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## THE GREAT CITY.

BY GERMANICUS.

The difference between two and four is not much, but between two million and four million it is something prodigious. Paris has a population of about two millions, and it is a great city. But think of what Paris would be if it were multiplied by two! Extend that city over twice the area it covers now; double the number or length of its streets; for every man, woman, and child, that is there, add another; and for every omnibus, cab, cart, carriage that now rumbles over its pavements, let there be another omnibus, another cab, another cart, another carriage, give Paris another throat to roar with, as many again legs and arms to kick and thrash with, and with all this increment of extension and of capacity, try to think what a Paris it would be! In Vienna there is something over a million of people, and it is a great city. But think of it as grown to four times its present size! Most of your readers have seen New York! How interminable the distances! How the people jostle each other in the streets! What a crush of vehicles! What confusion and noise! The man out of the country or the country town says: "O, what a Babel!" Yet New York with Brooklyn added to it and Jersey City and Hoboken, is less than half the size of this Imperial City on the Thames. Conceive of New York joined with the cities now separated from it by unbridged rivers in such a way as to make a solid whole of them all, having a population of over four million of souls, and in addition to all this, as the case with London actually is during the greater part of each year, not less than half a million of strangers assemble in it—enough to make another city as large as Boston!

It is easy to conceive of things that lie within the range of our common experience and observation; but when it comes to things wholly out of that range, such, for example, as Mt. Blanc among mountains, the pyramids and St. Peter's Church at Rome among buildings, then we lose ourselves and need to be helped, and fail, with all possible help, to lift up our minds quite to the reality of them. If an one desires to know how large London is, he must come to London and take the measurement for himself. He must do as the Psalmist bade them to do who would know the greatness of Jerusalem, "Walk about Zion and go around about her; tell the towers thereof; mark well her bulwarks; consider her palaces."

I know very little of Nineveh except that it was "an exceeding great city of three days' journey." Some calculations have been made on the basis of this statement, but I can not say how reliable they are. The cities of that day were so different from ours that no mere measurement of them in miles, if we had it, could be made the ground of a proper comparison. "And Jonah began to enter into the city a day's journey." Does it mean that in one day he advanced a third of the distance through? I doubt very much whether any weary and forlorn prophet, not well pleased with his errand, having such a message from God to proclaim as Jonah had, would be able in a day to accomplish as much as that in London. Many a time, on foot or on the roof of an omnibus starting from near the middle of the city, I have sought diligently for some outlet from it, but in vain. Push on as I might, I seemed to be always in the heart of London. Twice only, from some high grounds within the limits, I have succeeded in catching a distant view of what appeared to be "the beyond." There are old people in London who have never seen the outside of it, to whom the country is as much a myth as the city is to many in Westmoreland and Warwickshire.

Very intelligent Londoners are profoundly ignorant in many ways of their own city. How many miles of circumference has it, and what are its longer and shorter diameters? Over and over again I have asked, and no man has answered. I addressed a note to Mr. Charles Dickens, who has recently published a "Dictionary of London," putting to him these and other questions on points respecting which his book did not enlighten me, and he replied: "I regret that I am unable to give you the information you require. I do not even know, without search,

where it is to be found." I have learned this: that the London postal district has a radius from Charing Cross of twelve miles, according to which the city should have a diameter of twenty-four miles and a circumference of about seventy-two. The postal district, however, I suppose, extends considerably beyond the ground actually covered by continuous streets. This much is certain: London is "an exceeding great city," and, according to all my experience of it, I should say, any way you please to take it, a city "of three days' journey."

Broadway in New York is undoubtedly a great thoroughfare, and one may get there a very good notion of what a crowd is in a great city. But start, if you please, on any tolerably fair day from Hyde Park corner, and pass down through Piccadilly, Haymarket, the Strand, Fleet Street, Ludgate Hill St. and Cheapside, to the Bank. Then, if you would have a larger experience, push your way along through Cornhill, Leadenhall Street and Oldgate High Street, through White Chapel Road, Mile End, and indefinitely further on into that vast new London which has grown up within the memory of living men—outgrowing each year all the measurements of the year before, a region as strange to the West Enders, among whom you begin your progress, as if it were in a foreign land—and then, after you have done all that, tell us what you think at last about great thoroughfares and city crowds! Broadway is not to be despised. I grant you that. But I commend you after all to this main arterial thoroughfare in a city that boasts of over four million inhabitants, the most commercial and busy people in the world, with half a million of sight-seeing visitors besides!

It is easy in New York to get out of the press. You may slip away from it into a side street where there is looseness and may draw a quiet breath; but in London, if once you are fairly in the stream, it is not easy to find the shore. In all the routes that I have indicated; in all the streets running off from it, right and left; and in all the ways twisting and winding about in all directions, the state of things is just about the same, or, in the narrow and crooked ways, worse. The crowd and the crush are everywhere, and you say,—"which way shall I fly?" Mind the crossings! You need to have eyes behind as well as before, and on both sides. It is the easiest thing in the world to be run over, and you might as well be trod on by an elephant as by one of these dray horses. "Heh!" calls out a driver in front of you, and "Heh!" screams a Jehu behind, but neither of them holds up for an instant. It is "every man for himself" here. The right of way belongs to the strongest.

O yes, there are quiet streets in London, but not in any of the quarters where London life surges and London does its business, and these quarters are very large and wide. They cover more ground than all of New York together. And let it be remembered it is not one or two great arteries that throb, but the great arteries are manifold, and each of them sends out on all sides innumerable great branches that throb in the same way. You must never lose sight of the fact that in London there are more than four million people, nearly all of them driving on as if to-day were to be the last of time.

Is London a fine city? Yes, and no. You see, my dear editor, that this subject cannot be finished, as I hoped it might be, in one letter; so, for the present, I beg to conclude here.—Pittsburgh *Chris. Adv.*

NO SABBATH IN AUSTRIA.—A traveler writes: "Whatever else Vienna may have, she certainly has no Sabbath. Unless the traveler keeps close watch of the lapse of time, he will himself forget the recurrence of Sunday; for there is nothing here—as in most when the Lord's Day has come. We have been in Vienna two Sabbaths, and outside of our own party and a few Americans and English travelers, we have not heard any suggestions of such a day. Traffic, work, amusements, and worldly occupations, have gone on the seventh as on the sixth day. Indeed, the theatres and dance houses do a better business on the Sabbath than on any other day. The Catholic churches (for nearly everybody here are Roman Catholics) have service on the Sabbath, and small audiences gather, but the noise of business outside drowns the voice of prayer. Continental Europe has virtually set aside the third commandment."

## STEPS TO CHRISTIAN MANHOOD.

You who are just going out into the world, answer me one question to-day. Whom have you taken as your guide through life?

Perhaps your secret thought has been, "I need none to guide me. I can take care of myself. I am a man now, and can face the world alone." How little you know of life if this has been your thought. Stop before it is too late, and consider what lies before you. This life is a long and dangerous journey for those who desire to find the heavenly home at the end of it. The wisest and best of us reach that goal travel-stained and weary—"through great tribulation." Those who set out alone never get there at all; for the narrow road of God is hard to keep, and self-will and carelessness lead many astray. Only He who is the Truth can show us the right path and hold up our goings therein, that our feet may not stumble.

He who faces life without God faces his own destruction. Many have shared his own mistake—will you share their failure? Will you try in your own strength to conquer the world, the flesh, and the devil? Remember life is not mere child's play. Good wishes, good resolutions, will not take you to heaven. Every onward step must be bought by a struggle. Every victory over yourself won by the help of God. You cannot go forth to your work this day without meeting temptations—temptations to drink, to bad company, to foul language, to slothfulness, to lies. Who, save God, can tell what snares the devil is setting even now for your feet? Will you face these unknown perils without a guide, without help?

Listen to God the Almighty Deliverer's voice, when he says, "Will thou not from this time forth cry unto me, My Father, Thou art the guide of my youth?" Listen to "our Father," who will bring you safely into the land of promise.

And how can you take Him for a guide? First, by prayer. Kneel down now and ask Him to be with you all through the day. If temptations come lift up your heart with the prayer, "Lord, help me," and cry, "In the name of God I will conquer." So you will be able to crush down the rising temper, to shut your lips to the lie; to rouse yourself to honest, manly work. Then rule your life and acts by what the Bible says. Do not trouble as to what is your mate's and comrades' way; but only as to what is God's way. Take a higher standard than those about you, and live fearlessly up to it. The Bible standard is the only true one, the only happy one. Vow, by the help of God, to live and die by it. Let your prayer be "Lord, guide me with Thy counsel, and afterward receive me to glory."

## WHAT OUR BOYS AND GIRLS ARE READING.

The flabby newspapers that are sold upon the news-stands, and the vile publications that are hawked about more secretly, are not, however, the whole of the mischievous reading that falls into the hands of our boys and girls. The libraries, the public libraries, the Sunday-school libraries, furnish them with a great deal of reading that, as they use it, is extremely harmful to them. The statistics that our librarians give us showing the great excess of novels over all other classes of books issued to the patrons of our libraries give us food for rather discouraging reflection. From the Hartford public library one boy took one hundred and two novels in two months, and a girl one hundred and twelve in the same time. Think of the condition of these children's minds at the end of such a carnival of sensations! Even though no books of positively immoral character are admitted into the public libraries it is clear that the provision of so much mental excitement for our young people is doing them great damage.

The late convention of librarians in Boston discussed this matter very earnestly and tried to reach some practical conclusions. One radical suggestion was that a city or town has no right to tax the people for the furnishing of mere amusement to anybody, and that therefore no fiction that is not clearly educational in its character should find room upon the shelves of the public libraries. Another proposition was that school children and the restriction need not be limited to children at school should not be allowed to take more than one story a week. That rule ought to be immediately adopted and rigidly enforced in all the public libraries. It is simple debauchery for any young person to read more than one novel a week.—*Sunday Afternoon.*

## AN INSTALLATION OF CHURCH STEWARDS.

BY E. H. PIERCE, A. M., KENTUCKY CONFERENCE.

You are not only to be "found faithful," but revered. Your calling invites the most thoughtful deference. Not called as captains of the host, you are nevertheless in position where sleeping on post means rout and ruin to the army. You are the advance guard and you picket the bridges and supply trains in the rear. You have hardness of course, but you have received and consented to God's post of signal honor. A magnificent army on the march once encamped for a night in a beautiful plain, approached only by narrow defiles through rugged mountains surrounding. A memorable scene came upon the morning. Scarcely a platoon of them, but there is a little band of soldiers marching under guard of honour toward the tent of the commander-in-chief between the lines of the whole army drawn up to receive them. Drenched with the storm, bleeding from wounds, the eyes of the whole army are upon them. It has been a caprice of the general, perhaps, but he has felt due to discipline and courage to tell them that their vigilance and heroism in the night of storm had foiled the enemy in the dark defile and saved the army from disaster and possible ruin.

Stewards, above all others in the ranks, are deployed as the best men of Methodism to-day to guard the very heart and life of their church. They are likely to be in line of three things: 1. Discouragement; 2. Delay; 3. Doing.

1. Discouraged. You have accepted the trust. Peradventure a mere incident to you, or accepted in a reluctant, self-honoring or apologetic spirit, if you can't get anybody else. When named to you by the pastor no burden is upon your soul, no such keen sensibility of unfitness as may lead to feeble dependence upon God. No prayer for wisdom. "When none but Christ can hear." "Won't take much time; maybe I can serve," is the thought. First meeting with board of stewards, you come in a little late and look distant, business proceeds; some difficulties suggested. Other brethren speak, hearts warm, faculties all awake, suggesting plans proposing "to go up and possess the land" of difficulty for the Lord. Presently they look at you. "You maintain dignified reserve, and when you speak your 'buts' and 'ifs' to see more Anakims than ever the cowardly brethren of Joshua and Caleb saw. Not the push and pull about you as when you met your business partners with a rising or falling market; and before the hour is done you rise, pull watch and say, "Gentlemen you must excuse me, I have other engagements, you know, business is business," and your good evening is out in two with a door slam. Again, "Good morning, Brother Steward." "Good morning." Well, here is your assessment list, we've divided the names; you have the best lot; hope you'll collect promptly; pastor just moved, you know; heavy expenses; moved across the conference; good man, large family; able, faithful minister. We ought to pay his travelling expenses, and have something left for his first provision and grocery bill; embarrassed for him to ask credit of a stranger; salary last year was small you know. Do your best; good morning." Ten days afterward when the board of stewards meet: "Is Brother S. ready to report?" "Well, not much; saw four or five of the twenty on the list, but they 'put me off,' and gentlemen I just can't beg people. I'm rather discouraged; let me off at any time you can fill my place." "But, Brother S., did you explain and urge the situation? Our people must be informed and enlightened by the stewards; we are not begging, we are simply asking people to pay what they owe, promptly, cheerfully, according to Scripture standard." "No, I didn't urge 'em; strangers to me rather; but I can't beg people, and"—just then the chairman begins to understand you, and without tarrying for a long groan, calls for Brother S.'s report. He has had some difficulties, but is free to say has met them hopefully, prayerfully, and found his list willing to do the best of their ability. But you go home that night and tell your wife: "Fraid the preachers' gonn' to have a hard time 's'ear; am really discouraged." Ah, my brother! For your soul's eternal account you had better quit quick or ask God at once to give you heart for the business! Tell him you are consciously cold, indifferent; ask the wisdom "easy to be entreated," to warn your heart, quicken your brain and fill your hand with desire for his work. The cause of Christ then, mark it, will not long stand or strive over your discouragement; you will get in the way or get out of the way. Just remember how long you "capered" on that "bunch" of cattle; how you breast-whispered on "court" or "sale day" to have an eye open in trade, men when they looked blue in trading, men complimented your "nerve" in coming through. Throw some of the same energy of faculty prayerfully on God's side, and you will presently say, "Go on, Joshua; come on, Caleb; we are well able to possess the land." Numbers xiv. And as with the church of God in the olden time to-day often before the worker of God, confidence in him for victory or flight from ignominious burial upon the field of failure.

