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Published under the direction of the General Conference of the Methodist Church of Canada.

\$2 PER ANNUM IN ADVANCE Postage Prepaid.

VOL. XXXII.

HALIFAX, NOVA SCOTIA, FRIDAY, JANUARY 30, 1880.

No. 5

Welcome! twice welcome!! thrice welcome!!! ing that they belong to the church, or made to feel that they have no hope To loyal hearts, and waiting homes; And we will raise a joyous song, For our beloved Princess comes.

Once more to shed her radiance mild Around our path, a brilliant star, Our gracious Queen's own royal child,

Again she cometh from afar. Our darkened sky once more will gleam With pure soft light, o'er land and sea; And in the cheering, genial beam,

We'll bask again exultingly.

Sad, tender meeting hath it been, To hearts linked by the tenderest ties; To the bereaved and widowed Queen, How fraught with chastened memories! Together they have sought the place Where lies encombed, Albert the Good.

Tears have bedewed each royal face To mark where once sweet Alice stood. As joy is ever mixed with grief, Flowers strewn with thorns along our way: So light, with shadow in relief, Dawned on Prince Arthur's bridal day.

But, far from home, she could not hear Nor those resounding notes of cheer,— Her soldier-brother's wedding bell. Yet, where the voice of duty calls,

should England's sons and daughters be; Therefore she leaves ancestral halls To come to us across the sea:-That deep, dark sea !- Atlantic's wave

Most precious freight again doth bear;— May heaven from lurking danger save, nd waft her to the one most dear Our meeting will have less of form,

Have more of feeling, less of show; Our greeting more subdued, yet warm, More heartfelt than one year ago. Deep bayings from the cannon's throat Again will echo on our shore

The gladsome cheer, with music's note,

Will rise and mingle with the roar. The incense of a people's heart Again will rise, will grateful swell; It grieved us so with her to part
How can we say a last "Farewell?" January 24th, 1880.

Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season. Not broken by the sudden blast, Nor on the bare soil roughly cast By torrent rushing by; Not bending down with sickly head, Surrounded by the drooping dead, Slain by the Sun on migh :

But safely gathered where no blight Of heat by day, or front by night, Can ever reach it more. Up borne by loving, tender lands. Far from all storm-behold it stands On beaven's own game floor!

Who would not be that sheaf of corn? Though in the lowly furrow born, And nursed by wind and rain. Since every shock of scenning ill Is tempered by the Sovereign Will, To form the golden grain.

Aye! though it grew on earth below, It ripened with each morning glow, And felt the Aying cloud: From out its depth on quiving wing The lark ar set recar, and ang His carol long and lou i.

When ev'ry we alland a nigster slept, The evening's oreezes woke and crept Across the standing grain; Tell softly on the list ner's ear. And charmed away his pain.

Wiso would not live the good man's life, With all its toils, and tour and strife, And have his hidden peace? Who would not die the good man's death, And know that with his latest breath, His sighs for ever cease?

WHEN A REVIVAL OF RELIG.

ION IS NEEDED. When there is a want of brotherly love and Christian confidence among professors of religion, then a revival is needed. Then there is a loud call for God to revive his work. When Christians have sunk into a low and backslidden state, they neither have, nor ought to have, nor is there reason to have, the same love and confidence and breaks them down, and makes toward each other, as when they are them sorrowful and tender-hearted, all alive and active, and living holy so that they can weep day and night, lives. The love of benevolence may be and instead of scolding and reproachthe same, but not the love of complaing them, they pray earnestly for them. cency. God loves all men with the feel the love of complacency toward any but those who live holy. Christians do not and cannot love each other with the feel otherwise toward each other, than rageous wickedness of the ungodly is paper does for the Bible.

A WELCOME TO THE PRINCESS LOUISE sthey do towards sinners. Merely know- followed by a revival. If Christians are

lousies, and evil speakings among pro- and spew out as many devils as there fessors of religion, then there is great are stones in the pavement, if it only need of a revival. These things show drives Christians to God in prayer, they that Christians have got far from God, cannot hinder a revival. Let Satan get and it is time to think earnestly of a up a row, and sound his horn as loud revival. Religion cannot prosper with as he pleases; if Christians will only be

is sunk down into a low and backslid- enemy, almost as suddenly as a clap of incidents. den state, when you see Christians con- thunder, and scattered them, taking the | " o form to the world in dress, equipage, ringleaders as trophies, and broken up parties, seeking worldly amusements, their party in an instant. reading novels, and other books, such as the world read. It shows that they Christians have a spirit of prayer for a are far from God, and that there is revival. That is, when they pray as if great need of a revival of religion.

falling into gross and scandalous sins, in prayer for a revival, not even when hand and replied, "Oh! no brother; then it is time for the church to awake they are warm in prayer. Their minds if you had a thousand tongues, go and When such things are taking place as praying for something else—the salva. home and wrote: give the enemies of religion an occasion tion of the heathen and the like—and for reproach, it is time for the church not for a revival among themselves. to ask of God, "What will become of thy great name?"

seek for a revival of religion.

EXPECTED. When the providence of God indicates that a revival is at hand. The indications of God's providence are who have been absolutely crashed with scinetimes so plain as to amount to a revolution of his will. There is a conspicing of events to open the way, a preparation of circumstances to favour a revival, so that those who are looking out can see that a revival is at hand, just as plainly as if it had been revealed from heaven. Cases have occurred in this country, where the providential manifestations were so plain, that those who were careful observers, felt no hesi-While whispers, silv'ty, sweet, and clear, tation in saying, that God was coming to pour out his Spirit, and grant a revival of religion. There are various ways for God to indicate his will to a people; sometimes by giving them peculiar means, sometimes by peculiar and alarming events, sometimes by remarkably favouring the employment of means, by the weather, health, &c.

When the wickedness of the wicked grieves, and humbles and distresses Christians. Sometimes Christians do not seem to mind any thing about the wickedness around them. Or if they talk about it, it is in a cold, and callous, and unfeeling way, as if they despaired of a reformation; they are disposed to scold at sinners-not to feel the compassion of the Son of God for them .- But sometimes the conduct of the wicked drives Christians to prayer,

seeing them occasionally at the com- but in God, and if they have sufficient munion table, will not produce Chris- feeling left to care for the honour of tian love unless they see the image of God, and the salvation of the souls of the impenitent, there will certainly be When there are dissensions, and jea- a revival. Let hell boil over if it will, such things in the church, and nothing humbled and pray, they shall soon see connected with hymns found in the new can put an end to them like a revival. God's naked arm in a revival of religion. When there is a worldly spirit in the I have known instances where a revival church. It is manifest that the church has broken in upon the ranks of the hymns in all who read or hear these

A revival may be expected when their hearts were set upon a revival. When the church finds its members Sometimes Christians are not engaged But when they feel the want of a revival they pray for it; they feel for their When the wicked triumph over the own families and neighborhoods; they church, and revile them, it is time to pray for them as if they could not be denied. What constitutes a spirit of and his brother John's conversion. It

When sinners are careless and stu- prayer? Is it many prayers and warm originally contained eight verses, and pid, and sinking into hell unconcerned, words? No. Prayer is the state of was entitled "For the Anniversary of it is time the church should bestir the heart. The spirit of prayer is a One's Conversion." It was first pubthemselves. It is as much the duty of state of continual desire and anxiety of lished in the year 1735. In the great the church to awake as it is for the mind for the salvation of sinners. It fire in Chicago, Grace Methodist Episfiremen to awake when a fire breaks is something that weighs them down. copal church, with many others, was out in the night in a great city. The It is the same, so far as the philosophy burned. The pastor, Rev. M. M. Parkchurch ought to put out the fires of of mind is concerned, as when a man is hurst, after toiling all night among the hell which are laying hold of the wick- anxious for some worldly interest. A sufferers pointing them to the many ed. Sleep! Should the firemen sleep, Christian who has this spirit of prayer mansions on high, and the temple not and let the whole city burn down, what feels anxious for souls. It is the sub-made with hands, where no fire shall would be thought of such firemen? ject of his thoughts all the time, and consume, met hundreds of his homeless And yet their guilt would not compare makes him look and act as if he had a people the next day on the ruins of their with the guilt of Christians who sleep load on his mind. He thinks of it by late beautiful house of worship, and all while same is around them are sinking | day, and dreams of it by night. This sang together: studid into the fires of hell .- C. G. is properly praying without ceasing. His prayers seem to flow from his neart liquid as water-"O Lord, revive thy WHEN A REVIVAL OF RELIGION MAY BE | Work." Sometimes this feeling is very deep; persons have been bowed down. so that they could neither stand nor sit.

nerves, who s, and bigh in character,

grief for the state of sinners. They

sinners. The feeling if not always so great as this, but such things are much more common than is supposed. In the great revival in 1829, they were common. This is by no means enthusiasm. It is just what Paul felt when he save, " My little children, of whom I travail in birth." I heard of a person in this state, who prayed for sinners, and finally got into such a state of mind that she could not live without prayer. She could not rest day or night, unless there was somebody praying. Then she would be at case; but if they ceased, she would shriek in agony till there was praying again. And this continued for two days, until she prevailed in prayer, and her soul was relieved. This travail of soul is that deep agony which persons feel when they lay hold on God for such a blessing, and will not let him go till they receive it. I do not mean to be understood that it is essential to a spirit of prayer, that the distress should be so great as this. But this deep, continual, earnest desire for the

ALL IN THE BIBLE.

salvation of sinners, is what constitutes

the spirit of prayer for a revival .- C.

"What is the use of taking a relig- of sin. ious paper?-it's matter is all in the Then you may expect a revival. Some- Bible." So argued a good old Metholove of benevolence, but he does not times the wicked will get up an oppo- dist lady last summer. True, all the sition to religion. And when this drives doctrinal lessons of a good religious Christians to their knees in prayer to paper are in the Bible. If they were God, with strong crying and tears, you not, the paper would be mischievous. love of complacency, only in proportion may be certain there is going to be a But what is the use of bees?—their to their holiness. If Christian love is revival. The prevalence of wickedness honey was all in the flowers. What is the love of the image of Christ in his is no evidence at all that there is not the use of a farmer?—the elements of people, then it never can be exercised going to be a revival. That is often the wheat and corn were all in the air God's time to work. When the enemy or ground. What is the use of the ently exists. A person must reflect the cometh in like a flood, the Spirit of the loom, the seamstress, or the tailor? image of Christ and show the spirit of Lord lifts up a standard against him. the cotton or wool of the dress was all Christ, before other Christians can love Often the first indication of a revival, in the ball or on the sheep's back. him with the love of complacency. It is the devil's getting up something new There is use in the bees and farmers. is in vain to call on Christians to love in opposition. It will invariably have in millers and weavers and tailors, to one another with the love of compla- one of two effects. It will either drive convert the pollen and the elements of When Charles II. attempted to bribe cency, as Christians, when they are Christians to God, or it will drive them the ground into honey and bread that him through Lord Danby, he replied Sunk down in stupidity. They see nothing in each other to produce this love. Policy or other that will only make ton or wool into well-fitting garments. Without being unjust to his country by Many converted souls can say, like the religious near the religio It is next to impossible that they should things worse. Frequently the most out This is just what the religious news- betraying its interests." He refused enemies of Luther, "By their songs we

OUR NEW HYMNAL.

Incidents respecting the origin and power of some of our hymns in the New

In praise meetings, in regular church services, in Sunday schools and in other meetings, fresh interest is often given to an old hymn and a deeper impressiveness added to a new one by some incident connected with its origin or use, before giving it out for singing. I have arranged a few such incidents Methodist Hymnal, to develop if possible a deeper appreciation of these grand

FOR A THOUSAND TONGUES TO Jireh'sing."—Charles Wesley.

Charles Wesley, when speaking to Peter Bohler of the sense of pardon sealed on his conscience, said: "I suppose I had better keep silent about it." The good Moravian skook him by the and cry to God for a revival of religion. are upon something else; they are use them all for Jesus;" and he went

> "O for a thousand tongues to sing, My great Redeemer's praise; The glories of my God and King,

The triumphs of his grace.' The day on which the hymn was written was the first anniversary of his

My great Redeemer's praise." -Charles Wesley.

During the Revolution, while the I can name men in this state, of firm Dritish had possession of Long Island, a body of troops went to church on a Salibath morning, and demanded of the congregation that they should sing have had an actual travail of soul for "God save the King;" and in reply the sinners, till they were as helpless as people sang with earnestness,-

" Come, thon Almighty King, Help us Thy name to sing. Help us to praise: Father all-glorious. Come and reign over us, Ancient of Days.'

"OLD HUNDRED." A remarkable incident is that of a Scottish youth, who learned with a pious mother to sing the old psalms that were as household words to them in the kirk and by the fireside. When he grew up country, was taken captive by the Turks. and made a slave in one of the Barbary states. But he never forgot the songs of Zion, although he sung them in a strange land and to heathen ears. One

"THE SPACIOUS FIRMAMENT ON HIGH." though from its appearance in the of the celestial city to which he felt he Spectator very many have supposed him to be. The hymn is also erroneously credited to him in very many hymnbooks. Andrew Marvell is the author. "Peace, my soul! thou needs: not sear; And who is Andrew Marvell? A lawyer who would never try a case oppos ed to his conscience. He was called "the man who dared to be honest in the worst of times." He occupied a mean lodging in the Strand-

There lived he jocound, And his thoughts were roses all.

a gift from his majesty of one thousand are conquered."—W. F. Crajts

pounds, and then borrowed a guinea from a friend. "His heart was not buried in the rubbish of this world." Andrew Marvell died in 1678. What a pleasure to look through the murky atmosphere of to-day and see such a giant! There is as great a demand for such men now as ever.

"THOUGH TROUBLES ASSAIL, AND DANGERS AFFRIGHT."--Newton.

A boy ran home after hearing a sermon on "Jehovah Jireh" (the Lord will provide), and said to his parents, who were in great want, "Cheer up, father and mother! the Lord will be sure to provide." And, often, after that, when they were in trouble, he would say, "Come, let us sing a verse of 'Jehovah

" Though troubles assail and dangers affright.

Though friends should all fail and focs all betide, Yet one thing secures us, whatever betide The Scripture assures the Lord will pro-

Once when there was no food left, he told his parents not to forget "Jehovah Jireh." He went out, and came back in a few moments holding up a shilling he had found on the pavement, saying, "Here's 'Jehovah Jireh,' mother! I was sure he would provide.'

"GOD MOVES IN A MYSTERIOUS WAY."

- William Cowper. The original title of this grand old hymn,-" Light Shining out of Darkness," had reference to its remarkable origin. When under the influence of the fits of mental derangement to which he was subject, he most unhappily but firmly believed that the divine will was that he should drown himself in a particular part of the river Ouse, some two or three miles from his residence at Olney. He one evening called for a post-chaise from one of the hotels in the town, and ordered the driver to take him to that spot, which he readily undertook to do, as he well knew it. On this occasion, however, several hours were consumed in seeking it, and uncer-O for a trousand tongues to sing, by in vain. The man was at length reluctantly compelled to admit that he "COME, THOU ALMIGHTY KING." had entirely lost his road. The sare was thus broken. Cowper escaped the temptation. He returned to his home, and immediately sat down and wrote this hymn, which has ministered comfort to thousands, and will probably yet afford consolation to thousands of others even for general ons to come .--WHEN ISRAEL OF THE LORD BELOVED."

