

opportunities here are not the failures that await you in life, but the ignorance to which you doom yourself. You have opportunities; I adjure you to improve them.

LADIES ACADEMY.

The Exhibition took place on Tuesday evening. Lingley Hall was crowded. The programme was as follows:—

- I. Devotional Exercises, Rev. C. Stewart, D.D.
- II. Music: "How cheerily goes the day," (Emerson.) Chorus.
1. "Two views of an old friend," Dialogue, Misses Kennedy and Burwash.
2. "Riding Down," Recitation, Miss Besie Clark.
- Music: "Martha," (Piano, 8 hands.) Misses Archibald, Knowlton, Worrall and Bourke.
3. "Death of Poor Jo," Reading, Miss Annie J. Robertson.
4. "The Vagabonds," Recitation, Miss Mabel Bourke.
- Music: "Tannhauser March," (Piano Duet,) Prof. Sterne and Miss M. Carrit.
- III. 5. "Hidden Lives," Original Essay, Miss Laura Tweedie.
6. "The Delectable Mountains," Original Essay, Miss Augusta M. Lovitt.
- Music: "Praise to the Mighty God," Chorus.
- IV. Reports. Music: "Master and Pupil," Duet, Prof. Sterne and Miss Maddock.
- V. 7. "A Search for Happiness," (A Colloquy,) Miss Freeman, the unhappy one; Miss DeBlais, wealth; Miss Bishop, beauty; Miss Stewart, science; Miss Ketchum, music; Misses Burwash, Kennedy, Hartley and McGibbon, pleasure; Miss M. Carrit, eloquence; Miss M. Lovitt, the cloister; Miss Murray, religion.
- Music: "Joy, joy, freedom to-day!" (Gipsies Warning.) Chorus.

The proceedings were more varied and quite as interesting as on any preceding occasion. The dialogue between two very little ladies was carried on with much spirit. The recitations and readings were rendered as if it was intended that the audience should hear and understand what was said; a consideration that is sometimes lost sight of. The Essay, "Hidden Lives," was a strong well written production, developing the two sided idea of human character, viz: the inside life, the inner thoughts and feelings and passions, animating and actuating one and the surface life as one appears to world. Sometimes the later results from the former; sometimes the latter is but a mask worn, hiding the true self behind. The moral to be right and well as to seem right was well inculcated. "The Delectable Mountains," was a finely wrought description of the grandeur of the hills. It breathed the spirit and the freedom of the mountain top, and pointed out the pathway, which if followed would lead to the delectable mountains.

The Colloquy, a search for happiness could almost be dignified into a dramatic representation. The allurements of wealth, beauty, etc., were each presented in turn to the unhappy mortal, who finally chose the consolations of religion, and the scene ended in a very artistic tableau. The performers chanting the Lord's Prayer. The leading character, Miss Freeman, performed her part with a good deal of cleverness. The effect, too, was heightened by the young ladies having in the selection of their toilettes adapted them to the characters represented.

The music, instrumental and vocal, choruses and solos, sustained the reputation of Mount Allison as the foremost musical Seminary in these Provinces, and amply justifies the reputation that Prof. Sterne, the Director of Music, and his assistants, Misses Pickard and Stewart, have so fairly won. Where all was so good we shall not attempt to particularize.

Principal Inch stated that a very pleasant and successful term had been passed. They had had an attendance of 62, of whom 62 were boarders, 18 attended College classes; 62, instrumental music classes; 33, vocal, and 30, drawing and painting. He referred to the advantage of the Academy in affording facilities for a Collegiate training and full College honors. He had to regret the popularity of the Musical Department as work in that sometimes interfered with the regular literary work, and while music and painting were very desirable accomplishments for any young lady to possess, they

should never be gained at the expense of the more necessary acquaintance with the ordinary English branches.

THE COLLEGE.

