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No. 50

THE POOR AT CHRISTMAS.

BY PHOEBE CARY
Fond mothers who hush on your bosoms
Your babes' tender cries;
And sing them to sleep in your cradles,
With soft lullabies;
Proud fathers, whose children are sheltered
In the homes of their birth;
Who see their fair heads, morn and even,
Still safe by the hearth:
When the merciless winds of the winter
Are cruel and bold;
When even the shelterless sparrows
Are crying for cold.
And you listen, safe-housed, to the falling
Of the snow and sleet,
And hear on your roof-tree all harmless,
The wild tempest beat;
When you gather, a circle, unbroken,
Your fireside about;
And shut in your children remember
The children shut out!
Think of wanderers abroad in the darkness
The tempest and rain;
With no hearthstone ablaze for their
coming,
No light in the pane—
Children shivering in horrible places
The earth for their bed;
Wretched groups huddled close in the
darkness,
And crying for bread!

Think of orphans, and, worse, babes de-
serted,
Whom 'twere well if the earth
To her pitying bosom had taken
In the day of their birth.
Ay! think of them tenderly, kindly
Poor, homeless, astray;
For the sake of the holy child Jesus,
You worship to-day.
By all the proud hopes that encircle
Your sons brave and bright;
By your love for the tender-eyed daughters
So fair in your sight.
By the blessings unmarked and unnum-
bered,
You hold so secure,
While you are remembered in mercy,
Remember the poor!

THE BIBLE.

A prayer for enlightenment. If we are
perplexed as we read a book, and can
carry it to the author, he explains his
meaning. So carry the Bible to its au-
thor.

Anoint my eyes,
O Holy Dove!
That I may prize
This book of love.
Unstop my ear,
Made deaf by sin.
That I may hear
Thy voice within.
Break my hard heart,
Jesus, my Lord;
In the inmost part,
Hide thy sweet word.

THE FOUR MYTES A WIDOW GAVE AT CHRISTMAS.

Christmas was coming again, just
as it had come for centuries, and every-
where in the Union there was prepara-
tion in some sort of a way for the time
we love to celebrate. Christmas, with
its holy hush of expectation, its glad-
ness of exultation because Christ was
born; Christmas, with its carols and
greens, its gifts and trees and fires, is,
year by year, drawing the children of
the earth nearer together. The com-
munity of gladness seems to open our
hearts, and we forget many little ills
and enmities, because it comes to us
anew with every year that Christ is
born to set us free from sin.
The people were making ready, and
there was one poor woman who could
not prepare for the day. Possibly the
Divine One was trying her, to prove
her integrity and she was sorely tried.
Her husband died. His property went,
whether dead men's dollars too often go
and are hidden until the Judgment.
There was a little house which was
his—he did not live in New York—but
the little house had a small line of debt
attached to it, that a rich man drew
and drew, until it became a cable that
launched it off and anchored it at
length on the deep of his vast posses-
sions.
The poor woman knew nothing of
business—of course not—for woman is
always cherished and kept from harm
by her natural protector, man, in this
generous land of ours, and has no need
to know aught of anything beyond the
sacred precincts of home, whose walls
are never rocked asunder by the little
money-quakes of poverty, and heart-
quakes of domestic hate. O, no! She

GROUNDLESS ANXIETY.

The "Country Parson," whose rec-
ollections have afforded us so much pleas-
ure, relates the experience of a clerical
friend, which is both amusing and in-
structive. This friend had just been ad-
mitted to orders in the Episcopal
Church. As was very natural, he had
taken the next most important step in
life. He had married, and on a salary
of five hundred pounds had com-
menced housekeeping. With this in-
come, he knew he must manage his af-
fairs with prudence and economy, and
he hoped that he would be able to make
his year's ends meet. But he suspected
as the weeks passed by, and the out-
goes were numerous, and the servants
wasteful, and the calls on his purse
many and pressing, that he was getting
in arrears. The quarter ended. Bills
were all in and paid. The amount ex-
pended was one hundred and twenty-
five pounds, which, as the calculation
was made, was at the rate of six hun-
dred pound a year, one hundred pounds
more than his salary. He was over-
whelmed at the discovery. Visions of
the debtor's prison floated before his
diseased imagination. He would be
disgraced as a clergyman. His reputa-
tion in the estimation of his wife's re-
lations would be sadly damaged. The
poor man carried a heavy load, day
after day, and at night sleep red from
his pillow. At last, as one day he was
brooding over his forlorn condition and
thinking of the dismal prospects before
him, he once more multiplied his ex-
pended one hundred and twenty-five
pounds by four, and found that the re-
sult was five hundred pounds instead
of six hundred pounds—just the amount
of his salary. At once the cloud on his
spirits disappeared. A happier man
could not be found nowhere than he. I
should not be surprised if the next ser-
mon he wrote was from the text, "Be
careful for nothing; but in every thing,
by prayer and supplication, with thank-
sgiving, let your requests be made known
unto God." If his wife's brother or sis-
ter came to dine with him the next day
he met them with a cheerful face, and
welcomed them to the best dinner the
market could afford.
How often has the heavenly Father
thus lifted loads of groundless anxiety
from the hearts of his burdened child-
ren. During the years of general de-
pression, which we hope are coming to
an end, what cares have pressed upon
many weary and cast-down souls. The
faith which should make practical our
Lord's injunction, "Take no thought
for the morrow," has sometimes been
very weak. Its trial has been great,
and sometimes the strain so severe on
it that it would seem as if it would snap.
But in thousands of cases it has stood
the test. A gracious Providence has
been found to be better than our fears.
Like our clerical friend, we find we have
made miscalculations. We forecast
troubles which have never come, because
they had no foundation in reality. Our
fears having proved needless, we thought
we should never again give way to them.
At last, we said, we are safely anchored,
and we shall never again be driven out
upon the dreary waste of waters. But
has it been thus with us? When once
more the storm has risen, and the rude
winds have beaten upon us, have we re-
mained at our moorings? In dark hours
of disappointment have we been able to
look up and say, "Though he slay me,
yet will I trust in him?"

DEVOTIONAL PIETY.

We need a devotional piety. There is
a great deal of sentimental religion in
the world that feeds on motion, and ex-
pends its energies in efforts to render
itself attractive by means of amuse-
ments in which the sacred and the pro-
fane are ludicrously intermingled. The
Church of the Holy Fan draws crowds,
but the piety of its members is of a
very peculiar type. It has no solid
basis of truth, no sweet savor of prayer
and praise, no heavenly fervor of devo-
tion kindled at the divine altar. There
is a great deal of levity connected with
religion. Seriousness is made repul-
sive, and the sweet solemnity of coun-
tenance expressive of inward patience
and peace is held up to ridicule by
those who have been so far misled as
to suppose that religion to be cheerful,
the sweetest and most attractive of all
the disciples of Jesus are those who live in
closest communion with him. If Chris-
tians would come down from the mount
of communion with God, their faces
radiant with heavenly joy, they would
be far more attractive and winning in
their intercourse with the world than
they can possibly become by putting on
the mask of Comus, and trying to draw
into the narrow path a class of people
who are naturally lovers of pleasure,
and who would make the pilgrimage to
heaven a holiday excursion.

THE BEST TEST OF CHRISTIAN LOVE.

There are those who seem to suppose
that soft words, kindly congratulations
and smooth things, are the true evi-
dences of Christian love. What a mis-
take! Genuine love will risk some-
thing in the way of candor and plain-
dealing with its object. If a Christian
errs, either from the path of duty or in
the management of his worldly affairs,
an enemy would likely be silent, and
let him go on and reap the reward of
his folly. But true friendship would
seek to "restore such an one in the
spirit of meekness," would risk a mo-
mentary alienation to save a brother.
Blind love may prove our worst snare;
but love directed by wisdom will seek
the highest good of the party who
shares it. While receiving the reproof,
the admonition, and the caution, one
may fret and chafe; but ere long he will
thank from his heart the one who had
the courage to tell him the truth and
save him from his folly.

WHAT HAVE YOU TO SHOW FOR IT?

A young man commences at the age
of 20 years to drink, and from 20 to
23 he drinks but one glass of beer a
day, worth 5 cents a glass; at 23 he
will have spent \$54.75; from 23 to 25,
two glasses a day, he will have spent
\$73; from 25 to 30, three glasses a day,
\$273.75; from 30 to 35, four glasses a
day, \$365; from 35 to 40, five glasses
a day, \$556.25. By this time he will
have spent in all the sum of \$1222.75.
Now, if another young man commen-
ces at 20, and instead of spending the
money named for beer each year, puts
it out at 7 per cent. interest, without
any savings, but this beer money, he
would be worth, at the age of 40 years,
\$3230, having saved his money, his
character, his health, and perhaps his
soul.
Now, if you have been paying out
your money for beer—what have you to
show for it? Are you any better, rich-
er, happier for it? Are you any health-
ier than your total-abstaining friend?
Has your beer-drinking given you any
better position in society? Are your
family any better off for it in any way?
Does your drinking help you to lay up
anything of any sort to offset the bank
account you would have had if you had
paid your beer-money to the cashier?
Or do you expect by means of beer-
drinking to lay up anything for your-
self or your family in the future? If
so, what is it?

When you make a bargain, there are
always two values. You pay your money
for a pair of shoes and you have the
shoes to show for it, and you can wear
them while you are earning money to
buy more; but when you have paid your
money for a glass of beer, and you have
drunk it, what have you to show for it?
Ten chances to one it makes you thirsty
for another glass, and another, and you
get a headache or a stupid feeling that
does not help you work, and perhaps
some other bad things—not worth pay-
ing for; but if you have any good thing
to show for it, what is it?

Perhaps you have not yet drank
enough to count up much; if so, now
is your time to forestall the cost and
make your bargain. Will you pay out
your money for the beer and lose it, or
will you lay it out so that you may
have something to show for it?

"Wherefore do ye spend your money
for that which is not bread, and your
labor for that which satisfieth not?"—
Bible.

QUIET LIVES.

Christ's lowly workers unconsciously
bless the world. They come out every
morning from the presence of God and
go to their business or their household
work. All day long as they toil they
drop gentle words from their lips, and
scatter little seeds of kindness about
them; and tomorrow flowers from the
garden of God spring up in the dusty
streets of earth, and along the hard
paths of toil on which their feet tread.
More than once in the Scriptures the
lives of God's people in this world are
compared in their influence to the dew.
There may be other points of analogy,
but specially noteworthy is the quiet
manner in which the dew performs its
ministry. It falls silently and imper-
ceptibly. It makes no noise. No one
hears its dropping. It chooses the
darkness of the night when men are
sleeping, and when no man can witness
its beautiful work. It covers the leaves
with clusters of pearls. It steals into
the bosom of the flowers and leaves a
new cupful of sweetness there. It pours
itself down among the roots of the
grasses and tender herbs and plants.
And in the morning there is a fresh
beauty everywhere. The fields look
greener, the gardens are more fragrant,
all life glows and sparkles with a new
splendor. And is there no lesson here
as to the manner in which we should
seek to do good in this world? Should
we not scatter blessings so silently and
so secretly that no one shall know what
hand dropped them? The whole spirit
of the gospel teaches this. "When
thou doest alms, let not thy left hand
know what thy right hand doeth, that
thine alms may be in secret." We are
not to seek praise of men. We are not
to do good deeds to receive rewards
from men. We are not to sound trump-
ets or announce our good deeds from
the housetop.

INFINITY OF BLISS OUR AIM.

When the keen-sighted eagle soars
above all the feathered race, and leaves
their very sight below; when she wings
her way with direct ascent, up the
steep of heaven, and, steadily gazing on
the meridian sun, accounts its beaming
splendors all her own, does she then re-
gard with solicitude the mote that is
flying in the air or the dust which she
shook from her feet? And shall this
mind, which is capable of contemplating
its Creator's glory, which is intended
to enjoy the visions of his countenance;
shall this mind, indued with such great
capacities, and made for such exalted
ends, be so ignobly ambitious as to
fight for the tinsels of State, or so poor-
ly covetous as to grasp after ample
territories on a needle's point? No,
under the influence of such considera-
tions I feel my sentiments expand, and
my wishes acquire a turn of sublimity.
My throbbing desires after worldly gran-
dure die away, and I find myself if not
possessed of power, yet superior to its
charms. Too long, must I own, have
my affections been pinioned by vanity
and immersed in this earthly clod. But
these thoughts break the shackles.
These objects open the door of liberty.
My soul, fired by such noble prospects,
weighs anchor from this little nook,
and coasts no longer about its contract-
ed shores—dotes no longer on its
painted shells. The immensity of
things is her range, and an infinity of
bliss her aim.

A WORD TO PREACHERS.

Warmth that you do not feel. Begin
low at first. Keep down till your sub-
ject forces you up, and then you will
rise naturally and carry your hearers
with you. Take care not to rise so
early that you cannot sustain yourself
to the end.
It is easy to get higher, but difficult
and dangerous to descend.
Sometimes the declamatory swells
into the turgid, and even in this form
attempts to move the passions. But
here it utterly fails. If ever there is
need of simplicity it is when you at-
tempt the pathetic.

FAMILY PRAYER.

Family prayer is the nutriment of
family piety, and woe to those who al-
low it to cease. I read the other day
of parents who said they could not have
family prayer, and one asked this ques-
tion:—"If you knew that your child-
ren would be sick through the neglect
of prayer would you not have it? If
one child were smitten down with fever
each morning that you neglected prayer,
how then?" O, then they would have
it. "And if there was a law that you
should be fined five shillings if you did
not meet for prayer, would you find
time for it?" "Yes." "And if there
were five pounds given to all who had
family prayer, would you have it?"
"Yes." So the inquirer went on with
many questions, and wound up with
this: "Then it is but an idle excuse
when you, who profess to be servants of
God, say that you have no time or op-
portunity for family prayer."

