

The Wesleyan

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NO. 52

Table with exchange rates for various locations including Halifax, London, and others.

NEWFOUNDLAND
Visit St. JOHN'S, NEW
and need to Buy
... or Fancy Goods,
... EARLE, Jeweller, 216
Oct. 19, 78, 79

FELLOWS
COMPOUND
SYRUP
OF
HYPOPHOSPHITES

months past I have used
FELLOWS' COMPOUND
SYRUP OF HYPOPHOSPHITES,
chronic bronchitis and
of the chest. I have no
thing it stands foremost
used in those diseases.
Z. S. EARLE, M.D.,
St. John, N. B.
FELLOWS' COMPOUND
HYPOPHOSPHITES is all
way from disease or
lungs, bronchial tubes,
debility.
H. W. SCOTT, M. D.,
Gagetown, N. B.
Compound Syrup of Hypo-
phosphites with expeditious and en-
tirely safe in a case of asthma,
held to regular treatment.
S. JACOBS, M. D.,
Lunenburg, N. S.
in recommending Fello-
w's Compound Syrup of Hypo-
phosphites for any disease of the
H. G. ADDY, M. D.,
persons suffering from
coughs and colds follow
Fellow's Compound
Syrup of Hypo-phosphites is the best remedy
D. W. CLAY, M. D.,
Pugwash, N. S.
diseases overcome by the
are the following:
Dyspepsia,
Bronchitis,
Croup,
Chronic Diarrhoea,
Chronic Laryngitis,
Melancholy,
Nervous Debility.

FELLOWS'
OF HYPOPHOSPHITES
arresting diseases dis-
eparation is honorably
the medical faculty in
ere it has been intro-
age sale is the best
estimation in which it is
All cure Pulmonary Con-
flict and second stages
ief and prolong life in
cure Asthma, Bronchi-
and Coughs. It will cure
coming from want of
and Nervous Force.
ed by remedies hearing
no other preparation is a
under any circumstance
e name and address J. I.
a, N.B., on the yellow
mark which is seen
before the light.
Bottle, Six for \$7.50.
Wholesale Agents.

DRY GOODS
NOVA SCOTIAN
Silk Buttons,
Linetens,
Satin,
Winceys,
Fancy Flannels,
Hosiery, Etc.
Wholesale Grain Bags.
By Goods Warehouse,
VILLAGE STREET, HALIFAX
N. BILLING & CO.,

ALICE MAUD MARY.
Died December 14th., 1878.
Thy people mourn with thee, O England's Queen!
For the loved daughter, fatally smitten down
By the dire scourge of city, village, town
In the proud palace, what a mournful scene!
Where happiness, and home-born joys have been.
The mother and the youngest darling gone!
And grief bows low the head that wears a crown!
For seventeen years Victoria stood alone
With one great sorrow:—as years onward roll
Husband and child will both be mourned to-day,
Loss calls up loss of him who passed away
Leaving on Christ, cheered by the gentle soul
For whom with double woe the sad bells toll,—
Whose bright sun hath gone down while yet
'tis day!

MIDNIGHT MASS FOR THE DYING YEAR.

BY HENRY W. LONGFELLOW.
Yes, the year is growing old,
And his eye is pale and bleared!
Death, with frosty hand, and cold,
Plucks the old man by the beard,
Sorely,—sorely!
The leaves are falling, falling,
Solemnly and slow;
Caw! caw! the rooks are calling,
It is a sound of woe,
A sound of woe!
Through woods and mountain passes
The winds, like antheams, roll!
They are chanting solemn masses,
Singing, "Pray for this poor soul,
Pray,—pray!"
And the hooded clouds, like friars,
Tell their beads in drops of rain,
And patter their doleful prayers—
But their prayers are all in vain,
All in vain!
There he stands in the foul weather
The foolish, fond Old Year, [heather,
Crowned with wild flowers and with
Like weak despised Lear,
A king,—a king!
Then comes the summer-like day,
Bids the old man rejoice!
His joy! his last! oh, the old man gray
Loveth that ever-soft voice,
Gentle and low.
To the crimson woods he saith,
To the voice gentle and low
Of the soft air, like a daughter's breath,
"Pray do not mock me so!
Do not laugh at me!"
And now the sweet day is dead!
Cold in his arms it lies;
No stain from its breath is spread
Over the glassy skies,
No mist or stain!
Then, too, the Old Year dieth,
And the forests utter a moan,
Like the voice of one who crieth
In the wilderness alone,
"Vex not his ghost!"
Then comes with an awful roar,
Gathering and sounding on,
The storm wind from Labrador,
The wind Euroclydon,
The storm wind!
How! how! and from the forest
Sweep the red leaves away!
Would the sins that thou abhorrest,
O soul! couldst thou decay
And be swept away!
For there shall come a mightier blast,
There shall be a darker day,
And the stars from heaven down-cast,
Like red leaves be swept away!
Kyrie, eleyson!
Christie, eleyson.

