

Mechanics Institute Box 162

Woodstock Journal.

"He is a Freeman whom the Truth makes Free, And all are Slaves beside."

VOLUME 6.

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OUR PAPER.

The Woodstock Journal is a large eight-page weekly, devoted to the advancement of the industrial, commercial, social and moral interests of New Brunswick.

The objects at which it particularly aims in the present circumstances of the country are the promotion of immigration, the settlement of the wild lands, the opening of the country by means of railroads, &c., an increase of the representation in the Assembly, and Free Education, schools of all grades, from the lowest to the highest being open to all without money and without price, and supported by Direct Taxation.

The Journal is published every Thursday at Woodstock, N. B., by Wm R. Melville for Wm. Edgar, Proprietor.

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MECHANICS' WAGES AND "STORE PAY."

To the Editor of the Woodstock Journal.

Sir,—There are parts of the world where money is unknown, or at least little used, and where men therefore procure what they may want, and what their neighbors may have, by exchange. And it is possible that at some period in the history of our race the sole mode of trade practised was by barter. But as knowledge increased men found it inconvenient to exchange produce, and a value was attached to certain metals, so that they might be used as the medium of trade. This was found to be not only convenient but also useful to buyer and seller. It gave more freedom, and allowed a greater range to trade. This was the origin of commerce,—the fosterer of international intercourse, and of enlightenment and refinement. By commerce thus carried on many wants—unknown or unmet by the rude hunter of the forest, the barbarous fisher of turtle, the retired shepherd, and the rugged husbandman,—have been induced; but these wants have been more than supplied. Positive wealth has increased, and the amount of enjoyment is probably greater, whilst the value of the increase of knowledge cannot be estimated. Evidently experience hitherto, tends to the conclusion that money is the best medium of business intercourse; for we find no symptoms of men tiring of it, no proposals to return to the primitive idea of barter. But the primitive idea is not yet universally given up, we find it in our midst. Much of the business done in this country is done by barter, and that probably to

the entire satisfaction of no parties. Farmers barter their produce for goods, often purchasing what they do not want, and generally at a higher rate than cash price. Lumbermen receive goods from their employers, and not seldom find that nothing is coming to them in the spring. Mechanics do work, and deal at the "store"

Now I have heard many complaints in regard to the system, especially from the latter class of men whether well-founded or not, it is not for me to tell. They complain that when a "job" has been taken at a particular price, they are charged higher rates at the "store" than they could get the articles for elsewhere; that when the article they may want is not in the store they must do without it, whereby they suffer inconvenience.

Whether this be the fact or not, there are objections to the system on the face of it; the mechanic is tempted to think that he will be charged higher prices; and therefore charges more for his work; the merchant is tempted to think that he will be charged too much for work and therefore puts a higher price on his goods. It is certainly more satisfactory to receive the money for work done, and to buy where it may be most convenient; it moreover tends to stimulate competition and activity in trade. Besides, there may be opportunities of making bargains where there is money, whilst there can be none in dealing at the "store."

But would not money payments be also to the advantage of the merchant? Would he not have work done at a lower rate? If money is paid for work it must be expected in turn for goods. The money paid out by one for work might not all be returned to him, but he would have a share of that paid out by others; and after striking a balance would it not be found that he had his own and more? The gain to the merchant on the present system must be trifling, and would be more than compensated by the decrease in the charge for work. A money-payment system would leave a fair field to all men and no favor; it would excite a just and liberal competition between workmen and merchants; the latter need not suffer, for they would still have the reasonable percentage on their goods which the laws of commerce compel them to impose.

The question is one worthy of consideration. The change can be effected in two ways: either by the merchant voluntarily adopting the system of cash payments,—a system recommended by the practise and experience of the great world,—or by the mechanics forming themselves into societies for mutual protection; societies that might resemble in some of their features the guild-companies of older lands.