COME NEARER.

But have you come to Christ already
and found relief? Then come nearer,
nearer still. The closer your commu-
nion with Christ the more comfort you
will feel. The more you daily live by
the side of the Fountain the more you
shall feel in yourself "a well of water
springing up into everlasting life"
(John iv. 14). You shall not only be
blessed yourself, but be a source of
blessing to others. In this evil world
you may not, perhaps, feel all the sen-
sible comfort you desire. But remem-
ber you cannot have two heavens. Per-
fect happiness is yet to come. The
devil is not yet bound. There is "a
good time coming" for all who feel
their sins, and come to Christ, and
commit their thirsting souls to his
keeping. When he comes again they
shall be completely satisfied. They
shall remember all the way by which
they were led, and see the need-be of
every thing that befell them. Above
all, they shall wonder that they could
ever live so long without Christ, and
hesitate about coming to him.

THE PRINCESS ALICE.

TO THE QUEEN, ON THE MORNING OF HER DEATH.

I'll be a Queen to-night mother! I'll be a Queen to-night!

'Tis seventeen years since first I wept, And I have wept since then—

My home was bright, and I was glad, For I had treasure there.

I often kissed with tearful eyes, The hand that struck it down!

I am not able, Mother Queen, To lift my vase again,

Thou art not here my Mother Queen, To bathe my throbbing brow,

December calls thee, Mother Queen, To give the loved away

Farewell, farewell, my mother dear, Fair England's wedding-ring

THE TEN KINGDOMS OF IRON AND CLAY.

THE DOWNFALL OF THE ROMAN EMPIRE—THE TRUMPETS AND WHAT THEY REPRESENTED—THE REIGN OF MOB LAW APPROACHING.

Those who braved the blinding snow storm to bear the third of the course of lectures by Principal Dawson, on the subject of "The present and the future in the light of prophecy and history," were well repaid for their venture.

The Western Empire lasted till A.D. 476 years, or 163 years from the establishment of Christianity.

At the beginning of the 7th chapter of the Apocalypse, John sees the Roman world, calm, quiet, and still, but he also sees something different.

threatenings of the barbarians being stayed and the quiet for a time. What was to be done in this breathing space? God was to seal to himself a remnant

ABOUT TWO PER CENT of the nominal Christians' God would call Christians. The doors are open to all, but the greater part are nominal Christians, not actual.

The sealed ones are brought before us at the end of the chapter in a different way. Just as the multitude was figured out of the Roman empire, there is another number figured out of the anti-Christian empire, 12,000 out of every tribe out of all parts of Christendom, and there stood before the throne not 144,000 but a multitude which no man could number.

The means used to chastise the empire was the barbarian nations on the north and east. These things are pre-figured to John. On the Western empire were to come four great desolations, and on the Eastern two, indicated by the trumpets.

DEstroyed THE WESTERN ROMAN EMPIRE.

The downfall of the Christian-Roman Empire was indicated in a similar way to that of the heathen Roman Empire by the darkening of the sun and the moon. Then there is a little pause which has in it something portentous.

LAST GENERATION OF EVIL DOERS whose woes are accumulated by the evils of their predecessors. The empire was routed out; all its wealth, learning and refinement were destroyed; and the finest part of the world were devastated by these barbarians.

ANTI-CHRISTIAN POWER WOULD BE DESTROYED in Europe. This was a little premature, yet it was right. In the end seven vials of God's wrath are to be poured forth and it is probable that five of these have been poured out already, and that the

which fell upon Jerusalem and Babylon. It is a frightful thing—the judgment of God.

But at the close of the ninth chapter it is found that reference is made to "the rest of the men which were not killed by these plagues, yet repented not of the works of their hands that they should not worship devils and idols of gold."

WHAT WE CALL RITUALISM, and these things are preached in a Christian world under a Christian name.

In succeeding chapters are explanatory statements which he would not take up now, but would go on with the direct thread. One thread is in the 10th chapter, where it says, "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished."

ARE SEVEN MOUNTAINS upon which the woman sitteth. They would not have been certain at this time but that Constantinople was meant except for the seven hills.

WILL TURN AGAINST THE APOSTATE CHURCH, as they have been doing lately; then they will all fall at Christ's kingdom. The little horn of Daniel was also the Apostate Church.

MAKE ROOM FOR THE PAPACY. And this was to continue until the end of 1,260 years, or up to 1774. There is now a sign of the cutting down of the power, for which these three powers made way, in Italy becoming united.

THE FOURTH LECTURE OF PROF. RICHARD A. PROCTOR'S COURSE. NO TERRORS IN THE APPROACHING PERHELIA—LIFE AND DEATH AMONG THE PLANETS—ORBS SUCCEEDING ORBS AS RACES SUCCEED RACES.

remainder will not last more than half a century. There will come the dust of the summer threshing floor—a general democracy with communism and anarchy, then the kingdom of Christ which will put an end to the anarchy.

OTHER WORLDS AND SUNS.

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

NO TERRORS IN THE APPROACHING PERHELIA—LIFE AND DEATH AMONG THE PLANETS—ORBS SUCCEEDING ORBS AS RACES SUCCEED RACES. Prof. Richard A. Proctor's fourth and closing lecture of his course in Chickerling Hall, N. York, was on "Other Worlds and other Suns."

Another question asked was whether Jupiter and Saturn give out light of their own in addition to the sunlight that they reflect. Prof. Proctor said that Prof. Bond of Cambridge concluded from his observations that a large portion of the light of Jupiter is inherent and not reflected.

Prof. Proctor then passed to the consideration of other suns besides ours. The stars are really suns has been proved in several ways. One proof has been obtained by the study of the motions and distances of double stars.

The spectra of new stars are peculiar. A number of new stars have appeared in the history of astronomy. In 1866 a new star blazed out suddenly in the constellation of the Northern Crown.

supplying them with light and heat. The magnitude of Saturn's vast rings, viewed from a point so close as these moons are, must be almost beyond the power of expression.

Several splendid pictures of lunar landscapes were next thrown on the screen to illustrate certain changes that have taken place in the moon. One of these pictures represented the crater Aristarchus, whose steep walls possess such a wonderful reflective quality that the crater can be seen on the dark side of the moon by means of the light that the earth reflects upon the moon.

A similar explanation was given of the appearance of a new crater near the centre of the moon's disk close by the well-known crater Hyginus, two or three years ago.

A beautiful view of the lunar spot Plato, a great, dark, oval plain, ringed with jagged mountains, was next shown. Old astronomers called Plato the Great Black Lake. On its level surface some observers have detected changes of color which they ascribed to a kind of vegetation that runs its course of growth in a lunar day, that is about twenty-nine days.

The telescope shows in the moon long rills, as they are called, which have been compared to roadways. They connect certain of the craters together, as if the craters were cities, and the rills great causeways from one to another.

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If he swin the waves then mo longer. train whi bears the motive in tive aboot drops into cause, as waves of ether, but the waves light, whi motion. proaching the spectr where the source shift tow a are longer ascertain not only t but also proaching.

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may make up for that by... with light and heat. The... of Saturn's vast rings, view...

And pictures of lunar land... next thrown on the screen... changes that have taken...

Explanation was given of... a new crater near the cen... of a new crater near the cen...

view of the lunar spot Pla... dark, oval plain, ringed with... plains, was next shown. Old...

On its level surface some... detected changes of color... described to a kind of vegeta...

ope shows in the moon long... are called, which have been... roadways. They connect...

tor then passed to the con... siderable suns besides ours. The... really suns has been proved...

By spectroscopic we have ascer... existence of iron, bismuth... other substances well known...

of new stars are peculiar... new stars have appeared in... astronomy. In 1866 a new...

If he swims in the direction in which... the waves are running he encounters... them more slowly, and they seem...

The aggregation of stars in the neigh... borhood of Milky Way was then illustra... ted. The lecturer closed by repeating...

OBITUARY.

LOT P. JACQUES, ESQ. died at Weston, Kings County, Nov. 3d, aged 75 years. For many years of his life...

"BURNS AND SCALDS"—If you are so unfortunate as to injure yourself in this way, we can suggest a remedy that will...

A large proportion of children who die early are those whose brain development is unusually large in comparison with the body...

MOTHERS.—Have you delicate, weakly children, who are always taking cold and subject to Croup? Remember, there never was a case of Croup which did not originate in a Cold!

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Price 25 cents a box.

The invention of that Superior and Complete Sewing Machine (The Family Sewing Machine), marks one of the most important eras in the history of mankind...

"GIVE THEM TO EAT."—Matt. xiv. 16. Little we thought that we so soon should loose Our Lord, and yet He said "Behold we go Up to Jerusalem, and all the things Concerning me, the Son of Man, that e'er The prophets wrote, shall be accomplished."

It seemed so strange that He Should wash our feet that night when last he ate The Passover. And then His words so rich, So comforting, His prayer as well. Oh! what A tower of strength it seemed to be to us Who felt that we had something great to bear.

So strange to us His death, His resurrection, and the way He showed Himself after He left the grave. For forty days He showed Himself by proofs Inalienable, and often spoke of things Pertaining to the Kingdom of our God.

We looked and saw Around us everywhere the multitude, Who, being fed upon the doctrine of Christ, The Pharisees and Sadducees, were weak And faint, and had not strength to go and buy Such food as would their souls sustain.

Where with can we, the witnesses of Christ, Find food for famished souls. We almost heard Again the words of Christ, spoken to us: We have, of knowledge how to tell of Christ's Great love for poor lost man, and how to urge That they be reconciled to God through Him.

What need we do, but heed again His blessed Command, and bring to Him the little that We have, of knowledge how to tell of Christ's Great love for poor lost man, and how to urge That they be reconciled to God through Him.

Did wonderfully provide the earthly food When there was need, and so when famished souls Are longing for the Bread of Life, will He No say again—if we should entertain The thought, Lord send the multitude away That they may be supplied with doctrines such As will not feed the immortal soul—they need Not go, may give them to eat?

HOUSE AND FARM. If a sprain is nothing more than a sprain—has it, no bones are broken or put out—wring the part in several folds of flannel which has been wrung out in hot water, and cover it with a dry bandage, and rest it for some days or even weeks.

Another important fact has been discovered by physiologists, namely, that the saliva of an infant, before the infant has its teeth, is incapable of digesting starch into sugar. This explains at once why all attempts at substituting farinaceous food in place of mother's milk, in the case of infants, invariably fail.

For dust in the eye: avoid rubbing; dash cold water in them; remove stingers, &c., with the blunt point of a lead pencil. Remove insects from the ear by tepid water; never put a hard instrument into the ear.

STAINING PINE.—The North-eastern Lumberman recommends the following manner of staining pine to represent black walnut: Put pulverised asphaltum into a bowl with about twice its bulk of turpentine and set it in a warm place, shaking from time to time until dissolved; then strain and apply with either a cloth or a stiff brush.

MACDONALD & Co. HALIFAX, N.S. STEAM AND HOT WATER ENGINEERS,

Importers of Cast and Wrought Iron Pipe, with Fittings, Engineers' Supplies and Machinery

Manufacturers of all kinds of Engineers' Plumbers' and Steam Fitters' BRASS GOODS,

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ALSO Vessels' Fastenings and Fittings.

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With all the Modern Improvements, fitted by Engineers thoroughly acquainted with our climate.

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We can confidently recommend this STOCK as one of the most extensive we have ever imported and having been purchased under unusually favorable circumstances, will be found of

Exceptionally Good Value.

Every Buyer of STAPLE and FANCY DRY GOODS and MILLINERY should examine it if only for comparison sake.

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CONSUMPTION CAN BE CURED

IS A FACT ATTESTED BY THE HIGHEST MEDICAL AUTHORITIES IN THE WORLD.

A careful observation of the laws of health, and the systematic and persistent use of SCOTT'S EMULSION OF COD LIVER OIL WITH HYPOPHOSPHITES OF LIME AND SODA will accomplish this result.

SEE WHAT PHYSICIANS AND THE PEOPLE SAY ABOUT IT.

Messrs. Scott & Downe: 66 West Thirty-sixth street, New York, Sept. 2, 1876. GENTS—I have frequently prescribed Scott's Emulsion of Cod Liver Oil with Hypophosphites during the past year and regard it as a valuable preparation in scrofulous and consumptive cases, palatable and efficacious.

MESSES SCOTT & BOWNE.—Gentlemen—Within the last year I have used in my own family, and in my private practice prescribed very extensively Scott's Emulsion of Cod Liver Oil with Hypophosphites and found it a most valuable preparation, especially in diseases of children. It is agreeable to the most delicate stomach; which renders it a very reliable agent as a nutritive remedy in consumptive and scrofulous cases.

MESSES SCOTT & BOWNE.—Gentlemen—In September 1877, my health began to fail and my physician pronounced it spinal trouble; under his care I got some relief from pain, but my general health did not improve, and early in the winter I began to raise blood and rapidly grow worse.

MESSES SCOTT & BOWNE.—Gentlemen—In September 1877, my health began to fail and my physician pronounced it spinal trouble; under his care I got some relief from pain, but my general health did not improve, and early in the winter I began to raise blood and rapidly grow worse.

