

# The Wesleyan,

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## OUR ENGLISH LETTER.

THE DAY OF INTERCESSION.

DEAR MR. EDITOR.—St. Andrew's Day, November 30th, has been set apart by the authorities of the Established Church of this realm as a day of special prayer for missions. This has been the case for about five years, and it is fully believed that gracious results have followed in copious blessings upon not a few places in that mission-field, and a revival of interest in the great work in the midst of the churches at home. It was a wise direction on the part of the rulers of the English Church, and it will not be allowed to become obsolete. The influence of the movement is felt in other churches, and in many quarters the day was specially consecrated to special prayer for the enlargement and prosperity of the great enterprise.

IN WESTMINSTER ABBEY,

two services of very great interest were held. Dean Stanley preached in the afternoon, and a distinguished Nonconformist minister, the Rev. Dr. Stoughton, was the lecturer in the evening. The man was worthy of the honor put upon him by the liberal Dean, and his address was most excellent. Much comment has been called forth by the appearance of another "Noncon." in the pulpit of the Abbey, and not have been the visit of wrath poured upon the head of the offending Dean. He cares little for that, and his next move may be equally astonishing, in an invitation to one or more of the advanced scientists whose views are notoriously loose, if not positively sceptical. Yet much satisfaction is felt by vast multitudes that men like Dr. Moffatt, Dr. Caird, and Dr. Stoughton, though outside the ranks of the establishment, can occasionally be heard in a place so famous and so dear to the nation as Westminster Abbey.

THE REV. ARTHUR TOOTH

has again made himself unpleasantly prominent, and has been the cause of renewed rioting in the unfortunate Church of Hatcham. He has gained a victory in the Law Courts, for by the accidental omission of a word or two in the legal documents, the entire suit against him has failed, and, after all, he remains the legal Rector of the Parish, and in possession of the disputed church. In a letter to the Archbishop, he disclaimed any intention of availing himself of the victory he had gained, and referred to his prolonged suffering and much injured health. But his evil genius, or some crafty advisers, persuaded him to go in for further services in the full-bloom ritual in which he and his curates delight. The result was another great row and almost another free fight in the church on the holy Sabbath. Much disgust is felt at the unseemly spectacle, and much pity for the amiable and good men so high in place and authority, and yet utterly unable to terminate a deplorable scandal, or to restrain the vagaries of these traitors in the establishment.

MR. BRIGHT AND THE BISHOP

of Peterborough have been engaged in a rather lively correspondence, and it is not a little difficult to decide which of the famous controversialists has given the hardest blows or remains master of the field. Mr. Bright has cleared himself from the imputation of jeering at the rite of consecration, although he distinctly avows he does not believe in "holy ground" any more than the good Bishop believes in "holy water." Upon another point Mr. Bright has made his position good. No explanation can do away with the unhappy and offensive terms in which the new Bishop of Truro has referred to the state of his diocese, and the wide prevalence of dissent throughout all its borders. Mr. Bright spoke of this attack in plain terms, and with honest,

manly indignation. His ringing words were echoed far and wide, and produced intense feeling. The Bishop has explained in part what was intended to be set forth in the offending document, but cannot reconcile it with fair play or the principle of a broad and generous catholicity.

THE WEATHER

has been a leading topic for the past few months, and not without sufficient reason. The predictions of impending storms which have been sent to us from America, by means of the submarine telegraph, have been verified by the sad experience of thousands on land and sea. We have had gales along our coasts of terrible severity, and wrecks have been numerous, with great loss of life. Boisterous wind and continuous rain have prevailed during a great portion of the past month, and a marked exemption from severe cold and almost entire freedom from frost. This is not the case in Scotland, for there the snow has fallen, and no small degree of frost has been felt. It is considered unfavourable to health throughout England, but we do not think there is more sickness than usual at this dark and dreary season, for November is by far the most trying and disagreeable month of the entire year.

THE WAR

almost compels constant reference, for it rolls on with deplorable severity, and no sign of an early termination. The Turks have, during the fortnight, gained a few unimportant advantages; but have not been able to relax the tightening grip of the Russians upon Plevna, and Erzaroum, or drive back the hosts of the stern invader. There is no sign of intervention on the part of the great Powers, and Turkey is left to reap the fruit of her evil doings, and the sword of punishment is in the hand of a strong and relentless foe. There are some who yet urge England to interfere, but wise counsels prevail. Lord Derby has again affirmed the intention of the Government, in plainest terms, and for the present we are not likely to intermeddle in the bloody quarrel.  
Dec. 10, 1877.

(Our readers will see, by comparing the present with the immediate past, how slow is steam as compared with electricity. Plevna has fallen since our correspondent wrote: and we know it here.)—EDITOR.

## CALVINISM DENOUNCED IN WESTMINSTER ABBEY.

CANON FARRAR'S two sermons in Westminster Abbey, on eternal punishment, are the pulpit event of the week in England. The first was on 1 Peter iv., 6. Denouncing "Those who take loose conjectures for established certainties, and care more for authority than for reason and conscience," the preacher set forth his own doctrine as that of men "whose faith must have a broader basis than the ambiguity of opposing texts; those who grieve over the dark shadows flung by human theologians over God's light; those who believe that reason and conscience and experience—no less than the Scripture—are books of God, and that they, too, must have a direct voice in these great decisions." Pursuing this line of impassioned denunciation, Dr. Farrar rebuked, with a severity which no one will venture to call too stern, the way in which the common doctrine is sometimes handled "by narrow-minded and loveless hearts."

"He knew of nothing so calculated to make the whole soul revolt with loathing from every doctrine of religion as the easy complacency with which some cheerfully accept the belief that they are living and moving in the midst of millions doomed irreversibly to everlasting perdition. No language could be stern enough to reprobate the manner in which many elder brothers of the Prodigal had turned God's gospel of piteous redemption into anathemas and all but universal perdition. If we were not unaffected when the destitute perish with hunger or the dying agonize in pain, was there any human being worthy of the dignity of a human being who did not revolt and sicken at the notion of a world of worm and flame?"

As for the texts adduced in support of the customary doctrine, he declared that they are "in the first place alien to the broad, unifying principles of

Scripture; that, in the next place, they are founded on interpretations demonstrably groundless; and, in the third place, that for every one so quoted two can be adduced on the other side."

He proceeded:  
"If this awful doctrine had to be decided by texts, then the original language must be appealed to and interpreted in its proper and historical significance. Where would be the popular teachings about Hell if we calmly and deliberately erased from our English Bibles the three words, 'Damnation,' 'Hell,' and 'Everlasting'? Yet, I say unhesitatingly—I say, claiming the fullest right to speak with the authority of knowledge—I say, with the calmest and most unflinching sense of responsibility—I say, standing here in the sight of God and my Saviour, and, it may be, of the angels and the spirits of the dead—that not one of those words ought to stand any longer in our English Bibles; and that being, in our present acceptance of them, simply mistranslations, they most unquestionably will not stand in the revision of the Bible, if the revisers have understood their duty."

On the other hand, however, he declared he could not preach the certainty of what was called Universalism—that all will be finally saved—though that doctrine did, indeed, derive much support from many passages of Scripture, and had been held by some of the early Fathers. Neither could he accept the spreading belief in conditional immortality. His belief was fixed upon the living God, and his answer to the question, What is the fate of dead sinners? was, with Thomas Erskine, that we are lost here as much as there, and that Christ came to seek and save the lost. His hope was that the vast majority of the lost would at length be found.

The second sermon was from the text "Are there few that be saved?" It contained even less of argument than the first, and, if possible, more of intense expression of feeling. They have, however, produced a profound impression in England, and will no doubt awaken interest here.—*Ch. Union.*

## AN EPISCOPAL CHURCH WITH A PRESBYTERIAN HEAD.

We read in the *Church Times* (Ritualist) "The painful fact that the Supreme Governor of the Church of England is becoming an alien from its faith, and discipline has received another confirmation. We read in the *Glasgow Herald* that on Sunday week the Queen and Princess Beatrice communicated at Craithie parish church. The Princess of Wales was also present, but we are glad to say that her Royal Highness would have nothing to do with the business."

## BOSTON CELEBRITIES.

If Mr. Murray's work is judged by the ordinary standards applied to churches and pulpits, it is a failure. He has little or no church; his prayer-meeting is a lecture from himself; his Sunday-school I think is nil or very nearly so; there are few additions to his own comparatively small church by profession; he is doing no organic work. Moreover, it runs counter to—say, an old-fashioned Puritan taste, inherited from a grandfather and not wholly lost in an apostate residence in New York city, to see in a shop window a photograph of a fine looking man in a racing sulky, holding up to her work a 2.30 trotter, with the subscription, "Rev. W. H. H. Murray and his famous horse Brandywine." Nevertheless I believe, though I judge from hearsay, and from unfavorable hearsay, that Mr. Murray is doing a useful work in Boston, and one which needs to be done, in some method, in all our great cities. Let us try him by a little different standard than that of the ordinary ecclesiastical statistics.