## O-O-O-O-OH!

"Rest for my soul I long to find." Possibly some one has been perusing the poet and his friends with long, lame, lean, lantern-jawed, lackadaisical articles on the prosing-elderhood. What wonder that he longed for rest for his weary soul? It's all in a nutshell, so we in the mountains think. It's not the ship, but the elder that looms into prominence among these crags and peaks. The easiest money to raise is the salary of a self-forgetting, hard-working presiding elder. The hardest money to raise is the stipend of a self-seeking meteoric presiding elder. An elder who comes in Saturday night or Sunday morning, like a collector of bad bills, and goes out Monday like a tin-peddler, is too dear at any price. The man who comes as though his heart and him, works as though salvation depended upon his fidelity, and goes out with reluctance and yearnings and faithful advice, is dear in a sense which money does not express. He is waited for as the earth waits for rain. With him quarterly meetings is not "visiting time" to half the membership. A few preachers and richish old fellows will discuss as a matter of course. Like the immersed Negro, they are always "ready for spitting." Our Celestial servant made a loud outcry the other day because he had "bell-ache." I fancy that some analogous ailment grips the intellectual bowels of these "easy" folks, who are always discussing or discussing, or discussing in some other way the system of Methodism. But the bulk of the laity and the hard-working ministry are always satisfied with the ship unless some captain elder shamefully misnavigates it.—*Cal. Ch. Ad.*

## HUMOR IN THE FAMILY.

Good humor is rightly reckoned a most valuable aid to happy home life. An equally good and useful faculty is a sense of humor, or the capacity to have a little fun along with the hum-drum cares and work of life. We all know how a bright-eyed up things generally to have a lively, witty companion, who sees the ridiculous points of things and who can turn an annoyance into an occasion for laughter. It is a great deal better to laugh over some domestic mishap than to cry or scold over them. Many homes and lives are dull because they are allowed to become too deeply impressed with a sense of the cares and responsibilities of life to recognize its bright and especially its mirthful side. Into such a household, good but dull, the advent of a witty, humorous friend is like sunshine on a cloudy day. While it is always oppressive to hear persons constantly striving to say witty or funny things, it is comforting to see what a brightener a little fun is—to make an effort to have some at home. It is well to turn off an impatient question sometimes, and to regard it from a humorous point of view instead of becoming irritated about it. "Wife, what is the reason I can never find a white shirt?" exclaimed a good but rather impatient husband, after rummaging all through the wrong drawers. His wife looked at him steadily for a moment, half inclined to be provoked, then with a comical smile she said: "I never could guess conundrums; I 'give it up.'" Then he laughed, and they both laughed, and she went and got his shirt, and he felt ashamed of himself and kissed her, and then she felt happy; so, what might have been an occasion for hard words and unkind feelings, became just the contrary, all through the little vein of humor that cropped out to the surface. Some children have a peculiar faculty for giving a humorous turn to things when they are reproved. It does just as well sometimes to laugh things off as to scold them off. Laughter is better than tears. Let us have a little more of it at home.

All this desire for fellowship in wrong doing, all this malignant satisfaction in dragging people down, is merely the devil's miserable substitute for individual conscience. "If you can only get up a crowd," he says, "you will somehow get rid of your separate responsibility." But if the mountains and the rocks are powerless to hide the kings of the earth, and the great men and the rich men, and the chief captains, and the mighty men, and the wrath of the Lamb, shall the coming of others to sin, however great be their number, or however spotted their previous character, avail to mitigate one's own sentence? The gospel of Christ knows none but the contrary law, and instantly emphasizes the fact that we are responsible for our influence in the smallest things as well as the greatest. It is not enough that we refrain from dragging people down to greater sins; we must not seek to cloud their consciences in the smallest matters. It is our whole work done when we simply let them alone; for "He who is not with me is against me," says Christ! and so the idler's influence is still downward. There is no middle ground between a deliberate purpose to do all the mischief we can, and a sincere endeavor to make the world brighter and better to the extent of our utmost endeavor.

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THE HEAD.

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

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

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

THE DARK CONTINENT.

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

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

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

OBITUARY.

MRS. EVANS.

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

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

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

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

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

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

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

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

MR. ROBERT GREENO.

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

"To die is gain."

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

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

CAPTAIN JAMES MANN.

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

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

MRS. GEORGE JOHNSON.

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

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

ROBERT WILSON.

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

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

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

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

MRS. CYNTHIA DOHERTY.

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



This standard article is compounded with the greatest care. Its effects are as wonderful and as satisfactory as ever. It restores gray or faded hair to its youthful color. It removes all eruptions, itching and dandruff. It gives the head a cooling, soothing sensation of great comfort, and the scalp by its use becomes white and clean. By its tonic properties it restores the capillary glands to their normal vigor, preventing baldness, and making the hair grow thick and strong. As a dressing, nothing has been found so effectual or desirable. A. A. Hayes, M.D., State Assayer of Massachusetts, says, "The constituents are pure, and carefully selected for excellent quality; and I consider it the BEST PREPARATION for its intended purposes." Price, One Dollar.

Buckingham's Dye FOR THE WHISKERS. This elegant preparation may be relied on to change the color of the beard from gray or any other undesirable shade, to brown or black, at discretion. It is easily applied, being in one preparation, and quickly and effectually produces a permanent color, which will neither rub nor wash off. Manufactured by R. P. HALL & CO., WASHUA, N.H. Sold by all Druggists, and Dealers in Medicines. Brown & Webb, Wholesale Agents.

EAR DISEASES! Dr. C. E. Shoemaker's Book on Deafness and Diseases of the Ear and Throat, is a valuable treatise on these subjects, and is sold by all Druggists. Price, 25 cents.

JOHNSON'S ANODYNE LINIMENT. For Internal and External Use. Cures Rheumatism, Neuralgia, Diphtheria, Croup, Asthma, Bronchitis, Inflammation, Sore Throat, Bleeding at the Lungs, Chronic Hoarseness, Hacking Cough, Whooping Cough, Chronic Rheumatism, Chronic Diarrhoea, Chronic Dysentery, Cholera Morbus, Kidney Troubles, Diseases of the Spine and Lame Back. Sold everywhere.



JOYFUL NEW FOR THE AFFLICTED. Nietaux Mountain, Annapolis Co., November 1877.

Messrs. C. Gates, Son & Co.—Gentlemen I had a child that was troubled very much with worms, and by taking one half bottle of your No. 1 Syrup she was entirely cured of them. About six months afterward I was taken with the Pleurisy, and was about despatching a man for a doctor when it came to my mind to take your Syrup, which I did, and soon came round all right without taking any further medicine.

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

With great respect, W. H. MILLAR.

McSHANE BELL FOUNDRY. Manufacture those celebrated Bells for Churches, Academies, etc. Price List and Circulars sent free. Henry McShane & Co., 27 1/2 St. BALTIMORE, Md.

NILS ANDERSON, of Momece, Fillmore Co., Nebraska, U.S.A. Sells Lands, Pays Taxes, and Collects Monies, for non-residents—Rail-road Bonds exchanged for Lands. Reference, Rev. D. D. CURRIE, Editor of the Westyan, Halifax, N.S.; and satisfactory references given in Kansas and Nebraska. Momece, Fillmore Co., Nebraska, Aug. 22, 1879.

Meneely & Kimberly, BELL FOUNDERS, TROY, NY. Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS. Illustrated Catalogues Sent Free.





Its standard article is compounded with the greatest care. Its effects are as wonderful and as satisfactory as ever.

restores gray or faded hair to its natural color. It removes all eruptions, itching humors, &c. It gives the head a cooling, soothing sensation of great value, and the scalp by its use is white and clean.

By its tonic properties it restores the pilary glands to their normal condition, preventing baldness, and making hair grow thick and strong. In dressing, nothing has been so effectual or desirable.

Dr. Hayes, M.D., State Assayer Massachusetts, says, "The contents are pure, and carefully selected for excellent quality; and I give it the BEST PREPARATION intended purposes."

Price, One Dollar.

**Kingham's Dye FOR THE WHISKERS.**

Elegant preparation may be used to change the color of the hair gray or any other undesirable shade, to brown or black, at discretion. It is easily applied, being in the form of a cream, and produces a permanent color, which neither rub nor wash off.

Prepared by R. P. HALL & CO., WASHUA, N.H.

Wholesale Agents, Webb, Wholesale Agents.

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Booker's Book on Diseases of the Ear and Throat, especially CATARRH of the Ear. How to get immediate relief from these diseases, and a permanent cure. A book every one should have. Sent free to all. Address SHOEMAKER, Agent, 100 St. James Street, Toronto, who sell his preparations.

**SON'S ANODYNE LINIMENT.**

Internal and External Use. Rheumatism, Diphtheria, Croup, Asthma, Sore Throat, Sore Lungs, Bleeding at the Nose, Hoarseness, Hacking Cough, Chronic Bronchitis, Chronic Rheumatism, Chronic Gout, Chronic Dysentery, Cholera Morbus, Chronic Diseases of the Spine and Joints. Sold everywhere.



**FUL NEW THE AFFLICTED.**

Mountain, Annapolis Co., November 1877.

es, Son & Co.—Gentlemen

ed that was troubled very much, and by taking one of your No. 1 Syrup she cured them. About six weeks I was taken with the same complaint, and was about despatching a letter when it came to my mind that your Syrup, which I did, cured me at once.

My wife has been afflicted with Quinsy in its severest form, and not getting any relief from any medicine ordered your Acadian Liniment cures me at once.

My wife is cured, and I would not think of leaving her in the house. My wife cured me at once.

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My wife cured me at once. My wife cured me at once.



Is composed of Ingredients identical with those which constitute Health, Blood, Muscle and Nerve and Brain Substance, whilst Life itself is directly dependent upon some of them.

By its union with the blood and its effect upon the muscles, re-establishing the one and toning the other, it is capable of effecting the following results:

It will displace or wash out tuberculous matter, and thus cure Consumption.

By increasing Nervous and Muscular Vigor, will cure Dyspepsia, feeble or interrupted action of the Heart and Palpitation, Weakness of Intellect caused by grief, worry, overtax or irregular habits, Bronchitis, Acute and Chronic Congestion of the Lungs, even in the most alarming stages.

It cures Asthma, Loss of Voice, Neuralgia, &c., St. Vitus Dance, Epileptic Fits, Whooping Cough, Nervousness, and is a most wonderful adjunct to other remedies in sustaining life during the process of Diathermia.

An endless chain of good effects is formed by the Compound Syrup of Hypophosphites.

IT IS ACCEPTABLE to palate and stomach. SUFFICIENTLY POTENT to insure decided benefit, yet harmless, how-soever long its use may be continued. This characteristic is possessed by no other remedy.

IT ASSISTS DIGESTION and assimilation. IT VITALIZES THE BLOOD, supplying such Ingredients as may be required.

IT RESTORES TONE to the nerves. IT GIVES POWER of endurance and of concentration to the mind.

IT PROMOTES VIGOR in the organs which depend for health on the involuntary muscular action, viz: the Liver, Lungs, Heart, Stomach, and Genitals.

And unless afflicted with some disease involving ABSOLUTE ORGANIC LOSS, it will sustain the system until it reaches the age allotted to man by a beneficent Creator.

NO PERSON will be disappointed in the effect of FELLOWS' HYPOPHOSPHITES, who rigidly follows the directions.

**FELLOWS' HYPOPHOSPHITES. INCEPTION.**

The experiments which perfected this preparation occupied many months, and were instituted with a view to curing that insidious disease, TUBERCULAR CONSUMPTION.

and in order to supply the deficiencies in Hypophosphites already in use; for, although their nature was correct as to theory, their preparations were, owing to their imperfect organization, found wanting in practice.

While they caused the formation of fat and generated heat, they did not improve the blood. The tonic effect upon the nerves and muscles was, circumscribed, and, owing to their diluted state, it requiring large doses, they were also too expensive.

The desiderata sought by Mr. Fellows, were: A convenient, palatable remedy; Unalterable by time; Harmless, though used continuously, yet might be discontinued at any time without any ill effect.

Which would induce an appetite; Strengthen digestion; Promote assimilation; Create healthy blood; Strengthen the nerves and muscles; Enable the subject to successfully combat disease; And sufficiently economical for all.

All this has been indisputably attained. The success of the work is complete, and Fellows' Hypophosphites stands foremost amongst the remedies for chronic organic diseases, possessing properties to which no other medicines has ever aspired.

**ABSTRACT EFFECTS.** Fellows' Hypophosphites, on being introduced into the stomach, unites with the food, and immediately enters the circulation, and, being perfectly miscible with the blood, speedily pervades every part of the system. Its effects are first declared by a pulse slightly increased in fullness and strength, a general exaltation of the organic functions, and exhilaration of the intellectual powers. Its specific influence is on the brain and nervous substance, increasing the activity of the absorbents, and renewing the blood, thus causing the healthy muscular formation so necessary for restoring the functions of the previously weakened organs.

Being then, a tonic of the nervous and circulatory system, it, when taken, when there is a demand for extraordinary exertion, its use is invaluable, since it supplies the want through the circulation, and sustains the general system.

**LONDON LETTER.**

(Regular Correspondence.) LONDON, August 29, 1879.