About the 25th of last April I got a bottle of your EMULSION, and at that time I was so prostrated that no one who saw me thought I could live but a few days at most. I could retain nothing on my stomach and was literally starving. I commenced the use of the EMULSION in small doses; it was the first thing that would stay on my stomach; I continued its use, gradually increasing the dose; and from that hour I commenced mending, and now am able to ride and walk and am gaining flesh and strength rapidly. I have advised other parties to try it, and some two or three have already tried it. I am sure I shall entirely recover.

For Sale by all Druggists at \$1 per bottle. R W HAMILTON, M.D. SCOTT & BOWNE Manufacturing Chemists. NEW YORK and BELLVILLE, ONTARIO.

READER! BEFORE BUYING A CUSTOM TAILORING!

Do not fail to send for my latest 20 page Illustrated Newspaper with much valuable information FREE. New Pianos \$125, \$135, and upwards. New Organs \$65 to \$140. Be Sure to write me before buying elsewhere. BEWARE OF IMITATORS.

Address Daniel F. Beatty Washington, N.J. FOR Berkshire Swine & Pure Bred Poultry

20 LOVELY ROSE-BUD CHROMO CARDS or 20 Motto Chromos, with name, 10 cents. Aug 23rd Nassau Card Co., Nassau, N. Y.

72 DOLLARS A WEEK. \$12 a day a home easily made. Costly outfit free. Address TRUS & Co., Augusta, Maine. May 8

VEGETINE

An Excellent Medicine.

This is to certify that I have used VEGETINE, manufactured by H. R. Stevens, Boston, Mass., for Rheumatism, and General Prostration of the Nervous System, with good success. I recommend VEGETINE as an excellent medicine for such complaints.

Our Minister's Wife. LOUISVILLE, Ky. Feb. 16, 1877. Mrs. H. R. STEVENS, Dear Sir—Three years ago I was suffering terribly with Inflammatory Rheumatism. Our minister's wife advised me to take VEGETINE. After taking one bottle, I was entirely relieved. This year, feeling a return of the disease, I again commenced taking it, and am being benefited greatly. It also greatly improves my digestion. Respectfully, Mrs. A. BALLARD.

Safe and Sure. In 1873 your VEGETINE was recommended to me; and, yielding to the persuasions of a friend, I consented to try it. At the time I was suffering from general debility, nervous prostration, superinduced by overwork and irregular habits. Its wonderful strengthening and curative properties seemed to affect my debilitated system from the first dose; and under its persistent use I rapidly recovered, gaining more than usual health and good feeling. Since then I have not hesitated to give VEGETINE my most unqualified indorsement as being a safe, sure, and powerful agent in promoting health and restoring the wasted system to new life and energy. VEGETINE is the only medicine I use, and as long as I live I never expect to find a better. Yours truly, W. H. CLARK, 120 Monterey Street, Allegheny, Penn.

The following letter from Rev. G. W. Mansfield, formerly pastor of the Methodist Episcopal Church, Hyde Park, and at present settled in Lowell, must convince every one who reads his letter of the wonderful curative qualities of VEGETINE as a thorough cleanser and purifier of the blood.

HYDE PARK, Mass. Feb. 15, 1878. M. H. R. STEVENS, Dear Sir—About ten years ago my health failed through the debilitating effects of dyspepsia, nearly a year later I was attacked by typhoid fever in its worst form. It settled in my back, and took the form of a large deep-seated abscess, which was fifteen months in gathering. I had two surgical operations by the best skill in the State, but received no permanent cure. I suffered great pain at times, and was constantly weakened by a profuse discharge. I also lost small pieces of bone at different times.

During the past few weeks I had a scrofulous swelling as large as my fist gather on another part of my body. I took VEGETINE faithfully, and it removed the level with the surface in a month. I think I should have been cured of my main trouble sooner if I had taken larger doses, after having become accustomed to its effects.

Let your patients troubled with scrofula or other disease understand that you will give a cure chronic disease; and, if they will patiently take VEGETINE, it will, in my judgement, cure them.

With great obligations I am Yours very truly, G. W. MANSFIELD, Pastor of the Methodist Episcopal Church.

VEGETINE Prepared by H. R. STEVENS, Boston, Mass. VEGETINE IS SOLD BY ALL DRUGGISTS.

and at Wholesale by Brown and Webb and Forsyth, Sutcliffe & Co

NEW RICH BLOOD!

Persons' Purget! This New Rich Blood, and will completely change the blood, and cure in three months any person who will take full strength from 12 weeks may be restored to sound health, if such a thing be possible. Send your order to the following: L. S. JOHNSON, N. & Co., Bangor, Me.

MAKE HENS LAY.

An English Veterinary Surgeon and Chemist, now traveling in the country, says that most of the Horses and Cattle Powdered and Lard and Wortles' trash. He says that Sheridan's Condition Powders are absolutely pure and unadulterated. Nothing on earth will make hens lay like Sheridan's Condition Powders. Dose one teaspoonful three times a day.

DIPHTHERIA!

Johns' Asoyine Lincture will positively prevent this terrible disease, and will cure it in the most rapid manner. Inform them that you have many lives sent free by mail. Don't delay a moment. Prevention is better than cure. J. S. JOHNSON & Co., Bangor, Maine.

PEA SOUP!

SYMING O' Prepared Pea Soup. Made from their Celebrated Pea Flour, to which is added

LIEBIG'S EXTRACT OF MEAT DELICIOUS, NOURISHING, Anti-Dyspeptic.

Made in one minute without boiling. Sold everywhere in 25ct tins. Wholesale by

WM. JOHNSON, 28 St. Francis Xavier Street, MONTREAL, SOLE AGENT.

April 12. SAMUELA. CHESLEY, M.A. Attorney-at-Law, &c.

Lunenburg, N.S. J. BORDEN & ATKINSON, BARRISTERS AND ATTORNEYS-AT-LAW.

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J. A. BORDEN. R. ATKINSON July, 9 17.

THE WESLEYAN.

FRIDAY, DECEMBER 19, 1879.

CHRISTMAS.

Happily the season of the year when the days run most quickly into shadow, and when the beginning of the long winter is upon us, has come to be a time of innocent and generous joyousness. The Christmas festival reminds us of the beginning of a new era, when "the desire of all nations" came, to enlighten and to gladden all mankind. The world is learning, more and more, as the years roll by, to comprehend the wonderful dignity and glory of this great event. Multitudes of men are coming to recognize the fact that in the birth of the Saviour there was not only the fulfilment of a long-cherished promise, but the bestowment of the grandest gift that heaven could offer to a world lying in wickedness and longing for deliverance. We not only perceive that in the infant Jesus we have a gift from God to man, but also that this gift was bestowed to make men happy.

These facts have taken hold, more or less generally, of the thought, and of the heart, of the Christian world, and have enkindled in the minds of mankind, generally, in Christian lands, a desire to present gifts to those in whom they are especially interested, and to endeavour to promote the happiness of all with whom they are intimately associated. Parents, grandparents, uncles, aunts, brothers, and sisters, partake of the enthusiasm of the hour, and vie with each other to make the enjoyment of the household, on Christmas day, as gleeful as possible. The religious element does not manifest itself very prominently at such times, but its influence underlies, and quickens, more or less, the Christmas excitements and joys.

Christmas is pre-eminently a children's festival. Christ Jesus, the babe in Bethlehem, is the one grand fact of the hour. At other times we think of Christ as the full-grown man, or as he was teaching, or healing, or mis-represented, or stoned, or tried, or condemned, or dying, or rising from the grave, or under other circumstances. But, now, at Christmas tide, it is Christ the babe of Bethlehem. Christmas, therefore, may well fill the children of all our households with joy. And as the great Father hath given to us his wayward children, heaven's most precious treasure, that instead of sorrow and sighing, there might be joy and gladness, so may we, in our parental ministry, according to our ability, present gifts to our children, that in these dark and wintry days their hours may be filled with bright and glad smiles and songs.

STARTLING STATEMENTS.

"POINT DE BUTE, Dec. 7, 1879.

"DEAR MR. EDITOR.—The enclosed scrap was cut out of one of the secular papers. If the statement it contains is true, it is rather startling. I presume you must have seen the article from which this paragraph is taken. Perhaps you will give us some information in the WESLEYAN to keep us posted.

REPLY.—The paragraph sent to us is from an article, in an American magazine, recently written by Goldwin Smith, on what he calls the impending "moral interregnum." Mr. Smith is a clever manufacturer of paragraphs, and knows how to spice them admirably with sensationalism. Every age has a class of sensational writers whose literary productions are valueless unless they sparkle with startling utterances. It is not likely that there has been a century of the Christian era in which there were not, in the judgment of some of the ablest men of the time, some wonderful and dreadful calamities about to happen. Each quadrennial presidential election in the United States, within the last fifty years, for example, has, in the judgment of many of the best writers of that country, involved a crisis. Skeptical philosophers have, again and again, in different periods seen, as they thought, the Christian religion decaying, dying out, and just about to be swept away from the face of the earth. Mr. Goldwin Smith belongs to that school of able writers whose representatives, in times past, and whose teachers in these times, imagine that darker days, rather than brighter ones, are coming to the kingdom of the Lord Jesus. These men generally are not deficient in literary power, nor in argumentative skill, nor, perhaps, in integrity of purpose. Their fatal mistake is natural enough for those who are under the dominion of the "carnal heart." God is not in all their thoughts. They forget that God is in history; and that when the enemy would come in as a flood, his Spirit lifts up a standard against him.

The "Northern Christian Advocate" tells the following story of President Lincoln: When he was young he boarded with a deacon, who came one night to his room and told him to arise, for the stars were falling, and the judgment day had come. Young Lincoln arose, looked out of the window, and saw enough, the stars seemed

to be falling in showers, but when he looked away in the distance and saw the grand old constellations remaining firm in their places, just as he had seen them from his childhood, he returned to his bed, feeling that all was well so long as the old constellations were not moved. So amid all the alarming signs which Mr. Goldwin Smith discerns in the social and political heavens, filling him with the fear that "a collapse of religious belief, of the most complete and tremendous kind, is at hand," there are eternal constellations of truth, the same to-day as when they first shone out into the darkness of the world, and lifted the thoughts of men from the earth to heaven. They move not.

Another sensational writer of these times is James A. Froude. His latest production is an article in the "North American Review" on "Romanism and the Irish race in the United States." Mr. Froude thinks he sees clouds, and mists, and storms, brewing for Protestantism and the existing evangelical churches. He does not imagine, apparently, for a moment, that he is himself in the midst of clouds and mists. Mr. Froude's article contains some statistics, but they are very erroneous. He says the Roman Catholic population is to-day more numerous in the United States than the population of any other church. Whereas the Methodist population alone of that country exceeds the Roman Catholic population, as he might have learned by consulting the latest published census of the United States. It seems to be almost impossible for an English writer to comprehend the ecclesiastical situation in America. Mr. Froude is identified, in some ways at least, with the Church of England. He builds up an argument on statistics of the Protestant Episcopal Church of the United States, which is one of the smallest of the Protestant organizations. He ignores the Methodist Church, which is the largest, and the great Presbyterian, and Baptist Churches.

Mr. Froude thinks that the foundations are all either broken up, or are about to break up; that Protestantism is a failure; and that we are on the brink of momentous and terrible disaster. If Mr. Froude had consulted reliable statistics to which he might, if he had been so disposed, without much difficulty, have had access, he would have learned that while the Roman Catholic Church in the United States had only, in the year 1873, about 5,200 churches, the Church Extension Society alone of the Methodist Church has helped to build in that country 2,600 churches, half as many as Rome has altogether. Mr. Froude's article no doubt glows with a more sensational brilliancy because of his ignorance, than would appear if he were thoroughly conversant with the theme that he discusses.

The average human mind has an appetite for sensationalism. Most persons like to hear and to read startling things. Why should not magazine writers like Goldwin Smith and James A. Froude supply the demand? From 1839 until 1845, a great portion of the English-speaking world was thrilled with the oft-repeated announcement that there was an impending crisis—the world was coming to an end in 1843. And now, again, we hear of the near approach to the earth of the four greatest planets of our system, in the year 1880, which, of course, involves an impending crisis. Then, again, the measurements of the greatest pyramid of Egypt, which indicated, so accurately, the exodus from Egypt; and so clearly the beginning of the Christian era; show, also, unmistakably, we are told, that the end of our world, or some other impending crisis, will come in the year 1882. If the clever predictions of this world's astute philosophers, who were moved by their own personal intuitions, had been as accurate as the predictions of the Hebrew prophets, who were moved by the Holy Ghost, the kingdom of the Redeemer would have been long since shattered into atoms a dozen times or more. And if the calculations of able and good men, concerning the end of all things, had been as reliable as it was by many supposed they were, this old world of ours would have attained its final consummation a score of times ere this. And, yet, because the Lord God omnipotent reigneth, the kingdom grows; and truth, and righteousness, more and more prevail, throughout the earth.

Since writing the foregoing, we have noticed the following paragraph in the "St. Louis Advocate": Mr. Froude says "Protestantism is a failure," and the reason he gives for his belief is, "No Protestant community has ever succeeded in laying down a chart of life with any definite sailing direction." This answer shows plainly that Mr. Froude has not the least conception of what religion is. He thinks evidently that it is the Church as an organization that saves men. Christ says that salvation is produced by faith in him: "I have said love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and Thou shalt love thy neighbor as thyself." These are no uncertain paths.

The shelves and counters of the Book Room are resplendent with attractive books, and other goods of various kinds, suitable for the present holiday season. The supply of books now offered is drawn from the best sources in the old country, in the United States, and in the Dominion. The number of buyers in our Book Room from day to day seems to indicate that we have entered upon the better times that have been so long desired.