A man of rare presence and peculiar magnetic power goes out on a Sunday morning with a choir of ten or twelve, collects a crowd by a tune or two, then mounts a barrel and preaches a sermon. He asks for no show of hands, organizes no church, holds no Sunday-school. He simply throws out the truth and leaves it. Is he doing a good work? I do not say the best work; that may be a question; but good work; of that I think there can be no question. His congregations grow and he puts a canvas roof over his head; winter comes on and he moves into a hall. Is he still doing a good work? Mr. Murray is doing just

this. He is a street preacher in a hall. He has a magnificent chorus choir; his morning service is a sacred concert, where you may hear the best of solo, part and chorus singing. This is his magnet, his bell, his chimes to call the people together. When they have come he preaches to them. So far as I can judge from occasional reading of his Music Hall sermons in the "Golden Rule," which is his larger pulpit, he gives them sound doctrine, generally orthodox and even conservative doctrine, reserving his radicalism for his Sunday-school talks, I believe, at Burnstead Hall. He reports no statistics; I rather think he has none to report. He makes no attempt to organize or to carry on church work. His church, if it may be so called, is simply a background to his platform, a lecture and concert committee to keep the necessary machinery of the performance in motion. He gives men truth and leaves them to do with it what they will. His method would be a very poor one for ministers generally to imitate; one may not altogether like his manner of going out into the highways and hedges to compel the people to come in; he may like Mr. Colcord's method in New York city better; nevertheless it is something gained to go out at all. And the people do come in; and Music Hall is reported to be a decided financial success. There is no church building; but then there is no church mortgage.

But unquestionably the most popular preacher to-day of Boston, the one who has stronger hold on more hearts and on more widely different classes in society than any other, is Phillips Brooks. Yesterday I went to hear him.

Trinity Church is the finest ecclesiastical edifice in the modern Athens; but architecturally it impressed me as a magnificent pagan temple, though consecrated to the worship of God. There is no paganism, however, about the preacher, whose power is his intense vital Christian life. He preaches in the most ornate and, I suppose, the wealthiest church in the city; but the glory of his ministry is in the sewing girls and the clerks whom he draws into his congregation. Every sitting is rented except the five hundred seats which he insists shall be free. In the evening services, which he appoints during certain seasons, all seats are free. Popular I have called him; popular he certainly is; but the arts of the pulpit, of the rhetorician, or of the orator are curiously wanting; I should say even studiously avoided. He stands quietly before his desk; he reads his carefully-written sermon with telegraphic rapidity; he uses almost absolutely no gestures; his illustrations are few, but chaste and fresh; but his power is in his personality. His text was the answer of the disciples when Christ foretold that one of them should betray him—"Lord, is it I? Lord, is it I?" His subject cannot be easily characterized in a sentence. It was a portrayal of the experience of self-disclosure which Christ brings to the soul to which he comes and in which he abides—a revelation of the possibilities of both good and evil, of divine sonship and of abysmal degradation, which are in every human soul. What made the sermon powerful was the fact that it was written out of the preacher's personal experience. It was not egotistical. He spoke not of himself; but he spoke unmistakably out of himself. He drew his theme not from books, not even from the Bible, nor yet from a keen study of others' experiences, but from his own. In unveiling his own heart he unveiled other hearts to their own consciousness; in interpreting the voiceless experiences of his own soul he interpreted the unheard experiences of other souls to themselves. I am told that Phillips Brooks has many imitators. The man who imitates his style has really little or nothing to follow; but he who imbibes his spirit, and learns to preach the Christ, not of history, but of his own life and experience, who learns, in the endeavor, how poor that experience is, and who is sent to the living Christ to learn constantly new experiences, that he may be a constantly fresh preacher, will have imitated Phillips Brooks to good purpose, and will have, in a smaller circle, something of his rare pulpit power; no other imitator will or can.—*Christian Union.*

## MOUNT ALLISON—PUBLIC EXERCISES.

THE MALE ACADEMY.

On Monday evening, the young gentlemen connected with the Male Academy had their first Exhibition at Linley Hall. They were greeted by a full house. The following was the programme:

- I. Devotional Exercises.
- II. "Oh the Mountain Life is Free," Chorus Class.
- III. "Things in general," W. S. Knowlton. "Prophecy of Capps," L. J. Sherwood.
- IV. "Soldier Chorus" (*Faust*), Misses M. Carritt, A. Freeman, Walton and Goodwin.
- V. "Shipping," A. G. Winterbotham.
- VI. "Mabel Waltzes," Mt. Allison Orchestra.
- VII. Is the Hope of Reward a greater incentive to action than the Fear of Punishment?—A. S. G. Murray, A. S. Kendall, and E. J. Elderkin; Neg. E. N. Bell, A. R. Fenwick, and C. L. Humbert.
- VIII. "Fete Militaire," (*S. Smith*), Misses M. Carritt and S. N. Worrall.
- IX. Conclusion of Debate, Reports, &c.
- X.

"Sleep while the soft evening breeze blows," (*Sir H. Bishop*), Chorus Class. Rev. Dr. Stewart who is still somewhat disabled by a knee trouble, was able to be present to conduct the devotional exercises. The Essay, "Things in General," was read by a small and mainly young gentleman, whose antipathy to Nova Scotia, provoked roars of applause. The debate was very well conducted by the respective disputants. There was no time lost in preliminary observations and apologies, but both sides contested closely in well chosen words, the points raised. The music was under the direction of Professor Sterne. "Mabel Waltzes" by Mount Allison Orchestra were received with unbounded favor. The soldier Chorus and Fete Militaire were rendered with much spirit and were well received.

Principal Kennedy in his report stated the attendance had been 93, of which number 77 were boarders. He said the School had been graciously preserved from any fatal illness. The Term had been a very successful one. Mr. Whiston, Principal of the Commercial College, stated his institution was now in its fourth year, and the attendance was now three times what it was at first. Twenty-four students are now studying for diplomas, and in addition there are 30 book-keepers from the Male Academy. The out-look for the College is encouraging. The Rev. Dr. Pickard being called upon, congratulated the Academy on the very pleasant evening it afforded. The Male Academy was first; the Ladies Academy and College were an outgrowth from it, and he trusted it would remain first. He was reminded it was just thirty-five years ago this month he came to Sackville, and on 17th January succeeding the Male Academy was started with seven students.

President Allison said he had observed that the students were divisible into three classes. The first was well developed young men, who came here with definite aims and objects. The second a class of fine lads bordering on manhood, and thirdly a large and promising class of boys. He would say to the two latter classes that there are rewards and penalties attached to the student's life. He would remind them that the greatest of rewards is not the wealth, is not the fame that hinge upon and result from the acquisition of stores of knowledge, but is knowledge itself. "The greatest penalty for not improving

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.  
God Save the Queen.

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:

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 soul" 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 Oranpau—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.

INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER: STUDIES ABOUT THE KINGDOM OF JUDAH.

Lesson I. BEHOBOAM, FIRST KING OF JUDAH; or, Humbled and Delivered. 2 Chron. 12. 1-12. Commit to memory verses 5-7. January 6th.

EXPLANATORY.

STRENGTHENED HIMSELF. His frontiers were protected by a cordon of walled cities, stored with provisions, and garrisoned by a valiant host. His throne was fortified by its divine sanction, by the memories of past national glory, by its vast treasures, the accumulations of David and of Solomon, by its devoted priesthood, and by the adherence of the religious people out of all the tribes. See verses 5-17 of the previous chapter. He forsook. Prosperity is not often promotive of piety. Strength has its dangers, far greater than the consciousness of weakness. How blind and ungrateful are men to make God's gifts blind their eyes to the giver. The law of the Lord. Ceasing to meditate upon it, he failed to conform to it. His particular sin was probably the great crime of the ancient world, idol worship, with all the vile practices in its train. All Israel. The general term here applied to the southern kingdom. With them. A people will follow its rulers in their evil example, more readily than in their good precepts. See here the power of one man's sin to influence others. [Teacher, impress the danger of bad examples among young people.]

THE FIFTH YEAR. His backsliding began in the fourth year, and the penalty came with swift foot soon after. God showed his mercy and love in sending the disciple before the king and people had grown hardened in guilt. The worst event for boy or man is to escape detection in first crime. [Teacher, illustrate with boy caught and punished for first theft in store.] Shishak. Called in secular history Sheshank. A record of his triumphs stands sculptured in hieroglyphics on the wall of the great temple at Karnak. King of Egypt. Old tyrants come back with old sins. After five hundred years the children of Israel are confronted with new peril of their ancient bondage. Transgressed against the Lord. Shishak and his myriads were the unconscious ministers of divine discipline. So God ever uses the pride and ambition of one man to punish the sin and folly of another.

WITHOUT NUMBER. Fighting was the habit of those roving hordes: and in that warm climate no "commissary department" was needed; so that vast armies could be assembled for a foray at any moment. Libians. Or Libyans, a people east of Egypt, on the Mediterranean Sea. Sukkims. "Tent dwellers," possibly one of the many Arabian tribes. Ethiopians. From the country now called Abyssinia, south of Egypt. The fenced cities. The places fortified to resist invasion from the north, fall an easy prey to the countless hosts from the south. So in a moment pass away the strength and honour in which men take pride. The record of Scripture is corroborated by the fact that various cities of Judah are mentioned by name upon the Egyptian record of Shishak's conquests.

