

The Wesleyan.

377

Rev. H. PICKARD, D.D., Publisher.
Rev. DUNCAN D. CURRIE, Editor.

Published under the direction of the General Conference of the Methodist Church of Canada.

\$2 PER ANNUM IN ADVANCE
Postage Prepaid.

VOL. XXXI.

HALIFAX, NOVA SCOTIA, FRIDAY, DECEMBER 5, 1879.

No. 48

METHODISM AND LITERATURE.

Methodism has with remarkable uniformity, in all its sections and organizations, and in all parts of the world, accepted as an important part of its duty towards its own people, that it should provide for them suitable reading-matter. From the earliest time, and in every place, every association of professed Christians calling themselves Methodist has used reading-matter and availed itself of the agency of the press in the promotion of its work. Our own Church has given marked attention to this line of action, and our great publishing establishments stand as proofs and monuments of the zeal and efficiency with which that work has been prosecuted. It is assumed that what the people read very largely affects their moral and religious character, and also that the general press and the trade of the country can not be relied on to furnish suitable reading-matter for our people. Accordingly, the Church undertakes to supply this lack. But for its success this undertaking requires the united and hearty support of the whole denomination. The publishing agents can only prepare the needed reading-matter and offer it to the people; but between these parties stand the ministers, who as pastors are expected to see to it that the individuals and families of their congregations and their Sunday-schools shall be duly supplied with the issues of the Methodist press. Only as this work shall be undertaken and prosecuted as a religious duty, and as an integral part of the work of a Methodist pastor, will it be well and effectively done. There is cause to suspect that the younger portion of our people are less thoroughly versed in our denominational literature and history than were their seniors; and any decline at this point is to be deplored, partly because other and often pernicious works are taking the place of our own publications and partly because the influence of our religious literature and the knowledge of our early history, which is so well adapted to promote an earnest and wholesome denominationalism, is in danger of dying out of the Church. Our newspapers constitute a very powerful and wholesome agency for good in the Church, and the more so because in respect to them the pastors are everywhere faithful and diligent in promoting their circulation among the people. The same, though in a less degree, may be said in respect to other publications. Our Sunday-school literature is abundant and of a high order of excellence, and should receive a hearty and undivided support, and all the more so because the market is flooded with vast masses of books and papers of inferior quality, and in many cases of pernicious tendencies.—*National Repository* for December.

WHY EXPEDIENT.

It is easy to see why it was necessary for Christ to go away from his Church, in order that he might live most freshly and constantly in the love of his disciples. Had he remained on earth in daily contact with his people, he would, in a certain sense, have outgrown his character as the crucified and risen Christ. But going away with his death and resurrection fresh in the minds of his followers, and remaining, henceforth, out of sight, these events abide in perennial freshness in the Church, with all their power to kindle a living and evergrowing love; for a person who goes out of the world, is remembered just as we saw him last, and lives perpetually in that character. "Those who have lost an infant," says Leitch Hunt, "are never, as it were, without an infant child." The other children grow up to manhood, and womanhood, and age, and when they go from us they are men and women in heaven. But the infant, young as always an infant, so far as our thoughts and realization are concerned. All the passing years can never move the little one forward a single step toward manhood or age. Death has transfigured him into a perpetual and glorified childhood; and we love him, henceforth, as an infant, with the gentle affection, and with the tender devotion, which a baby always wins from its parents. So Christ, taken up into glory, with the freshness of the resurrection beauty in his form and face, and with the scars of his crucifixion fresh upon his body, lives forever in the thought and affection of his people as he appeared on that resurrection morning, clothed with immortal youth and holiness. Now, have you not noticed what

MINISTERIAL COURTESY.

It is always a special duty among Christian ministers to take care for each other, and to seek in all things to render mutual help in their peculiar duties and labors,—seeking to elevate the aggregate character of the ministry and the personal welfare and effectiveness of each individual. And this common duty is intensified by the very intimate relations into which Methodist ministers are brought in respect to each other and to the aggregate body of which they are members. It is, indeed, a duty, of the very highest interest, and incumbent on every one, to use all proper means for promoting the purity and the effectiveness of the body and steadily to elevate its character. First of all, there should be used due diligence to secure a sufficient supply of thoroughly trained recruits for the ministry; and then great care should be exercised that no unworthy person shall be admitted to the body. And after such admission each one should feel and confess the most solemn obligation, on the one hand to suffer no sin or fault in any member of the body, and on the other to guard with the most delicate fidelity the good name of every one. This duty our ministers, like those of other denominations, owe to themselves and to each other; but on account of the peculiar relations of our ministry to the Churches this duty becomes a most sacred one. Our churches are supplied with ministers and pastors, not of their choosing, but such as are sent to them by the proper officers of the denomination. The pastoral office, with all its sacred and delicate relations, is thus to comparative strangers, the pledge for whose fitness for such a trust is their standing in the body of the ministry. And since every member of that body must be assigned to some church, without recourse on the part of those to whom it was sent, these considerations should steadily impress those concerned with a lively sense of the high duty that devolves upon the Methodist ministry respecting the composition and character of their own body.—*National Repository* for December.

THE RIGHT COMPANY.

I have read of one who dreamed when in great distress of mind about his religious state. He thought he stood in the outer court of heaven, and saw a glorious host marching up, singing sweet hymns, and bearing the banners of victory; they passed by him through the gate, and when they vanished he heard in the distance sweet strains of music. "Who are they?" he asked. "They are the goodly fellowship of the prophets, who have gone to be with God." And he heaved a deep sigh, as he said, "Alas! I am not one of them, and never shall be, and I cannot enter there." By and by there came another band, equally lovely in appearance, and equally triumphant, and in robes of white. They passed within the portals, and again were heard shouts of welcome within. "Who are they?" "They are the goodly fellowship of the apostles." "Alas!" he said, "I belong not to that fellowship, and I cannot enter there." He still waited and lingered, in the hope that he might yet go in; but the next army did not encourage him, for they were the noble army of martyrs. He could not go with them, nor wave their palm branches. He waited still, and saw that the next was a company of godly ministers and officers of Christian Churches; but he could not go with them. At last, as he walked, he saw a larger host than all the rest put together, marching and singing most melodiously, and in front walked a woman that was a sinner, and the thief that died upon the cross hard by the Saviour; and he looked long, and saw there such as Manasseh and the like; and when they entered he could see who they were, and he thought, "There will be no shouting about them." But to his astonishment, it seemed as if all heaven was rent with sevenfold shouts as they pass in. And the angels said to him, "These are they that are mighty sinners, save by mighty grace." And then he said, "Blessed be God! I can go in with them." And so he awoke.

