of the failure of our Church of late years, in these lower Provinces to sustain its proper full part in the great work of building up and establishing the kingdom of Christ. I feel the delicacy of this self-imposed task, and the reason will be easily understood; but hoping that charity will be allowed its due influence with those who condemn me for thus expressing what very many of our Societies feel, I shall proceed, with more than ordinary regard to brevity.

If in listening for the last thirty years, or more, to the doctrines of our Denomination, as taught from our pulpits, I have acquired a knowledge of them, then I may say, we hold that, the God man, Christ died and rose again for the sins of a guilty world; that when He ascended the Holy Ghost came down, to abide with the disciples of the risen Redeemer, even unto the end of the world. That in carrying forward to completion the scheme of redemption; the Holy Ghosts calls, qualifies, and thrusts out as his agents or messengers, men, whose life work it shall be to proclaim the Gospel, and unfold the love and mercy of God, as manifested in that Gospel, offering in the name of Christ, whose commission they receive, a free and full salvation through faith in his name.

We hold too, that the Gospel, published by these divinely called and qualified agents, in the spirit of their commission, possesses a power imparted to it by the Holy Spirit, to convince and convert the ungodly, and sanctify believers; and that conversion and sactification are the special work and purpose of the Holy Spirit, and will never be effective without his aid. Human eloquence, learning or zeal, or all combined, possess no power of themselves, sufficient for the task; and must fail, as they always have, when shorn of the power which God imparts. The correctness of these views or doctrines is sustained by the history of the rise and progress of Methodism. With what delight many who are still toiling on dwell upon the occurrences of days never to be forgotten,—when the Methodist Preachers, in their plain, (plain because full of the wisdom of God incarnate,) earnest, loving manner, entreated sinners to be reconciled to God, and the Holy Ghost came down, and results followed, which brought glory to God and gave attestation to the genuineness of the preacher's call to the work engaged in. And these were not rare occurrences, but ordinary results of the preaching of the Gospel; and hence the word of God grew and multiplied, and believers were added unto the Church.

But other days have come upon us, days in which it may be said, in general, 'there is no sign.' The Prophets erect the altars and prepare the sacrifice, and cry unto the Lord, but there is no answer, the fire does not descend.—Our pulpits, with all their wonted fervor, and more than ordinary eloquence, announce and publish the gospel, with as much doctrinal correctness as ever John Wesley or Richard Watson did; those who listen are charmed, and their regular attendance on the means of grace is secured in many cases, but sinners are not converted, professors are not nourished and fed with aliment suited to their condition,—there is no young growth, and the old trees blossom occasionally but never bear fruit. God the Spirit on whom all success depends, has withdrawn his influence,—his cooperation from the instrumentality. He disowns his own appointed means for the accomplishment of a great end,—the end for which all things were appointed.

But where is the departure from the condition of success.—Has there been unfaithfulness,—an exaltation of the instrument above the divine operation,—a forgetfulness wherein the strength lay? has there been in those long long hours spent in the study, to the neglect of the important duty of pastoral visitation, more effort put forth to prepare a *good sermon* than to secure that shining of the face which would be evidence to the congregation that Jehovah had manifested himself, and the preacher, in consequence be regarded as a messenger from the Captain of the Lord's Hosts, rather than as one performing his weekly stent in the best possible manner? Is there noticeable a want of that primary, constant, undeviating reference, in all ministerial work, to the conversion of sinners and edification of believers, which, in the exceptional cases where it is seen, never fails of glorious results? Is the penitent bench so much in disuse that the preacher thinks it necessary on certain occasions to assure his people that he highly approves of special revival services, and hopes to see them engaged in when the favorable time arrives? Is there apparent inability to explain the practical operation of and hesitancy in urging the necessity of securing the blessing of sanctification, because it is not enjoyed and has never been experienced? Is there habitual tender treatment of certain habits of indulgence and amusement, which in their mildest effects, introduce and perpetuate worldliness, and give a disrelish for godly discipline to those who indulge in them? Is the preacher who can command the best plaudits the most popular platform, and the most *puffing*, a more appreciated man than he who has nothing to recommend him to public notice, save that in most of the circuits where he has laboured God has blessed him, and the people love him, because his preaching, his visiting, his advice and counsel to the young, his relation of experience to the old, his very ministration has been a channel through which divine influence and comfort has been communicated.

