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PERFECTING HOLINESS.

Behold the grand life-work of the Christian. On his success therein depends not merely his happiness, but his asefulness, his power to win souls. At his birth into the kingdom of God, the precious gift of holiness is bestowed upon him with the command, "Go on unto perfection," and his diligent obedience to that command is ever after the measure of God's favor. Yes, every child of God, every one who has His love shed abroad in the heart is holy, and Christian living through all its stages, even the earliest, is holy living. Religion is holiness; to profess religion is to profess holiness.

Nevertheless, in those who are holy there are seeds of sin remaining, Paul proves this when he tells those very Corinthians whom he calls sanctified and holy brethren in Christ, that they are yet carnal, meaning, of course, carnal in part. Moreover, universal experience goes to show the same thing, namely, that a man may be holy without being perfectly holy, may love God truly and yet not love Him with all his heart. How, then, is this remnant of sin to be driven out; in other words, how are we to pass from holiness on to perfect holiness?

Our guides, Scripture and experience, reveal, as equally essential to the process, consecration, faith, and daily disci-

The depths of sin in the heart are, in most cases, comparatively unexplored at conversion, although sufficient change is always made to give the higher nature a preponderance of power. As knowledge of the heart increases, a prompt surrender of the newly discovered evil is plainly demanded. And God cleanses it each time from its inhering impurities just so far as it is consoiously surrendered. If it had been all given up, but beyond question, it can be intelligently given up no further mand for the subsequent work of further purification. The full extent of would overwhelm us were it thus to burst upon us at a single blow. We are left to ascertain how wide and deep it is, more gradually. Daily contact with the world, amid its varied trials and provocations, the sharp testing of unaccustomed and difficult circumstances, surprises sprung upon us by a skilful and watchful tempter, in these and other ways light is let in, little by little, as we can bear it, till the nooks and crannies of the soul are flooded with revealing brightness. "If we walk in the light," Jesus' blood "cleanseth us from all sin." It could not unless we were walking, moving forward, neither could it be applied if darkness to any extent still remained. It is the fruitful branch that is cleansed "that it may bring forth more fruit."

By daily discipline as a means of this grace is meant that prayerfulness, watchfulness, and self-denial which make up the body of the Christian life, and which should both precede and follow every consecration. These are the things God employs to show us our hearts and thus convict us of our need to be more fully purified. By use of these in faith, a change comes over our habits, and fresh channels are dug in which the purified fountains of our souls flow forth.

Perfect holiness can be described in no better terms than those which Fletcher so wisely uses when he calls it, "the cluster and maturity of the graces." It is indeed the ripened fruit of large experience, which looks back over many a month of sunshine and shower and changing season that have brought it to maturity. It is the man-hood, strong and tall, between which and the infancy of weakness lies, of necessity, much growth. It is love with all its train, meeknees, patience, humility and the rest, developed to such perfection as admits of no defects in their workings, no touch of their op posites, no change except in point of strength. It is something that comes not with observation, but steals gently over us. unheralded in its advent through the power of the Holy Ghost.

This perfect manhood, this ripeness and fulness and lusciousness of Christian life, how very rarely do we see it reached, though most certainly the

privileges of all. We do not covet it with that eagerness which so rich a prize should elicit; we do not press toward it with that panting zeal which hesitates not to

sacrifice whatever stands in the way. Nevertheless, in spite of mistakes, in spite of failures, in spite of counterfeit attainments, there still remains the beauteous prize of Perfect Holiness which the Master presents, both by precept and example, to incite our aspi-

rations. Let the Church fix her eye upon it in all its fulness, and let her press toward it in the daily, diligent use of all the means of grace. Then will it be recognized as the glorious sum and crown of all religious experience, the one coveted boon of every loving heart, the "central idea of Christianity."

THEOLOGY AND LIFE.

It is not uncommon for us to hear it said that what men need is not doctrine. but life; not believing, but living, is the important thing. Preach, say many to the ministry, not dogma, but duties; do not give us dry theology, but set before us glowing motives to holy living. So much have these ideas been insisted on from the necessity of labouring more that in some quarters theology has become a term of contempt.

We believe that this is all wrong. We are sure that there can be no right living unless there be right believing. It is true that there are not a few persons in this inconsistent world who live better lives than their professed creeds would lead us to expect. But that does not invalidate the truth of our assertion. A right creed, taking men in general into view, is a condition precedent to a right life; though by creed let us be understood as here indicating simply the

great essentials of belief. Now we go a step farther. We be- possible.—Atlantic. lieve that the best, the most thoroughly practical preaching will flow from a thorough theological knowledge on the part of the preacher. There can be nothing more practical, taking hold of the life of men in many ways, than the than it is known. Hence arises a deof those great steamships which in a revealed to us in a day; doubtless it marvelous way bridge the ocean, is coln is said to have more solmenly enand of the working of the engines, and of the shocks of wind and wave, were it not held in shape and strengthened by numerous and firm ribs and braces. These do not appear, but without them the vessel would be useless.

> Like these ribs and braces is theology to preaching. It serves as practical a purpose, it is as completely essential. As well despise the hidden ribs which make the mighty steamer possible, as to despise theology- Without it preaching becomes a series of mere exhortations, which in no long time lose their small hold over the conscience and life. -N. W. Christian Advocate.

UNCONSCIOUS FAREWELLS.

Every hour there are partings, though to be only for a little season. which prove to be forever. Life is very critical. Any word may be our last. Any farewell, even amid glee and merriment, may be forever. If this truth were burned into our conviction and real power in our lives, would it not give a new meaning to all our human relationships? Would it not oftentimes put a rein upon our rash and impetuous speech? Would we carry in our hearts the miserable suspicions and jealousies that now so often embitter the fountains of our loves? Would we be so impatient of the faults of others? Would we allow trivial misunderstandings to build up strong walls between us and those who ought to stand very close

"If thou dost bid thy friend farewell, But for one night though that farewel l may be.

Press thou his hand in thine; How canst thou tell how far from thee Fate or caprice may lead his steps ere that to-morrow comes? Men have been known lightly to turn the

corner of a street, And days have grown to months, And months to lagging years, ere they

have Looked in loving eyes again. * * * Yea, find thou always time to say some earnest word Between the idle talk, lest with the hence-

forth. Night and day, regret should walk."

We all want to have beautiful end- her condemning finger pointing to the church membership? and the New Testasweet memories behind in the hearts of those who know and love us. We can hand-grasp would be a fitting farewell; or neighbor would leave a fragrant The Advance. memory. For after any heart-throb God may write "Finis."—S. S. Times.

THE BLESSING OF LABOR.

I believe that for most men more than eight hours' work per day is required for the maintenance of physical, mental, and moral health. I think that for most men, including operatives, mechanics, farmers, and clergymen, more than eight hours labor per day is necessary in order to keep down and utilize the forces of the animal nature and passions. I believe that if improvements in machinery should discharge men than six hours a day, society would rot in measureless and fatal animalism. I have worked more than ten hours per day during most of my life, and believe it is best for us all to be compelled to work. It would be well, I think, if we could make it impossible for an idler to live on the face of the earth. Religious teachers are not without responsibility for having taught that the necessity of labor is a cursc. The world owes most of its growth hitherto to men who tried to do all the work they could. Its debt is small to the men who wished to do as little as

BE CAREFUL IN A CRISIS.

We have all heard of Mr. Lincoln's aphorism, "Don't swap horses while crossing the stream," and it has served the truths, i.e., the facts of our most to remind many a man of the prudence holy faith. The prime essential in one and caution necessary in critical moments. On another occasion Mr. Linwhat the shipbuilder calls the "skin." forced the same lesson. During the ed by the Irish Conference, will be read It is a series of iron plates which forms | war some Western gentlemen called at | with grateful satisfaction by true Methodthe outer covering of the vessel, and the White House and harangued him ists in all parts of the world: "That. without which she would have neither in an excited manner about the omisbuoyancy nor capacity. This skin has sions and commissions of the adminissome measure of rigidity in itself; but tration. He heard them with his usual it could not stand the strain of the cargo, patience, and finally said : "Gentlemen, suppose all the property you were worth was in gold, and you had put it in the hands of Blondin to carry across Niagara falls on a tight-rope, would you shake the rope while he was passing of the channel were becoming anxious over it. or keep shouting to him, about the position which the Irish Conferlittle faster?' No, I am sure you woud our time-honoured means of grace. Some not. You would hold your breath as were uneasy lest some of our Irish friends hands off until he was safely over. good, and undermine the class-meeting well as your tongue, and keep your Now, the government is in the same it. The danger, however, has passed situation, and is carrying across a away, and all doubt is at an end, for the stormy ocean an immense weight; un- foregoing resolution was unanimously told treasures are in its hands; it is adopted. We are heartly glad of it. for doing the best it can; dont badger it; keep silence, and it will get you safely

GAMBLING.

The leading merchants in Chicago have determined to discharge any clerk who gambles in "pools," believing that no person can long follow the practice without becoming a gambler and a swindler. Mr. Henry W. King said, as reported in the "Telegraph." that he considered the business done in these pool-rooms the worst kind of gambling; worse, if possible, than Sunday theaters, and he could scarcely conthe moral sentiment of the community arise and crush out three things: the sale of liquor to miners, the Sunday theatres, and those dens of infamy which are supported by the young and old alike, and which in their influences. are undermining social and moral inof vice, which has flourished in our midst, gradually encroaching and drawing good and bad alike into the vortex within reach of its rapacious arms, is and morality will force the issue in time), it will be when the defaulter, privilege. Confirmation and the satisfaclanguishing in prison, calls for vengeance; it will be when the poverty of ruined families calls for justice; it will be when the broken-hearted mother any class-meeting. stands before this community, a dis- The only question is, What are the best and number of functional nervous disease

ings to our lives. We want to leave pool-rooms on the other, as she says : ment has left every church to settle these These were the portals which the law arrangements for itself. In the Providence opened to young and old; these were only make sure of this by living always the gateways which led my son to sorso that any day would make a tender row, sin, and hell." These gambling and beautiful "last day;" that any pool-rooms are contrary io law. There never was a plainer duty than for the that any hour's intercourse with friend Mayor instantly to clear them out .-

GLIMPSES.

A little child, writes George Mac-Donald, stood gazing at the red, and gold and green of the sunset sky. And he said he wished he could be a painter that he might help God paint the sky. It was a strange and beautiful aspiration, and one he could never realize. God asks no help in painting his clouds and sunsets. And yet he gives to us the opportunity of putting touches of beautv into the immortal lives of others, which shall shine there when infinite ages have swept by. The brightest clouds in the glowing west fade while you gaze; but work done in human souls will appear in unfading hues.

brightening and brightening forever. Thus, the glimpses we get through the little dim windows in the walls of our earthly life should give a new meaning to our existence here and to all our multiplied relationships. With immortality glowing before us, our brief years on earth should be marked by intense earnestness, reverence, love and faithfulness. Soon we shall break out of our narrow circle, and traverse the boundless fields that we see now only in the far-away and momentary glimpse. But it will be a glorious thing if we can get into our hearts, even here, something of the personal consciousness of our immortality with its limitless possessions and possibilities. -- Sunday School

CONTEMPORARY OPINIONS.

(From the London Watchman.)

The following resolution, recently adoptconsidering the important place which the class-meeting occupies in the history of Methodism, and its great value as an edifying means of grace, we desire to express our deep conviction that this institution should be maintained in unimpaired influence, and it possible rendered more Blondin, stoop a little more, 'Go a ence would ultimately take with regard to should do harm in their endeavours to do long study of the question has convinced us that the class meeting is the keystone in the Methodist arch of usefulness, and whoever loosens it, immediately perils and ultimately terminates the usefulness of Methodism.

Those who would make the Lord's Supper the condition of membership, have thing in the New Testament to support hem. No church has ever said, except it be some of the Unitarians: "If you take the Lord's Supper with us you shall be a member of our Church." The New Testament nowhere puts forward such a condition. In the New Testament the Sacrament of the Lord's Supper is nowhere the condition of church membership, but everywhere the privilege of Christians. ceive of anything more immeral than In apostolic times no man would be adthat. He would like, he said, "to see mitted to the Lord's Supper unless the apostles were satisfied that he was a fit man. They judged of his fitness, and their being satisfied was the condition of his membership. Substitute the church for the apostles and the argument is complete. The New Testament has nowhere fixed the details of church membership, but it has left the church to apply general prin tegrity. If this hydra-headed monster eiples unfettered as to details, and in its own way. To say that the class-meeting is a haman condition of church membership is to say nothing to the detriment of the class-meeting condition, for all conditions of church membership are human. In the not crushed now, when the final strug- Church of England and among the Indegle does come (for outraged decency pendents the Lord's Supper is not the condition of church membership: it is the tion of the clergymen, and the majority of votes which make a man a member of an independent church are conditions of church membership as purely human as.

of God we have chosen the class-meeting, and we mean to abide by it. The class meeting is not an invention; it is a growth, and therefore not to be set aside by any theorists. To ascertain whether a man is seeking to be a Christian there is no better machinery in the world than the class-meeting. It is a perfectly Scriptural application of the New Testament principles of Christian fellowship and conduct. The communion roll is not to be compared to it, no matter how it may be purged. It has been at once the centre and instrument ot our religious life and discipline. The Methodism of our time has been built up by the class meeting, and not by the newfangled notions which some would impose

If the past history of Methodism teaches us anything it teaches us this: The classmeeting is the essential life of Methodism, and the Conference which first gives up the class-meeting will be the first organization to originate a merely popular, spiritually decaying and worldly church.