- Walter Scott. This poem first appeared in "Ivanhoe." Rebecca, a Jewess, har been falsely accused of witchcraft and condemned to die. She is in prison awaiting her execution, when she is represent ed by the author as singing thes. Deauti-

"PEACE TROUBLED SOUL, THOU NEEDEST

NOT FEAR.' Rev. James Haxley, about the year 1806, was sent by a Methodist Conferhe wandered away from his native lence to itinerate as a missionary in Louisiana, then chiefly inhabited by French Catholics. Jimmy, as he was familiarly called, had small experition of comfort without payment; all he seldom possessed any money. He was night he was solacing himself in this one evening reduced to the very varge manner, when the attention of some of starvation; he had spent the precedsailors on board of an English man-of- ing night in a swamp and had to be no war directed to the familier tune of food for thirty-six hours, when he reach-"Old Hundred," as it came floating ed a plantation. He entered the house over the moon-lit waves. At once they and asked for food and lodging. The surmised the truth, that one of their mistress of the house, a widow, with countryman was languishing away his several daughters, and several negro life as a captive. Quickly arming them- children playing about, recognized his selves, they manned a boat, and lost no calling and insultingly refused his retime in effecting his release. The grand quest. He obtained, however, permisold tune has caused the release of many | sion to warm himself a few minutes bea soul from the more terrible captivity fore the fire. As he sat thus, he felt the demands of hunger and sleep, and looked forward to another night in the swamp. Feeling this might prove his Addison is not the author of the hymn, last night on earth, he thought sweetly was travelling; his heart swelled with gladness, and he cheerfully sang one of his favorite hymns,—

The Great Provider still is near."

He sang the whole hymn; and when he looked around him, the mother, daughters, negroes, were all in tears. "Here, Sally," said the mother, "get the preacher a good supper. Peter, put up his horse; he shall stay a week if he pleases." Thus, in many instances, truth goes through the ear to the heart in the chariot of song, when its other

CHRISTIAN EDIFICATION, A SERMON BY REV. BENJAMIN GILL, PRO-FESSOR OF GREEK IN WESLEYAN ACADEMY, WILBRAHAM, MASS. "Edify one another." -1 Thess. v: 11.

Some one has styled the universe a web of matchless splendor in woven with figures of endless variety, yet of such magnitude, that we who see but isolated strands can form no fair conception of the design and expanse of the whole.

A somewhat similar idea runs through the New Testament in reference to Christ and his church. They are spoken of as "builded together"-are exhorted to "build each other up"-are warned against those things which, though lawful, are "not edifying," do not build up-and one passage is particularly full and clear on this point, "ye are fellow citizens with the saints and of the household of God, and are built upon the foundations of the Apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord. -Eph. ii: 19, 22.

You have seen the confused mass of the impression of coarseness.

Now we may look upon the mass of christianity in two ways. We may say as the tables do, of the world's population 394,000,000 are Christians. Of these so many thousands are Catholic, Episcopalian. Baptist or what not. But what a over death and the grave shall crown our laying hold of the grand idea of the christianization of the world, comparing the present magnitude of Christ's church with the smallness of its beginning, finding the ratio of its increase and judging from that when we may look for the gathering in of the whole world—thus might we catch the spirit of its Founder and the scope of his design. For as every structure contains both a purpose and a type, so every christian, every christian church, yea the whole body of christians have a historic type and a prospective purpose. If we speak of a building as Gothic, Romanesque, or Greek in its general style we are looking at it historically. Our eye is thrown back to the origin and the author of its peculiar type. Its Doric solumns carry us to the Parthenon-that gem of perfect architecture white as snow and set in the clear blue of an Athenian sky. Its Gothic nave and transepts overshadowed with interlacing arches and tighted by rich light streaming through mullioned windows seem almost like the petrified wild woods from which those old Goths issued to destroy the old civilization and to become the backbone of the new. And does not every christian thus stand as an historical embodiment of the good that God intended to mankind from all eternity? And is he not a proof of the fact that all men are to be co-laborers with Jesus Christ in the world's redemption?

How thoroughly christian is this word "edify;" you will look in vain for it before Christ's time,-I mean of course in its metaphoric sense. It was too magnanimous too unselfish a word to serve as a name for any purpose that was at work under the old religions. Their master minds loved to wrestle with the question. "What is man's highest good?" of course. But they settled that question by saying, "Happiness is man's highest good." or fortitude ! under suffering " is man's highest good." But the pursuit of goodness for itself-and this is christian edification-the building up of ourselves and others in righteousness,-this high purpose they never knew, much less pursued. They exalted circumstances: christianity subordinates them. Goodness is the multiple of which they are the

denda, accessories, things that can be them obedience to God, holiness of purpose. I know how stale these assertions are. I flatter myself, however, with the thought, that the stalest truths are the stablest that obedience to God includes all else that obedience to God is the lesson so repeatedly taught and so seldom learned all through the word of God; that this den treasures of sacred history-a talis. man whose value was not overstated by one of old when he said, "Behold, to en, than the fat of rams."

In edifying one another we learn

children here; nor that they may be well; nor free from very burdensome responsibilities; nor that they may be suited: but that they may early learn to hear and obey his voice and to appreciate the value of righteousness. It seems to be the proposed building. These are and are not may open where we will-that "the wilthe building. They will become such only ling and obedient shall eat the good of dy the original design and serve the pur- One has said, that no man ever struggled pose proposed. The most finely fashioned in harder circumstances than he to mainstone in all the pile will be quite useless tain a growing conviction among the heaunless it takes its proper place in the then in Ur of the Chaldees when this structure; the stoutest timber will be but principle of faith in God first dawned the subject for fire or decay; while beau- upon him. But he wrestled for the printy and grace even, may be added to what ciple successfully and became the father now seems only very ordinary and quite of the faithful and the friend of God. unfinished. To illustrate this, we stood | Was Moses without responsibility? on the park at Hartford the other day Doubtless no man ever wrestled so sucgazing up at the new capitol. The figures cessfully with great legislative problems. that surround the dome and the "genius But Moses endured all this as seeing him of Connecticut," which crowns seemed, who is invisible. And think how after a each to harmonize with the whole vast life faithfully spent in trying to reform building and yet to be delicately graceful the vices of Israel the prophet Elijah and perfect in themselves. But after- stood in voluntary banishment on Horeb wards in one of the lower rooms of the the mount of God while from his wrung. capitol we saw the plaster model of the heart broke forth the words,-"It is latter figure and there was nothing finish- enough Lord, take away my life. I am not ed or graceful or delicate about. In other better than my fathers. I have been very words it was out of place and the delicate | jealous for the Lord God of hosts: for touches that would not have been missed the children of Israel have forsaken thy at the top of the dome were now very covenant, thrown down thine alters and clearly lacking, and nearness produced slain thy prophets, with the sword and I. even I. only am left and they seek my life to take it away?" What are our griefs in comparison to such men's?" We may, like them, be permitted to see only discouragement and apparent failure and vet if we grow not in any spiritual triumphs low view would this be if it were all. Or labors. It is useless to specify farther examples of the working of this law of righteousness. ... The catalogue of names was so full that one of old was brought to a dead pause and broke off in the midst of his utterances by saying that the time would fail" him to tell them all. Brief though it be, however it might have been enlarged; as it is, its names excel theicatalogue of other names. The empty votaries of power and honor, the Cæsars and Napoleans pale into mere shadows before the might of Moses and of Joshua of Daniel and of Paul. While this mighty principle is having its way among men, they will not usually win renown from their co-temporaries but they will win the favor of God and the reverence of them that follow. Some phases of national and individual Hebrew history are grand beyond conception for the very reason that they ecognize this principle and are based upon it; while however much odium may be cast upon the Jews for their baseness in later days the world must always honor them as having been the first to reach the conception of this high principle-God at work in human affairs to bring men to love righteousness. Egyptians, Assyrians, Greeks, Romans, all, fell short of it; the Jews even in the mass, had not depth of conviction enough to save them from idolatrous practicesthey may be classed as a whole among idolaters, at least until the captivity with just a few intervals of true religious life. But thank God, the principle was at work among them shining in the examples I have mentioned, in the wonderful book of Job, in the Psalms, in the Proverbs, in the prophets. 3 What other literatures save those which have been based on the Hebrew-make the edification of men in righteousness their theme? What other people saw this as the purpose of God in human life-that men should be made good, pure, holy? How far inferior are the gods who figure on the pages of Homer with the God of the Psalms of David! How low are the passions which actuate them in comparison with the sublime design of

II-This up-building of ourselves and others in righteousness is the only adequate inspiration we can receive for our souls. factors; the high end is righteousness and Life must have its inspirations, without other things are only insignificant, yet ne- them actions have no force in the performcessary, means. All things work together ance, no significance in the result. Somefor goodness in this new order; we seek times a motto deep moral signifiance is the first the kingdom of God and his right- inspiration of a lifetime; sometimes a hap- them.

God as shown on every page of his boly

eousness all things else are a mere ad- py utterance or timely act become, for the moment, an impetus to action, as when dispensed with. We are edifying ourselves | Nelson said " England expects every man and others then, when we are teaching to do his duty," as when Sheridan riding down from Winchester to Cedar Creek falling upon his flying troops said " Turn boys, turn we're going back" and back they went to victory.

Such motives and utterances at work

sometimes for a moment only ennoble lives that are otherwise far from blameless. As when Nelson a profane man and thought is the key that unlocks the hid- not over religious, covered himself with glory by his death at Trafalgar. He wore his stars of honor on his breast all that day, resolved to do his duty and to stand obey is better than sacrifice and to heark- on an equality of danger with the other men on his fleet. A shot from the Redoubtable struck the epaulette upon his left shoulder and immediately they pro-I The substantial purpose of God un- ceeded to take him below. His presence derlying all our affairs. Not that they of mind did not leave him, he noticed that may be happy has God placed his tiller ropes had been shot away and order ed new ones to be brought to take their place, then that he might not be seen by his men and discourage them he took out his handkerchief covered his face and his badges on his breast and they carried him below. Three hours he lingered and ever stone and timber drawn to the site of some philosophy of Hebrew history and we and anon he said, "Thank God 1've done my duty. Thank God I've done myduty" and these words were his last. as they are built together so as to embo- the land." Was Abraham a happy man? high motive truly is that of duty; among the noblest of our inspirations! But there is a higher motive still. Hereodotus says of three hundred Spartans who went to Thermopylae, two suffered from eye disease and Leonidas had sent them off to and Alpeni with the privilege of going home to Sparta, if they wished. But one of them named Eurytus learning that the enemy had closed up the pass called for his arms and put them on, then ordered his helot slave to lead him out into the midst of the fighting, which he did, and then ran away, while the blind hero hacked down his euemies at random and fell,

> What a motive it is to die for one's country one's national honor! But there

is a nobler motive even than this. It is related of Cleobis and Biton that, on the day of the festival to Juno at Argos where their mother was unable to get the oxen from the field to draw her car to the feast in time, they yoked themselves in and drew her six miles arriving in time. But they fell exhausted; the crowd of lookers on, however, were then permitted to see that sometimes it is better to die than to live. They counted the young men happy in their strength; the women praised their mother that she had borne such sons. But she standing by the altar the altar of the goddess, prayed that the best things might happen to her boys that might happen to men. And while the vows were being offered and sacrifices slain the boys died by the altar of the goddess where they had fallen asleep. And the Argives made their statues and they sat them up at Delphi as offerings of honor to men who were most noble. Aud truly noble are the motives of filial affection. But there is a higher still. It is the motive of doing good—of teaching men to love righteousness. You cannot see this? But tell me, you who object is the shole of more or less value than each of the part ! And will not the principle I have mentioned include in its operations, filial affection, self sacrifice, patriotism, devotion to duty? The Decie on the eve of battle called for the priest that they might formally devote themselves to destruction : his whole life however in whom this principle is at work is one of constant devotion. Deeds of glory usually require illustrious fields either to call them forth or give them a name; but the quiet operation of this principle makes hundreds of heroes in every day heroic devotion requires many months to spend itself but the quiet self consciousness of having done what we could for God, is a more ennobling, a more satisfac- Mr. Parker.

' He who surpasses or subdues mankind Must look down on the hate of those below "He that has light within his own clear bright "He that has light within his one.
May sit i' the centre and enjoy bright day."

Millon

(To be continued.)

EXTRACT.—For persons suffering from exhaustion of the powers of the brain and nervous system, from long and continued study or teaching, or in those cases of ex. haustion from which so many young men suffer. I know of no better medicine for restoration to health than Fellows's Compound Syrup of Hypophosites. EDMOND CLAY, M D, Pugwash, N. S.

Dr. I. S. Johnson & Co., Bangor, Me. the proprietors of Johnson's Anodyne Liniment, will send free to all who will write for it reliable information how to prevent diphtheria, the most to be dreaded of all dreadful diseases. Write your name, postoffice address, county and State plainly.

An English Veterinary Surgeon, now in this country, says that Sheridan's Cavalry Condition Fowders are superior to any he knows of in England, as they are absolutely pure. He denounces the large package fraud and warns people not to buy

CORRESPONDENCE.

MR. EDITOR .- The Christian Messenger of January 7th, contains an article from the pen of Rev. J. H. Robbins, Baptist minister, who visits Port George occasionally, to which we are in duty bound to call the attention of your readers.

The article consists, chiefly, of implied, and half uttered charges, and reflections upon the Methodist denomination, at Port George, and elsewhere, for Mr. Robbins says "there are several of such cases."

Hence he proceeds to charge the Meth. odists with sophistry in obtaining deeds of churches. With violating pledges, in reference to church privileges. With shutting Baptists out of Methodist meetinghouses, as soon as God gives them (Baptists) converts. Of a "sister of another denomination (from the Baptist) hoisting a mill-gate, and draining off the mill-pond just before the hour of baptism, &c., &c. Now, sir, will you oblige your readers,

who, doubtless, desire to form a correct judgment in the case, by publishing in your paper the following facts, in evidence that the above insinuated charges are utterly unfounded, so far as Methodism in Fort George is concerned.

describe how "deeds" are obtained, says, in cautioning Baptists, "be not deceived by such sophistry." Does Mr. Robbins mean to say that the Port George Methodist deed, was obtained by sophistry? you judgment of other denominations, exwould suppose he did mean it, from reading his "Caution to Baptists." Now, sir. this charge is certainly false.

The said deed was given by Mr. Alexander McInnis, and Jane, his wife, who law, and yet offend in this one point of personally appeared before G. B. Reed immersion, he is guilty of all—that is (J. P., of Port George), and solemnly guilty of every sin of omission and comswore, that they "did voluntarily—(that mission—"Guilty of all." is, by choice, willing.y, spontaneously, of their own accord) - execute the said deed, of the church ground of Port George. These honored members of the Methodist Church are still living, we believe, in Kentville, Kings Co., N. S. If Mr. Robbins means that Mr. McInnis was overcome by sophistry, in giving said deed, it would great- for Mr. Robbins till authorized by the ly enlighten, and improve, his mind, on trustees. the question, were he to call upon and question that Christian gentleman on the subject. We will ensure the Rev. Mr. Robbins a kind and brotherly reception, authority of the sexton; and when Rev. and a very warm dismissal.

right manner in which deeds are obtained told him "he had the highest authority by the Methodists, we challenge Rev. Mr. for doing it "-the sexton meaning the Robbins to prove his charge, in reference to the Port George deed, or stand reproved for misrepresentation in the case.

2nd-Rev. Mr. Robbins charges the presiding minister and trustees, with the violation of an original pledge, given to the Baptists, in reference to the Methodist Church at said place.

Now, Sir, the paragraph of Mr. Robbins containing the charge of violation of such pledge, is false throughout. It implies,-1st-That the Trustees excluded the

Baptists the house. 2nd-That a new board of Trustees was necessarily "constructed.'

