VORTH, March 23rd, 1880. R.-We held our Annual eeting last evening, with uccess. The weather was ne, and quite a large conresenting the different den the place, gathered to of missions advocated here showed by their care. y in sympathy with this prious work. Bro. D. W.

and practical support, that Oxford, rendered us excels Deputation, his earnest ng be remembered. on was eighty per cent. ln

are putting forth every tain the canse of God and are succeeding admis paying off a circuit debt. he R. & E. scheme fifty per an the missionary income

s good evidence that our e to God and to the inter-Nor do we lack other se. Nor do we Our and social means of grace nded, and are seasons of

for thankfullness to God ot all, who were brought to predecessor Brother F. H. standing fast in the Lord, raying that the Lord may mber such as shall be saved Yours truly,

oron, N. B., March 1880. R.—It affords us much pleayou to publish the follow-Sabbath afternoon previous of the Sunday school on eet, the following address to Mr. Price, late Superin-

pe officers, teachers and scholars, Street Methodist Sabbath school

uperintendent of the school and Bible class, and vour usefulness neral. We hope and trust that t is cast in the future, your influ urce of blessing and comfort to ou will be surrounded, and above We remain

ours respectfully,
GEORGE MOORE, Supt.
JOHN B. SANGSTR, Sec. v. officers, teachers and scholars of Methodist Sabbath school.

t from amongst us brother ry with him the best wishes acquaintance he has formcoming to Moneton. His ition, and general deporton him many friends. His dism here will be felt, as we to lose even one. He was to assist in any good and king in behalf of the church hool, and through his instrucked by the efforts of some us, and also others that rethe means of establishing chool in this town, already the address. - His loss as i t and teacher will be felt, a class leader. His devose of God and to the interdism won him many firm

e feel sorry to lose one who our cau e here, yet we feel ere he does, he may be the s hands of building our glohere. In going out from e bid him God speed. The his coming in amongst us, he may also bless his going wherever his lot may be cast he may be spared to a life and be the means in God's nly building up Methodism, le by a godly walk and conad many to Christ.

ices are being held each evembership is being quickenfew others we are glad to ng a desire to free from conke up the cross, and follow We pray that as in the days he Holy Ghost may be pourntly upon us, and that many added to the church such as

DR,-Every week as your ed it gives me pleasure to your editorials (which hit the observations of your s upon the subjects which out. In your issue of March sponde t signing himself ," undertakes to give a rework of Methodism now on in the Fredericton ciro have Methodism at heart nd thankful to hear of our creasing through the preachspel, and on the other hand th sadness to know that in the work is not thriving the fault lie? This point th discussing in your paper. espondent in speaking of vel as other places saysis a revival of Godly disciractical holiness, leading to d purity-a revival in short will make our cities centres power and our churches s lights set upon a hill. As must recognize that, what es need is spiritual power, les are composed of indivis, so this influence of the spirit must rest upon the flat nee the lives of such nother good point worth disd be why cur membership is th this power-perhaps it ministers are not humbled the cross, but are puffed up n intellectual power, and in ching Chaist and him crucitimes, they are preaching

something that will make them popular, no prophet to see that the sentiment of forgetting that the simple gospel preached with energy and power brings more souls to the Saviour than any other way. We read in the word that the common people heard the Saviour gladly, and so will they hear from any one of his ministers or evangelists who strive to preach in the way of the Master. None of your read. ers can object to "more pith than polish" sometimes from correspondents, but there is neither in the strictures made by one signing himself "York County," when he undertakes to send it broadcast through your columns that the work of Mr. Chubbick the Evangelist, and such men, are not needed and of no service to the absorption of the people by the the work of the churches, more especially other nations of the earth. No one but of the Methodist church. The writer says he attended two or three meetings while these union services were being held in Fredericton, and from such standpoint he utters his convictions that the work has too much of a machine process about it to make it result in permanent good. Now, Mr. Editor, if you will allow me, I sorbed, and with two little political cowill, from my standpoint of observation, state in a few words my convictions of the good accomplished.