A mere increase of wealth, influence, and numbers forms no righteous object of ambition to any Christian Church; least of all to Methodism. There is something better than numbers-godly and faithful men; something better than wealth-the riches of taith; and something more powerful than the influence of numbers an fashion-the matchless testimony of blameless lite. Methodism must remai spiritual at any cost: nor must she for a moment risk her spirituality by slackening the conditions which have been both the cause and effect of her spiritual life.

WOMEN OF THE BIBLE.

(From the National Repository.)

Whatever may be said in praise of the cool purpose and steady nerve of Jael in killing her country's foe, the cruelty of the deed must debar her from a place among the truest heroines There is a courage that is like that of the wild beastpursuing, lying in wait for, and tearing to pieces the enemy. As evidencing power, this must always appeal more or less to man. Only until the new dispensation of bearing persecutions and loving enemies is fully believed in, can we cease to applaud the well-planted blow at the oppresgles of puny rebellion, there are few hearts so tender as not to rejoice-momentarily, at least-when the giant is wheedled into a trap, or is caught unawares in his own pittfalls. Little pity is wasted on Haman or Holoternes. Two examples of the highest physical courage meeting with a happy result, both intensely interesting, vet widely different, are presented in the ives of Esther and Judith

Dr. Tyng says:-"The book of Esther is a microcosm with specimens of all the variety of facts which make up the great world abroad, completely displayed. It is a succession of tableaux, in which every phrase of human society is successively displayed;" and then he proceeds to app!y his theory of divine Providence, overthrowing wickedness, leaving "virtue reigning, and the heavenly kingdom su-

PHYSICAL FUTURE OF THE AMERI-CAN PEOPLE.

(From the Atlantic Magazine.) During the last two decades the well-to-

do classes of America have been visible growing stronger, tuller, healthier. We weigh more than our fathers; the women in all our great centres of population are yearly becoming more plump and more is beautiful; and in the leading brain-working occupations our men are also acquirng robustness, amplitude, and quantity of being. It could not, in fact, be different; for we have better food, better homes, more suitable clothing, less anxiety, greater ease, and more variety of healthful activity than even the best situated of our immediate ancestors. While all brain work is healthful and conducive to long. evity, the different orders of mental activity differ very widely in the degree of their healthgiving power. The law is invariable, that the exercise of the higher faculties is more salutary and more energizing than the exercise of the lower. The higher we rise in the atmosphere of thought, the more we escape the strifes, the competitions, worryings, and exhausting disappointments-in short, all the infinite fricions that inevitably attend the struggle for bread that all must have, and the more we are stimulated and sustained by those lofty truths for which so few aspire. The search for truth is more healthful, as well as more noble, than the search for gold, and the best of all antidotes and means of relief for nervous disease is found in phiosophy. Thus it is in part that Germany which in scientific and philosophic discovery does the thinking for all nations, and which has added more to the world's stock of purely original ideas than in any country, Greece alone excepted, is less nervous than any other nation; thus it is, also, that America, which in the same department has but fed on the crumbs that fall from Germany's table, has developed in variety graced and lost son on the one hand, human arrangements for the condition of more than all other nations combined.

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SUNDAY SCHOOL LESSON.

AUGUST 10, 1879.

THE FRUIT OF THE SPIRIT .- Gal. v. 22 to vi. 10

EXPOSITION.

Gal. v. 22. - The similitude between trees and men is very frequent in Scripture; the important point of the similitude is the external manifestation of the inner life. The inner life of a true Christian is the work of the Spirit, of which godly tempers and acts are the outgrowth -the fruits of the Spirit, John xv. 2; Ephes. v. 9. The graces here mentioned bear a close resemblance to the garments of the new man, which formed the subject of our last Lesson, Col. iii. 12; James iii. 17. Verse 23.—Against such there is no Such fruit-bearing Christians are lawless, because, without law, from inward principle, they do all that the law requires, 1 Tim. i. 9. Verse 24,—they that are Christ's, who have given themselves to Him, 2 Cor. v. 15. Have crucified; in the act of believing on the crucified Saviour, they crucified the flesh and must not permit it to come down from that?cross to which their self-denial fastened it, Rom.

vi. 8. xiii, 14; Gal. ii. 20. Gal. vi. 1,-overtaken in a fault; one who falls unexpectedly before a sudden temptation, or one who is caught in the act of transgression, Rom. xiv. l, xv. 1; Heb. xii. 13; James v. 19. Ye which are spiritual, such as are described in verse 16, 18, 25. Considering thyself; notice the change from the plural to the singular number, thereby applying the exhortation to the conscience of each man. Verse 2,-the law of Christ; the law of love one to another, John xiii. 14, xv. 12 James ii. 8; 1 John iv. 21. Verse 3,-The argument appears to be that no one should assume the character of censor, because no one is free from the liability to failure, or independent of the help and sympathy of others. Forgetfulness of this is self-deception. Verse 4 .- but let every man prove his own work. The argument of this verse is thus paraphrased by Elliott: "If any one wishes to find matter for boasting, let it be truly search ed for in his own actions, and not derived from a contrast of his own fancied virtues with the faults of others," 2 Cor. xii. 5; Prov. xiv. 15; 2 Cor. i. 12. Verse 12, -every man shall bear his own burden. The connection of thought is, that a man reason for asserting superiority over another; he will find that he has his own burden of sin, failure and infirmity to bear. The reference is primarily to present experience, though the words will great day of account, Rom. ii. 16. Verse 6, - communicate...in all good things. There is one sphere, however, in which a man may consider another's needs and his own plenty, and act accordingly-the sharing of temporal blessings, especially as between pastors and people, 1 Cor. ix. 11, 14; Rom. xv. 27. The following verses (7, 8) show the spiritual relation of such reap." Husbandmen, depending on this generosity; spiritual blessings have some proportion to the acts of temporal benevolence. The subject is resumed in verse 10,-let us do good unto all men. This injunction is of wider significance than that in verse 5; the "good" implies what is morally and essentially "good" (spui: tual blessings), as well as that which is beneficent and merciful. The household of faith; the brotherhood of believing people, Gal. iii. 26; Ephes. ii. 18, 19. The reason why they are selected as special objects of benevolonce, may be found in the fact that they were cut off by their Christianity from many forms of worldly gain, and that they were great sufferers in mind, body and estate, by the persecutions to which their faith exposed them,

1. The Secret of Fruitfulness .- What word in verse 22 suggests a similitude between men and trees? (Fruit.) This similitude occurs very frequently in Scripture, Ps. i. 3; Prov. xi. 30; Isaiah lxi. 3; Matt. vii. 17, 17. Now the foliage and fruitfulness of the tree indicate its inward nature, and this inner life again is dependent upon the life which the plant drinks up from the soil. Thus the righteous man is "like a tree planted by the rivers of waters" (Ps. i. 3), whilst a man whose life is neither beautiful nor useful is like a dry tree, Isaiah lvi. 3. True Christians are born of the Holy Spirit, John iii. 5; 6. He dwells within the hearts of true disciples, John xiv. 17; 1 Cor. xiv. 25; Rom. v. 3-5. The power of the Holy Spirit thus dwelling in the soul. is made manifest in the features of their character and the actions of their daily conduct.

II. A Cluster of Good Fruit,-verse 22, 23. What a pleasant thing it is to see an apple tree laden with fruit, every branch sustaining a crop! How the children of Israel rejoiced to see their brethren returning to them bearing the heavy clusters of the grapes of Eshcol! So the Apostle teaches us that the "fruits of the Spirit" grow in clusters. Count up those mentioned in verse 22, 23. Yet this great fruitfulness is what every one may have who lives in the Spirit, John xv. 5,8: Philip. i. 11. Some of these fruits yield the greatest sweetness to the man who grows them: such are love, joy and peace; yet they are very pleasant in the eyes of those that see them, though they may have no share. But the other fruits are free to every one's hands and every one's tastes. Every one is glad amidst human bitterness and strife, to meet a man of long suffering and gentleness; in the midst of misery and suspicion, a man of a good and trustful spirit. The keeper of the vineyard said of the barren fig-tree,-"cut it down;" but the fruit-bearing tree is spared the axe. "Against such there is no low." Strive by the grace of the Spirit to be a man whom men "will not willingly let die."

III. A Specimen Fruit : Loving Fidelity,-ch. vi. 1-5. The family and school, as well as the church and the world, furn-

boys? Too often they are made to eat of the fruit of trees which our "Heavenly Father has not planted." "Hatred, variance, wrath, strife," ch. verse 20. fruit of the Spirit is very different; fidelity there must be, but love with it, the metive, not to pain, but restore the soul. The Holy Spirit, "who fills and flows through every faithful soul," produces this fruit by suggesting thoughts to the mind, awakening the conscience, and strengthening the will in the direction of forbearance and love. He teaches us to God is, that these Ten Commandments remember our own liability to fail; to are further explained and enforced, and obey the laws of Jesus, John xv. 12; that the principle they contain applied to variour first duty is to look within; that each of us has a burden of personal infirmity New Testament. to sin, quite heavy enough to make us bend with humility, and prevent us exulting over or insulting any fellow wayfarer who may have fallen beneath his load. The sweet juice of such fruit is helpful sympathy. In what way does the Apostle teach us our individual responsibility to yield this fruit? (The change from "ye" to "thou.") Think of this at home, in the playground, or school. The Holy Spirit will come to your help if you ask Him, and you will bring forth this fruit of the

IV. Another Specimen: Generosity,-ver. 6, 9, 10. The reference in these verses is primarily to the use of money. But there are many other things beside money, and young people have generally possession of these good things long before they have much money of their own. A boy who has had advantages of education must generously share his knowledge with one less privileged. A quick, clever lad, re-membering Who has made him quick and clever, must lend a helping hand to the dull and slow boy. Influence is a very precious treasure, and a God-fearing youth will share his knowledge and love f the right with any friend or school-felow who has shown himself poor in the love of goodness or in doing what he knows he ought to do. Opportunity of thus doing good will occur many times in a day and in many different ways. But one who lives and walks in the Spirit will bring forth also this fruit of the Spirit.

LIGHT ON THE GOLDEN TEXT.

GALATIONS VI. 7 .- '; Be not deceived ; God is not mocked; for whatsoever a man soweth, that shall be also reap.'

I. A DECEPTION EXPOSED .- "Be not deceived." Men are deceived when they who best knows himself will find small think that they may do wicked things because they are pleasant; because other people do them; because some people do not think they are wrong, and it is only the Bible which says they are so. " God is not mocked." To pay no heed to Him have their most solemn fulfilment in the as the righteous Governor of men, is to make sport of Him. But God cannot be mocked with impunity. King Canute shook his sceptre at the incoming tide, but the tide rolled on, and the king must | Cross,' 'Elevation of the Cross,' and this. The old system of setting milk either run or be drowned. God's wrath | 'Fall of the Damned.' The master | for the raising of cream in shallow pans will overtake the children of disobedience.

> II. A GREAT LAW STATED .- " Whatsoever a man soweth, that shall he also law, have had their seed-time and harvest from the beginning. It is God's law, who giveth "to every seed his own body." God does not leave Himself without law when He deals with the doings of men. He appoints to every action its own result. 2 Cor. verse 10.

III. THE INFERENCE.—Seriously reflect. The field is the sphere of society in which we live. The sowing time is the period of our life. The seed are our thoughts, words, actions. Decide who is to be master. The flesh, the old, depraved, sinful nature within us; or the Spirit who gives us a new life, sheds abread God's love in our hearts and sanctifies our nature. Antipate the harvest, for the harvest will just be what the sowing has been. What does the next verse say about this? Do not these words remind you of the solemn words of Jesus in the parable of the sheep and goats? Matt. xxv. 31-33, 47. "Sow to the Spirit" by obeying His teaching in the Word of God, and following His blessed impulses on the conscience and the heart.

SOWING AND REAPING. GAL. vi. 7 .- "For whatsoever a man

soweth, that shall he also reap.'

I. About Sowing .- You all know something about sowing seed. You have seen the gardener or the farmer preparing the ground. It is ploughed or dug up, then the seeds are carefully scattered upon the earth, and covered with it, and the man goes away, leaving it to grow, and expecting in due time to reach the harvest. Does he know what he will reap? Yes, for the harvest will be of the same kind as the seed. No man is so foolish as to expect any other. He first considers what he would wish to reap, and then he chooses and sows the proper seed. If he sows without thinking of the harvest, he may get a crop he does not want. So whether it be wheat or grass, or any other seed, he looks forward to the reaping. for he knows that "whatsoever he soweth, that" only shall he reap."