3rd-That the "newly constructed Board' duly deliberated upon the Baptist

Trustees "partially" recalled their excluding act. Allow me to assureyour readers that

from the day the church was opened, till this day, the Baptists have never been excluded the church by either ministers or trustees. Nor had there been, up to the time to which Rev. Mr. Rohbins refers, any change in the Board of Trustees; any exclusion of Baptists, or any reconsideration, or recalling of any act, in reference to the Baptists. But to the contrary The Baptists have had the use of said church, with full consent of ministers and trustees, for the past eight or ten years, or since it has been finished.

We leave your readers, therefore, to judge of the character of the above implied charges. We feel they are unwarranted and untrue.

3rd-Rev. Mr. Robbins charges the Methodists with shutting him out of the Methodist Church. "as soon as God gave him converts." We are sorry to be forced to say that this charge is as groundless as the former.

Please note the following facts: 1st-The late lamented Rev. Willard Parker preached regularly in the Methodist Church, and God gave him converts, and he baptized them, as Mr. Robbins says. "in the right way," and Rev. Willife. Fame that product patriotism or, lard Parker was never shut out. No, nor any other Baptist minister who preceded him, but all went on in peace and harmony, till the said Rev. J. H. Robbins came to take the place of the late Rev

> 2nd-Shortly after the induction of Rev. Mr. Robbins, he broke up the Port George "Union Sunday School," which had been collected, supported, and taught, chiefly by Elder Stephen Wordworth ; and out of this Union School of Mr. Woodworth's, Rev. Mr. Robbins organized a Bapt'st Sunday School in the Meth odist Church

3rd-He (Rev. Mr. R.) withdrew his regular appointment from his own church, about a mile off. and brought it into the Methodist Church.

4th-He, a short time ago,-appointed a Baptist Bible-class, or a "new version Bible- lass, as we are inforned, in the Methodist Church; and then,

5th-As he makes his discourteous boast, without consulting Rev. Mr. S., trustees, or any other person, "he went out to battle.

Now, all this unwarrantable liberty with the Methodist Church, congregation, and society, was borne by our minister, and people, in comparative silence. Your correspondent, Rev. Mr. R. tells

us. that he found, "before he went out to battle," three young women, having an earnest desire for salvation : and though he finds this hopeful state of things in a Methodist Church-and mixed congregation-where there are regular Sabbath services, by the Methodist ministers on ferred that the Baptist denomination had the circuit, yet he does not think well to paid one half or two thirds of the cost of said advise with the ministers on the circuit,

the trustees, or any other person, about union services, but committing himself to the fatal blunder of mistaking the deceptive " water for blood," 2 Kings. 31 chap he cries, "Moab to the spoil," as if repeating, "We tried union services once, and took the smaller share without molestation;" but now we will have the whole and molestation besides, and on the goes to pattle.

The three young persons whom Rev Mr. R. found earnestly seeking salvation. before he went to battle, were soon baptized; at which time Rov. Mr. R. in the Methodist Church, gave one of his characteristic sermons on immersion, as the only Scriptural mode of baptism.

The meetings went on from October till the last of December; and up to the closing of his battle the Methodist Church was comfortably prepared for him and his congregations.

And though he baptized the three young persons in the early part of his meetings, and preached his views on what he calls "the right way of baptism," he adds as soon as God gave us converts "we were shut out" of the Methodist meeting house.

Now what about this "shutting out?" Permit us to say that during the meet-1st.-Mr. Robbins, after attempting to ings Mr. Robbins had two occasions of baptism, and of preaching his views of the "right way.

On both occasions his remarks on the mode of baptism were, according to the ceedingly uncharitable and severe. Charging others with disobedience as to the great command, applying to them Jas. 2. 10, " For whosoever shall keep the whole immersion, he is guilty of all-that is

We need not say that under these uncharitable attacks many good people went home from their own place of worship pitying the preacher and grieved in spirit, whereupon the sexton, when he closed the church doors the night Rev. Mr. Robbins closed his special services, declared he would not open them again

On the following Friday évening Mr. Robbins found the church closed against his service, but, remember, on the sole Mr. Robbins questioned him upon his Now, in view of the honorable and up- authority for closing the door, the sexton qualifying clause in the "Deed," and Rev. Mr. Robbins understanding him to mean either the Minister of the Circuit or the Trustees of the Church.

This took place on Friday evening. The following Saturday evening Rev. Mr. Robbins had a conversation with our Superintendent Minister on the s bject, our minister assuring Mr. Robbins that he knew nothing of the matter whatever, and also assured Mr. R. that he would call a trustee meeting in the early part of the next week, and let him (Rev. Mr. Robbius) know the decision of the trustees.

The said meeting was called on the following Tuesday in the church, but some of the trustees not being able to 4th-That after due deliberation, the attend through infirmity and age, a second meeting was called on Friday, where all could attend, which they did. After the business of the year had been adjusted, the question of "closing the door" on the last Friday evening was introduced, whereupon the sexton defended his act

upon the qualifying clause in the deed, &c. The trustees (the old Board, not a newly-constructed Board, as Rev. Mr. Robbins is pleased to state) passed a unanimous Resolution, granting to Rev. Mr. R., and his Baptist friends all the privileges desired by his pious and peaceful predecessor, the late Revd. Willard

Parker, viz : 1st. The Methodist Church may be used by the Baptists for Conference Meetings once a month.

2nd. For preaching the Gospel in on the Sabbath once a month. 3rd. For funeral services as often as required: and

4th. That these arrangements would continue till further notice.

And yet, good people, in the face of these facts, your correspondent, Rev. J. H. Robbins, has the affrontery to publish broadcast, through the columns of the Christian Messenger, the shameful untruth, namely: That as soon as God gave him converts, &c., he was shut out of the church. And what makes it worse on his part, he makes this statement after he is assured that neither ministers nor trustees had authorized the sexton to do as he had done, and the above Resolution had been placed in the bands of Mr. Robbins by our minister. Do you, as christian men, accept and defend the statements of Rev. Mr. Robbins in the case? We believe you cannot, and will not.

Nor can your correspondent close his memorable article without 'molesting the christian reputation of a female church member, and says, "but just before the hour of the second occasion of immersion a good sister of another society hoisted the gate and drained the pond.

It is well for Rev. Mr. Robbins that he does not presume to mention the good sisters name—he would not propably find her good husband as long-suffering as the Trustees, but might have to pay a price, for such liberty with christian character. Your readers are hereby assured that the said gate was hoisted by a workman who was repairing the mill-and that it was hoisted, be thinks, the Friday or Saturday, previous to the Sabbath, the ordinance was to be performed—and without any knowledge the "well filled pond" would be required for the Sacrament of Baptism. Yet Mr. Robbins declares, it was done by a sister of another society just before the hour of Baptism. Come forward Mr. Robbins, for your own sake, and prove your statement-or beg the Lady's pardon.

In conclusion, Have not the readers of the column "of Caution to Baptists" inmeeting house-but what are the facts in

the case?bought by would have eight dollar dist Churc Rev. Mr. B leges, and Methodist building to Robbins, h and untruth Baptists,"

Hence we with bearin neighbourarticle of " to Baptists' if he apply namely:

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Handley Mon

UNCLE DIC A STORY OF

IN WHICH

The adver means with guard. The ter's day w young giant. with all its was gone, a dreadful pair or foot.

The bustli strong big w rough kindn him speaking as the chield. and the prid life was in When he cam ter, bruised nobody welc umph as his hands with d arms, she nod and claimed tory. "Me a to do it, an' n

Yet clean, as well as he there was not ish who could side, or lay u did young D Now as he thing for his

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suspicion. "Please, Lo Curnow any just a little chil me all gentle a Amen.

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was the surest death. To pray was not learn was what she driven to when to be done. grief, and she 'La, my dear to die yet, vo haven't a-give

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Le Lady's pardon. , Have not the readers of Caution to Baptists" in-Baptist denomination had two thirds of the cost of said -but what are the facts in

the case?—they are these—If the pews | new-fangled notions, a making' folks so bought by Baptists were all paid for, they would have the wonderful sum of Fortyeight dollars and Fifty cents in the Metho dist Church at Port George-in which Rev. Mr. Robbin claims, unlimited privileges, and because the Trustees of the Methodist Church, will not deliver up the building to the unlimited sway of Mr. Robbins, hence his unchristian—unmanly and untruthful column of "Caution to

Baptists," meaning slander of Methodists. Hence we charge Rev, J. H. Robbins, with bearing false-witness against his neighbour-as we honestly believe-in his article of "encouragement, and caution to Baptists" in the following particulars, if he apply his remarks to Port George, namely:

1st-As to the manner of obtaining " Deeds.' 2nd-As to violating Pledges given to

other denominations.

3rd-As to shutting Baptist ministers out of Methodist Churches, as soon as God gives them converts.

4th-As to a sister of another denomination draining off a mill-pond on the Sabbath day to prevent the sacrament of

In behalf of the Board of Trustees of Port Geoge Methodist Church.

JAMES H. MILLER. Secretary, Board of Trustees. Handley Mountain, Annapolis, Jan. 22nd, 1880.

UNCLE DICK CURNOW'S CONVERSION. A STORY OF EARLY CORNISH METHODISM.

BY THE REV MARK GUY PEARSE.

CHAPTER V In which big Dick Curnow becomes

A LITTLE CHILD. The adventure did not end by any means with Dick's escape from the coastguard. The cold and wet of that winter's day were too much even for this young giant. On came rheumatic fever. with all its helplessnes. His strength was gone, and he lay in bed suffering dreadful pain, and unable to move hand

The bustling mother, herself a very strong big woman, tended him with a rough kindness that did everything for him speaking to him, as she always did, as the chield. Dick was her only son, and the pride and joy of the mother's life was in his strength and courage. When he came home from some encount ter, bruised and cut, but yet victorious, nobody welcomed him with such triumph as his mother. She rubbed her hands with delight, and, folding her big arms, she nodded her head approvingly, and claimed more than half of the victory. "Me an the chield do know how to do it, an' no mistake."

Yet clean, honest, fierce in her likes as well as her dislikes, hard-working, there was not a young fellow in the par ish who could sit down at a cosier fireside, or lay under a snugger roof than

did young Dick Curnow. thing for himself, his mother feeding Treloar as a teacher of religion. him with the little that he could take. and holding the cup of water to his ed his eyes to find, standing at his bed-

"just like being a little child again, isn't | version of St. Paul. Now he could ask | 1928 Pages. 3000 Engravings. 4 Pages " Little chield! why c' course-what-

ever else was 'ee then I wonder?" big, strong Dick Curnow. But he did long ago, too. But it was good to hope that he was quite different now. Then as the mother bustled about-for she was one of those women who have not a gift for sitting down and doing nothing-she heard her son feebly moaning and muttering something strange. At first she thought he was dreaming, or he might be wandering in his head. And if she had caught the words that Dick kept repeating, it certainly would have confirmed this last

suspicion. "Please, Lord, I aren't big Dick Curnow any more. Please Lord, I'm just a little child. Please Lord do make me all gentle an' loving an' forgiving.

But coming rather suddenly upon him once, in the middle of his prayer, his mother asked him. "Who are'ee talkin' too, then, my dear ?"

"I was a talkin' to the Lord !" whispered Dick.

To the mother this was terrible. It was the surest token of death—certain ed?" death. To pray like that—a prayer that was not learnt or read out of a book. was what she had only known people driven to when there was nothing else to be done. Her voice choked with grief, and she rocked herself to and fro. 'La, my dear chield, you aren't goin' to die yet, you know. The doctor haven't a-given 'ee up yet. Don't 'ee go doin' such dreadful things."

Thinking that it might be well, however, to be prepared for the worst, the mother proposed, as she knew how to send for the parson.

Dick startled her by suggesting that he would sooner see old Jan Treloar. At once the mother's roughness and fierceness came back again.

"The old Jan Treloar! whatever do 'ee mean, chield?" and she rose up amazed and indignant. "What do the ould Jan Treloar knaw about heaven? he's cutting out breeches all his days, an' mendin' em. He don't belong for | big an' strong—I couldn't help it, you to knaw anything about religion; know, sir, an' I didn't want to bet brought up to the tailorin', and not had neither, for I knowed that there wasn't any eddycatin' nor nothin'." Then her a chance for me then. An' now I'm voice and manner grew more kindly, quite frightened to think about it.
"No chield; I can't abide these here Whatever shall I do when I'm strong

good all their lives, like as if it was fitty for folks to be religious afore their time! I can't think how folks can hould with such nonsense I can't."

So the clergyman was sent for. A man with whome drunkards and thieves fol." and outcasts were angels compared to the Methodists. But then remember, good reader, that I am speaking of a thing that happened a hundred years ago; then, and happily there are very few, should be again. if any, such amongst the Episcopalian ministers of to-day.

keep up. Take a little brandy some- more." times. Mrs Curnow, give him a little can do anything more for you; nobody. upon all the world, there dawned anoth-

tering his prayer, as if the parson's Dick lay thinking of Him who was born charm had somehow lost its magic, a little child in Bethlehem, longing and had by no means done him any that he had been there among the

"Don't 'ee go on like that, chield-'tis dreadful wished for to hear 'ee." "Mother," pleaded Dick, "the old Jan Treloar could read the Bible to me,

couldn't he, and not do no harm by it?" " Read the Bible, do he?" cried Mrs. Curnow, thoroughly aroused again. 'Then Jan Treloar ought to be ashamed of hisself, an' I do hope that Jan Christ was come; and all within Dick's Treloar will get what he do desarve-

into a prayer—a most plaintive en. Lord." treaty. "Please, Lord, I am so weak an' feeble as a little child. And please Lord, I thank thee for it. And now, please, Lord, I will try for to be gentle and lovin' and forgivin', like the blessed. Amen."

With Mrs. Curnow there was a long and fierce conflict between her dislike of the Methodists and her love to her to her son. At last there came a happy way out of the difficulty. A compromise was possible, for Jan Treloar had passed the house with a stranger who, the neighbors said, was "a regular preacher." Here, then, was one who only wore those garments the mak-Now as he lay quite unable to do any- ing of which so disqualified old Jan

thirsty lips, Dick almost forgot his pain. side, the very man who had preached "Mother," he whispered, tenderly, on that memorable night about the conall about it-where he lived, and whether Dick could find him. It was a little bit of grief to learn that the fighting Poor Dick sighed. He had been great, man was dead, and that it was all so know that the mighty Lord who made St. Paul what he was could do a like

mighty work for every one of us "But why doesn't He come to me with a great shinin' light and a voice speakin'?" asked Dick sadly. "I have begged and prayed Him too; and I thought he was goin' to once; but He dıdn't."

"The Lord has got many ways of coming to people," the preacher explained; "and many ways of speaking to them. Sometimes He sends sickness like this."

"Does he?" cried Dick eagerly, and his face lit up with gladness. Is this

one way that He comes?" "Yes, this one way," and the preacher went on to tell Dick of the way of salvation. Then he kneeled in prayer.

As he rose to leave, Dick whispered. "Please will you read that in the Bible about bein' gentle, an' forgivin' 'an lovin', and comin' to be among the bles-

"I don't know what you mean," said the preacher kindly. "About 'blessed are the meek,' you

know," Dick explained. "Oh, yes, you mean the sermon on the mount;" and sitting down, the preacher opened the Book at the fifth

Blessed are the meek which inherit the earth. Then the tears filled Dick's eyes and flowed down his cheeks. "Do you think that ever I could come for to be one of them, please sir?"