SHEMAIAH. The prophet whose message had caused the sword to sheathe (see 2 Chron. 11, 2-4) now comes forward to interpret the calamities of the nation. The office of the prophet was not to gratify curiosity in his prejudices, but to cast the light of revelation upon God's providences. So the church stands to-day to reveal God and bring men to realize his work of grace. Princes gathered. The terror of the approaching Egyptians had brought the noble and wealthy citizens from their country-seats to take shelter behind the walls of the capital. Forsaken me. Those that leave God's law (verse 1), leave God himself; for God's meeting-place with man is over the ark of the covenant, which enshrines his law.

PRINCES. Perhaps the very ones who in earlier days had given their king the foolish counsel which had brought such bitter fruit. Experience is a sharp, but sometimes a sufficient, teacher of wisdom. Humbled themselves. "Even kings and princes must either bend or break before God, either be humbled or be ruined." M. Henry. That trouble comes not in vain which brings men to humility. The Lord is righteous. Sorrow may teach sympathy, may enrich the character, may develop usefulness, but its highest end is attained only when the soul in submission accepts God's righteous dealings. The Lord saw. He who was quick to see the sin, is as quick to see the sorrow. I will not destroy. "Those who acknowledge God righteous will find him gracious." M. Henry. Some deliverance. Margin, "a little while." The sword is withheld, but it is not sheathed. His servants. Every soul has its master. He who puts

off the easy yoke of God only puts on the harder yoke of Satan. My service. The bitterness of sin will make men realize the sweetness of God's service.

THE TREASURES. Thus at one wrench the vast wealth piled up by David and Solomon was torn away. No such loss was ever suffered afterward, because none was possible. He took all. What a mournful emphasis is laid upon this sentence. It briefly tells the story of the deepest national humiliation. From the richest of kingdoms, in a day Judah sank into the condition of a tributary province. Shields of gold. These represented strong defenses, as well as glorious memories. Judah was now left naked and defenseless. Shields of brass. A picture of altered relations and inferior condition. The golden age had gone, and the brazen age had opened. Foolish hearts would keep up the shadow of greatness when its substance is lost forever. [Teacher, impress the lesson of avoiding all pretense. Don't let us seem to be what we are not. Turned. God's relation to men changes with their relation to him. Things went well. Or, "there were good things." Less of glory, but more of grace. The kingdom was more truly prosperous in penitence than it had been in power.

GOLDEN TEXT: When he humbled himself, the wrath of the Lord turned from him. 2 Chron. 12, 12.

DOCTRINAL SUGGESTION: Divine government.

The next lesson is 2 Chron. 14, 1-11.

BY THE EVENING LAMP.

The most cheerful, happy-looking evening home circles which we have been permitted to see were those where there was an effort made to have reading for the benefit of all—one reader—while others were devoted to what tasks they might do. Some good book or pamphlet was the order. Now and then father would put in some word of comment, and mother would make an inquiry. And thus the evening passed happily and profitably along. Where the harmony of the home circle thus collects there must be some light of pleasure burning, the rays from which never shall be destined to go out from the recollections of those who go into the busy marts of trade and of the world. These benefits will be felt in many a moment of after life, and thought will be swiftly sped back to the old times long past, so homelike, so profitable, so happy!

If you wish to make yourself agreeable to any one, talk as much as you please about his or her affairs, and as little as possible about your own. People are such downright egotists themselves, that they cannot tolerate egotism in others.

FROM W. R. CHISHOLM, M. D., OF NEW BEDFORD.

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MONTREAL, March 1, 1877

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PUBLISHER'S ANNOUNCEMENT. TO THE MINISTERS.

DEAR BRETHREN,— Our year ends with most of our subscribers at the close of this month. You will do the Office a great favor by looking at your lists and,

1.—Collecting from old subscribers the amounts due, if any, and forwarding these, with two dollars for each, as renewal subscription for 1878. You are aware that, by our rules, subscribers must either be paid in advance or retained only on assurance of our Ministers.

2.—Ascertaining who in our families are willing to take the paper. You are aware that the advantage of new subscribers is not all with the office. The paper helps the Minister, educates the people, and gives full compensation for what it costs. Help us generously. There are still two thirds of our families who do not take the WESLEYAN.

3.—Intimating promptly who must be discontinued. We sincerely hope that only in cases of absolute necessity will any be dropped; but where such instances exist surely substitutes may be found.

Money for old or new subscribers may be forwarded at the earliest convenience of our Ministers; but information ought to be sent in early as to who are to receive the paper. We will gladly act on the instructions sent and wait till the money is forwarded. But all ought to be reported this month.

An effort just now will dispose of the canons for a whole year. If you cannot canvas, please obtain some active person.

We are greatly pleased to be able to assure our Ministers and friends that the WESLEYAN is constantly going forward in its subscription lists; and we bend our energies afresh to our duties of management with all pleasure and hopefulness.

THE WESLEYAN.

SATURDAY, DECEMBER 29, 1877.

THE POOR.

The return of Christmas brings us face to face once more with one of the most delicate and difficult social problems of this or any age. Who are the Poor? How should the poor be treated?

It must be confessed that, even among christians, the ordinary spirit in which these questions is discussed, does not betray anything very creditable to our religion or our civilization. The claims of the poor are met either with a generous or ungenerous impulse, indicating that but little actual consideration has been given to the subject; or they are dismissed with a little help, doled out in pity, if not under actual protest. That the poor are, by the very economy of things, a portion—if not a necessary and indispensable portion—of our human relations, does not seem to have occurred to most persons. That they have existed in every age; that their interests have been interwoven with the legislative considerations of even the most prosperous and intelligent peoples; that, according to the constitution of humanity, and the competitions of business, it is impossible that all can be rich, or even in moderately comfortable circumstances—all this has been either forgotten, or never understood by the majority of society. Yet, what are the facts?

The Poor may be divided into three classes. Those who are low down in the social scale through reckless disregard of their opportunities and responsibilities—the extravagant, improvident, sinful poor. These bring trouble to themselves; but they also involve others in that trouble, inasmuch as they cause distrust and disheartening where philanthropists are endeavoring to gain favor for the poor who are really deserving.

Another class is the unfortunate poor, who have fallen, or been kept down by reverses. The subjects of heavy affliction, or the victims of the sharp, selfish policy of their fellows. In life's keen conflict they have been foiled and smitten. Cursing, profligate, designing men have robbed them; or others, first themselves over-matched, have fallen, and borne these down in their descent.

The third class is God's poor—those who cannot be, and never were designed to be, aught else than dependants upon

charity. Nine of every ten of the human race are constitutionally defective in that peculiar faculty known as shrewdness; and it cannot be denied that shrewdness is the main advantage through which money is made and hoarded in our time. These men may have many other excellent qualities and gifts. As servants, most of them may be admirable; but as masters they will not, cannot succeed. Training is not a sufficient remedy for this defect; many who have been trained make but sad returns for their education; many who had learned nothing of business are among the successful of our times.

In the same families children are reared of such opposite dispositions that one must to some extent be always dependent upon another. What rich man is without his poor relations? And what rich man is there who, had God deprived him of that one faculty alluded to, would not have been himself among the poor relations, receiving instead of dispensing bounty of charity. No extent of culture can impart to a human being the power of making money. Occasionally the highly educated are keen competitors and successful in commercial enterprise; but where the mind inclines to philosophy it must be acknowledged that it leaves the philosopher a very helpless mortal usually in matters of every day life.

These conclusions are sound, and suggest certain other social difficulties.

Ten young men betake themselves to mercantile training. Two succeed; the others remain low down in the mercantile scale, or drop out into other lines of employment. The question meets us here—Why do parents encourage the modern rage for business? Our young men in this country come chiefly from agricultural districts. Is it not time they discovered that business, apart from its worries, presents not the most assuring prospects of comfort and usefulness. The great aim of our business times is too selfish to admit of any very general degree of success. Once in the fight, where men strain every nerve, and capital is king, you must work and agonize, or go down. And why should young men be allowed to wreck themselves and others in enterprise for which they have not shown some marked positive adaptation? Commerce is retarded much by the large class of incapables who persist in hanging on its skirts.

The incapacity of a large class of human beings, clearly indicates the necessity of not only helping them, according to the true christian idea, but of helping them systematically. Indiscriminate charity is so much an evil in our day that they who would escape by impulsive alms-giving their individual responsibility, only injure the pauper in most instances. Persons who cannot make money are seldom proper recipients of its value. Charity should be dispensed only through the channel of some steward of the poor, or by some organized method which takes knowledge of their actual condition and requirements. "Blessed is he that considereth the poor"—that means doubtless, a study of their necessities; and the noble, disinterested few who stand between the poor and the christian public, are heirs to the blessing. They ought to be recognized, sustained and cheered.

THE WEEK.

The Temperance Reform has extended mightily to Fredericton, where McKenzie has been the means of great good, the High Sheriff takes the lead; and to Woodstock, where, in the hands of the different clergymen—whose agency ought ever to be enlisted in every good cause—a genuine Temperance revival progresses.

Our obituary columns this week record the departure of two women of Methodism, whose death was a surprise to their friends. Mrs. Edward Jost, of Halifax, survived her husband but a few weeks. Mrs. Busby was the widow of a Methodist Minister of that name, who labored for some years in these Provinces. Sickness in both instances seems to have been but of short duration.