England is par excellence the land of liberty—by which I don't mean political liberty, but liberty of movement. In France, under the regime of monopoly and the barrier, we see functionaries everywhere. The Frenchman is under tutelage; he is protected at every step. He is forbidden to go about for fear lest he should break his neck, as if he were an idiot. He is not supposed to have sufficient intelligence of his own to guard himself against accidents, to avoid inconvenient collisions, to save himself from being plucked by sharpers. In all public places, on the railways for example, he is placed, chambered, made to manoeuvre between barriers, his way measured out for him, his footsteps directed. From the moment you plant your foot in England you are free. You are not warned by placards of the perils you may run; it is taken for granted that you will not be such a fool as to throw yourself under the locomotive, or in sheer light-heartedness offer your watch to the pickpockets of the United Kingdom. A friend once described the doings of the honorable gentlemen who rob you of your money in a railway carriage by means of three-card trick. This trick is never successfully played on the South Eastern Railway, the only one by which the French travel. It is too well known that nobody will be green enough to be taken in. In short, the independence of movement enjoyed is incomplete—is independence itself. At first site it may have its inconvenience, but these are far outweighed by its numerous advantages. In London, one must observe and learn before finding out the way to enjoy all the comfort of English life. The Englishman is astonished at nothing, knows everything, never questions anybody, avoids being run over by the public vehicles which go about as they like, and never need to consult a policeman. England, in fact, is a country where every one acts as his own policeman, where the police is respected, precisely because it never interferes with you. Every living soul there, including the animals, is penetrated by this grand feeling of independence and personality. The very sheep, in their freedom of movement at the approach of a railway train, range themselves here against the railings to see the screeching engine go by, and seem proud of this witness of the nation's industry. One might really imagine them to be all railway shareholders.

But though one may study, and learn and see many things that are new in London, one must not expect to amuse oneself there. Gloom reigns there as much as Queen Victoria herself—even more. The food must be the cause of this depression; it is succulent, it is good, it is abundant; but it is as heavy and as indigestible as syrups. Salmon and potatoes, roast beef in enormous quantities, plum-puddings like fortresses, the whole washed down with "half-and-half," that is to say, of ale and stout, which introduces an unquenchable thirst into your stomach. The English slake their thirst with port or sherry, highly charged with alcohol, which is as good as throwing oil upon fire. It must be added in their behalf that they make only one good meal a day, to which they give themselves up heartily. In the morning the working people take a tea and bread and butter; at noon they hurriedly go to a bar, where they are served, by young girls who wait at the counter, with a sandwich and a glass of sherry, which they swallow rapidly. Some of them seat themselves in front of the bar, and stately gaze at the young ladies who serve them. This contemplation is indulged for ten minutes at a stretch; the longer eats half his sandwich, then falls to gazing again, completes his reflection takes a last fond look, then suddenly hurries off without a word of leave taking. Five minutes later he may be seen mounted upon an omnibus beside the driver—the place of honor.

A good deal has been said about the London omnibuses, but too much can never be said. The London omnibus driver is, above all, immense. In London there are no uniforms as in Paris. This arises from the great independence, the absence of all functionalism, of which I have spoken above. The drivers wear black top coats, high hats, and yellow leather gloves. Some wear white gloves, and have flowers in their button holes. These are gentlemen. When one omnibus meets another and the drivers know each other, they lean over and say, "Good day," sir, very seriously. The conductor is somewhat less majestic; but he has also an upright hat. Upright hats are universal. The beggars even wear them, the railway servants, the engine drivers and stokers sometimes. The bricklayers work in their shirt sleeves, but wear the high hat. You will never see one of them in a blouse in London. Equality in regard to costume is the first duty of the "true Briton."

**LAME BACK. WEAK BACK.**  
BENSON'S CAPSICUM POROUS PLASTER  
This article is one which really possesses extraordinary merit. By consulting reliable physicians in your own locality, you will find that the above is true. It is far superior to the ordinary porous plaster, and the so-called electrical appliances, and for all external remedies whatever. It contains entirely new elements which cause it to relieve pain at once, strengthen and cure where other plasters will not even follow. For Lameness and Weakness of the back, diseased Kidneys, Lung and Chest Affections, Rheumatism, Neglected Colds, Female Affections, and all local aches and pains, it is simply the best remedy ever devised. Sold by all Druggists. Price 25 Cents.



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New and Beautiful Styles! Catalogues Free.

**CARD.**

No Agents! No Commission! THE system of employing canvassers at a high commission has been strictly abandoned by us, it having proved very unsatisfactory both to ourselves and customers. In future we will sell our

**Pianofortes and Organs**

AT NET WHOLESALE PRICES direct to purchasers. In this way buyers of Pianos and Organs will save from twenty to forty per cent by dealing directly with us, and moreover, far better satisfaction can be guaranteed.

We claim to have the best instruments to be had, and at the lowest prices consistent with first-class articles.

The cash system enables us to sell at a very small advance on cost of manufacture, although to honest and reliable parties we do not object to allow a reasonable time for payments.

Parties ordering by mail can rely upon getting a good instrument as if personally selected by themselves. Any Organ or Piano not found exactly as represented can be returned to us at our expense. We refer with pleasure to over Fifteen Hundred Pianos and Organs sold by us the last ten years.

Thankful for the very liberal patronage accorded us hitherto, we can only say that we will continue our endeavors to thoroughly satisfy our customers in all their dealings with us.

**LANDRY & Co.,** 52 KING STREET, ST. JOHN, N.B. July 19-15

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**PARIS, 1878**

**GOLD MEDAL at Paris Exposition, 1878**

**GOLD-LABORERS' do do, 1878**

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**SILVER MEDAL (for cases) do, 1878**

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Have the honor to announce the above awards for their **CABINET ORGANS**

the present season. The award at Paris is the highest distinction in the power of the jurists to confer, and is the ONLY GOLD MEDAL awarded to American musical instruments. THIRTY-ONE leading manufacturers of the world were in competition. At Every World's Exposition for twelve years the **MASON & HAMLIN ORGANS** have been awarded Highest Honors, viz: Paris, 1878; Sweden, 1878; Philadelphia, 1876; Santiago, 1875; Vienna, 1873; Paris, 1867. NO OTHER AMERICAN ORGAN EVER ATTAINED HIGHEST AWARD AT ANY WORLD'S EXPOSITION. Sold for cash, or payments by installments. Latest CATALOGUES with newest styles, prices, etc. free. **MASON & HAMLIN ORGANS CO.,** 121 Tremont Street, BOSTON; 25 Union Square, NEW YORK; 250 Wabash Avenue, CHICAGO.

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**IMPORTERS OF DRY GOODS,** Carpets, Furniture, Manufacturers of Clothing, &c., &c.

AGENCY OF **Butterick's Patterns.** McSWEENEY BROS.

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With all the Modern Improvements, fitted by Engineers thoroughly acquainted with our climate.

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THE MOST POPULAR MACHINE IN THE MARKET

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ALL Sewing Machines Warranted.

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Good Local Agents wanted in Towns, where not yet appointed.

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Posters, Handbills, Cards, Billheads, Circulars, Custom and Mercantile Blanks,

We are now prepared to execute all Orders for the above with **AT MODERATE RATES.** WITH NEATNESS AND DISPATCH. **AT THE 'WESLEYAN' OFFICE.**

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SHUTTLES, NEEDLES and Extras of all kinds in stock.

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PUBLISHER'S NOTICE.

WANTED IN OCTOBER:—1,000 NEW SUBSCRIBERS FOR "THE WESLEYAN."

The next volume of our Connexional Organ, which will commence with the new year, should have a greatly increased list of subscribers.

That the ministers and other friends interested in its circulation may be helped in their efforts to secure such increase, and induced to enter at once upon a thorough canvass for new subscribers, the following very liberal offer is made:—New subscribers paying two dollars in advance for the year 1880, will be supplied with the paper from the time of the receipt of the two dollars at the office to the end of the present year free.

We earnestly request each of the two hundred and fifty or more ministers and preachers in the three Eastern Conferences of the Methodist Church of Canada, to immediately enter upon a well-planned, systematic, thorough canvass of his circuit or mission for new subscribers. If this request can be granted, the want above mentioned may, we are confident, be supplied. Within the circle of influence of each of these brethren there are doubtless a great many families which do not receive the weekly visits of our Connexional organ,—but to every one of which such visits from this authorized messenger of and to all our churches would be of inestimable advantage; and surely if the canvass is zealously prosecuted among these families for a few hours in each week during the ensuing month of October, each minister and preacher will succeed in inducing, at least one family in each week, to make the necessary arrangement to secure such visits.

If this movement can now be made simultaneously along all our ministerial lines, and with anything like the success which we assuredly believe may be secured, we shall be enabled to make certain desirable improvements in the appearance of our paper at the commencement of the next volume.

Please, brethren, one and all, take this business in hand at once, with a fixed determination to succeed.

THE WESLEYAN

FRIDAY, SEPTEMBER 26, 1879.

EDITORIAL CORRESPONDENCE.

COBourg, Ont., Sept. 18, 1879.

THE NEW HYMN BOOK.

The preparation of a new Hymn Book for the Methodist Church of Canada, has, manifestly, become indispensable. Our people in British North America have been using, hitherto, the Hymn Book of the British Conference. The publication of the English book has, for sufficient reasons, been discontinued. A new Hymnal has recently been published for the congregations connected with the British Conference. The old book, so long so familiar, and so dear to us, is rapidly going out of print.

Our General Conference, at its session of 1874, recognized the inevitable necessity of procuring a new Hymn Book, and appointed a Committee to prepare the needed materials. Considerable preparatory work was done by the Committee previous to the meeting of the last General Conference. The report of the Committee was submitted to the Conference; and after filling vacancies in the membership of the Committee, the Conference directed it to go on with its work, and bring out the new Hymn Book within the following two years.

An immense amount of work has been done by both sections of the Committee, at various times, during the past year. A united meeting of both sections has been held in Jackson Hall, Victoria University, Cobourg, Ontario, beginning on the tenth instant. The Committee has held twenty-two sessions here; during which it has made final arrangements for the publication of the book.

The work of the Committee has included a careful revision of the old Hymn Book. A considerable number of the old hymns will not appear in the new volume. Want of adaptation for general use in our congregations, has been a prominent reason for the omission of the rejected hymns.

The lyrics of the new book will be arranged, according to their topics, under the following

TABLE OF CONTENTS.

- I. Adoration
II. Creation and Providence
III. The Lord Jesus Christ: His Person, Office, and Work
IV. The Holy Spirit
V. Repentance and Conversion
VI. The Christian Life
VII. Christian Ordinances and Institutions
VIII. The Kingdom of Christ
IX. Social and Family Worship
X. Death, Judgment, and the Future State
XI. Special Occasions.
XII. Chants and Doxologies.

The new Hymn Book will contain nine hundred and thirty-eight hymns: which will be distributed among the sections as follows:—Adoration 88; Creation and Providence 19; The Lord Jesus Christ 77; The Holy Spirit 24; Awakening and Inviting 81; Penitence and trust 99; Rejoicing 48; Praying 39; Watching 13; Conflict and Suffering 59; Working 19; Full Salvation 81; Hope of Heaven 24; The Word of God 8; The Lord's day 16; The House of God 23; The Ministry 8; Baptism 7; The Lord's Supper 12; The Kingdom of Christ 42; Social and Family Worship 85; Death, Judgment, and Future State 57; Special Occasions 44; Chants and Doxologies 14.

Six hundred and forty-two of these hymns have been taken from our old Hymn Book. The new hymns have been selected from the current hymnology of the age. Although the new book will contain one hundred and sixty-nine more hymns than the old one, the contents of the volume will not be proportionately larger, as the average number of verses in each hymn is considerably smaller, in the new book, than in the old. Each hymn of the old book, that is to be excluded from the new one, has been subjected to the most careful consideration. And each new hymn that has been accepted has been carefully weighed in the balances. The new hymns have not only been subjected to close scrutiny, as regards the literary and poetic qualities of each verse; but, also, with reference to their theological teachings, and their adaptation to congregational singing.

The following decisions have been reached by the vote of the Committee:—

The new volume is to be known as "The Hymn Book of the Methodist Church of Canada."

The words: "Methodist Hymn Book" will appear on the back of each book.

The names of authors of the hymns will be attached to the first lines in the index.

The peculiar meters of the hymns will be indicated by numerals showing the number of syllables in each line.

The larger editions of the book will contain an index of the verses. But such an index may be omitted from the smaller editions.

The book will contain an index of subjects of hymns, and a table of texts of Scripture illustrated in the hymns.

Either a brief text, or a suitable caption, will be placed at the head of each hymn, when in the judgment of the Editorial Committee it is advisable.

Revs. Drs. Dewart, Sutherland, and Harper are appointed the Committee to edit and publish the new Hymn Book. Dr. Dewart will be the chairman, and Dr. Sutherland the secretary, of the Committee.

Four editions of the new book will be issued simultaneously, namely, a pulpit edition, a 48 mo. edition, a 12 mo. edition, and a four page edition.

The pages of the volume will be indicated at the foot of the page.

It was resolved,—That this Committee requests its members, who are also members of either Book Committee, to lay before the Executive Committee of their several sections, the necessity of publishing, as soon as practicable, a Hymn and Tune Book, which will preserve to our church the control, as far as possible, of its own music,

and secure for our people such tunes as will be appropriate to the spirit and composition of the hymns which have now been compiled, and that, in the publication of such a work, the eastern and western sections of the Book Committee be requested to co-operate."

The Queen's Square Methodist Church, St. John, N. B., will be opened, and dedicated, on Sunday, the 5th of October.

The Provincial Exhibition will open at Halifax on Monday next. Arrangements have been made for reduced rates of travel to Halifax and return, per rail, during the ensuing week.

"THE COVENANT."—The first number of The Covenant, a new semi-monthly religious paper, has come to hand. It is published in Philadelphia, and is a four-page, twenty-four column paper. It presents a good appearance; and is published in the interests of the Reformed Episcopal Church, by the Covenant Publishing Company, 810 N. Eleventh Street, Philadelphia, at \$1.00 per year.