The half-yearly Exhibition took place yesterday morning. The following was the programme:

- I. Devotional Exercises. Music: Solos and Chorus, "O praise the Mighty God." Solos by Misses S. Maddock and M. Bourke.
- II. 1. Declamation, (selected) Battle of Morgarten, Gordon Lewis.
2. Declamation, (original) Daniel Webster, John W. Wadman.
3. Political Essay, (original) Introduction of Responsible Government in N. S., T. E. Colpitts.
- Music: - - The Star Spangled Banner.
- III. 4. Declamation, (adaptation) Success in Life, H. P. Doane.
5. Scientific Paper, (original) Three Substances and the part they play, J. Prestwood.
- Music: "Fairy Queen," (Galop, 8 hands) Misses M. Carrit, A. Freeman, A. Jones, and C. Murray.
6. Declamation, (selected) Courtship of Miles Standish, G. O. Robinson.
7. Classical Study, (original) Human Nature in Homer, B. Mills.
8. Declamation, (original) Thoughts on the Closing Year, H. E. Kennedy.
- Music: Vocal Duets, "O may'st thou Dream of me," Prof. Sterne and F. H. Tuck.

Mr. Doane's declamation was very effective. Mr. Prestwood's article on the parts played in organic and inorganic nature by water, carbonic acid and nitrogen, bristled with scientific facts, well put together. In fact it was rather too scientific for a mixed audience. Mr. Colpitts' article dealing with the struggles and triumph of Howe, Fisher and Wilnot in securing us responsible Government was highly interesting. Mr. Robinson succeeded admirably in rendering the perplexities of Alden in his mission of wooing the Puritan maiden for the bold Captain of Plymouth. The music well sustained the occasion, the choruses being particularly good. The eight handed piece, Fairy Queen, exhibited a good deal of precision and skill. President Allison stated the attendance at the College last term was 85, being less than the corresponding term last year, but a number have had to suffer an interruption of their College Education. A number of matriculated students are returning next term. He referred in congratulatory terms to the success won by Mr. Gooden the winner of the Gilchrist Scholarship. He had heard from the Registrar of the University of London that Mr. Gooden had attained the eighth position in the first division. The nearest Colonial competitor was in the fifty-fourth position—*Sackville Post*.

PROFESSOR TYNDAL AND THE SUPERNATURAL.

In the article in the *Fortnightly Review*, of which we recently quoted and remarked upon, Mr. Tyndal argues that the dogmas of theology are products, not the creators of man's moral nature; that the song of the herald angels, "Glory to God in the highest and on earth peace and good will towards men" merely expresses the "exultation and yearning of the human soul," and in the closing paragraph in the same article, which was originally an address delivered before Birmingham Midland Institute, he says:

There is on all hands a growing repugnance to invoke the supernatural in accounting for the phenomena of human life, and the thoughtful mind just referred to, finding no evidence in favor of any other origin, are driven to seek in the interaction of several forces the genesis and development of man's moral nature. If they succeed in their search—and I think they are sure to succeed—social duty will be raised to a higher level of significance, and the deepening sense of social duty will, it is to be hoped, lesson if not obliterate, the strifes and heartburnings which now beset social life.

And one who has given attention to such matters will readily admit that the supernatural should not be involved to account for phenomena, whether material or moral, which are the effects of natural causes. But it is equally true that effects imply causes, and that the first principles of science require us to seek out causes adequate to produce the effects which engage our attention. Now, let us apply this principle to the case before us. Mr. Tyndal sees no

thing in the circumstances associated with what we call the Advent or the Incarnation, with the herald angels, song, and the unique event to which Christians allege it refers. The "exultation and yearnings of the human soul," and "the extraction of social forces" are the causes which, according to this scientist, have reduced the results that are referred to as the "supernatural" by simple minded Christian people. One of the events to be accounted for at the historic period, to which Mr. Tyndal refers, is the birth and character of a unnamed Jesus Christ. There is little or no dispute about the moral condition of Judea at the time at which Jesus is admitted to have lived. The people had become thoroughly degenerate in life and in doctrine. The chief sects were the Pharisees, who were formalists and hypocrites and the Sadducees, who were materialists, and denied a future life. The adherents of both sects were very impure and morally corrupt. There is no dispute about that. Jesus was born at a time when whatever was bad in the religion and morals of the nation was about at its worst. Josephus states this fact in very striking terms in connexion with his account of the wickedness developed in Jerusalem before its final destruction. Yet Jesus, whose family, though of royal descent, lived in humble and straightened circumstances; who was reputed son of a carpenter; who enjoyed little or no educational advantages; and who led a life of hardship and privation; and who was heralded by a man that spoke and acted and lived and died like one of the old prophets—a veritable second Elijah—lived a pure and saintly life, preached a pure morality, a spiritual religion, of which the Fatherhood of God and the brotherhood of men were cardinal features. He opposed the dogmas and the morals of all existing sects; he ran counter to every national and religious sentiment of his countrymen; and while recognizing the sacred books and their prophets, he claimed to derive the matter of his teachings directly from heaven. He chose disciples, he established institutions, he suffered martyrdom for his claims. The religion which he introduced began immediately to produce effects. If his first disciples were of humble origin, there was soon added one about whose existence there is no dispute. He was a Hebrew of the Hebrews, a Roman citizen, a fine Grecian scholar. His mind was saturated not only with the creeds of his race, but with the poetry, the philosophy and the history of the Greek and Romans. Saul, afterwards called Paul, a persecutor of the new faith became its great champion. The faith is to-day, the mightiest and most influential force in the moral world. It has exercised the most purifying moral effects. It has given birth not only to a "glorious company of the apostles," but to a "noble army of martyrs." It brings joy to the cottage as well as to the palace, and enables all who sincerely embrace it to welcome death as the entrance to immortality. These are wonderful results; scientifically speaking they are effects. What were the causes?