An unpleasant revelation is made in a St. John paper of a few days ago, seriously reflecting upon ministerial honesty in the pulpit. Portions of a sermon

preached in November last in St. John, by a Presbyterian Minister, are printed in parallel columns with paragraphs of a sermon delivered in Chicago in 1872. Both discourses were based upon a text in Jeremiah, depicting the calamity of a city destroyed and the joy of a city rebuilt. There is need for great caution even in using the thoughts of others—though in that particular all writers and speakers are dependent upon each other. But for the free, verbatim use of other people's sermons or speeches, there can be no apology.

Christmas literature is becoming one of the wonders of our time. A fine specimen of local literary contribution to daily readers, was that of last Tuesday's Morning Herald of this city. It would have been creditable to a more pretentious place than Halifax. By the way, why do not our gifted young men use the press for their own and other peoples improvement?

The last of the "Ring" suits was concluded a few days ago by the New York Courts. Judge Davis took occasion to say:

"The history of these trials develops what, I think, the history of no civilized nation, and probably of no barbarous people, has so clearly developed, the organization of a body of public officers for the sole purpose of robbing and plundering those who had put them in power. The worst feature of it all is that the whole body of these conspirators go substantially unscathed by justice. To my mind, this presents a spectacle so abhorrent to notions of justice that, in disposing of the last of these cases—as I suppose this to be—I cannot help taking advantage of the opportunity to condemn it as a parody of public justice. It is a great public wrong that these men should have escaped from all substantial punishment for their crimes."

And all the people say, Amen!

A movement has been set on foot in Connecticut which is very suggestive and has the promise of a good outcome. A joint committee of Baptists, Methodists, and Congregationalists, upon "denominational comity," has been appointed, and a part of its function is to advise as to the starting of new "churches" in fields already occupied, so that one shall not intrude upon ground already held by another, and also to promote the consolidation of those already existing, where there is not strength enough for the support of them all.

We are always pleased to notice an interchange of pulpits between ministers of the Evangelical Churches. Last Sabbath Rev's. W. H. Hartz, of Grafton St., and Thomas Duncan, of St. Andrew's, exchanged, to the mutual pleasure of their hearers.

The teachers of the public schools in Halifax were, in several instances, the recipients of addresses and gifts at Christmas. Among these were Messrs. Mellish and Burbridge.

At the closing entertainment of Richmond School on Friday, the pupils of the Senior Department presented the Principal, Mr. A. N. Archibald, with a complimentary address, accompanied by a useful and ornamental piece of silver plate and a photograph album.

NEWS FROM THE CIRCUITS.

EXMOUTH STREET CHURCH.

Exmouth Street Methodist Sabbath School anniversary sermon was delivered last evening, by Rev. Joseph Hart, pastor of the church. The congregation completely filled the galleries and body of the church before the service began. He based his discourse on the passage of Scripture as found in 1 Samuel, 1st chap, and 23rd verse:—"Therefore, also, I have lent him to the Lord; as long as he liveth he shall be lent to the Lord." These words had been used by Hannah, the mother of Samuel, and she had sent her son to the temple, where he received religious training. Her incentive and motive had been a mother's love, and the various ways in which this may be exercised were given by the reverend gentleman.

Her devotion to God and his work was another reason for her course. After dwelling at length upon this thought, the rev. gentleman spoke of the want of men to preach the gospel, and said that God called upon parents to make a similar gift—a son—to Him.

Religious education was necessary to the young and it was all-important that children should attend the Sabbath School; parents should see to it that after their sons and daughters had gone from home they should receive that instruction necessary in the Sunday School. Parental influence was a great thing and this should be exercised so that the young should shape their paths aright. Prayer and zeal in God's work were necessary. If this one woman, by her efforts, was

enabled to accomplish such glorious results, how much more could be effected in a thousand Sabbath Schools? He desired all before him to take these thoughts to heart, and carry them out in the true life, and by their prayers aid the Sabbath School in its great mission. The singing during the evening was by the Sunday School scholars, who occupied a portion of the gallery. The hymns were most appropriate, and the children rendered them in a beautiful manner—due to the training which they have received from Mr. A. G. Blakee.—Tel.

METHODIST MISSIONARY MEETING AT PORT-DE-GRAVE, N. F.

The Annual Missionary Meeting in connection with the Methodist Church at Port-de-Grave, was held on Wednesday evening, Dec. 5th, the pastor, (Rev. W. H. Ledyvean) in the chair. A brief report was read, after which the claims of missions were most efficiently advocated by the Evs. G. Buller, G. Boyd and C. Ladder. The attendance was encouraging and the influence soul-inspiring. Through-out the church every countenance appeared beaming with delight as the audience listened to the eloquent speeches which were addressed to them. It really seemed as if the ancient prediction was literally fulfilled—"The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." Many friends deeply sympathized with the pressing demands of the society, and their sympathy has been evidenced by their increased liberality.

The congregations are good, and the spirit of hearing all that could be wished. The Sabbath School is well attended, and the teachers show themselves deeply interested in the spiritual welfare of the rising generation. We hope that great good will flow from these nurseries of the church. A good work cheerfully done cannot fail to secure the smile of our Divine Master, and enrich the soul with spiritual joy. The Annual Missionary Meeting of the Wesleyan Church was also held at Harbor Grace, Nfld., on Monday, the 3rd instant. The preliminary services were held on the day before (Sunday, 2nd), the pulpit being occupied in the morning by Rev. John Goodison, President of the Conference and in the evening by the Rev. Mr. Ladder. Collections were taken up at each service in aid of the general funds of the Missionary Society of the Methodist Church of Canada.—Communicated to the Star.

THE MR. DENSON SABBATH SCHOOL, Hantsport Circuit, had a most interesting review and concert on Tuesday evening last. The recitations and songs were fitly chosen and beautifully rendered. This School, under the superintendence of Mr. Taylor, has prospered finely.

CAMBLETON, N. B., Dec. 20th, 1877.

The Intercolonial Quartette gave to the inhabitants of this small but growing town, last evening, the grandest vocal and instrumental effort ever known in its history. The Quartette comprised C. J. Kerr, James E. Price, J. Baird, and E. Price, Esquires. The hall was crowded to excess, and notwithstanding, there were a number standing, the ability displayed on the platform held their spell bound for two hours. Mrs. Kerr's magic fingers brought from the instrument those delicate strains of sound which only flow when bidden by the native daughters of harmony.

This sumptuous feast was given in behalf of the Pastor of the Methodist Church of the town, and resulted in the handsome sum of \$80.00.

T.

THE ladies of the Wolfville Methodist Church held a tea-meeting and sale of fancy and useful articles in the vestry, on Thursday, the 20th inst. The occasion was one of great interest and enjoyment. The attendance of visitors of all denominations was large, and the proceeds netted about \$150.00. The ladies, who devoted so much time in promoting the success of the affair, and also the members of the church choir, by whom excellent vocal and instrumental music was provided, deserve the highest praise. I. M. M.

FREDERICTON DISTRICT CONVENTION.

In accordance with a resolution passed at the Financial Meeting of this District, the greater part of the ministers met in Convention at Woodstock, on Monday, December 10th.

Some of the brethren were absent, owing to the roughness of the roads, and one brother in consequence of much sickness prevailing on his circuit.

The Convention was opened on Monday evening by a sermon from the Rev. R. Duncan, Chairman of District, who took as his text Matt. 16. 18: "And I say also unto thee, that thou art Peter, and upon this Rock I will build my Church; and the gates of hell shall not prevail against it." After giving a lucid and able exposition, he referred to various important suggestions growing out of the subject. That each century, with one exception, had marked the growth of the Church of Christ; from this fact we were to be encouraged, as well as from the assurance of the text, "that the gates of hell shall not prevail against it." Though death may make inroads upon the church, carrying off those whom we regarded her most valuable members, yet "God, though burying his workmen, carried on his work."

He closed with the suggestion that there were both beauty and strength in the church. That that beauty consisted not

in her fine cathedral architecture, but was to be found in the spiritual life of her members, that as they were clothed in the garments of holiness her beauty would shine forth. Though some might contend that her power was in her numbers, others in her wealth, others in a learned and cultivated ministry; while not unduly depreciating these as important adjuncts to carrying on the work of Christ, we exhorted all to seek for power in a higher source, that power was promised to the disciples, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high."

On Tuesday morning at ten o'clock we entered fully upon the business of the Convention, which consisted in papers upon various subjects as follows:—"Eternal Punishment," Bro. Fisher; "Amusements," Bro. Brewer; "Temperance," Bro. Campbell; "The Intermediate State," Bro. Paisley; "The best Methods for securing Pulpit Efficiency," Bro. Colter; "The Relationship between Pastor and People," Bro. Marshall; "The Sabbath," Bro. Jas. Crisp; "The Relationship of Sabbath Schools to the Church," Bro. Harrison; "The Measure of Christian Liberty," Bro. R. S. Crisp.

The Convention continued three days, each day had its three sessions, each of which the public were invited to attend, not many availed themselves of the opportunity in the fore or afternoons, but at all the evening sessions the congregations were large.

This is the first Convention of the kind we have attended, and therefore are not able to speak comparatively, but those of the brethren who attended the one in Fredericton a year ago, remarked that this far surpassed it in interest.

A short prayer-meeting at the beginning of each session, at which all were usually present, took away the cold business formality, and a deep spiritual tone pervaded the whole of each session.

