

THE HEAD.

The numerous departments and relations of life, for their wise and wholesome government, require of necessity not only a reasonable moral and spiritual soul, but also a human body with a human head, or a physical medium—brain and muscle, body and soul united. This necessity, the all-wise and beneficent Creator has supplied. "And the Lord God formed Man out of the dust (a refined material) of the ground, and breathed into his nostrils (or inspired him with) the breath and spirit of life, and Man became a living soul." As the Head of the Tabernacle and Temple was made more honorable than the body of the same, because "God dwelt there between the cherubim," so the human head was more honored than the body, because "of the living soul which God breathed into it. The head is the Dome of the Temple—the crown and roof of the building, so fearfully and wonderfully made. There in the head, is the Telegraph Office, with its mysterious battery, the brain from which branches all over the body, those wire nerves, and through which the soul operates, and "knowledge runs to and fro." It is the soul's emporium, for all commerce centres there, there is "the King in his galleries." The Throne of his Empire, more grand and valuable than that of Solomon's. In this House of Assembly, the Legislative and Executive powers, exercise a liberal and yet conservative government over the entire man; commanding a loving and loyal obedience. Or we may consider the head as the sensorium of the soul, with its five prime ministers, administering sight, hearing, smelling, tasting and feeling, and also guarding these five inlets and outlets, so essential to human life and enjoyment. The Head with its "human face divine," seems to be the centre of attraction or repulsion, by its looks we generally form our opinion and our likes and dislikes of the man. Man is the only creature formed with an upright body crowned with an upright head—he was made "Head and lord of creation," and only for the time being, "little lower than the angels." Paul commands the Corinthians to honor and not to dishonor the Head, especially, in the House of God. The woman is not to be shorn or shaven but to wear her hair long, as it is her glory and was given as a covering, while even nature itself teaches, that for a man to wear long hair, it is a shame to him, "for man ought not to cover his head, for as much as he is the image and glory of God, but the woman is the glory of man." Would you degrade a King? cast his crown down to the ground, or would you show your contempt to an enemy? smite him in the mouth or upon the cheek-bone, pluck off his hair or spit in his face. And our Lord teaches us, even when we fast, not to disfigure our face, but to anoint our head and wash our face, that we appear not unto men to fast, &c. To the head then more especial honor seems to be demanded "because man is the image and glory of God." Again God has put honor upon the Head as the representative of the entire man, body, soul and spirit. When Jacob would bless the two sons of Joseph, he placed his hands upon the heads of Ephraim and Manassah; and so did Isaac upon his two sons Jacob and Esau, when "he blessed them concerning things to come." And the promised Shiloh, unto whom "the gathering of the people should be," gathered "the little children" of his people with his arms, put his hands upon them and blessed them." In the ordination of ministers there is "the laying on of the hands of the Presbytery." In the impartation of the Holy Ghost by the Apostles, their hands were laid upon the heads of the Disciples. When the Holy Ghost promised by Christ to his Disciples at the Pentecost would baptize them, "there appeared unto them cloven tongues as of fire and it sat upon each of them, and they were all filled with the Holy Ghost," and when our Lord and Master was anointed by the Holy Ghost, "The spirit descended as a dove and it abode upon Him," and when Kings and Priests were consecrated to their office, the holy anointing oil came down upon their heads. Thus we see the head was made to represent the entire man, whether blessed or ordained or anointed or baptized. Now as the element is changed from oil to water in the ordinance of baptism, wherein the entire candidate is consecrated to God, should not the head continue to be honored, as the representative of the whole man? Should it not suffice, as a symbol of the spirit, that the head that was once anointed with oil be now anointed or baptized with water? It is no where commanded to baptize the entire person, but only "to baptize them," and as already proved, that the anointing of the head represented the consecration of the entire man, so by purity of reason, the baptizing of the head, should represent the baptism of the whole christian. In the baptism of Jesus, the anointing or baptizing him with water by John, symbolized his being anointed with the Holy Ghost, and His being anointed by the descending dove, was the sign to John, that Jesus should "baptize in the Holy

Ghost," of which John's baptism was the manifest type—"I baptize with water, but He shall baptize you with the Holy Ghost."