That these queries should be answered in the affirmative, it might ill become one who is a large debtor to the faithfulness and zeal of Methodist ministers, and who honours and esteems many of them for their works' sake, to affirm; but it may be said, and there ought not to be found cause of offence in saying it, there is a feeling growing rapidly in many of our societies, that these, or such like short-comings and failings exist, and are the cause of our non progress. There is a general conviction prevailing, that if the old way were again resorted to, and the labours of our hundred and thirty divinely called and qualified men put forth in the business of *soul-saving*, with the same singleness of aim and determination to succeed that men of secular pursuits display in their vocations, the wilderness would again blossom, the membership of our Church increase, the salaries be paid fully and promptly, to the removal of the temptation on the other side of the border, and Methodism again become a power for good in the land.

LAYMAN.

English Correspondence.

Opening of the Suez Canal—Proposed Railway to the East—Important religious documents—Disturbed condition of Ireland—Educational movements—Wesleyan Methodist publications for the New Year—The weather.

DEAR MR. EDITOR,—Another great highway for the nations of the East has been opened. The great Maritime Canal connecting the Mediterranean sea and the Red sea is complete and has been opened with imposing ceremonies. As intimated in my last communication, the Empress of the French was on a visit to Egypt to be present at the ceremonial. In the Imperial yacht and accompanied by a fleet of forty vessels, the Empress proceeded up the Canal as far as Ismailia, between forty and fifty miles; and was there met by vessels from Suez, which had passed through in safety. The completion of this gigantic undertaking is regarded with much satisfaction, and all unite in praising the skill and indomitable perseverance of the French Engineer who has superintended the works from their commencement.

It is difficult to convey by figures a correct idea of this stupendous work. Its entire length is 99 miles, and it follows as closely as practicable a straight line from sea to sea. A uniform depth of 26 feet of water has been secured, and that for a bottom in no place less than 72 feet in width. The surface width for 22 miles is 196 ft. where the canal passes through high ground, and for 77 miles through some small lakes, and low grounds the surface width is 327 feet.

The engineering difficulties have been most formidable, financial difficulties had also to be met, and provided for, and political jealousies and combinations have at times seriously retarded the work. It is fifteen years since the first concession was granted, and many times it was feared that the great enterprise must fail. It has already been a great boon to Egypt, stimulating all its industries and creating fresh centres of population and commerce. Land has been brought into use and cultivation which had hitherto been barren and unproductive. What effect the opening of this Canal will have upon the mighty stream of travel and commerce that steadily flows to the East, yet remains to be seen. Its financial success, and paying capabilities have yet to be developed, but it is justly regarded as a mighty work, not unworthy of the Land of the Pyramids, so glorious in its past history, and a noble illustration of the energy and skill of the men of the 19th century.

Another great undertaking is being mooted, and urged upon England, which has had little to do with the completed Canal; the building of a railway through Turkey and by the valley of the Euphrates to its Eastern possessions. There can be but little doubt of the ultimate execution of this design and thus another great highway will be opened, bringing the East into more intimate union with the West, and hasting the time of the evangelization of its teeming populations, and the fulfilment of the prophetic declarations.

Three remarkable documents appeared in the papers a few days ago. The first from the Pope to Archbishop Manning, in which an intimation is given that while it is not possible for those who differ from the Papacy, to be allowed to appear before the Great Œcumenical Council, to state their difficulties and grounds of protest, yet adequate provision is to be made for them. There will be *learned Divines* appointed, to whom the unconvinced may open their minds, and from whom they may receive abundant light to guide them to the truth. So there is yet an opening for Dr. Cumming and others who may desire to try their skill in disputation under the shadow of the Vatican.

The second document is from M. Merle D'Aubigue, the renowned Historian of the Reformation, in which an invitation is extended to Protestants throughout the world, urging them to set apart the period during which the Council is meeting, for special and united prayer for the priesthood and members of the "*Roman*" Catholic Church, that they may be delivered from their errors and brought to a knowledge of the truth.

The third document is from the Patriarch of Constantinople, the Head of the Great Eastern Church, to the Archbishop of Canterbury, approving in general of the English Prayer Book, a copy of which Dr. Tait had sent him, taking exception only to details, and further expressing most cordial desires for unity with the Body of which the Archbishop is the Ecclesiastical Head. It is seldom that three such remarkable demonstrations are recorded in the papers, all of them significant, and indicative of great religious movements.