Trusting that these few remarks may tend to attract attention to the subject, and to awaken reflection, I remain, Mr. Editor, yours respectfully,

A NEW BRUNSWICKER.

Why are ripe potatoes in the ground like thieves?—Because they ought to be taken up.

We copy the following from the Church Witness of November 27th, 1856, at the request of a friend.—Ed. JOURNAL.

THE CERTAINTY OF CHRIST'S SECOND COMING. [From Rev. John Ayre's Lectures on Advent.]

I proceed to argue from the minuteness of accomplishment of prophecy relating to the first advent, that all that is predicted of the second will be as truly fulfilled.

It is very useful to draw men's attention to this part of the prophetic record. For there appears to prevail much practical disbelief of Christ's second coming.—The age of wonders, many seem to think, is past, and now there shall be no change in the regular order of the universe. Politicians arrange their plans, as if they deemed this world, the theatre of their machinations, eternal. Men talk of the march of intellect and spread of knowledge, and anticipate a continual improvement of nations, and calculate on, for thousands of advancing years, the accomplishment of their schemes, as if they imagined that the tide of events would never come to a full stop. Rarely, if ever, do you find it admitted as a principle, in business, or in books, not especially theological, that we are drawing to an end, and evolving to a crisis—not the mere petty revolution of this or that empire, but—the catastrophe of creation. There are individuals, to be sure—and the number is perhaps increasing—who think of and believe in the return of Christ to judgment; but the multitude, the mass of the world, is uninfluenced by such thoughts. The mechanic goes to his daily labor, the merchant to his counting-house, the student to his books, with no apprehension that "the end of all things is at hand." If they credit theoretically the doctrine, they place the facts of it at the telescopic distance of many generations, too remote to be of interest or dear importance to themselves. I say therefore, that the certainty of Christ's second coming ought to be diligently weighed; and I earnestly invite your attention to the overwhelming evidence of it which the Scripture furnishes.

It will be sufficient for my purpose to present to you here a few of the most remarkable predictions. I take one from the Old Testament:—"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." (Job xix. 25-27.) It is plain that these words do not refer to the first coming of Christ; for, in the following verses, Job coincides the coming he refers to with his own resurrection:—"and though, after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another." Again, on our Lord's ascension, the angels assured the disciples, "this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts i. 11.) Again, St. Paul says, "the Lord himself shall descend from heaven with a shout, with the trumpet of God." (1 Thess. iv. 16.)—And in another epistle, "the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire." (2 Thess. i. 7, 8.) And, once more, in the closing book of Scripture we read, "behold he cometh with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." (Rev. i. 7.) Some of the attendant circumstances are also described. The dead are to rise, and the living to be changed; for "the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." (1 Thess. iv. 16, 17.)—The world is to be consumed by fire; in that day, "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up." (2 Peter iii. 10.)

Now I argue that as the prophecies were fulfilled—exactly—which described the conception, the birth, the lowliness, the judgment, the death, the burial of Christ; so will there be the clouds, the fire, the trumpet, the archangel's voice, the shout of attending myriads, the wailing woe, which shall be on all kindreds of the earth. The events are certain. Your eyes shall see that "pompous appearance;" your ears shall hear that tremendous voice; and you shall wail, bitterly and for ever, if you are not prepared to meet him.

This is the particular and most important light, in which we are to view this matter. It takes its interest from us. We shall be the subjects of that day's solemnities. To us the Lord will come, to judge us according to our works. He is the Master, then returning to his household, and

punishing him that he finds drunken. He is the Lord, then reckoning with his servants, and requiring of them an account of the talents he had lent them. He is the moral Governor of the world, then coming to justify his ways in the sight of the universe—to inflict "tribulation and anguish upon every soul of man that doeth evil"—to render "glory, honor, and peace, to every man that worketh good."