Mr. Tyndal is as much bound to find out what the causes were as any other person. Are they adequately accounted for by the "yearnings of the human souls" which were in Judea where Jesus lived and died? Was it by means of the gospel of "the interaction of social forces" that Jesus transformed the rude fishermen of Galilee, and that Paul, as he "reasoned of righteousness, temperance and judgment to come," made Felix tremble? Could a philosopher like Mr. Tyndal, who understands about all these "yearnings of the human soul," and that "interaction of the social forces," put life into the dry bones of the Jewish sects; or could he even regenerate the dwellers in one of the courts or lanes of one of our great cities by means of such evangel? The books called the Gospels are unlike anything else in the world. How is it that they could have originated in an age so spiritually gross and dead? The character of Jesus is unique. If the portraits we have are correct, how was it possible, if we exclude the supernatural, for such a character to spring from such an age? If the portrait in the Gospels is an imaginary one, who, in that age or in any age, could have conceived such a character? Mr. Tyndal, who will not admit the supernatural, must explain all these results on natural causes, but is it possible to do so? We can see the relation between Socrates and Plato and their age. We can trace the causes that led to the development of the Greek drama. But how are we to account for the life of Jesus? Strauss thought this might be done on what was known as the mythical theory, which he also applied to the alleged miracles of Jesus, a theory based on the idea that the exaggerated veneration of disciples might cast a divine halo around the life and works of their master. But how did these ideas arise? What was the cause of such a wonderful effect? Can the most destructive and rationalistic criticism obliterate the person or the character of Jesus? John Stuart Mill, whose religious faith was a mild form of Theism, and whose remorseless logic, bias and philosophy, led all away from the founder of Christianity, after an elaborate inquiry, concludes that Jesus cannot be got rid of in any way. He says:

And whatever else may be taken away from us by rational criticism, Christ is still left; a unique figure, not more unlike all His precursors than all His followers, even those who had the direct benefit of His personal teaching. It is no use to say that Christ as exhibited in the Gospel, is not historical and that we know not how much of what is admirable has been superseded by the tradition of his followers. The tradition of followers suffices to insert any number of marvels, and may have inserted all the miracles which he is reported to have wrought. But who among his disciples or among their proselytes was capable of inventing the sayings ascribed to Jesus or of imagining the life and character revealed in the gospels? Certainly not the fishermen of Galilee; as certainly not St. Paul, whose character and idiosyncracies were of a totally different sort; still less the early Christian writers in whom nothing is more evident than that the good which was in them was all derived, as they always professed that it was derived from the proper source.

Mr. Mill has much more and to the same effect; and among other things he says: "Nor, even now, would it be easy, even for an unbeliever, to find a better translation for the rule of virtue, from the abstract to the concrete, than to endeavor so to live that Christ would approve our life!" Now, as already hinted, we think it a fair demand to make on Mr. Tyndal and such as he, to tell what were the causes that produced these extraordinary results; that gave the world such a teacher and such a man as Jesus; that created Christianity and leavened the world with its teachings, mainly by means of its moral force, and rarely by means of the sword. No member of the anti-religious scientific school has done this. Some of the attempts made in that direction, and notably that of Strauss, are admitted to be failures by the foremost rationalists. It is surely, then, very unphilosophical not to find a cause of some kind, whether natural or supernatural, for these wonderful results; in the absence of demonstrated natural causes, and seeing that a cause we must have, why should we not fall back upon the supernatural or that which is so called? As long as the existence and character of Jesus, the power of his teaching and the sustaining power of his life and work, in life and in death are admitted, mankind must admit his claims, however high, even when he claims Divine prerogatives, and they will infer that it is owing to these causes and not to the power of "the yearnings of the human soul" or "the interaction of social forces," or both together that the facts of Christianity and their moral power are to be attributed.—*Telegraph*.