The reward of work well done, is having done it.

What is there that we could desire should be in a Saviour, that is not in Christ? What excellence is there wanting? What is their great or good? what is there that is venerable or winning? what is there that is endearing? or what could you think of that would be encouraging, that is not to be found in Christ?

FROM OUR EXCHANGES.

WESTERN PROVINCES.

Belleville is the birthplace of a novel movement in the direction of temperance. An association is being organized there for the purpose of discouraging bar-room drinking. The members will all pledge themselves not to drink any alcoholic beverage of any kind in any bar-room, saloon, or restaurant in the city under any pretext whatever. Such an association will doubtless receive the support of all truly temperate men, and will be productive of much benefit. The popularity of lager beer, and the initiation of an anti-bar-room association, are decided steps in the direction of temperance as opposed to prohibition.

The new harbour improvements in Quebec city are to be named the Princess Louise embankment and dock, by permission of the Governor-General.

During the past season 800 immigrants have arrived at Ottawa. They are principally farm-labourers and miners. All were furnished with employment.

While the Cure of Saint Felix Du Cap Rouge was celebrating Mass on Sunday, the lamp above the altar exploded, causing a sensation and slightly burning the Cure.

Mr T M Clarke, of Ottawa, has succeeded in selling the right to manufacture his patent white bricks in the United States for \$60,000 to a company in Glen Falls, N. Y.

We learn from Rev John Bredin that the Bradford Financial District Meeting has founded a scholarship of fifty dollars per annum for Victoria University. This is a good beginning, and we trust other districts will emulate Bradford. All that our colleges need to attract a large body of students, is to be able to compete with other universities in the matter of scholarships and prizes.

WINNIPEG, Nov. 30.—Advices from Fort McLeod, 28th October, say that 3000 Indians are there on the point of starvation.

MONTREAL, Nov. 30.—To-night twenty members of the city press collected in the Dominion Telegraph Co's Telegraph office to hear a sermon preached by Rev Alfred J Bray, of Zion Church, Beaver Hall, which was conducted by telephone to the Company's central office on St Francis Xavier street. The experiment was pronounced a great success. The prayers, reading, &c., were heard distinctly. Of course when the preacher faced to the right or left of the transmitter, the echo only was heard. However, the hearers were able to catch quite distinctly four-fifths of the sermon. In the experiment, Bell's new microphone transmitter was used.

OTTAWA, Dec 1.—A three thousand dollar swindle has just been perpetrated on the Bank of Montreal here by two Americans, who have been staying here for some days. They were ostensibly purchasing horses, and got bogus papers passed on the bank. They are now safely across the line.

Mrs G B Salter, of Port Hope, was recently made the recipient of an elegant present and an address, from the choir of the Methodist Church of Canton, in acknowledgment of the cheerful and able manner in which she has presided as organist for several years past.

Mr George McTavish, the inspector at Fort Garry of the Hudson's Bay Company, is staying at the Russell House, Quebec. He will leave this morning (Nov. 19) by steamer for the Company's post at Lake St John. Mr McTavish says the people of the Western Province are preparing for a large influx of settlers next year, and expect that not less than 40,000 people will emigrate thither during the next twelve months. The Hudson's Bay Company are doing a large trade with new settlers and others in the North-west, and are certainly now making strong efforts to further the cause of settlement upon those distant plains. The Company own about 7,000,000 acres in the great fertile belt, and now offers for sale about 500,000 acres in the townships already surveyed by the Dominion Government. The Company have also undertaken to supply the Government engineering and surveying staffs for the Canada Pacific Railway. The supply of furs and skins for the past season was not quite equal to those of former years, owing to the comparative scarcity of snow. Within the past fortnight immense quantities of wild hay have been destroyed by fire.—*Toronto Globe*.

UNITED STATES.

A train on the New York and New England railroad collided with a hand car near Atwell's Avenue bridge, in N. York yesterday, killing Michael McGrath and John N-on, their five companions barely escaping with their lives by leaping from the car. The accident was the result of a violation of the running rules by the section foreman in charge of the hand car. The victims leave large families.

The First Mortgage Northern Pacific Railroad Bonds were selling at 56 per cent on the 1st inst. St. Joseph and Pacific First Mortgages sold on Nov. 29th at 82 per cent. Stocks have tumbled recently and are unsteady.

A minister in Seneca Falls, N. Y. is charged with hiring a livery horse and waggon, swapping horses six times in two days and returning to the stable with the same horse he took out, having made \$100 by the operation.

In 1830 there was only one millionaire—John Jacob Astor—in New York. It is estimated that there are now over five hundred of such people in and around that city. Several are worth over one hundred millions each.

Capt. Wescott and two of the crew of the schooner Minnehaha, lost in Thursday's gale, on Chesapeake Bay, were brought to Baltimore Nov 21st. Three of the crew, William Eddy, James Dodd and James Johnson, were frozen to death. The schooner sank with the masts projecting a few feet above the water. The men climbed the masts and were soon frozen fast. There was scarcely room for all, and the men lower down, within reach of the sweeping waters, could not long hold out. On Thursday evening the three died, encased in ice several inches thick. The survivors slung to the masts the entire night, and were rescued in the morning. It is doubtful if they can recover.

James Nash went into his log barn at Richmond, Va. with a lighted candle. He was drunk. A heavy bale of hay, against which he stumbled, fell against the door, and the candle ignited it. The fire spread fast. Nash yelled for help, but his family could not get him out, though they could see him through the wide cracks between the logs.—They threw water into the building, but that only worked the fire slightly. Nash worked desperately in his fiery prison, trying to roll the bale away from the door, and to put out the flames by shoveling coals on them. He was driven into a corner, and there slowly roasted to death.