"THE DOMESTIC JOURNAL."—The first number of The Domestic Journal, a new "Unsectarian, Religious, and Temperance Monthly," is also received. It is published in Springfield, Mass. It is a twelve page paper, with four columns to the page. Its appearance, typographically, and generally, is excellent. It is published by S. G. Otis, 387 Main Street, Springfield, Mass. We wish both "The Covenant" and "The Domestic Journal" abundant success.

Daniel Drew, the well-known New York broker, died at 10.45 p.m. on 18th inst., at the residence of his son, in New York. He had been in his usual health during the day. At six o'clock he dined with Darius Lawrence, a broker, and returned to his son's house after dinner. About nine o'clock he complained, feeling slightly unwell, but insisted no one should sit up with him. At about 10.15 he walked into the room occupied by Lawrence, and said he felt much more unwell. Medical assistance was at once summoned, but before it arrived Drew was dead. Physicians attribute death to epilepsy. Mr. Drew was a liberal supporter of Methodist Institutions.

VISITORS TO THE EXHIBITION should take particular notice of the Cattle entered for the SPECIAL PRIZES OFFERED BY ALDERMAN FRAZER for having used the NORTH BRITISH CATTLE-FOOD COMPANY'S NUTRITIOUS COMPOUND.

BOOKS AND PAMPHLETS RECEIVED.

THE PREACHER AND HOMILETIC MONTHLY for September is the closing number of the present volume and is of special interest. Among its contents are the following: Sermon: "Sowing and Reaping in the Kingdom of Nature and Grace," by James McCosh, D. D., LL.D., delivered before the Graduating Class at Princeton College and revised for this publication; "Reverence and Godly Fear," by Henry J. Van Dyke, D. D.; "The Testimony of our Conscience," by J. H. Rylance, D. D.; "The Human Side of Christ's Person," by Rev. David Winters. The four sermons just mentioned are given in full. There are a number of sermons given in abridged form from Dr. Van Doren, Tyng, Horatio Bonar, Herrick Johnson, Foss and others. These reports and abridgments are made especially for this publication. Besides the Sermonic the Monthly contains much other matter designed to unfold and illustrate the principles of Homiletics. Dr. William M. Taylor furnishes his fourth paper on "Expository Preaching," Dr. Tilley, a paper on "Some Essentials of Successful Preaching." Then we have "Studies in the Book of Revelation," by Rev. D. C. Hughes; "Science in the Pulpit," by Rev. John Moore; "Prayer Meeting Service," by Rev. Lewis O. Thompson; "Sermonic Criticism," etc., etc. The Monthly is constantly growing in interest. Drs. Cuyler, Deems, and others, have been added to the corps of regular contributors. \$2.50 per year; 25 cents per copy. L. K. Funk & Co., New York.

THE FIRST ANNUAL LECTURE AND SERMON of the Theological Union of Mount Allison Wesleyan College is received. The lecture was delivered by the Rev. Charles Stewart, D. D., and the sermon by Rev. W. C. Brown, in June, 1879. A more complete notice of this publication will appear in a subsequent number. This pamphlet is from the Wesleyan Conference Office, and is for sale at the Book Room.

POSTAL CARDS.

FAIRVILLE, St. John, Sept. 22, 1879. The subscription list for the "Relief and Extension Fund," has been headed by a donation of \$250 from the Hon. J. D. Lewin. We have also every indication of spiritual prosperity. W. L. L.

RELIEF AND EXTENSION FUND.

Horton, Sept. 23, 1879. We have held our first meetings on behalf of this fund in the Halifax District with encouraging success. Windsor with a small congregation present subscribed \$150, those who were not present will surely increase the sum to at least \$300. Bros. T. Rogers and Pickles were present and did good service. At Wolfville on Sabbath evening we had a fine congregation. The meeting was excellent. The church was decorated with flowers, and the people were as cheerful as the flowers, and were beautiful. After an appropriate and excellent sermon from Bro. Brecken, and an explanation of the scheme by myself, cards were distributed and about \$80 subscribed. One card bore the inscription Genesis 28: 22, having attached to it four five dollar bills. At Horton on Monday evening the response was not so good. Local objects interfering, still the circuit will do well. Annapolis District is at work. I was at Canning on Sabbath morning with Bro. Strothard. We had a fine service. About \$80 subscribed with promise of more. I hear of great things done at Berwick. Without any doubt the movement is taking a strong hold upon our people. S. F. H.

Bermuda Correspondence.

MR. EDITOR:—

Some of our Methodist friends are just now seeking relief from the oppressive influences of a Bermuda summer by visiting other countries. Eight of my congregation have crossed the ocean seeking health or pleasure or the accomplishment of business enterprises, while several from Hamilton are also absent, and among the number the Rev. E. B. Moore, who left in the New York boat on the 4th inst. The summer upon the whole has been healthy and not by any means as hot as some we have experienced here—and though we have several times been exposed to contagious fevers by vessels from Southern ports calling in distress for aid, a merciful Providence has graciously preserved us from the destroyer that has decimated so many homes in other lands.

One of the events which has stirred the conversational powers of Bermudians lately is the resignation of the

COLONIAL SECRETARY,

to take effect in December next if his salary is not increased. The appointment of Colonial Secretary is made in England; but the Colonial Government fixes and pays the salary. Formerly the salary was \$3,500.00; but with a view to secure the appointment to a Colonist, some years since the Government reduced the salary until it and the perquisites only amount to a little more than \$2,000.00. Still an European got the appointment. Mr. Webster, the present Secretary, is spoken of as an excellent officer an expert in his business, affable and obliging. But he says he cannot live in Bermuda on \$2,000. He has tried it for a number of years and become involved and embarrassed, and now tenders his resignation. The Governor and Council are in favor of increasing the salary and retaining the present officer, but the Legislative Assembly refuse to acquiesce. If the Assembly remain firm, they will, probably in the end secure their object, viz. a Bermudian for Colonial Secretary. There can be no doubt in any mind acquainted with Bermudians, but there are men in our midst with every needed qualification for the office and who would be glad to discharge its duties for an annual income of \$2,000. And where there are so few public offices and while so many of our young men are forced to seek positions in other lands, it seems but right a Bermudian should have the place.

THE CIRCULARS,

sent out by our General Conference officials calling the attention of the Churches to the proposal to raise \$150,000 for the "Relief and Extension Fund," came to us by the last mail. But owing to the oppressive weather and the absence from the Island of some who ought to take a deep interest in the enterprise, we judged it prudent to wait another month before making a special effort to do our part in achieving the grand whole. In one family, where I left a circular and explained the object of the scheme, "the elect lady" of the house, whose heart and hands are in every good work, gave me a sovereign for the fund without asking. I hope many may be induced to follow her worthy example. We always find that those who give most for general church purposes are most willing to help a special effort like the present, while those who seldom help beneficent enterprises are so pained with arguments about hard times and coming want that no appeal can move their hearts or open their purse. Giving like every other grace grows by cultivating; and if this noble enterprise develops the generosity of our congregations, it will leave us a richer and better people. As many of the readers of the WESLEYAN are either engaged in shipping or have friends upon the sea, it may remove anxiety and bring comfort to some minds, if we give a monthly statement of the

ARRIVAL OF VESSELS.

Of the Cunard Steamer which leaves Halifax once every four weeks and calls here on her voyage both to and from St. Thomas; of the New York steamer which make fortnightly trips between Hamilton and New York and of the regularly trading Bermuda vessels, we need not speak. These come and go with great regularity. Besides those regulars the following vessels have arrived at Bermuda since our last:—

On August 25th, Schr. Almira, Brooks; 29th, Schr. Martha & Harriet, Williams; 30th, Schr. Silver Heel, Milan; 31st, Schr. Thomas D. Harrison; Sept. 3rd, Schr. Stella, Robinson; Sept. 8, Schr. Ellen Francis, Bulger. On the 30th ult., the Brig Wanderer, Captain Peyrano, of St. John, N. B., called at Bermuda in want of water and provisions. The Wanderer took in a cargo of logwood at Miragone, where the former Captain Roake and three seamen died of fever after three days sickness. Only three of the original crew now on board, and they are convalescents from fever. The British Consul replaced the deceased crew by native. Of Hayti. On the 4th inst., the Brig Mary Allerton, Capt. Burgess, from Africa, called in want of medical aid and seamen. The Brig left Goree on the 26th July, bound for Boston, and on the following day what is called "coast fever" broke out among the crew. On the 2nd Aug. the mate died and on the 16th one of the seamen. The captain and crew all suffered, and on their arrival here the captain, cook and one seaman were all who could do duty. Such are the trials to which our fellows who "go down upon the sea to do business" are subjected.

AMONG THE MILITARY

there is a stir at present. The 46th Regt. has been ordered to prepare to embark for Halifax, N.S., and of course there is joy in the camp. They have their placards out offering horses, cows, &c., for sale. It is supposed they will leave here next month. The 46th is a fine Regiment. The men have conducted themselves well in Bermuda, and both officers and men are held in good repute among the civilians. May they prosper and be happy in Halifax. We are told that the 97th Regt. now in Halifax will be sent here to relieve the 46th. Many of the 97th are well known here, the Regiment having been

stationed in Bermuda a few years since. Indeed one of its officers married the daughter of one of our citizens, and no doubt there will be re-unions and rejoicings on the return of the 97th Regt. to these lovely Isles of the sea.

Late in the autumn seems a very unpropitious season in which to send men who have spent three years in Bermuda to Halifax, and unless soldiers are made of different stuff from most of us many of the 46th will wish themselves back in Bermuda before June.

Sept. 13th, 1879.

W. R.

CORRESPONDENCE.

TRURO FINANCIAL DISTRICT MEETING.

The Financial District Meeting of the Truro District met at Middle Musquodoboit on Tuesday 9th inst., at 2 o'clock, p.m. There was a full attendance of ministers; also lay representatives from five of the circuits. Arrangements made by Brother Lane and his generous people conveyed the brethren to and from the station, distant twelve miles gratis. After appropriate devotional exercises in which both ministers and laymen took part, the District proceeded to arrange for its public meetings. Routine business was then taken up.

In the evening a social religious meeting was held. The attendance was good, Rev. R. A. Temple presided. Prayer was offered by Rev. T. Hart, and addresses, short, pithy and spiritual were given by lay brethren E. Henstis and J. Gaetz, and Revs. Asbury and Mack. There was a refreshing sense of the Divine presence. Our souls were watered from on high.

Wednesday morning session took up the "Relief and Extension" scheme. There was some interesting and profitable discussion and a strengthened determination to set up our banners in the name of our God. The ministerial subscriptions reached over \$250.00. In the evening the public meeting was held. The church was well filled. After singing prayer was offered by Rev. J. M. Fisher. Then followed the chairman's address. Grave, clear, fervid and convincing, covering the whole field and closing with a moving appeal for aid in this the church's deep financial crisis, this address secured an interest which lived and increased to the end. The chairman was followed by Bro. Lane who read the circular letter, after which addresses were delivered by Bro. J. Gaetz and Revs. J. M. Fisher, J. G. Angwin and T. D. Hart. The collection and subscriptions amounted to nearly \$40.

The striking feature of this F. D. M. was its deep spirituality. The ordinary sessions as well as the public services were enriched by the presence of the Master. May that presence continue with us and make this a glorious year of soul-saving in the District.

Sept. 24.

STATISTICS FOR 1879.

MR. EDITOR.—In my synopsis of statistics in the WESLEYAN of Sept. 12th, I notice a typographical error in the membership total. The correct number is 123,031. While writing allow me to say to your numerous constituents that MSS. for the

CYCLOPEDIA OF METHODISM

is now ready. It contains valuable historical, educational, and statistical information, dating from the beginning of Methodism in the several Provinces of the Dominion, and extending to the Conference of 1879. It gives information concerning every circuit, mission, college, academy, and minister, whose name has appeared on the Minutes of the Conferences, both before and since the Union of 1974. As a work of reference in every thing pertaining to our church work, from Newfoundland in the East to the Pacific Coast in the West, it can have no equal.

CONDITIONS OF PUBLICATION.

Owing to the great expense of publishing, I have determined not to go to press until a sufficient number of copies have been subscribed for to warrant the undertaking. The Cyclopaedia will therefore be published only on subscription. It will be royal 8vo. in size, and will contain about 550 pages. It will be published in good library style binding, substantial and attractive, printed on good paper, and will contain several illustrations. The price will be for cloth binding \$4.50; sheep, \$5.00.

May I, therefore, request all ministers and others in the Eastern Provinces, who desire to subscribe for the Cyclopaedia, to send me a Postal Card, stating whether one or more copies is desired, and what style of binding? An early response is solicited.

Yours fraternally,

Geo. H. CORNHISL.

Burlington, Ont.

BERWICK, N. S., Sept. 24.

MR. EDITOR.—The Rev. Richard Smith visited Berwick last Sunday, 21st instant, in the interests of the Relief and Extension Fund. Services were held at Berwick and Grafton; at which the cause and necessity of this special appeal to the friends and supporters of the missionary work of our church were fully and earnestly presented. On each occasion the response was a noble answer to the appeal—Berwick \$100, Grafton \$130; total \$230. To those acquainted with the efforts of this circuit to maintain its local interests, and reach a position self-sustaining, this sum exceeds what might be reasonably expected. But it indicates a real and intelligent anxiety to have our Missionary Society honourably relieved and upheld. It was simply a necessity in making the arrangements that Berwick was put first in the order of services in the Annapolis District. Other circuits in the District, both in financial standing and ability, were, in these respects, before us. But having held our meetings, we report the results, which we hope will "provoke to emulation" our sister circuits in the District and Conference. "Therefore as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this



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proceeded to arrange for its public business. Routine business was then transacted. The evening a social religious meeting was held. The attendance was good, R. A. Temple presided. Prayer was led by Rev. T. Hart, and addresses, both of a spiritual and practical nature, were given by Rev. E. Heustis and J. Gaetz, and Astbury and Mack. There was a glowing sense of the Divine presence. Prayers were watered down on high.