Now in immersion, it seems to me, that we honor the Head more than the body, and tacitly admits that, it represents the whole man—for as much as the candidate who immerses his body up to a certain point, being of course led by the hands of the minister, is not considered baptized until the minister himself alone, dips his head under the water, it is only thus, that the candidate is baptized after all, for if the candidate were to change his mind after being immersed up to a certain point, and return out of the water, he would not be said to be baptized. By this allusion I do not mean any disrespect to my brethren who differ with me in the mode of baptism, but who, in the main agree with me, that baptism by any mode is not baptismal regeneration; "if your heart is right in this matter as my heart is with your heart, give me your hand," and let us have close communion one with another and let not Jupiter rejoice because he is the largest planet, nor Venus in that he is the brightest, but let both rejoice in their centre the sun, for without his light they would be opaque bodies, useless to themselves and to others. Whether we be wet moons or dry moons, it is all important that we receive the light from the Sun of Righteousness and let it so shine before men, that God may be glorified in the salvation of ourselves and of them that hear us, and let us seek to be not only spiritually but visibly one here on earth, as we shall most assuredly be in heaven. Amen. J. V. J.

THE DARK CONTINENT.

Africa is still the great hunting ground of the world, and still abounds with large game. Although they hunt the borders less frequently and numerously now than formerly, yet the lion, tiger, leopard, hyena, panther, elephant, rhinoceros, hippopotamus, zebra, camel, giraffe, orang-outang, the monkey, and the crocodile are to be found throughout the whole peninsula. The lion hunts his prey from Algiers to the Cape of Good Hope, and from Morocco to the Nile, to the terror of the sparse population scattered on the verge of the absolute desert. His roar appeals the bushman, the boer, the negro, and the coffee alike, and sometimes even paralyzes the nerves of the white hunter. Africa, as a whole, is, in fact, the home of wild and terrible animals, fierce reptiles, and dangerous insects of almost every description; but, above all, of man in his darkest and most unregenerate state, where even the highest civilization, outside the borders of Christianity, is tinged with blood and the deepest superstition, and where the cannibal still holds his fetich carnival and revolting feast.

Among the promises made by Cetywayo was one that he would institute trial by jury, and banish all the "witch smelling doctors," upon whose wild and superstitious denunciations the lives of thousands had already been sacrificed. These monsters of cruelty, and of the most blood-thirsty fanaticism were continually inciting the king to horrible atrocities, under the pretense that such and such persons were unfriendly to his rule, and were demons capable of transforming themselves into cats, serpents, and lizards, etc., and that his safety lay in their instant destruction. The ear of the savage being ever open to such absurd and hideous insinuations, his hands were imbrued continually in human blood, while scarce a soul in his realms had a single day's secure lease of life.

But notwithstanding his oaths and treaties, the moment the English had turned their backs, he still pursued the terrible policy which had for so far characterized his rule, and not only so, but gave to those "witch smellers" more power than ever. The English governor remonstrated, reminding the incorrigible Zulu of these oaths and treaties, but all to no purpose. Blood still flowed, and the most revolting scenes were enacted over and over again. The promise solemnly made that none of his subjects should be put to death, unless condemned by a jury, was utterly repudiated; and when the question was pressed upon him by Sir Bartle Frere a short time ago, he returned an offensive answer, and winked at a raid that had been made into Natal by his commander in chief, Usirajo, who plundered some of the farmers and the natives. Reparation was sought, and a fine of six hundred head of cattle imposed. In addition the surrender of Usirajo into the hands of the British was demanded. Forty days grace was asked to make up the cattle, while Cetywayo averred that he could not surrender Usirajo as he had already killed him. The forty days were granted, but were permitted by the Zulus to expire without an effort having been made to raise the fine. In fact, the Zulu king had asked the time in bad faith, and for the simple purpose of making ready for a struggle that he not only provoked but courted. The result was the marching of a British force into Zululand, whose first encounter with the enemy and the terrible reverse it suffered are only too well known.—National Repository for September.

OBITUARY.

MRS. EVANS.

Mrs. Evans, the beloved wife of Rev. William H. Evans, of Barton, Digby Co., N.S., was the daughter of the late John and Susan Young of New York City. She was born in that city March 29th, 1852. She was christened and from infancy surrounded by those influences, which, under the gracious direction of the Holy Spirit, usually lead to an early apprehension of responsibility to God, and a ready acceptance of the divine Saviour. At the tender age of nine years she became consciously acquainted with the life-giving Redeemer, and at once assumed honorable discipleship to Him.