"Why, bless you, of course you may." said the preacher, as his heart warmed towards the simple and earnest inquirer. "Well, you see, sir, I used to be so.

and big Dick Curnow again; for I don't expect I can always be weak and bad?" The preacher smiled at Dick's simplicty. "It is not our strength or our weakness. To be strong is one of

God's good gifts for which to be thank-Dick shook his had sadly. Jan Treloar was old and and feeble; and Mr. Wesley was little, and the preacher looked thin and pale. All the good and though my character is drawn from | people he knew weren't big and strong life, there were some very different men like he used to be, and like he feared he

Day after day by further talk and reading and prayer, the preacher led The parson, who never hurried him. Dick on step by step until he came to self except in the hunting-field and in see some things clearly enough to be reading prayers, came on leisurely to comforted and hopeful. It was the the house. He sat down by the bedside, Lord who must do it all. The preachand opened his prayer-book at the form er was right. Dick's own weakness or of prayer for the visitation of the sick. strength had nothing to do with it. His voice dropped into a kind of sing- And Dick rejoiced to think that this song, and he hastened over them, run- pain and helplessness was one way of ning the prayers one into the other so quickly that it was almost impossible to knocked me down," and he can keep With all the Modern Improvements, fitted by Engineers thoroughly acquainted me down, he repeated to himself. "The Then he shut up his book, and bent Lord took away all my strength; perover the sick man. "There now-you haps if I do keep askin Him, he'll keep feel better don't you? Just so-just so. | me weak and feeble still, so that I shall Of course you do. Keep up, you know, never be big, strong Dick Curnow any

Thus little by little Dick came nearer er Christmas-day. The bells rang out But Dick went on moaning and mut- merrily upon the still and frosty air. shepherds or with the wise men who came to worship Him, Would not Jesus come again and be the Holy Child within his heart, and dwell there. Then all should be kind and gentle and loving, and Dick would indeed be among the blessed. Then suddenly the light flashed upon him. Not about him, but within him shone the glory of the Lord. soul rang with the joy. As surely as in the manger of old, there came and So two or three days went by, Dick dwelt within his heart from that day still turning his helplessness and rain forward, "a Saviour which is Christ the

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But the visitor had begun to read, and did not hear the correction. He read on until he came to the fifth verse.

Blessed are the meek which inherit the state of the fifth verse.

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SEE WHAT PHYSICIANS AND THE PEOPLE SAY ABOUT IT.

66 West Thirty-sixth street, New York, Sept. 2, 1876.

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C. C. LOCKWOOD, M.D. MISSERS. 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, especiaelly 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.

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Very truly J. SIMONAUD, M D, New Orleans, La.

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. In May last I was taken with a violent bleeding which brought 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. 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. I 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 am swer 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.

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 literary 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 fieth 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. I am yours

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CHURCH WORK.

Our churches should ever remember that their first and highest work is to save perishing men. The unconverted world is in darkness: the church should be a light unto the world. The unconverted are perishing: the church should be the salt of the earth whereby a perishing world may be saved. Occasions will sometimes arise when the energies of a church must be largely given to important local or general enterprises, of a more or les temporal character. From the endeavours of a church to extend or to Prayer Meeting held at \$50 on each Sabsustain its various temporalities, it bath evening, in Salem Church. This should return at its earliest opportu- meeting, under the auspices of the Wonity and with all its energy to the men's Temperance Union, should be engreat work of saving souls. To rescue the perishing should be a steadfast purpose and endeavour of every church.

Do we not sometimes make mistakes discussing and refuting the skepticism of the day, and too little time and effort in direct work for winning souls for Christ? The antagonisms of the gates of hell are about to prevail the enemy are no more likely to succeed in this age, than they have been in any of the preceding ages. The safety and the strength of the church are in the preaching of Christ and Him crucified. This gospel is now, as it ever has been, to some a stumblingblock, and to others foolishness; but it is, nevertheless, the wisdom of God; and the power of God. By this Gospel, and only thereby, can the strongholds of the enemy be overthrown.

England States were filled with fear because of the apparent growth of Unitarianism and Universalism in Massachusetts, and in the adjacent parts of the country. At that juncture Dr. Lyman Beecher, an evangelical preacher of great power and fame, accepted a call to Boston, the chief centre of the growing heterodox views. Dr. Beecher was then regarded by the day kindly and appreciative things are many persons as probably the most competent minister in New England for the defence of the orthodox faith. It was generally expected that his settlement in Boston would be followed by a theological warfare of gigantic proportions.

Dr. Beecher marched upon the ern literature: enemy, by preaching Christ, by seeking the conversion of souls, and by awakening in his own church, and in to which he seemed chiefly to devote his the evangelical churches in Boston and in the vicinity, the spirit of revival. In this way multitudes of souls were converted and gathered into the evangelical churches. A victory for the truth was gained, whose blessed results remain unto this day. Against such results as followed, the heterodoxy of the time had no sufficient weapons to make successful war.

The best argument against the antagonistic forces of the day is a living, working church. The converted man in whose heart there dwells the love of Christ, and whose life exhibits that love, possesses a power against which no skepticism can prevail. A united, devoted, loving church, travailing for souls, will reclaim the weak, the wayward and the wandering, and by its works prove the truth and the power of christianity. It is hard for a skeptic to argue against success. Is not this a time when all our churches should arise and shine? What is being done for Christ? What is being done for the saving of the perishing?

There seems to be a great difference of opinion in reference to affairs in Ireland It is difficult to know just what to believe about that country. There is without doubt a great deal of distress in some parts. And the political discontent is probably much greater there now than it has been at any time since the O'Connell agitation. Mr. Parnell who is now addressing public meetings in various parts of year), the subscription price (\$1) is low; the United States, appears to be much more interested in denouncing the British Government and British rule in Ireland, than in seeking relief for the hungry poor. latter, both post-paid.

It is probable that a half-dozen bishops will be elected at the General Conference of the Methodist Episcopal Church of the United States which is to be held in May next. Among the prominent ministers of the church who are likely to be candidates for that office the following are mentioned D. D. Wheden, E. O. Haven, D. Curry, W. F. Warren, Dr. Foss, Dr. Vincent, Dr. Dr. Kynette, R M Hatfield, etc.

The Thanksgiving Fund of the British Conference progresses very favorably. The most sanguine expectations of its best friends are likely to be realized.

The Rev. Mr. Coley at Headingly, and ticles. the Rev. Mr. Geden at Didsbury are both

A friend asks us to call attention to the couraged by all who regard Temperance as a part of religion. And who, in view -exhibits the same accurate scholarship 675, 686).

in giving too much time and effort to preaching, recently, about the Tay disaster, took occasion to speak of God's law concerning the Sabbath day. The minister suggested that the Railway Company whose bridge and train were wrecked on that occasion, ought to be satisfied with world are many and formidable; but the business, and the profits, of six days so they have been in every age. Some, of the veck, and that it is worth while for timid christians may be afraid that the the Company to consider whether God's claim to "Remember the Sabbath day" against the church. The assaults of is not worthy of their recognition, and of their acquiescence.

In the time of Jeremiah, and in other periods, when God's servants demanded that the people should recognize and observe the divine commandments, and when they denounced the transgressors, many of the people were wont to take up stones, and stone the Lord's ambassador. One of the modern ways of stoning men is by newspaper paragraphs. The Scotch divine has received some of those peculiar compliments which, under the circumstances, he might well have expected. Our civilization differs considerably from More than half a century ago many that of the time of Jeremiah, but our huevangelical christians in the New man nature is precisely now what it was

> Bishop Gilbert Haven possessed those peculiar qualities of mind and heart which are sure to attract attention, and to beget esteem upon the one hand, and upon the other hand envy and enmity. He was many others. In many of the journals of said of him. He has won a grand fame which will live for ever in the annals of his Church. A portion of the Southern press which has been wont bitterly to denounce him, now, that he has passed away, says but little or nothing about him. We clip the following from the Southwestern Presbyterian, as a curosity of South-

> "Telegrams bring intelligence of the death of Bishop Gilbert Haven, of the Northern Methodist Church. The work energies was to breed and perpetuate discord between the Northern and Southern Christians, by his slanderous invectives of We trust that he also did some

James E. DeMille, Esq., Professor in Dalhousie College, Halifax, died at his residence in this city, on Wednesday morning. He had been ill but a very few days, of congestion of the lungs. Mr. DeMille was, we believe, a native of New Brunswick. He had won considerable renown as a lecturer and author. His unexpected removal from amongst us will be deeply regretted by a large circle of friends. He was in the 43rd year of his age.

LITTEL'S LIVING AGE.—The number of The Living Age for the week ending Jany. 24th, has the following noteworthy contents: The Functions of the Brain, by Dr. Julius Althaus, Nineteenth Century; He that Will not when he May, by Mrs. Oliphant, advance sheets; Ruddha's First Sermon, Fortnightly Review; Bush-Life in Queensland, Blackwood; Adam and Eve. by the author of "Dorothy Fox," advance sheets; The Ticknor Library, Boston, Saturday Review; The Animal Heat of Fishes, Nature; Irresolution, Saturday Review; A Feat in Triangulation, Nature, and the usual amount of choice poetry, etc.

The two serial stories above mentioned. one by Mrs. Oliphant, and the other by the author of "Dorothy Fox," have been recently begun, and the publishers present to new subscribers for 1880 the six numbers of 1879 which contain the opening chapter of both serials.

For fifty-two numbers of sixty-four large pages each for more than 3,300 pages a while for \$10.50 the publishers offer to seud any one of the American \$4 monthlies or weeklies with The Living Age for a year, including the extra numbers of the

McCLINTOCK AND STRONG'S CYCLOPEDIA.

EIGHTH VOLUME.*

This great work is slowly approaching its completion. The ninth volume is already in the press, the tenth will complete the alphabet, and the necrology and other matters which have accrued during the Hurst, E. Q. Fuller, Dr. Brush, Dr Fowler, progress of the work will be published in a supplementary volume or volumes. When completed, the Cyclopedia will form the most exhaustive thesaurus of information, on sacred subjects, to be found in any one work in any language. The latest volume alone has over 2,300 ar-

Since the death of Dr. McClintock, March 4th, 1870, the supervision of the entire work has fallen upon Dr. Strong. For the Biblical department he is wholly responsible; in the remaining fields covered by the Cyclopedia, he has numerous and able co-workers of different denominations and churches. The eighth volume-recently published is also another side to look at see pp.

of the evil caused by intemperance can do and patient investigation of which the A Presbyterian minister, in Scotland, in ed himself (with acknowledgements) of existence of man before Adam, and con-Smith's, Fair airn's, and Kitto's Dictionaries, supplemented by the results of his own life-long study and personal observa. Dr. Winchell, as to Preadamic man, footbeen full and accurate information, rather than originality. Some of the articles are by the editor himself: e. g.,--Pyramid 3 pages; Petra, 4 1-3, with original photograph and map; Pisgah, 3; Predestination, 5; Resurrection and Revelations, Spurious, 5 1-4. The following are some the Mosaic history. The article in quesof the more important Biblical articles: tion (which appeared originally in the Peter, 12 pages; Epistles of Peter, 12; "Methodist Quarterly Review," July, Pharoah, 9; Pharisee, 71-2; Greek Philosophy, 10 1-4; Hebrew Philosophy, 4 1-2; Strong has contributed the results of some Phoenicia 15 1-4; Plagues, 9 1-2; Hebrew Poetry, 18; Ecclesiastical History of Poland, 6 1-2; Ecclesiastical History of Prussia, 14 1-2; Prayer, 7; Priest, 14 1-2; Prophet, 16; Proverbs, Book of, 8 1-2; will open his eyes to further searches and Psalmody, ancient and Christian, 12; Psalms, Book of, 11; Puritans, 6; Red "We hope we have said enough to illus-Sea, 11 1-4, with two photographs by the trate our proposition that these two lineditor; Revelation, Book of.

has been heretofore a large contributor to ly interesting representatives [the Hebrew the non-Biblical department. His fulness and the Greek], which, widely variant as and accuracy, the product of his German they are in age, culture, flexibility, and diligence, have been referred to by the genius, yet by a remarkable Providence editor in the prefaces of preceeding vol- have been brought together in the only umes. Among his larger articles are revelation written for man-have no ordithose on Philo, 51-2 pages; Pietism, 41-2; nary or casual points of resemblance,"-Pius IX., 3; Cardinal Pole, Christian p. 122. greatly beloved by multitudes of men. Polygamy, Priscillian, Probabilism, 41-3; He was almost as thoroughly hated by Protestantism, 2 1-4, and Protestants, 2 1-4; Purgatory, -\$ 1-2; Puseyism and

Dr. B. Pick, of Rochester, N. Y., contributes several articles in Jowish literature and biography, in German ecclesiastacal biography, on various editions, revisions, and versions of the Old Testament, and especially on the Quotations from the Old Testament in the Talmud

Professor George F. Holmes, of the University of Virginia, writes most of the philosopical articles: e. g., Plato, 10 pages; Platonic Philosophy, 6 1-2; Plotinus, 5; Polignac, 3 1-12; Positivism, 2 1-2; Pythagora, 4 1-2; and Realism, Southern people. He did a great deal of 3 1-2. The influence philosophical systems have had, and are still having, upon Christian thought, is a sufficient justification for the liberal space allotted to these topics in the Cyctopedia. Prof. Holmes is a brilliant writer, and you are sorry when you reach the close of his fascinating articles.

Dr. Kidder, of Drew Theological Seminary, contributes the articles on Polity, (Church,) Preaching, and Pulpit Eloquence, 5 3-4 pages.

The venerable Dr. T. D. Woolsey, late President of Yale College, furnishes a Meire, Hugh d'Anvers, and Lisseu de valuable and learned article on Polytheism, 11 pages.

Prof. A. J. Schem. who has heretofore written many of the articles relating to the Roman Catholic Church, continues his series. In the present volume we notice those on Pope, 8 pages, and The Reformation, 16.

Dr. Lyman Coleman, of Lafayette Cellege, author of "Antiquities of the Church," "The Apostolic and Primitive Church," "Historical Geography of the Bible," &c., writes an article on Prelacy.

The articles on John Pordage, and Rationalism, 4 3-4, are by the late Prof. John P. Lacroix, of Ohio Wesleyan University, whose recent premature death is a great loss to Methodist literature and scholarship. He is one of the men for whom learning mourns when they die.

Dr. James Porter, well known in Methodist circles, contributes the article on Revivals; and the Rev. S. H. Platt, A.M., an excellent and carefully prepared article on Providence, 41-2 pages.

The Church Articles are especially full and satisfactory-furnished for the most part by representative men of each church. That on Presbyterian Churches includes titled "A Lover's Peril."

33 1-2 pages, with supplementary articles on Presbyterianism by the late Dr. Gillett, of N.Y., and on the Presbyterians.