The reading of the papers called forth the debating powers of the members of the Convention, and both papers and discussion gave evidence of much reading and careful preparation, and the ability to meet with weighty arguments the errors of the day, and though not at all times seeing eye to eye, yet during the whole of the Convention not a word was uttered to mar the peace and good feeling which existed. The unanimous opinion was, as we took leave of each other at the close, that, though we had been taken from our circuits for nearly a week, the time had been well spent, and we returned to our charges with zeal for the cause of Christ greatly quickened and strengthened, feeling intellectually and spiritually better.

Among the practical results, were the establishment of four days meetings on all the circuits represented at the Convention, to which deputations were duly appointed. The lower part of the District was appointed a committee to consider the expediency of holding a camp-meeting next summer, to report at the Annual District.

Too much cannot be said in praise of our Woodstock friends, and the thoughtfulness of the pastor for our comfort; also of the very urbane manner in which our much esteemed and worthy Chairman presided at all the sessions. O that as a result of this Convention we may hear of showers of blessing descending upon every circuit in the District.

Geo. W. FISHER, Sec'y. to Convention.

METHODISM IN PLAGENTIA BAY, N. F.

Methodism here, as in many other parts of the Island, despite the hinderances which strew the way is growing; faithful energetic labors are being crowned with success. From Burin around to Cape St. Mary, we have a population of some 21,000 souls, who until the year 1873 had but one Methodist and two Episcopal clergymen laboring among them. During that year Bro. James was sent to Flat Island, from whence occasionally he visited other parts of the Bay, and was, in the hands of God, the honored instrument of accomplishing much good.

The following year Bro. Hatcher was sent to Sound Island, to take charge of the work on that Mission, which for many years previous to this, had been conducted under the watchful care and faithful attention of Bro. Downs, a valuable layman. Since that time many persons residing in places hitherto unvisited by our brethren, have heard, and gladly received the truth as it is in Jesus. So the work continues to progress; but not without the many difficulties which need not, and ought not to exist; but are by far too common in Newfoundland. Our brethren are oftentimes subjected to the coldest treatment imaginable by those who should have been their warmest friends—who profess to believe in an universal brotherhood, and to be teachers of one common peace. Yet these so-called teachers are sowing seeds of strife on every hand, utterly ignoring those whom they should gladly hail as their fellow laborers in the vineyard of the Lord.

During one of our visiting rounds not long since, we were fortunate enough to put into a harbor where the Episcopal flag was hoisted as a signal to inform all who were within sight of it, that Divine service was about to be held in the School-house beneath. As our opportunities of

architecture, but was virtual life of her were clothed in her beauty would some might contend er numbers, others in a learned and while not unduly important adjuncts of Christ, he ex- power in a higher was promised to the the city of Jeru- ted with power

hearing sermons in the outposts are few and far between, we hastened to embrace the one now offered, and found ourselves in time to hear the service begin; but the privilege of joining in it was not to be ours, for unfortunately were not in possession of either hymn or prayer-book, therefore had to be contented to remain silent. The usual formalities being dispensed with, the rev. gentleman then selected as his text the words contained in 1 Cor. xiii. 8. "Charity never faileth." After a few preliminaries in the course of which he remarked that, the charity referred to in the text signified love; the full and scriptural meaning of the words was then unfolded, elucidated and applied to the congregation in a truly evangelical style. As leaf after leaf of the manuscript was turned over, so thought after thought was beautifully presented—setting forth the duty of love to God—and love to man in clear and unmistakable terms. The preacher sought earnestly to enforce the latter upon his hearers; quoting the words of John "We know that we have passed from death unto life, because we love the brethren." He regarded love towards the brethren as an unmistakable proof of the death of sin in the soul, substituted by the implanting of the spiritual life therein.

evening a most able and masterly sermon was furnished on the object and nature of true worship—from John 4 ch. and 24 vs. Such a discourse richly deserves publication; and its circulation in these days of Ritualism, Formalism, and open unbelief, would be opportune and timely. We earnestly hope, that this discourse in full—or at least, an outline—will find its way into the WESLEYAN.

took place vast ages before the formation of the present earthly system; and that the pre-Adamite earth, as it has been called, must, through those ages, have passed through a great variety of changes and conditions, and at length came into the state described in the following words in the second verse of the chapter:—"And the earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters." These first theorists concluded that those vast pre-Adamite ages afforded ample time for the formation of those strata, and plant impressions, and other intended proofs which those geological skeptics and others submitted in opposition to the present Scripture chronology. These first-expedient men then commenced with the third verse of the chapter, and agreed with all the rest of the Scripture records of creation, considering the day mentioned to mean literal or ordinary days, as generally understood. The skeptical and infidel class, however, were not satisfied with this theoretical expedient, but still continued their opposition to the Scripture chronology.

NEWS IN BRIEF. NOVA SCOTIA. The American barquentine Alice C. Dickerman of Boston, Capt. Turner, which sailed from this port November 30th, laden with deals, for Penarth Roads, arrived at Cardiff previous to the 13th inst., which would make her passage 12 days or perhaps less. This is the quickest time ever made from Halifax to a port in the United Kingdom.

Mr. T. H. Connaughton, merchant, of St. George, who is now in jail in St. John at the suit of Messrs. J. & W. F. Harrison, says that he has been robbed of \$5000. His story is that he placed this large sum in his valise when he was leaving home. The valise was placed in the stage in which he was driven to St. John, and was not opened by him until after he was lodged in gaol, when the valise was brought to him, he found that it had been unlocked and the money stolen. The story is certainly a very strange one, and in contradiction of one part of it it is said that when Connaughton was arrested at the Waverly House he was in the act of locking or unlocking the valise.

ACENTIA

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DEATH IN THE FAMILY OF REV. R. B. MACK.

This letter came in upon us during the busiest day of our busy Christmas week; but its words followed us through the excitement and anxiety of our own duties—so sad, so sorrowful, did they seem. We can only pray for and commend to the tender, blessed Saviour our afflicted Brother and Sister:—

UPPER PROVINCES.

The Quebec and Gulf Ports Steamship Company has transferred its steamers to New York for the South American trade.

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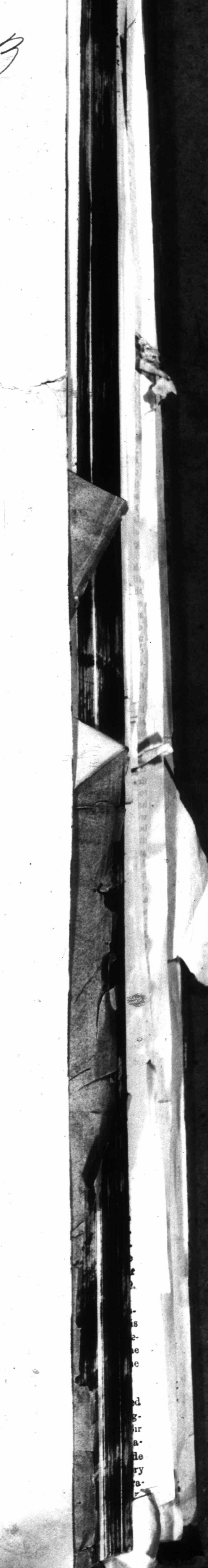
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WESLEYAN ALMANAC  
JANUARY, 1878.

New Moon, 3 day, 9h, 32m, Morning.  
First Quarter, 11 day, 2h, 32m, Afternoon.  
Full Moon, 18 day, 7h, 56m, Afternoon.  
Last Quarter, 25 day, 11h, 35m, Morning.

Table with columns: Day of Week, SUN (Rises Sets), MOON (Rises Sets), HDG (Highs), and LGS (Lows). Rows list days from Tuesday to Thursday.

THE TIDES.—The column of the Moon's Southern gives the time of high water at Parrboro, Cornwallis, Horton, Hantsport, Windsor, Newport and Truro.  
High water at Pictou and Cape Tormentine, 3 hrs and 11 minutes LATE than at Halifax. At Annapolis, St. John, N.B., and Pictou, 3 hours and 30 minutes LATE, and at St. John's, Newfoundland 20 minutes EARLY than at Halifax. At Charlottetown, 2 hours 54 minutes LATE. At Westport, 3 hours 54 minutes LATE. At Yarmouth, 3 hours 30 minutes LATE.

FOR THE LENGTH OF THE DAY.—Add 12 hours to the time of the sun's setting, and from the sum subtract the time of rising.  
FOR THE LENGTH OF THE NIGHT.—Subtract the time of the sun's setting from 12 hours, and to the remainder add the time of rising next morning.

CHRISTMAS.

A MISSIONARY POEM.

It comes again with songs and cheer,  
With festal fires, and garments bright,  
And angel-anthems in the night,  
And joy bells pealing far and near.

A world takes up the glad refrain,  
And myriad lips repeat the word,  
Which listening shepherds wondering heard.

On Bethlehem's lonely, star-lit plain,  
"Peace and good-will," the old glad song,  
A new the silvery echoes wake,  
And mortals now the tidings break  
Once heralded by heavenly throng.

No missing note the centuries show—  
Perfect as when the angels chanted,  
On Judean hill-top swept their lyres,  
The heaven-born numbers onward flow.