PIONEER COFFEE HOUSE.

The large and commodious brick building, known as Nos. 12 to 18, Upper Water Street, in this city, has recently been rented for a Seamen's Bethel and Reading Room, a Night Refuge for the Homeless, a Shipping Office, and a Coffee House. The four flats of the building have been thoroughly fitted up, painted, and furnished. Each seaman who makes this establishment his home will have a bed and room for himself, and board at a moderate expense. A large room on the second flat has been prepared for religious services. One portion of the main floor of the building is being fitted up for a shipping Office, and another portion for a Coffee House. Meals will be furnished to all comers in the Coffee House, daily, from six o'clock in the morning until eleven o'clock at night. No intoxicating drinks will be allowed on the premises. Such an institution as this is needed in every seaport. It is well that we now have, in Halifax, one so complete in all its appointments as this. The Bethel portion of the establishment will be opened, with appropriate religious services, on Sunday evening next. The other portions of the building will be ready for business on Tuesday the 23rd inst. Mr. James S. Potter is the efficient Superintendent; and we may be confident that under his judicious management this new enterprise will be successful.

CLOSING EXERCISES OF THE LADIES' ACADEMY AT MOUNT ALLISON.

THE INSTITUTION IN A PROSPEROUS STATE.

The closing exercises of the Mount Allison Ladies' Academy, held in Lingley Hall, were all that could be desired. The Rev. Dr. Kennedy, Principal of the Institution, after a short address, introduced the following programme of the proceedings:—No 1, Devotional Exercises, No 2, Chorus, "Thou Heaven Blue and Bright," by singing class. No 3, Readings, by Misses Ross and Pickard. No 4, Overture, "Jean Deparis," by Misses Tweedie, Black, Bishop, and Fawcett. No 5, "Keys," essay by Miss Morrow. No 6, "Social Progress," essay by Miss Jeffrey. No 7, vocal solo, "The Flower Fire," by Miss P. Black. No 8, Recitation, by Miss McKennis. No 9, Reading, by Miss Mounce. No 10, "Haunting Eyes," by McJinnis, Pickup, and Jeffrey. No 11, "Up Stream," essay by Miss Clark. No 12, "It is Enough," essay by Miss Lockhart. No 13, chorus, "Twin Sisters," by singing class. No 14, French Dialogue, by members of the French class. No 15, Overture, "Misanthia," by Misses Tweedie, Black, Bishop, Fawcett. No 16, Reports. No 17, chorus, "Church Bells," by singing class.

The exercises throughout were of a high order, and on no former occasion were they more brilliant and effective. The essays were characterized by solid excellence, and were delivered with naturalness and a grace of manner which generally delighted the audience. The vocal and instrumental music interspersed throughout the performance was greeted with hearty applause, and was undoubtedly very choice. The young ladies in every way acquitted themselves with credit to the institution. Dr. Kennedy's report at the close of the programme was very encouraging. Fifty-six pupils had been registered during the term. Careful attention had been given to the classification of the students with most gratifying results. The teachers had labored with energy to give thoroughness to their instructions, and determined that the institution shall be widely known for its literary merits.

The students have been diligent in their studies, and, as a corresponding result, over half stood in the front rank. The work in the musical department had been carried on with system and success. The Principal referred to the rare facilities the institution afforded for imparting musical culture. He also remarked that the painting department was in a state of efficiency.

After some congratulatory remarks by several present, the exhibition was brought to a close, all pronouncing it one of the most successful ever given by this old and well established institution.

The International Committee of Y. M. C. Associations has published a pamphlet containing 800 Topics for the Prayer Meetings of 1880. One for each day Sundays excepted. For the use of Pastors, Association Secretaries, and others active in christian work. The pamphlet is sold at five cents a copy, or fifty cents a dozen, at the office of the committee, 23rd street, corner 4th Avenue, New York.

A NOVELTY IN ROSES—Buds of the new striped Tea Rose American Banner were worn for the first time in New York, by the ladies waiting on the tables at the great Fair of the Seventh Regiment on the evening of Wednesday, Dec. 3rd. This variety among flowers from its novelty and scarcity is likely to become in great demand this winter; but as it can be supplied in small quantities only it will cost more than its weight in gold!

The Scholars Quarterly: A help to Teachers and Scholars in the study of the International Lessons for the First Quarter of 1880, is issued from the office of The Sunday School Times, John D. Watlies, Publisher, 725 Chestnut Street, Philadelphia.

This Quarterly contains a well executed map of "The Land in the days of our Lord;" thirteen hymns, set to music; and a large amount of reading matter.

A CONSIDERABLE number of our ministers, and other readers of the WESLEYAN, who have enjoyed the acquaintance of Judge Williston, and his family, at Newcastle, N. B., will read with tender interest the record of the sad calamity by which his family has been involved in their most painful bereavement, and they will join with us in feelings of sympathy for the afflicted household.

300 Topics for the Prayer Meetings of 1880 is the title of a valuable little pamphlet issued early this month by the International Committee of the Young Men's Christian Associations. It contains a good topic, with Scripture selections for every day of the year, Sundays excepted. On Mondays, emphasis is laid on the study of the Bible. On Tuesdays, the unconverted. On Wednesdays, young men. On Thursdays, christians, and on Fridays, the intemperate are specially considered in the Topics, on Saturday the International Sunday School Lesson with golden text is given.

It is a compact little book and will be found of value to Pastors, Church prayer meeting committees, Sunday School Teachers, Association Secretaries, Gospel Temperance workers, and all engaged actively in Christian work.

A PAPER FOR YOUNG PEOPLE.—Every family that desires to provide for its young people wholesome and instructive reading matter should send for specimen copies of the Youth's Companion. It is the brightest and best of papers. Its columns give more than two hundred stories yearly by the most noted and gifted authors, besides one thousand articles on topics of interest, anecdotes, sketches of travel, poems, puzzles, incidents humorous and pathetic. It comes every week, and is emphatically a paper for the whole family.

Land of the Mountain and the Flood, by Rev. Jabez Marrat, is a work on Scottish scenes and scenery. It contains a handsomely tinted map of Scotland, and about eighty well executed illustrations of places and scenes in Scottish history, such as Balmoral Castle, Linlithgow Palace, etc. This volume is from the Conference Office, London, England; and is brought out in admirable style.

The Englishman's Bible: How he got it and why he keeps it, is also from the Conference Office in London. It is a smaller work than the foregoing: contains 152 pages, and several illustrations. It is from the pen of Rev. J. Boyes, M. A., Fellow of the Royal Historical Society, etc.

The Lalyale Club, and its doings, by Edwin A. Johnson, D.D., is from the same office. It contains a number of illustrations, and presents an attractive appearance.

The foregoing works are for sale at our Book Room, and are well adapted for presents at this holiday season. We have also to acknowledge with thanks the receipt from the London Conference Office of the following publications, namely: The Wesleyan Methodist Magazine for December, 1879; The Christian Miscellany and Family Visitor; The Sunday School Magazine; At Home and Abroad; Our Boys and Girls; and Early Days.

The New York Tribune. As a news and family paper the "old reliable" Tribune has never been surpassed, if equalled, and it is a better paper now than ever. Its treatment of all public questions is always able, dignified and candid. It never panders to passion or prejudice, but presents its arguments with clearness and force, and appeals to the good sense and honesty of its readers to support the right and oppose the wrong. This is one of the great influences among the people—an influence now admitted by the leading men of all parties. We invite attention to its prospectus in another place, and to its amazingly cheap offer of Chambers's Cyclopaedia as a premium.

The Report of Collections of the Nova Scotia Historical Society for the year 1878, Vol 1, has been sent to us. This report forms a volume of 140 pages, and is from the Morning Herald office, Halifax. The collection is made from manuscript statements, narratives, diaries, and other documents, of pioneer settlers, loyalists, and others; and from files of newspapers, and other sources. Every Nova Scotian ought to feel an interest in the objects which this Society has in view.

POSTAL CARDS.

WARREN, Dec. 14th 1879.

DEAR SIR—A public supper was held here on the evening of the 26th ult., in behalf of the Furnishing Funds of the Methodist Parsonage. Mr. Robt. Freeman kindly opened his house for the entertainment, and all our lady friends worked most energetically and harmoniously in providing a well-prepared, bounteous repast. We realized upwards of Forty dollars. Nothing could exceed the kindness with which our friends are providing for our comfort. In a little while we expect to have one of the most comfortably furnished country parsonages in the Conference. W. PURVIS.

HILLSBURG, Dec. 13th, 1879.

DEAR SIR.—Notwithstanding the unpleasantness of the weather a large congregation gathered last evening at our annual Missionary Meeting. Bro. Nicholson, and Ainley gave us their welcome aid, and also Bro. MacDougall whose narration of his missionary experience was intensely interesting. The contributions were quite liberal considering the scarcity

of money which is now felt here more than at any other time during the present financial depression. You will be glad to know, too that besides contributing a mite to the Relief and Extension Fund, we are at work upon our new parsonage and hope to have it completed and ready for occupying at the close of the next Conference. The want we feel most keenly is that of a deeper interest on the part of our people generally in the work of the soul's salvation. Yours &c., C. J.

CORRESPONDENCE.

"Christmas Changes."

Inside! warm and cozy,
Outside! cold and snow,
Inside! fed and joyful,
Outside! want and woe.

The lights in the mansion shine brightly,
Through curtained, and canopied bay;
The music fell sweet on the air,
'Twas the evening of Christmas day.
The glare of the ruddy fires,
And the forms of children sweet;
Cast many a phantom shadow
On the opposite side of the street.
Two helpless, orphan children,
Wanderers—homeless—poor;
Charmed by the light and music,
Sat down on the step,—by the door.
Their cheeks—thin, pale, and sunken:
Were not always so;
But many an hour of fasting,
Robbed them of health's ruddy glow.
They sat there, and counted the shadows;
(St. Mary's clock struck seven),
The long red track of the flickering flames,
On the snow, seemed born of heaven.
They cuddled together, the darlings!
Their arms round each other entwined;
Flinging away in their sorrow;
While inside the wealthy one's dining.

Inside! warmest clothing,
Outside! shoeless feet,
Inside! numerous dainties,
Outside! nothing to eat.

The storm raged fiercely,
The wind moaned,
And in its melancholy sighing,
Foreboded woe.

On such a night,
Bitter—frosty—blinding;
Stern manhood quailed, and shuddering to the door,
Refused to go.

Kind Providence; unsearchable!
Yet always kind,
It's doings, more mysterious
Than the grave.

Why should their trust manhood
In its sternness quail,
Before the storm—when one step more
Would save.

The snow flakes whirled and eddied,
Flew swiftly down the street;
Fell cold and chill on the faces
Of those who faced the sleet.
They fell more coldly still,
On the ragged, and the poor;
Weaving the orphan's covering,
As they lay fast asleep by the door.

Inside! pleasant shelter,
Outside! nowhere to go:
Inside! downy feathers,
Outside! beds of snow.

Again, St. Mary's bells rung out sweet and clear,
And merry laughter burst forth on the air;
Twelve ringing chimes! told the midnight hour,
The waits had started on their Christmas tour.
Opposite the mansion,—they stopped to greet their
friends,
They tuned their voices, and sang the Xmas lay;
A carol—that told of heaven and its joys;
And thus went singing on their way;
The city's party gates before us,
Stand open and we join the chorus;
No eye hath seen the throng,
No ear hath heard the song;
Hallelujah!
Make no delay,
In fair array,
Go forth to meet him on the way.

The echoes had faded, the songsters had gone,
When a voice whispered: "Willie! are we alone!
I thought there were angels hovering near;
Singing their beautiful songs in the air.
Don't you remember, long, long ago,
They buried dear mother deep down in the snow;
And don't you remember, she said as she died,
I'll are you with Jesus, "The Lord will provide!"
The little lips quivered;—I'm coming—she sighed;
The heart's beating ceased: Poor Elsie and died.

Inside! warm and cozy,
Outside! cold and snow,
Inside! fed and joyful,
Outside! death and woe.

Elsie! Elsie! darling Elsie!
Why do I shiver, and tremble so?
Speak! Oh speak! my heart is breaking;
One look! my Elsie dear, will do,
What's that,—I hear the angels calling,
I think I'll go with them to night;
I hear their footstep drawing near,
I can see their garments white;
His glassy eye gazed longing upward,
His little hands fell helpless down;
One gasp! one breath! he'd gone to mother;
The homeless orphan's soul had flown.

Tears of sorrow,—tears of woe,
Tears of mourning—swiftly flow,
A sore heart, breaking at every beat,
A heavy tread of some one's feet:
Too late to help—too late, too late;
The hinge creaked, and the garden gate
Swang open wide,—and Policeman K.
Stepped up to the porch where the dead one lay,
Elsie, cold—Willie's blood yet warm;
Poor things! he muttered, they died in the storm.

Inside! pleasant dreaming,
Outside! not a breath,
Inside! still in slumber,
Outside! still in death.

W. G. LAW.

BERMUDA.

DECEMBER 6th 1879.

MR. EDITOR,—I was ready to utter a complaint about typographical errors which appeared in my last letter, when I remembered that a good brother who had long since made such a complaint, had sufficient mistakes in his composition pointed out to form a scape-goat for the printers. Still I doubt if you can find in my manuscript such a phrase as "2 o'clock, p. m., on the night of the, &c." It is always day dawn here at 2 o'clock, p. m.