The Protestant Episcopal Church, 191-2, by Prof. J. A. Spencer, of the University of the city of New York; the Reformed Episcopal Church, 5 pages by Dr. J. Howard Smith: the Reformed (Dutch) Church, 10 1-2, by Dr. W. J. R. Taylor; the Reformed Presbyterian church, by the Rev. R. Hntcheson. who also writes an excellent article on Religion, Primitive, 4 1-2: the Primitive Methodist Church, and the Protestant Episcopal Church of Ireland, by Rev. George C. Jones. The article by Dr. Spencer has been widely criticised for its comical definition-("This is the legal title of that portion of the Church of Christ which has its lecal habitation in the United States of America," p. 669), and for its other assertions tinged with High Church exclusiveness and assumption, which compel the a high order, and the words are full of editor, in one or two instances, to call attention in the notes to the fact that there

An able and scholarly article by Prot. former volumes were the products. In Alexander Winchell, on Preadamite, disthe Biblical articles, the editor has avail- cussing affirmatively the question of the the most valuable matter in Winer's, sidering also the Prehistoric races in general, occupies nine pages. The editor. who strongly discredits the conclusions of tion in the Bible lands. The aim has notes the article with counterfacts and

Before closing, I wish to call attention to an orginal and suggestive treatment, by Dr. Strong, of Comparative Philology. This is a recent science, but one of great value, for its incidental corroboration of 1865, p. 480, to which "Review" Dr. of most vnluable investigations) touches points of deep interest to the student; and especially the student of Greek and Hebrew, will find here suggestions which discoveries. We quote the conclusion :gual families [The Shemitic and Indo-Professor Worman, of Brooklyn, N. Y., European], and especially their two chief-ALFRED FAULKENER.

lesiastical Literature. John McClintock, D.D., and James Strong, S. T. D. Vol. VIII.—Pet. Re. New York: Harper & Brothers, 1879. 8vo., pp. v., 1086.

HARPERS MAGAZINE for February is as rich in illustration and as varied and entertaining in its reading-matter as any number that has ever been issued. For massive strength, Blackmore's new novel, "Mary Anerley," deserves first mention. In every quality that marks a great novel this is the most remarkable serial now in course of publication here or abroad. Those who prefer a lighter novel will turn with pleasure to the chapters of Black's White Wings," Edward Everett Hale coutributes a short story—" Mr. Keesler's Horse-Car"-conceived and written in his happiest vien. A brief story of thrilling interest, sntitled "A night in an Avalanche," is contributed by S. H. M. Byers.

The illustrated articles cover a wide range of subjects. Howard Pyle writes and illustrates "Bartram and his Garden" -an interesting sketch of an American Quaker botanist of a hundred years ago, whom, Linnæus pronounced the greatest of the then living natural botanists. The Rev. B. F. DeCosta contributes a humorous article on "Foreign Tips," which furnishes motives for eight characteristic pictures by Reinhart. Mrs. J. W. Davis describes "A Famous Breviary" - the priceless gem among the art-treasures of the ducal palace in Venice—decorated with paintings by Memling, Van der Gand. Reproductions in wood-engraving of seven of the most striking of these pictures are given. One of the most interesing articles that has ever been written about General Washington is that contributed to this number by Wm. F. Carne, treating of "Washington as a Burgher," i.e., in his relations with his fellow townsmen of Alexandria. The illustrations, a number of which are drawn by Frank Mayer, are exceedingly interesting. The Hon John Bigelow contributes an illustrated paper entitled "A Visit to Ssn Marino," from which it would appear that the title of "republic," as applied to this province of Italy, is a misnomer A. B. Allen contributes an illustrated description of the "Percheron and Norman Horse," to the breeding of which so much attention has recently been given in this country. A. A. Hayes, Jr., contributes his series of Colorado papers, with an entertaining description of the mining districts of that state, with twelve excellent illustrations by Rogers. The Right-Reverend Arthur Cleveland Coxe contributes a poem entitled "The Drop-Star," an Indian legend of Lake Kayuth, in New York, which is beautifully illustrated by A timely musical contribution to this

number is the paper on Hector Berlioz, by Emily Royall.

Among the poems in the number is one by James T. Fields, in his best vein, en-

Now that Mr. Linton has "had his say" about wood engraving in a recent Magazine article, and his still more recent book, "Practical Hints on Wood-engraving," the reader (especially the reader of illustrated magazines) will peruse with eager interest an article in this Number entitled " A Symposium of Wood-engraving." in which some of the most distinguished engravers of this country are given a hearing. The article consists of reports of conversation with A. V. S. Anthony, T Cole, John P. Davis, Frederick Juengling, R. A. Muller, John Tinkey, and Henry Wolf.

TEMPERANCE JEWELS -A new collection of Temperance. Reform and Gospel Songs, Duets, Quartels, Solos and Chornses. By J. H Tenny and Rev. E. A. Hoffman, OLIVER DITSON & Co., Publish ers, Boston Mass.

Temperance musical literature has not on the whole, attained a high rank; perhaps because of the homely subjects, on which poets do not care to sing. In this book however, everything seems to be of encouragement to the reformed and the

" In God we trust! He is our sure defence, He shields us with his own oranii otence. In God we trust!"

" Hallelujah! raise a song, For the triumph over wrong.

As there are ninety songs, we might give ninety extracts like the above, and all good. The music also is throughout well made and appropriate.

Thirty cents sent to the publishers, will oring a specimen copy.

WE would call the attention of those of our readers who contemplate purchasing Seeds or Plants during the coming season, to the advertisement of Peter Henderson & Co., New York, now appearing ir, our columns, Peter Henderson, the senior member of the firm, is known far and wide as a horticultural writer and authority. His books "Gardening for Profit," "Practical Floriculture," and "Gardening for Pleasure," are now in the hands of thousands. The Green-house establishment of this firm covers three acres in green-houses and employs upwards of fifty hands. Millions of plants are shipped mail or express annually to every State and Territory. Their seed warehouse is the most extensive in the city of New York, and every order received is certain to be filled with goods of the best quality, and as they are producers as well as dealers, "everything for the Garden" will be sold at low

In the North American Review for Feb-

ruary the first article is by Cardinal

Manning, and treats of the relations of

of the Roman Catholic Church to modern

society. The eminent author does not undertake to discuss the broad question of the relations of the Church to the State general-whether the one is subordipate to the other-but simply essays to determine "what can be and what ought to be the relations between the Church in the nineteenth century and the political society of the world in the nineteenth cen-Cardinal Manning is perhaps the most uncompromising champion of Papal prerogative in the whole English-speaking world, and this candid and able exposition *" Cyclopedia of Biblical, Theological, and Ec- of the principles actuating the politico-Prepared by the Revd. ecclesiastical practice of Rome will be read with profit both by her friends and by her opponents. Ex-Senator Howe contributes a pungent article entitled, "The Third Term." He turns to ridicule the fears that have been expressed by sundry organs of popular opinion, lest by electing Gen. Grant to a third term of office our republican institutions should be overturned, and "the empire" established. The article is essentially an effort to show that in the 'Springer Resolution, adopted by the House of Representatives at Washington in 1875, which denounced as dangerous to our free institutions any departure from the precedent set by Washington when he declined a third term in the presidency, are comprised "a grave indictment of the Federal Constitution, a gross libel upon its framers a base counterfeit of our political history, and a wanton insult to our common sense." Rear Admiral Daniel Ammen makes a very eftective reply to M. de Lesseps' article on the American Interoceanic Canal. The advantages of a canal with locks over a canal à niveau are pointed out, and the French engineer's objection to a locked canal shown to be tutile. George Augusta Sala contributes an entertaining article entitled "Now and then in America," "now" being this present year of grace, and "then" 1863, the third year of our Civil War. "The Emancipation Proclamation," by James C. Welling, is a calm judicial review of the crowning act of President Lincoln's administration. The considerations which forced Mr. Lincoln to issue that memorable proctamation as a measure of political expediency are convincingly set forth. The author further more learnedly discusses the legal effect of the proclamation its constitutionality, etc. In his opinion the validity of the edict was not derived from law or constitution: the act "moved above law in the plane of statecraft:" it was a coup & état, and its justification is to be found in its end. which was the salus populi. The book notices of this number of the Review are from the pen of M. W. Hazeltine.

YOVA SCOTIA CONFERENCE.

GENERAL CONFERENCE COLLECTIONS. The following sums have been received

since last acknowledgement: Amount previously acknowledge Southampton Halifax, North 13 25

Twenty-five circuits have reported and paid collections for this Fund The remaining fifty-see ... the same immediately.
S. F. HUESTIS,
Treasu maining fifty-six circuits-will please do January 29, '80. Treasurer.

The Order

than doubled it 1879. The mi January, 155 growth of the (with equal ray Widows and Or been conducted ity. Fifty-four der during the MENTS Were e accraing upon th the benefit cert form, the money them. In a Supreme Office: preperly pretect

The members posed of such m ly, and physical world. Besides the Order, which *conducted upon p it has its social two I ranches of in hand. The Ore unto great growt. the Northern St siderable in the 1 is probably dest career in many p

FROM THE A

RLLIEF AND 1 The returns a couraging steading \$43,000 actually- 1 half the circuits, h not yet come to har week may see ther that the special fu the way of the ord let us have the 17sts

Dr. Burns LISTS RECEIVED

The following (received since our NOVA SCOTIA Burlington....\$ 39 00 Avondale 226 84 Horton..... 11500

NEW BRUNSWICK AND Sussex...... \$ 51 44 NEWFOUNDLAN Twillingate RETURNS FROM (Toronto Conference London

Montreal " Nova Scotia Newfoundland

CASH RECEIPTS. E Ritev's Cove. N.S., per Rev. A. Hockin and wife Pownal, P.E.L., per Rev Rev. W. Maggs, 1st Inst. Rev. Thomas Rogers, 11 Rev. Joseph Gactz, 1st 1 Rev. W. C. Brown,

Rev. C. Stewart, D.D., an Miss Stewart, per Rev. D Horton Rev. Geo. Johnson. Rev. Benjamin Hills,

Per Rev. W Liverpool.... Rev. John Gee Rev. J.-G. Bigney Per Rev. J. St. John's, Newfoundland. Rev. C. Ladner

Rev. W. Lawson Mount Stewart Little York Bedeque..... Rev. W. W. Percival.... Rev. J. W. Walman

Alberton..... Pey Rev. Edwir Rev. Edwin Evans, Rev. H. J. Clarke Rev. H. Daniel and wife.... Rev. W. W. Brewer Rev. L. S. Johnson and wife Rev. W. Dobson and wife ... Rev. Thomas Allen Rev. Richard Opie Rev. J. K. Klng..... Marysville Nashwaak Gagetown-.... Florenceville.....

Andover

Arthurette POSTAL C MANCHESTER

The services in conn week of prayer, held in o Guysboro' Intervale, ha with a gracious outpour Spirit. The church has and souls have been save

MIDDLE MCsQ1

MR. EDITOR,—In the a of amounts received from cuits for the "Extensi amount from Musquod stated, owing, no doubt, t cal error. Will you pleas quodoboit (Middle) raise of ministerial subscription first instalment of \$31 has warded, according to the Missionary Secretary.

We have held two of sionary Meetings, and sha last year. We hope to go Spiritually, the society is former years. We have series of cottage prayer Bible readings, which, w blessed by God. We also services at Meagher's Gran We labor on, sometimes other times despondent; in Israel's God.

Mr. Linton has "had his wood engraving in a recent icle, and his still more re-Practical Hints on Wood-ene reader (especially the readted magazines) will peruse iterest an article in this Num-A Symposium of Wood-enwhich some of the most disngravers of this country are ing. The article consists of nversation with A. V. S. Ane. John P. Davis, Frederick R. A. Muller, John Tinkey,

CE JEWELS-A new collecrance, Reform and Gospel Quartels, Solos and Cho-. H Tenny and Rev. E. A. VER DITSON & Co., Publish

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Il the attention of those of our emplate purchasing Seeds he coming season, to the Peter Henderson & Co., ppearing ir. our columns. the senior member of the ar and wide as a horticulturnority. His books "Gar-N " Practical Floriculture. g for Pleasure," are now in usands. The Green-house this firm covers three acres and employs upwards of illions of plants are shipped ess annually to every State Their seed warehouse is the in the city of New York, and sived is certain to be filled e best quality, and as they is well as dealers, "everyrden" will be sold at low

American Review for Febarticle is by Cardinal treats of the relations of Catholic Church to modern eminent author does not iscuss the broad question of the Church to the State hether the one is subordi er-but simply essays to hat can be and what ought ons between the Church in century and the political corld in the nineteenth cenal Manning is perhaps the mising champion of Papal he whole English-speaking candid and able exposition s actuating the politicoractice of Rome will be both by her friends and ents. Ex-Senator Howe pungent article entitled, rm." He turns to ridicule ive been expressed by sunpopular opinion, lest by rant to a third term of blican institutions should and "the empire" estabticle is essentially an effort the 'Springer Resolution,' House of Representatives in 1875, which denounced our free institutions any the precedent set by Wash declined a third term in are comprised "a grave e Federal Constitution. a its framers a base counitical history, and a waneommon sense." Rear Ammen makes a very ef-M. de Lesseps' artiele on nteroceanic Canal. The canal with locks over a are pointed out, and the r's objection to a locked be tutile. George Auguses an entertaining article and then in America, s present year of grace, 3, the third year of our e Emancipation Proclam. s C. Welling, is a calm of the crowning act of a's administration. The hich forced Mr. Lincoln morable proctamation as political expediency are et forth. The author arnedly discusses the leproclamation its consti-In his opinion the valiwas not derived from law the act "moved above of statecraft:" it was a its justification is to be

TIA CONFERENCE.

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ERENCE COLLECTIONS. sums have been received edgement:

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cuits have reported and or this Fund The recircuits-will please do ately.

S. F. Huestis. Treasurer. ROYAL ARCANUM.

The Order of the Royal Arcanum more than doubled its membership in the year 1879. The membership on the 1st day of January, 1880, was about 17,500. The growth of the Order financially has been with equal rapidity. The affairs of the Widows' and Orrhans' Benefit Fund have been conducted with great care and fidelity. Fifty-four deaths occurred in the Order during the year, and EIGHT ASSESS-MENTS were called to pay the benefits accraing upon them In every case where the benefit certificates were in proper form, the money was promptly paid upon them. In a very few instances the Supreme Officers delayed payments to properly protect the Order, by the payment to the proper legal beneficiaries.

The membership is believed to be composed of such material-mentally, morally, and physically—as will challenge com- and five times on the Sabbath in as many parison with any similar society in the different camps. Through the kindness of world. Besides the insurance feature of Bros. Evans, Brewer, and A. Gibson, Esq. I the Order, which is a business transaction, was supplied with a quantity of good readconducted upon purely business principles, ing matter in the shape of papers, tracts, it has its social and fraternal side. These and magazines which were highly apprecitwo branches of the organization go hand ated by the hardy sons of toil. The men in hand. The Order has not only attained were very kindly disposed towards me, and unto great growth, considering its age, in the word preached was received with the Northern States, but is growing con- marked attention and we trust spiritual siderable in the Province of Ontario. It profit. is probably destined to a long and useful career in many parts of our Dominion.

FROM THE MISSION ROOMS.

RELIEF AND EXTENSION FUND. The returns are coming in with encouraging steadiness, and we now report recipient of a very fine Buffalo Robe. We \$43,000 actually paid in. From nearly are improving in this circuit even socially half the circuits, however the lists have as well as spiritually. Our missionary not yet come to hand. We hope the next | meeting was a success through the influweek may see them come with a rush, so ence of Bro. Cowperthwaite, the only one that the special fund may be got out of of the "Deputation" present. the way of the ordinary. Please, brethren let us have the lists.

YARMOUTH DISTRICT. (Additional) Rev. James Scott and wife \$20.00 ST. JOHN'S' NEWFOUNDLAND. (Additional) Dr. Burns 50.00 LISTS RECEIVED. Eastern Conferences.

The following Circuit Lists have been received since our last acknowledgement.

NOVA SCOTIA CONFERENCE. Burlington...\$ 39 00 Liverpool...\$ 29 25
Avondale....226 84
Horton....113 00 N. E. Harbor... 4 40 NEW BRUNSWICK AND P. E. I. CONFERENCE. NEWFOUNDLAND CONFERENCE.