Two or three hundred invited guests assembled on Thursday evening, Oct 30th, in the parlors of the Broadway Tabernacle, New York, to welcome Mr J B Gough and wife, after fifteen months of labor in Great Britain, William E Dodge presiding. Addresses were made by Mr Dodge, Dr Taylor, Revs Drs Newman, Gayler, Peck, and Judge Davis; after which Mr Gough gave an account of the temperance work in England. He closed with a hearty eulogy of Rev C H Spurgeon, declaring him to be a total abstainer and an earnest worker in the cause of temperance.

The *Washington Sentinel*, in an article on the influence of immigration on the population of the United States, calls attention to the fact that in the year 1820 the total population of the Union was 9,600,783, of whom 1,761,561 were negroes, and 7,839,552 were whites—that is, the entire population in 1820 was less by 718,880 than the total immigration between 1820 and 1878. Had there been no immigration, the white population could only have been increased by the excess of births over deaths. If we estimate this increase at the rate which was established by the census of 1870—viz, 1.38 per cent annually—then the 7,839,552 white natives of 1820 would have expanded by 1870 to only 16,048,151, instead of the 33,890,535 whites who were actually found at the time of the census to be inhabitants of the States. The difference between these two totals, 17,232,384, must therefore be set down as the natural result of the immigration to the States. In other words, more than half the expansion of the white population of the United States during the half century from 1820 to 1870 is to be set down to the influence of immigration.

NEW YORK, Nov 28.—Mrs Mary Ann Connolly informed the police yesterday that Joseph and Mary Volkner, living as man and wife, had tried to poison Charles E Blair, a wealthy manufacturer, aged 57, residing at Chatham Village. The complaint stated she resided with Mrs Volkner; that while on the 13th inst they met Blair, who became very intimate with Mrs Volkner, and they met him to call on them at New York, intending to blackmail him. On Wednesday she visited him, and it was arranged that Mrs Volkner should act as the proper informant on his wife's apartment, find her with Blair, demand satisfaction, and make him settle by the payment of a round sum of money. The plan did not work, and Mrs Connolly alleges Volkner, believing Blair had considerable money with him, decided to poison him. He gave her money and she purchased morphine, but desisted to administer it. Volkner and Blair then bought beer, into which they put the poison. It made Blair sick, and she refused to drink any more, and his wife planning to charge the murder, if successful, upon her, because alarmed, hurried to the station house and confessed all. Blair was found at Volkner's house, and the parties were arrested. Blair was astonished at the revelation, but admitted he became very sick and weak after drinking the beer. The case creates some sensation, and, it is believed, discloses the secret of some mysterious disappearances in this city.

WHENCE THE WORDS OF ETERNAL LIFE?

There are those to-day who stand up "for a rigorous and exclusively scientific culture, and would make the scientific method our guide in life; not merely in things belonging to the physical order, but not less in the highest concerns of the human spirit."

Suppose it were perfectly understood, he says, "that the life and fortune of every one of us would, one day or another, depend upon his winning a game of chess, don't you think that we should all consider it a primary duty to learn, at least, the names and moves of the pieces; to have a notion of gambit, and a keen eye for all the means of giving and getting out of check?"

In such a game, modern science tells us, are the words of eternal life; and these rules are to be gotten by learning the rules of this mighty game. The fortunate and happy man, then, according to Prof. Huxley, is he that has been so trained in his youth that his body is the ready servant of his will, and does with ease and pleasure all the work which it, as a mechanism, is capable of;

cal world? Why, then, talk about a tender conscience, and the hating of all villainy, and the loving of all beauty, if a man is only a body and intellect? There are spiritual facts. We have the testimonies of all histories as proof. The best of our race—the select men and women of every age, witness to their existence. But, if there be spiritual facts, there must be a spiritual nature. This spiritual being of ours has needs peculiar to itself—cravings, higher than those of the intellect; aspirations, reaching out far beyond the kingdoms of nature. What provisions does Prof. Huxley's theory make for these?

In such a system, how vain to seek for words of life—words which can make the soul of man leap up from its deadness, with powers renewed, and go forth rejoicing! Again, in this mighty game of life, so graphically described by the scientist, the power on the other side is hidden from view. Who he is, we are not told. Spencer calls him the unknown and the unknowable, and Mr. Huxley merely styles him the hidden player. To both alike, he is the force behind the phenomena. What his character is, they cannot say, and plainly hold cannot be determined, neither can his mind be known. At any rate, the most we can ascertain concerning whatever purpose the great chessplayer may have, is solely by scientific investigation of the laws of nature.

Again, in this mighty game of life, the rules of the game are rigid, exacting, merciless; and, since he never deviates from these rules, we know him only as an antagonist who never overlooks a mistake, makes no allowance for ignorance, and, finally, checkmates, without remorse, the unskilled player. He never gives us any practice-lessons, or any suggestions about good moves; or, in the perplexities of the game, shows the better way and whispers words of cheer. No; there sits forever the cold-hearted, unrelenting, unmerciful, exacting, stern player, watching for the first opportunity to force us into check. And this is the God of science—a God without sympathy for the weak and erring, a God without compassion for the troubled, suffering souls; a soulless, loveless something, that contests the game of life with weary, heavy-laden humanity. This is the God for whom the heart of man yearns, after whom go out the noblest aspirations of our being, for whom the souls of men are athirst, exclaiming, "Oh, that I might find Him, and awake in His likeness!"

Shame, that science seems to belittle the dignity of man, and do such violence to the most sacred feelings of the human soul! Shame, that the longings of the ages should be so outraged, the seekings of every generation trampled under foot, and the inquiring voices of old and young after a living God should be silenced by these chattering of so-called scientists about the great chess-player of the universe!

If this be all the God there is, a something who is neither interested in our success, nor cares for us, nor loves us, how foolish to concern ourselves about words of eternal life! If this be the one who plays with us the game of life, then let the famous picture of Retzsch stand without change. Substitute no angel of love who would rather lose than win. The great painter was right! It is the mocking fiend who plays to win the priceless stakes. In all this what is there to satisfy the immortal nature of man?

But further, this theory of highest living leaves out of the account the most startling fact of human life—sin. Indeed, one perusing the moral teachings of science would not suspect even that any such disorder pervades the whole history of man—that it enters into the life of every individual. Say what we may, sin is a terrible fact. It needs no argument to prove its existence. It is here. Here, in my soul and your soul; in my life and your life. It is here, as certainly as you and I are here. There needs to be no other proof. No man can reason it out of existence—no philosopher can speculate it out of the universe—no scientist can experiment it out of my soul, or your soul, or his own soul. Sin is here; and it is this which makes the problem of life so difficult.