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On Sunday evening Rev. Ralph Brecken preached at Wolfville, and \$76 was raised for the fund. One occurrence in this meeting is worthy of more than a passing notice. When the subscription cards were collected, in one of them were four five dollar bills, with the following text of Scripture written on the card: Genesis, chap. xxviii., 22nd verse, Highly suggestive, and we recommend the numerous Methodist readers of the "Herald" to go and do likewise.

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From the Truro Guardian. A meeting was held in the Methodist church, Pleasant street, on Friday evening last in connection with the "Missionary Relief and Extension Fund" of the Methodist Church of Canada. After devotional exercises conducted by the Rev. Mr. Angwin, the pastor of the church in a few appropriate remarks called Mr. S. Rennie to the chair. After music by Rev. Mr. Angwin to address the prayer of the Church and of Christian people was that God would open doors for the entrance of Gospel messengers into the heathen world. Those prayers have been answered in a way to astonish Christians. Italy, Spain, Turkey, China, Japan, Quebec—practical-ly the whole world—are all open, and from the perishing multitudes in those lands the cry is ascending "come over and help us." The difficulty now appears to be that there are too many doors open, more than the church appears to have men and women to occupy. He referred to what means to be done in his native country, Newfoundland. In St. John's \$2000 had been subscribed to the fund—while in the outlying districts—Carbonear, Harbor Grace and Brigus—\$600 to \$700 more had been pledged.

He said that people were always more easily led than driven—that good officers did not send their men ahead of the case battle, but led them, instancing the case of Hedley Vicars who in leading his men to repel a Russian sortie said "this way to the church." The ministers and leading men of the church had shown that this principle, preached the importance of this principle, and the Methodist ministers of Canada had already subscribed \$15,000 to the fund—one-tenth of the whole. Mr. Angwin closed with an earnest appeal to members of the church to subscribe liberally and be prepared to carry on the Lord's work, more urgent and pressing now than at any time in our history.

Rev. Mr. Temple made the encouraging statement that the eleven Clergymen of the Truro district had anticipated that when all was said it was the subscriptions of the returns were in the subscriptions of the Methodist Ministers of Canada would amount to \$50,000, leaving only \$100,000 to be made up by the people. He also explained that all subscriptions exceeding \$10 could be paid in two instalments being tending over nearly a year—one half to be

paid before the end of the present year and the other half in November, 1880. Rev. W. G. Lane followed in an earnest address, pointing out how many parts of the world have yet to be reached by the Gospel, notwithstanding the almost astonishing progress made by Christianity in the past. He made a strong plea for the Indian, who were yearning for a better knowledge of the Great Spirit and of the eternity that lies beyond the grave. He believed the Church was equal to the emergency, and that the response of the people would be such as would astonish those who were looking on the dark side of things. He said that if the Christian Church of Canada did not do their duty in providing ways and means of sending the Gospel to those who have it not, God would get others to do it and we would be the losers. He illustrated the point by a reference to events in the history of Saul and Gehazi.

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A man named John Bangay, living at Osbourne, Shelburne, Co., attempted to murder his wife, by striking her several blows with an axe on Sunday morning. He then tried to drown himself, but was rescued, and is now under arrest. The woman is not expected to recover. Jealousy is supposed to have been the cause.

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RELIEF AND EXTENSION FUND.

(From Halifax Herald, Sept. 24.) A public meeting was held at the Lower Horton Methodist Church on Monday evening last, in behalf of the Relief and Extension Fund of the Methodist Church of Canada. A deputation consisting of the Rev. Stephen F. Heustis, President of the Nova Scotia Conference, and pastor of the Brunswick Street Church, Halifax, the Rev. Ralph Brecken, of Windsor, with the Rev. Messrs. George John, Thomas Rogers, and Benjamin Hills. After the meeting was opened by prayer, Mr. Brecken delivered an argumentative, concise, and stirring appeal for subscriptions to this Fund, it was in every respect an address well calculated to stimulate his hearers to give assistance to this laudable undertaking. He was followed by Rev. S. F. Heustis, whose address was very interesting, and of a statistical character. In the course of his remarks, he said that in conversation with some men, that they gave an excuse for not subscribing that they did not feel disposed to give their money to the Canadians, which he proved, by statistics, that they paid to the Nova Scotia Conference more money than they will receive from Nova Scotia, completely retorting, in his remarks, the common but fallacious argument, "The General Conference contemplates to raise by this Fund \$150,000, of which sum \$70,000 is to go in liquidating a debt already incurred by the Missionary Society; \$35,000 is to be expended in placing missionaries in the field to labour in the North-West Territory; \$17,500 is for the Mission Fund, and the balance, \$17,500, is to be divided and given to the several Conferences composing the General Conference of the Methodist Church of Canada, in proportion to the amounts raised by each Conference towards this Fund. Rev. Thomas Rogers, A. M., pastor of the Lower Horton Church, next addressed the meeting in open, well chosen remarks, affecting the hearts of all present, for which upwards of \$20 were subscribed by the few hearers who were present, which amount is expected to be increased. Rev. Thomas Rogers, with his accustomed liberality towards all such undertakings, subscribed \$100, and it is expected that the ministers themselves throughout Canada will subscribe \$50,000, or one-third the amount required, which speaks wonders for these men, who are, in most cases, not in affluent circumstances.

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A sudden death occurred at Lunenburg, on the morning of the 19th, under peculiar circumstances. A young girl, only fourteen years old, named Sophia McLaughlan, was accused on Tuesday last of stealing a sum of money, about one hundred dollars, from a lady who employed her as sewing girl. The accusation evidently preyed upon her mind and health, and she died suddenly this morning. She protested her innocence to the coroner when he held this afternoon before Coroner Jost. Medical evidence indicated as the cause of death paralysis of the heart, induced probably by strong excitement. A verdict was rendered in accordance.

BOAT UPSET.—A party of four or five young men, considerably "under the influence," left Sydney on Sunday afternoon in a boat, for the South Bay, and when a short distance from Central Wharf the boat upset and the occupants were thrown into the water, from which they were rescued in a very unenviable condition. The boat was subsequently taken ashore and hoisted up, while the young men went in search of another drink.—N. S. Herald.

NEWS OF THE WEEK.

NOVA SCOTIA. A man named John Bangay, living at Osbourne, Shelburne, Co., attempted to murder his wife, by striking her several blows with an axe on Sunday morning. He then tried to drown himself, but was rescued, and is now under arrest. The woman is not expected to recover. Jealousy is supposed to have been the cause.

The return from the wheat sown has in Colchester Co., this year been something immense. A yield as great as 40 bushels to the acre, has been recorded. The farmers are now engaged in their usual fall work. The great natural fertility of the county possesses, marsh mud, has been carted to the uplands by thousands of loads during the last fortnight.

At Lawrenceport, Annapolis Co., on Friday, 12th inst., Messrs. Norman Franks and Burton Daniels were at work blasting rocks on the premises of the former, and while engaged in tamping, the powder exploded. The injuries sustained were quite florid. Mr. Daniels had one of his fingers amputated, and his thumbs were also badly broken. Mr. Franks' face was severely burnt with the powder, and it is feared that his sight is somewhat injured.

On Saturday last a boat containing three young men named Alvin McCleod, of Brooklyn; Duncan Grant, of Halifax, and Edward Gould, of Boston, when of Neil's Ledge, was struck by a squall and capsized, Mr. Jacob Fraeich being in the vicinity of where the accident happened, immediately went to their assistance and rescued them from a watery grave.—Liverpool Advance.

A sudden death occurred at Lunenburg, on the morning of the 19th, under peculiar circumstances. A young girl, only fourteen years old, named Sophia McLaughlan, was accused on Tuesday last of stealing a sum of money, about one hundred dollars, from a lady who employed her as sewing girl. The accusation evidently preyed upon her mind and health, and she died suddenly this morning. She protested her innocence to the coroner when he held this afternoon before Coroner Jost. Medical evidence indicated as the cause of death paralysis of the heart, induced probably by strong excitement. A verdict was rendered in accordance.

BOAT UPSET.—A party of four or five young men, considerably "under the influence," left Sydney on Sunday afternoon in a boat, for the South Bay, and when a short distance from Central Wharf the boat upset and the occupants were thrown into the water, from which they were rescued in a very unenviable condition. The boat was subsequently taken ashore and hoisted up, while the young men went in search of another drink.—N. S. Herald.

RAILWAY ACCIDENT.—On Friday night last as the working train on the Western Counties Railway was returning to Digby, it collided with a pair of oxen, which were on the track near Bloomfield, the engine and badly demolishing four of the cars. Conductor John McAvooy, who was on duty at the time, was thrown violently forward between two cars, and received very severe injuries about the hip, foot, and left side of his forehead.

FREE BAPTIST CONFERENCE.—The annual conference of the Free Baptists was held at Beaver River on the 10th inst. Among others present were: Revs W. Downey, D. Oram, J. L. Porter, P. Badcock, C. Cann, S. N. Royal, T. O. DeWitt, T. H. Siddall, W. Miller, Dr. Sturges, J. F. Smith, W. Knowlan, S. K. West, P. Brown, Licentiate—E. Crowell, Rev. G. A. Hartley, ponding Delegates—Rev. J. S. Walker, Maine, Carleton, N. B.; Rev. J. S. Walker, Maine. On Monday after a general discussion it was agreed to still give it a hearty support. Revs T. O. DeWitt and J. L. Porter and N. D. McGray, M.P.P. were appointed a committee to devise means for the same.

LAUNCHES.—The largest vessel ever built in Yarmouth Co., will be launched this morning from the yard of her builder, J. Adolphus Hatfield, Esq., Tuskent. Her dimensions are: 209 feet keel, 40 feet beam, 24 feet depth of hold; she is 1688 tons, carpenters' measurement, and 1600 tons, register, and is named the William Law. She was built under the superintendence of Mr. Stephen Jeffrey, for Messrs. Wm. Law and Co., Thomas Perry, J. A. Hatfield, Capt. Stilson K. Hilton (late of the

ship Annie M. Law), who is to command her, and others. The W. L. is fully ironed and keeled, copper-fastened up to 21 feet, and kineed and locust treenails have been extensively used in her construction. This fine ship will be towed to this port to be rigged and fitted for sea.—Yarmouth Herald, 18th.

On the 18th, from the yard of Adam McDougall, South Mainland, a fine bark of 1,045 tons, called the Sylvan, owned by William McDougall & Sons (South Mainland) Burns & Murray (Halifax) and Capt. E. H. O'Neal, (Dorchester, N.B.), who commands her. The Sylvan is classed in French Lloyds and will sail in a few days for New York.

NEW BRUNSWICK.

The Fredericton Temperance Committee have received from the Dominion Government a despatch dated September 17th as follows: "The Government will undertake the responsibility and expense of an appeal to the Supreme Court here, in the case adjudicated upon by the New Brunswick courts. Immediate orders for this purpose will be given by the Minister of Justice." It is most desirable that all doubts should be removed as to the law of the case, and the Fredericton men deserve credit for seeking to have the matter set at rest.

The Moncton Times says a firm in Saint John is making heavy shipments of cattle and sheep to England via Quebec. The stock is purchased chiefly in New Brunswick, but a portion is from the Dominion Island and in Cumberland County, Nova Scotia. The value of the latest shipment is \$16,000.

The expansion joint was blown out of a large steam pipe in Messrs. Cushing & Co.'s mill, Fairville, last week. The engine, John O'Brien, and a lad named Dan. Maloy were scalded by the escaping steam. The boy's injuries are serious.

THE KENT LOBSTER TRADE.—H. O'Leary has put up this season 750,000 lbs., N. B. Noble, 200,000; John McMurray, 75,000 lbs.; and the Dominion Packing Co., 175,000 lbs. The quantity of lobsters packed this season in the Provinces is probably not above one quarter what it was last.—Post.

J. S. Lucas, Esq., Cocagne, thrashed from eight stacks of wheat of the ordinary size of twelve sheaves, six bushels of clean wheat, which is considered a good yield. The Rev. Mr. Murray, Buctouche, yielded from three bushels sowing, fifty bushels of oats, weighing about 39 lbs. to the bushel. This shows the benefit of manure mud, which is used extensively by Mr. Murray.—Moncton Times.

The Peters' Lock Company, Moncton, have perfected arrangements for the establishment here of a large manufactory of brass goods. Several American capitalists and machinists are interested; they have been offered them, among others the old tannery lot, owned by the Lieut. Governor and Mr. O. Jones. This may in the end be chosen. Another very good location of larger area has been talked of, but the price placed on it is considered too high.

The Toronto Globe says—"Mr. Davis, of St. John, N. B., is endeavouring to interest capitalists at Belleville, Ont., in a window glass factory, which he proposes to establish if a company with fifteen thousand dollars paid-up, capital be formed, he taking one-third of the amount."

The enterprising firm of Messrs. Grey & Wheaton, at Salisbury, have nearly completed the re-erection of their new mill on the site of the one destroyed by fire in March last. The present structure is very spacious, is 100 feet in length, 40 feet in breadth, and three stories in height. It embraces a shingle machine which cuts from 16,000 to 20,000 shingles per day. Good stock pine shingles can be purchased at the mill for \$1.80 per thousand. Driven by the same steam power as a wheat mill, it cuts a saw mill of cutting a number of &c., and a saw mill of cutting a number of any dimension. The cost of the building, engine, machinery, &c. will exceed \$9,000. So much for enterprise.

PRINCE EDWARD ISLAND.