The state of Ireland is again causing great anxiety. The Government is opposed in every possible way. The recent attempts at pacification appear to have entirely failed. Since Mr. Gladstone refused to release the Fenian prisoners, the excitement has widened, and the apparent hostility to the ruling powers become more intense. At a recent election, a Mr. O'Donovan Rossa, a convicted Fenian, at present undergoing a sentence of imprisonment, was returned by a considerable majority. The election of a convict is of course void, but yet it is indicative of a state of feeling, and a determination to insult the Government, which is much to be deplored.

The Educational movement has not advanced much during the past fortnight. The papers have been filled with contributions, bearing upon the question, and a few very valuable communications have appeared in our Connexional journals. The President, in accordance with the instructions of the last Conference has called together the Wesleyan Education Committee, which has been in session during the week, but at the date of this communication, the writer has seen no intimation of the result of their deliberations.

A glance at the advertisements in the papers, will show that Wesleyan Methodism is eagerly availing itself of the aid of the press, to influence and inform the public mind. In addition to the well-known Connexional periodicals, which need no words of eulogy, we have "the Methodist Almanac for 1870—price one penny. The Wesleyan Methodist Calendar for 1870, in different form and bindings from 2l. to 1s. 6d. "The Methodist Temperance Magazine" a capital publication, now entering on its third year. "The Wesleyan Methodist Year Book for 1870," an entirely new work, filled with valuable information which must have cost its compiler a vast amount of labor. "The Methodist Family" is the title of a new Magazine, just announced, with an excellent array of Editorial talent. Then we have "the Lay Preacher" specially designed for the use of the Local preachers; and another Magazine from the same source, the name of which I cannot recall, for the use and help of Class Leaders.

In addition to all these, we have "the Christian Sentinel" which is circulated locally in connection with some of the principal London Chapels, furnishing information of all the services and classes held, and containing valuable reading matter suitable for circulation among the masses, and designed to draw them to the House of God. The same paper, with one page filled with local news, notices, or advertisements, is supplied to Circuits in town or country upon very liberal terms, and has been found very useful in many neighbourhoods.

Winter has fairly set in, we have had a little frost, some sprinklings of snow, and a great deal of very wet, cold, and thoroughly disagreeable weather.

B.

Dec. 3, 1869.

Yarmouth Correspondence.

DEAR DOCTOR.—I once heard Henry Ward Beecher say from the pulpit, 'There is an island called Newfoundland which is covered with eternal fog so that the Newfoundlanders never see the sun.' Quite as apocryphal statements are sometimes made of Yarmouth. Let me repel the libel. We have had throughout the entire summer exquisite weather, bright, but good and enjoyable. Occasionally a saline, bracing fog came in from sea, lasting some twenty four hours and leaving the air of a transparency quite unknown in many other parts of the Province. Nothing could exceed the delicious quiet and beauty of the Indian summer here. To day the weather is bright and warm like that of early autumn, and as yet we have known nothing of the snow and severe frosts which have already visited New England.

There is considerable activity here in business circles. Farmers have had large returns from the ground, and are realizing handsome prices. Freights have latterly, until within a few days past been very good. Yarmouth is still adding to her magnificent mercantile fleet. About thirty ships—many of them of the first class—are now building or are under contract to be built immediately.

We were favored with the assistance of the President at our Home Missionary Anniversaries, which were very successful meetings. The South end church will increase her contributions of last year, and we hope at least to equal ours.

In our new circuit, formed in the country our work affords us encouragement. Bro. Daniel is doing excellent service, and is greatly beloved by his people. In Acadia—one part of his field, we have a noble few, who are just now making great exertions for the erection of a church. They have recently held a Bazaar and Tea Meeting, at which about one hundred and twenty dollars were realized. This is one of the series of efforts, by which a small fund has been accumulated. They will proceed to build immediately and they hope by means of a generous subscription list, to which friends in Yarmouth promise their names, to complete the enterprise without leaving a burdensome debt.

We have evidence of a quickened religious interest. The week night services are better sustained, and some are enquiring the way to pardon. Our Bible Class suspended during the summer months—has been resumed; there is a large attendance, and great interest is exhibited in the studies,

Our church organ recently procured is a magnificent instrument, and gives very great satisfaction. A friend furnishes me with the following description.