Twillingate \$21 40 RETURNS FROM CIRCUITS TO DATE. Toronto Conference 119 Circuits \$16,703 London Montreal $\begin{array}{c} 150 \\ 68 \end{array}$ N. B. & P. E. I 20 1,950 From 902 Ministers 27,082 Total amount reported to date 87,479 Cash received to date 43,000

CASH RECEIPTS. EASTERN CONFERENCES. Ritcy's Cove. N.S., per Rev. A. Hockin \$5040 Rev. A. Hockin and wife, 1st Instalment . . . 2560 Rev. A. Hockin and wife, 1st Instalment ... 25 00 Pownal, P.E.I., per Rev. W. Maggs. ... 43 00 Rev. W. Maggs, 1st Instalment ... 50 00 the "Relief and Extension Fund," upon Rev. Thomas Rogers, Horton...... 50 00 Rev. Joseph Gaetz, 1st Instalment...... 25 00 the liberality of our people. Upon that at Harrisville for the past two weeks, and Rev. W. C. Brown, , 25 00 Rev. C. Stewart, p.D., and family, 1st inst 65 00 Miss Stewart, per Rev. Dr. Stewart 10 00 sence and valuable assistance of the Rev.

Rev. Benjamin Hills,	**	5 00	١,
Per Rev	. W. C. Brown.		1
Liverpool		24 25	i
		7 50	1
			1
Rev. J. W. Shepherd	son	5 00	
Per Re	ev. J. Shenton		1
St. John's, Newfound	land	303 00	1.
Per Rev. H.	P. Cowperthwaite.		1
Rev. W. Lawson		20 00	1
Souris		3 50	1
Margate		16 00	1
Rev. E. Slackford		5 00	1
Mount Stewart		25 00	
Little York		4 00	1
Bedeque		$28\ 00$	1
Rev. W. W. Percival		25 00	1 2
Rev. J. W. Walman		5 00	1
Alberton		19 31	1
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Rev. Edwin Evans,		50 00	1
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Rev. W. W. Brewer Rev. L. S. Johnson and wife Rev. W. Dobson and wife ... Rev. Wm. Harrison Rev. Edwin Mills and wife Thomas Allen Rev. Richard Opie Rev. J. K. Klug..... Marysville 218 00 Florenceville...... 20 82 Andover 14 87

POSTAL CARDS.

MANCHESTER, N. S. Jan. 27 The services in connection with the week of prayer, held in our new church at Guysboro' Intervale, have been blessed with a gracious outpouring of the Holy Spirit. The church has been quickened and souls have been saved./ E. E. E.

MIDDLE MUSQUODOBOLE.

of amounts received from the various circuits for the "Extension Fund," the amount from Musquodoboit was not stated, owing, no doubt, to a typographical error. Will you please note that Musfirst instalment of \$31 has been duly for-Missionary Secretary. We have held two of the annual Mis-

tionary Meetings, and shall not fall below last year. We hope to go "ahead." former years. We have commenced a RIVER PHILIP, Jan. 22, '80.

MR. EDITOR,—A large and pleasant party met at the house of R. L. Black, Esq., Recording Steward of the River Philip circuit, on Thursday, the 20th in, and the resident minister; after which

LUMBER MISSION. NASHWAAK VILLAGE, Jan. 1880.

DEAR EDITOR,-I have just returned from a ten days trip to the lumber camps and have had a splendid time; fine weather, good roads and plenty to do. I visited twelve camps, preached every evening L. S. JOHNSON.

MOUNT STEWART, Jan. 20, 1880. DEAR EDITOR.—We have just been some of our people, who left a small purse them. Some time since we were made the mourn not as these who have no hope.

> Yours, &c, W. LAWSON.

DORCHESTER, N.B., Jan. 21, '80.

For the past three weeks we have been holding special services at Taylor Village. We received during part of the services very welcome assistance from Rev. J. F. Estey. The meetings have been of an interesting character, and were well attended. Souls were enquiring their "way to Zion, with their faces thitherward." The services closed last Friday. At our first class meeting, held on Monday evening, we received twelve persons on trial, be-sides several who will join the society in Dorchester.

Last evening we commenced services in the Dorchester church, with good prospects of success; a number coming forward for prayers in our first service.

CORRESPONDENCE.

BEDEQUE CIRCUIT.

MR. EDITOR.-Last fall we held a occasion we were tayoured with the pre- we believe with encouragement. Special and the following amounts subscrib

and the following amounts subsci	ribed:
Henry Seacord	\$ 10 00
Nelson Inman	10 00
Mrs Calbeck	2 00
Jesse Schurman	1 00
Colin Wright	3 00
Win Cook	1 00
W A Leard	1 00
A M Wright	10 00
Major Wright	10 00
H E V	10 00
Mrs Robt Inman	5 00
David Rogers	12 00
Jesse Wright, Sepr	10 00
	\$ 00.00

The list should have been much larger than it is, but money is scarce, and besides we give a respectable sum annually to the Missionary Society. We are hope ful that we shall never hear again of such a thing as a missionary debt. Many of our people, on this Island, at least, doubt the wisdom of conducting the missionary enterprise on borrowed capital. We hope that in the future, the expenditure will be kept within the income. Should another debt be incurred, however, it will, I think, be useless to start another "Relief and Extension Fund,' down East, at all

has been very active in our midst of late. Some of the members of church and congregation have fallen victims to his despotic sway. , Among these we mention MRS JESSE WRIGHT,

the beloved wife of Jesse Wright, Esqr. Mrs. Wright was a woman of far more than ordinary intelligence. Very quiet and undemonstrative in her habits, yet possessed of sterling worth. She only needed to be known in order to be loved. Many years ago, she united with the Presbyterian branch of Christ's Church, and retained her connection with at until the end. But as her husband and family were members of our church, and as it was much nearer her residence than her Mr. EDITOR,-in the acknowledgments | own, she was a constant attendant upon our ministry, and with her family regularis communed with us. During her last illness, which was of a very severe and protracted nature, it was the privilege of the writer frequently to visit ber. modoboit Middle) raised \$36, exclusive though her body was always tortured of ministerial subscriptions; and that the with cruel pain, her mind was kept in "perfect peace," being stayed on God. warded, according to the request of the The word of God, many portions of which she held in her retentive memory, was a source of much comfort to her. all through her illness. In the possession of this "peace" which the Psalmist assures Spiritually, the society is at "par" with us is the end of all the "upright," she passed on to the enjoyment of the better eries of cottage prayer-meetings and land, leaving behind her an affectionate Bible readings, which, we trust, will be husband, and only son (our Recording blessed by God. We also beld protracted Steward), three daughters (one of whom Steviants)

MRS. BOYD.

widow of the late Adam Boyd, of Cook's Road, near Moncton, N. B., has recently been called to her rest. In the house of inst., to aid in raising the receipts of the old ministers have found a warm welcome. the late Mr. and Mrs. Boyd, many of our circuit by means of a donation. After Some years ago, Mrs. B. removed to Bespending a very enjoyable evening, enlivened by music and conversation, addresses wm. Cook. Ever since her removal to were delivered by Messrs. Black, J. Dork- the Island, she has been an invalid, and the company withdrew, leaving \$50.74 in ary. She has entered, we trust, the "house could not enjoy the service of the sanctunot made with hands," to praise God for

> GEORGE CROSBY. Bro. Crosby was savingly converted to God in the old School House in Searltown, in the year 1843, during the ministry of the Rev. Dr. Alexander W. McLeou, now of Baltimore. From the time of his conversion until his death, he maintained his connection with the Metho dist Church Bro. C. was a steady adherent to the doctrines and discipline of the church of his choice. He was a liberal supporter of the church, and manifested a deep interest in all its affairs. His ast illness was protracted and peculiarly afflictive. His disease went to his brain, and for some time he was not like himself, except in matters of religion. Through all the mists and clouds, he looked with undimmed eye upon the glory revealed to the saints, and has now entered upon the full realization

Many of our members are crossing the surprised at the parsonage by a visit from river. Who will take their places? Who will fill up the ranks? In our congregaand many other tokens of esteem behind tion there are many mourners, but they W. W. PERCIVAL.

-MONCTON, N. B.,

JANY. 26th, 1880. MR. EDITOR,—I noticed in the columns of the WESLEYAN, some time previous, a notice about the Young People's Institute organized here in connection with our church. 1

I am glad to say that our membership has been increasing every week since its formation, two or three months ago; and at the present time numbers between one hundred and two hundred persons. The meetings are held on every Tuesday evening, and are very interesting, and no doubt will prove a lasting benefit to all who attend.

Our literary part is divided under three heads: Ist. Reading, dialogues, recitations. 2nd. Lectures, and essays. 3rd-Biblical discussions. These are taken up

Our Sabbath Schools, for we now have four, numbering about three hundred children, in connection with the Methodist cause here, are flourishing, and we are looking forward to a revival of religion amongst our scholars. 1 pray that God may abundantly bless us in this department of the church.

Our week-night prayer-meetings are generally well attended, and a deep interest is manifested in them; and our earnest prayer to God is that he will pour down upon us the rich influences of his Spirit, and that souls may be converted to Christ. Special services have been held services will be held at Cherryville this week, and, we trust, with success.

The Methodist Church at Painsec, will be dedicated on Sunday next. Too much praise cannot be accorded to our people there, for the neat and commodious church Bro. Thomas, under whose jurisdiction this section of the country comes, deserves a word of praise for his indefatigable ef. forts to get this building erected. G. A.

ROTHESAY, N. B., Jan. 23, 1880. EDITOR WESLEYAN.—Dear Sir,—As you are pleased to invite communications from the different and widely extended localities in which the WESLEYAN circulates. I send you the following which if you think worthy of a place in its columns, you will please insert.

Some time ago Mr. D. Sullivan, one of our respected local preachers, was invited to psy us a visit, which invitation he promptly complied with. This visit resulted in this vicinity being put on the local preacher's plan in connection with the Exmouth Street Church, the brethren from which visited us at stated periods during the last two summers, resulting in the estab. lishment of weekly prayer-meetings, and the formation of a class.

Yerterday we had the pleasure of a visit from Rev. H. McKeown, President of Conference, who met the class in the afternoon, gave tickets, and in the evening preached a very impressive and appropriate sermon, after which the members, numbering eleven, were publicly recognized, as a branch of the Methodist Church of Canada, and received the right hand of fellowship. May "The little one become a thousand, and the small one a strong nation."

AUGUSTA, ME., Jan. 20, 1880. Mr. EDITOR,—Our political situation is improved wonderfully since Saturday last. We had a Governor (D. F. Davis) legally elected on Saturday evening, and everybody but Fusionists have been exceedingly happy since. The Republican Legislature is moving on quietly, doing its work in a way that only a legal body can without fear of contradiction. The fusionists are mad of course. They were denied admittance to the State House yesterday. It is rumoured they have hired a hall and intend to run an opposition Legislature. What they can do in that way is difficult to determine. They must love the State terribly to be willing to "work for nothing and board themselves" which of course they must do. In the turn things have taken many throughout the State, may thank the Lord for it. Much prayer has been offered that the right might rule." The answer is .- The excitement has affected the spirituality of the churches in Augusta very much indeed, but now that peace hath spread her wings over us again, we hope for the com-Services at Meagher's Grant. And thus is the wife of the Rev. Fade Goff, of the ing of the Divine Spirit. We need to the labor on, sometimes discouraged, at Toronto Conference), and a blessed pray earnestly "Come Holy Spirit, HeavBARTON, DIGBY Co., N. S., 26th of Jan., 1880.

DEAR MR. EDITOR,-I have for some time contemplated a communication of general information respecting this mission to the columns of the WESLEYAN, by Mr. Lawson and occupied by the Herbut one event after another has loomed up ald newspaper and by the Western Union for the passing of which I have delayed.

On our arrival here in July we met with a most cordial reception, which gave us a very satisfied feeling with regard to the attachment of our people to their minis. ter, whoever he might be; that feeling has increased, so that we are settled down to (I hope) three years of successful labour for our blessed Master.

Since coming here there has been a good deal of work done in which we have co-operated with our people. Some alterations in the church here which were commenced under the direction of my predecessor (Bro. Evans) have been completed; our parsonage has been made much more comfortable, towards which improvement the mission generally has contributed.

At Weymouth, in the month of October they held a hot supper, by which they realized forty dollars, (\$10) ten of which they gave towards furnishing the parsonage, and the balance was used for church purposes there; some repairs have been attended to, and others will be in the spring. About six or seven weeks ago we had a Sabbath school concert here, at which I spoke at length in my last com-

Some three or four weeks ago we inaugurated "a winter's course of lectures," which we trust will form the nucleus for

a parsonage or church improvement fund. On Christmas eve we held our annual Christmas Tree, in connection with which fancy articles were sold, also a tea, hot supper, and oyster stew were provided; for this the ladies had been working most industriously in the sewing circle for some months, and their labours they felt to be rewarded by the receipts which amounted to ninety-eight dollars (\$98). And the last but not the least important financial items were two donations, one at Plymton on the 12th, and the other here (at Barton) on the 16th inst., by which we were made about forty-five dollars (\$45)

We have had three successive weeks of spiritual services here with beneficial results, believers have been quickened, and some have I trust decided for God. May God grant us yet richer blessings and crown our labours with greater and more glorious results.

Yours truly,
WM. AINLEY.

NEWS OF THE WEEK.

PROVINCIAL.

Special services are being held at Granille Ferry, N S, with encouraging results Services are being held each evening

this week by Rev Mr Betts, at Sussex, N B. He is assisted by Rev Robt Tweedy

An encouraging work is in progress in

The Archbishop Purcell case, Cincinnati, Ohio, takes a new phase. The plea has been made in the courts on behalf of the creditors that they loaned their money to the Archbishop upon the universal unthey have built; and at the same time derstanding that he held in his own name the title to all the Roman Catholic property in Cincinnati, including the cathedral. They claim therefore as their money was expended on the church property their claims should be satisfied now by the sale of the property and its pro-rata division among the creditors. This bids fair to become a very interesting case, and the creditors may at last obtain justice. So far they have been treated rather shabbily.

The failure of George Stuart, of Phila delphia, whose name as President of the Christian Commission during the late war became known from one end of the Union to the other, has called out many expressions of regret and sympathy. It was brought about by endorsing the notes of a friend; and it is said he bears his adversity cheerfully, but the loss of fortune by a man of his abounding charity is a public misfortune. We have seen so many men stripped of the accumulations of years of honest toil and ecomony, and their last years spent in poverty, that we are justified in saying that the practice is indefensible when one's fortune and the comfort of his family is in peril. The only safe rule is not to endorse.

MADAM WALKER, of Tavistock, Ontario, writes, in February, 1868, that after trying many Cough and Lung Remedies for a severe cold which he has suffered with for three years, he procured Allen's LUNG BALSAM and was being much benefitted by it. In a letter still later, he said his night sweats were all gone and he was rapidly recovering—his appetite was much better and be felt like a new man.

THE GENTLEMEN'S TURN .- The members of the Young Men's Wealeysn Institute gave a literary and musical entertainment last evening in the basement of the Brunswick Street Church. The ladies assisting only by their presence. One of the best features of the programme, which was good throughout, was the reading of the Institute paper. Some of the pieces notably the editorial, which the editor had not time to write, but delivered extempore, and the notes received from the reporter who had been deputed on a search for the good old times, which proved unavailing, were particularly good and elicited much laughter. "Red Letter Days," a more serious paper, wasfinely written. A duett for piano and violin, by Messrs. Ronald and Wright, and a piano solo by Mr. Wright, were nicely perormed. The closing quartette, "Basso Profunda," was well sung, and encored. On the whole the entertainment was quite a success.--Chron, Jan 27.