From arctic shores, to tropics dun  
Has gone the welcome message forth,  
Until is heard from south to north  
The birth-day anthem of God's son.

The isles have caught the strain, and there  
Dark eager hands are lifted high,  
Earth's swarthy children join the cry,  
And wake their Christmas chimes with prayer.

And so from old world's olive steep  
To snow-crowned summits of the new,  
And wave-kissed isle of ocean blue,  
The glory of the Christ-child sweeps.

But there are regions where the light  
Hath never yet the darkness stirred,  
Where never Christmas chime is heard,  
Or blaze its festal fires bright.

No Christ! no cross! no story sweet!  
No Son of God for sinners slain!  
The promise of eternal gain!  
To heaven the passing soul to greet!

No "rest prepared," no "mansion fair!"  
No city past the setting sun,  
No "white robe" when the day is done  
No angel anthems in the air!

Oh scene to make the angels weep,  
If weep they can o'er human woe,  
Oh sadder death than earth's last sleep  
Oh weary hands that grope in vain  
Amid the darkness of your lot,  
O souls with grief and hunger brought!  
God speed the breaking of your chain!

Church of the Crucified arise;  
Thy "bread of life" send far and wide,  
Till all shall learn of him who died  
To win the wanderers to the skies.

Ring out sweet bells through every zone,  
The sacred tidings onward roll,  
Till Christ shall reign from pole to pole,  
And claim the kingdoms for His own.

PHEBE.  
Oldham, Halifax, Dec. 18th, 1877.

MARS AND HIS MOONS.

There is not one of the heavenly bodies, not even the moon, about which astronomers have learned so much as about the planet Mars. And yet until the night of August 16, 1877, it was not known that this near neighbor of ours in the solar system was attended by even one moon.

There is no other planet that is so like the earth as Mars. It is known that there is an atmosphere about it. The surface is broken up into continents and oceans, which have been mapped out.

Around the poles there are snow and ice, which increase in winter and diminish in summer. The day of Mars is but little longer than that of the earth. It has been determined to be the tenth of a second, and is believed to be 24 hours, 37 minutes, 22 3-4 seconds.

There is more reason to believe there is life upon Mars than upon any other of the planets. We are almost sure that Venus could not support life, at least not such as we know anything about, though there was a time when it might have done so. On the other hand, the outer planets, Jupiter, Uranus and Neptune are supposed to be too young to support life like that upon the earth. They are still vast masses of liquid and vapor.

All the planets are, according to the latest theory, going slowly through the process of cooling, and there will come, millions upon millions of years hence, a time when all will be cold and dead, unless in the meantime life obtains the power of existence under circumstances which now make it impossible. But Mars is in the same, or nearly the same stage of existence as the earth, and there is no reason why life, as we know it, should not be found there.

Mars' satellites are queer little things. They are now believed to be nearly of the same size, and neither of them is more than 100 miles in diameter. As our moon is 2160 miles in diameter, it will be seen that they are nothing to be compared to the glorious orb of night. But on the other hand they are much nearer to the planet than our moon to us.

Prof. Hall's rough calculation made the distance of the outer one not more than 16,000 miles, and of the inner, probably 10,000. But a moon 100 miles in diameter, at a distance of 16,000 miles from us would appear to be two-thirds as large as our moon actually does appear; and one at 10,000 miles would appear to be rather larger than our moon.—Youth's Companion.

ADVICE TO BOYS.

BY HENRY DOWNTON.

Whatever you are, be brave boys!  
The liar's a coward and slave boy;  
Though clever at ruses,  
And sharp at excuses,  
He's a sneaking and pitiful knave boy!

Whatever you are, be frank boys!  
'Tis better than money and rank, boys;  
Still cleave to the right,  
Be lovers of light,  
Be open, aboveboard, and frank, boys!

Whatever you are, be kind, boys!  
Be gentle in manners and mind, boys!  
The man gentle in mien,  
Words and temper I ween,  
Is the gentleman truly refined boys!

But, whatever you are, be true boys!  
Be visible through and through boys;  
Leave to others the shamming,  
The "greening" and "crumming,"  
In fun and in earnest, be true, boys.  
—Leisure Hour.

FIRST THINGS.

- First envelopes used in 1889.
- The first air pump was made in 1850.
- The first steel pen was made in 1880.
- Anesthesia was first discovered in 1844.
- The first lucifer match was made in 1829.
- The first balloon ascent was made in 1783.
- The first iron steamship was built in 1830.
- The first horse railroad was built in 1826-7.
- Ships were first "copper-bottomed" in 1837.
- Coaches were first used in England in 1569.
- The first steamboat plied the Hudson in 1807.
- Gold was first discovered in California in 1848.
- Omnibuses were introduced in New York in 1830.
- The first watches were made at Nuremberg, in 1477.
- The first newspaper advertisement appeared in 1652.
- Kerosene was first used for lighting purposes in 1826.
- The first copper cent was coined in New Haven in 1687.
- The first telescope was probably used in England in 1608.
- The first use of a locomotive in this country was in 1820.
- The first almanac was printed by Geo. Von Purb in 1460.
- The first saw-maker's anvil was brought to America in 1819.
- The first printing press in the United States was introduced in 1629.
- The first chimneys were introduced into Rome from Padua, in 1868.
- Glass windows were first introduced into England in the eighth century.
- The first steam engine on this continent was brought from England in 1758.
- The first complete sewing machine was patented by Elias Howe, Jr., in 1846.

JACK FROST.

BY L. E. RICHARDS.  
Jacky Frost, Jacky Frost,  
Come in the night,  
Let the meadows that he crossed  
All gleaming white,  
Painted with the silver brush  
Every window pane;  
Kissed the leaves and made them bluish,  
Blush and bluish again.

Jacky Frost, Jacky Frost,  
Crept about the house,  
Sly as a silver fox,  
Still as a mouse.  
Out little Betty came,  
Bushing like a mouse;  
Up jumped Jacky Frost  
And pinched her little nose.

"IN THE COVERT OF THY WINGS."

An early railway journey brought me to the sick-room of a dear friend, from whom I had received on that morning an urgent summons. His case was a hopeless one, and he knew it, but that was not the cause of his anxiety. Almost his first word to me on my entering his room was "This is death. I feel it, and do not expect to get better; but I am not like you, I am not sure that I am safe. Look at that," he said, and banded me his Bible open at Pa. lx.

I read it aloud slowly, and when I came to the fourth verse, "I will trust in the covert of Thy wings," I paused, and asked my friend, "Where is the chicken safe? Under its mother's wing. Does it know it? May it not flutter and be in terror? It may, but nevertheless it is safe. Now, let me ask, to what are you trusting your soul's salvation?"

"To Jesus only; I have no other hope."  
"Neither have I any other hope," I said; "in that respect we are both alike—we are both 'in the covert of His wings.' You flutter and tremble and are in doubt, wanting something besides shelter; I take God at His word, and though, like you, a helpless sinner, yet trusting in Jesus, I fear not, for He has said, 'Fear not, for I am with thee; be not afraid, for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness.' Now suppose that you and I are crossing the ocean in the same ship. You are constantly apprehending shipwreck: every wave terrifies, every blast affrights; and I am peaceful and contented, trusting in the seaworthiness of the vessel—are we not equally safe? Your fears will not sink the ship, nor my confidence keep it afloat; we are both on board, and as the ship is safe so are we."

He raised his hand, pressed his finger on his brow, and said quietly, "I see." Sinking back on his pillow, a look of peace passed over his worn features.

"Now," I said, "if we are both under His wings, how are we?"  
"Safe."  
"If we are both in the ship?"  
"Safe," he said emphatically.  
"Is it not grand to think that we are equally safe—you, with your doubts and fear; I, with the full assurance of faith? Now, why should we not be equally happy?"  
His face beamed out, and the work was done.

From that very hour my friend's heart was overflowing with joy and gratitude, and though suffering acutely for the remaining weeks of his life, his joy and peace flowed like a river. The natural sorrow at parting from a dearly-loved wife and children was soothed by his Saviour's love; and while, with tearful eyes and broken voice, he spoke of that separation, his face would suddenly change, illumined as with a ray of sunshine, and he would rub his hands together for very gladness, and say, "All is well; O Lord, I am 'in the covert of Thy wings.'"

A PITMAN'S SPEECH.