"Culture, culture, this is the one thing needful," is the deafening cry which comes up from many quarters. Give us culture, say the scientists, and we will save the race, and usher in the long looked for Golden Age. Ah, yes, culture! that is what Athens had, and perished. That is what Paris has, and as Carlyle says, is crazy. That is what Germany has, and still is full of the worst ills. That is what England has, and yet England is neither satisfied nor happy. That is what we have, and still these spirits of ours crave something higher, stronger, purer, better. That is what this age of ours has, and withal is blind and weak, and restless as the storm-tossed sea.

Ab, yes; science may educate, and educate, and educate, but still in remains nature and conscience is not quieted. No: Nature is not man's God. Its destiny cannot be man's destiny. Its throbs are not the aspirations of the immortal soul. A science of nature, hence, cannot be the religion which the human spirit needs—a religion that is ignorant of spiritual facts and a spiritual world; a religion that takes no account of sin; and is powerless to cope with it; a religion that prates about impersonal force as the framer of the worlds, and the one who guides the system of the universe to an intelligent end, who is the maker of our spirits—a god without sympathy, without love, an impersonal something, unknown and absolutely unknowable. Such a religion is of no worth to you and me. It but mocks our deepest convictions, it laughs at our sense of moral guilt, it shames the immortal longings of our nature, and withers our souls.

Away! haunt not thou me, Thou vain Philosophy! Little hast thou bestowed, Save to perplex the head, And leave the spirit dead. Unto thy broken cisterns wherefore go, While the secret depths below, Fed by the skyey shower, And clouds that sink and rest on hill-tops high— Wisdom at once, and power— Are welling, bubbling forth unceasing, incessantly? Why labor at the dull mechanic art, When the fresh breeze is blowing, And the strong current flowing, Right onward to the eternal shore? Broken cisterns, that is all! Science has for the spirit of man.

To whom, then, shall we go? Peter would say to Jesus of Nazareth, God manifest in the flesh. He is the Word, who is with God and is God. "In Him is life, and the life is the light of man."—Hom. Monthly.

THE HILDESHEIM FIND.

In the year 1868 some Prussian soldiers, who were digging the ground at Hildesheim for a German military purpose, came upon a number of silver vessels—cups, vases, dishes, a tray, parts of a candelabrum, and other articles of table furniture of the most elegant description. Although the general character of the workmanship is the same throughout, they do not appear to all belong to the same period, the oldest dating, perhaps, from the first century, the other pieces a century or two later. At first the real historic value of the treasure was hardly appreciated, but when examination showed them to belong to a high period of Roman art in metal the importance of the discovery was realized, and after being partially restored they were lodged in the Museum of Berlin, where they now rest.

This "Treasure of Hildesheim," as it is called, numbers thirty pieces and conjectures as to their original ownership have been various. Being evidently the work of master Roman smiths it is difficult to account for their having been taken so far away from the Imperial City, although the theory has been advanced that they may have been a part of the treasure of some great religious house to which they had been contributed or again that they may have belonged to some Roman diplomat traveling on a mission into Germany, or of the camp equipage of a general in command of troops, from either of whom they might have been plundered and then concealed and the record of them lost or in time forgotten. But at all events they constitute a valuable accession to antique art work, and how or why they were transported to Hildesheim is a matter of comparatively little importance to us. The most beautiful piece is the one we have illustrated here, a bowl with flower ornament on the outside presenting an appearance from the side not unlike a water lily and enriched within with a splendid figure of Minerva and a fringe formed of modifications of the Grecian honey suckle. All the pieces of the treasure have been reproduced by Messrs. Christoffel & Co., of Paris, who made the most admirable fac similes of those interesting objects.—National Repository for November.

A PLEASANT PICTURE

"There is a man," said his neighbor, speaking of a village carpenter, "who has done more good, I really believe, in this community than any other person who ever lived in it. He cannot talk very well in prayer-meeting, and he doesn't often try. He is n't worth two thousand dollars, and it's a very little that he can put down on subscription papers for any object. But a new family never moves into the village that he does not find them out, to give them a neighborly welcome, and offer any little service he can render. And is usually on the lookout to give strangers a seat in his pew at church. He is always ready to watch with a sick neighbor, and look after his affairs for him, and I've sometimes thought he and his wife keep house-plants in winter just for the sake of being able to send little bouquets to invalids. He finds time for a pleasant word for every child he meets, and you'll always see them climbing into his one-horse wagon when he has no other load. He really seems to have a genius for helping folks in all sorts of common ways, and it does me good every day just to meet him on the street."

WONDERS IN THE HEAVENS.

THE SECOND LECTURE OF PROF. RICHARD A. PROCTOR'S COURSE.

PREDICTING A BRILLIANT DISPLAY OF METEORS—THE MOON NOT A SUBJECT OF THE EARTH—THE STARS DISTANCES.

The title of Prof. Richard A. Proctor's second lecture in Chickerling Hall was "The Immensity of space." The lecturer suggested on the start that a very convenient way of fixing the relative dimensions of the solar system is to imagine the earth as a ball one inch in diameter. Then the sun would be three yards in diameter, and the distance between the two would be 324 yards. On such a scale all the works of man on the earth would be invisible, and a powerful microscope would be required to show the Himalaya Mountains. The remotest member of the solar system yet discovered, Neptune, would on such a scale be about five miles from the sun. If the sun, instead of the earth, be supposed to be one inch in diameter, then the earth would be less than the hundredth of an inch in diameter, and situated three yards from the sun, and the entire diameter of the solar system would be about 180 yards.

Yet from such a comparatively little ball as the earth astronomers have been able to determine with approximate accuracy the distance of the sun and other known members of our system. The lecturer suggested that we may not yet know all the members of the sun's family, to which we belong, and that there may be planets, yet unseen by man, travelling in orbits far beyond Neptune.

