

MISSION WORK ON THE LABRADOR.

(Continued.)

About thirty miles to the westward of Red Bay was visited three times before the fifth of October. Perhaps a few notes of travel on return from Forteau will suffice as a sample of our work in that direction in summer.

On Sunday, August 18, preached in the morning at Forteau. Afternoon crossed Forteau Bay in a boat to Lance a Moor and then walked to Lance au Loup where I preached that afternoon and evening. At night felt tired and happy.

On Monday, the 19th, got to Capstan Island in a boat and had a brief service for the few inhabitants, and then walked to West St. Modeste, where I arrived late in the evening worn out and feeling for once too tired to preach.

On Tuesday, the 20th, the wind was very high so that I had to hold service twice in order to meet all the people, but it was a very comfortable day.

On Wednesday, the 21st, it was blowing a gale, but I felt determined to get to Red Bay, so getting a young man to go with me, I walked there; but I was not worth much for a day or two after.

To the eastward of Red Bay time would not permit me to venture farther than Battle Harbor, where I arrived on Tuesday, Aug. 27. For a while I was puzzled to know where I could lodge and whether I could preach or not; but the way was opened, and for three successive evenings good and increasing congregations attended our services.

At Cape Charles I was pleased to meet a good Brother who entertains the preacher, provides a large store for preaching in, and, lacking ministerial help, conducts the services himself. Here I spent a very agreeable Sabbath, preaching twice, meeting a large society, marrying a couple and leading a prayer meeting. After visiting all the families at Cape Charles I went to Henley Harbor. As Chateau is adjacent to this place I was able for a week to give them alternate services, visiting from house to house in the day and preaching at night. While at Henley Harbor I was greatly encouraged by some coming out in the services as penitents, and by meeting others among the families in deep concern about their souls' salvation.

On Saturday, September 14th, returned to Red Bay, feeling grateful for the providential mercies of the journey, and for those tokens of the presence of God felt in my own soul and manifested by the people to whom I had ministered the word of life. After this I again visited to the Westward, and spent a week on the Flower Cove Mission.

By the first of November nearly every one in Red Bay had moved into winter quarters. Here we had no place of worship except the dwelling houses of the people, but in these "cottage services" the Lord blessed us. Soon I observed an increasing seriousness in the congregation and more earnestness among the few who loved God. Each Sabbath the interest deepened. On November 20 I met the classes, with two in one and five in the other, but before the next meeting the spirit of God led some to decide for Christ, and from that time until the month of March scarcely a week passed without some coming out on the Lord's side. On one occasion six stood up for prayer. As the result of this first revival in this place over forty souls were gathered into the church. This continued revival influence cheered my soul, relieved the monotony of winter and preserved me from feeling the deprivation, &c., incident to mission life on the Labrador.

J. P. B.

Red Bay, Aug. 6, 1879.

FIRST SETTLEMENT OF CINCINNATI.

In the winter of 1786-7, Benjamin Stites, of Red Bank, on the Monongahela, went to New York with a view to purchase for himself and associates a tract of land between the two Miamis, and here he fell in with Judge John Cleves Symmes, then a member of Congress from New Jersey, whose co-operation and influence he solicited in the making of the purchase. Judge Symmes desired to know more of the country before engaging in the enterprise, and accordingly, crossed the Alleghenies and descended the river to its falls. On returning, the contemplated purchase was made in his time. The tract henceforth known as "Symme's Purchase," was supposed to cover about one million acres, but upon actual survey was found to contain less than seven hundred thousand. Soon after Judge Symmes sold to Matthias Denman the entire section 18 and fractional section 17 in township 4, and to Benjamin Stites ten thousand acres at the mouth of the Little Miami. Denman made Colonel Robert Patterson and John Filson, of Kentucky, joint proprietors with himself of the land he had purchased, and engaged the latter, who a surveyor, to lay out a town upon

it. Before the town-plat was made, Judge Symmes, with a view to survey the meanders of the Ohio between the two Miamis, and to explore his purchase, descended the river with a party to the mouth of the Licking, where, according to a previous arrangement, he was joined by Denman, Patterson, Filson, and others from Lexington, Kentucky. They made a hasty excursion through the new purchase, but had not proceeded far when Filson left them to return to the settlements. As he was never after heard from, it was supposed that he had been murdered by the Indians.