will not be necessary or fitting to enter with any specific or detailed comment on the merits of the various classes. It may be truthfully said that all displayed a soundly adequate knowledge of what they had been studying while the performances of some might not unfairly be called brilliant.
In addition to the examinations of the College proper, those of the students in the Theological department were in progress throughout the week. These students were examined in Exegesis, Systematic Theology, Church History, Greek Testament, Hebrew, and Sacred Elocution, and the remarks made above concerning their secular brethren may *mutatis mutandis*, be applied to them also.
On Sunday and Monday the pupils of the Ladies' Academy were examined in a great variety of classes, and stood the ordeal well. Dr. Kennedy and his talented assistants are nobly sustaining the credit of this exceedingly interesting Institution. Professor Jost, the new head of the music department, is a most efficient and conscientious instructor, and genial christian gentleman. It is a most fortunate circumstance that this most important department has fallen into such noble hands.
The Public Exhibition of the Ladies Academy was given on Monday evening at Lingley Hall and was a conspicuous success. The young ladies played, sang, read, "dialogued," &c., &c., with a vivacity and nerve, that were absolutely astonishing. A very pleasing part of the performance was the rendering of a fine anthem composed by Professor Jost, entitled "Praise ye the Lord."
On Monday evening the closing exercises of the College were held. The performance of the previous evening perhaps diminished the number of the audience, but in all other respects the entertainment was a success.

The following was the programme:
I. DEVOTIONAL EXERCISES.
MUSIC.
Chorus.—The Native Land - - Southland.
II. DECLAMATION AND ORATIONS.
1. The Death of Minerva, - - Longfellow.
Mr. J. Clarence Webster.
2. The Drunkard's Fate - - Dickens.
Mr. R. N. Bell.
3. Profit and Loss - - (Original)
Mr. S. C. Murray.
MUSIC.
Vocal Solo.—The Bride Bells - - Roeckel.
Miss Annie Lewin.
4. Parliamentary Reform - - Gladstone.
Mr. T. C. Lockwood.
5. A Horrible Battle - - Irving.
Mr. G. T. Lewis.
6. Influence - - (Original)
Mr. S. C. Colwell.
MUSIC.
Piano Solo.—Ronds - - Kalkbrenner.
Miss Leora Tweedie.
Patriotism - - Robert Hall.
Mr. W. Y. Chapman.
Ulysses - - (Original).
Mr. S. B. Grigg.
The Literary Excellence of the Scriptures, (Original).
Mr. J. C. Ogden.
MUSIC.
Anthem.—Praise Ye the Lord.
Professor Jost.

MOUNT ALLISON.
CLOSING OF THE FIRST TERM.

MR. EDITOR:
The first term of the Mount Allison Academic year has just closed, and the bulk of the students have gone home to spend their Christmas holidays. Our Institutions have many friends throughout these provinces, to whom Academic news from Sackville is always interesting. You will probably therefore, not object to giving place in your columns to a short account of the various performances concluding the term.
The written examinations in the College began December 9th, and lasted for four days. During this time the students of the various classes were subjected to a searching examination on the subjects comprised in the course of study pursued during the term. On Friday, the 13th, the oral examinations began, and continued throughout that day, Saturday morning, and Monday afternoon. Your correspondent was present at most of the classes and was highly gratified at what he saw and heard. The professors were unanimous in their eulogiums upon the conduct and progress of the students, and what was said was amply borne out by all that occurred during examination. Classes were examined in Mental Science, Moral Science, Political Economy, Mathematics, Chemistry, English Language, Greek Latin, French and German. It

examinations came off on Tuesday and Wednesday and were quite as successful as either those of the College or of the Ladies' Academy. The students as a whole, had evidently been doing their "level best" during the term. In truth, boys who could get through a term under the guidance of such able and enthusiastic teachers without profiting very materially must be absolutely knowledge-proof.
Reference may here be made to one very pleasing material change which met the eye of your correspondent. The old library in Lingley Hall has been broken up, and the large room in the College at the right hand of the door has been appropriated as a College Library. There all the books belonging to the College are now massed, carefully classified and tastefully arranged on shelves around the room. It is much to be hoped that any friends of the College who may have books or money to spare will remember this vitally important adjunct of educational work. Mr. Magee of Boston has promised a donation of books. Surely there are many in these provinces who will not suffer themselves to be surpassed in liberality by this generous American.
In conclusion it may be said that our Institutions here are in a very satisfactory condition. Owing to the hardness of the times the attendance at the Academies is not so large as it has often been, but there are no indications of decreased efficiency in any quarter. The changes which were last year made in the management of the three Institutions have been successful. Dr. Inch is carrying on actively and efficiently the work taken by him from the hands of Dr. Allison, and receives the cheerful and cordial co-operation of his professors. Nor are Dr. Kennedy and Principal Longley permitting the interests consigned to their charge to suffer in the least. All, in a word, connected with these institutions are manfully and effectively toiling in the cause of education, fighting as good soldiers in the conflict which has to be unremittently sustained against the powers of darkness and ignorance. Your's truly