II. Another sowing.-There is another kind of sowing and of reaping. "Whatsoever," means a great deal more than seed which is cast into the earth. Everything we do will bring back to us something of its own kind. Good done, will bring good in its turn and time. Evil done, whether of words or ways, will bring its harvest of evil, great or small. God has so ordered all things that this must be so, as surely as the seed brings only its own kind. We are always sowing. day by day, hour by hour, all life through. The reaping is often forgotten, but it must surely come. Have we thought of this to-day? in the words said? the things done? the things left undone? What would be thought of a farmer who went on sowing day after day, careless of what kind of seed he sowed? whether weeds or good grain, poisonous or wholesome seed? Let us, then,

III. Careful of our Sowing .- What is done or said to-day, is not ended when it ish frequent instances of those who " are has passed. The sowing is but a preparathat have passed and for the agovertaken in a fault," or are even caught tion for the reaping. The doings and the are to come.—Edw. Thompson.

in doing what is wrong. How are such persons to be treated. be they men or of the man. A sowing of sorrow brings a sure harvest of sorrow. There may be a long time between, but it will come. A sowing of right will bring a harvest of joy. Will you try to think of this as the words and deeds, and tempers of the day pass?

SECTION VI -QUESTION 11. Q. What other information does the Scripture give us respecting the law of

A. The other information which the Scripture gives us respecting the law of ous duties and cases both in the Old and

LETTER FROM U. STATES.

INFLUENCE OF THE BIBLE ON ART.

When we look into the history of Fine Arts we see that the Bible has ex erted a marked influence on their development. The masters of the three great arts have made the Bible their thought book, and from its pages have drawn the ideas that they have thrown upon canvas, into marble or into the notes of song.

The great painters of modern times have turned to the Scripture for those subjects that were most to immortalize their fame. The finest paintings of Leonardo De Vinci, Michael Angelo, Raphael, Titian, Corregio Murillo, Rubens and Rembrandt are biblical subjects. In this matter we give voice not to our own opinions, but to the judgment of competent art critics. That which is acknowled to be the masterpiece of Leonardo was 'The Last Supper.' Raphael's best were, 'Agony in the Garden,' 'Feter Delivered from Prison,' and 'Marriage of the Virgin.' Angelo's best paintings were: 'The Deluge,' 'Conversion of St. Paul,' and 'The Last Judgment.' Titian's most celebrated works were: 'Visit of Mary to Elizabeth,' 'Christ with the Tribute Money, 'The Resurrection,' Present tation of the Virgin,' 'Entombmen of-Christ,' and 'Christ Crowned with Thorns.' The master-piece of Correggio was the 'Ascension of Christ.' Murillo's greatest paintings were: 'Abraham Receiving the Angels,' 'Return of the Prodigal Son,' 'The Healing of the Cripple, 'Moses Striking the Rock,' and 'The Immaculate Conception.' Rubens' best were: 'Descent from the piece of Rembrandt, which was sold to is now practically denounced in the U. lery for \$25,000, was 'The Woman gained the approval of the leading party dare antagonize. Taken in Adultery.' He also painted dairyman of the country. Under the Moses Destroying the Tables of the Cooley system the milk is strained into 'The Sacrifice of Abraham.' Christ in the Garden with Mary Magdalene,' and the 'Adoration of the Magi.' All of these Scripture subjects.

But let us pass to sculpture. The most distinguished workers in the chisel art have recognized the fact that the Bible has expressed the noblest sentiments, the highest aspirations, and delineated the brightest characters in history. The master-piece of Michael Angelo was his statue of 'Moses,' the great prophet and teacher of Israel. The best works of Ghiberti were, 'Sacrifice of Isaac,' 'St. Matthew,' and 'St. Stephen.' The favourite representations in marble by Donatelli were: 'St. Mark,' 'St. Peter,' 'Nativity of Christ,' and 'Ascension of Christ.' And the two most famous sculptors of more recent times have immortalized their so that the entire contents are subject. names with Scripture subjects. The master pieces of Canova were his statue of 'St. John,' and 'Recumbent Magdalene.' And the best of Thorwaldsen's works, the ones that have been most generally applauded and least criticised are: 'Christ Bearing the Cross,' 'Preaching of St. John,' Christ and the Twelve Apostles.'

But let us pass for a moment to the subject of music. Although there has always been music in the world, its voice in the old centuries seems like a broken utterance, a mere jargon of sounds. This noble art attained not its grandest sublimity till it broke forth from the lips of Handel, Haydn, Mozart, and Beethoven, into those grand oratorios: 'Creation,' 'Samson,' 'Elijah,' 'Messiah,' 'The Mt. of Olives, 'Deborah,' 'Esther,' 'Joseph and his Brethren, 'Belshazzar,' 'Joshua,' 'Jeptha,' 'Solomon,' and 'Israel in Nearly all of the best classi-Egypt.' cal music is on Bible themes, recalling incidents in sacred history—and often awakening the noblest sentiments in the human heart.

Now, why is it that orators, essayists, poets, have drawn from this volume thoughts, expressions, images and metaphors? Why is it that painters, sculptors and musicians have come here for their ideas and their themes? Are not these facts an acknowledgement that here are to be found the loftiest sentiments, the noblest aspirations, the most beautiful figures, the most striking comparisons, and the grandest thoughts that have ever been brought to the attention of man. Here is the mine of literary gold. This is the great thought-book for the centuries that have passed and for the ages that dressing you can get. Every druggist

OUR MINISTERS.

How strange the ways of providence Yet, stranger oft seems Conference; Pastoral ties it snaps asunder, Nor seems to think it was a blunder. Our pastor dear, was growing dearer, As June, the third was drawing nearer, But iron rules of the connexion, Ruthlessly checked the warm affection. With blinding tears adieus were uttered We say not all that silence muttered. Not long deprived of pastoral care, A stranger came our love to share, We welcomed him as best we could, Feelings of hope and fear subdued, Our tears were dried, but not the smart, Recent adieus disturbed the heart, But soon we found the pastor new, Was one among the precious few, Who could supply the place and more, Of him whom we had loved before. And after Sabbath day was past, All sorrow from the heart was cast; His manner, tone, and sermon sweet, With eloquence and truth replete, Drove doubt and fear and wrath away Some hesitated not to say, We're glad the other did not stay. May Methodism ne'er decay; But faithful pastors come and go Long as there is a church below. Still may it be by all confessed. We always love the last the best.

Burlington, July, 1879.

OUR LONDON LETTER.

(From our regular correspondent.)

ed States, calls attention to the rapid progress of the dairy interest. Speakhe gives the number of milch cows in the United States as 11,300,000, and the value of the cows (averaging \$28. 29 each,) and of the land especially deof the preceding year, and since the introdution of the American factory system in the manufacture of these articles they have become important items of export, the foreign sale amounting in the preceding season, to \$13,000,000 for butter, and \$14,000,000 for cheese. The introduction and wide spread distribution of Jersey cattle have done cans 20 inches deep and 8 inches in diameter, each covered with a small inverted pan, and cans are packed in a a closed box which is then filled with cold water, a constant cold stream passthe water out of the milk on the principle of the diving bell. It is found that all the cream rises within 12 hours, and, owing to the temperature of the water being below 50 degrees, the skimmed milk is perfectly sweet and useful for cheese making and other purposes. In churning, the cream is now put into an oblong box, which is arranged to vibrate longitudinally, the cream being dashed against one end then against the other, the swash of the cream keeping the walls of the churn always washed down, ed to a uniform agitation. Dashers, cleats, and beaters are done away with. Mr. Drummond adds a few words on Durand's cow-milking machine, which had overcome almost all the difficulties in the earlier inventions, but when he made this report it could not be said that the problem was yet solved. It is observed that the rapid growth of the dairying interest in the East will probably be surpassed in some of the adapted States of the West. In the single product of cheese, the State of Illinois advanced her yield sevenfold between 1870 and 1874. Consul-General Archibald of New York, in his report dated February, 1879, quotes the following statistics from a recent speech: will be 25,000,000 lbs., and of butter at least 130,000,000 lbs. Here is a value only the entire corn crop is in excess of it in value, while cotton and wheat, hay, and oats, and potatoes, are all dethroned as kings and princes in favor of butter and cheese. No part of the Old cows to the New, where there are 29 cows to every 100 persons; and hence the increase this year in the production and the exports. It is proper, however, to say that not a pound of the cheese exported last year went to France, on account of a prohibitory tariff."

A THING OF BEAUTY IS A JOY FOR EVER .- And such is a rich flowing head of hair. Reader, if you have this great gift of nature and it is not fading out use the Bearine; it is the only safe and reliable VIEW OF THE TEMPERANCE IS. SUE BY AN OUTSIDER.

To the Editor of the Wesleyan-

SACKVILLE, July 10, 1879.

Temperance advocates are very frequently accused of making exaggerated statements with regard to the evils of the liquor traffic. Sometimes liquor sellers, in a penitential moment, con. demn their own business in terms that the public would not tolerate from temperance men. Sometimes editors and public men who take no interest whatever in temperance, who in fact ridicule or oppose it, break out on rare occasions, into very strong language, respecting this traffic, as witness the recent utterances of Mr. Frank Pixley, Editor of the Argonaut, a San Francisco jour-A. D. W.

THE ARGONAUT ON TEMPERANCE. "A very good man-and as a rule

we dont like good men-took us to task

last week for not having noticed the great temperance movement now going on in San Francisco. The fact 18 We did not know of it, but we ought to, because there is always a great temper. ance movement on foot, only it never moves. * * * * This gentleman says that every night Platt's Hall is throng-Mr. Victor Drummond, Secretary of ed with a mass of earnest men and the British Legation at Washington, in | women pushing on this great reform, his report dated at the close of the and that the press is too cowardly or year 1878, on the commerce of the Unit- too indifferent to give it more than a passing notice. Of course we know that the commercial journals, and all ing from estimates made early in 1878. of them, are cowards when a reform touches the till. There is not a daily journal in this city that dares to advocate the cause of tempeance for fear it should lose the advertising patronage voted to their support is reckoned at of the makers, dealers in, and drinkers \$300,000,000, or £270,833,333. The of alcoholic liquors. Six hundred milannual production of cheese is estimat- lions worth of liquor is manufactured ed at more than 1,000,000,000 lb, their and drank annually in the United combined value being more than \$300,- States, that is fifteen dollars a year to 000,000, or £62,000,000. This productively man, woman and child. As an tion had increased 33 per cent, over that interest it is more powerful than the general government. In opposition to it churches and societies are but feather weights: there is no political party that has the courage to be a temperance party. The House of Lords and the House of Commons, the Queen and Parliament of England dare not array the Government against the licensed victuallers. To speak practically of our own affairs. corner groceries, saloons, whiskey jobbers, importers of malt liquors are a power in this city that -- when associatthe Agent of the British National Gal- States, and the deep-canned system has ed-no ambitious politician, and no

> INTEMPERANCE. No intelligent person pretends to doubt that intemperance is the greatest evil of the age, that it is the one great sin that underlies nearly all the others. It is the devil's own pet vice with which ing through the box or ice used to keep | he afflicts the world: it is the whip of the water cool, and the pans keeping scorpions with which he lashes the human race. Poverty, crime and murders would be almost banished from the world, it it were not for this devilish drug, that poisons and destroys the human family. It begets idiots in the mother's womb, and predestines men and women to become maniacs. The curse is universal. * * * * To-day every one in California knows, that our prisons and jails, our brothels, our hells of crime, our asylums, deaf, dumb and insane, and our hospitals are filled with people because of this traffic in alcoholic drink. One who pays taxes knows that sixteenths of the burdens of society come from the same source. We know, and the sandlot agitators (labouring men) know, their wives and children know that it is the primal underlying cause of their poverty and destitution. The greatest part of life's burdens and miseries, domestic griefs and dissenisons, poverty, distress and crime are directly traceable to indulgence in drinks that intoxicate or befuddle the brain. And get no civilized nation is strong enough to legislate to prevent this evil, and of those who read this article a majority will dissent from the proposition that there ought to be any legislation to even restrain the use of intoxicating beverages. The best men in the community and "Of butter the make is 1,500,000,000 the most intelligent, will argue in favor lbs., and of cheese 350,000,000 lbs., of leaving the thing to regulate itself; and the export of cheese this year will oppose any prohibitive or restrictive laws upon the subject; while it is an admitted proposition that dissipation to the country of \$350,000,000, and kills more than are destroyed by accident or disease; that it is more to be dreaded than war or epidemics, and that its presence in San Francisco is more destructive to life and more injurious to property andmore prejudicial to the World approximates in the raising of health, comfort and morals of the people, than all causes combined.