Some of the methods by which the sun's distance is measured were then explained. The means by which the surveyors work, Prof. Proctor said is his base line. Give him a base line and the angles and he will tell you the distance of an inaccessible object. But the surveyor likes to get a base line to work from so that he shall have no angle to deal with less than about 20 degrees. He dislikes to handle smaller angles than that. But the longest base line that the astronomer can obtain is, 6,000 or 7,000 miles, and that makes an angle at the distance of the sun of less than one third of a minute, which is more than 3,600 times smaller than an angle of 20 degrees. For this reason astronomers are obliged to say that their estimates of the sun's distance may be 200,000 or 300,000 miles out of the way on one side or the other. Such an error is comparatively slight, being in fact equal to only about one-third of the sun diameter, yet astronomers are trying hard to do away with it as far as possible.

Prof. Newcomb of Washington, the lecturer said, probably knows more about this subject of the sun's distance than any other man, and he gives us the result of his calculations of the sun's distance about ninety-two and one-third millions of miles. There is one method of measuring the sun's distance that the lecturer said he gave because it is peculiarly interesting in this country on account of the transit of Venus on Dec. 6, 1882, which will be well seen in all parts of the United States. Venus in passing across the sun's disk, serves as a sort of index and astronomer stationed far apart on the earth made observations of its apparent place at given times, and the reduction of these observations gives a kind of triangulation from which the distance of the dial (that is the sun's disk) may be calculated by simple mathematical rules. Another way of getting at the sun's distance is by measuring the time that it takes light to travel from the sun to the earth.

The brilliant magic lantern views were then resorted to to illustrate the lecturer's remarks. The first two or three pictures represented exterior and interior views of the Great Pyramid of Egypt. The lecturer said he had no doubt that this pyramid was intended for an astronomical observatory, although it probably had other purposes also. It is evident that its builders were men who knew how to make use of astronomical principles, for they set the great mass of masonry four squares to the cardinal points of the compass, and did that work four times as accurately as Tycho Brahe was able to do in the sixteenth century with all his great instruments, and seven times as accurately as the Greek astronomers ages later could do it. He recently asked himself what he would do, supposing that he had the command of unlimited means and labor in order to make the best substitute for a modern telescope for astronomical observations, and after much thought he arrived at the conclusion that such a building as the Great Pyramid would be precisely what he should want.

Views representing the comparative size of the sun and the various planets were passed rapidly across the screen, and the spectators were asked to observe how very much some of the spots that it requires a telescope to show on the sun exceed the earth in size.

The lecturer then proceeded to show that, while the whole solar system is the domain of the sun, ruled by him, there are smaller domains within this great system which are ruled by the planets. The earth for instance, has a domain within which she rules supreme. The boundary of this domain is the place where the attractive power of the earth exactly balances that of the sun. This place is 150,000 miles from the earth; so that the diameter of the earth's domain is about 300,000 miles. From this results a curious fact. It seems that the moon, which we have been accustomed to regard as a subject of the earth, is really an independent planet, since it lies entirely outside the limits of the earth's domain. So we cannot claim that the moon belongs to us, for she is clearly beyond the jurisdiction of our globe. This is not the case with the moons of any other of the planets. The domain of Jupiter is 29,000,000 miles in diameter, and his four moons all fall far within it. The domain of Saturn is also 29,000,000 miles in diameter, and as his eight moons all lie far within that distance, he keeps them well in hand. So all the planets that have moons govern them independent of the sun, except the earth, and her moon owes allegiance not to the

earth but to the sun himself. She is not the inferior but the peer of the earth.

Prof. Proctor next spoke of the meteor systems. He said that he had recently been led to adopt the opinion that some of the meteoric stones that fall upon the earth had their origin in the earth itself, in the youthful volcanic period of her existence years ago. Since then they have swung in i s orbits around the sun, and, as the earth's orbits crosses theirs, it happens that at times some of them are called by her attraction, and so they cease their wand'rings, and fall to rest on the bosom of their mother. On the night of Nov. 27th, the lecturer said, we may expect to see a brilliant display of meteors radiating from a point near the star Gamma, in the right foot of the constellation Andromeda, which is now nearly overhead at about 10 o'clock at night. It has been ascertained that meteors follow in files in the track of comets. In 1846 Biela's comet was observed to split in two. The parts each had a head and a tail, and they rushed on side by side, now one appearing the brighter and now the other, until they disappeared. In 1852 they were yet keeping up their swift race, but they had very much changed in form. In 1859 their perihelion passage was too near the sun to permit them to be observed. In 1865 when they should have been seen again, they could not be found. They were also missed in 1871. But it had occurred to Alexander Herschel and to Prof. Proctor that at the time when the earth crossed the path of those comets it would be well to look out for meteors. Meteors were looked for, and a very brilliant display was seen on Nov. 27. A German astronomer was so sure that this display was caused by the earth meeting the fragments of the missing comets that he telegraphed to an observer stationed in the southern hemisphere. "Biela touched the earth Nov. 27th. Look out for it in the opposite quarter." The astronomer looked in the direction indicated, and saw a patch of light, like a cloudlet of little stars, moving rapidly across the heavens. It sped on until it disappeared. It had come rushing out of the north and disappeared in the south. Prof. Proctor thinks that the great mass of the dissipated comet did not meet the earth, but it passed so close that the outlying parts of the cluster touched the earth.

CONTINUE IN PRAYER.

A tree does not always drop its fruit at the first shake you give it. Shake it again man; give it another shake! And sometimes, when the tree is loaded, and is pretty firm in the earth, you have to shake it to and fro, and at least plant your feet, and get a hold of it, and shake with might and main, till you strain every muscle and sinew, to get the fruit down. And that is the way to pray. Shake the tree of life until the mercy drops into your lap. Christ loves for men to be hard. You cannot be too importunate. That which might be disagreeable to your fellow creatures when you beg of them will be agreeable to Christ. O! get ye to your chambers, ye that have not found Christ! to your bedchambers, to your closets, and "seek the Lord while he may be found; call ye upon him while he is near." May the Spirit of God constrain you to pray. May he constrain you to continue in prayer. Jesus must hear you. The gates of heaven are open to the sturdy knocker that will not take a denial. The Lord enable you now to plead that at last you will say, "Thou hast heard my voice and my supplication; thou hast inclined thine ear unto me; therefore will I call upon thee as long as I live."

We were exposed last week to a pitiless storm, that wet our feet and stockings, and indeed our person all over. In fact we took a cracking cold, which brought sore throat and severe symptoms of fever. The good wife asserted her authority, plunged our feet into hot water, wrapped us in hot blankets, and sent our faithful son for a bottle of AYER'S CURE. PECTORAL. It is a splendid medicine, pleasant to take, and did the job. We slept soundly through the night and awoke well the next morning. We know we owe our quick recovery to the Pectoral, and shall not hesitate to recommend it to all who need such a medicine.—Tehuacana (Texas) Presbyterian.