On Thursday, July 24th, we held our Colliers' anniversary at B—. As we assembled at the early hour of half-past three in the morning, we found the atmosphere to be somewhat cold and damp; but the promptness with which the people came together speedily dispelled every symptom of gloom, and the spirit that evidently dictated and guided the whole of the prayers and speeches, was such as to produce the most delightful and animating effect. We assembled in the open air, and as

the place of meeting was on an eminence, our songs of praise might be heard at a considerable distance. Four colliers gave out hymns and engaged in prayer, and the ministers gave addresses. It was truly humbling, and as truly pleasing, to witness the proceedings of the service. The colliers were all in their working dress, and during the time of prayer knelt down on the cold ground, placing themselves in a semi-circular form. We have read with peculiar interest the speeches of some of the converted natives on foreign stations; but with still greater delight did we listen to the plain, unadorned address delivered by an old collier, who has been many years converted to God, and who is a native and an inhabitant of B—. He had been requested to pray; he complained of great weakness, his health for some time had been considerably affected. He begged to be allowed to say a few words in the form of an address, which was in substance as follows:—

"My dear friends,—There is one man among you that prays for all the rest every day in the year, and that makes three hundred and sixty-five prayers presented to God on your behalf by one man only. Now only think of three hundred and sixty-five prayers in one year, and all for the salvation of your precious souls. Yes! it is for your salvation he always prays, and what a blessing it will be to you, should his prayers be answered, and you saved! A blessing which is indeed unspeakable, and yet you may all possess it. Now there are three ways by which you may get this blessing—you may beg it, you may buy it, or you may steal it. You may beg it—for, did not our Lord say, 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you?' and if a blessing so great as the salvation of your souls may be had for begging, oh! go at once to Mercy's door; for 'now is the accepted time,' and this is 'the day of salvation.' This blessing is also to be bought, but not with your money, for it is written, 'Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.' And as you may both beg it and buy it, so you may steal it. Have ye never heard of the poor afflicted woman who spent all she had upon physicians, and was nothing bettered, but rather grew worse, and when she heard of Jesus, came in the press behind and touched the hem of his clothes; for she said, 'If I may but touch His garment, I shall be whole?' Now you see how she got in among the crowd without being seen, and stole the blessing she so much desired; but she could not keep the secret; for she was so astonished at that which was done in her, that she came fearing and trembling, and fell down at the Saviour's feet, and told Him all the truth. This speech of the old collier produced a wonderful feeling. The whole company was in tears, and we hope to see the fruit of our efforts in the salvation of some of the rebellious.

USES OF THE LEMON.

Medical men constantly urge the use of the lemon. A piece of lemon bound upon a corn may cure it in a few days; it should be renewed night and morning. A free use of lemon juice and sugar will always relieve a cough. Most people feel poorly in the spring, but if they would eat a lemon before breakfast every day for a week, with or without sugar, as they like, they would often find it better than any medicine. Lemon juice used according to this recipe will sometimes cure consumption: Put a dozen lemons into cold water and slowly bring to a boil; boil slowly until the lemons are soft, but not too soft, then squeeze until all the juice is extracted, add sugar to your taste and drink.

Another use of lemons is for a refreshing drink in summer, or in sickness at any time. Prepare as directed above, and add water and sugar. But in order to have this keep well, after boiling the lemons, squeeze them and strain them carefully; then to every half-pint of juice add one pound of loaf or crushed sugar, boil and stir a few minutes more until the sugar is dissolved, skim carefully and bottle. You will get more juice from the lemons by boiling them, and the preparation keeps better.—London Lancet.

THE PAST—A NEW YEAR'S POEM.

BY WALTON GRAY.  
A tyrant that bindeth with cords of pain  
And guardeth a prison door?  
Nay,—but an angel who breaks a chain,  
And leads the way to a sunnier plan,  
Where grasses blossom in Summer rain,  
And singing birds can soar.

A poisoned chalice whose hot drops bring  
A pang to each pulsing vein?  
Nay, but a draught from a healing spring,  
Cooling the fever and soothing the pain,  
Till the dimming eye and the drooping  
wing,  
Are lifted to life again.

A pitiless blackness of dreary sea,  
Hiding our good ships from view?  
Nay,—but a beacon flashin' free  
Over the track where the breakers be,  
When winds are striving in frenzied glee,  
To shroud the rocks in the waves.

A spectre, ever with iron hand  
Holding the spirit fast?  
Nay,—but a prophet, in silence grand  
Lifting the veil from a far-off land,  
Where, in the scorching of desert land,  
Waters shall gush at last.

The angel, who rolls from the closed door  
The sealing stone aside;  
The healer, for hearts that are rent and sore;  
The light that flashes the black sea o'er;  
The prophet who points to the other shore,  
They are here, to-night, by my side.

And it matters little if life's new bells  
Sadly or gladly ring,—  
An undertone, in their clamor tells  
Of a soft south wind that dies and swells  
In fragrant arches of pine wood dells,  
Where, some day, the birds will sing.  
—National Repository

HOLD ON, BOYS.

Hold on to your tongue when you are just ready to swear, lie, or speak harshly, or use an improper word. Hold on to your hand when you are about to punch, strike, scratch, steal, or do any improper act. Hold on to your foot when you are on the point of kicking, running off from study, or pursuing the path of error, shame or crime. Hold on to your temper when you are angry, excited or imposed upon, or others are angry with you. Hold on to your heart when evil associates seek your company and invite you to join in their mirth, games and revelry. Hold on to your good name at all times, for it is more valuable than gold, high places or fashionable attire. Hold on to truth, for it will serve you well throughout eternity.

AUTUMN LEAVES.

Press the leaves carefully between newspapers, taking care to avoid lapping one over another. The next day take out the leaves and dry the papers. Put the leaves again in press, and the next day repeat the drying process. This should be done three or four times, until all the moisture is extracted from the leaves. This is troublesome, but the result will be brilliant. If the face of each leaf, after the first pressing, is brushed over with sulphuric acid, diluted one half with water, the color will be still brighter. Do not wax or varnish the leaves, as it gives them an unnatural gloss. They can be made into sprays or garlands by means of the fine wire, which florists use, twisted around their stems.

FUN AND FACT.

The highest obedience in the spiritual life is to be able always, and in all things to say, "Thy will be done."  
It is beauty that doth oft make women proud; it is virtue that doth make women most admired; it is modesty that makes them seem divine.—Shakespeare.

"I do not think, wadum, that any one of the least sense would approve of your conduct," said an indignant husband. "Sir," retorted his better half, "how do you judge what any man of the least sense would do?"

There is a gift that is almost a life, and there is a kind word that is almost a cure; so much is there in the way of doing things.

"Who is your warmest friend?" asked the teacher. "My mother," yelled one of the boys. "Your mother?" "Yes, she 'warms' me every day!" The teacher has given up her missionary.—Chicago Evening Journal.

"We sleep, but the loom of life never stops; and the pattern which was weaving when the sun went down is weaving when it comes up to-morrow.—Becher.

A little girl, whose papa was recently under the influence of Moody and Sankey, wanted a second tart at supper, and was refused it. "Papa," she said abruptly, "Why do you sing, 'Feed us till I have no more!'?" She got the tart.

There is an old German proverb to the effect that a great war leaves the country with three armies an army of officers, an army of mourners, an army of thieves.

"He was a man of great ability, though said Smashpipes, concerning one of the late defuncts. 'Ya'as,' murmured Smashpipes, "chiefly lie-abilities, I believe."

The reputation of a man is like him, and down-gigantic when it precedes him, and pigmy in its proportions when it follows him.—Talleyrand.

Man carries under his hat a picture of a theatre, wherein a greater drama is enacted than is ever performed on the stage, beginning and ending in eternity. Carlyle.

YEAR'S POEM.

with cords of pain  
in door?  
breaks a chain,  
sunlit plain,  
in Summer rain,  
in soar.

se hot drops bring  
ing vain?  
in a healing spring,  
othing the swan,  
and the drooping

dreary sea,  
as graves P  
thin free  
he breakers be,  
g in frenzied glee  
in the waves.

on hand  
st?  
in silence grand  
far-off land,  
g of desert laud,  
st last.

om the closed door  
side;  
that are rent and

the black sea'er;  
s to the other shore,  
ght, by my side.

of life's new bells  
f-  
ar clamor tells  
that dies and swells  
pine wood della,  
birds will sing.

BOYS.

ongue when you are  
ie, or speak harshly,  
ord. Hold on to your  
out to punch, strike,  
any improper act.  
when you are on the  
aning off from study,  
h of error, shame or  
our temper when you  
or imposed upon, or  
th you. Hold on to  
associates seek your  
you to join in their  
revelry. Hold on to  
all times, for it is of  
d, high places or far-  
old on to truth, for it  
throughout eternity.

LEAVES.

carefully between news-  
to avoid lapping one  
the next day take out the  
papers. Put the leaves  
and the next day repeat  
This should be done  
until all the moisture  
the leaves. This is  
the result will be bril-  
of each leaf, after the  
brushed over with sul-  
ed one half with water,  
still brighter. Do not  
leaves, as it gives them  
s. They can be made  
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AND FACT.

edience in the spiritual  
ways, and in all things  
be done."

at doth oft make woman  
e that doth make woman  
is modesty that makes  
—Shakespeare.

lk, madam, that any man  
would approve of your  
an indignant husband.  
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proportions when it follows  
und.

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performed on the minor  
ing and ending in eternity.

THE STORY OF THE YULE LOG.

*Yule-tide*, as most readers of English literature know, refers to Christmas. The word has many derivations, being derived variously by different authorities from the Ancient British, Saxon, Danish and Norwegian languages. In the first of these languages, it refers to the sun, in the others to a word signifying a wheel, and having direct reference to the fact that the sun, not at his pausing point, turns upon his course to make the circuit of the heavens again.

The observance of Christmas, as followed in all Christian countries now, has a different reference to the commemorating of the birth of Christ. It is observable, however, that all pagan nations from a period of which no history is written, have held festivities at the Winter solstice. The ancients called the night of the shortest day in the year *Mother Night*, and from the day following, dated the beginning of their year. These festivities were of course attended, among the common people, with many absurd customs. A large number of these were kept by the same class of persons when the Christian feast had been substituted for the heathen one. There is always a great deal of conservatism among a peasant or uneducated class, which clings with a tenacity born of superstition to the customs of its ancestors. Among the least absurd of these customs was the burning of the Yule log, to which such frequent reference is made in literature.