The Summerside Progress speaks very hopefully of the grain prospects on the island, and prophesies good times again if the foreign market is as good as expected.

We hear that the Inspector of Fisheries has seized and put the Queen's broad arrow on the doors of some of the lobster factories eastward from Point Prim, for canning beyond the services of the Wardens, who failed to carry out his orders as to promptly closing the factories on the 20th of August. This may appear rather rough on the factories, but is no more than is due to those persons engaged in the business who obeyed the law by promptly shutting off on the day legally appointed. The causes against the offenders will be heard before Col. Duvar, as Fishery Magistrate, in the course of a few days.

Charlottetown is infested by a gang of skillful and successful burglars. The Examiner says: That the city is wholly unprotected from burglars is a fact which cannot be denied at present, and this will, in the immediate future, if a radical change does not take place, be clearly apparent to all.

Ernest T. Dawson, Esq., of the East Indian Civil Service—who has been on a visit to his friends here—leaves on Friday en route for India.

The Patriot says: "We understand that Lieut. Governor Hatfield received from His Excellency the Marquis of Lorne a handsomely framed and excellently executed likeness of himself and the Princess Louise, accompanied by an autograph letter from His Excellency, in which he spoke gratefully of the Governor's kindness and attention to him while on his visit to the Island."

Good catches of large cod were taken off Cape North last week, but the season has not been good. Hake are somewhat more plentiful, but the heavy storms seem to have broken up the schools. Mackerel fishing continues fair, and quality improving every day. Catch for Mimingash present week average from 300 to 1500 a trip, boats making two trips a day. Fish running medium and large 2, with a fair sprinkling of No. 1's.

Some two weeks ago a boy named Murphy, aged 7 years, got kicked on the head by a horse, Dr. Sutherland was sent for and dressed the wound. He took a piece of the skull out 2 1/2 inches long, and over a half inch in width. The boy at present is doing well. At the time he got kicked he was visiting at John Shields', South Shore.

Our advices state that the sugar beet plants in various parts of the Island are flourishing luxuriantly, and that it is now certain that the Island soil is excellently adapted to their growth. We learn well adapted to their growth. We learn that Dr. McNeill, of New London, has about half an acre under sugar beets, and that the yield will be an extraordinary one. About 200,000 of capital, and some enterprise and skill, would start a beet root sugar factory, with paying results to our farmers, and all concerned in it.—Examiner.

UPPER PROVINCES.

Viola Mercer, a young widow, committed suicide by shooting herself in the store of Mr. F. E. McKyes, Castleton, Ont., on the 9th inst. The verdict of the coroner's jury gives the cause as unrequited affection for Mr. McKyes. They exonerate him from all blame.

The Rev. W. H. Poole, LL.D., late of the Berkeley Street, Methodist church, Toronto, has received and accepted a unanimous invitation to become the pastor of the Bishop Simpson Methodist church, Detroit, at a salary of upwards of \$2,000, besides a furnished parsonage. Dr. Poole will at once enter upon his new labors.

Those interested in the mineral products of the Valley of the Ottawa, will be pleased to learn that an invitation has been extended to the American Institute of Mining Engineers to visit the Dominion Exhibition. The fact of this body of scientific men having a view of the products of this section is a matter of considerable importance, as thus they will be enabled to bring before American capitalists an idea of our minerals, which may be productive of much needed practical results.

A Chicago firm have decided to remove to Ottawa, and commence the manufacture of "lighters." They are simply blocks of wood dipped in resin and rolled in sawdust. The firm has purchased the right to manufacture for the markets of Canada and Great Britain for \$10,000.

A horn disease in the cattle is reported as prevalent in Quebec, and some deaths from the malady are reported.

Mr. G. B. Cramp, of Montreal, has with a number of other gentlemen, had the honor of Q. C. conferred on him. Mr. C. is a second son of Rev. Dr. Cramp, late President of Acadia College. He has been 25 years a barrister.

Advices from Wood Mountain to September 3rd, report that a fight occurred between the Indians who crossed the line after the buffalo and the United States soldiers. Nine Indians were killed and three American and two chiefs were wounded.

The following is a description of a curious and unknown fish recently caught in a herring net at Grand River: 14 feet long, seven feet body and seven feet tail, skin bluish, color very smooth like velvet, tail turned up like a handle of a plough, and underneath part of its tail has teeth like a whip saw, head and eyes like that of a haibut, flesh is red color resembling beef.

Dyspeptic symptoms, low spirits, restlessness, sleeplessness, confusion, sour stomach, pain in the bowels, sick headache, variable appetite, rapid food, oppression at pit of stomach, low fever and languor, Parson's Purgative Pills give immediate relief and will ultimately cure the disease.

MARRIED.

On the 10th inst., at the residence of the bride's father, by the Rev. T. Allen, Wm. F. Kerton to Kate L., third daughter of W. B. West, Esq., all of Grand Falls, N.B.

At Beech Meadows, Queens, on the 15th inst., by Rev. D. McGregor, John William Crozier, to Clara Helen Garrett, both of Beech Meadows.

At Liverpool on Thursday evening last, by Rev. Jno. E. Parkinson, Jno. Wade and Annie Taylor, to Miss J. G. Parkinson.

At the Methodist Parsonage on Sept. 14th, by the Rev. Howard Sprague, A. M., David Allen of St. James, and Ella Traflet of the same place.

On July 23rd by the Rev. Howard Sprague, Charles McGlachiey of Loon Bay, St. James, and Elvira Spearin of the same place.

On the 12th inst., at the residence of John Marks Esq., Dufferin, Miss Sarah A. Bixby, aged 56 years suddenly in the town of Portland, on Friday 19th inst. Rachel beloved wife of A. D. Wilson, in the 37th year of her age, leaving an infant daughter and a large circle of friends, to mourn their sad bereavement.

At Westport, Sackville, on the 15th inst., of whooping cough, Frederick Lee, son of Jane and Sanford Barnes, aged 2 years and 1 month.

On the 25th ult., after one day's illness, John Sabieski, aged 1 year and 10 months, youngest son of Hannah and Theodore Ayer, of Sackville.

At Williamsburg, River Phillip, on the 22nd of July, Sophia Louisa, daughter of Mr. George Payne, aged 9 years and 5 months. At the same place and at the adjoining house, on the 11th of July, Ida Ellen, daughter of Mr. John Murphy, aged 7 years and 2 months. At the same place and at the next adjoining house, on the 13th of July, Ella Augusta, adopted daughter of Mr. Thomas Walker, aged 10 years.

When a young life in all its buoyant gladness, Drops from among us like a frost-touched leaf; Dear Christ! thou comforter in all our sadness: Thou childst not our bitter bitter grief.

RELIEF AND EXTENSION

The following are the arrangements made by the various Districts for holding meetings in connection with the "Relief and Extension Fund."

YARMOUTH DISTRICT. Yarmouth S. Oct. 20th Chairman and Bro. Yarmouth N. 21st Sackville. Yarmouth N. 22nd Sackville. Yarmouth N. 23rd Sackville. Yarmouth N. 24th Sackville. Yarmouth N. 25th Sackville. Yarmouth N. 26th Sackville. Yarmouth N. 27th Sackville. Yarmouth N. 28th Sackville. Yarmouth N. 29th Sackville. Yarmouth N. 30th Sackville.

UPPER PROVINCES. Sackville, Nov. 24th, J. T. Trask, Robert. Sackville, Nov. 25th, M. Arthur, Geo. F. Sackville, Nov. 26th, J. S. Allen. Sackville, Nov. 27th, W. Fisher, W. B. Thomas. Sackville, Nov. 28th, D. Chapman. Sackville, Nov. 29th, C. H. Paisley, M. A. G. Sackville, Nov. 30th, Fisher, C. W. Hamilton. Sackville, Dec. 1st, J. C. O'Neil, W. Hamilton. Sackville, Dec. 2nd, R. Wilson, A. Lucas. Sackville, Dec. 3rd, D. Chapman, C. W. Sackville, Dec. 4th, R. Wilson, A. Lucas, C. W. Hamilton. Sackville, Dec. 5th, Local Arrangements.

SACKVILLE DISTRICT. Sackville, Nov. 24th, Local Arrangements. Sackville, Nov. 25th, Local Arrangements. Sackville, Nov. 26th, Local Arrangements. Sackville, Nov. 27th, Local Arrangements. Sackville, Nov. 28th, Local Arrangements. Sackville, Nov. 29th, Local Arrangements. Sackville, Nov. 30th, Local Arrangements. Sackville, Dec. 1st, Local Arrangements. Sackville, Dec. 2nd, Local Arrangements. Sackville, Dec. 3rd, Local Arrangements. Sackville, Dec. 4th, Local Arrangements. Sackville, Dec. 5th, Local Arrangements.

FREDERICTON DISTRICT. Fredericton, Sep. 29th, Chairman, W. W. Brewer. Fredericton, Sep. 30th, Chairman, A. Rowly. Fredericton, Oct. 1st, Chairman, W. W. Brewer. Fredericton, Oct. 2nd, Local arrangement. Fredericton, Oct. 3rd, M. R. Knight. Fredericton, Oct. 4th, Daniel, K. E. Turner. Fredericton, Oct. 5th, W. Colpitts, W. Harrison. Fredericton, Oct. 6th, W. W. Colpitts, R. S. Crisp. Fredericton, Oct. 7th, W. Penna, R. Opie. Fredericton, Oct. 8th, F. Mills, Thomas Allen. Fredericton, Oct. 9th, Thomas Allen, W. Penna. Fredericton, Oct. 10th, L. S. Johnson, M. R. Knight. Fredericton, Oct. 11th, W. W. Colpitts, Financial Secretary.

TRURO DISTRICT. Truro, Sep. 12th, J. G. Angwin, F. H. Wright, A. W. G. Lane. Onslow, N. River, Oct. 9th, Chairman, J. Longworth. Acadia Mines, Sep. 19th, R. Alder, Temple. Pictou, Sep. 19th, J. G. Angwin. Stellarton, Sep. 18th, Chairman, J. G. Angwin. River John, Sep. 23rd, Chairman, R. B. Mack. Matiland, Sep. 23rd, Chairman, W. G. Lane. Shubenacadie, Oct. 25th, Chairman, J. G. Angwin. M. Musquodoc, Sep. 10th, Chairman, J. G. Angwin. T. D. Hart. Mus. Harbor, Nov. Local arrangements. Selmah, Sept. 11th, THOS. D. HART, Fin. Sec.

MIRAMICHI DISTRICT. The following are the arrangements made by the Financial District Meeting for holding the MISSIONARY MEETINGS: Chatham and Dec. 2nd Isaac Howe, S. E. Col. Chatham and Dec. 3rd, D. H. Lodge. Newcastle, Sep. 3rd, Chairman, S. E. Colwell. Richibucto, Sep. 3rd, Chairman, I. N. Parker. Bathurst, Sep. 3rd, Local arrangements. Baie du Vin, Sep. 3rd, Local arrangements. Tabusintac, Sep. 3rd, I. N. Parker. Campbellton, Sep. 3rd, Chairman, George Steel. Derby, Sep. 3rd, H. Penna.

RELIEF AND EXTENSION FUND. Rev. John Price, ex-President, has kindly consented to visit this District as the Deputation for this Fund during the present month.

EDUCATIONAL MEETINGS. Time to be arranged for each Circuit. Conference Deputation, Revs. J. HART and Dr. Inch. ISAAC N. PARKER, Fin. Secretary. Richibucto, N.B., Sept. 15.



SUNDAY SCHOOL LESSON.

OCTOBER 5, 1879.

OUR GREAT HIGH PRIEST; Heb. 4: 14 to v. 10.

EXPOSITION.

HEB. 4: 14.—We have a great High Priest: previous intimations are here gathered up (2: 17, 3: 1), and preparation made for the more detailed consideration of the priesthood of Jesus. Passed into the heavens: through, first, all those heavens which are interposed between us and God; then into that heaven wherein the immediate presence of God is most clearly manifest, ch. 7: 26. Verse 15.—cannot be touched: an objection is anticipated and answered, "Will one so greatly exalted have any regard to me?" "Yes, a touch will reach his heart." Tempted like as we are, omit the supplied words "we are," and read, "tempted in all things according to our similitude apart from sin." Luke 4: 2. John 4: 6, 14: 30. 1 Peter 2: 22. 1 John 3: 5. Verse 16.—the throne of grace, not merely to Christ himself nor to his throne, but to the throne of God, which has become to us the throne of grace, because Jesus, our Forerunner, is seated at its right hand, Rom. 8: 24, 25. Ephes. 3: 12. Ch. 5: 1-4.—from among men, and therefore has a fellow-feeling with them. Is ordained: is appointed; for men: to perform for them the things pertaining to the public worship of God, and especially that he may offer gifts, referring to things without life; and sacrifices: consisting of animals. Can have compassion (Margin, "Can reasonably bear with"), in proportion to the offence of their need. The ignorant, them that lack knowledge, either positively or in part. Out of the way: wandering from the way of truth through sinful self-deception. With infirmity, even sinful infirmity, and so needs the compassion which he shows to them. By reason hereof: because he is both infirm and sinful like other men, he needs the same atonement, the same forgiveness from God, the same change of heart, the same consolation from our "Great High Priest" Lev. 9: 7, 16: 6, 15-17. This honour, of the High Priesthood. Called of God: unmistakably and sacredly appointed by him. As was Aaron, who was designated by name, and whose successors were his sons, and none else, Exodus 28: 1. Num. 18: 7, 16: 40. God alone has the prerogative to institute a priesthood, and appoint men to it; men who have not this essential qualification—the calling of God—and yet profess to fill the office and do the work of priests, are guilty of gross impiety, if not of blasphemy. Verse 5-10.—glorified not himself: did not exalt himself to this office, or of his own will and act assume this honour. But he that said, etc.—God the Father, whose honour and glory the Son shared from all eternity, clothed him with the dignity of this priestly office. In another place, Ps. 110: 4. After the order of Melchisedec, see Gen. 14: 18-20, and ch. 7. The days of his flesh, when he lived, toiled and suffered among men; but the particular allusion is to the two days when his sufferings were at their height in Gethsemane and on Calvary. Prayers and supplications: the former of these words may be used of the Saviour's prayer in the garden, when he felt himself in the very extremity of need, and deprecated the "grief" he was about to endure; the latter may refer to his cry for succour upon the cross, when he felt the withdrawal of his Father's presence, Matt. 26: 36-44, 27: 46. Strong crying: this does not mean weeping, but a bitter outcry of wailing and lamentation; it is an intensity of the voice when it is raised by an agony of suffering, as Luke 22: 44. Him that was able, etc. The Almighty Father, Matt. 24: 39, 53. John 12: 27. In that he feared (Margin, "for his piety"), although his agony of mind was so intense as to extort earnest prayers for deliverance, yet his filial fear was such as to induce the spirit of perfect submission; hence his prayer was heard, and he was strengthened by an angel from heaven, Luke 22: 43, v. 8. Though he was the Son of God, yet by the exquisite sensitiveness and dread he himself felt, he learned the difficulty of full and cheerful obedience, and by his full and ready submission, he has left us an example of obedience. Being made perfect: being fully qualified for the priesthood by his sufferings; having received this consecration for it. The Author, the procuring and efficient cause, by the sacrifice of the cross. That obey Him, meekly hearkening to the teachings of his Gospel, and cheerfully doing or suffering all he requires. Called of God, is a different word to that in verse 4; there it means summoned, appointed to the office; here it means addressed, saluted in the office.