THE GREAT FAMILY MEDICINE OF THE AGE.—There is probably, no family medicine so favorably and so widely known as DAVID PAIN KILLER. It is extensively used in India, China, Turkey—and, in fact, every civilized country on earth, not only to counteract the climatic influences, but for the cure of bowel troubles, Cholera and Fevers. It is used internally for all diseases of the bowels, and externally for wounds, burns, bruises, &c. Sold by druggists generally.

MRS. CAPT. NORMAN, of Millbridge, Ontario writes, Aug. 17, 1871: "ALLEN'S LUNG BALSAM cured my son of a severe attack of congestion of the lungs. He took no other medicine, the BALSAM acted wonderfully, taking away the fever, at once operating on the bowels, and sending matter up from off the lungs, in appearance dreadful beyond expression. There are several others who reside in this neighborhood, and have been cured by ALLEN'S LUNG BALSAM, who would give certificates if asked."

No. 115 GRAFTON ST. HALIFAX, N.S., August 4, 1879. MESSRS. T. GRAHAM & SON.—Dear Sirs—It gives me great pleasure to inform you of my perfect cure of CATARRH, from which I have suffered in its severe form for 12 years without being able to find a remedy for it, and I had long thought that nothing could cure me, but thanks to Providence and the use of your valuable preparation, CATARRHINE, I have been completely cured of that distressing and I might say disgusting complaint, and I only used one box. I can confidently recommend it to any suffering from that complaint. Yours truly, C. F. F. SCHOPPE. Price 25 cents a box.

THE WESLEYAN.

FRIDAY, DECEMBER 5, 1879.

REV. JOHN McDUGALL.

The Rev. John McDougall, as the deputation from the Missionary Committee of the Methodist Church of Canada is now visiting several of the more important places in these Provinces. He preached, on Sabbath last, in Halifax: in the Grafton St. Church in the morning, and in Brunswick St. Church in the evening. He addressed a public meeting in the Kaye Street Church on Sunday afternoon; another assemblage in Brunswick St. Church on Monday evening; and another gathering in the Grafton St. Church on Tuesday evening. On each of those occasions he was greeted with large audiences.

Brother McDougall is comparatively still a young man; not having yet seen, probably, much more than half of the allotted three-score years and ten. He has spent nearly all his days in the great North West territory; and has been during the last seventeen years, a missionary among the Indian tribes of that country. His addresses are made up chiefly of descriptions of the North West country, its rivers, its lakes, its prairies, its mountains, its minerals, its fertility, its climate, and its Indian tribes. He gives glowing pictures of pagan wretchedness, and what the gospel has done for the pagan Indians of those plains. He dwells also upon missionary life in that great lone land, showing its hardships, its perils, its loneliness, its hopes, its consolations, and its triumphs.

Brother McDougall's style as a speaker is quiet and colloquial, rather than impassioned. He scarcely, at any time during the delivery of his addresses, rises above the level with which he begins. And yet his speeches are exceedingly effective. He rivets the attention of his audience with his first utterances, and keeps that attention throughout. He has a fine poetic imagination. Gliding on the waters of western rivers on a raft, fording a stream, riding over a prairie, climbing the Rocky mountains, wandering among the Porcupine hills, and telling the story of redeeming love to the Indians in their wigwams, he sees what no ordinary man could see. With his inspired poetic imagination he beholds the great North West Territory mapped out into Provinces of the Dominion. He hears the tread of teeming and prosperous populations coming. According to his outlook the grandest moral achievements of the Dominion are to be secured in the far west. And ere many more years he believes the General Conference of the Methodist Church of Canada will assemble where, at Winnipeg, the currents of the Red River and the Assiniboine mingle into one.

MISSION WORK.

Our Lord has commanded his church to preach the Gospel to all creatures. He gave us an example in this direction. During his public ministry he travelled three times over Galilee, preaching the kingdom. For many weeks he preached at Capernaum. Three times, at least, he visited Jerusalem. Several months he laboured beyond Jordan. Twice he sent out disciples to preach the word. He was an itinerant Home Missionary among about three millions of people. His disciples followed his example. Philip found Nathaniel. Andrew preached Christ to Peter and brought him to Jesus. The woman of Sychar told what she had learned of Christ, and led many to believe in him. In five and twenty years Paul travelled three times over a considerable part of Europe, and in some important places in Asia. He endured two long imprisonments of two years each. And in various ways preached Christ and the resurrection to the people.

The burden of this preaching was that Christ Jesus came into the world to save sinners, and died, and rose again, that through him all men might be saved. Upon the church of to-day, as upon the church in the apostolic day, rests the responsibility of sending this gospel to the perishing sons of men.

The work which the Christian Church is now doing in the unevangelized world, is not only an indication of some of the results that have been accomplished for Christ, but at the same time points to probable triumphs in the near future.

There are now more than fifty Protestant missionary societies at work in unchristianized countries. There are more than two thousand ordained missionaries, and probably not less than ten thousand native helpers, working under the direction of those societies. The Methodist Church of Canada, alone, has forty-four missions among the Indians of the North-West Territory, thirty missionaries, ten native assistants, and 3,115 members. And between Paget Sound and Alaska there are six Methodist missionaries, and a number of teachers among the Indians.

Never before were such efforts being made, to win the dark places of the world for Christ, as are now being put forth. Important countries that, a few years ago, were closed against missionaries, are now receiving the preached gospel, and the revealed Word of God. Difficulties are developed here and there. Antagonisms appear in various forms. Nevertheless, the signs of the times are encouraging. If the church of to-day shall be faithful to the claims of duty, and the responsibilities of our time, we do not see why she may not straightway go up and possess the morally waste places of the earth where, for so many ages, the enemy has held undisputed sway.

FALLING INSTITUTIONS.

A hundred years ago every Christian country in the world was a slave holding country. Almost every part of every country knew something of the evils of slavery. There was not a Province in America in which persons were not held as slaves. This institution contributed in all the dependencies of England, as well as in other countries, to the wealth and power of a considerable portion of the people. In one form or another, this colossal iniquity had existed in the world since the fall of man.