JUDGE MARSHALL ON "PARSON BROWN."
TO THE EDITOR OF THE WESLEYAN:—
DEAR SIR,—I have read with high approval and satisfaction your just and appropriate remarks and strictures—and also those of the editor of the "Presbyterian Witness"—on that erroneous and strangely absurd literary production, lately published in Charlottetown, under the title,—"Parson Brown: His Talk." A few weeks ago, a copy of the work was sent to me, from that town, with a post card, signed "A Friend;" stating that the work was "being scattered all over the land, and intimating a desire that I would give it an exposing answer. I read it through very attentively, and on first thoughts, concluded that no true Christian, or other intelligent person, would be deluded or in any way injured by it; and that, as a whole, any extended criticism of it would be a waste of time and attention. On further consideration I have concluded that it may be useful to a certain class of readers of the Scriptures, to give some passages of them, and also explanations regarding the creation of the primal pair of human beings; concerning whose creation Parson Brown has given such unscriptural and extravagantly absurd statements. Concerning their creation he has written as follows:—"Adam was created complete; he was a whole man. 'Male and female created he them, and called their name Adam.' They were created together. We read, Sir, 'And God said, let us make man in our image, after our likeness; and let them have dominions;' and then next verse, 'So God created man in his own image; in the image of God created he Him; male and female created he them; and God said unto them, be fruitful and multiply, etc.' The Parson has here, improperly introduced the above italic letters, and the capitals in the words "Him" and "Them;" none of which are in the text but this will not help his speculative story. He next proceeds—The woman,—man's other self,—was, at first, an indwelling spirit, the partner of his bosom; was within his bosom; she was a holy spirit

of thou shalt surely die." Next, are the statements, that the beasts were formed out of the ground; and that the Lord God brought them, and all other living creatures to Adam, to see what he would call them; and that "Adam did give names to all cattle, and to the fowl of the air, and to every beast of the field." Lastly, is the statement, that "the Lord God caused a deep sleep to fall upon Adam, and while in that state took one of his ribs and made a woman, and brought her to the man." How her spiritual life was created is not expressly mentioned, but doubtless it was in the same manner as that of the man,—by God breathing" unto her "the breath of life;" for most assuredly he did not bring to Adam a mere lifeless body of flesh and bones, but a living "woman," as the text declares. Now from all these scriptures, contained in those two first chapters of Genesis, it will be clearly seen, that they form one continued, connected and orderly narrative of the glorious and gracious work of divine creation; and convey all that we need to know concerning it. How different it is, as to the creation of man and woman, from the unscriptural and romantic history of their creation, in "Parson Brown's Talk," will be readily seen by every common sense person.
The Parson has said that "the woman the man's other spirit, was, at first, within him, as an indwelling spirit;" and that "the man's rib was not taken out, nor, of course, the woman made a tangible and visible being, until the 'twain-one man' was put into the garden." Will the Parson then condescend to inform the Christian public, how the "twain one, Adam," with only the spirit of the woman within him, but she not any tangible body, could comply with the divine command, given immediately on his creation, to "be fruitful and multiply;" and also how that indwelling and invisible spirit of the woman could require to be sustained, or could be really nourished and sustained, by "the fruits and herbs" which God then said he had given as "meat" for sustenance? These are most important questions and subjects for examination and decision; and to most persons will, at present, seem clouded with mystery. Will the Parson then be pleased to give us some more of "His Talk," in a second book, to solve and explain these mysteries, which are far more important than the present Amherst mystery?