> > WHAT IS BEING DONE ABOUT IT. Yet no one notices it except a sort of goody-goody, half-witted sort of people, who do not drink themselves, and who think they are accomplishing results by sitting down upon the banks of this stream to drain it with a dipper. or to clutch at the hair of some drowning wretch who is floating by, to rescue him. The great bulk of the community have become callous and utterly indif ferent to this condition of things. Th mass of the unthinking mob have adopte ed the motto of the Nevada gambler

" they dont c as it dont ha clergymen, no more than a casionally flin into prayer that great lev trolled by its money-eithe or sides with and sells mos who would su sire to reach to take thing him, sets up t grocery, when an invested duction is six hopeful. To those who tra road, the ow is sold, to the ters, drayme of it-all the the victims v al power, a power, which now going or the least dis single mosqu elephants.

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INTEMPERANCE.

No intelligent person pretends to doubt that intemperance is the greatest evil of the age, that it is the one great sin that underlies nearly all the others. It is the devil's own pet vice with which he afflicts the world: it is the whip of scorpions with which he lashes the human race. Poverty, crime and murthat ders would be almost banished from the and, world, it it were not for this devilish ater drug, that poisons and destroys the human family. It begets idiots in the mother's womb, and predestines men In and women to become maniacs. The an curse is universal. * * * * To-day every one in California knows, that our prisons and jails, our brothels, our hells of crime, our asylums, deaf, dumb and the insane, and our hospitals are filled with people because of this traffic in alcoholic drink. One who pays taxes knows that sixteenths of the burdens of society come from the same source. We know, and the sandlot agitators (labouring ich men) know, their wives and children ties know that it is the primal underlying he cause of their poverty and destitution. aid The greatest part of life's burdens and is miseries, domestic griefs and dissenisons, the poverty, distress and crime are directly pro- traceable to indulgence in drinks that the | intoxicate or befuddle the brain. And yet the no civilized nation is strong enough to leof | gislate to prevent this evil, and of those old who read this article a majority will disen- sent from the proposition that there re- ought to be any legislation to even rethe strain the use of intoxicating beverages. ch: The best men in the community and 000 the most intelligent, will argue in favor bs., of leaving the thing to regulate itself; ear will oppose any prohibitive or restricat tive laws upon the subject; while it is lue an admitted proposition that dissipation and kills more than are destroyed by acciof dent or disease; that it is more to be ay, dreaded than war or epidemics, and that on- its presence in San Francisco is more ut- destructive to life and more injurious old to property andmore prejudicial to the of health, comfort and morals of the peo-29 ple, than all causes combined.

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" they dont care what happens, so long as it dont happen to them." Of the clergymen, not one in fifteen gives this more than a passing thought: they occasionally fling a temperance suggestion into prayer or sermon. The pressthat great lever of public opinion, controlled by its own motive, to make money—either takes no position at all, or sides with the capital that makes and sells most spirits. The politician who would succeed in his ambitious desire to reach a position where it is safe to take things that do not belong to him, sets up no opposition to the corner you are prepared for the "worst" Croup grocery, where most of the voting is or Cholera, the Pain-Killer is a sovereign done. The public opinion, come from remedy. an invested capital whose annual production is six hundred millions, is most hopeful. To this add the influence of those who transport it by ship and railroad, the owners of buildings where it is sold, to the merchants, clerks, porters, draymen, who have the handling of it-all these classes, independent of the victims who drink, become a collosal power, a great social and political power, which such movements as are new going on at Platts Hall do not in

elephants. (To be concluded next week.)

the least disturb. It is the attack of a

single mosquito against a herd of wild

WHAT IT SHOULD BE.

PROF. S. BURNHAM.

Subjectively viewed, the Christian life is an entire devotion of the self to Christ. No energy, no possession, no moment is withheld. It matters not whether one bows in prayer, or stoops for the most menial of human drudgery; whether He has remained in the enjoyment of one burns at the stake, or toils as a servant by the humblest household fire; revels in holy joy before some beatifispiritual vision, or plods through some common distracting care; in each and all the impulse comes to the true Christian from the moving of the life which he has in common with Christ, and the resulting act is simply a giving of self to him. It is in each case the hand, or the foot, or some other member, moving in obedience to the command of the central will, and acting for the body. It is the branch feeling the impulse of the great vine life, and hastening to the fruitage. It is the light catching the glow of the central sun, and reflecting the brightness amid the darkness of

the world. All this is said of ideal Christian living; and it is not meant to deny that the Christian may be untrue to the ideal of his God begotten life. But in the genuine Christian life elearly there is no place for worldly work. The Christian, as a Christian, cannot do the work of Christ and the work of this world -can have therefore, no act in this life that is not religious. If he prays, that is religion; if he ploughs, not the less is that religion. If he sings, then he is devout; if he saws, none the less so. Indeed, according to the command, even his eating and drinking are done for the glory of God; and nothing, surely, could be more religious than act-

ing with such a purpose. Nor is the truth that is now insisted on less evident if we turn to the objective relations of the Christian life; for we find that all the acts that a Christian, as a Christian, may do, are equally needed by Christ for the triumph of his kingdom. The accomplishment of the commission given to the church needs not alone preachers, deacons, prayer meetings, and meeting-houses. Equally and for the same purpose, do Christ and the church call for carpenters, masons, housekeepers, railroads, founderies, bomes, and all the persons and agencies that are essential to the best Christian civilization. By what right, then, do we suppose the first alone to be handmaids of religion, and consign all the rest to the service of the world and the devil? When these are for him, do they not cast out the devils in his name

as truly as the other? Everything, then, that a Christian may do at all he may do as unto the Lord, and not as unto men. In the duty that the moment presents he may be as religious as in any other act payable half-yearly. whatsoever. - Sword and Trowel.

The London Recorder says that "worldliness and fashion are the great allies" of the Church of England, and that these have been potent influences in attracting within its pale many young people from Methodist families. "It is notorious," continues the same writer, " that a reputable kind of religion may be professed by its members in combination with worldliness, fashion and frivolity."

The highest authority in New England, the state Assayer of Massachusetts, after a careful analysis of Hall's Vegetable Sicillian Hair Renewer certified that it is the best preparation for its intended purposes that has been exhibited for examination, that its constituents are pure and carefully selected for excellent quantity, and not be overthrown; your deductions sober, pertinent at that it forms an efficient preparation for ent and conclusive."—Dr. Isaac Murray. promoting the growth of the hair and restoring the original color. This world renowned preparation is for sale by all druggists .- Rechrd, Red Oak, aowa.

INCIPIENT CONSUMPTION.—In bronchial and other chest affections, in arresting incipent consumption, and in lessening the distressing symptoms of this disease in its hopeless stage, as well as in cases of nervous debility in giving tone to the system, it is undoubtedly a valuable

JOHN MCMURRAY, Methodist Minister Newport, N. S.

THE BEAUTY of having a bottle of Per-

We know of no way that we can benefit our readers more than by calling attention to Johnson's Anodyne Liniment. It is the oldest and most valuable patent medicine in the world. Everybody should keep it in the house. It will check diarrhœa and dysentery in one hour.

If the fountain is pure the streams will be pure also. So with the blood. If that be pure the health is established. Parsyns Pergative Pills make new rich blood, and taken one a night will change the blood in the entire system in three months.

From James Cochran, Esq., Patantee of Cochran's Patent Spaning Wheel. Church St., Cornwallis, N.S.,

February 27, 1879.

My brother had for more than eighteen months suffered with distressing cough. One side of his breast had shrunken or fallen in, his strength was fast failing and was to all appearance far gone in Consumption, when he commenced the use of Graham's Pain Eradicator under the proprietor's direction. The result of its use was most satisfactory and the cure rapid. good bealth since using this medicine more than fifteen years ago. We have many times since then proven its efficacy in other forms of disease and pain, and have reason to believe that it has no equal JAMES COCHRAN.

> Herring Cove, Halifax, N.S., May 24, 1879.

I had for nearly two years suffered severely with pain in my breast and side, resulting from severe cough that was supposed to be Consumption. For a long time I had a lump in the lower part of my right side, which increased in size and painfulness until one night my sufferings were so great that it was feared that I could not live until morning, when Graham's Pain Eradicator was tried both internally and externally, it gave immediate relief, and completely reduced the swelling or lump and drove it all away. For pains in the breast and side as well as for other forms of pain I have never seen its equal.

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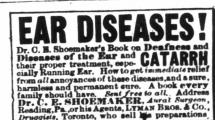
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Messis, C. Gates, Son & Co.—Gentlemen I had a child that was troubled very much with worms, and by taking one half bottle of your No. 1 Syrup she was entirely cured of them. About six functions of the brain more requisite tdan during the acquisition of knowledge by the youth: plod-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 medeine. I have formerly been afflicted with sore throat and Quinsy in its severest forms, and could not get any relief or iment, which always cures me at once.

I have also known it to cure a number

Note—be suspicious of persons who recommend
any other article as "just as good" though beate
ing a similar name, and of those who offer he
cheaper priced article. cure from any quarter or any medicine of friends in this neighborhood, and for my own part would not think of being without it in the house. My The highest class medical men in every large city, wife has also used your medicines for Heartburn, with the very best success. Price \$1.50 per Bottle, \$7.50 for You may publish this if you wish to do

With great respect,

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Compound Syrup of Hypophosphites. and we are safe in saying, from a long experience in medicine, its virtues are not possessed by any other combination, as the following will demon-

SUFFICIENTLY POTENT to insure decided benefit, yet harmless, howsoever long its use may be continued. This characteristic is possessed by

IT IS ACCEPTABLE to palate and stomach.

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 con-

centration 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 sustoin the system until it reaches the age allotted to man by a beneficient Creator.

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

FELLOWS' HYPOPHOSPHITES. INCEPTION. The experiments which perfected this prepara-

tion occupied many mouths, 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 gere erated heat, they did not improve the blood. The tonic effect upon the nerves and muscles was, cire

cumscribed, and, owing to their diluted state, in-

The desiderata sought by Mr. Fellows, were: A convenient, palatable remedy;

Unalterable by time; Harmloss, though used continuously, yet might be discontinued at any time without any ill effect

Which would induce an appetite; Strengthen digestion;

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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' Eypophosphites stands foremost amongst the remedies for chronic organic diseases, possessing properties to which no other medicines has ever

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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 rt-newing the blood, thus causing the healthy muscular formation so necessary in restoring the functions of the previously weakened organs.

Being then, a tonic of the nervous and circulatory system, it follows that, when there is a demand for extrrordinary exartion, its use is invaluable, since t supplies the waste through the circulation, and

sustains the general system. At no period of life is watchful care over the ding, persevering study requires a store of vigorous nervous force, or the child may sink under the

mental toil. Stern necessity may compel the student to strain his powers beyond the dictates of prudence, an the early promise of excellence may be blighted To such we recommend Fellows' Hypophosphites

it will not only restore the sinking patient, but it will enable the toiling student to preyerve his men-tal and nervous standard without detriment. Note-Be suspicious of persons who recommend

and unselfish Physicians who can allost to pre-scribe this remedy. Experience has proved this.

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THE WESLEYAN

FRIDAY, AUGUST 1, 1879.

PASSING ANOTHER MILESTONE.

About four hundred Methodist ministers have changed their places of residence, within the last few weeks, in this Dominion, in accordance with the economy of our church. Although each year brings many changes, there are, nevertheless, not very many removals, for each minister, even in the course of a life-time. Those who receive an appointment to more than ten or a dozen circuits, during their ministry, are a small minority of the whole number. For each of us there is only the one journey of life. At every Annual Conference we pass a milestone on the way. The removal of a minister to a new circuit, and even an annual reappointment, is to the thoughtful ambas sador of Christ an event which awakens the most serious reflections, which leads one into the closest communion with himself, and which involves the most solemn renewal of his covenant engagements with the great Captain whose soldier he is.

There is, inevitably, at such a time, in one's still and quiet hours, a looking back upon the past. What has been the general character of one's ministry? What has been its predominant aim? Has Christ been exalted before and above every other one? Has that ministry been faithful and bold in the utterance of living truths? ' Has one fearlessly, like his Master, said things that the people ought to hear, but, perhaps, did not like to hear? Has he aroused some that were asleep in sin, and has he stirred up antagonisms, as every faithful minister will, while sinners abound in the land? Has he given sufficient prominence to the great doctrines of repentance toward God, and faith in our Lord Jesus Christ?

There will be a looking toward the future. How, hereafter, shall one try to shape his ministry? Wherein, henceforth, can be do better than in the past? Is one igiving each year a higher tone to his preaching? Is there a clear conviction of how excellent a treasure is committed to the ministry? Do we, as the years wear away, learn how more fully to present the truth as it deserves to be presented, and as our people need it should be presented?

The first Salabath of a minister on his new charge is one of peculiar interest. As he looks upon his new congregation for the first time, his imagination will be strangely stirred. It will be likely to occur to him, that his new circuit may be the last circuit on which he will be permitted to labor; and that, therefore, he now becomes connected with a people who will witness the close of his ministry, and, perhaps, carry his remains to the grave. Or, at least, if his people shall not bury their pastor, he certainly will perform that sad office for a greater or a lesser number of them. He is to minister to them in sorrow and tears, in bereavement and death. He is to be to them as no other person in the community can be. He is to touch chords that will thrill here, and that will vibrate in eternity. By his life and ministry, the destinies of many, upon whom he, as the new pastor, is permitted to look, may be fixed forever.