About a century ago the struggle against this enormous and universal oppression began in England. Slowly the public mind of that country began to recognize the wrong of slavery, and after a time the evil was overthrown, first in England, and then in her dependencies. Within the last twenty years it has disappeared from every English-speaking part of the world, and almost entirely from all the rest of the globe. Many a thoughtful man, a hundred years ago, would have hesitated long before affirming that such a revolution would take place in a single century.

A spiritual slavery, in the form of idolatry, has also existed in the world, since the fall of man. Its dominion has been universal and powerful. Idolatry, in all the ages, has had its idols, its altars, and its sacrifices. The mightiest of men have bowed down at its altars. The greatest nations have brought their offerings to its shrines. Uncounted millions have lived and died in the spiritual slavery of idolatry.

This form of slavery is one of the falling institutions of the world. Egypt, Rome, Greece, Assyria, Babylonia, modern Europe, Africa, and the unknown America, were, for long centuries, idolatrous countries. Now this gigantic form of anti-Christianity is chiefly confined to portions of Asia, Africa, and the aborigines of America.

The spread of the truth as it is in Jesus is winning splendid victories over this old iniquity. The tidings that come to us during these years from the Islands of the Pacific, from China, from Japan, from India, and from other lands, indicate that this huge abomination will, before many years, come to an end.

While the downfall of idolatry will be an abundant cause for rejoicing, it will by no means be the end of conflicts. Other forms and forces of antichrist will remain for a time. And against these the powers of Christ's kingdom must needs be brought to bear, in continuous endeavors, until the triumphs of the Redeemer's kingdom are completed.

The English papers show that the Thanksgiving Fund is growing beyond all expectation. The amount already secured is £190,000. More than three hundred places are yet to be heard from. It is hoped that a total of £250,000 will be raised.

The Rev. John Bedford is in very poor health. He has been one of the most prominent and useful men in the English work. He was for several years the Secretary of the Chapel Fund Committee. The importance of the work of this Committee may be inferred from the following Statistics of erections for the past year: 153 chapels, 13 parsonages, 16 school-rooms, 96 alterations, 37 organs. The amount expended for those purposes was nearly two millions of dollars. This work has been accomplished in a year of almost unparalleled commercial depression.

The Rev. Samuel Coley, who was very ill during the last midsummer months, and who partially regained his health, after a considerable rest, is now sick again. He is suffering with brain difficulty, and is not likely to resume the active work of the ministry.

RELIEF AND EXTENSION FUND.

The Mission Rooms, at Toronto, report having received returns from nearly all of the circuits of the several Conferences, concerning the Relief and Extension Fund. The total amount of promises is not yet known.

The Annapolis District of the Nova Scotia Conference reports, from William Ainley and wife, \$25.00, in addition to amount previously reported.

CASH RECEIPTS.

Table listing cash receipts for the Relief and Extension Fund from various locations and individuals, including Dandas, Yonge Street Centre, Amherst Island, Pittsburgh, Seely's Bay, etc.

WHAT A LITTLE EFFORT CAN DO.

The Nashville Christian Advocate says: "A correspondent from the North Mississippi Conference, writing to the Book Agent, says: 'Last night, after reading your card in the Advocate, I concluded I would see what I could do for the paper, and here is the result of two day's work. Then follows the names of sixteen subscribers. See what effort can do. O, if all interested would exert themselves what a grand list of subscribers would soon grace our books. To the writer we return our sincere thanks.'"

ACKNOWLEDGEMENT.—The Treasurer of the Infants' Home, acknowledges with thanks, the sum of six dollars from the Methodist Church Pictou per Rev. J. G. Angwin and one dollar from Methodist Church Horton per Rev. Thomas Rogers, Halifax, Dec. 3, 1879.

SEASONABLE HINTS.

The New York "Presbyterian" says: "The power of a religious paper is far wider than its circulation or the number of its subscribers. It is an imponderable agent, diffusing itself all along the line of thought. Men grasp its teachings, they know not how. Its thoughts find their way into the secular press, and are also brought forth in the unconscious utterances of the pulpit."

An exchange says: "The most prolific source of vice among the young people of this country is a corrupt literature. The surest way to extirpate this corrupt literature is to circulate that which is pure. Ministers of the gospel, parents, and all good citizens will please note this."

The "Central Advocate" says: "The liberal offer of the publishers of the 'Central' for the remainder of the year, and the next, has been already responded to, and a steady flow of new subscribers has set in. And yet we have not heard from more than one in ten of all the pastors within our patronizing territories. Our success does not depend upon the energy and enthusiasm of the few, but the conscientious faithfulness of the many. We should have no fears if we knew that every one was doing his best."

The Cincinnati "Advocate" says: "In many places where the 'Advocate' does not go, there are bright boys and girls who would devour every line of the paper if they had a chance. Such young people will read something. Parents! why not give them the paper published by the church of your choice?"

The St. Louis "Advocate" says: "A Kansas pastor, who has already sent in thirty-three new subscribers, says, 'So far but few persons have refused to subscribe when properly approached. I have now an average of one paper for every three members on my charge.'"

The Western "Advocate" says: "If the pastors will send at once to the publishers the name of the head of each family of his church where this paper does not now go, and request a specimen copy to be sent, and will then call upon these families and solicit subscriptions for 1880, he will add to his list, and increase the Methodist intelligence of his congregation."

Will our brethren please carefully consider the foregoing quotations? If our ministers will adopt the suggestion of the "Western Advocate," given above, we will send a specimen copy of the WESLEYAN to any address sent to us.

John Northup, Esq., of this city, died on Monday last, December 1st, at the age of 85 years, after a brief illness. He was one of the oldest residents of this city. He was the founder of the well-known business firm or John Northup & Sons. He was the father of the late Senator Northup. His funeral took place on Wednesday, and was largely attended.