A WORD ABOUT OUR MILITARY WORK may not be uninteresting to some of your readers. The statistics of April, 1871, give a naval and military population of three thousand one hundred and eighty-eight. This number has been increased during the present decade. As this is a moving population, the number of Methodists among them must ever be fluctuating, but will always amount to hundreds. Those connected with the naval department reside on Ireland Island, where the numbers are greatly augmented in the winter season by the presence of a large part of the English navy. The principal

ney which is now felt here more any other time during the present depression. You will be glad to see that besides contributing to the Relief and Extension Fund, work upon our new paragonage and have it completed and ready for use at the close of the next Conference. The want we feel most keenly is a deeper interest on the part of the generally in the work of the nation. Your's &c., C. J.

CORRESPONDENCE.

Christmas Changes.

Outside! warm and cosy, Outside! cold and snow, Outside! fed and joyful, Outside! want and woe. In the mansion shine brightly, retained, and canopied bay; fell sweet on the air, reminding of Christmas day. In the ruddy fire, the phantom shadow of children's feet; in the orphan children, the light and music of the step; in the door, thin, pale, and sunken; in the hour of fasting, the health's ruddy glow; and, and counted the shadows; clock struck seven; track of the flickering flames, seemed born of heaven. Together, the darlings! found each other entwined; in their sorrow; the wealthy one's died. Outside! warmest clothing, Outside! shoesless feet, Outside! numerous dainties, Outside! nothing to eat. Outside! fierce; Outside! wailing sighing, Outside! woe. Outside! light; Outside! and shutting to the door, Outside! refused to go. Outside! unsearchable! Outside! when one step more Would save. Outside! whirled and eddied, Outside! on the street; Outside! on the faces Outside! the sleet. Outside! coldly still. Outside! wan and poor; Outside! a coverlet, Outside! asleep by the door. Outside! pleasant shelter. Outside! nowhere to go; Outside! down feathers, Outside! beds of snow. Outside! her bells rung out sweet and clear; Outside! burst forth on the air; Outside! chimed! told the midnight hour; Outside! started on their Christmas tour; Outside!—they stopped to greet their voices, and sang the Xmas lay; Outside! of heaven and his joys; Outside! singing on their way; Outside! peary gates before us, and we join the chorus; Outside! to see the throng, Outside! heard the song; Outside! no delay; Outside! array, Outside! meet him on the way. Outside! faded, the songsters had gone, Outside! whispered: Willie! are we alone? Outside! were angels hovering near; Outside! number long ago; Outside! far mother deep down in the snow; Outside! remember; she said as she died, Outside! Jesus, "The Lord will provide!" Outside! I'm coming—she sighed; Outside! ting ceased: Poor Elsie had died. Outside! warm and cosy, Outside! cold and snow; Outside! fed and joyful, Outside! death and woe. Outside! Elsie! Outside! tremble so? Outside! my heart is breaking; Outside! Elsie dear, will do, Outside! hear the angels calling, Outside! with them to night; Outside! steps drawing nearer, Outside! garments white; Outside!azed longing upward, Outside! felt helpless down; Outside! breath! he'd gone to mother; Outside! phan's soul had flown. Outside! tears of woe, Outside! swiftly flow, Outside! taking at every beat, Outside! some one's feet: Outside! too late, too late; Outside! bed, and the garden gate Outside!—and Policeman K. Outside! the porch where the dead one lay, Outside! his blood yet warm; Outside! muttered, they died in the storm. Outside! pleasant dreaming, Outside! not a breath: Outside! still in slumber, Outside! still in death.

W. G. LANE.

MUDA.

DECEMBER 6th 1879. I was ready to utter a couple of typographical errors in my last letter, when I had a good brother who had taken such a complaint, had taken in his composition form a scape-goat for the I doubt if you can find in such a phrase as "2 o'clock, light of the, &c." It is all here at 2 o'clock, p. m. OUT OUR MILITARY WORK interesting to some of your statistics of April, 1877, and military population of one hundred and eighty-four has been increased in the present decade. As this is a station, the number of Methodists must ever be fluctuating, says amount to hundreds, aided with the naval department Ireland Island, where the greatly augmented in the by the presence of a large English navy. The principal

military stations are St. George's and Prospect, twelve miles apart, a regiment being quartered at each place. There are other outposts where squads of men are kept, viz., Boaz Island, Somerset, Warwick, &c. There are three chaplains whose duty it is to look after the spiritual interests of the marines and soldiers connected with the Church of England. There is a Roman Catholic priest regularly appointed and paid by Government, to look after the men of that church. While the only spiritual oversight the Methodist soldiers receive is from acting chaplains who are pastors of congregations of civilians, and who have enough to tax all their energies without this extra work. Each of these chaplains has an average of five religious services per week among civilians; and these with his pastoral work make it impossible for him to do more than visit the hospital weekly and make an occasional call upon the families of the married men. This, however, is far from meeting the actual wants of the case. To be successful in military work, you must know all the men under your care by name, be familiar with them and constantly after them. The work cannot be done in the pulpit. Its success depends largely upon personal intercourse with and influence over the men. Soldiers in Bermuda are exposed to many demoralizing influences. Having much time and little to do, without some to direct their energies, they are apt to fall into the gambling snare. Not long since we received a note from a young soldier whom we hoped to save in which he said: "Dear Sir, I write to request you to take my name off your church book; for I am not fit to belong to a Christian church. I cannot bear to deceive those who are my best friends. Gambling is my sin and curse. I find myself, at the age of 21, a confirmed gambler with no power to abandon the practice, though I never played a game of cards before I entered the army." Then strong drink is another evil which has ruined hundreds of soldiers in Bermuda. We could tell some heart rending tales of cruel sufferings endured by Canadian women who are unfortunately wedded to soldiers whom the demon alcohol cursed and ruined. Many of those poor fellows might be saved and their families rescued from a wretchedness more terrible than death by the constant care and vigilance of a chaplain who would preach by example as well as by precept. If there is any position in the world which imperatively demands total abstinence from every thing which can intoxicate, it is that of chaplain to English soldiers. The Methodist has been the only church, so far as I know, that has ever given such chaplains to soldiers in Bermuda; and their time has been so fully occupied with labour among civilians, that their influence has been comparatively small in military life. Then there is another thing in military life which is doing much to demoralize the common soldier. It comes clothed in habiliments of light and piety; but it leads to deeds of darkness and crime. It boasts of liberty, but makes its victims slaves of sin. It talks loudly of all the debt paid and freedom from law, which literally interpreted means license to sin. It affirms that it is not a sect; and yet it is the most bigoted and odious of all sects. It does not believe in churches, but is sure to have a gathering to propagate its own tenets just when Christian people assemble for public worship. Some call it Plymouthism; but its true name is Antinomianism. That there are some good men and women connected with the thing who are not aware of the evil it is doing, we have no doubt. But we speak advisedly when we affirm that whatever Plymouthism may be in other countries, among common soldiers in Bermuda, it is ranked antinomianism. Owing to the religious training of Methodists which leads them to seek religious fellowship, they are peculiarly exposed to this influence. We have known Methodist soldiers after soldier to leave St. George's and go to Prospect. At the latter place they found themselves a mile and a half from a Methodist Church and were induced to seek fellowship among the "Brethren." Soon they forget that sin is a crime and not a debt, and were singing the debt is all paid, which was quickly followed by the song of bacchus and the fifth of Antinomianism. Here then are men and women brought up in Methodist homes in England and Canada exposed to the influences of this modern Antinomianism. Shall they have the influence and watch care of a Methodist Shepherd? That the Methodist Church ought to have a man in Bermuda whose sole duty it shall be to look after the spiritual interests of the Methodists in the Naval and Military departments, no one can doubt who understands the situation. Dr. Sutherland saw the importance of the work when he was here, but thought it properly belongs to the English Conference. But from whatever quarter the man comes do let us have him. He will find all the work a devoted heart and mind in an athletic body can do. Government Boats afford every facility for travelling from place to place, and on them he may travel gratis. He must not however, be afraid of a rough sea or an occasional wetting. Hoping the time will soon come when the Methodist Church will stand abreast other churches in evangelistic effort to save our soldiers, I am, Mr. Editor your's, &c., W. B.

NEWS OF THE WEEK.

PROVINCIAL.

A new Methodist church was opened at Granville Ferry on Sabbath last. Rev. S. F. Huestis, President of the Nova Scotia Conference, preached the dedicatory sermon at 11 a. m. Rev. Caleb Parker preached in the afternoon, and Rev. A. W. Nicholson in the evening. No further particulars concerning this notable event have yet come to our office. We hope next week to furnish some details.

THE NEW BAPTIST CHURCH IN CHARLOTTE-TOWN.

The new Baptist church in Charlotte-town, was opened last Sabbath. This is a fine looking building, and was erected under the supervision of Thos. Alley, Esq. Rev. H. P. Cowperthwaite preached one of the opening sermons from Rev. xi. 12. "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

DEATH IN A CHURCH.

Quite a sensation was created in St. Matthew's Church, in this city, on Sunday evening last, by the sudden death of one of the congregation. Miss McLean, sister of Mr. George McLean, of the Merchants Bank of Halifax, went to church with other members of the family, and up to the time she took her seat in the pew she seemed to be in good health, but before the bells were done ringing she was seized with what was supposed to be a fit and carried out. A medical gentleman who was present attended her, and on examination pronounced the lady dead. Heart disease was the supposed cause of death.

SACKVILLE EXERCISES.

The public terminal exercises of the Sackville Collegiate Institution took place in Lingley Hall on Saturday evening. The following members of the Freshman and Sophomore classes delivered excellent essays and orations:—Ruggles and Smith, of Annapolis; Dixon, Sackville; Jonah, Elgin, Tweedie, Apohaqui; and Taylor, Charlottetown. Addresses were given at the close by Dr. Inch, Dr. Stewart and the Rev. Robert Duncan, of Moncton, all the proceedings being of a highly interesting character. The written examinations are finished and the oral examinations, both in the College and Academies were held yesterday.—St. John News.

A BIG NEW BRUNSWICK WHEAT FIELD.

Maryville, Dec. 11. Sir: Enclosed please find sample of fall or winter wheat grown at New Denmark the past summer. The yield was 20 bushels per acre; rather below the usual average, and the weight 65 pounds per bushel. Our railway company own 1,200,000 acres of just such land as produced the enclosed sample, and it would appear that, with proper management, New Brunswick should raise her own bread as well as a little to export.—Yours, ALEX. GIBSON.—St. John paper.

THE REV. GEORGE YOUNG, D.D., CHAIRMAN OF THE TORONTO DISTRICT.

is about to return to Manitoba, where he spent eight years "in troublous times." While we are sorry to lose Bro. Young here, no doubt his council and labor will greatly aid the work in that new country. The Quarterly Meeting has requested that the Rev. W. S. Blackstock be appointed to Berkeley Street, in Dr. Young's place.

WE ARE AFRAID A GOOD MANY CHURCHES WOULD BE CLOSED.

and some of them stay closed forever, if they were required to pay their bills every three months or even square each year's account promptly. Yet such business promptness ought to characterize churches. It is related of a M. E. Church in Massachusetts that it determined a while ago to pay its expenses as it went along, and to make everything straight, financially at the close of every quarter—a most excellent determination. A few Sundays ago the pastor reported a deficiency of \$230, and called for a subscription. There was no response, and the services were brought to a close. Just before pronouncing the benediction the pastor said, "It was decided by this church that we should pay as we go; if there is no pay, there will be no go, and there will be no services in this church to-night." The congregation knew their pastor was in earnest, and they remained in the church until the required sum was raised. The usual evening services were held.—Intelligencer.

J. S. CARVELL, ESQ., OF CHARLOTTETOWN, HAS BEEN APPOINTED TO THE SENATE IN THE PLACE OF SENATOR HAVILAND.

CHATHAM, Dec. 15.—On Saturday afternoon, Miss Alice May Williston, about 17, daughter of Judge Williston, and Miss Janie Watta, of the same age, daughter of C. C. Watta, Esq., of Newcastle, skated to Chatham about 4 o'clock. They called to see several friends, and it was dark before they started to skate back with their escort, Mr. McCully, teacher of Newcastle. Miss Williston was urged to remain at the residence of G. A. Blair, Esq., where she spent most of the time, and was to make a visit during the holidays. Miss Watt, it is said, was similarly urged to remain at the house of her uncle, Senator Muirhead, but both young ladies were anxious to go home and seemed in the best of spirits. They were skating along just this side of Douglastown, one on either side of, and their hands joined with those of Mr. McCully, when all three broke through the thin ice just off Hutchison's ballast wharf. The young ladies went down almost immediately, and Mr. McCully, by some means, managed to keep afloat, and was rescued by Ernest Hutchinson, Esq., M.P.P., who was skating home from Chatham. The body of Miss Watt, it is said, was similarly urged to remain at the house of her uncle, Senator Muirhead, but both young ladies were anxious to go home and seemed in the best of spirits. They were skating along just this side of Douglastown, one on either side of, and their hands joined with those of Mr. McCully, when all three broke through the thin ice just off Hutchison's ballast wharf. The young ladies went down almost immediately, and Mr. McCully, by some means, managed to keep afloat, and was rescued by Ernest Hutchinson, Esq., M.P.P., who was skating home from Chatham. The body of Miss Watt, it is said, was similarly urged to remain at the house of her uncle, Senator Muirhead, but both young ladies were anxious to go home and seemed in the best of spirits. 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SUNDAY SCHOOL LESSON.

LESSON I.—JANUARY 4, 1880.

THE INFANT MESSIAH.—Matt. 2: 1-12.