The true preacher remembers that he must seek the conversion of souls. He must teach the people. His sermons should abound with good thought. He must be evermore a diligent and plodding student. He should try to train his people. He should aim to build them up in Christian manhood. It is not enough that they abound in faith and hope. They should grow in that charity which is suggested everywhere in the old Scriptures, try, recognized as an established instituand which has its clearer illustrations and enforcement in the teachings of Christ, and in the writings of the apostles. Well may we be solicitous to build up ourselves wick, Nova Scotia. The meeting this year and our people in that charity which thinketh no evil, and which ever runs and is to close on Saturday, August 30th. abroad in the direction of loving God with | It will be noticed, therefore, that there is all the heart, and of loving our neighbours to be no service on the camp-ground on as ourselves.

be satisfied with ourselves. We should of holding the grove services on the Sabkeep the eye fixed upon the ideal beyond. bath. Strong arguments may be urged in If we reach to-day, the ideal we saw yes favour of both sides of this debatable terday, it has moved on. There should question. always be an ideal in advance. We should never play at preaching, though some- nineteen years ago (July, 1860), we took times we may seem to be in playful part in camp-meeting work, in the beautimoods. We should never take blank car- ful grove of John Bennett, Esq., near tridges into the pulpit. It is better, ra- Woodstock, N. B. The Sabbath days on ther, that every word should be a bullet, those occasions were, in a variety of ways, and every sentence a volley. Then, if emphatically, the great days of the feast. we are baptized for the dead, as every one Never, probably, on any other occasion, of us may be, we shall not assail the were so many persons brought together in strongholds of sin in vain.

THE NEW MINISTER.

Many of the congregations of our Israel have recently been subjected to the sever- part in religious services, in the early ance of the tie that has, for one, or two, morning, and in the late morning, in the

the pulpit. Some eager eyes have looked upon him; some attentive ears have noticed the qualities of his voice; some critical minds have, more or less discriminately, criticised his general manner.

There are some important things that it is well a congregation should remember in connection with the advent of their new pastor. He is only a man. The treasure of the gospel ministry has not been committed to angels. We have it in earthen vessels. Your minister has been subject-He has had more or less of experience, is a thoughtful man. He recognizes his responsibilities. He knows that he has a mer and in winter, in freshness and in weariness, in good report and in evil port, to be an efficient workman, to win souls, and to build up the house of the Lord. As he is a true man, he will not be a mere machine. He will be an indepen- parent. dent preacher. Let not the occupant of has been assigned to him.

Your minister will not appear at his does He will draw a long bow. William the Conqueror carried a bow that no man in Normandy or in England, except himself, could bend. Your pastor will handle his own bow better than any other person the grace of God, your appointed guide. Every skilful captain keeps a reserve force for special seasons. Your minister has reserve power which, under favourable circumstances, will appear by and And having learned to labour with him, our tented grove at Berwick. learn also to wait.

battle of Rephidim, all went well when for naught. Aaron and Hur stayed up the hands of Moses; but when the unsupported hands of Moses, in heaviness, had hung down, the battle went in favour of the enemy.

The Christian minister needs now, as workers in the church. The conflict continues. The enemy is still in the field. The fate of ransomed souls trembles in the balance. Let our praying people, in all our congregations, stay up the minister's hands, with their warm sympathy, their hearty co-operation, and their earnest prayers. Then let minister and people put on the whole armour of God, and grasp the sword, and fight the good fight of faith, and we shall rejoice together in the victories that will follow.

THE CAMP-MEETING.

This is the season for camp-meetings. For many years camp-meetings were held with the hope that good would thereby be secured, and, to a great extent, as an experiment. They have been weighed in the balances, and they have stood the test. They are now, in many parts of the coun-

For several years a camp-meeting has been held, each summer season, in Beris to commence on Monday, August 25th, the Sabbath day. Those who have had Is there not room for greater excellence large experience in such assemblages are in ministerial work? We ought never to divided in opinion, as to the advisability Fund of at least \$150,000.

Twenty years ago (July, 1859), and one assembly, in the rural portions of the Province, as were present on those campmeeting Sundays.

Preceding those Sabbaths, during several days, praying persons had been taking | Funds. or three, years, existed between them and afternoon, and in the evening. There was their minister. Although that relation. a general looking forward to the Sabbath,

ship has been dissolved, there has been and an expectancy that then the power of the forming of another connection. God would be displayed in great measure The new minister has found a home in the salvation of souls. Every thing among the people, and has been heard in seemed to combine to make those occasions days of power. The continued intercession of the praying people, the sanctified excitement, the holy enthusiasm, the open ears, the searching eyes, the immense crowds, all combined to call up the reserve power of the preachers, and to clothe their message with a majesty, and a might, that, under other circumstances, would not appear. We remember well how William W. Perkins preached about The Necessity of Repentance, and Hezekiah McKeown about The Flood ed to a course of ministerial training. He | and its Lessons, and Robert Alder Temple about The Madness of a Life of Sin, with what seemed at that hour, to us, like apos. tolic fervour and Whitfieldian earnestness, great work to do. He will study, in sum . and how, under the mighty power of the divine message, many in the vast audiences were swayed. It seems to us that at those camp-meetings the Sabbath day, with its associations, was needed that such inspiration and unction might be ap-

If what has just been said may be urged the pew, then, be surprised if his minister as an argument in favour of holding has a way of his own, and perhaps a some- camp-meeting services on the Sabbathwhat novel way, of doing the work that day, we are well aware that there are strong reasons why such services should not so be held. We need not now discuss best at first. No really strong man ever the question. It is well that the Berwick programme for the present year, at least, should be carried out.

The holding of a camp-meeting involves hard work on the part of the Committee of Arrangements, and on the part can. He is planning for a campaign that of the more prominent workers therein. will include much time, and will involve But it is a kind of work that will yield a great labor, and in which he hopes to win good return. We suppose that there will precious trophies for Christ. He is, by be, as far as possible, a general attendance of all the official members of our church, who reside in that garden of the Province, and especially in that fruitful Berwick, which we have sometimes heard called the loveliest spot of all that garden. bye. Accept his way of doing things as, No garden spots, however, no fields, no probably, under existing circumstances, forests, even in the Annapolis Valley, can the best available. Accompany him in yield such harvests as should be gathered

It will be necessary, as it seems to us, It is important to keep well in mind that from the very beginning, and unto how much your minister depends up in the close of the services, there shall be a you. Moscs was, beyond all controversy, large attendance of our ministers. We one of the grandest chieftains that the do not reach success even in a campworld has ever known. But Moses needed | meeting, by guess work, nor by chance. omething more than that he should live Our plans should be well laid, our forces near to God in prayer, and that he should | should be properly marshalled, our work have the consciousness of God's friendly | should be well done; and in the name of presence with him. He needed the pray- our God we should set up our banners.

A NEW INDUSTRY

A company was formed in Moncton, N. B., about a year ago, for the purpose of developing and manufacturing The Peters Combinamuch as Moses did, the help of his co- tion Lock. The Company is known as The Peters Combination Lock Company. The stock was mostly subscribed by residents of Moncton, and is all paid up. The success which has attended the operations of the Company, and the advantages within its reach of manufacturing, in connection with their locks, various kinds of rolled brass goods, has led the Company to extend .its operations. The Company is now being enlarged. Its capital is being largely increased. A sufficient amount of new shares have been taken within the last few days, at par, in Moncton, to control the location of the works. It is probable that the Company will commence the erection of its workshops, in Moncton, at an early day. There is at present no establishment in the Dominion manufacturing rolled brass goods, and the various kinds of brass goods, which this company intends to turn out of its establishment. The location of such an industry as this in Moncton, can not fail to be a great addition to the business advantages of that growing own, and its surrounding country.

RELIEF AND EXTENSION FUND.

A full meeting of The Relief and Extension Fund Committee was held at Toronto, on the 23rd ultimo. About forty persons, ministers, and laymen, were present, representing the several Annual Conferences. The Committee unanimously resolved to carry out the proposed scheme of raising a Special

Some two hundred and fifty ministers have already subscribed to this Fund. And the aggregate amount of their subscriptions reaches about \$13,000.

It was decided by the Committee that the first claim on the amount that may be raised shall be for the payment of the existing debt of about \$70,000. Fifty per cent of the balance shall be appropriated toward the extension of our missions in the North West Territory, and in other destitute portions of the Dominion, and in the Island of Newtoundland. The remaining fifty per cent shall be divided among the Conferences in proportion to the amounts they may contribute. And this amount, so divided, shall be appropriated by those Conferences for local purposes, such as the Supernumerary and Parsonage Aid

Personals.-Rev. S. F. Huestis has returned from his Western trip. Rev. E. R. Brunyate is enjoying a short

TRANSFER COMMITTEE. - The Toronto Guardian of July 16th, says: "The N. B. and P. E. I. Conference unanimously adopted the following resolution concerning the change in the constitution of the Transfer Committee. This gives a majority of the Annual Conferences against the change: "Whereas, the General Conference of the Methodist Church of Canada, in its session in September, 1878, did pass a resolution by which the Committee for the Transfer of Ministers and Preachers is so changed in its composition as to infringe upon the rights and privileges of this Conference, we, therefore, record our disapproval of the action of the General Conference."

The Guardian is not quite accurate upon this point. The resolution adopted by the New Brunswick and Prince Edward Island Conference, relating to the Transfer Committee reads as follows: "Whereas, a majority of the Annual Conferences have voted disapproval of the Constitution of the Transfer Committee, as adopted by the last General Conference; and whereas, in consequence of this adverse vote, the new Constitution of said Committee may not come into effect; therefore resolved, that the Conference elect a representative to that Committee, in addition to the President, in order to be prepared for the possible surrendering of the Committee under its former Constitution.

A MEETING of the Eastern section of the Hymn Book Committee, will be held in the school-room of the Brunswick Street Church, Halifax, TUESDAY, August 5th, at 91 o'clock, a. m.

A meeting of the Special Committee of the Nova Scotia Conference-on "Relief and Extension of Missions," will be held in the Brunswick Street School Room, Halifax, on Wednesday, August 6th, at 10 a.m.

S. F. HUESTIS, President of N. S. Conference.

- Da 1 and -BRUNSWICK STREET SCHOOL.—The annual pic-nic of the Brunswick Street Methodist Sabbath School came off on Wednesday la st, under the general direction of the Superintendent, William B. McNutt, Esq. The earnest co-operation into the field of effort. in the last week of the present month in party went by steamer down the harbor and up the North West Arm. The sky was overcast all day, but no rain fell. A delightful day was enjoyed by the scholars and teachers of the school, and by their many friends w hoaccompanied them.

SABBATH SBHOOL LESSONS .- We give in this week's Wesleyan the Lessons for two Sabbaths-August 10th and 17th. We do this that our Sabbath School Teachers in all parts of Newfoundland, and in Prince Edward Island during the winter season, may ers of his best friends. At the memorable And then we shall not spend our strength receive the paper in time to use the Lesson. as it is intended to be used. We purpose, especially during the winter season, to keep,

> REV. HENRY WARD BEECHER is to Lecture in Halifax, and in Charlottetown, next week.

BOOKS AND PAMPHLETS RECEIVED.

Harper's Magazine for August will pleasantly surprise even those readers who from long experience have come to expect in each successive number a new revelation of the possibilities of wood engraving. Never has even Harper's contained in a single article so many and at the same time so varied and excellent a series of landscape engravings as those which illustrate Mr. Benjamin's paper on Lake George. These engravings are from Mr. J. D. Smilie's drawings, twenty-three in number, covering every pieturesque fea-ture of the lake from Caldwell to its northern extremity.

Of an entirely different character, but of equal excellence, are the engravings illustrating Mr. Gibson's paper, "Snug Hamlet and Hometown." The drawings are by the author, who has taken for his theme an artist's vacation among the scenes of his childbood. The old New England homestead, with its inevitable garret, the studies of insect life, of the beautiful landscape view along the Housatonic, and of Hometown characters, and finally the reminiscences of school life, afford unusual opportunities for illustration; and the result here shown is very beautiful, apart from the glamour always cast over reminiscences of this kind. The beautiful engravings of butterflies with which the paper opens has been executed by Edward King, and is only equalled by the engraving of the peacock's feather, by the same artist, in the Harper's for August last year.

THE PRIMARY SABBATH SCHOOL TEACHER for the third quarter, 1879, has come to hand. David C. Cook, 46 Madison St. is the publisher, and Mrs. Cook is the Editor. It contains 70 pages of matter, admirably adapted to the requirements of Sabbath school work. There are several pages of Sabbath school music. The work is well printed, on excellent paper.

McAlpine's Halifax City Direc-TORY for 1879-80 has just been issued from the press of the Nova Scotia Printing Company. It forms a book of 576 pages, and is filled with information of great value to all business men in this Province, and especially to the residents of Halifax, and the immediate vicinity. It contains an alphabetical business and street directory of Halifax and Dartmouth. It contains also the tariff, a postal directory, a legal and clerical directory, a list of members of the Royal Family, and full information relating to the various societies and institutions of the city and Province, corrected to the middle of last month. Typographically the work is all that could be desired.