Mr. Paul R. Seavey, of Bangor, is de other times despondent; but our trust is memory, which shall continue to be as in Halifax.

"ointment poured forth."

Onlierence), and a blessed play called by quickening powlivering a series of lectures on temperance enly Dove with all thy quickening powlin Halifax.

"ointment poured forth."

Dr. Joseph Clarke, of Pugwash, was accidentally poisoned on Sunday night last, by taking carbolic acid, and died in

A fire occurred at Yarmouth on Sunday night last destroying a building owned Telegraph Company. Cause of fire un-

ELOQUENCE AND ORATORS .- The Methodist Church in Sussex, of which the Rev. Mr. Betts is pastor, was filled last night (Jan'y. 24) to its utmost capacity by a very respectable audience, which had assembled to hear Rev D D Currie, of Halifax, deliver his celebrated lecture entitled Eloquence and Orators; and to listen to it was a treat which rarely falls to the lecture going people of this place. To say it was instructive and pleasing would be saying too little; it was indeed indescribably grand, and no doubt left impressions which certainly will not soon be effaced. In his discourse he made reference to the press, saying that he had read in one paper (the Daily Telegraph of course) that Sussex had been named a little town of many churches, and it gave him a great deal of pleasure to know it. He had been stationed on the Sussex circuit " many years ago," and always read of its progress with much pleasure. The lecture occupied about one hour and three quarters, and was very attentively listened to and frequently applauded: At the con-clusion of the lecture, Mr Currie desired the audience to keep their seats. He said he had been given to understand there were about \$1,290 of debt on the parsonage which had just been built. He was sorry to learn this; it ought to be wiped out. He submitted a scheme for paying it off by four yearly instalments, by subscription. On the spot \$600 was subscribed, and the balance assumed by the outside districts of the circuits. will say that Sussex knows aught of hard times, or that Sussex is unmindful of its religious interests? -St. John Telegraph.

PREACHERS' PLAN HALIFAX SUNDAY, February 1st, 1880

11 a.m Brunswick St. Rev. S. F. Huestis Rev. S. B Dunn Grafton St.

11 a.m. Rev. S. B. Dunn Rev. S. P. Huestis 11p.m. Kaye St. Rev. W. A. Black, A.B. Rev. C. M. Tyler 11a.m. Charles St.

Rev J M Mellish Rev. W H Evans 11 a.m. Cobourg Road Rev. W. A. Black, A.B. ll a.m. Dartmouth Rev. J. M. Mellish Rev. C. M. Tyler

BEECH STREET 3.30 p.m. Rev. W. H. Evans. Preachers' Meeting every Monday Morning at Branswick St. Charch, at 10 o clock.

WEEKLY CALENDAR.

1830.	St	N.	Moon	High	Water.	Ciock
Feb.	Rises.	Sets.	Rises.	Hal.	St. J.	Fast
1 50.	7 23	5 05	A11 44	M10 48	$\Lambda 2.14$	13 m.
2 1	7 22	5 06		11 23		
3 Tu	7 21	5 08	12 57	A12 01	8 30	14 "
4 11	7 19	5 09	2 12	12 49	4 15	14 "
5 Th	7 18	5 11	3 21	1 49	5 15	14 ."
6 F	7 17	5 12	4 23	3 08	6 34	14 "
7 Sa	7 16	5 13	5 19	4 45	8 11	14 "

PHASES OF THE MOON. Last Quarter 3rd day Feby., 3h, 11m, a m New Moon, 10th day Feb., 7h, 3m. a.m. First Quarter, 17th day, 11h, 31m, p.m. Full Mo.n, 25th day, 9n, 7m, p.m.

1 John Wesley ret'd from America 1738 2 Candlemas day 3 Luke H Wiseman, died, 1875. 4 Rogers, burnt, Smithfield, 1555. 5 Sir Robert Peel, born, 1788 6 Gaudaloupe, sur. to British, 1810 7 Length of day, 9 hour, 57m.

MARRIED

At Charlottetown, on the 21st inst., by the Rev. H. P. Cewperthwaite, James Patton, of the firm of W. A. Weeks & Co., to Malcora, third daughter of John Anderson, Esq., of Sackville, N. B. At West Green Harbour, Jan. 19th., by Rev

Wm. Brown, Mr. Robert S. Burke, to Miss Hannah Muskins, all of Green Harbour. At Lockeport, Jan. 13th., by the same, Mr. Wm. Gawes, of Hampshire, England, to Mrs. Anna

Jones, of Lockeport. At the Parsonage, Port Mouton, on the 17th, by the Rev. J. W. Shepherdson, Mr. Joseph T. Blowers, to Miss Reselia Manthorn, both of Port

At the Methodist Parsonage, Southampton by the Rev. J. Craig., on the 21st. inst. James B Fife. to Parmelia F Wotton, both of New Canan. Cumb.

On the 22nd ult., at the residence of the bride's father by the Rev. I. E. Thurlew, Mr. Melbourne McKim, to Maggie E. eldest daughter of Mr. Wm Piers, all of Wallace Bay.

At the Methodist Pareonage, White's Cove, on the 20th inst., by Rsv. S. James, assisted by Rev. Wm. Dobson, Mr. Thomas A. Muir, to Miss Violet Steele; both of Johnston, Queen's Co., N.B.

At the Methedist Church, Barton, Digby Co., on the 25th inst, by Rev. Wm. Ainley, Maria B., daughter of the late Mr. Edward Vroom, of Bear River, to Eliab Van Buskirk, of Bloomfield, Digby By Rev. R. B. Mack, at the Parsonage, Acadia

Mines, 26th inet., Mr. Haarison Phillips to Isabella Gilbert, all of Millford, Hants, N.S.

At Mapleton, Cumberland Co., on the 18th. inst. Mrs. Henry Mills, aged 89 years.

Dec. 30th, 1879, at Port Hawkesbury, Daniel Embree, in the 49th year of his age. After a long affliction, borne with christian fortitude, he departed in great peace.

At Jolicure, on the 23rd Dec., 1879, Mrs. Nath. 100 11611, Smith, aged 61 years. At Jolicure, Weetmerland Co., on Dec. 7, 1879, Mrs. James Wells.

At Upper Point de Bute, Westmorland Co., N.B on Jang. 12th, Mrs. Benj. Wells, aged 28 years. At Point de Bute, Westmorland Co., on Jany 19th, Mrs. Joseph Chapman, aged 81 years. For many years a member of the Methodist Church. Her end was peace.

At Queen Street, Carleton, N. B., on Sunday evening, Jany. 25th, of congestion of the lungs, Julia Louise LeBrun, beloved wife E. J. Russell, and third daughter of the late John L. Marsh, of

James A Smith, in the 68th year of his age.

At Saint Martins, N.B., on the 24th inst., Pevil.

LESSON V.-FEBRUARY 15, 1880.

THE TONGUE AND THE TEMPER.-Matt. 5: 33-48.

TIME.—In the summer of A D 28,—the same as the last two lessons. PLACE.—The Mount of Beatitudes the Horns of Hattin near the Sea of Gali-

lee, on the western shore. Rulers.-Tiberius Cæsar, emperor of Rome. Pontius Pilate, governor of Ju-dea; Herod Antipas, of Galilee; Herod

Philip, of Perea and other parts.

INTRODUCTION. This lesson is only a further illustra-tion and appreciation of the general principles laid down by Christ in vers. 17-20. Christ corrects other false interpretations of the law, and shows how much higher was the standard of morality that he inculcated than that which had hitherto been taught and practiced. He gives as an example, 1. That of the law againt swearing, vers. 33-47. 2. The law of retaliation, vers. 38-41. 3. The law regulating our relations with enemies, verses 43-47. The 48th verse is the summing up of the part of the Sermon on the Mount which is contained in this and the preceding lesson. It is the complement of vers. 17-20, and shows how the law is fulfilled in Christ; and, indeed, it is the summing up of the whole law as given by Moses in the Ten Commandments, and interpreted by Christ both by his teaching and example.

EXPLANATORY.

33. Hath been said by them (see Lesson VI., verse 21), or, to them in, [of] old time. In the former history of the Jews, when they received the law, and in their interpretation of it. Thou shalt not forswear thyself. Swear falsely—perjure thyself. The Old Testament reference seems to be partially to the third commandment (which, however, primarily refers to profane swearing, though perhaps also to perjury), but more directly to Lev. 19: To this, however, is added a second clause, perhaps in substance taken from Deut. 23: 21, but which seems to have been practically employed as a gloss on the former, so as to render it of more ef-

34. But "I" say. The emphasis is on the I. Swear not at all. Our Lord passes so far beyond this rule (verse 33) that he lays down (including in it the understanding that all oaths must be kept if made. for they are all alternately referable to swearing by God, the rule of the Christian community, which is, Swear not at all. Neither by heaven; for it is God's throne. Swearing by heaven is, in fact to swear by God himself. Neither by Jerusalem; for it is the city of the great King (quoting Ps. 48: 2). The capital or royal residence of Jehovah, as the immediate Head of the nation, and owes to that relation all its sanctity and even its significancy as an object to be sworn by: so that he who swears by it either swears by God or does not swear at all. By thy head .. canst not make one hair white or black. Thou hast no control over the appearance | er and in actions, and hence will be like of gray hairs on thy head-thy not thine own; thou swearest, then, by a creature of God, whose destinies and changes are in God's hand; so that every oath is an appeal to God.

37. But let your communication—" your word," in ordinary intercourse—be Yea, yea; Nay, nay. "Let a simple Yes and No suffice, in affirming the truth or untruth of any thing." See Jas. 5: 12, and 2 Cor. 1: 17, 18. Cometh of evil. The word here translated "evil," when coupled with the article as it is here, in the Greek though not in our version, sometimes stands for the evil one, i. e., Satan (Matt. 13: 19. 1 John 2: 13, 14, and is rendered

38. An eye for an eye, a tooth for a tooth-The law of retaliation (Exod. 21:24) was a judicial rule, righteous in itself, and especially necessary in the East. Introduced to do away with the private revenge so common in the time of Moses (intended to allay rather than stimulate anger; as a limit to vindictiveness, not a license) 39. Resist not evil. "Wrong," or "the evil man." The meaning and limitations of this are clearly perceived from its being an interpretation of verse 38, and from the examples which follow. Smite thee on thy right cheek, turn to him the other. Our Lord's own meek yet dignified bearing, when smitten rudely on the cheek, (John 18: 22, 23) and not literally presenting the other, is the best comment on these words. It is the preparedness after one indignity, not to invite but to submit meekly to another, without retaliation, which this strong language is meant to convey. The everlasting rule is, that thou render good for thy brother's evil; the shape in which thou shalt render it, love shall prespribe. Christian love must make us bear twice as much as the world, in its injustice, could demand.

40. Sue thee, take away (i.e., in pledge for a debt, see Exod. 22: 36) thy coat... ... have thy cloak. This verse may be thus rendered: "If any man desires to go to law with thee, and (by so doing) to take away thy coat (the inner garment or tunic), let thy close (the more expensive upper garment) also go to him." The "cloak" was frequently used as a covering at night, and according to the Mosaic law could not be retained as a pledge over

night. 41. Compel thee to go a mile, go with him twain. We learn from coins and inscriptions that the couriers in the service of the Roman government had the privilege of travelling through the provinces free of expense, and of calling on the villagers to forward their carriages and baggage to the next town.

42. Give to him that asketh thee. That which the words really teach as the ideal of the perfect life which we ought to aim which sees in every request made to us the expression of a want of some kind, which we are to consider as a call to

want, giving what is asked for if we honestly believe that it is really for the good of him who asks, giving something else if that would seem to be really better for him. From him that would borrow of thee. Be ready and glad to lend a helping hand to all within your reach. Do not try to escape being asked. The joy of the Christian's life is to give, and to help all the people he can in all the ways he can The force of the precept depends on its connection with the Jewish law, which forbade not only what we call usury, i. e., | part of it out. excessive interest, but all interest on loans where debtor and creditor alike were Israelites (Exod. 22: 25. Lev. 25: 37). Cases where the business of the world calls for loans, not for the relief of want, but as a matter of commercial significance, lie obviously out side the range of the precept. In considering the significance of this entire passage respecting retaliation, it is to be remembered (1) that Christ, throughout this sermon, inculcates principles for the government of the individual, not of the community; and that, therefore, it does not affect, except indiredtly, the right or duty of the community to use force in protecting itself or its members from evil. 2. That it does not affect the question of the right of the community to overturn a tyrannical government, and substitute another and more just in its 3. That it does not necessarily deny the right or duty of one to use force if need be, in defending others intrusted to his protection, as the husband his wife, or the father his child. 4. That it inculcates the spirit in which the disciple of Christ is to receive injuries personal to

43. Thou shalt love thy neighbor. See Lev. 19: 18. The original precept referred to Israelits, and obedience to it helped to keep them distinct from other na-

tions. 44. Love your enemies. A law of the heart, not of conduct merely. It means more than bless, do good, pray for ; it is interpreted by God's love for us when we were yet enemies; and it is quite consistent with the utmost abhorence of their wrong-doing, from which by love we seek to redeem them. Bless them that curse Seek God's blessing on those who call down upon you God's curses. Do good to them that hate you. (A better proof of love than good words.) Do good to their bodies, estates, names, families, and especially to their souls. It was said of Archbishop Cranmer, that the way to make him a friend was to do him an ill turn; so many did he serve who had disobliged him. Pray for them that despitefully use you. "Depitefully" means malignant hatred, violent angry malice. Circumstances may preclude acts which would be rejected, and words that would be met with scern; but the prayer that they, too, may be delivered from the evil which has been their curse is always in our power, and in so praying we are drawing near to the mind of God, and asking that our wills may be as his. The best commentary on these matchless counsels is the bright example of him who gave

45. Ye may be the children of your Fathhim in joy. Such action proves, not makes, the sonship. Maketh his sun to shine on the evil and on the good; whose love of benevolence is universal and not measured by the desert of the persons on whom he showers his providential favors. Christ here teaches the power and providence of God in nature, as well as his character of love. Sendeth rain on the just and on the unjust. Not lightly was that emblem chosen to express the impartial goodness of heaven, the emblem of the falling rain, which-like all the good gifts of nature, and unlike man-judges none, but descends for the slave and for his tyrant; for the strong and for the weak; for him with many fields, and for him with one; for man and for beast sublimely indifferent except to benefit all.