TIME.—Jesus Christ was born in the year of the world 4000; four years before the date from which we count the year of the Lord, which is A. M. (Anno Mundi: year of the world) 4004. So that Christ was born B. C. 4, or 1884 (not 1880) years ago.

THE VISIT OF THE WISE MEN.—The date of this lesson was several weeks after the birth of Christ, or about midwinter B. C. 4.

PLACE.—Bethlehem of Judaea, a village five or six miles south of Jerusalem, and east of the road to Hebron. (See below.)

RULERS.—Augustus Cæsar emperor of Rome; Herod, called the Great (the first of the seven Herods named in the New Testament), king of Judaea (34th year), under Augustus.

CONTEMPORARY HISTORY.—The Roman Empire the universal empire of the known world. "The empire now at peace with all the world, the Temple of Janus shut."—Hayden's Diet Dates. Great Britain had been conquered by the Romans about fifty years before Christ; but for nearly a hundred years after that date, the history of Britain is almost a blank.—Encyc. Brit. Diodorus Siculus, the Greek historian, and Strabo, the Greek geographer, were living at this time. Greece, though subject to Rome, "continued to be the school of letters and art. She was crowded with temples and statues. Her schools of philosophy and rhetoric flourished."—American Encyclopedia.

CHRONOLOGY.—Herod died just before the passover, A. U. C. 750. (A. U. C.: Anno Urbe Condita, the year of the founding of the city of Rome. The probable date of our Lord's birth is a few months before Herod's death, either toward the end of A. U. C. 749, or just at the beginning of 750, i. e., in B. C. 5 or B. C. 4 of the vulgar era, which erroneously places our Lord's birth A. U. C. 754. Wiesler decides the month to be December, January or February, with a probability in favor of the last; but this latest date allows only two months from our Lord's birth to Herod's death, which is barely sufficient for the intervening events. The earlier dates, January B. C. 4, or December B. C. 5, seem on the whole more probable.—Canon Cook. As much confusion exists in the minds of some, in consequence of the reckoning from two eras, we insert a list of corresponding years. It should be carefully noted that the numbers are ordinal, standing for "first," "second," &c.

Table with 2 columns: CHRIST BORN, OUR DATE. Year of the world, 4000; Year of Rome, 749; Year of Christ, 5. Corresponding dates: 4005, 754, 10 A. D.

EXPLANATORY

1. When Jesus was born. The parents of Jesus were living in Nazareth, and came to Bethlehem to be enrolled for taxation, as here was their family home. The account of the circumstances of the birth of Jesus is given in Matt. 1: 18-25, and Luke 2: 1-20. In Bethlehem of Judaea. A village five or six miles south of Jerusalem. Its name, Beth le-hem (house of bread), was due to the fertility of the adjacent cornfields. The modern village contains about five hundred houses, a famous convent, within which is a large rock-hewn cave, which the monks point out as the manger where Christ was born. The days of Herod the king. Near the close of the reign of Herod, who died in the year of Rome 750, in March, just before the Passover.—Ellicott. This was the founder of the Herodian family; he was called Herod the Great. He was the second son of Antipater, a governor of Judaea, an Idumean. Though aliens by race, the Herods were Jews in faith, and from the time of their conversion remained constant to their new religion.—Smith's Bible Dictionary. He possessed energy of character, but an unscrupulous ambition, and was remorselessly cruel. He was made governor of Galilee at the early age of fifteen, and distinguished himself by his campaign against the brigands who infested the mountains. Wise men from the East. The Greek word is magi, sages. Originally a class of priests among the Persians and Medes, who formed the king's privy council, and cultivated astrology, medicine, and occult natural science. They are frequently referred to by ancient authors. Afterward the term was applied to all Eastern philosophers. From the East. This is a different form, and used in a different sense from the word "east" in verse 2. Here it should be translated "the Far East," and in verse 2, the star "in the east." The Far East refers to Persia, where the wise men belonged, and "the East" is Barytonia or Chaldaea, or the district in which they saw the star.—From Ephraim's Wise Men of the East. To Jerusalem. They would naturally come to Jerusalem, as the capital of Judaea, and the central place of Jewish religion.

2. Where is he? The Magi express here the feeling which the Roman historians, Tacitus and Suetonius, tell us sixty or seventy years later had been for a long time very widely prevalent. Everywhere throughout the East men were looking for the advent of a great king who was to rise from among the Jews. It had terminated in the minds of men, heathens as well as Jews, and would have led them to welcome Jesus as the Christ, had become in accordance with their expectations.—Ellicott. Virgil, who had lived a little before this, owns that a child from heaven was looked for, who should restore the golden age and take away sin. But these Magi were moved, doubtless, by a divine impulse.—Jacobus. We have seen in the east. Seen by them in Eastern countries, or seen in the eastern sky. The first was certainly the fact, but the second is the probable meaning here.—Popular Commentary. His star in the east. We learn from astronomical calculations that a remarkable conjunction of the planets of our system took place a short time before the birth of our Lord. In the year of Rome 747 (about two years before the received date of Christ's birth, the exact

date of which is, however, uncertain) on the 29th of May there was a conjunction of Jupiter and Saturn in the constellation Pisces in the part of the heavens noted in astrological science as that in which the signs denoted the greatest and most noble events. On the 29th of September, in the same year, another conjunction of the planets took place, and on the 5th of December a third. Supposing the Magi to have seen the first of these conjunctions, they saw it actually in the east; for on the 29th of May it would rise three and a half hours before sunrise. If they then took their journey, and arrived at Jerusalem in a little more than five months, and if they performed the route from Jerusalem to Bethlehem in the evening, as is implied, the December conjunction would be before them in the direction of Bethlehem, one and a half hours east of the meridian at sunrise. These circumstances would seem to form a remarkable coincidence with the history in our text. They are in no way inconsistent with the word "star," understood in its wider astrological meaning. Nor is this explanation of the star directing them to Bethlehem at all repugnant to the plain words of vers. 9, 10, importing its motion from south-east to south-west,—the direction of Bethlehem.—Alford. To worship him. To honor and adore him as the Messiah, the King, and the Saviour.

3. Herod the king. was troubled. Joseph represents these troubles as raised by the Pharisees who prophesied a revolution. Herod as a foreigner and usurper feared one who was born King of the Jews. The people, worn away by seditions and slaughters, feared fresh tumults and wars. There may be also a trace of the popular notion that the times of the Messiah would be ushered in by great tribulations.—Alford. And all Jerusalem with him. The excitement naturally spread throughout the city.—Ellicott. The progress of religion, the coming of Christ, is always a source of trouble to the wicked.

4. The chief priests and scribes. The chief priests were probably the heads of the twenty-four courses into which the sons of Aaron were divided (2 Chron. 23: 8. Luk. 1: 5), but the term may have included those who had, though only for a time, held the office of high priest. The "scribes" were the interpreters of the law, the casuists, and collectors of the traditions of the elders, for the most part Pharisees. The meeting thus convened was not necessarily a formal meeting of the Sanhedrim, or great council, and may have been only a committee of notables called together for a special purpose. With a characteristic subtlety, as if trying to gauge the strength of their Messianic hopes, Herod asks who he himself shared them, and asks where the Christ, the expected Messiah, the "anointed" of the Lord (Ps. 2: 2; 45: 7; 89: 20) was to be born.—Ellicott. Scribes (writers). The official copyists of the Scriptures, who naturally became its expounders.—Schaff. Where Christ should be born. Where the Scriptures taught that he should be born.

5. And they said; i. e., the chief priests, &c. The answer seems to have been given without any hesitation, as a matter perfectly well understood, and settled by divine authority.—Alexander. Bethlehem of Judaea. See verse 1. Thus it is written. What is quoted in the next verse. By the prophet. Micah, in chap. 5: 2.

6. And thou. Freely quoted from the Greek version (the Septuagint) then in common use. The Hebrew is literally: "But thou Bethlehem Ephrath, too small to be among the thousands of Judah (i. e., the towns where the heads of thousands resided, the chief towns of the subdivisions of the tribes); but of thee shall come forth unto me one who is to be ruler in Israel." The variations are undoubtedly intentional and explanatory. It is not evident whether the passage was quoted by the scribes, or inserted as an explanation by Matthew. Instead of Ephrath, we find "the land of Judah" (as a better-known name of the place); and instead of "too small to be among," we have "but not the least," which is a sort of question introducing the insignificance of the place, and implying its moral greatness as the birth-place of the Messiah.—Popular Commentary. Princes is, according to a usual figure, put for the towns where the princes, or heads of thousands, lived. For gives the reason for the greatness in spite of the insignificance. Shall come a governor. This includes both ruling and feeding; the meaning is, shall be a careful and affectionate ruler.—Schaff.

7. Privily, secretly, diligently, with care (ascertained exactly) Herod intended fraudulent or treacherous concealment. His motive was to avoid popular excitement, which might prevent his ambitious plot. Vs. 13-16.—Binney's People's Commentary. What time the star appeared. He asked this in order that he might know how old the child was, and under what age he must slay all the children, so as to include this young king of the Jews. Bethlehem was but a short six miles from Jerusalem. "Diligently," i. e., better, exactly. So far as the mission became known, it would impress the people with the belief that he, too, shared their hopes and was ready to pay his homage to the new-born King.—Ellicott. It was a diplomatic lie, based on the truth.—Schaff.

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may mean over the whole town of Bethlehem. If it is to be understood as standing over the house, and thus indicating to the Magi the position of the object of their search, the whole incident must be regarded as miraculous. But this is not necessarily implied.—Alford.

10. They rejoiced. This was, most of all, a revelation to their souls, and it filled them with joy. The same mark that had been given them at first was again vouchsafed, and they were doubly assured. "Then shall ye know if ye follow on to know the Lord."—Jacobus.

11. When they were come. They found (1) a child (2) a saviour, (3) a king. House. The throng brought together by the requirement of the census had dispersed, and Joseph and Mary were no longer in the stable (Luke 2: 7). With Mary possibly Joseph was not present at the time; possibly he is not mentioned because the Evangelist recognized the father of the child.—Abbot. And worshipped him. Three acts are here—falling down, worshipping and offering.—the first, the worship of the body; the second, of the soul; the third, of our gods. With these three, our bodies, our souls, our gods we are to worship him. Without them all, worship is but a lame and maimed sacrifice, neither fit for wise men to give nor Christ to receive.—Dr. Mark Frank, in Christ in Literature. Opened their treasures. The word points to caskets, or chests, which they had brought with them.—Ellicott. These were the rarest products of the East, an offering such as any monarch might have had presented to him by the ambassadors from any foreign prince.—Dr. Hanna. Gifts. Setting forth greater truths than they knew, they found, to the Son of man and Son of God, myrrh, the royal gold; and frankincense, that breathes prayer, myrrh to a mortal, gold to a king, frankincense to God.—Upham's Wise Men. Frankincense. A gum resin, obtained by an incision made in the trunk of a tree of the genus Boswellia. It occurs in commerce in semi-opaque round or oblong tears. It is of a yellow or yellowish-brown hue,—the best being most colorless. Valued for its sweet odor when burnt; used for incense. It was, in olden times, accounted one of the most valuable products of the East.—Encyclopaedia Britannica. Myrrh, an aromatic gum highly prized by the ancients, and used in incensed and perfumes. It distils from incisions from a small thorny tree, which grows chiefly in Arabia.—Abbot on Matthew.

12. Being warned of God. It seems probable, that, after their homage on the evening of their arrival, they retired, possibly to the "inn" of Bethlehem, and were then, in their sleep, warned not to return to Jerusalem the following day, but to make their way to the fords of Jordan, and so to escape from the tyrant's jealous pursuit. So ends II that we know of the visit of the Magi. These "wise men" have been regarded as the first-fruits of the outlying heathen world, the earnest of the future ingathering.—Ellicott's N. T. Com.

INDIAN SUMMER.

Just after the death of the flowers, And before they are buried in snow, There comes a festival season, When nature is all aglow— Aglow with a mystical splendor That the brightness of Spring— Aglow with a beauty more tender Than aught which fair Summer could bring.

Some spirit akin to the rainbow— Then borrows its magical dyes, And mantles the far-spreading landscape In hues that bewilder the eyes. The Sun from his cloud-shadow'd chamber Smiles soft on a vision so gay, And deems that his favorite children The flowers have not yet passed away.

These days so serene and so charming, Awaken a dreamy delight— A tumultuous, tearful enjoyment Like soft strains of music at night; We know they are fading fleeting, But quickly, too quickly they'll end, And watch them with yearning affection, As at parting we watch a dear friend.

O beautiful Indian Summer! Thou favorite child of the weary, Thou darling woom nature ensnares With gifts and adornment so dear! How few would we woo thee to linger On mountains and meadows awhile, For our hearts, like the sweet haunts of nature, Rejoice and grow young in thy smile.

For alone to the sad fields of autumn Dost thou a bright restoration, But thou bringest a world-weary spirit Sweet dreams of its childhood once more; Thy loveliness fills us with memories Of all that was brightest and best— Thy peace and serenity offer A foretaste of heavenly rest.

ly pleasant for Jim—it was very warm and well lighted, there were pictures in gilt frames on the wall, and books, with bright and pretty bindings, in the book-case, and a comfortable crimson carpet, that made a pleasant glow over it all. Through the open door, in an adjoining room; Jim saw three or four young girls standing around a piano, and while one played the other sang a Christmas carol. To Jim's untutored ears it sounded like heavenly music, and he stood as if entranced, while their voices rang through the rooms:

"We three kings of Orient are: Bearing gifts, we traverse afar, Field and fountain, Moors and mountain, Following yonder star. O star of wonder, star of night, Star with royal beauty bright, Westward leading, Still proceeding, Guide us to the perfect light. "Frankincense to offer have I: Incense owns a Deity nigh: Prayer and praising, All men raising, Worship him, God on high. "Myrrh is mine; its bitter perfume Breathes a life of gathering gloom— Sorrowing, sighing, Bleeding, dying, Soled in the stone-cold tomb. "Glorious now behold him arise, Kind and bold, and fearless: 'Tis in heaven he reigns: Hallelujah! Hallelujah! Joyous, the earth replies."