THE MAP AND GUIDE OF HALIFAX CITY. containing R. R. Time Tables, a descrip tion of the Exhibition Building, and of the Maritime Provinces, by Messrs. Charles D. McAlpine & Co., 107 Granville Street, Halifax, has been received. This pamph. let contains not only a valuable plan of the city, showing its streets and principal points of interest, but also a great deal of information needed by business men, and others, in the city, and in other parts of the Province.

NATIONAL REPOSITORY.—Three illustrated articles grace the August number of the National Repository, the first being a series of selections by the Editor, entitled" Summer with the Poets;" the second an historical description of " Prague," by Prof. J. H. Worman; and the third an account of Lady Jane Grey," by Mrs. E. S. Martin. Prof. Wm Wells writes of "Catholicism at the Bar of France;" Rev. T. H. Pearce, D. D. furnishes a sketch of "Jamaica;" and D. C. McDon. ald gives an interesting picture of the "Bodleian Library." The story of "My Land of Beulah" is continued, and one or two other selected articles are included in the number. The "Sihlouette" by Henry Gilman, is 'a little poem of striking beauty. The Editorial Miscellany is as usual, full of good things.

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The provisions of the Provincial Medical Act requiring four years of study before graduation will hereafter be rigidly enfor-

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A PEN WORTH RECOMMENDING.-We have been favored with samples of the celebrated Spencerian Double Elastic Steel Pens, and after trying them feel justified in highly commending them to our readers. They are made of the best steel, and by the most expert workmen in England, and have a national reputation certain desirable qualities w other pens seem to have attained in so great perfection, among which are uniform evenness of point, durability, flexibility, and quill action. It is thus quite natural that the Spencerian should be preferred and used by professional penmen, in business colleges, counting-rooms, government offices, public schools. and largely throughout the country. Indeed, so popular have they become, that of the "Number One" alone, as many as eight millions are sold annually in the United

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Woodstock,	August	1st
Grand Falls	**	3rd
Andover	6.6	4th
Kinkardine	66	5th
Kent,	1 66	6th
Florenceville,		7th
Victoria Corner,	46	8th
Richmond,	. 66	9th
Littleton,	66	10th
St. Stephen,	44	11th
St. Andrews,	66	12th

POSTAL CARDS.

TRYON, P. E. I., July 28, 1879.

The Rev. Mr. Deinstadt, in reviewing his work on the Tryon circuit, during the period of his pastorate, made the following important statement, in the last sermon he preached here, namely, speaking of the number of infant baptisms, he said: " The first year I baptized twenty-one infants: the second year-the year of the debate, on baptism, between Rev. Dr. Murray, Presbyterian minister, and Rev. Mr. McDonald, Baptist minister, at Tryon, I baptized seventy-three intants." This is a fact that, I think, should be handed round. It suggests that what our people need is light on the question of infant baptism.

MR. EDIT pastor, the circuit, has Deinstadt fr teachers. sented Mrs departure; nied by a p tion, and teacher. address and reply.

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MR. EDIT congratulat the editoria vation to," quite as hig We sincere your succes as your p that your sentiment, as little d mone have enjoyment great usefu bour; and your comfo pleasuee to

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TRYON, July 26, 1879. MR. EDITOR,-The removal of our late pastor, the Rev. Mr. Deinstadt, from this circuit, has caused the withdrawal of Mrs. Deinstadt from our staff of Sabbath School teachers. The scholars of our school presented Mrs. Deinstadt, on the eve of her departure, with a kind address, accompanied by a purse, as a mark of their affection, and their appreciation of her as a teacher. Mrs. Deinstadt, on receiving the address and purse, made a very suitable

BERWICK, N. S., July 29, 1879. MR. EDITOR,-We were very much pleased to see that interest is felt in the Camp-meeting, but regret that Bro. Parker does not offer his plan of meeting the expenses, to the Association. They are ready to accept any plan that will place

them in a better position financially.

It is, however, a little surprising, that any objection to collections should arise from the ranks of those who profess to believe that the gold and silver are the Lord's, and the offering of it a religious duty upon every first day of the week. OKE OF THE COM.

CHATTIAM, July 28, '79

We were met at the parsonage, on our arrival here, by kind friends who gave us a hearty welcome, provided a comfortable tea, and left us a bountiful supply of good things with which to commence house-keeping. We are thankful that, though we left a loving, noble-hearted people,

S. T. TEED.

ALBERT Co., N.B./ July 28, '79. The brethren are now fairly entered upon the work of their geveral circuits.

Bro. Wilson, at Hopewell, is planning to hold, next Tuesday, an "old-fashioned

tea-meeting," which promises to be successiul. Bro. Wells, who was appointed assistant to Bro. Wilson, passed on to his field of labour last Saturday. He looks fresh, and is hopeful of success in his Bro. Dutcher, when leaving Hillsboro',

was attended to the train by a number of his warm friends, who were much moved at his departure from them. His successor has entered upon the duties of the circuit under very favourable circumstances, and with great encouragement.

Bro. Colter's appointment to Salisbury, part of which circuit is in this County, gives satisfaction. He has begun his work with cheering prospects.

Yours, &c.,

Hillsboro, N. S., July 28, 79. Allow me to call attention to the following extract from the Journal of the late N.S. Conference: "On motion it was ordered that the Pastoral Address be read from the pulpits of our churches, on the 2nd Sabbath in August."

CORRESPONDENCE.

DEAR MR. EDITOR,-May I be allowed through your columns to remind the Minthe New Brunswick and Prince Edward Island Conference,

1st.-That the Discipline orders an annual Collection in order to meet the necessary expenses of the General Conference, there being now a very large deficit in the Fund.

2nd,—That our last Conference ordered that this collection shall be taken in all our preaching places on the second Sabbath in August.

J. HART, Treasurer. July 26th, 1879.

MR. EDITOR,-Allow us to tender our congratulations on your assumption of the editorial chair. We cannot say "elevation to," because we believe you were quite as high when in the pulpit proclaiming the blessed Gospel of the Son of God. We sincerely and earnestly desire that your success as Editor may be as great as your pastoral success has been; and that your paper may be as orthodox in sentiment, as entertaining in matter and as little diluted with water as your sermone have been. We wish for you great enjoyments, great achievements, and great usefulness in your new field of labour; and if we, at any time, can add to your comfort or success, it will give us pleasuce to do so.

THE PAST YEAR

with us in this distant Island of the Sea, has been one of constant labour. Neither my colleague nor myself was kept from a single appointment through indisposition. Though the congregations have been tolerably good and attentive, the spiritual results have not been all that we, anticipated, and had reason to hope for at the beginning of the year. There have been a few convergions, and the seed, we trust, has been faithfully sown in many hearts. May it speedily spring up, and the harvest not be far distant. During the year we succeeded in lessening the debt on our connexisnal property in the circuit to the amount of £92. 8,, 0 sterling; and we look for another reduction this year. This brightens the financial prospect, for as the debt diminishes the burden of interest disappears. Some say a church pros-pers best when saddled with a heavy debt, but our experience has been just the re-We never found church debts any thing but embarrassments to Carist's cause and barriers to progress.

THE REV. G. F. JOHNSON, A. B., who left in May, we found a very genial, obliging colleague. His straight-forward, manly demeanor, made him many friends whose best wishes for his future success follow him to his new field of labour. Since the departure of Bro. Johnson, our duties have been many and trying, but our good Brother A. M. Oudney, Esq., has come to our assistance and preached with great acceptance on several Sabbaths. We all expected

THE REV. JOHN L. DAWSON, A. B., Bro. Johnson's successor, by last steamer from Halifax, But we were doomed to a

disappointment. He did not come, and PROVINCIAL NEWS. what appeared extraordinary, he did not send us a line to let us know the cause of his absence, or when he may be expected. Does any one know what has happened? As the Conference closed nearly two weeks before the steamer left Halifax, there was ample time for all needed preparation, unless the dear brother is encumbered with more of the world than usually falls to the lot of itinerate minis-

The event which has created the greatest stir and excitement in our usually quiet Island home for some years, was the trial and execution of

THE MURDERER SKEETERS.

He was hanged on the 2nd inst., at the jail, in the Town of Hamilton, for the murder of his own wife. Skeeters was a colored man, a native and resident of Somerset, Bermuda. All through the trial he appeared indifferent and stoutly denied his guilt, but a short time before the execution he confessed the dreadful crime. The evidence, his own callous indifference and subsequent confession, showed him to be one of the most depraved of haman beings, and the murder one of the most atrocious on record, with no mitigating or extenuating features. From his sad history there comes a voice of warning, telling us that it is possible for the worst propensities of fallen humanity to be developed amidst religious ordinances and influences, and teaching us that sinful man needs something more than an orthodox we have met with the same in our new creed-that he must have a religion that will save him from himself, or he is ruined

We would like to say a word about

which may meet the eve of the delinquent party, whether in the Post Office depart ment or elsewhere. The mail from Halifax reaches here once in every four weeks, when each subscriber expects to receive four copies of the WESLEYAN. But on several occasions during the past year the mail arrived without one Wesleyan for St. George's and Bailey's Bay circuit, leaving us eight weeks without a paper. Two of the subscribers told me that from March until July they did not receive a WESLEYAN. Some of the missing num. bers, in my own case and in the case of stolen.—Halifax Herald, 30th. others, never came to hand. Where is

With best wishes for the success of the Wesleyan and Book Room, I am, Mr.

Yours, &c., W. RYAN. St. George's, Bermida, July 19, 1879,

To the Editor of the Wesleyan.

Last December the Germain St. Methodist Sabbath school sent through the superintendents of the various circuits to all or nearly all of the connexional Sabbath schools in the Dominion and Northern States the following circular :-

ST. JOHN, N. B., Jan 1st, 1879.

To the Superintendent of the Sabbath School. DEAR BROTHER,-We wish through make an earnest appeal to your Sabbath School for aid in a cause which is very dear to us, and which, if fully understood, will, we think, meet with your hearty co-operation.

By the great fire of June 20th, 1877, which laid in ashes two-thirds of the city of St. John, and rendered homeless 20,000 of its inhabitants, our Germain Street Methodist Church, School and Parsonage were destroyed.

Were only our church buildings burned, we could have tried unaided to rebuild, but of 141 families of the congregation 125 families were direct sufferers by the fire, and lost their household effects and property, and at the time it was feared that as a church we were completely crippled. As our congregation is doing all that its limited

means will allow, to forward the work of rebuilding, we have decided as a Sabbath school to request the brotherhood of Methodist Sabbath school workers to lend us a helping hand towards getting into our new school room. It is to this end that we lay our case before you, trusting that it will receive your favorable consideration. We are already placed under obligation to Sab-

bath schools near, who assisted us to reorganize after the fire, and we can never forget how nobly at that time the towns and cities of the United States, Great Britain, and our own Dominion of Canada, came to the relief of our stricken city. Will it be imposing upon kindness to ask that as

Methodist school you do just a listle more by helping in a very important and difficult work? On behalf of the St. John Germain Street Methodist Sabbath school.

J. R. WOODBURN, Superintendent. BENJAMIN CHAPPEL, Paster.

While the replies so far have not been as numerous as could be desired, yet the school has been greatly encouraged by the kind words of sympathy, and the more tangible evidence of generosity on the part of some. Having removed into their new school room, so that they will hereafter be known as the "Queen Square" school, they desire with gratitude to acknowledge and publicly thank the generous donors. As the new church and school room will still be heavily burdened with debt it is hoped that many more will yet respond and thus help a struggling cause. The following either personally or representing their schools have generously responded to our appeal (we omit the amounts as each has been separately acknowledged.)

Rev. S P Heath, Bethlem, N H J G Bigney, Cape Canso, N S J Guest, Delhi, Ont W Gordon, Holyoke, Mass

C Fish, Cobourgh, Ont D C Clapperton, Glamford, Ont N S Burwash, Invermay, Ont Mr. Howard Trueman, Pt de Bute, NB W T Perrin, Wilbraham, Mass H Morton, Hastings, Ont

T Morhill, Quebec, P Q J. Purkiss, Thornbill, Ont S. R. Badgely, St. Catherine's, Ont A. H. Creagh, Brooklyn, N Y

S. C. Biggs, Winnipeg, Manitoba. James Hempier, Harwick, Ont Sabbath School of Yarmouth North, N S B. C.

NOVA SCOTIA.