Major Stites and his colony, consisting of twenty-six persons, descended the river to the mouth of the Little Miami, where they arrived on the 18th of November, 1788. After landing they proceeded to erect block-houses as a protection against the Indians and so began the settlement now called Columbia. This was the second settlement in Ohio, and the first between the Miamis. Towards the end of December, Israel Ludlow, who, after the death of Filson, had become a joint proprietor with Denman and Patterson on the site of Cincinnati, left Marysville, then called Limestone, with about twenty persons to commence a settlement on their purchase. The place had been named by Filson, a pedantic school-master, "Losantiville," a hybrid term intended to signify "the village opposite the mouth of the Licking." During the winter Mr. Ludlow surveyed and laid out the town, at that time covered with a dense forest, blazing the course of the streets on the trees. This survey embraced only the portion between Broadway and Western Row (now Central Avenue), and as far north as Seventh Street. In February of the next year (1789), Judge Symmes and his party, with a few troops for their protection, descended to North Bend, and there laid out a city on a magnificent scale; but though they offered liberal terms to settlers, few accepted them.

Outside of all these settlements hostile Indians were continually prowling around, and annoyed the inhabitants by stealing their horses and killing their cattle. Some of the settlers themselves were murdered or carried away captives. To protect the new enterprise, about the 1st of June, Major Doughty arrived at Losantiville from Fort Harmer with one hundred and forty men, and built four block-houses on the river bank, nearly on the site of the present public landing. He then laid out a government reservation of fifteen acres, east of Broadway and south of Fourth Street, as a lot on which to erect a Fort Washington. The fort was immediately commenced, and before the close of the year nearly completed. On the 29th of December General Harmer, with about three hundred men, arrived and assumed command. He at once began to make preparation for an expedition against the hostile Indians; but nothing was effected until late in the ensuing year.

In February, 1790, Governor St. Clair and the judges of the Supreme Court of the territory arrived at Losantiville, and organized the first judicial court in the Miami country. The governor immediately changed the name of the place to Cincinnati, and appointed judges of the Court of Common Pleas, and officers of the militia. Here he afterward fixed his residence and built the mansion—a splendid one for its day—on the corner of Main and Eighth Streets, now in possession of the Western Methodist Book Concern.

Such was the origin of Cincinnati—a city which has grown up from a wilderness within the life-time of many yet living, and whose history is of so brief a period that around it not yet gather the romance and the traditions which belong to cities venerable for antiquity, or even to those of our own land but two centuries old.—National Repository for September.

AN ANCIENT EGYPTIAN POEM. The manuscript of a poem in "The Praise of Learning" is of the time of Moses (Rameses II). The composition is, however, attributed to the time of the Osirtasens; and a reference in one of the verses indicates that it may actually date from the times of Una. The poem is not exalted in sentiment; but has the air of having been composed by one who looked to official positions and worldly ease, rather than to the aesthetic enjoyments which literature affords; but it is of interest on account of its pictures of the hardships of the life of the laboring men of early days: "Give thy heart after letters," it says; "I have seen one free from labors. Consider there is not any thing beyond letters. . . . Should there be a scribe whose residence is in Khonnu (Silsis), he is not inactive in it. He is giving satisfaction to another. He does not come forth an inactive person. . . . Love letters as thy mother; I make its beauty go in thy face. It is not a mere word on this earth. He who has begun to avail himself is from his infancy a counselor. He is sent to perform missions. He

who does not go in sackcloth. I have not seen a blacksmith on a commission, a founder who goes on an embassy. I have seen the blacksmith at his work at the mouth of the furnace, his fingers like things of crocodiles. . . . Every carpenter carrying tools, is he more at rest than the laborer? His fields are of wood, his tools of metal; at night, when he is free, he does in addition of his hands in making the light of his house (cutting wood or making torches). . . . The little laborer having a field, he passes his life amongst beasts. He is worn down for his vines and figs to make his kitchen. He is tied as a forced laborer. Shut against him is the hall of every house, drawn are the chambers." The condition of the builder, the farmer, the gardener, the fisherman, and others is depicted in a similar style, and—"Consider there is not an employment destitute of superior ones except the scribe, who is the first, for he who knows letters, he then is better than thee." The poem is extremely difficult to reproduce, on account of the obscurity of many of its expressions.