Many persons are apt to lose sight of this point of chief importance; they wander—and Satan loves to lend them—into speculations about the particular time, and the precise manner of Christ's second coming. The time, presumptuous men!—hath not the Father reserved that within his own power? Our Saviour's awful words ought to sound the knell of every expectation to penetrate that mystery: "of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." (Matt. xxiv. 35.) The manner!—one would think that these persons had sat in the councils of heaven, and helped to frame the purposes of the eternal mind. The time!—yes, I will tell you of the time; it shall be when men are least expecting it, when they are eating and drinking, and marrying and giving in marriage, as when the flood came; and then shall it come, when scoundrels are "walking after their own lusts, and saying, Where is the promise of his coming?" When you peradventure, are dreaming of unbroken years of security, ruz shall the unearthly thunder, his apparitor, rend the firmament; then shall the fire, his minister, dissolve the elements; then "every eye shall see him, and the kindreds of the earth shall wail because of him." The manner!—yes, I will tell you of the manner; that very Jesus who was crucified, shall descend in his body, and be looked on in glory; and the heavens and the earth shall flee away, and the dead shall hear his voice, and shall come forth, "some to everlasting life, and some to shame and everlasting contempt." So much is revealed; but "secret things belong to God." And just as when our Lord came first, there were many circumstances in the manner of his coming, which even those that looked for him did not expect, so will it be now; the broad fact is written as with a sunbeam, "HE COMETH;" the where, the when, the how, as to minute particulars, are veiled in impenetrable darkness.

I will not enter into the controversies which have distracted the Church on these points; they tend, I have had reason to know, to alienate the mind from the grand matter of fact to puny speculations about mere circumstantials. Carry home with you, I repeat, the fact—he is coming. Let it follow you to your retirement, and attend you in your business, "behold, he cometh," and I shall see him. And then, O brethren, ask your hearts, Am I prepared to meet him? Can there be an inquiry so momentous? Postpone it not. Begin your preparation now. Now we may show you Christ the Saviour, the mild, compassionate Lord; his eye is not now lighted up with fury, his hand not yet stretched forth to destroy. He is still waiting to be gracious. He will blot out your iniquities in his own precious blood, that "cleanseth from all sin." Wash in it, and you shall be clean. Believe in the Lord Jesus Christ, and you, the very guiltiest of you, shall not be condemned at his bar of judgment; you shall not perish, but shall have everlasting life.

LIBERIA.

A correspondent of the New York Observer, who is none other than Dr. M. R. Delaney, of Chatham, writes from Monrovia, July 25, an interesting and encouraging account of the colony and its people. He describes the River St. Paul as an important navigable stream, flowing through a country improved by agriculture, and well dotted with farms and fine dwellings. The cultivation of the sugar-cane is turning out to be very successful. One gentleman expects to have some two hundred acres of cane, employing fifty hands, he says:—"The natives are industrious, noble-hearted, and willing-headed fellows to work. Treat them well, and they'll die for you; and I dare say that in almost all cases where they are found faulty, they have been badly treated by somebody.—Many make sugar who have no mills, by taking their cane to those who have, and paying a tollage of one third of the sugar. The cattle up this river are very fine, the 'windward' or Mandigo, being a tall,

large, long-horned cattle, bearing a close resemblance to that class of English bred cattle; and the 'leeward' or Gola, being a heavy, large, short-legged and short-horned animal, a very type of our English Durham bred heaves. The farmers here buy them from the native drovers, who bring them constantly for sale; and the headsomest oxen and cows I think I ever saw, are on the St. Paul River.

"Stock of all kinds—sheep, goats, swine, turkey, Muscovy and common ducks, chickens, Guinea fowls; and on one farm (the Gaudilla) geese; and all kinds of live stock are plentiful on the St. Paul. Neither are the cows in Monrovia so small as those at a distance are made to believe.—They are handsome, well built, small cattle, comparing favorably with the cows in the interior counties of Pennsylvania, where no attention is paid to the breeding of cattle; though the Monrovia cow is much the leanest, and handsomely made, like the Durham cattle. Monrovia also abounds with all kinds of live stock, except horses, which I have no doubt will live here as soon as they are required.