The light the crimson glow, had seemed like fairy land to Jim. Now the music reminded him of heaven, and the sound of the voices were ringing in his ears as the servant paid him the money, and in sharp, short words, told him that he might go, as she opened the door for him. The chill air woke him, as if from a dream, and, when the servant slammed the door upon him, Jim stumbled over the gravelled walk—the pretty picture vanished away—only an echo of the Christmas carol lingered with him:

"Myrrh is mine; its bitter perfume breathes a life of gathering gloom."

The short December day was fast closing, but Jim sat down on the raised turf, under a tree, to count his money, for an over-yearly sum his mother had promised should be his; he might spend it as he pleased for Christmas money.

"One, two, three, four, five cents," he said aloud, counting the pennies over two or three times very carefully. "Five cents for Jessie and me; I wish it was six."

He held the money tight in his hand after putting his mother, in his pocket, and revolving in his mind how his own might be spent to the best advantage. If it had only been six cents—one more penny would have made him rich enough to buy one of those little dolls Jessie had been gazing at with wistful, longing eyes, as she stood looking in the store window, decked gayly for the holidays with all sorts of attractive toys.

Five cents would not buy the doll Jim, with a sigh of disappointment, was getting up from his seat under the tree, when Fritz, seeing him, began barking furiously, and finding Jim a little boy, seized his clothes with his teeth, and made sad holes in his well-worn but well-preserved pantaloons.

"Go away!" cried Jim faintly, very much startled and frightened; "go away!" Fritz paid no attention to him, but ran toward the house wagging his tail, when the same sharp-voiced servant called him off, and said to Jim: "Run home now, little boy; you have been hanging about here long enough."

Jim ran away very fast after Fritz released him, and soon the great gate closed with a bang upon him; He heard other voices calling him; but this made him run faster down the road, and he did not slack his steps until he reached the already brilliantly lighted shop. Then he thought of Jessie and the doll, and, opening his numb fingers, found the money had slipped from his hand, and in his hurry and fright, he had not noticed that it was gone. Poor Jim! it was too late that night to find them. How bright and gay everything in the window seemed! There were the dolls—those he could have bought—and he looked sorrowfully and wistfully at the things his five cents would have bought for Jessie. He could see the busy shopkeeper all smiles and bows, for it was only once a year that his shop was crowded. An organ grinder was playing before the door. Many a penny was dropped in his box by good-natured persons. The music brought back the pretty parlor and the Christmas carol to Jim's mind. As he blew on his cold fingers, and turned away, the same strain haunted him:

"Myrrh is mine; its bitter perfume breathes a life of gathering gloom."

"It's no use, mother, crying over spilt milk," he said, as he related his loss, forcing back his own tears when he saw Jessie's listening and disappointed expression. "It seems to me we have all the bitter. Some folks have fine warm houses, fine furniture, and lots of money, and others half starve and half freeze in cold garrets." "The Babe of Bethlehem had no fine, warm house, fine furniture, and money, Jim," said his mother reproachfully. "Let us try to think of Him as our

Christ; the Saviour of the poor as well as the rich."

"Yes, but it must be very easy for rich folks to sing hallelujah," said Jim, as he went to bed, resolving to start out in the morning in search of his lost pennies, so that Jessie might not lose her Christmas.

It was no use—some person had been before him—the pennies were not found, Jim dared not go in the gate, fearing Fritz might attack him again. Jessie must go without her Christmas, after all, this year. He loitered about the toy-shop and streets, and picked up a few sprigs of evergreen to carry home with him; and then, with a heavy heart, that grew heavier, he went up the dark, narrow, steep stairs that led to their room. He felt like turning back and running away, when he heard Jessie coming out quickly to meet him. She opened the door and called:

"O Jim where have you been all this time?"

"I haven't found them Jess," said Jim sadly.

"Come in, and we will tell you what has happened since you went out," exclaimed his mother. Only think, Jim, after you went out, a young lady came to see the little boy who lost his pennies yesterday; she called to you she said, "I thought they were sending me off," said Jim.

"They found the pennies under the tree where you were sitting. And never say the poor are always forgotten Jim."

"She sent us a Christmas dinner," said Jessie, peeping in a basket. "And let me this to help us through the winter," continued his mother, almost crying as she showed Jim a bank-note. "It is a great help. God must have put it in her heart to think of the widow and fatherless. Isn't this a fine Christmas?"

"I could sing hallelujah easy enough to day," said Jim.

SCRIPTURAL ENIGMA.

- No. 5—48 LETTERS. 24, 34, 14, a priest. 3, 12, 16, 2, 11, one of the Jewish months. 38, 10, 17, 23, 5, 19, a woman of high rank, who, out of self respect refused to obey her husband. 8, 31, 28, 26, that which hath torment. 25, 21, 43, 35, 18, 29, 42, 27, 32, 4, 15, 37, what the Pharisees loved to display. 1, 7, 25, 21, 37, 36, the father of one of the men sent to spy out the land of Canaan. 13, 39, 32, 22, 33, 40, one of an embassy sent from the king of Assyria to the king of Judah. 4, 9, 39, 21, a city which the king of Assyria boasted of having been destroyed by his fathers.

The whole is a saying of a very wise man. L. M. M.

ANSWERS RECEIVED. From E. A. M., Victoria Crossing, P. E. I., to No. 2, and from Windsor, to No. 3. "Wine is a mocker, strong drink is raging."

MR. JAY GOULD'S PERSONAL HABITS.

Mr. Gould's millions are now close to those of Vanderbilt. He is a man of finer texture than the old Commodore's son. He doesn't run to fine houses, costly stables, and blooded steeds. At night, when he dismisses his operators from the telegraph offices in his own house in Fifth Avenue, and enters up in a little book the telegraphic records of the receipts of the various railroads which he owns, he does not go to a club to carouse, to a banquet to steam up with champagne, or to a theatre; he retires to the recesses of a peaceful library, and with his young sons about him, reads the Latin classics, the world forgetting but not by the world forgot—by a large majority. The next morning early he has the telegraph doing lightning service, and he is sending an electric shock through Wall Street as soon as the bulls and the bears come into the field for pasture. Mr. Gould is a liberal man, although when he makes a request he does not have the information written in manifold and sent to all the newspapers. The first news New York had of the gift to the Memphis sufferers of \$5000 came from Memphis, as did the news of the second gift of \$5000.

Mr. Gould, being a small man of little physical prowess, is naturally not disposed to put himself recklessly in the way of the horns of the bulls and the claws of the bears. There are some men in Wall Street, as Mr. Gould has reason to know, who wish to reset their losses with their fists, and are disposed to follow Major Selvy's example and despatch him only down into a convenient area. Accordingly, Mr. Gould keeps his office guarded by a stout Irishman, who prevents the intrusion of visitors, and he has usually a private way to get out into the street. He has, too, it is said, a big Italian book-keeper who accompanies him on many of his business trips about town, and stands ready to protect his millionaire employer.

The importance and value of Johnson's Anodyne Liniment to a family cannot be estimated in dollars and cents. It is both for internal and external use and will prevent and cure diphtheria and all dangerous throat and lung troubles.

SUNDAY SCHOOL LESSON.

LESSON I.—JANUARY 4, 1880.

THE INFANT MESSIAH.—Matt. 2: 1-12. TIME.—Jesus Christ was born in the year of the world 4000; four years before the date from which we count the year of the Lord, which is A. M. (Anno Mundi: year of the world) 4004. So that Christ was born B. C. 4, or 1884 (not 1880) years ago.

THE VISIT OF THE WISE MEN.—The date of this lesson was several weeks after the birth of Christ, or about midwinter B. C. 4.

PLACE.—Bethlehem of Judaea, a village five or six miles south of Jerusalem, and east of the road to Hebron. (See below.)

RULES.—Augustus Cæsar emperor of Rome; Herod, called the Great (the first of the seven Herods named in the New Testament), king of Judaea (34th year), under Augustus.

CONTEMPORARY HISTORY.—The Roman Empire the universal empire of the known world. "The empire now at peace with all the world, the Temple of Janus shut."—Hayden's Diet Dates. Great Britain had been conquered by the Romans about fifty years before Christ; but "for nearly a hundred years after that date, the history of Britain is almost a blank."—Encyc. Brit. Diodorus Siculus, the Greek historian, and Strabo, the Greek geographer, were living at this time. Greece, though subject to Rome, "continued to be the school of letters and art. She was crowded with temples and statues. Her schools of philosophy and rhetoric flourished."—American Encyclopedia.

CHRONOLOGY.—Herod died just before the passover, A. U. C. 750. (A. U. C.: Anno Urbe Condita, the year of the founding of the city of Rome. The probable date of our Lord's birth is a few months before Herod's death, either toward the end of A. U. C. 749, or just at the beginning of 750, i. e., in B. C. 5 or B. C. 4 of the vulgar era, which erroneously places our Lord's birth A. U. C. 754. Wiesler decides the month to be December, January or February, with a probability in favor of the last; but this latest date allows only two months from our Lord's birth to Herod's death, which is barely sufficient for the intervening events. The earlier dates, January B. C. 4, or December B. C. 5, seem on the whole more probable.—Canon Cook. As much confusion exists in the minds of some, in consequence of the reckoning from two eras, we insert a list of corresponding years. It should be carefully noted that the numbers are ordinal, standing for "first," "second," &c.

Table with 2 columns: CHRIST BORN, OUR DATE. Year of the world, 4000; Year of Rome, 749; Year of Christ, 5. OUR DATE: 4005, 4006; 754, 755; 1, 2 A.D.

EXPLANATORY.

1. When Jesus was born. The parents of Jesus were living in Nazareth, and came to Bethlehem to be enrolled for taxation, as here was their family home. The account of the circumstances of the birth of Jesus is given in Matt. 1: 18-25, and Luke 2: 1-20. In Bethlehem of Judaea. A village five or six miles south of Jerusalem. Its name, Beth lehem (house of bread), was due to the fertility of the adjacent fields. The modern village contains about five hundred houses, a famous convent, within which is a large rock hewn cave, which the monks point out as the manger where Christ was born. The days of Herod the king. Near the close of the reign of Herod, who died in the year of Rome 750, in March, just before the Passover.—Ellcott. This was the founder of the Herodian family: he was called Herod the Great. He was the son of a Roman senator, a governor of Judaea, an Idumean. Though aliens by race, the Herods were Jews in faith, and from the time of their conversion remained constant to their new religion.—Smith's Bible Dictionary. He possessed energy of character, but an unscrupulous ambition, and was notoriously cruel. He was made governor of Judaea at the early age of fifteen, and distinguished himself by his campaign against the brigands who infested the mountains. Wise men from the East. The Greek word is magi, sages. Originally a class of priests among the Persians and Medes, who formed the king's privy council, and cultivated astrology, medicine, and occult natural science. They are frequently referred to by ancient authors. Afterward the term was applied to all Eastern philosophers. From the East. This is a different term, and used in a different sense from the word "east" in verse 2. Here it should be translated "the Far East," and in verse 2, the star "in the east." "The Far East" refers to Persia, where the wise men belonged, and "the East" is Babylonia or Chaldaea; or the direction in which they saw the star.—From Uphan's Wise Men of the East. To Jerusalem. They would naturally come to Jerusalem, as the capital of Judaea, and the central place of Jewish religion.

2. Where is he? The Magi express here the feeling which the Roman historians, Tacitus and Suetonius, tell us sixty or seventy years later had been for a long time very widely diffused. Everywhere throughout the East men were looking for the advent of a great king who was to rise from among the Jews. It had taken root in the minds of men, heathens as well as Jews, and would have led them to welcome Jesus as the Christ, had he come in accordance with their expectations.—Ellcott. Virgil, who had lived a little before this, owns that a child from heaven was looked for, who should restore the golden age and take away sin. But these Magi were moved, doubtless, by a divine impulse.—Jacobus. We have seen in the east. Seen by them in Eastern countries, or seen in the eastern sky. The first was certainly the fact, but the second is the probable meaning here.—Popular Commentary. His star in the east. We learn from astronomical calculations that a remarkable conjunction of the planets of our system took place a short time before the birth of our Lord. In the year of Rome 747 (about two years before the received date of Christ's birth, the exact

date of which is, however, uncertain) on the 29th of May there was a conjunction of Jupiter and Saturn in the constellation Pisces in the part of the heavens noted in astrological science as that in which the signs denoted the greatest and most noble events. On the 29th of September, in the same year, another conjunction of the planets took place, and on the 5th of December a third. Supposing the Magi to have seen the first of these conjunctions, they saw it actually in the east; for on the 29th of May it would rise three and a half hours before sunrise. If they then took their journey, and arrived at Jerusalem in a little more than five months, and if they performed the route from Jerusalem to Bethlehem in the evening, as is implied, the December conjunction would be before them in the direction of Bethlehem, one and a half hours east of the meridian at sunset. These circumstances would seem to form a remarkable coincidence with the history in our text. They are in no way inconsistent with the word "star," understood in its wider astrological meaning. Nor is this explanation of the star directing them to Bethlehem at all repugnant to the plain words of vers. 9, 10, importing its motion from south-east to south-west,—the direction of Bethlehem.—Alford. To worship him. To honor and adore him as the Messiah, the King, and the Saviour.