45. Publicans. This race of men, so frequently mentioned as the objects of hatred and contempt among the Jews, and coupled with sinners, were not properly the pablicans, who were wealthy Romans of the rank of knights, farming the revenues of the provinces; but their underlings, heathers or renegade Jews, who usually exacted with recklessness and cruelty. " The Talmud classes them with thieves and assassins, and regards their

repentance as impossible." 48. If ye salute your brethren only. The prominence of salutation in the social life of the East gives a special vividness to this precept. To utter the formal "Peace be with you," to follow that up with manifold compliments and wishes, was to recognize those whom men saluted as friends and brothers. But this the very heathen did (heathen, rather than public ans, being the true reading): were the followers of Christ to be content with following heathen customs? What do ye more than others? I. "Disciples have to do more than others"—1. Maintain the Christian life; 2. Extend the cause of Christ. II. "They are able to do more than others"—1. They are in alliance with God :- 2. They have more light and knowledge; 3. They have more moral power. III. "More expected of them than of others "-1. By their Saviour : 2, By the world; 3. By their own con-

48. Be ye therefore perfect. Rather, omplete. The first reference is to comcomplete. pleteness in love to others; to an allembracing, instead of a narrow, exclusive affection. The word perfect never signifies in New Testament usage sinlessness, but completion in Christian character; in contrast with a half-finished and partial character,-a character that is Christian in some parts and worldly and selfish in others. "The ancient statutes," says Christ in effect, "forbade, murder, adultery, false swearing, cruelty in revenge. A complete obedience embraces the whole man, and brings the spirit as well as the at is the loving and the giving temper, members under allegiance to these laws. The ancient statute commanded love to your neighbors: the spirit of that statute | Perry Davis' PAIN KILLER then, and requires love to all mankind In brief.

be a partial, Christian. He may obey Christ imperfectly, but he cannot obey in part and disobey in part. God requires perfection of his disciples as the wise teacher continually holds perfection beforc his pupils; not condemning those who fall short (see Rom. 8: 1), but not allowing them to rest satisfied with incomplete attainment. To be perfect is simply the sum of the commandments and of all duty. Christ could not teach his disciples that they could leave any

OBITUARY.

Died recently at Diligence River, Cumberland Co., EDWIN, son of Arthur and Mary Pritchard, aged 15 years. If we can call a triumphant victory over the fear of death, and a blissful departure " to be with Christ" death. It looks like immortality to me.

This was one of the most remarkable deaths we have witnessed or heard of for a long period. Brought up by pious parents in the "way he should go," God heard their prayers and fulfilled his promise, and gave them their son. When told by the weeping father that he must die he calmly responded "it is well, I am ready." And while others wept around the bed, he begged them not to weep for he would soon be beyond the cause of

"Beyond the weeping and the crying, Beyond the pain and fear of dying."

He frequently said I see them waiting at the river, and when one said, "he is wondering," quickly replied, "I am perfectly

sensible and know in whom I believe." He sent for me just before he died to deliver to me a solemn and earnest message to the young people of the place and elsewhere to remember now their Creator in the days of their youth. From these words addresses were delivered, Rev. Mr. Kempton (Baptist), assisting at the fu-

SCRIPTURAL ENIGMA.

No. 11. 42 LETTERS.

25, 19, 3 36, 5, Grandson of Levi. 3, 16, 28, 7, 41, 22, a king of Assyria.
20, 40, 72, 28, 7, an animal in the Old Testament. 10, 12, 15, 42, 3, 35, a well known insect.

1, 21, 39, 25, 27, 14, 32, 6, 4, a bird in the Bible. 35, 23. 11, 24, 6, 30, a wood in the New

Testament. 20, 13, 9, was an Assyrian King. 26, 38, 12, 10, one that said there was no God. 37, 24, 39, 18, 20, 8, 22, Vessel used in the

temple. 34, 33, 18, 31, 29, a kingdom of Numrod. The whole is a verse in Peter.

D. C. P., HALIPAX. Answers to Enigma No. 9 have been

eccived as follows :-A portion of the plain of Sharon, Ono. A king of Assyria, ESABHADDON.

An animal which Moses forbid as unclean, FERRET. er in heaven. Because like him in charact- 4. A descendant of Shem who fell into idolatry in his old age, TERAH.

5. A highly prized wood, EBONY. 6. An animal offered for sacrifice, HEIER. A luxuriant fruit, Fig.

A mountain of Judah, SEIB. "There is no fear of God before their

eyes. Romans iii. 18. From Medicus, Halifax; James A. Cahill, also, No. 8; Emily Marshall, Liverpool, also No. 8 : A P C. St John, also No. 8; Emma Matthews, St John to No 8; C CL, Yarmouth, to No 8; Morley PP Langille, River John; D C P, Halifax; Lucreta, Bishop Street Halifax; Alice M Stevens, St Stepuea, also to No 8; Flora A Slocomb, Middleton; Mitchell Street, Halifax; Mary Read, Nappan, to No 8; M C C, Spring Hill Mines; Sadie Vroom Bear River, to No 8: M L Sperry, Petite Riviere. Also Freddie T Des Brisay, sent answer to No. 6, but not in time to be acknowledged in previous WESLEYAN.

The invention of that Superior and Complete Sewing Machine (The Family Sewing Machine), marks one of the most important eras in the history of machine ery, and when we consider its great use fulness and extremely low price of (\$25) it is very difficult to conceive of any in vention for domestic use of more or even equal importance to families. It has great capacity for work; beautiful, smooth and quiet movement, rapid execution certainty and delightful ease of operation. that commends it above all others. The working parts are all steel, strength and durable, and will last a life time, the bobbins hold 100 yards of thread; the stitch is the firmest of all the stitches made neat and regular, and can be regulated in a moment to sew stitches from an inch in length on coarse material down to the finest, so infinitesimal as to be hardly diseernable with the naked eye, and with a rapidity rendering it impossible to count them it has more attachments than any other, and it does to perfection all kinds of heavy, coarse, plain, fine or fancy needle-work with ease, and far less labor than required on other machines. It needs no commendation, the rapid sales, increasing demand, and voluntary encomiums from the press, and the thousands of famnies who use them. amply testify to their lindoubted worth as a standard and reliable household necessity, extending its popularity each day. This popular machine can be examined at the offlice of this paper. AGENTS WANTED by the company. Address them for information FAMILY SEWING MACHINE CO.,75 BROADWAY, NEW YORK., N.Y.

STOMACH ACHE .- We all know what it is; we acquired a perfect knowledge of the "Pet" in our youth, after a raid on the green apples we were expressly forbidden to touch. Our mother gave us thoughtful inquiry how best to meet the one may be an imperfect, but one cannot discovered to this day to equal it. strange to say, no other remedy has been

Wood ashes.—The value of ashes as a fertilizer, depends principally upon the Potash and Phosphoric Acid they contain. The percentage of these varies largely, in ashes from different woods varying from 10 per cent to 24 per cent for the former, and 4 per cent to 12 per cent for the latter. This would give not far from four to five pounds of potash to a bushel of ordinary mixed unleached ashes, which reckoned at 45 cents per pound—the present market value of potash in the commercial fertilizers-would give the value of a bushel as from 18 to 221 cents. With due allowance for the Phosphoric Acid and the Lime-the latter making up the largest part of the ashes-it may be seen that a bushel of unleached ashes is worth from 25 to 30 cents at the present time. Ashes, to secure the best results, should be thoroughly mingled with the soil. In this way, the best physical, as well as chemical effects are obtained. It is self evident that crops requiring larger amounts of Potish. will be the most benefited by the application of ashes, as the root crops, cabbage, tobacco, etc. Forty to fifty bushels per acre, is a good application -- American Agriculturist.

A TEST RECORD FOR DAIRY COWS .-For some time past both the breeders and the purchasers of pure-bred, herdbook-recorded, dairy cows. have been convinced that something more is required to give substantial evidence of value than the bare pedigree of an animal entered in a Herd-Book. A few experts, who know the whole history of the best animals, may have been able to judge of the possible merits of a particular animal by her pedigree, but to the large majority of purchasers, the recorded entries were of no more significance than the hieroglyphics which Texan cattle-men brand upon the flanks of their cows. Mystery is always impressive. And though some people like to be mystified, the larger number of dairymen, who have kept pure-bred animals. have been greatly dissatisfied with the uncertainties of the Herd-Books, Recently some facts in connection with the shipment to the West, and sale there of some cows recorded in the Jersey Cattle Club Register, have opened the eyes of the purchasers of pure-bred cattle, for they have been assured by the best authority that although a cow may have been recorded in the Register, and her pedigree may be perfect, yet she may, possibly, be "a worthless brute." This shock to the confidence of persons who had a profound respect for " a record,"has greatly helped the impression that something more is wanted to give the pedigree a meaning and a value; and that this need is a record of perform. ances of the cows entered in the Herd-Book. It is proposed by some wellknown and influential gentleman to establish a system of tests of pure-bred dairy cows, to the end that their charac. ter, quality, and value may be associated in the record with their pedigree. Then, any uninitiated purchaser even, may be able to know as much from a perusal of the record as any expert, and a cow's genealogy will be accompanied hy an authenticated statement of the accomplishments of her progenitors. This is all that is needed to make a record perfect, and it is a happy conception. - Am. Agriculturist, Jan. 1.

hardly too often suggest the importance of providing ample moisture in all rooms heated by stoves, furnaces, steam pipes, or hot water pipes. There are sound scientific reasons for this, as well as in the results of practical experience. As stated in "Short Notes on Air" above, every degree of heat added to the atmosphere in a room gives it a power of absorbing and secreting moisture. The air in a room 20 by 20 and 10 feet high, at 32 °, hold secrets, about 11 pints of water. The same air heated to 70 ° secrets upwards of two quarts of water. and unless this is supplied, it is hungry for more water, absorbs it from every accessible source, from the furniture, from our bodies, and especially from the breathing organs-the mouth, throat, and lungs, leaving them dry and husky, Therefore, every time the air in the room is changed by the admission of fresh, cold air, and heated to 70°, two quarts of water should be evaporated into the room. The strong objections some have to warm-air heaters have arisen mainly from this cause. In using furnace heaters we always put into the hot-air chamber extra water, pans besides any that are supplied by the manufacturers, and take good care to always have them filled with water. In stove-heated rooms there should usually be an evaporating surface of water equal to one square foot for every 12 ft. square of flooring, and more if the water is not THE CHEAPES' IN THE MARKET in a hot place enough to keep it rapidly evaporating. Plants in a room are mainly destroyed, or have a sickly growth, because the warm air becomes too dry and sucks out the very juices of the plant. The "house plants"-'olive" or otherwise—suffer similarly. In a warm room, a large towel frequently wet and rung so as not to drip, and hung over a chair back near the stove, will make a marked difference in the comfortable feeling and healthfulness of the atmosphere. - American Agricul.

tnrist Jan. 1.

DAMPEN THE AIR NOW .- We can

VEGETINE.

The Watchmaker's Report.

The Watchmaker's Report.

EVANSVILLE, IND., Dec. 27, 1877.

Da. H. R. Stevens:

I have suffered with Scrifula and Scrifula Humors ever since I could remember; it has been in our family for years before I was born. I finherized it. I have tried all kinds of medicines, after having paid many large dectors bills, I heard from a neighbor that Vegettine had circled him. I had good faith because I saw it, and so I went to the Duddenhausen Engle Drug Store to purchase a bottle of the Vegettine. I kept taking the Vegettine, and, in fact, I became better and better. When I had taken several bottles all Scrifula Scres and marks are gone; my health very good. It is the best blood parialer I ever tried. It will care Scrofula. It took the sores and humors off my face; it gave me a clear skin. Everybody who has get Scrofula Humors should try it. FERDINAND SCHNICK.

I know the above to be true.

Dr. CHAS. M. DU-DDENHAUSEN.

Apothecary, 519 Main Street.

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VECETINE.

Kidney Complaints. Dyspepsia.

Lewiston, Me., Nov. 5, 1877.

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J. A. CROSS,

No. 3 Chestnut Street, Lewiston, Me.

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It gives horses a fine soft ski It cures cold and influenza, condition when other means far COWS will be equally impro appearance; and give more and OXEN fatten quicker and

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cream for butter, and other purpe the Condiment to be everything t it; and can recommend it we You are quite at liberty to put Yours very troly, J. K. Go Staff Paymaster, to GEO. FRASER, ESQ.,
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VECETINE

or General Debility. DANFORTH, ME., Oct. 2, 1877.

iv health has always been poor. at many kinds of medicine, but, int could begin to help me like One year ago last March, I had it left me very feble for a long but very little work, and hard the I Can't never heard of Vggo a limit. The advertisement in a if I could get it that it would help me, ext day and got one bottle, and before bottle. I could see good effects from its. After taking a few bottles I could sashing. I have taken seven bottles, and bottles are seven bottles, and the seven bottles are seven bottles. washing. I have taken seven bottles, ive years old, never was so well in my iver was so ficshy, for which I feel you and to our Heavenly Father. I ditto all around me, for I prize it other medicines. Respectfully fours, Mrs. L. R. HOWARD.

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VECETINE. Complaints. Dyspepsia.

LEWISTON, ME., Nov. 5, 1877. Lewiston, Me., Nov. 5, 1877.

A. STEVENS:

ir,—My father has been afflicted with and Kidney Complaint for the last ten dhas been a great sufferer. Our family neighbors thought we should lose him. x months ago he commenced taking your ris. Now he is a well man, but he would ithout the VEGETINE in his house, and se all persons afflicted with those composive the VEGETINE a fair trial, and I be satisfied that it will care them. He had kinds of medicines without success being the VEGETINE. I have myself been or a long time. My father wrote to take ETINE, and I have, and can truly say that felt better in my life than I do now. elt better in my life than I do now.

J. A. CROSS,
No. 3 Chestnut Street, Lewiston, Me.

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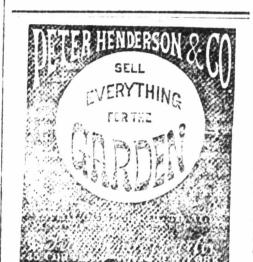
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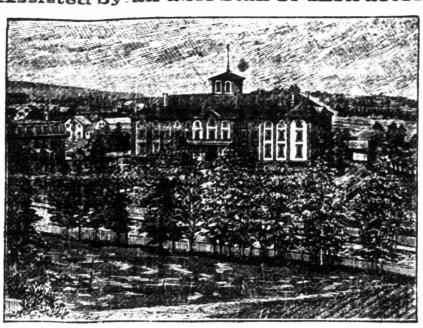
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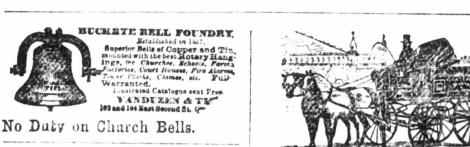
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al, must have had so Adam Clarke was 1760. He died in hood he was slow in being bullied for hi aroused, and would Walter Scott was allived to be the wondterton was not; wro and killed himself at

His religious impre He had a good mot temptations to dance his tondness for book much folly. He read soe," "The Arabian afterwards took to so philosophy; and the sion under the Meth to theology. He loy " Learned more in a before in a month." mind learning, a min from a child; nota l at the food of angels.

His converted man able for self-denial ar began to "exhort," and in 1782 left Ire with a light purse, a a spare look, which se press gang, who took priest. The Conferen him to work in the then meant hard ridiu tle pay and much abu better than most me Wants were fewer. H food, and liked it. H own shoes: except on a wouldn't.

Adam Clarke as a pa man: simple, earnes preaching was like hi said was direct, and "I read a great deal, but strive to study." that his father " Har line as a preparation Only a full man coul every min might be f

if he would. As a pastor. He ne his people had homes battle of life is mainly avoided gossip, and ne wealth. He went who ed most; not where h ed; to the poor, the fallen. Wesley, writing him to moderate his lal " give murder for saci

As a scholar. He th

as well as worked: head: the hardest work with an English Bible ment, Prideaux's "C Young's " Night Thou came one of the bestday, an Oriental lingu found divine. His the best of his time; ever written by one m surpassed by that adva which he helped to ri also as an antiquary. amiss to him. Men ar not because they have but because they misi have. His style of w of most of real scho simple. He had cle things; and never wr he hal something to Socrates that Lumped a small work by H rate asked him what he to replied "What I are good; and so, I thoma, not understood; only a Delion diver to get : it." This could not Clarke's books.

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copy his errors, or abu His example. Piety mility, industry, indepe souls-all these were Clarke. His simple b mind made independen nesLaertius relates that to say that the man w greatest appetite had t