I have attended more than two or three meetings held by Mr. Chubbick and am of the opinion that such men as he are of much service to all the churches. My strong desire is that the Methodist gelists. Mr. Chubbick is an open com-Fore ordination, but this should not be a drawback to his usefulness. He came with good credentials as a member of Dr. Pentecost's church in Boston, and labored with the three churches faithfully and successfully, and the Lord has blessed his efforts, with the aid of christian workers, the large majority of whom were Methodists. Your correspondent takes exception to the unrighteous haste churches are rushed into the water and at once recognized as members of Christ's church. This all Methodists deplorealso the proselyting system which some of their members carry on during and at the close of Union Services, and all on of the spirit. The time will come when Baptists will put their converts upon three to six months probation before receiving them into the Church the same day or the day after the convert professes

Fredericton March 13th, 1880.

HOW WE SHOULD RECEIVE CHRIST,

IN ORDER TO SALVATION.

We must receive Christ in his scripwe need him. His name, as Jesus, a darkness, and amidst pit-falls, and dan- al that they live in a sunny atmosphere, gerous crags and precipices, robbers and have beautiful examples set before and murderers, would grasp the hand of a faithful guide, and strong protector; and as a condemned man would commit his cause to one who could justify and free him from the law's terrible sentence; and as a loathsome leper, would put himself under a physician who could cure him of his distressing and debasing infirmity, restore him to perfect health, and soundness; and as a wretched captive, galled with the chains of his bondage, and bruised by the tyranny of a cruel master; would cling to his emancipator who has come to pay his redemption price, and to free him by a power stronger than that of his tyrant. Thus you must embrace Christ, that he may be male of God unto you wisdom to illuminate you with the light of saving knowledge. Righteonsness to justify you from the flies before them! It is as humiliating accusations of a guilty conscience, the as it is common to find that, when we curse of the law, and liability to its are on the level of our highest moods, penalty, and sanctification separating we are apt to be swept down to the you from the defiling power of sin, and rectifying the soul to the true worship and service of God; and Redemption from all evil to the purchased possession of the forteited inheritance, and the possession of glorified powers in an eternal heaven where there shall be no more curse. Christ is all this to those who truly believe on him, and for ever this to those who hold fast the beginming of their confidence steadfast unto the end. Believe then that you may be saved to-day. Endure to the end in a lite of faith and be eternally saved.

THE JEWS IN EUROPE.

The present position of the Jewish race is altogether anomalous. The Jews are at once the most national and the most cosmopolitan race on the earth but they neither found a State of their own, nor do they become absorbed in the population of the countries they live in. It seems difficult to believe that this contradiction can be a permanent one. The scandalous oppression under which they long suffered forced them to be a caste apart. It was as futile for them to hope for genuine national life of their own as it was to hope to share the national life of others. Their enfranchisement puts the alternative before them to do either the one or the other; and the one or the other they will, in the natural course of things, do. It is obvious that the race is in a state of transition; and all final or dogmatic judgments about it are as uureasonable as they are impertinent. But it needs HALLETT & Co., Portland, Maine.

nationality, which has attained in our days a force hitherto unknown in the world, must inevitably turn the scale one way or the other. Either some sudden impulse, of which at present there are few signs, will lead the race to attempt the task, whether possible or impossible, of founding a Jewish State in the East, or else continued intercourse with the Christian world, the continued sharing of its public life and continued intermarriages between Jews and Christians, will gradually lead to themselves would venture to say which would be the better alternative; but the latter certainly appears the more tic in their dogmas, espically in the likely. But it is probable that they doctrine of predestina ion, had, after a will long hover between the two paths, too full of individuality to be easily abhesion for any great national enterprise to be feasible. And for countries like Germany, where they are very numerous, or like Roumania: where they live among a much less energetic people, the results of this dubious position will not be without inconvenience, eith-Church of Canada would send out Evan- er to themselves or to those among whom they live It is idle to complain munion Baptist and does not believe in of what is inevitable, and of what is very largely the result of Christian misdeeds in the past.

A QUIET MIND.

Of all blessings to be desired, a quiet mind seems most worthy the Christian's seeking. "Calm me, my God, and keep with which converts to some of the me calm," must often be our prayer, as we encounter the changes of life.