LESSON.

The subject of this Lesson is the priesthood of Jesus Christ. Where does he exercise that priesthood? 4: 14. The throne of Divine majesty and glory, because of him, has become the throne of grace, v. 16. He is our Priest, and we must now consider what the Lesson says about him, which may induce us to come to him that we "may obtain mercy and find grace." Mark.—

I. The sympathy of our Great High Priest.—4: 15, v. 13. How was this need of sympathy set forth in the appointment of the priests of the Mosaic economy? v. 2. So those priests were disposed to a sympathy natural and kindly, such as a man bears to one of his own kind. With a heart that knew how to feel, and could not help feeling for men, he offered gifts and sacrifices for men. Sympathy was the sweetest frankincense of the gift; fellow-feeling—breathed in the sacrifice, Jesus, who was born a babe in Bethlehem, lived as a man of sorrows, died upon Calvary; our Brother in birth, life and death, is our Brother still. His pity breathes through the perpetual offering of his atonement. His sympathy kindles his intercessions. What word in verse 14 intimates the quick responsiveness of this sympathy? ("Touched.") If any on

touches a wound in the arm, the whole frame shrinks. If a clerk touches the handles of an electric dial, the message flashes along a hundred miles of wire and brings an answer. So the touch of a suffering, tempted, praying Christian trembles its way to the heart of Jesus in the highest heaven. Find the expressions which intimate that this sympathy is connected with his life on earth. Ch. 4: 15, last clause, verse 8. Jesus in heaven is the same Jesus who was on earth. Think how he heard the cries of the distressed, and pitied the tears of the penitent; how he washed the disciples' feet, comforted them in his last discourse, and prayed for them. Jesus has not changed; he is "the same yesterday, to-day and forever."

II. The authority of our great High Priest.—Ch. 5: 4, 5, 6. Sympathy may be powerless, if devoid of any legitimate mode of exercise. In the Mosaic covenant God appointed a form by which human sympathy should reach him in the most solemn modes of worship. So the priests of that covenant were appointed by God. Who was the first of them? ver. 4. What Psalm prophetically indicated the designation of Christ to this office? What are the words? Psalm 2: 7. What other passage is quoted? Psalm 110: 4. These prophetic words were repeated during the life of our Lord; at the baptism (Luke 3: 33), at transfiguration (Luke 9: 35), and in a more general way as the Saviour's mission came to a close (John 12: 27, 28). Compare also 2 Peter 1: 17, with John 8: 54. The resurrection and ascension of Christ, with the descent of the Holy Ghost on the day of Pentecost, were the events which sealed this Divine acceptance and ordination, Acts 2: 33. Thus Jesus is God's own appointed priest. His love for us finds a channel for an intercession which cannot meet with a refusal. When Jesus raised Lazarus from the dead, it was in answer to prayer. John 11: 22, 41. "Father, I thank thee that thou hast heard me." The heart that prayed then, prays now, and never prays in vain.

III. The attainment of the glory of the priesthood by Jesus.—verse 7, 8. The sacred writer now begins to unfold the way of human sorrow, fear, and suffering, and of human submission to the divine will by which Christ attained to his pontifical glory. "It is indeed in heaven that Christ sits enthroned as 'High Priest for ever,' after the order of Melchisedec," that is, as a king seated at God's right hand, and mediating still in priestly wise for us; but that he became on earth. "Delitescit." To what two events do these verses more especially refer. What connection was there between the "fear" and submission manifested in those sad scenes? Christ was set apart for the threefold dignity of Prophet, Priest and King, by the baptism of water and the Spirit in the river Jordan. But there was another baptism of which he spoke, and the approach of which filled his soul with anguish, Luke 12: 50. By this baptism of suffering, to which these verses refer, Christ was consecrated a priest forever.

IV. The efficiency of the priesthood of Jesus.—verse 9, 10. Appointed and prepared, Christ entered heaven and received the Father's salutation upon entering upon his great office, verse 10. What dignity is ascribed to him in relation to our salvation? First, he died for us, our ransom; secondly, he rose and ascended for us, thus exhibiting his power to rescue from the enemy; thirdly, by entreaty, catching our prayers and uttering them in the Person who suffered for us, over the sacrifice which was offered for us. Thus the whole work was his. What epithet is applied to this salvation? This salvation is sufficient for all, and sufficient for ever; from the moment the good work is begun in us, to the moment when it is perfected in the day of Christ. Having seen what the Lesson teaches concerning our Great High Priest, let us take hold of what it says as to our duty with regard to him.

1. Let us hold fast our profession.—This "profession" is the acknowledgment of Christ as Saviour, and of the whole system of truth and piety set before us in the Gospel. This profession is to be held fast, as a standard-bearer clings to his colours.

2. Encouragement to steadfastness.—Ch. 4: 16. This the apostle finds in the priesthood of Jesus. God's throne has become a throne of grace. The mercy-seat in the holy of holies was the type of this throne of grace. Christ, so to speak, sprinkles it with his blood; he perfumes it with the incense of his intercessions. There is everything in the government of God to encourage steadfastness. The throne is on our side. We have the freest access to this throne. How does the apostle set this forth? In every trial of temptation when even for us the only language possible is that of "crying and tears," we may come in "the full assurance of faith." Great blessing ensues upon such coming. How is this stated? Mercy to forgive our failures and bear with our weaknesses; grace to strengthen and perfect the good work begun in us. With such provisions and promises we may well "hold fast." The prayer of the dying thief should be on our lips constantly, now that our Great High Priest is become our intercessor, "Lord, remember me."

LIGHT ON THE GOLDEN TEXT.

Heb. 7: 25.—"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

I. Jesus Christ is the person of whom the text speaks.—He has now returned to that state from which at first he came, and in order to be our saviour, "took upon him the form of a servant, first being found in fashion as a man." Now he is "far above all principalities and powers, (Eph. 1: 21), and "higher than the heavens," Heb. 7: 26.

II. This exalted Christ is our intercessor.—"He ever liveth to make intercession" for us. Jesus Christ has not only entered heaven as our "forerunner" to prepare and procure a place for us, but as our priest. He sits at God's right hand, not only as a king, armed with power and au-

thority to save us, but he sits there as our Great High Priest, presenting the meritorious cause of our own salvation, his own death, and our intercessor, pleading that the blessings procured by that death may be bestowed.

III. His intercession is prevalent.—"He is able to save to the uttermost." His salvation extends to the most extreme need of man's experience; to the last necessity of a believer's history; to the final item of his own gracious purposes. "He ever liveth," therefore he saves to the "uttermost."

IV. Every one may avail himself of that intercession.—"Coming unto God" is the only condition. Christ in heaven will listen to the whispered prayer of a child. He repeats the invitation of earth from his throne in glory, "Come unto me, ye that labour and are heavy laden, and I will give you rest."

NEW TESTAMENT SUBJECTS.

"We have a great High Priest."—When there is estrangement between two parties or when one person is of much higher rank than another, a mediator, or some one to go between these persons is sometimes desired or is necessary. Thus Job had to interpose between David and Absalom. In lawsuits, a lawyer who understands legal questions, is generally engaged as an advocate, for, it is said, "He who is his own lawyer, has a fool for his advocate." Job wished he had "a day-man" between himself and God, who could "lay his hand upon us both." The Jewish priests were mediators between the people and God, and they had to offer sacrifices, to intercede for the people, and to pronounce God's blessing on them. But Christ is the "Great High Priest" for all mankind. He is accessible to us, for as "the Son of Man" he had a nature like our own, for he hungered and thirsted, he was weary and wept, he was tempted, he suffered and died, he is touched with the feeling of our infirmities, he represents himself as our elder Brother, and he not only died for us, but he now ever liveth to make intercession for us. And as the Son of God, in his Divine nature (which was associated with his human nature), he is one with and equal to God the Father. Hence his atoning death was so infinitely meritorious. On earth Christ could say, "I know that thou hearest me always," and "Father, I will that my people have needed blessings." Christ is the Almighty's "Fellow," Zech. 13: 7. By Christ, our Great High Priest, we have access to the Father. "For Christ's sake" God pardons us; and it is in Christ that God "bath blessed us with all spiritual blessings," Eph. 2: 18, 4: 8, 2: 1: 3. Note also John 1: 51, where Christ is represented as a ladder between earth and heaven, on whom our prayers, as angels, may go up to God, and on whom God's blessings, as angels, may come down to us. There is no other priest coming between man and God. We need no other except Christ.

THE GREAT INTERCESSOR.

Heb. 7: 25.—"Seeing he ever liveth to make intercession for them."

I. Intercession.—What is the meaning of intercession? It is not a word which little children often use; but it means, very early learn to know; but it means, a little child has done wrong; he will not do as his father bids him, and he must be punished. But just when the punishment is about to fall, some one—the mother, or a kind sister,—comes between the angry father and the naughty child, and begs that he may be forgiven, and be spared the punishment. This is interceding. Who is the intercessor? In this way, too, men may make intercession of a judge, on behalf of one who has broken the law, and brought upon himself the punishment which must follow.

II. Our need.—Do we need an intercessor? To answer this let us ask another question, Have we done wrong? Yes, "all have sinned." We have brought God's anger upon us, as the anger of a parent upon a disobedient child. What, then, must follow this? Can we intercede one for another? No, for all are alike guilty, and one who is thus in the wrong cannot make intercession for another. God had said, "The soul that sinneth it shall die." Sin had brought the sentence of death. Where could hope be looked for? Who should ask for forgiveness and plead for mercy on our behalf? It was when there was "no eye to pity, and no arm to save," that Jesus Christ became,

III. Our Intercessor.—"He died and rose again" for our salvation. He bore for us the wrath of God, and so took the punishment we deserved. And now he is gone up to heaven, and "sitteth at the right hand of God the Father." In the ancient days the priest offered the sacrifice for the sins of the people. Though he had his own sins to atone for, yet God accepted his intercession, for a time, till our Great High Priest should come. But "he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Will you come thus by him? "How great is his mercy toward them that fear him."

SECTION VI.—QUESTION 19. (FIRST LESSON.)

Q. Has he not also given us certain rules to direct us in our conduct towards our enemies?

A. To direct us in our conduct towards our enemies, our Lord has given us this rule: "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Matt. v. 44.

AUGUSTA, GRENVILLE CO., ONT., AUG 1878.—"My son" aged fifteen years, became affected with a weakness of the limbs, which first began to manifest itself about four years ago, gradually growing worse until he became unable to walk, and a complete loss of physical power was threatened despite the best medical treatment. In this condition, about two years since we tried Graham's Pain Eradicator, using three bottles, and within four months he was completely restored to health and strength which he still retains. WILLAR; EVERTS.

STORY FOR LITTLE FOLKS.

BY MAUDE MILLER.

WHO WAS THE HAPPIEST?

"Do good, do good, there's ever a way—A way where there's ever a will; Don't wait till to-morrow, but do it to-day, And to day when to-morrow comes still."

A group of school-girls were congregated under an elm-tree in the playground of the H—School. The time was recess, and from their earnest talk, and the animated expression of each young face, it was evident something of unusual interest was going on.

"Yes," exclaimed a beautiful little girl, with golden-brown curls and violet eyes—"only think, girls, papa has given me one hundred dollars to spend as I please for my birthday party, to come off next Wednesday, you know."

"One hundred dollars! What will you do with it all, Belle?" cried several voices.

"Oh! I shall find ways enough to spend it. We're to have a band of music; papa has ordered it from the city. It's to play behind the little lake in the grove. Won't it sound fairy-like coming over the water! Then the table is to be set on the lawn and covered with flowers; and we're to have ice-cream and—"

"Do tell us what your dress is to be," chimed in Alice Hall.

"My dress? Oh! it's lovely—blue crape and white flowers, and mamma is to get me a pair of blue kid boots. Now, girls, what is yours to be, for of course you'll come?"

"Mine will be pink tarleton," said Lucy Stone.

"And mine, white muslin with blue sash," said Hattie Packhurst.

"Well," said Clara Fischer, "I hardly know whether to wear my blue silk or white tarleton; but think I shall wear the silk."

"Mine will be white, with pink roses," said Mary Lawson.