Her youth was marked by cheerful quietude of disposition and manner, which amid the gaiety and frivolity of life were both beautiful and indispensable qualities of christian character. As pupil and then as teacher in the Sabbath School, she spent many happy and very profitable hours. As a mature years came she became specially fitted for usefulness in christian work—fitted by good natural endowments, having a clear intellect and a very amiable disposition, but above all by the blessed work of Grace in her heart, and an ever deepening devotion to the divine Master and His cause on earth. One of her sisters in a letter to me writes of her thus—"From her earliest youth we saw very little in her to condemn, but many fine and noble traits to admire. While she possessed an amiable disposition, yet her character was decided. We often used to say, when Emma feels she is right, you might as well try to move the rocks on the hills."

During the visit of Messrs. Moody & Sanky to New York City, she was one of their most zealous and active co-workers, and by her earnest, but gentle christian bearing did much good.

The last years of her life were spent for the most part in Bermuda. It was here that the writer became acquainted with her. She came to reside with her married sister, Mrs. Ebenezer Bell, who is also a devoted christian. Soon after her arrival in Bermuda we discovered how completely she was surrendered to the Saviour, and that she was an "Israelite indeed, in whom is no guile." We found her a ready and willing worker in the Lord's vineyard. In the prayer meeting, the Sabbath School, in tract distribution, in visiting the sick and helping the needy ones, in ministering spiritual comfort and encouragement to any she could reach, she was an efficient and honored instrument in the hands of our loving God and Father. Not physically strong, and in that somewhat enervating climate, these services were not easily performed, still she cheerfully worked for the Master.

She was joined in marriage to the Rev. William H. Evans in August 1877, and at once came North with her husband to share with him the responsibilities of our itinerant work. Soon after she came to this new field she began to make herself useful in her much loved work, the Sabbath School, and other christian services. But ere long shadows began to fall upon the path. In the spring of 1878 she took a heavy cold; from the effects of which she never fully recovered. This however was only the beginning, for in the Fall of this year, upon the hearts that a little time ago new and precious joys came, now a deep shadow rested—a dear beautiful boy, three months old, sickened and died. The Good Shepherd claimed him for heavenly pastures. It was our mournful privilege to lay the little form away in the silence of the tomb, and then to try, in some way, to minister comfort to the bereaved ones; but as good and dutiful children of the divine Father they murmured not. The Lord had given and the Lord had taken away, and they could say—"Blessed be the name of the Lord. It soon became evident, however, that the mother's health had given way—was shattered and broken. She bore up for some time, hoping that it might please our gracious Father to restore her health, but this could not be given. Finally drooping of the heart showed itself, accompanied by exceedingly severe paroxysms of pain and distress. For four long months this distressing malady appeared to have complete control of the physical system. During all these wearisome days and nights she was not permitted to lie down—all rest and sleep had to be taken in a sitting posture. Her suffering at times seemed beyond our thought or expression. On the human side it seemed very sad that she should be called to pass through these fires of affliction, but Oh! the sweet serenity of soul in the midst of agonizing distress—the joyfulness of the apprehended presence of the Lord—the blessed triumphs of faith in our Redeemer—these were truly marvellous. We have never seen, nor read of, nor heard of anything in Christian living or dying more beautiful than was exemplified on this death bed. How our own faith and strength were enlarged. And how we wished a cold and skeptical world could but see the triumphs of redeeming grace as manifested in the life and death of this saint. Our heart and voice have loudly and will ever say, "Glory to God in the highest." Nor was she alone in this rich experience of sustaining and comforting grace. Our dear brother Evans was equally upheld during all these days of watching and waiting. But the end of the conflict came. On the 10th of June last, the freed, the sanctified, purified spirit of our dear sister passed into the home of our God. The eternal calm, the blessed rest of Heaven is her's. What saving grace, what sustaining love, what triumphant faith, what peace and happiness, enjoyed on earth, amid such sorrows and distress! To our God and Father be all the glory forever. What thoughts and feelings have filled our heart and mind, as we have reviewed briefly, some of the incidents in the life of our departed sister in the Lord.

First, the christian, unassuming maiden consecrated fully to the services of the loving Master, then, the bridal scene

in old Zion Methodist Church, in Hamilton, Bermuda, amid joyous congratulations of friends; then, the bereaved parents in woods of sorrow; and lastly, the fading, sinking, dying but christianly triumphant mother. With what joyfulness we by this immortelle on her fragrant memory. Infinite grace saved her to the uttermost. She lived humbly, usefully and happily, and as she lived so she died in the Lord. May those loved ones she has left behind be as she was—meek, gentle, holy, pure and good. R. W. Digby, N.S., September 13th, 1879.

The reign of death has recently been manifested among our people on this circuit. The grave is having its victory; and the mourners go about the streets.