'The Organ in Wesley church, was built in East Cambridge, Mass., by George Stevens, and is the largest in the town of Yarmouth. It is over eighteen feet high, nine feet deep, and twelve across the front. The case is of chestnut with black walnut mouldings, the front is different from the ordinary style of gilding, being finely frescoed. There are two manuals or banks of keys. There are three distinct Organs, called the Pedal, Great, and Swell, organs. The Pedal, or double diapason has one and one half octaves, the size of the largest pipe being sixteen feet long, by seventeen inches square. The Great Organ has twelve Registers including couplings, and contains about four hundred and fifty pipes. The Swell Organ has the same number of registers, and runs through, forming a full swell, and has about the same number of pipes as the great organ. This part of the instrument is very fine, forming a splendid variety, from sounds so soft as scarcely to be heard, to the heavy sub-bass shaking the church to its foundations.'

I may add that the cost from the builders was two thousand dollars the greater part of which has been raised.

J. HART.

Yarmouth, Dec. 10th, 1869.

Letter from Bro. Sutcliffe.

By the last Steamer from England we received one dated at Colne, Lancashire, Dec. 4th., from which we give the following extracts:—

For the last month I have been among the hills and vales of my childhood-home, and where when but a youth, I went from place to place discharging the duties of a local preacher. I am thankful to say some fruits of my labours still remain. Well, not forgetting that I am home to rest I have been preaching Missionary sermons and attending Missionary meetings as my strength would permit. Last Sabbath I preached twice and spoke at the Missionary meeting at Iccanshow, the place were I was born, and in the Chapel where I was Sabbath-school scholar and where I first felt the Spirit's influence upon my heart. My brother James from Bradford was in the Chair and several members of our family from a distance were present. The thoughts of father, mother, and my own early days and associations, were almost too much for me. And no wonder, after being absent for thirty-eight years, I was permitted to return again and preach in the same pulpit, and to the same people 'the unsearchable riches of Christ.'—After a short time I got a better control of my feelings and felt myself quite at home with my old friends, and could say 'Bless the Lord, O my soul and forget not all his benefits, &c.' The Missionary meeting was a delightful time and the collect ons more than double those of last year. To God be all the praise! We are now spending a short time with my sister, whose husband is the Circuit Steward of this old Methodist Circuit. Everywhere in this highly favoured land, so far as I have been able to judge, our beloved Methodism is prospering. The Mission cause *continues to be dear to the hearts of our people.* During the past month, many have been the instances in which the benevolence of our people has been evidenced in behalf of that noble and time honoured institution *the Wesleyan Missionary Society.*

In the opinion of many troubles are brewing for the National Church. At Heaply near Charley there has been a secession of a congregation from the parish church of five hundred persons who have joined the Free Church of England. The Parish church of Heaply has only 50 of a congregation left.

The storm respecting the appointment of Dr. Temple however has well nigh subsided.

I see the Wesleyan but seldom, only one by the last mail. Please put the direction James Sutcliffe Esq., Bradford, Yorkshire. I was very sorry to hear of Mr. Wilson's death and Mr. Turner's illness. Kind regards to all the friends and praying that God would prosper you in your troublesome work.

I am, my dear Brother,
Yours Affectionately,
INGHAM SUTCLIFFE.

Olivet Church—Milwaukie.

REV. JOHN ALLISON—PASTOR.

We find in the Milwaukie *Sentinel*, of the 29th ult., which has been sent to us, an account of the dedicatory services of the above named Congregational Church, which from the description given, we judge is a very beautiful edifice. The following statement made by the pastor on the occasion, near the close of the exercises, will be read with interest by his former friends in these Provinces.

STATEMENT.

It is not a small matter to rear a church edifice; a place for the most solemn and far reaching transactions that can take place on earth, where the soul of man holds communion with the Creator; where your children and children's children, and many of whom you now can have no knowledge, will pay their vows.

This house, which rises in graceful proportion to the eye of the observer, has to the spiritual sense in its future history a far deeper significance than that which the natural eye sees. The one pronounces on what is manifest to all—the tastefuiness and beauty of the edifice. The other regards things of mightier import, although not to be fully developed until that day when the Lord writeth up the people, and will count of this man and that man that he was born here. The outgoings of this place are to eternity, and the angels above are fixing their regards upon it as a nursery of immortal beings who shall yet company with themselves in the everlasting habitations.

A house in which to worship God ought to be constructed in reference to the uses and impressions of truth, and hence artistic expression if it does not embody sentiment,—should not at least impede God's messages.