The instructions of King Amenemha I to his son Osirtasen I is a production of a higher order. Both these kings were great rulers of the twelfth dynasty, of one of the most brilliant epochs in the history of the nation. Amenemha after his death appears in a dream to his son and heir, and recites to him the principles on which he has made his reign successful and honorable. "Now thou art a king of earth, ruler thou now over the three regions. Act even better than did thy predecessors. Let concord be kept between thy subjects and thyself, lest people should give their heart up to fear. Being amongst them, do not isolate thyself. . . . Apply thyself to strengthen thy heart, because there are no more servants, O man, in the day of thy need. As to myself, I have given to the humble and made the weak be strong; I have given valor to him who had it not, as well as to him who already had it. My images live in the middle of men, because I have made the afflicted ones unto non-afflicted whose cries were heard no more. . . . Whether locusts were drawn up to plunder; whether I were assaulted by seditions in the interior of my house; whether the Nile waters are too low, and wells dry; whether my enemies took advantage of thy youth for their wicked deeds, I never drew back since the day when I was born. Never was the like since the time when the heroes did their deeds. . . . There was no hungry creature through me, no thirsty creature through me, because every one took care to act according to my saying, and all my orders increased the love my people had for me."—National Repository for September.

MINISTERIAL ORDINATION. Not indeed that there is any essential or necessary virtue in the act and ceremony of ordination; not that this morning's solemnity has of itself constituted you ministers. It has but declared and consummated that which in its essential integrity previously existed. First, you found acceptance as preachers of the gospel among the people before whom as lay preachers, you had gone in and out, and you were approved by their representative assembly—the quarterly meeting of the circuit—as fit and proper candidates for the office and work of the ministry. Next, you appeared before the assembled ministers of your own district meeting, and declared your conviction of your sacred and spiritual call to devote yourselves to the Christian ministry, and were by them, after examination had, and religious judgment on your case, approved and recommended to the Conference as candidates for the ministry. Since that time you have been under training and examination from year to year; you have for four years past exercised a probationary ministry among the people of our common charge, and have found acceptance in your work; you have again been approved and recommended this time as candidates for ordination, by your respective district meetings, and you have finally, after repeating your confession of faith and your profession and promise of consecration to the service of Christ and his church, been accepted into the brotherhood of this ministry by the unanimous vote of your fathers and brethren assembled in Conference. As accepted ministers, therefore, and as consecrated persons, you came to this sanctuary this morning. Here, I repeat, you have not been constituted ministers of our body by the vote of the Conference taken yesterday, but here, and by the solemn ordinance now completed, you have publicly rehearsed your ministerial vows, and solemnly renewed and declared before this congregation, and, indeed, I may say, before the whole congregation of the Methodist Church, at home and abroad—for so wide this day is our sphere of audience and our congregation of witnesses—your consecration, body, soul, and spirit, to the work of this ministry. Having so done, you

have been now finally here set apart, with a symbolic solemnity handed down from Apostolic times, to the full work of the pastoral office in the Wesleyan Methodist Church. Such is the meaning of this morning's solemnity. The covenant which you have many times before made with your Divine Master, has this morning been solemnly ratified, the whole congregation of our Israel being made witnesses and parties to it. Before, you had covenanted with Christ and with your brethren—with Christ inwardly and spiritually, with your brethren formally and solemnly; now, you have covenanted also with the Church and people, to whom, under Christ, your life-service is to be given. It may not be doubted that under circumstances so solemn the meaning of your vow and consecration has been brought home to your souls with a feeling and depth never felt before, has been more deeply graven on your heart than in any former hour of your consciousness. Now, as never before, must you feel the need of Divine Help and grace to fit you for the work to which you have been appointed. Now, and not only now but hereafter, henceforth, your prayers, your purposes, your holy zeal, your loving care for souls, your longing after God, your faith in Christ, your sense of heaven's nearness, and of the dread realities of eternity, your sympathy with the Saviour's character and work should be more intense and vivid than they have ever been before, even in your best hours. Look to-day, look now for a rich baptism of power and blessing. But look for yet richer baptisms hereafter from season to season, as you enter more and more truly and profoundly into the meaning and spirit of the work to which you are appointed.—Rev. Dr. Rigg.