HALIFX YOUNG MEN'S CHRISTIAN AS-SOCIATION .- The affairs of this excellent Association, as revealed by the reports submitted at the quarterly meeting held in their rooms on Saturday evening, are in a very satisfactory condition. The Bible class, prayer meetings and Mission Sabbath School are all well attended. The Treasurer reports a balance of \$165 to the credit of the Association. Last year the Association owed him \$13. The Gospel Meeting held on Sunday afternoons has been discontinued for the summer, and a prayer meeting is held instead, at the same hour, in the class room. The reading room, which now presents a very handsome appearance, is much used by the members. It is thoroughly equipped, and kept in good order. The library numbers nearly 1,900 volumes of books and magazines. The dining room continues to give satisfaction, as it supplies a really good meal for twenty-five cents. The parlor, bath, wash and other rooms are used and appreciated. During the meeting the President, Mr. J. S. Maelean, who presided, and other members, spoke on the present prospects of the Association and on the outlook in the future. It was announced that the next Y. M. C. A. Convention of the Maritime Provinces would

American produce was auctioned at Halifax, July 28, at following prices: steamers running to S Apples, \$3 to \$3.50; cabbages, 10, 11 and placed at reduced rates. 12 cents each; onions, 33 cents per pound; pears, \$4.50 to \$6 per bbl.; beans, \$1.75 per bbl.; cucumbers, 1½ cents éach; beets, \$1.50 per bbl.

The sentence of Joseph Hirtle, who was to have been hanged at Lunenburg on Friday, for murder of constable O'Farrell, has been commuted to imprisonment for

Yesterday morning, between 9 and 10 clock, a house at the south end of Hollis Street, occupied by Mrs. Donovan, was entered, during her absence, through a Eeller hatch, and a satchel containing \$20

OBITUARY.-Mr. W. J. Coleman, Jr., engaged in the hat and cap business on Granville Street, died last night at his residence on Tower Road. The deceased gentleman has represented Ward 1 in the

Mr. James H. Cann, of the firm of Bailey & Cann, dry goods merchants, Yarmouth, died at that place on Saturday.

Miss Elizabeth Groves died suddenly yesterday at Beaver Bank. The deceased lady is known and esteemed by a very large circle of friends throughout the province, having been engaged, with her sisters, for many years keeping a school for young ladies.—Halifae Reporter, July of butter and other produce, among which

A CASE OF DESERTION.—Last week the attention of Mr. Potter, City Missionary, where a family namey Gillis were living. her right mind, and that two infants were mature without being interfered with. so sadly neglected that unless they received Mr. Reed Slipp, one of the most enterprisconsulting the father, a seemingly respectable working-man, Mr. Potter had the children removed to the Infants Home, the father agreeing to pay for their support there. A day or two afterwards it was discovered that the family had left the house in which they resided, and further inquiry disclosed the fact that both parents, having got rid of their children, had taken passage in a vessel for Cape Breton.—Halifax Reporter, July 28th.

Capt. Henry Campbell, of this town, master of brigt. Happy Return, arrived here by steamer Edgar Stuart on Tuesday last, quite ill, having been obliged to leave his vessel at Porto Rico and come home. The Happy Return arrived at St. John, Porto Rico, June 26, with captain ill, and as he did not improve and yellow fever was prevalent the British Consul thought it advisable for him to return home. The Happy Return was at Porto Rico when the captain left, awaiting charter, in | tion of life and will be much missed by a charge of the mate Mr. Walter A. Darling. Capt. Campbell's many friends will be pleased to lcarn that he is steadily improving since his return.

In connection with the above we regret very much to announce the death of Mr. Clarence Hemmeon, second mate of brigt. Huppy Return, who died of yellow fever in other position and it will quickly turn hospital, St. John, P. R., after an illness over on that end. Mr. Sherman claimed of seven days. He was buried at P. Rico that there was no deception about the previous to Capt. Campbell's departure by direction of the British Consul. Mr. Hemmeon was a promising young man, 22 mond. It is certainly a wonderful years of age, and the oldest son of James curiosity. Mr. Sherwood will show it to C. Hemmeon, Esq., of this town. We any person at his residence on Wall tender our sympathies to his family in Street -Telegraph, July 29th. their affliction .- Liverpool, N. S. Times, July 25.

NEWFOUNDLAND.

HALIFAX, N.S., July 28 .- Advices from St. John's, Newfoundland, report the wreck of the steamship Burgas, 1,152 tons. of Hull, G. B. Capt. Martin reports; I left Montreal, July 9th, for London, G.B., with a cargo of 5000 quarters of wheat. 2,800 quarters of peas, and 410 live sheep. On the 14th inst., she struck on Mariner's Cove, Gull Island, Placentia Bay, Newfoundland, and became a total wreck. The cargo was immediately plundered by the half-civilized inhabitants. Even the ship's stores and saloon furnishings were stolen. The passengers and crew of 23 men were at St. Mary's. Two large life ters and compasses were saved. The North Star, a paper published at St. John's, hopes the Government will take steps to punish the wreckers, and says the people of that district previously sustained an unenviable reputation for plundering wrecked vessels.

NEW BRUNSWICK.

Rev. Dr. Stewart, of Sackville, occupied the pulpit of Queen Square Methodist church, yesterday morning, the pastor. Books, Stationery and Fancy Goods. Rev. Mr. Read, preaching in Centenary church. In the evening, Dr. Stewart preached before the Centenary congregation, basing his subject on the passage of Scripture as found in 2 Cor. i. 20, as follows: "For all the promises of God in Him are yea and in Him amen, unto the glory of God by us."—St. John Tel. 28th.

MASONIC FAIR.—The Masonic Frater. nity of Saint John New Brunswick, are to hold, commencing on 15th September next, a Fair in aid of Freemasons Hall at that place. This Hall has been erected since the great fire of June. 1877, by which the whole property of the Society at Saint John was destroyed, and an appeal is now made for outside aid in consequence. The fair is to be an Art and Industrial Exhibition, to which all classes of contributions will be welcome, the design being, if possible, to illustrate the natural resources and the industrial capabilities of the United States, of Canada, and other contributing countries. Contributions of all kinds are solicited, and as the circulars sent out by the Fraternity may not come under the notice of every Mason, it is requested that all who desire to contribute, whether they have been specially addressed or not, will combe held in St. John, on the 21st of municate with the Secretary of the Gene-August. The meeting closed with singing ral Committee, Mr. T. Nisbet Robertson, Saint John, N. B. During the week of the Fair, the fares on all railways and steamers running to St. John, will be

ST, JOHN VICE-REGAL RECEPTION .-The arrangements for the reception of the Vice-Regal party at St. John have been completed. The party will land at the freight depot, which will be suitably decorated, [and will proceed from thence through Mill, Dock, King and Cobourgh streets, to "Reed's Castle." The Governor-General and Princess will be received at the landing by a guard of houor or 100 men of the 62nd Battalion. Forty-eight troopers and 10 bandsmen of the 8th regiment of cavalry will also be present as an escort. The several batteries of artillery will be stationed on the heights to the north of the Railway Station. No. 3 Battery at Frost's, and Nos. 1 and 10 in the vicinity Wood's Harbor, or at the Odice of the Subscrape. of the residence of Hon. Isaac Burpee. They will fire salutes as the train approaches. After the Vice-Regal party have landed and moved off, the guard of honor and su-City Council, and occupied a position on the School Board.

Manual occupied a position on the School Board.

Manual occupied a position on the route of procession from "Reed's Castle" downwards towards the Station. A permanent guard, consisting of 9 men will do duty at "Reed's Castle" during the visit; and a cavalry man will do duty as mounted orderly.

THE CROPS ALONG THE RIVER .- The upwards of 300 baskets of new potatoes, were 40 tubs very choice from the store of Councillor Vanwart, Wickham.

The potatoe crop along the river bids cleven months, from the 14 November next. was directed to a house at Freshwater, fair to be a splendid one. The potatoe Printed notices containing further information bug which has made its appearance in as to conditions of proposed contract may be seen, and blank forms of Tender may be obtained at the On going there he found that the woman | many sections has done but little damage, appeared to be not in the possession of and the prospects are that the crop will proper attendance they must die. After ing farmers of Queens County, has already brought to market over 150 bushels early potatoes, for which he has realized from \$1.10 to \$1.40 per pushel.

Speculators for the American market have already been through the country buying up potatoes and paying part of the purchase money in advance, the potatoes to be delivered in the fall. Other crops along the river promises well, and farmers are happy. Haying has considerably advanced and this crop too is more than an average one.—St. John News, July 30th.

DEATH OF A VENERABLE CITIZEN .-The death of Mr. John Dunlop, of this city, at the advanced age of 72 years, is announced to-day in our columns. Not many days ago, Mr. Dunlop appeared to be in excellent health, and yesterday, at noon, his son, Mr. Joseph K. Dunlop, the well-known shipbuilder, was not aware that his father was seriously ill. Mr. Dunlop was much respected in every relalarge circle of relatives and friends .-Telegraph, July 29th.

Curious.-Mr. George E. S. Sherwood, of Wall Street, Portland, exhibited in the Telegraph office, last evening, a small egg. matter, and that the egg was laid by a Brahma hen on his farm near Toch Lo-

WESTERN PROVINCES.

BROME, Que., July 28.

A terrific hurricane, accompanied by heavy rains and hailstones, as large as robins' eggs, swept over this village and neighborhood about 8 o'clock, last night. It came from a north-westerly direction. The glass in almost every house is broken. The crops are completely riddled and fruit trees broken down. The damage is very

OTTAWA; JULY 28-Hon. Mr. Aikens will act as Minister of the Interior during Sir John Macdonald absence in England. Messrs. Costigan and Allison M. P.'s. have just returned from a trip to Manitoba. Mr. John Haggart, M. A. leaves for boats, two smaller ones, sails, chronome- the same place next week and will also visit Prince Arthur's Landing and Fort William. The principal object of his visit appears to be to examine work being done on the Canada Pacific contracts in which last session he manifested a great interest. Hon. Jas. Macdonald will also visit Manitoba shortly.

New Advertisements

G. O. FULTON.

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MAIL CONTRACT

VEXDERS addressed to the Pastanette to act FRIDAY, the 29th August, for the conveyance of Har Mijesty's Mais, as times per we k each way, between Barrington and Upper Woods

Harbour. under a proposed contract for this years and observe wouths, from the first November next.

CHARLES J. MACDONALD.

Post Office Inspector's Office, } Halifax, 18th July, 1879. 31 august 1

MAIL CONTRACT

TENDERS, addressed to the Postmaster Gene-al, will be received at Octawa until moon on steamer Star yesterday brought to market | FRIDAY, the 29th August, for the conveyance of Her Majesty's Mails, three

East Side of Pubnico Harbor and Pubnico Beach.

under a proposed contract for three years and Post Offices of East Side of Pubnico Harbir and Pubnico Beach, or at the office of the subscriber CHARLES J. MACDONALD.

Post Office Inspector

Post Office Inspector's Office, 1 Halifax, 18th July, 1879 3i-aug 1

THE SUN FOR 1879.

THE SUN will be printed every day during the year to come. Its purpose and method will be the same as in the past: fo present all the news in a readable shape, and to tell the truth though the beauting fall. THE SUN has been, is, and will continue to be in-

dependent of everybody and everything save the Truth and its own convictions of duty. That is the policy which has won for this paper the con-fidence and friendship of a wider constituency than has ever been enjoyed by any other American THE SUN is the newspaper for the people. It is

THE SUN is the newspaper for the people. It is not for the rich man against the poor man, or for the poor man against the rich man, but it seeks to do equal justice to all interests in the community. It is not the organ of any person, class, sect or party. There need be no mystery about its loves and hates. It is for the honest Democrat as against the dishenest Republican, and for the honest Republican against the dishonest Democrat. It does not take its cue from the utterances of any politican or political organization. It gives its support unreservedly when men or measures are in agreement with the Constitution and with the principles upon which this republic was founded for the peo

an or political organization. It gives its support unreservedly when men or measures are in agreement with the Constitution and with the principles upon which this republic was founded for the people. Whenever the Constitution and the constitutional principles are violated—is in the outrageous conspiracy of 1876, by which a man not elected was placed in the President's office, where he still remains—it speaks out for the right. That is The Sun's idea of independence. In this respect there will be no change in its programme for 1879.

The Sun has fairly earned the hearty hatred of rascals, frauds, and humbugs of all sorts and sizes. It hopes to deserve that hatred not less in the year 1878, than in 1876 and 1877, or any year gone by. The Sun will continue to shine on the wicked with unmitigated brightness.

While the lessons of the past should be constantly kept before the people. The Sun does not propose to make itself in 1879 a magazine of ancient history. It is printed for the men and women of to-day, whose concern are chiefly with the affairs of to-day. It has both the disposition and the ability to afford its readers the promptest, fullest, and most accurate intelligence of whatever in the wide wirld is worth attention. In this end the resources belonging to well-established prosperity will be liberally employed.

The present disjointed condition of parties in this country, and the uncertanty of the future lend an extraordinary signifiance to the events of the coming year. The discussions of the press, the debates and acts of Congress, and the movements of the leaders in every section of the Republic will have a direct bearing on the Presidental election of 1880—an event which must be regarded with the anxious interests by every patriotic American whatever his political ideas or allegiances. To these elements of interest may be added the probability that the Democrats will control both houses of Congress, the increasing feebleness of the fraudulent Administration, and the spread and strength. offing that the Democrats will control both houses of Congress, the increasing teebleness of the fraud-ulent Administration, and the spread and strength-ening everywhere of a healthy abhorence of fraud-in any form. To present with clearness and ac-curacy the exact situation in each of its varying masses, and to expound, according to its wall.

many orm.

curacy the exact situation in each of its varying phases, and to expound, according to its well-known methods, the principles that should guide us through the labyrinth, will be an important part of THE SUN'S work for 1879.