This is not a place for scenic display, where spectacular effects are to be produced upon the senses, but a shrine where the lowly may worship, and an oracle where God may speak. But God speaks by his word and through His servants prepared and sent by Him. The pulpit is the symbol of religious instruction, and the structure which best facilitates the hearing of God's word is the best church edifice.

This society has aimed to build and furnish a commodious and comfortable house, not inartistic, but not pretentious, moderate in its cost, and simple in its accommodation; and their original purpose to complete the work before the building is occupied has been happily accomplished.

The history of Olivet Church is necessarily connected with the Astor street organization.—In 1861 a few zealous Christian men and women belonging to Plymouth Church, then under the pastorate of Rev. C. D. Helmer, extended their missionary efforts into the First Ward, and ultimately formed the Church bearing the above name. This Church grew in number and power, having for its pastor for about two years the Rev. J. McLean. After the dismissal of its pastor, the church retained its organization and maintained its Sabbath school with much vigor. This school is the connecting-link between the Astor Street and Olivet Churches.

When in the the order of God's providence the time came to enter upon Christian work in this ward with energy which would secure permanent success, men of large views, of financial ability and earnest piety were found willing to assume the responsibility. Accordingly some fifty families colonized from Plymouth Church and connected themselves with the Astor Street Church. On the 26th of Nov., 1867, by a unanimous vote, the name was changed and the history of Olivet Church fairly inaugurated.

The site for this edifice was purchased in Oct., 1867, and on the 26th of November the Chapel was removed from the corner of Astor and Lyon Streets and placed upon the foundation, where it now stands. It was enlarged, furnished and prepared for religious service in about six weeks.

On the 10th day of January, 1868, a recognition service was held in it, the pastors of several churches in this city taking part in the exercises.

The first public Sabbath service was held by Olivet Church in its own house, on the morning of January 12th, 1868, a day to be remembered in our history, when one hundred and nine persons entered into covenant together as a Christian Church.

A few weeks' experience in the chapel gave the assurance to the people that the time would soon come when a new edifice would be required, and in a short time, with characteristic energy measures were adopted to erect the building in which we are now assembled.

This building was commenced in July, 1868. The corner stone was laid with the usual ceremonies on the 27th of August, and now, just sixteen months after the first stone was laid, we are engaged in the dedication services of the edifice completed and ready for use.

This historic limning, so meagre in itself, nevertheless encloses a grouping of figures and scenes which cannot be supplied in detail by the recollections of any one person.

The pioneer heroism of the projectors of the Astor Street Church; the small beginning and the encouraging growth of that work; the weekly gatherings at that Sabbath school; the patient earnest work of the men and women who, amid the vicissitudes of missionary toil, never forsook their posts; the serious consultations, the auroral gleams of encouragement and the perils of a first venture, and the anxieties attending the inauguration of Olivet—all of these are in the great unwritten book—in God's book—unrecorded here, but remembered there.

I trust it is not unbecoming for the pastor to speak of the noble efforts of his people in accomplishing this task. That some have given money generously must be evident; that all have given cheerfully is also true. The contributions of time, and thought, and prayer, cannot be estimated. My people have given practical expression of their belief in their stewardship, and, I doubt not, have constantly felt that they were disbursing what God had given them in harmony with His will. With cheerful devotion, offerings large and small, from the droppings of the children on the corner-stone to the thousands given by parents. Fathers and sons, mothers and daughters—all have contributed to the work, and now, in presenting the edifice to God, they can truly say, "Neither do we offer unto God burnt offerings of that which has cost us nothing."

The building is now finished, and its open doors invite you to come in and pay your vows unto God. The expenditure thus far for the erection of the building, organ, furnishing and land is about $66,000.

I will not detain you to give a description of the building, nor to speak of the gentlemen who have executed the different parts of the work, as these have already been published in the city papers. I will add that while the work will speak for itself, the courtesy of the contractors and their employes has rendered the supervision and care of the building committee less onerous and more pleasant than it otherwise would have been.

I cannot allow myself to bring this statement to a close without referring especially to the peculiar favor of God toward all engaged in the construction of the church; that while there must have been much exposure of life and limb to danger, not a single accident has occurred to the workmen from the commencement to the close.