MR. ROBERT GREENO.

On Sabbath, August 31st, Mr. Robert Greeno, passed away. He was one of our oldest members at Winton. A quiet minded, humble Christian, he lived right and died well.

"To die is gain."

Next, the widow of the late James Harvey, of Burlington. She departed from earth, on the 3rd of September. She went home to God through much tribulation.

"Far from a world of grief and sin, With God eternally shut in."

CAPTAIN JAMES MANN.

Captain James Mann, aged 41, died at Liverpool G.B., Aug. 30, a few days after the arrival of the ship which he had charge. Providentially, his father was with him to minister to a sick son, as only a pious father can. His dying testimony, as well as life, indicated that he was prepared to go safely. The sympathy manifested, by at least six hundred people for the parents, at the funeral, on account of their son, their only child, and for the young widow, and three children, was indicative of the high esteem entertained for him by his acquaintance and relatives.

Seldom have we seen a community so deeply affected, as this, when the tidings of his death, was first heard. The crushing intelligence was almost more than the widow could bear. "Absent from the body, present with the Lord." G. O. H. Burlington, Sept. 15, 1879.

MRS. GEORGE JOHNSON.

On Sabbath morning, Sept. 7th, we laid to rest in the Methodist Graveyard on the bank of the beautiful Meander, all that was mortal of Mrs. George Johnson. For more than seventy years she had sojourned on earth, when the Lord came and took her ransomed spirit to Himself. She was converted under the ministry of Father Pope and baptized by him during his first appointment to the Newport Circuit. Her life has been a consistent one and her memory is blessed. Her last illness commenced in June and continued without intermission of suffering, which at times was very great, until the fifth of September when she entered into rest. Her bereaved husband and children mourn because of the great loss they have sustained, the church with which she was identified and in which she felt a deep interest mourns as it looks at the vacant seat and listens in vain for the voice. Yet as we look at her gain, should we not sing, yes sing, in a low, soft, clear voice, as a fitting requiem for such an hour as this. "She rests from her labors and her works follow her."

"Hush that sobbing—weep more lightly, On we travel daily, nightly, To the rest that she has found— Are we not upon the river Sailing fast to meet forever On more holy, happy ground?" F. H. W. PICKLES.

ROBERT WILSON.

Robert Wilson, eldest son of George and Mary Wilson, Lower Douglas, York Co., died May 25th, aged 15 years and 8 months.

The deceased was a lad of much promise. About two years previous to his death, during the holding of special services, he early sought and found the Lord, and united himself with our Church. He was very reserved, and did not in consequence talk much of the change he experienced, but his sober, and uniform conduct manifested his desire to lead a christian life. His death was wholly unlooked for. He was attacked with inflammation which baffled the skill of the physicians, and after two weeks severe suffering he passed away.

This bereavement was indeed a sad blow to the parents, especially to the father, who himself has been laid aside from business for about eighteen months. However He who is ever the support of His people supported them, and they were enabled to say in submission to the divine will "The Lord gave and the Lord hath taken away blessed be the name of the Lord." GEO. W. FISHER

P.S.—The above obituary ought to have been sent earlier, but moving from an old, to a new circuit, and not being able to lay hand upon date and age, have prevented, not by any means, lack of sympathy for our bereaved brother and sister, whom we highly esteem. G.W.F.

MRS. CYNTHIA DOHERTY.

On Sunday morning, the 31st ult., at the residence of B. H. Foley, Esq., Buc-touche Village, Kent County, N.B. Mrs. Cynthia Doherty widow of the late Isaac Doherty, Esq., of Point de Bute, Westmorland Co., N. B., aged 76 years. Mrs. Doherty was for many years a consistent member of the Methodist Church and always seemed to feel it to be a pleasure to do what she could to promote the interests of Christ's cause in the world. She was a loving mother an affectionate friend and a kind neighbor, and will be greatly missed in the family circle and among all those who had the pleasure of her acquaintance. The funeral was attended by a very large concourse of people thereby showing their esteem for one so long, and so favourably known. The service was conducted by the Rev. Isaac N. Parker of Richibucto.



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I have formerly been afflicted with sore throat and Quinsy in its severest forms, and could not get any relief or cure from any quarter or any medicine man until I obtained your Acadian Liniment, which always cures me at once. I have also known it to cure a number of friends in this neighborhood, and for my own part would not think of being without it in the house. My wife has also used your medicines for Heartburn, with the very best success. You may publish this if you wish to do so.

With great respect, W. H. MILLAR.

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