In olden times a holiday was always preceded by a fast or vigil. Doubtless, from this came the custom of building great fires on Christmas Eve. Nothing could be more necessary in the bleak northern countries, whence the custom of the Yule log came, to make a vigil tolerable, than warmth and light, both of which the burning of a great log secured. The Scandinavians at this time in the year, were accustomed before their conversion to Christianity, to celebrate the festival of their great god Thor, and in his fierce honor huge bonfires were made.

The Yule log should, properly, have been an immense birch log, almost an entire tree. This was cut down some months beforehand, and dragged homeward from its native forest with great rejoicing. It was then stripped of its bark, and left to dry until Yule Even. It was taken into the house, rolled into the great open chimney and a fire built beneath it. Part of the charm and sacredness of this Christmas fire consisted in lighting it with a charred brand from the last year's Yule log.

This custom is still a part of the Christmas observance in the northern countries of England. Much has been written upon its origin. Blount, the Christian historian, find a connection between it and the fact that Christmas was called the Feast of Lights in the Latin Church, when large fires and many candles were lit in token of the fact that Christ was the Light of the world. But the custom was found among the Pagans, anterior to the Christian era, and, indeed, the instinct of rejoicing by means of illumination of various kinds seems to be older than history; to be, indeed, a natural impulse of the human race everywhere. Those in mild climates lit bonfires, carried torces, set off fire-works; in the colder countries, all the light possible, within doors, was secured by means of blazing logs and candles.

In Devonshire, England, the Yule log takes the form of a great ashen faggot, formed of nine large ash sticks, bound together by wittles.

Many allusions are made in older and later ballads to this custom. In one of Robert Herrick's poems it is spoken of thus:

With the last year's brand  
Light the new block, and  
For good success in his spending,  
On your psalteries play,  
That sweet luck may  
Come while the log is tending.

The burning of the Yule log was one of the customs frowned upon by the Puritans, at the time of their accession to power and influence, as a relic of Popery. It lost its firm hold upon the peasant classes then, and never afterwards regained it.

A farming exchange informs us "how to tell bad eggs." When an egg is bad a man doesn't want to tell it anything—he wants to get right away from it.

CHILDREN'S CORNER.

SANTA CLAUS.

Santa Claus came here last night  
On his flight,  
Down the chimney-top he flew:  
He had lots of work to do,  
Well he knew.

So he heaped the stockings high,  
Said "Good-by."  
Now, of toys he had no lack:  
They were carried on his back,  
In a sack.

What did little Flora find?—  
Flora kind,  
Why, a doll with golden hair,  
Candies, and a tiny chair,  
I declare!

TRUST.

A good woman was visiting among the poor in London one cold winter's day. She was trying to open the door of a third story in a wretched looking house, when she heard a little voice inside say, "Pull the string up high—pull the string up high." She looked up and saw a string. She pulled it, when it lifted the latch, and the door opened into a room where she found two little half-naked children all alone. They looked cold and hungry.

"Do you take care of yourselves, little ones?" said the good woman.

"No, ma'am; God takes care of us," replied the elder of the children.

"You have no fire on this cold day. Are you not very cold?"

"Oh when we are very cold we creep under the quilt, and I put my arms round Tommy and Tommy puts his arms round me, and then we say, 'Now I lay me—and then we get warm,' said the little girl.

"And what do you have to eat, pray?" asked the visitor.

"When Granny comes home she brings us something. Granny says we are God's sparrows, and he has enough for us; and so we say, 'Our Father' and 'daily bread' every day. God is our Father."

Tears came into the eyes of this good woman. She had sometimes felt afraid that she might be left to starve; but these little "sparrows," perched alone in that cold upper room, taught her a sweet lesson of trust in the power of God which she felt that she could not forget.—Rev. Dr. Hall in the Sunday-School Visitor.

NELLIE'S ARITHMETIC LESSON.

"If Nellie makes her mother happy four times every day, how many times will she make her happy in a year?"

Nellie's father had brought home a new slate for her, and as she was much interested in arithmetic, she had her mother to give her "a sum to do," and this was the question her mother had proposed

Nellie said to herself, "If I make mother happy four times a day, then, as there are three hundred and sixty-five days in a year, I shall make her happy three hundred and sixty-five times four." As she thought it would be more convenient in multiplying, she put down three hundred and sixty-five first on her slate, and four under it, and found the answer to be one thousand four hundred and sixty.

"One thousand four hundred and sixty!"

"One thousand four hundred and sixty times! Oh! mother, only think of it! I mean to begin to-day; and perhaps, if I try, I can make you happy more than four times a day. Perhaps I might two thousand times a year."

"But there are others in the family, Nelly. Think of your father and little brother; and Cousin Alice, too, who comes to see us sometimes. Think of all your friends. It may be in your power to make somebody happy twenty times every day, and that would be many thousand in a year. And don't forget that this arithmetic will give just as true an account of the unhappiness you cause. How sad to think you might make somebody unhappy many thousand times every year!"—Exchange.

The man of ideas is an agreeable companion, but the man of an idea is an unmitigated bore.

Eternal vigilance is said to be the price of liberty; and an eminent pianist finds that constant practice is the price of musical success: Dr. Hans von Bulow is reported to have said: "If I stop practice for one day I notice it in my playing; if I stop two days my friends notice it; if I stop three days the public notices it."

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TRAVELLERS DESKS, WORK BOXES

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FITS!

FITS! FITS! FITS! FITS! CURE FOR EPILEPSY OR FALLING FITS BY HANCE'S EPILEPTIC PILLS.

A MOST REMARKABLE CURE. I have been afflicted with Epilepsy for about four years, and using your Pills advertised in the Christian Instructor, I sent you and got two boxes of them, and he has not had a fit since he commenced taking your Pills. He feels well at school, and his mind is clear and quick. I feel that you are not sufficiently paid for the service and benefit you have been to me in restoring my child to health. I will cheerfully recommend your Pills to every one I hear of that is afflicted with Epilepsy. Please send me some of your pills, so that I can send them to my dear child, as that is afflicted in that way. Respectfully, etc. LEWIS THORNBURGH. Sent to any part of the country by mail, free of postage, on receipt of a remittance. Price one box \$1; two \$2; twelve \$7. Address 527 N. HANCOCK ST. BALTIMORE, MD. Please mention where you saw this advertisement!

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J. C. DUMARESQ ARCHITECT.

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Rev. E. R. Brunyate. Rev. W. L. Cunningham

11 a.m. Dartmouth. 7 pm

Rev J Sharp. Rev. G. Shore

MOUNT HOPE Rev. Jas. Sharp

MARRIED.

At the residence of the bride's father, Hampton,

Kings Co., N.B., on the 19th inst., by the Rev.

Howard Sprague M.A., brother of the bride, Wm.

Drew, of Petit Riviere, Lunenburg County, N.S.,

to Hyangeline St. Clair, daughter of the Rev. S. W.

Sprague.

At New Pelican, N.F., on the 6th November, at

the residence of R. Bemister, Esq., J.P., the bride's

uncle, by the Rev. T. H. James, assisted by the Rev.

J. Lister, Jds, third daughter of the late Captain

Bemister, to J. W. Nichols, Esq., Art Master, New-

foundland Methodist Academy.

At the residence of Robert McCully, Esq., father

of the bride, on the 18th inst., by Rev. J. Prince,

Mr. Gilbert Wilson, of Shediac to Miss Susan O.

McCully, of Sussex, Kings Co., N.B.

At the residence of the bride's father on the 13th

inst., by the Rev. Benjamin Chappell, A.B., Arthur

J. Hea, of St. John, to Hattie, daughter of Mr.

Stephen Brundage, Carleton, St. John.

At Glen Margaret, by the Rev. J. Howie, on 24th

inst., Mr. Robert Boutilier, to Miss Jane Marvin,

both of Glen Margaret.

DIED.

On the 10th inst., at Aylesford, N.-son Farn-

worth, in the 72nd year of his age. Bro. Farn-

worth was highly esteemed as a citizen and for

nearly 40 years was a consistent member of the

Methodist Church. — "He died well."

At Wolfville, Nov. 11th, after a protracted ill-

ness, Emma H., third daughter of Mr. Jacob Por-

ter, on the 22nd year of her age. The Deceased

was a consistent and useful member of the Meth-

odist Church, and having the assurance that she

pleased God - he died in the triumph of the faith.

At 263 Brunswick Street, after a short illness

Lydia, widow of the late Edward Jost, in the 69th

year of her age.

At Middleton, Wilnot, on the 14th inst., Maria

relict of the late Rev. Samson Busby, aged 79 years

NOTICE.

A MEETING of the Committee appointed by the

last Conference of New Brunswick and

Prince Edward Island to administer the Funds,

&c., collected for rebuilding the Methodist Churches

and Parsonages in St. John, &c., will be held in

the LECTURE ROOM of the EXMOUTH STREET

CHURCH, St. John, THURSDAY EVENING

January 3, at 7.30 o'clock.

D. D. CURRIE,

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Moncton, Dec. 19, 1877.

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