As usual, when a willing people enter upon a work for God, there have been special promptings to benevolent actions. The ladies, generally, in the foreground when the Master is to be honored, always having some precious alabaster-box of ointment for the Saviour's need. The ladies of our Church have placed in yonder orchestra that regal instrument of song, whose full-voiced tones will, during the Sabbaths to come, bear our praises heavenward.

The young ladies of the Bible-class modestly bring this communion-table and ask to be remembered by Him whose feast of love will be commemorated in the symbols placed thereon.

The young men receiving weekly instructions from God's word in the Bible class, have placed this splendid copy of the sacred Scriptures on the desk, while the children of the Sabbath-school, as if they would prefer their claim to perpetual instruction, and gently remind their pastor that the babes are to be fed with the sincere milk of the work, have placed here by their contributions this beautiful pulpit.

It now only remains for me to take this precious offering of my people and surrender it up in all its parts, adaptations and uses, now and as long as these walls shall stand, to the service of the Triune God the Father and the Son and the Holy Ghost. Amen.

Notices of New Publications.

Our columns have been so much crowded and our time so much occupied for several weeks, that we have not been able to acknowledge and properly notice several very interesting Books which have been sent to our desk by their respective publishers. We hope to be able hereafter to be more prompt in the discharge of this pleasing part of our Editorial duty.

We have received from Messrs. Lee & Shepard of Boston

SERMONS, SPEECHES, AND LETTERS on Slavery and its War, from the passage of the Fugitive Slave Bill to the election of President Grant. By Gilbert Haven. Boston: Lee & Shepard. 656 pp. 12mo, price $2 50.

The author of this book is one of the most independent thinkers of this age of free thought. He has not been afraid to take up the questions which have been shaking his nation to its very foundation, and he has not been restrained by any cowardly doctrines of temporary political expediency from insisting upon the immediate settlement of the question, upon the principles of eternal rectitude. He has often, therefore, seemed to be radical and singular, simply because he was somewhat in advance of most of even his conscientious contemporaries. This beautiful Book, paper being of pleasant tint, typography clear and good, and binding superior, is worthy of the eloquent speeches and discourses which were the voicing of Mr. Haven's strong clear-thinkings upon the great questions of his nation during a period of about twenty years. Some of these questions have been settled, as Mr. Haven strangely, in the judgment of his contemporaries, a few years ago insisted they must be settled; others are yet open—unsettled. Mr. Haven takes strong and quite advanced views in regard to these, and he utters burning words, demanding from the Churches and the Nation due recognition of the God-declared truth that "God has made of one flesh all men to dwell upon the face of the earth." We earnestly recommend the book to those who can appreciate thoughts which are not common-place, or carefully adjusted to suit prevailing prejudices. We wish it however well understood that we consider Mr. H. quite astray in some of his doctrines, and of course, therefore, ultra as he is in all his views *widely* astray. Still we admire the man, and recommend his book.

2. CREDO. "A volume devoted to those inquiries which now agitate the thinking world.'

A mere glance at the table of its "Contents" will suffice to show that it ought to be a book of surpassing interest. Its general Headings are, SUPERNATURAL BOOK, SUPERNATURAL BEINGS, SUPERNATURAL LIFE, SUPERNATURAL DESTINY; and the Book closes with a Chapter, entitled—THE SKEPTIC AMONG THE DISCIPLES. It is a work which we urge our friends to procure and read, it will quicken their thoughts and tend to strengthen their faith in spiritual things, altho', perhaps, no reader will be able to adopt all the opinions of the Author—certainly we cannot.—It is written in captivating style. We wish that our space would allow us to copy many pages from each of its general divisions. We can only give the closing sentence or two:—

"If the facts of life, death, and a conscious immortality, press heavily upon us; if we are overwhelmed as child or friend slips our hand, and drops into the great unseen and unknown, we must not despair. We should not be frivolous, but must struggle and pray, and keep knocking at the door of the temple, and shouting to the keeper. Our cry should be heard echoing along the walls of the city, "Lift up your heads, O, ye gates! and be ye lifted up ye everlasting doors!" The Lord come," will at length be heard from the City of God.

'God liveth ever!
Wherefore, soul' despair thou never!
What though thou tread, with bleeding feet,
A thorny path of grief and gloom?
Thy God will choose the way most meet
To lead thee heavenward—lead thee home.
For this life's long night of sadness,
He will give thee peace and gladness;
Soul forget not in thy pains,
God over all forever reigns.'