The December number of the NATIONAL REPOSITORY contains a superior list of articles; and among them an illustrated sketch of "The Upper Mohawk Valley," by Rev. C. T. Moss; a deeply interesting narrative of the life of "Philip William Orbein," by Bishop J. Weaver; the "Romance of Christmas," by Prof. F. M. Colby; "Madame de la Rochefoucauld," (a second paper), by Mrs. Mary L. Dickenson; and "The Quest of El Dorado," by B. F. DeCosta, in which the author proves that Eldorado was signified a person and not a place. The interesting story "My Land of Beulah," closes satisfactorily, though rather abruptly. Two or three selections are timely and well prepared. The usual Editorial Miscellany closes this excellent number of the Repository. The National Repository is published monthly at \$3 a year, post-paid Hitchcock & Walden, Philips & Hunt, Cincinnati, Chicago, or St. Louis. New York.

A capital number, and full of interesting and useful information, is the AMERICAN AGRICULTURIST for December 1. A hundred or more articles and items, giving practical hints and suggestions, are illustrated with nearly a hundred engravings. A remarkable article, with 21 new forms of Barbed Fencing, will interest every owner of a farm or village lot. A variety of Humbug schemes are shown up. An important table of many sorts of feeding stuffs, and their comparative value is given. There are fine illustrations of a Farmer's Christmas visit; also of Ice-Houses and their filling; the Jack-Ass Rabbits; of Spiders and their Webs; of Mildews; of Christmas Ornaments, and a multitude of other things too numerous to speak particularly. The 39th annual volume begins now. Terms \$1.50 a year. Single numbers 15 cents. A specimen number 6 cents. Orange Judd & Co., Publishers, 245 Broadway, New York.

The North American Review for December is specially noteworthy for the timeliness of every one of the papers which it contains. The number opens with the first instalment of a study by James Anthony Froude, the historian, on "Romanism and the Irish Race in the United States." Mr. Froude views with alarm the development of the Papal system in this country, and foresees the necessity of radical changes in our National and State constitutions, if we would not have universal suffrage converted into an engine for the overthrow of republican government in the interest of the Roman Catholic religion. The dream of the Ultramontanes, that the Pope will soon exercise as complete an authority in the United States as Gregory VII. ever exercised in Europe, is regarded by Mr. Froude as scarcely more preposterous or impossible of realization than the state of things which actually exists—Roman Catholics constituting the largest single religious communi-

ty in this country—would have seemed to the grandfathers of the present generation. The Hon. George S. Boutwell considers the causes which indispose young men of culture and ability to take an active part in the conduct of political affairs. These causes are manifold, among them being the very strong inducements offered in a new country by various other pursuits, the evil repute which has come upon political and official life from misdeeds of tricksters and office-holders, and so on. Nevertheless, Mr. Boutwell contends that in no sphere of life is there opportunity for a larger or more enduring influence than in politics and government, and that consequently there can be no more praiseworthy ambition for the capable young man than that which aims at distinction through political service. An anonymous author contributes an essay on "The Religion of To-day." This writer, after surveying the intellectual attitude of our age toward the ancient dogmas of Christianity, and showing the progressive elimination of tenets heretofore reckoned among the essentials of religious belief, contends that this "downfall of doctrine" by no means does away entirely with religious faith. The old, dogmatic faith will surely perish utterly, but there will still remain another faith, a faith that the throne of the moral universe will stand unshaken before all human discussion. Prof. Bonomy Price raises the question, "Is Political Economy a Science." He accepts as an adequate and accurate definition of Science "the filtration of causes through common observation to things beyond," and then declares that Political Economy is not a science, but only a body of systematic knowledge. Dr. George M. Beard compares the physique of Englishmen and Americans, and corrects many erroneous opinions on that subject which have obtained currency on both sides of the Atlantic. Mr. Cuthbert Mills, in the first of a series of papers on "The Permanence of Political Forces," breaks ground for a very instructive philosophical-historical inquiry touching the political status of the United States. The book reviews are by Mr. John R. G. Hassard. The Review is for sale by all booksellers and newsdealers.

LANDRY'S MUSICAL JOURNAL for December has come to hand. It contains three pieces of new music, a considerable amount of "Latest Musical Items," and other reading matter. It is published at 48 King Street, St. John, N. B.

Pleasant Hours is a new paper "for our Young Folk." It is from our Publishing House at Toronto. It is an eight page semi-monthly published at 30 cents per year. Rev. W. H. Sewal, M.A., is the Editor. It contains several illustrations, and will be welcomed by many of our young people in most parts of the Dominion.

CHAPPELL'S ALMANAC for P. E. Island, for 1880, is a voluminous annual of 196 pages. It has been prepared with great care, and contains not only the usual matter found in such publications, but a good deal of other valuable reading.

CORRESPONDENCE.

ACTOU CIRCUIT.

DEAR BRO. CURRIE.—We are not dead yet. Our Missionary meeting was a grand success. Bro. McDougall's address was thrilling. Our collection without subscriptions was \$28.00, an amount unprecedented. Our total will largely exceed last year. The new parsonage has just been completed and occupied. We were privileged to entertain in it our honored President during his recent visit. The building is neat and sufficiently commodious. It contains nine rooms, and is well fitted and furnished, and rejoices in a good well of water. It may be questioned if there is a more compact and comfortable parsonage in the Conference. The property has been secured at an expenditure of about \$2,100. Too much cannot be said in praise of the members of our congregation who have with self-denying liberality provided for their pastors, present and future, such a delightful home. J. G. A.

GIBSON, N. B.

Our Relief and Extension Fund meetings have been held, and thanks to the eloquence and earnestness of Father Daniel, and Brethren Evans and Brewer, and the generosity of our people, the collections and subscriptions amount to \$40.00, outside of the ministers' subscriptions, or about twice the amount given to missions last year, and we are determined that the sum for missions, besides, shall not be less than last year. A stone wall and cellar, seven feet deep, under the church at Robinson, has been completed, and we hope to place a furnace under the church at no distant date. Mr. Thomas Robinson has well superintended the work. The old church at Nashwaakiss, in which there has been no regular service for over ten years, is being overhauled and repaired, to fit it for service in winter. The old plaster has been torn down, and it is being newly plastered throughout. The subscriptions to the proposed church in Gibson, have now reached about \$1,500.00, and we hope to begin operations as soon as the frost is out of the ground in the spring. Bro. Fisher's name is cherished on the circuit with much affection, and I am sure that if this circuit is growing in any of its interests, much of the credit, under God, is due to him. Bro. Evans and Bro. Brown are deservedly popular in Fredericton and Marysville, and are doing a good work. I consider myself fortunate in being near such genial and valuable friends. M. R. K.