LIVING THOUGHTS. 'Tis greatly wise to talk with our own hearts And ask them how we stand toward God and heaven, Where we have failed; and how we may avoid Failure in future; how grow wise and good; How others bless, and be ourselves approved By God, and conscience, and our fellow men. —The man that has an empty cup may pray, and should pray, that it may be filled; but he that hath a full cup ought to pray that he might hold it firmly. It needs prayer in prosperity that we may have grace to use it, as truly as it needs prayer in poverty that we may have grace to bear it. —Some men's consciences are prospective—looking forward and avoiding all that is wrong; others are of the ex post facto order, never speaking till the wrong deed is done, and then acting as terrible avengers. Too many have consciences of the latter kind, always sinning and always repenting; and none suffer from the reproaches of conscience so much as they. —Be silent when blamed and reproached unjustly, and under such circumstances that the reproachful and injurious person will be likely, from the influence of his own reflections, to discover his error and wrong speedily. Listen not to the suggestions of nature, which would prompt a hasty reply, but receive the injurious treatment with humility and calmness, and He in whose name you thus suffer will reward you with inward consolation, while He sends the sharp arrow of conviction into the heart of your adversary. —Upham. —"Ah," sighed an old, faithful clock which I had in my room, "what a burden is life! These weights wear me out. With much pleasure would I say, 'Tick—Tick,' and strike, as is my duty, if I only need not carry these dreadful heavy weights; I am not free from them for one single hour." So it sighed daily, till I, moved with pity to my dear old faithful clock, took away its weights, when its complaints stopped; but it never gave me a sign of gratitude since; it was henceforth silent as the grave. So it would be with many of us if we were without the burdens of life. No doubt they are often heavy and wearisome, but needful to spiritual life.—From the Wahrheitswege. —It is a fatal mistake to suppose that there can be no apostasy from Christ where we are not, absolutely called on to deny His name, or to burn incense to an idol. We deny our Lord whenever, like that Demas, we through love of this present world, forsake the course of duty which Christ has plainly pointed out to us. We deny our Lord whenever we lend the sanction of our countenance, our praise, or even our silence, to measures or opinions which may be popular and fashionable, but which we ourselves believe to be sinful in themselves or tending to sin. We deny our Lord whenever we forsake a good man in affliction and refuse to give countenance, encouragement and support to those who, for God's sake and for the faithful discharge of their duty, are exposed to persecution and slander.—Bishop Heber.

VEGETINE. HER OWN WORDS.

BALTIMORE, MD., Feb. 12, 1871. Dear Sir—Since several years I have had a sore and very painful foot. I had some physicians, but they could not cure me. Now I have heard of your Vegetine from a lady who was well for a long time, and became all well from your Vegetine, and I went and bought one bottle, the name of which I had never used one before, and after I had used one bottle, the pain left me, and I began to take it yet. I thank God for this remedy, and so I and wishing every sufferer may pay attention to it. It is a blessing for all. Mrs. C. KRABE, 608 West Baltimore Street.

VEGETINE SAFE AND SURE.

Mr. H. R. STEVENS: In 1872 your Vegetine was recommended to me, and, yielding to the persuasions of a friend, I purchased a bottle, and, after using it, I was cured of general debility and nervous prostration, and of derelict strength and irregular habits. It was under its persistent use, as being a safe, sure, and powerful agent in promoting health and restoring the wasted system to new life and energy, and as the only medicinal use; and as long as I live I never expect to find a better. Yours truly, W. H. CLARK, 120 Monterey Street, Allegheny, Penn.

VEGETINE THE BEST SPRING MEDICINE.

CHARLESTON, S. C. Dear Sir—This is to certify that I have used your "Blood Preparation" in my family for several years, and think that for Scrophulous (Cancerous) Humors, Rheumatic affections it cannot be excelled; and as a good purifier and spring medicine it is of great value. I have ever used, and I have used almost everything, and cheerfully recommend it to all who are in need of such a medicine. Yours respectfully, Mrs. A. A. DINSMORE, 19 Russell Street.

VEGETINE WHAT IS NEEDED.

BOSTON, Feb. 12, 1871. H. R. STEVENS, Esq. Dear Sir—About one year since I found myself in a feeble condition from general debility. Your Vegetine was strongly recommended to me by a friend who had been much benefited by its use. I purchased the article, and, after using several bottles, was restored to health, and, discontinue its use, I am quite confident that there is no medicine superior to it for those complaints for which it is especially prepared, and would cheerfully recommend it to those who feel that they need something to restore them to perfect health. Respectfully, U. L. FETTINGILL, Firm of F. M. FETTINGILL & Co., No. 10 State Street, Boston.

VEGETINE. ALL HAVE OBTAINED RELIEF.

SOUTH BERWICK, ME., Jan. 17, 1872. H. R. STEVENS, Esq. Dear Sir—I have had dyspepsia in its worst form for the last ten years, and have taken hundreds of dollars' worth of medicine without obtaining any relief. In September last I commenced taking the Vegetine, since which time my health has steadily improved. My food digests well, and I have gained fifteen pounds of flesh. There are several others in this place taking Vegetine, and all have obtained relief. Yours truly, THOMAS E. MOORE, Overseer of Card Room, Portsmouth Co.'s Mills.

VEGETINE H. R. STEVENS, Boston, Mass.

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