Most of us have found out how much easier it is to bear bravely up under a great misfortune, than to act with pathe water question, which seems to tience, good temper, and courage, when trouble some of them more than the work little things go wrong. How many times a day are we tried and harassed in the family! One person is apt to be irrita ted at trifles, and to speak petulantly and hastily when provoked. Nothing spreads more quickly than such an infirmity. It is as subtle as malaria, and as hard to overcome. If father or mother have the habit of speaking in a harsh, rasping vioce, or magnifying little faults into great crimes, the children will soon learn the trick of scowling brows and cross words. We never hear a little girl scolding her ture character, and for the purpose for doll in uplifted tones, nor see her strikwhich he bears his rame, and for which ing and shaking it' without a suspician that in that way she sees the home government administered. And when Saviour, must have charms to attract we observe gentleness, sweetness, and us to him, and to constrain us to grasp unselfishness predominating in the conhim by faith, as the lost man in the duct of children, the inference is natur-

them daily. How often we mothers have gone from our rooms, where we have had a tender season of communion with God, have read precious promises in his book, and been strengthing against need, and then secure, as we thought, against temptations, we have had all the peace banished by some untoward occurrence! To enter the parlor and find that Jennie is playing tea with the china which is your pride, or that Tommy has made a horse of your frail Japaness chair; to have a favorite book, which you loaned in the goodness of your heart, come home stained and torn; to go to the kitchen to be confronted by the stupidity or obstinance of an ignorant servant-these are common experiences, and how often our self-control

How can we exercise ourselves so as to have a quiet mind?

In two or three ways. We cannot invariably control our thoughts and impulses, but our words and our tones are in our own power. We may resolve to preserve silence when we are exasperated, till we feel calm, and never to elevate our tones when annoyed. A low, clear voice is a great charm in a woman, and when it is a mother's, it has an almost magical influence in the maintaining of harmany in the household.

If we would have a quiet mind, we must give fair play to this house in which our mind dwells. Often the temper is uncertain, and fortitude breaks down because the body is worn out by illuess or sleeplessuess. Let us resolve to secure some needed repose, and some small space of solitude every day. There should be one room to which, morning or afternoon, we may retire, and be safe from intrusion, while we

read, meditate, rest, or pray. Let us make daily and practical use of our Bibles. Tury are full of help, of instruction, and of comfort. We can open them nowhere without finding some thought of God, outshining like a star, and dispensing its brilliant light for our cheer and guidance. The way of perfect trust is the only peaceful way in this world, and they have most of its joy who dwell nearest the Heavenly Father.

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AMONG THE MAGAZINES. RELIGIOUS AWAKENING IN THE EIGHT-EENTH CENTURY.

As early as 1740 a reaction of religi-

ous sentiment began to make itself felt.