The Parson has given even a superabundance of Scripture, to support the great variety of other subjects treated of in his book; but on most of them his quotations of Scripture are as inapplicable as those in support of his marvellous "twain-one" mystery; and those subjects are about as void of useful instruction or edification, therefore I forbear to remark concerning them.
Respectfully requesting the insertion of this letter in your paper, as early as convenient,
I remain, Mr. Editor,
Yours truly,
JOHN G. MARSHALL.
THE FIRST LORD OF THE ADMIRALTY A METHODIST.—The London "Methodist" introduces this fact to the notice of its readers in a brief note. The Attorney General was similarly alluded to a few years ago. It is thus seen that nonconformists are privileged to work for and hold the highest positions in the British realm. Sydney Smith warned the nation against the Methodists. It has responded by taking them into its confidence.
During the recent visit of the Secretary for War (Hon. Colonel Stanley) and the First Lord of the Admiralty (Rt. Hon. W. H. Smith) to Malta, the Wesleyans had a satisfactory interview with Colonel Stanley as to a site for a Wesleyan chapel. It is interesting to note that in the Centenary Report the name of "Master W. H. Smith" is entered for a contribution. His father was a Methodist, and "Master W. H. Smith is now First Lord at the head of the fleets that rule the sea
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within him. Adam had then, within himself, the elements and attributes of manhood full and complete. He was strong, and he was tender-hearted. He had, so to speak, the head of the man, the heart of the woman. The one was ever present to counsel and to control the other, to bless and to do him good. The spirit of the woman was the angel within the man's bosom;—a ministering spirit—a comforter." He further says:—"No one, Bible in hand, has the right to say woman was not created till she was made." Again:—"The first man, Adam, was originally of twain-one;—he was they. The twain one is the normal state of being." To help his theory, he here uses the word Adam as if it were the name of a person or individual. It is not so, as the Parson must know, if he has any knowledge of the original Hebrew word for Adam. A very learned commentator has written thus concerning it:—"The original word Adam, which we translate man, is intended to designate the species of animal; as *chaito* marks the wild beasts that live in general a solitary life,—*behemah*, domestic or gregarious animals; and *remes*, all kinds of reptiles." Such a pretentious Scripturally learned man as Parson Brown ought to have known all this; and should not have attempted to impose, or pass off, his "twain-one, Adam" on un-scholastically or illiterate persons.
Before proceeding to compare and contrast the true Scriptural narrative of the creation of our first parents, with the foregoing marvellous and distorted account of it by the Parson—as I shall presently do—it will be useful to a large class of readers of the Scriptures, to give some explanation as to their division into chapters. This is but a comparatively modern arrangement. In all the long previous ages, all the Scriptures, both of the Old and New Testaments, were written on parchment, or other substances, the sheets of which were stitched together, and frequently were thus extended 150 feet or more, and were formed into rolls. Narratives, and other portions of the Scriptures, were thus continued throughout, without any break or interruption. By the present division into chapters, many persons are, at times, perplexed, and fall into mistakes as to the meaning and connection of portions of Scripture.
Now, as to the work of creation, there is one continued and connected, as well as consistent narrative, of it given in the two first chapters of Genesis. The first chapter specifies the particular creations on each of the six days. The entire work of the creation of all animals and things was completed within those six days, as is repeatedly declared in verses 2 and 3 of ch. 2, in these words:—"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which God created and made." Both man and woman therefore, were separately created on the sixth and last day of creation. This is clearly shown in verses 27 and 28 of ch. 1, in these words:—"So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them,—be fruitful and multiply and replenish the earth, and subdue it, and have dominion, &c." There is no explanation in this chapter, of the way or manner in which they were created, or how the beasts, created on that day, were formed, but merely the facts of the creation of both are therein given. But on verse 4 of ch. 2 commences a recapitulation and also an explanation, of the creative operations; and the detailed narrative is continued to the end of the chapter. First, is shown, that the plants and herbs created on the third day were watered and grew by a "mist from the earth." Next, is revealed, that the body of man "was formed from the dust of the ground; and that "the Lord God breathed into his nostrils the breath of life, and man became a living soul." Then follows the planting of the garden eastward in Eden; and that "the Lord God placed the man in the garden, to dress it, and to keep it;" and commanded him,—of the tree of knowledge of good and evil thou shalt not eat of it: for in the day thou eatest thereof

thou shalt surely die." Next, are the statements, that the beasts were formed out of the ground; and that the Lord God brought them, and all other living creatures to Adam, to see what he would call them; and that "Adam did give names to all cattle, and to the fowl of the air, and to every beast of the field." Lastly, is the statement, that "the Lord God caused a deep sleep to fall upon Adam, and while in that state took one of his ribs and made a woman, and brought her to the man." How her spiritual life was created is not expressly mentioned, but doubtless it was in the same manner as that of the man,—by God breathing" unto her "the breath of life;" for most assuredly he did not bring to Adam a mere lifeless body of flesh and bones, but a living "woman," as the text declares. Now from all these scriptures, contained in those two first chapters of Genesis, it will be clearly seen, that they form one continued, connected and orderly narrative of the glorious and gracious work of divine creation; and convey all that we need to know concerning it. How different it is, as to the creation of man and woman, from the unscriptural and romantic history of their creation, in "Parson Brown's Talk," will be readily seen by every common sense person.
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