3. Herod the king... was troubled. Joseph represents these troubles as raised by the Pharisees who prophesied a revolution. Herod as a foreigner and usurper feared one who was born King of the Jews. The people, worn away by seditions and slaughters, feared fresh tumults and wars. There may be also a trace of the popular notion that the times of the Messiah would be ushered in by great tribulations.—Alford. And all Jerusalem with him. The excitement naturally spread throughout the city.—Ellcott. The progress of religion, the coming of Christ, is always a source of trouble to the wicked.

4. The chief priests and scribes. The chief priests were probably the heads of the twenty-four courses into which the sons of Aaron were divided (2 Chron. 23: 8. Luke 1: 5), but the term may have included those who had, though only for a time, held the office of high priest. The "scribes" were the interpreters of the law, casuists, and collectors of the traditions of the elders, for the most part Pharisees. The meeting thus convened was not necessarily a formal meeting of the Sanhedrim, or great council, and may have been only as a committee of notables called together for a special purpose. With a characteristic subtlety, as if trying to gauge the strength of their Messianic hopes, Herod acts as if he himself shared them, and asks where the Christ, the expected Messiah, the "anointed" of the Lord (Ps. 2: 2; 45: 7; 89: 20) was to be born.—Ellcott. Scribes (writers). The official copyists of the Scriptures, who naturally became its exponents.—Schaff. Where Christ should be born. Where the Scriptures taught that he should be born.

5. And they said; i. e., the chief priests, &c. The answer seems to have been given without any hesitation, as a matter perfectly well understood, and settled by divine authority.—Alexander. Bethlehem of Judaea. See verse 1. Thus it is written. What is quoted in the next verse. By the prophet. Micah, in chap. 5: 2.

6. And thou. Freely quoted from the Greek version (the Septuagint) then in common use. The Hebrew is literally: "But thou Bethlehem Ephrath, too small to be among the thousands of Judah [i. e., the towns where the heads of thousands resided, the chief towns of the subdivisions of the tribes]; but of thee shall come forth unto me one who is to be ruler in Israel." The variations are undoubtedly intentional and explanatory. It is not evident whether the passage was quoted by the scribes, or inserted as an explanation by Matthew. Instead of Ephrath, we find "the land of Judah" (as a better-known name of the place); and instead of "too small to be among," we have "not the least," which is a sort of question introducing the insignificance of the place, and implying its moral greatness as the birthplace of the Messiah.—Popular Commentary. Princes is, according to a usual figure, put for the towns where the princes, or heads of thousands, lived. For gives the reason for the greatness in spite of the insignificance. Shall come a governor. This includes both ruling and teaching; the meaning is, shall be a careful and affectionate ruler.—Schaff.

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8. Bethlehem was but a short six miles from Jerusalem. "Diligently" better, as before, exactly. So far as the mission became known, it would impress the people with the belief that he, too, shared their hopes and was ready to pay his homage to the new-born King.—Ellcott. It was a diplomatic lie, based on the truth.—Schaff.

9. Lo, the star. It is not likely that they were led by the star to Jerusalem. They went to the holy city because they were warned of God so to do, or because they knew that this was the place to inquire, as the seat of the Jewish religion. And behold, the token, whatever it was, that first appeared to them, now unexpectedly re-appeared, and moved perceptibly on, till it took a marked station over the very house. It must have been near the earth to indicate the dwelling.—Jacobus. Saw in the east. Not in the eastern part of the heavens, but which they had seen when they were in the East.

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12. Being warned of God. It seems probable, that, after their homage on the evening of their arrival, they retired, possibly to the "inn" of Bethlehem, and were then, in their sleep, warned not to return to Jerusalem the following day, but to make their way to the fords of Jordan, and so to escape from the tyrant's jealous pursuit. So ends all that we know of the visit of the Magi. These "wise men" have been regarded as the first-fruits of the outlying heathen world, the earnest of the future ingathering.—Ellcott's N. T. Com.

INDIAN SUMMER.

Just after the death of the flowers, And before they are buried in snow, There comes a festival season, When nature is all aglow— Aglow with a mystical splendor That the brightness of Spring— Aglow with a beauty more tender Than aught which fair Summer could bring.

Some spirit akin to the rainbow, Then borrows its magical dyes, And mantles the far-spreading landscape In hues that bewilder the eyes. The Sun from his cloud-shadow'd chamber Smiles soft on a vision so gay, And dreams that his favorite children The flowers have not yet passed away.

There's a luminous mist on the mountains, A light azure haze in the air, As if angles, while heavenward soaring, Had left their bright robes floating there. The breeze is so soft and caressing, It seems a mute token of love, And flatters the heart like a blessing From some happy spirit above.

These days so serene and so charming, Awaken a dreamy delight— A tremulous, tearful enjoyment Like soft strains of music at night; We know they are fading fleeting, But quickly, too quickly they'll end, And watch them with yearning affection, As at parting we watch a dear friend.

O beautiful Indian Summer! Thou favorite child of the weary, Thou darling woom nature ensnares With gifts and adornment so dear! How fair would we were thee to linger On mountains and meadows awhile, For our hearts, like the sweet haunts of nature, Rejoice and grow young in thy smile.

For alone to the sad fields of autumn Dost thou a last brightness restore, But thou bringest a world-wary spirit Sweet dreams of its childhood—once more; Thy loveliness fills us with memories Of all that was bright, best, and best— Thy peace and serenity offer A foretaste of heavenly rest.

ly pleasant for Jim—it was very warm and well lighted, there were pictures in gilt frames on the wall, and books, with bright and pretty bindings, in the book-case, and a comfortable crimson carpet, that made a pleasant glow over it all. Through the open door, in an adjoining room, Jim saw three or four young girls standing around a piano, and while one played the other sang a Christmas carol. To Jim's untutored ears it sounded like heavenly music, and he stood as if entranced, while their voices rang through the rooms:

"We three kings of Orient are; Bearing gifts, we traverse afar, Field and fountain, Moor and mountain, Following yonder star. O star of wonder, star of night, Star with royal beauty bright, Westward leading, Still proceeding, Guide us to the perfect light." "Frankincense to offer have I; Incense owns a Deity nigh; Prayer and praising, All men raising, Worship him, God on high." "Myrrh is mine; its bitter perfume Breathes a life of gathering gloom— Sorrowing, sighing, Bleeding, dying, Sealed in the stone-cold tomb." "Glorious now behold him arise, Kind and God, and Sacrifice; Heaven singing Hallelujah! Joyous, the earth replies."

The light the crimson glow, had seemed like fairy land to Jim. Now the music reminded him of heaven, and the sound of the voices were ringing in his ears as the servant paid him the money, and in sharp, short words, told him that he might go, as she opened the door for him.

The chill air woke him, as if from a dream, and, when the servant slammed the door upon him, Jim stumbled over the gravelled walk—the pretty picture vanished away—only an echo of the Christmas carol lingered with him:

"Myrrh is mine; its bitter perfume breathes a life of gathering gloom." The short December day was fast closing, but Jim sat down on the raised turf, under a tree, to count his money, for an over a certain sum his mother had promised should be his; he might spend it as he pleased for Christmas money.

"One, two, three, four, five cents," he said aloud, counting the pennies over two or three times very carefully. "Five cents for Jessie and me; I wish it was six."

He held the money tight in his hand after putting his mother, in his pocket, and revolving in his mind how his own might be spent to the best advantage. If it had only been six cents—one more penny would have made him rich enough to buy one of those little dolls Jessie had been gazing at with wistful, longing eyes, as she stood looking in the store window, decked gayly for the holidays with all sorts of attractive toys.

Five cents would not buy the doll, Jim, with a sigh of disappointment, was getting up from his seat under the tree, when Fritz, seeing him, began barking furiously, and finding Jim a little boy, seized his clothes with his teeth, and made sad holes in his well-worn but well-preserved pantaloons.

"Go away!" cried Jim faintly, very much startled and frightened; "go away!" Fritz paid no attention to him, but ran toward the house wagging his tail, when the same sharp-voiced servant called him off, and said to Jim: "Run home now, little boy; you have been hanging about here long enough."

Jim ran away very fast after Fritz released him, and soon the great gate closed with a bang upon him; He heard other voices calling him; but this made him run faster down the road, and he did not slacken his steps until he reached the already brilliantly lighted shop. Then he thought of Jessie and the doll, and, opening his numb fingers, found the money had slipped from his hand, and in his hurry and fright, he had not noticed that it was gone. Poor Jim! it was too late that night to find them. How bright and gay everything in the window seemed! There were the dolls—those he could have bought—and he looked sorrowfully and wistfully at the things his five cents would have bought for Jessie. The busy shopkeeper all smiles and bows, for it was only once a year that his shop was crowded. An organ grinder was playing before the door. Many a penny was dropped in his box by good-natured persons. The music brought back the pretty parlor and the Christmas carol to Jim's mind. As he blew on his cold fingers, and turned away, the same strain haunted him:

"Myrrh is mine; its bitter perfume breathes a life of gathering gloom." "It's no use, mother, crying over spilt milk," he said, as he related his loss, forcing back his own tears when he saw Jessie's listening and disappointed expression. "It seems to me we have all the bitter. Some folks have fine warm houses, fine furniture, and lots of money, and others half starve and half freeze in cold garrets." "The Babe of Bethlehem had no fine, warm house, fine furniture, and money, Jim," said his mother reproachfully. "Let us try to think of Him as our

Christ; the Saviour of the poor as well as the rich."

"Yes, but it must be very easy for rich folks to sing hallelujah," said Jim, as he went to bed, resolving to start out in the morning in search of his lost pennies, so that Jessie might not lose her Christmas.

It was no use—some person had been before him—the pennies were not found, Jim dared not go in the gate, fearing Fritz might attack him again. Jessie must go without her Christmas, after all, this year. He loitered about the toy-shop and streets, and picked up a few sprigs of evergreen to carry home with him—and then, with a heavy heart, that grew heavier, he went up the dark, narrow, steep stairs that led to their room. He felt like turning back and running away, when he heard Jessie coming out quickly to meet him. She opened the door and called:

"O Jim where have you been all this time?" "I haven't found them Jess," said Jim sadly.

"Come in, and we will tell you what has happened since you went out," exclaimed his mother. Only think, Jim, after you went out, a young lady came to see the little boy who lost his pennies yesterday; she called to you she said, "I thought they were sending me off," said Jim.

"They found the pennies under the tree where you were sitting. And never say the poor are always forgotten Jim," said Jessie, peeping in a basket.

"And left me this to help us through the winter," continued his mother, almost crying as she showed Jim a bank-note. "It is a great help. God must have put it in her heart to think of the widow and fatherless. Isn't this a fine Christmas?" "I could sing hallelujah easy enough to day," said Jim.

SCRIPTURAL ENIGMA. No. 5—48 LETTERS.

- 24, 34, 14, a priest. 3, 12, 16, 2, 11, one of the Jewish months. 38, 10, 17, 23, 5, 19, a woman of high rank, who, out of self respect refused to obey her husband. 8, 31, 28, 26, that which hath torment. 25, 21, 43, 35, 18, 29, 42, 27, 32, 4, 15, 37, what the Pharisees loved to display. 1, 7, 25, 21, 37, 36, the father of one of the men sent to spy out the land of Canaan. 13, 39, 32, 22, 33, 40, one of an embassy sent from the king of Assyria to the king of Judah. 4, 9, 39, 21, a city which the king of Assyria boasted of having been destroyed by his fathers. The whole is a saying of a very wise man. L. M. M.

ANSWERS RECEIVED. From E. A. M. Victoria Crossing, P. E. I., to N. 2, and from Windsor, to No. 3. "Wine is a mocker, strong drink is raging."

MR. JAY GOULD'S PERSONAL HABITS.

Mr. Gould's millions are now close to those of Vanderbilt. He is a man of finer texture than the old Commodore's son. He doesn't run to fine houses, costly stables, and blooded steeds. At night, when he dismisses his operators from the telegraph office in his own house in Fifth avenue, and enters upon a little book the telegraphic records of the receipts of the various railroads which he owns, he does not go to a club to carouse, to a banquet, to steam up with champagne, or to a theatre; he retires to the recesses of a peaceful library, and with his young sons about him, reads the Latin classics, the world forgetting but not by the world forgotten—a large majority. The next morning early he has the telegraph doing lightning service, and he is sending an electric shock through Wall street as soon as the bulls and the bears come into the field for pasture. Mr. Gould is a liberal man, although when he makes a banquet he does not have the information written in manifold and sent to all the newspapers. The first news New York had of a gift to the Memphis sufferers of \$5000 came from Memphis, as did the news of the second gift of \$5000.

Mr. Gould, being a small man of little physical power, is naturally not disposed to put himself recklessly in the way of the horns of the bulls and the claws of the bears. There are some men in Wall street, as Mr. Gould has reason to know, who wish to resent their losses with their fists, and are disposed to follow Major Selow's example and despatch him bodily down into a convenient area. Accordingly, Mr. Gould keeps his office guarded by a stout Irishman, who prevents the intrusion of visitors, and he has usually a private way to get out into the street. He has, too, it is said, a big Italian book-keeper who accompanies him on many of his business trips about town, and stands ready to protect his millionaire employer.

The importance and value of Johnson's Anodyne Liniment to a family cannot be estimated in dollars and cents. It is both for internal and external use and will prevent and cure diphtheria and all dangerous throat and lung troubles.