The pietism which, 50 years before, had

renewed for a century the growth of

England also. The Dissenters were still a feeble minority at the beginning of the century-about 1 in 22 to the adherents of the State Church. The Intependents, or Congregationalists, who would have been glad to see the State Church broken up into alnumber of small bodies, independent of the State, and who were strongly Ca vinisgreat show of resistance, been almost carried away by the religious reaction. The political instincts of the English rebelled against a Church which was to be only an invisible spiritual community of the elect scattered over all the world. The Anabaptists, who were bent on purifying the character of the Courch, and who sought to make the initial rite a more rational act, and the Quakers, who bolieved in the abolition of all outward rites, set themselves against the new movement. They still live on, and lost but few of their adherents, but they won no new ones. Only the young sect of the Unitarians, so entirely a creation of the last century, grew and flourished; this was, however, of necessity, only a creed for the cultured and could not become a national religion even, in this century of enlightenment. For it required, as an essential feature, the complete emancipation of the Church from all obligations which could in any way limit the doctrinal liberty of the clergy; and religion, a national religion, cannot exist under such conditions. It was otherwise with Wesleyanism, which did not at first identify itself with Dissent; but, like pietism in Germany, made its aim to renovate the national Church through the feelings and by a spiritual regeneration. It therefore formed lay societies and associations within the Church, and required manifest conversion and the personal reception of revealed truth by every individual; it even introduced Moravian institutions. and Wesley himself was in direct connection with the Moravian body. He wished, however, to remain in the communion of the Established Church. Such a compromise could not, of course, be lasting; but he had, so to speak, to be turned out by the shoulders. Long after he and his apostle, Whitefield, had transferred their activity from the Church which had driven them cut to other and freer fields, they declared themselves to be true members of the Established Church. First, in 1785, and more positively in 1795, the, 'Evan, gelical movement," as it was at first called, was consolidated into the Methodist sect, which now numbers in England alone a million of members, (some sav 2,400,000,) and in America 2,000, 000. Nevertheless, it began from that time to decline, for "although powerful religious movements always emanate from the classes which are inaccessible to philosophical culture, they are nevertheless doomed to become unfruitful unless they are capable of assimilating some philosophical element." (Leslie Stephen.) This unfruitfulness must be understood, however, only of Methodism as a sect. Wesleyanism as a historical fact was abundantly fruitful. It gave new life to the State Church. roused it to resistance, and discovered to it its own weak points. Such movements, however, arising out of feeling, always produced in the end a reactionary effect, as had already been shown in the case of G-rman pietism; while on the other hand, rationalistic movements are, of necessity, always progressive- The Tractarianism, Puseyism, Ritualism, of the present century. which would never have arisen but for the impulse given by Weslevanism, are throughly reactionary in their nature. Thus has this much calumniated eighteenth century, which produced such fair flowers and noble fruits on the Continent, left deep and beneficial traces also n England. It was an era of increased political liberty, of revival in literature, and of remarkable religious development. - [From Contempor-

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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 egard it as a valuable preparation in scrofulous and consumptive cases.

C. C. LOCKWOOD, M.D. platable and efficacious. MESSRS. SCOTT & BOWNE-Gentlemen-Within the last year I have used in my own family, and

in my private practice prescribed very extensively Scott's Empleion of Cod Liver Off. with Hypophosphites and found it a most valuable preparation, especiaelly in diseases of children. It is agreable to the most delicate stomach; which renders it a very reliable agent as a nutritive remedy in consumptive and scrofulous cases. A H SAXTON, M.D Baltimore. Yours respectfully. October 12, 1879.

MESSRS. SCOTT & BOWNE-Gentlemen-Within the last two months I have fairly tried Scott's EMULSION OF COD LIVER OIL with HYPOPHOSPHITES, and I candidly declare that it is the finest preparation of the kind that has ever been brought to my notice; in affections of the lungs and other wasting diseases, we consider it our most reliable agent, in a perfectly elegant and sgreeable form. Very truly J. SIMONAUD, M D, New Orleans, La. December 10th, 1578.

MESSRS SCOTT & BOWNE :- Gentlemen:-In September 1877, my health began to fail and my phyician 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. In May last i was taken with a violent bleeding which b ought me to my bed and my life was despaired of for many weeks; violent symptoms appeared, night and morning coughs, night sweats, short breath, and a return of the spinal trouble. My physician stopped the bleeding and then ordered Cod Liver Oil and Lime: and I used various preparations, but they did me no good 1 lost all hope of Liver Oil and Lime: and I used various preparations, but they did me no good. I lost all hope of life, and was an object of pity to all my friends. Last September I purchased a bottle of your Emulsion, before it was all taken I was better. I then bought a dozen bottles and have taken all with the following results: Cough subsiding, night sweats stopped, appetite returned, pains in spine disappeared, strength returning, and my weight increased from 118 to 140 pounds in sixteen weeks. have taken no other medicine since commencing with your EMULSION and shall continue its use until I am perfectly well. I frequently meet some friend on the street, who asks, what cured you and I answer SCOTT'S EMULSION OF COD LIVER OIL, &c I have a friend who has not spoken aloud for 15 months and he is getting better. I gave him a bottle, and he bought two more, then got a dozen and says that it is food and medicine for him. He was given up to die a year ago; but he is improving now wonderfully. My recovery is exciting the surprise of many people, and I shall do all I can to make known your valuable medicine.

Very truly yours, HF SLOCUM, Lowell, Mass.

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