(For sale at the Wesleyan Book Room.—Price $1 25)

THE 'B. O. W. C.'

A BOOK FOR BOYS BY THE AUTHOR OF THE 'DODGE CLUB.' BOSTON, LEE AND SHEPARD.

This cannot fail to interest and delight every boy who may have the good fortune to obtain it, especially every school boy who knows anything about the Grand Pre or the Basin of Minos, or Blomidon or the Five Islands, &c, &c, in Nova Scotia, for here the scene of the story is laid. The characters represented are school-boys, hearty, frolicsome school boys, just such as may be found in any Boarding school of the country. They are shown as they would present themselves when freed from school-room restraints and lawfully off first for a camping expedition to the woods and then on a Boating cruise with many well told adventures around the Basin of Minas

"HESTER STRONG'S LIFE WORK." By Mrs. S. A. Southworth. Boston—Lee & Shepard, Publishers.

The title of this book is quite likely to attract the attention of any one who realizes the full meaning of the last word "Life Work." The interest of the reader is quickly aroused—and we feel confident that those who read the first six pages will not be willing to leave it, but will find their interest increasing as each page is turned and read. One reason why we admire it is, that the author does not over-estimate the good and bad qualities of the subjects, making them (as many do,) unnaturally good or bad, but so truthfully human that our sympathies are aroused to an unusual degree. Hester's life may be an example to many proving that, because of great disappointment life need not be a blank, but may be so filled up with noble deeds and generous acts of devotion to others as to cause a more subdued, more satisfying happiness than is generally experienced. The book cannot fail to exert a healthful influence inciting its readers to active, energetic work, and showing them how, in after years their reward *even in this life* may be abundant. Just in proportion as the number of those that read it increases must the number of its admirers increase.

THE SUNSET LAND. By Rev. John Todd, D. D., Boston: Lee & Shepard.

The Rev. John Todd is one of the best writers of the day, and with such a subject as he finds in *California or the Sunset Land*—he could scarcely do otherwise than he has done—make a very interesting book.

We have only room to name—a very neat edition of '*Bunyan's Pilgrim's Progress*'—18 mo. 192 pp. published by the British American Book Tract Society 66 Granville Street, Halifax—Price 25c. by mail 31c. And '*The Young Man's Choice*'—A new work by Miss Mary E. Herbert which has just issued from the 'Halifax Citizen' Steam Press. This we shall probably notice after we have found time to read it.

Summary of News

The Lecture before the Young Men's Christian Association by Geo. R. Anderson Esq., drew a very large audience to the Temperance Hall on Tuesday evening the 14th inst.

It is almost needless to say that the Lecture was eloquently delivered; it may be mentioned as the best evidence of this that it was listened to with almost breathless attention through out, although doubtless, many of the crowded assembly had very little sympathy with the Lecturer in the unqualified panegyric which he pronounced upon the unfortunate Mary Queen of Scotts.

COUNTERFEITING.—For some time past counterfeit silver coins have been rather freely circulated in the city it being stated, even that a three shilling peice has been passed upon one of the officials of the police court. At length a man named John Fitzpatrick has been arrested in possession of tools which seem adapted to the purpose of coining. Fitzpatrick it said to be a native of Newfoundland, is about 30 years of age, and a watchmaker by trade. The case is still under investigation.

THE FLOGGING CASE.—Since the fatal gagging case, Major General Sir Charles Hastings Doyle has issued a General Order censuring the barbarous act very severely, and pointing out that when prisoners become disorderly non-commissioned officers in charge of the guard must see that the men suffer no injury.—*Ex.*

ACCIDENTS IN QUEENS COUNTY.—The Liverpool 'Advertiser' reports that Mr. James H. Smith, of Flat Rock, while at work in the woods was instantly killed by a tree falling upon his head. On the 9th inst., Mr. John Ellis of Caledonia, left home at early morning with a horse and waggon, intending to proceed to Liverpool. From some cause not yet ascertained, the horse took fright and became unmanageable—dashed the waggon against rocks, breaking two wheels to pieces, and throwing Mr. Ennis out, and from marks on the road must have dragged him about six rods, bruising and cutting his head fearfully. When found he was all but insensible, and completely helpless. He was picked up and carried to the nearest house. He is expected to recover.

GOLD AT GAY'S RIVER.—Mr. George Gay, of Gay's River has been engaged for some time in washing for gold, and with the