HOW MUCH DO I COST YOU?

A little daughter, ten years old, lay on her death-bed. It was hard to part with the pet of the family; the golden hair, the loving blue eyes, the bird-like voice, the truthful, affectionate child. How could she be given up. Between this child and her father there had always existed, not a relationship merely, but the love of congenial natures. He fell on his knees beside his darling's bedside and wept bitter tears. He strove to say, but could not, "Thy will

be done." It was a conflict between grace and nature, such as he had never before experienced. His sobs disturbed the child, who had been lying apparently unconscious. She opened her eyes and looked distressed. "Papa, dear papa," she said at length. "What, my darling?" asked her father, striving for composure. "Papa," she asked, in faint, broken tones, "how much do I cost you every year?" "Hush, dear, be quiet!" he replied, in great agitation, for he feared delirium was coming on. "But, please, papa, how much do I cost you?" To soothe her, he replied, though with a shaking voice, "Well, dearest, perhaps two hundred dollars. What then, darling?" "Because, papa, I thought maybe you would lay it out this year in Bibles, for poor children to remember me by."

A beam of heavenly joy glanced in the father's heart; the joy of one noble spirit mingled with its like. Self was forgotten—the sorrow of parting, the lonely future. Naught remained but the mission of love, and a thrill of gratitude that he and his beloved were co-workers.—*Selected*.

OBITUARY.

F. PERCY MOULTON.

F. Percy Moulton, was born in Yarmouth, N. S., in the year 1858, and died Wednesday, Dec. 12th, 1877, aged 19 years. From a child he was the subject of religious impressions, and was thoughtful beyond his years. As he grew older, the influence of a godly mother restrained him, from exposing himself to those temptations through which many youths have fallen. He wisely rejected the allurements of evil companions, and generally spent his evenings in useful reading at home. He made a confident and companion of his mother, and studied in every possible way to contribute to her happiness. All through life his character was irreproachable. He was naturally of a most amiable disposition, but was fully conscious that he needed something else as a ground of acceptance with God. During the revival with which our church was favored last winter, he presented himself as an inquirer after Jesus. After a few days of earnest seeking light dawned upon his mind, and he felt assured of his acceptance through Christ. He soon afterwards in company with nineteen others, united himself with the church, and since then has been a most consistent and worthy member. About five weeks since he was prostrated by sickness, and although he continued to grow weaker, it was not supposed that he was dangerously ill, until a few days before his death. We saw him during his illness, and in answer to our inquiries concerning his hopes, he said with peculiar emphasis, "I have nothing; Jesus is my all." When he knew that he must die he manifested no alarm. Shortly before his death, when his sorrowing mother was ministering to him, he looked up in her anxious face, and with a smile upon his countenance said, "Mother, I know that Jesus has washed all my sins away!" And with this dying testimony, to comfort the sorrowing hearts of surviving loved ones, he fell asleep in Jesus, and "he was not for God took him."

J. M. PIRK.

MRS. CLARKE.

Died at Montrose, Alberton Circuit, P. E. I., Dec. 1st, Jane, beloved wife of Geo. M. Clark. The deceased was born at Crisp—Tryon circuit, in 1825, and about the age of eighteen experienced the new birth by the Spirit of God under the ministry of the late Mr. Wheelock. Some time after this she yielded to a spirit of religious declension, but in services held by the brethren Burns and G. O. Huestis, she sought and obtained a renewal of the Divine favor. This was about the year 1850, from which time to her death, she continued in the service of God. Some few years after this renewal, she removed to Montrose, where at that time they were pioneer Methodists; but where she rejoined to see Methodism somewhat prosperous. During much of her life she suffered from a lingering sickness, which often kept her from the public means of grace. But the Word of God was her comfort in the house of her pilgrimage. On the last morning of her life she seemed for a short time to be the subject of heavy temptations. In prayer she clung to her Redeemer, and her view of Him and His glory became again bright, and when no longer able to speak she gave to mourning friends signs of her trust in Jesus and her peace in death.