"A suitable little steamer is now much needed on the St. Paul River, and I know of nothing that would pay better just now, and for time to come. Aside from the simple trade in freight and passengers, which is now carried on by small row-boats, and native canoes, which constantly line the river to the danger of life and property, vessels could be towed in from the bay, and thus take in their surar at the planters' doors, who have now to transport it, one barrel at a time, in a canoe, down to the city of Monrovia. It is simply silly to talk about the 'St. Paul bar mouth,' being impassable for vessels. The largest can enter the 'bar mouth,' and should it become obstructed, five or ten dollars a month will keep it open, by those matchless and valuable people, the Kroomen, who, it would seem, could out their food or smoke a pipe under water. They are without doubt the best water men in the world. They will dive and fix anything at the bottom of the hull of a vessel or of an anchor cast, their heads all the time under water. They swim like fish, and everybody considers himself safe with a Krooman in a boat. Captain McIntyre's life was once saved by one of these faithful men, and it was but yesterday a sea captain fell into the bay and went down to rise no more by himself, when the noble Krooman plunged into the sea, dove down, and brought him up with smiles of joy.—The captain, whom I saw, told me the fact himself.

"I keep a daily journal, and the temperature has not been above 83 deg, and average 76 deg. F., so far; in fact, the climate is fine. M. R. D."

Leigh Hunt's father was a stalwart clergyman, who knew not what it was to truckle. One day, being in company with a certain fat and purse-proud bishop, they fell into a discussion, in which the pompous prelatial bigot deemed his dignity would go for half the argument. Finding that Mr. Hunt had the best of it, he turned fiercely on him, saying, "Sir, do you know what I am?" Hunt and ashes, my lord," replied the clergyman.

When boots first come into fashion, a pair was presented to a worthy Major in some part of England. He examined them attentively, and concluded at length that they were a new kind of basket. Accordingly, when he went to church the next Sunday, he slung one around his neck and put his prayer book into it. His wife used the other to bring home her washing.

The Olive Branch tells a capital story of a sarcastic old fellow, who being asked one day by Parson A. if he had "any treasure laid up in Heaven"—replied, with a doleful look, "Sartin, Sartin; I guess they must be there, if anywhere—I haint got any laid up 'tome, sartin."

A story is told of a hypochondriac gentleman of rank and fortune, in Ireland, who fancied one of his legs is of one religion and another of the other. He had unfortunately put one of his unfortunate legs outside of the bedclothes to punish it for its religious errors.

Chronic Rheumatism, Dyspepsia, all diseases that have been established for years. ONE DOLLAR PER BOTTLE. Druggists Every where. WAY & CO., 182 Fulton St., N. Y. Bait, and all Druggists, Woodstock, Vermont, Tobique; J. D. Beardley, S. F. Grosvenor, Eel River.

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admissions of all nations, as well as the leading hospitals of the world. The New World, stamp this remedial Agent as the greatest benefit ever made known to suffering humanity. Its reparative qualities are manifested through the external application, invisible to the naked eye, in the seat of the internal disease; and its anti-inflammatory and antiseptic virtues surpass anything else and is Nature's great ally.

Rheumatism & Salt Rheum. One of the most common and virulent diseases prevalent on this continent, is Rheumatism, especially antiseptic, is "operant" is first to eradicate the disease and then complete the cure.

Legs, Old Sores, & Ulcers. Of many years standing, that has slowly refused to yield to any other treatment, have invariably succumbed to a few applications of this powerful

Operations on the Skin. From a bad state of the blood, diseases are eradicated, and a new transparent surface regained by the application. It surpasses many of the most dispel rashes and other disfigurements.

Piles and Fistula. The form and feature of this prevalent blemish is eradicated locally, and by the use of this emollient; and its reparative qualities are manifested through the external application. It surpasses many of the most dispel rashes and other disfigurements.

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