"And mine, lavender silk," said Rose Sheldon.

"I do not know what I shall wear," said little Effie Brooks; "but it will be what ever mother thinks best and is most suitable."

All had now spoken with the exception of a pale little girl who sat apart from the rest, whose name was Dora Lee.

"I don't suppose Dora will come," whispered Belle to Alice, "although I've given her the invitation. But wouldn't it be fun to have her come in that faded gingham of hers! It's the best dress she's got, I know; and she earned that one by picking berries—so I heard."

Here the ringing of the school-bell put an end to the conversation and each girl hastened in to take her place.

"Mamma," said Effie Brooks, as she sat hemming a handkerchief for her brother the Saturday afternoon after the above conversation, "I wish I could do some good. I know I'm only a little girl, but I should like to do good to some one in the world."

"Well then, Sis, mend this hole in my glove, as mother is busy," said her sixteen-year old brother, throwing her the glove, "and you will do good to one speedy individual."

Effie smilingly complied, and after her brother was gone, sat with her eyes bent on the carpet in deep thought.

"Effie," said her mother, "if you are to go to the party Wednesday, you had better need a new dress; and, as I am going out to do some shopping this morning, you may come with me to select it."

Still, Effie did not stir, but sat looking at the same place in the carpet, some great struggle evidently going on in her mind.

"Did you hear me, Effie?" asked Mrs. Brooks.

"Oh! yes, mamma! But I think I will make my old muslin do. But, mamma, will you let me have the money my new dress would cost to do with it as I please?"

"If my little girl is willing to give up her new dress and go in her old one, and will spend it wisely," said Mrs. Brooks.

"I think I will go out with you this morning, mamma," said Effie, "if you have no objection. There is something I wish to get."

"What can you want, Effie, when you have decided to wear your old dress?" asked her mother.

"Oh you will see, mamma," laughed Effie, as they sallied forth.

Mrs. Brooks having finished her purchases, Effie surprised her mother by going up to the clerk and asking to look at some white muslin.

"Mamma, how much would it take to make me a dress?" she whispered.

"About seven yards, Effie. So you have changed your mind?"

"No, mamma. I will tell you when we are out."

She bought the muslin, and when in the street, said:

"I did not buy the dress for myself, but for a poor little girl in my class—Dora Lee—mamma. I know she wants to go to the party, but has no dress fit to wear; and she has a sick mother. She is about my size, mamma; and don't you think I could get it all done by Wednesday morning?"

"Yes, dear, with my help. I am glad to see my daughter show such a benevolent, self-sacrificing spirit. What passage in the Bible refers to that, Effie?"

"Oh! this is one, mamma: 'It is more blessed to give than to receive.' And there is another, mamma: 'He giveth to the poor lendeth to the Lord.' And may you always remember that Effie. But is there nothing else you want to go with the dress?"

"Yes; I was to have a silk dress, and you said it would have cost about fifteen dollars. There will be enough left to buy a pair of shoes and a sash."

The shoes and sash were bought, and the next Monday, with her mother's help, Effie set out to make the dress, and also a white skirt to go with it.

Wednesday morning, bright and early Effie, with the dress and skirt neatly folded in a basket, along with the shoes and sash, set out to walk to the humble home of Dora Lee. Dora lived about a mile from Effie's, in a little nest of a three-roomed cottage, almost hidden by large maple-trees. And how Effie's little heart did beat as she unlocked the gate and walked up to the house, for she did not exactly know how her gifts would be received.

Sitting in the doorway, in a little rocking-chair, was Dora, trying to make to sleep her baby-brother; and there were traces of tears on her cheeks, and Effie readily guessed the cause. On seeing Effie, she looked both confused and glad, and the smile that broke over her face and lighted up her eyes; that were yet full of tears, put one in mind of an April day.

Effie preferred telling her errand out there under the trees before going in to see Dora's mother; and when Dora could be made to believe the dress was really for her, and the shoes and the sash, her delight was unbounded. She thanked Effie over and over again, and running in to her mother, she cried: "Only see, mamma! Now I can go to the party. Look at these beautiful things dear little Effie Brooks has brought me."

Mrs. Lee seemed as pleased as Dora, and said: "We must try and pay her for them in sewing."

"Oh! no," said Effie, coming into the room. "That is my gift to Dora. I want her to look as nice as any of the little girls to-night. It was my own money, and I was to spend it as I pleased."

The dress was tried on and found to fit perfectly, as did the shoes; and, having promised to call at seven that evening (she and her brother) for Dora, she walked home with a light basket and a lighter heart, with the consciousness that even she, little girl as she was, had made one little heart glad that morning.

The party came off with all the honors due to the tenth birthday of Belle Brandon. With the music in the grove, the good things to eat, the games, and everything that makes up a child's party, the little ones had a merry time. They were attired in all the colors of the rainbow, and seemed more like bright-hued butterflies, flitting from place to place, than children. But two little white-robed figures seemed to attract most attention as they wandered hand in hand—one with a blue sash, the other pink. "How sweet those two little girls do look!" said Grandma Brandon to her daughter. "That's the way I like to see children dressed—so neat and simple."

"I am sure I don't see how Dora Lee got that pretty dress and sash," said Belle to Rosy Sheldon. "Some one must have given it to her."

"Well, I'm not going to trouble my head about her," said Rose. "Only look at my new lavender silk with that great spot on it! I dropped some ice cream on it, and even a drop of water will spot it awfully. I'm sure my comfort is gone for this evening, thinking what mother will say."

So, by talking, eating, playing game, etc., the evening wore away, and by ten o'clock each weary little head was laid on its pillow.

"Well Effie," said Mrs. Brooks, as Effie came down to breakfast next morning, looking as fresh as a rose, "how did you enjoy yourself last evening?"

"O mamma! so much! I was so happy—so was Dora Lee; and, mamma, she did look sweet." Now, young reader, who among the little girls, think you, was the happiest?

PERRY DAVIS' PAIN-KILLER.—Its effects are almost instantaneous, affording relief from the most intense pain. It soothes the irritated or inflamed part, and gives rest and quiet to the sufferer. It is eminently the people's friend, and every one should have it with them, or where they can put their hands on it in the dark if need be.

THE "GREEN GRASS GROWS" in the meadow, goes sprouting over it a thin layer of Bearine, and the tiny blades will shoot upwards, and grow far more luxuriantly than before. Try the same experiment upon your hair and the effect is still more marked; the hair grows vigorous, and seems to find in Bearine all the elements to support its life.

If any of the readers of this paper do not know of Johnson's Anodyne Liniment we urge them to find out about it. Write to Dr. Johnson & Co., of Bangor, Me. It is the most marvelous remedy in the world.

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"Yes, dear, with my help. I am glad to see my daughter show such a benevolent, self-sacrificing spirit. What passage in the Bible refers to that, Effie?"

VEGETINE. The Watchmaker's Report. EVANSVILLE, IND., Dec. 17, 1877. I have suffered with Sciatica and Sciatica for many years...

CO-OPERATIVE FARMING. No patriotic man desires to see our rural proletariat supplanted by a rural proletariat. And yet this is the state of things into which California has drifted...

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NEW RICH BLOOD! Purges Purgative Pills make New Rich Blood, and will completely change the blood in the three weeks...

A WORD OF COUNSEL. BY AN ITINERANT. As conference time draws on apace, it may not be out of place for an itinerant of twenty-five years experience to address a few words of counsel to his brethren in the ranks...

QUIETING A DISTURBER. Dr. Howard Crosby spoke recently in Newark on behalf of the "Law and Order Society." The church was crowded. The whole city had been deeply excited by the efforts made to suppress the Sunday liquor selling.

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WELL, I'm not going to trouble my about her," said Rose. "Only at my new lavender silk with that spot on it! I dropped some ice on it, and even a drop of water on it, and even a drop of water on it, and even a drop of water on it...

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The Rev. H. PICKARD, D.D., Book Steward. The Rev. T. W. SMITH, Assistant Book Steward.

All letters relating to the business of either the Book Room or the Wesleyan Newspaper Office, and all remittances of money for the Wesleyan, as well as for the Book Room should be addressed to the Book Steward and not to the Editor.

But all Books to be noticed, and all communications and advertisements designed for insertion in the Wesleyan, should be addressed to the Editor and not to the Book Steward.

INSTRUCTIONS AS TO REMITTING MONEY.—1.—When sending money for subscribers, say whether old or new, and if new, write out their Post Office address plainly. 2.—See that your remittances are duly acknowledged. A delay of one or two weeks may be caused by the business of this office. After that inquire if they do not appear.

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FOR THE WEEK ENDING SEPT. 24th, 1879. Rev. H. C. Hatcher for—David Currie, 2.00 Hezekiah Burt 2 94 00 W. Morris 2 00 Rev. Isaac T. Howie—George Dawson 2 4 00 John Miller 2 4 00

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Minutes of the London, the Toronto and the Montreal Conferences, each 25cts Newfoundland Conference 15 Nova Scotia and the New Brunswick and Prince Edward Island Conferences, each 10 We have a few Bound Volumes—containing the Minutes of the Three Eastern Conferences, price 75 and also a few others containing the Minutes of all the Six Conferences of the Methodist Church of Canada 1 50

MINUTE BOOK ROOM, Halifax, N. S., Sept. 5th, 1879.

NOTE.—The Minutes of the New Brunswick and Prince Edward Island for the several Circuits have been sent to the District. If any Circuit Superintendent has not received the supply to the number to which his Circuit is entitled according to the resolution of the Conference—he should apply to his Chairman.

NOW READY.

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These Addresses—by the Rev. Charles Stewart, D.D., on "The Teaching of Christ in regard to His own person and work," and by the Rev. W. C. Brown, on "Preaching Christ," were listened to with deep interest by those who had the privilege of being present at the Anniversary Exercises of Mount Allison in June last.

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TENDERS, addressed to the Postmaster General, will be received at Ottawa until noon on Friday, the 31st October,

for the conveyance of Her Majesty's Mails, six times per week each way, between

Bridgewater and Shelburne, under a proposed contract for four years from the 1st January next.

Conveyance to be made in vehicles drawn by not fewer than two horses, containing further information as to conditions of proposed Contract, may be seen, and blank forms of Tender may be obtained at the Post Office of Bridgewater, Liverpool and Shelburne, or at the office of the subscriber,

CHAS. J. MACDONALD, Post Office Inspector, Halifax, Sept. 19th, 1879.

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CHAS. J. MACDONALD, Post Office Inspector, Halifax, 19th Sept. 1879.

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A NEW VOLUME OF THE PREACHER & HOMILETIC MONTHLY, 1879-'80.

COMMENCES WITH THE NEXT NUMBER.

This, the September No., closes the third year since we began the issue of the METROPOLITAN PULPIT, which has developed into THE PREACHER AND HOMILETIC MONTHLY. We have been pleasantly surprised each succeeding year at the large accessions to our subscription list, and at the very hearty words of commendation which have come to us from clergymen of the most diverse denominations, and from all sections of this country, and from Canada and from across the ocean. We will not attempt to express in words our gratitude to God for the success with which he has crowned our labors, or our thankfulness to our many friends in the ministry (some of whom have had to overlook apparent slights and provocations which we could not take time to explain), for their many kind words and acts.

PLANS FOR NEXT VOLUME.

We shall retain all the leading features in the last volume, and add some new ones which will appear from month to month. We know, God sparing our lives and health, and adding his blessing as in the past, that the MONTHLY during the next year will be a great improvement upon the past.

The papers by WM. M. TAYLOR, D.D. on Expository Preaching, will be continued.

THEODORE L. CUYLER, D.D. One of the most successful Pastors and Pulpit Orators living, the brilliancy of whose pen has a world wide fame, will furnish a series of twelve articles, one for each number, which will be full of suggestions to preachers, drawn largely from his ministerial experience. We predict that these papers alone will be worth to every clergyman many times the subscription price of the MONTHLY.

CHARLES F. DEEMS, D.D. The well-known pastor of the Church of the Strangers, New York, and Editor of the Sunday Magazine, will also furnish a series of papers bearing upon the Preacher's work.

HERBICK JOHNSON, D.D. Professor of Sacred Rhetoric in the Auburn Theological Seminary, has consented to prepare for us Criticisms upon the Styles and Methods of Sermonizing adopted by several of the most famous American pulpit orators. These will probably not be ready before spring.

We are placing on our lists of contributions many other of our best known DIVINES AND WRITERS. We shall spare neither money nor labor, to make this MONTHLY beyond all comparison the best Magazine for preachers in the world.

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If money for renewal is sent to us by OCTOBER 1st, 1879, but \$2.00 need be forwarded.

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A map of the locality, together with plans and specification of the works to be done, can be seen at the Resident Engineer's office, at St. Anne, on and after SATURDAY THE 27th DAY OF SEPTEMBER next, at either of which places printed forms of Tender can be obtained.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and—in the case of firms, except there are attached the actual signatures of the members of the occupation and residence of each member of the same; and further an accepted Bank cheque for the sum of \$2,000 may accompany the Tender, which sum shall be forfeited if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

For the due fulfilment of the contract, satisfactory security will be required by the deposit of money to the amount of five per cent, on the bulk sum of the contract; of which the sum sent in with the Tender will be considered a part.

Ninety per cent only of the progress estimates will be paid until the completion of the work.

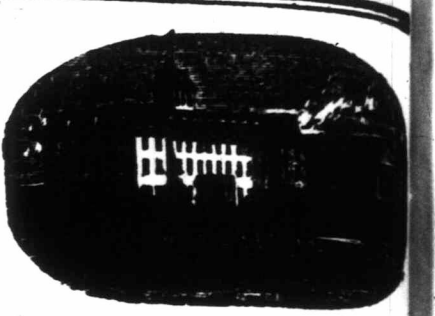
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