We have means of making THE SUN, as a policas, a literary and a general newspaper, more entertaining and more useful than ever before; and we mean to apply them freely.

Our rates of subscription remain unchanged.

For the DAILY SUN a four page sheet of twenty-eight columns, the price by mail postpaid, is 55 wents a month, or \$6.50 a year; or, inclinding the sunday paper, an eight page sheet of fifty-six columns, the price is 65 cents a month, or \$7.70 a year, postage paid.

lumns, the price is 60 cents a month, or \$7.70 a year, postage paid.

The sunday edition of THE SUN is also farmished separately at \$1.20 a year postage paid.

The price of WEERLY SUN, eight pages, fitty-six columns, is \$1.00 a year postage paid. For embs of ten sending \$10.00 we will send an extra copy tree. Address

I. W. ENGLAND Publisher o. the "sun" New York City AUGUST 17, 1879.

THE CHRISTIAN ARMOUR.-Ephesians vi. 10-20.

INTRODUCTION.

The metaphor and its interpretation are so interwoven in the verses which form the subject of this Lesson, that it is impossible to sever them. We have, therefore, taken them together in our mode of treatment. Use might be made, by way of illustration, of the "Pilgrim's Progress," where Pilgrim is shown the armoury in the house of the Interpreter, and where the combat with Apollyon in the Valley of Humiliation is described.

EXPOSITON.

verse 10-12. The New Testament always regards human life as a conflict against evil, for God and goodness, 2 Cor. x. 4. The young soldier is told what he fights for, 1 Tim. vi. 12. The old soldier glories that he has been faithful in the fight, 2 Tim. iv. 7. Verse 12 tells us against whom we fight. "Not against flesh and blood;" we have wicked men around us; in our own persons we have enmity against God; but these are not our worst foes. These are higher than ourselves, stronger than men ; principalities, powers, rulers. Illustration: every nation has its government departments, organizes its armies into divisions and regiments; these are called forces (" powers"); in time of war they are put in motion to protect an invaded province; and during their presence that province is under military law; the officers of the army are for the time being rulers. Over all is the sovereign—king, queen, emperor. Who is the prince of evil? verse 11. What terms express the divisions of his army? What part of his empire is in dispute? Compare 1 John verse 19, ii. 14; 2 Cor. iv. 4; John xiv. 11, xiv. 30. These enemies are "spiritual," "dark," "wicked," "high," greater in intellect and power than ourselves. . What is their mode of conducting war? verse 11. Sin approaches in disguise; covers itself with an ambush. But these "wiles" are lifted when opportnnity offers, and then the attack is made fiercely, cruelly, upon the soldier's cour-There are many "evil days" in every one's life when such attacks are made, and happy is that soldier who comes out conqueror. Joseph did. "How then can I do this great wickedness, and sin against God?" Gen. xxxix. 9. Judas gave way in many an evil hour, then came the evil day in which he sold his Master. us to put it on. And it must all be put How is the character of the struggle des- ou, according to the inventory of God's cribed? (verse 12, "wrestle.") The fight | harness which this chapter gives. Many is hand to hand, foot to foot; it is a life- fall sorely wounded-some unto deathand-death struggle which each one must | who have said: "To-day I shall not need manage for himself. Will you enter upon this or that part of the armour." this conflict? Eternal life, and your Lord provides nothing that is needless; soul's salvation, depend upon the issue. and any day may be "the evil day" of You must decide for yourself. There are fierce a tack and deadly strife. Take and angels innumerable, and believers in mul- | wear all the Divine equipment, whether the titudes on God's side; but the fight is enemy be in sight or not; and then, come single-handed. "Each for himself and war or quiet, you shall be found standing God for us all; is the right motto for where the Captain of your salvation has school and church.

II. The Soldier's Equipment. The young Christian "enlists" on the Lord's side. He has neither skill, courage, defence, nor weaponc. What is to be done with him? God, his Sovereign, will furnish him with ormour, he must put it on; with the only weapon that he will need, he must grasp things with which he fought. It was and wield it. Let us see him thus equip himself. 1. He takes the girdle, Isaiah v. 27, xi. 5; Luke ii. 35; 1 Peter i. 13. The "girding" was accompanied by gathering up the loose robes, which otherwise would impede the movements around the hips and loins, and drawing over this a girdle of leather studded with metal beads, rings, etc. Thus an exposed and vulnerble part of the body was sufficiently pro-What is the Christian soldier's girdle? He must gather up all the powers of his mind into decision; the decision of a sincere and conscious trust in Jesus. "I do trust Jesus," "I will fight for him;" thus the girdle clasps. 2. The breast-plate. What part of the body would this cover? What is the breast-plate? The righteousness here spoken of is the conscientious resolve to do the right and nothing but the right. A conscience wounded by wrong-doing turns a man into a coward, Rom. vi. 18. 3. The shoes.—Soldiers wore sandals, with thick soles covered with nails; so covered, the feet were comfortable and safe. The soldier could plant his feet firmly or move with agility. What do these shoes represent? This peace is with God, and in one's heart, Rom. v. 1, viii. 3I. 38. This peace gives a Christian fira foothold; he is prepared to stand or move as the exigency of the conflict may demand. He that is in peace will fight for peace. 4. The shield.—This part of a soldier's armour measured 41 feet long and 2½ feet broad. It therfore covered his whole person. What does this shield represent? Faith covers and defends the Christian. It brings salvation down (Ephes. ii. 8), obtains forgiveness ch. i. 7), affords constant access to God ch. iii. 12), is accompanied by the witness of the Spirit (ch. i. 13, 14). Compare cannot save unless it is "put on." It is shield the soldier fights, feeling himself a child and heir of God. Old warriors paint-that you may have this "armour of God."

III. The Armour Must be worn.—It teens, forsake my faith for love of life? Nay, God forbid; and much more he should and heir of God. Old warriors paint-that you may have this "armour of God." ed or engraved their shields with a device It is for all who need, and who seek it. -a red cross; a heart; a falcon. As all Little children may begin to have it, and faith acts through a crucified Redeemer, to learn to use it. Pray too, that you

" What though a thousand hosts engage, A thousand worlds, my soul to shake? I have a shield shall quell their rage And drive the aren armies back. Portray'd it bears a bleeding Lamb :

I dare believe in Jesus' Name." - Hymn 269. Against what weapons is this shield efficacious? These "fiery" darts were made of reeds, with a slit near the head, in which tow dipped in pitch was inserted. This was fired at the moment of disger of any wound made by the spear. The His discourses at other times, when He with evil desires. Such temptations strike of time.

against the uplifted shield of faith; their points are broken and their fiery mischief falls barmless at the true soldier's feet. We have nearly finished with the armour. We have the hips protected by the -? the chest by the feet by the ---- ? the whole person by ___? One part still needs protection. What? 5. The helmet. 1 Thess. v. 7. "That which adorns and protects the Christian, which enables bim to hold up his head with confidence and joy, is the fact that he is saved." Now our soldier is well protected by his armour, but he must take care of himself and infliet some damage on the foe. What must we give him now? 6, The sword.-What is it? The Christian only needs one weapon of attack—the Word of God. The

Holy Spirit teaches him the use of it, and Jesus Himself has given us the best instance of sword exercise, Rom. i. 16; Heb. iv. 12; Matt. iv. 4, 7, 10. You have now I. The Christian Soldier's Conflict,before you the picture of the Christian soldier ready for the conflict of life, looking for the crown. Notice that he could not spare one piece of armour, or the rest would be useless. So you must "put on the whole armour of God"-every piece of it. The soldier needs something more, or he will be badly prepared for the conflict.

> III. The Soldier's Spirit,-v. 10, 18-20. It is in vain for a soldier to have the best weapons, if he have a coward's heart. If the Christian soldier depends upon his own strength of will and power of control, he will be smitten with sudden cowardice when he feels how easily the "fiery darts" wound him, and he will turn and fly. From whom? Compare Phil. iv. 13; 1 Tim. i. 12; 2 Tim. iv. 17, ii. 1; Romans iv. 20; Heb. xi. 34. But how is the strength from God to be obtained? verse 18. The soldier must pray when he puts on the armour, when he stands on guard, when an attack approaches, when he is in the conflict, when there is a pause in the fight, when the conflict is renewed; "pray always.'

'Satan trembles when he sees The weakest saint upon his knees.'

God grant that every student of this Lesson may be a "good soldier of Jesus

LIGHT ON THE GOLDEN TEXT. EPH. vi. 11.—" Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."

As the armour is needed, so it is provided. God does not set His soldiers in the post of danger, and leave them to find their own equipments. For every assailable point, he makes ready a perfect defence. God gives the armour. It is for posted you.—G. S. Rowe.

THE CHRISTIAN'S ARMOUR. EPH VI. 11.-" Put on the whole arm-

our of God." I. The Soldier's Armour .- What is armour? It was the outer dress of a soldier in days long past, and his weapons, or the made of iron, or brass, or other metal, so as to keep the wearer safe while fighting. He wore a coat of mail to protect his arms and shoulders and body. On his head was a helmet, to keep it from the cut of a sword or the thrust of a spear. On his legs were greaves of brass, and his feet were strongly shod, to keep them safe and to help him to stand firm in the fight. And on his arm was a shield, which he could put before his face, or any part in of use to defend him only. He did not fight his foe with them. For this he had a sword always, and sometimes a spear, as well as a bow and arrows. But this is not as the armour spoken of in our verse. It only helps us to understand.

II. The Armour of God .- For a coat of Now this is something which is not put on the body. but it is in the heart; yet it shows itself in the words and in the life. But can these protect us from harm? Yes, for it is sin which brings us into danger. To be true in word and deed, to have the truth of God's word in the soul, and ever to do what is right, is the best way by which to keep off all harm. And the other armour is like it. For the feet, " the gospel of peace;" the calm quiet peace ger of gloom and wrath. which the knowledge of what Jesus has may stand with that in the heart! For a shield there is faith, the belief and trust in God's love and power to help. For a helmet, salvation. What harm can come when that is given? For a sword, the "Word of God." Surely there is no armour like this. But to be of use,—

III. The Armour Must be Worn .- It may know how to use it. It cannot be bought, but the Lord Jesus will listen to prove equally false, and was cruelly de- al block, before the death stroke could the prayer of the youngest, and as life goes on will teach him how to use this armour for his safety.

E CTION VI .- QUESTION XII.

Q. Where is this further explanation and enforcement given in particular? A. The law of God is further explained and enforced, and its principles applied to various duties and cases, particularly harge, and aggravated the pain and dan- in our Lord's Sermon on the Mourt, and wicked" one is Satan or one of his help- explains the spiritual and extensive meaners; his "fiery darts" are temptations ing of the moral law, and enjoins the obwhich set the mind or emotions on fire s-rvance upon all his disciplee to the end

child HATTIE TUTTLE who entered into er, and above all grieving over the life January 20th, 1879 in the 16th year father whose love for her had brought of her age; by her deeply stricken Father. Gone from the scenes of this mortal life! Gone from its turmoil and its strife. Child of my love! ah! where hast thou

gone?
Say to what sphere hath thy spirit flown?
Lovely and pleasant! thy voice to me
Was sweeter than seraphims songs could

Oh! is that voice now blending on high, With the great chorus of saints in the sky? Lovely thy features as some fairy scene, Blooming with flowers mid the water's sheen

Oh! have those features to angels above, All the same sweetness and rapture of

love! Then they enjoy her as much as did I. Then she gives pleasure to comrades on high.

And they in turn smile on her with sweet As kindred on earth in some happy employ. Where oft to sweet bowers of amarynth fair,

In leve's close embrace they together repair: Singing, and talking, and praising, the

while Cheered by a Father's ineffable smile! Oh! happy companions! Oh happy em-Ye taste of the banquet that never can

clov! Ye drink of the River of pleasure unknown Flowing eternally fresh from the throne! Your's is the city! the Mansion above! Your's is Heaven of Jesus' love.

Your's is the crown of life in the sky. Your's to tread the broad pavement on high l

Or stooping down earthward t'your former abode. It is yours to help us to climb up to God.

A SHORT LETTER FROM G. O. H.

Dear Bro Currie, Permit me to call the Editor's attention to the unpleasant fact, that there have been in the past, and up to the present, too many typographical errors in the Wesleyan. Your correspondents who take special care to write plainly are often grieved to see their communications sadly disfigured by the Press.

The writer wants you to take kindly this gentle hint, now in the beginning of your editorial career. I do not call them sins of omission,—it is the good that is left out—but errors peculiar to men whose

eyesight is beginning to fail. A week or two ago I said in my letter from this place, that this—(removal time) was a peculiar time in Methodism, your printer made me say, a precious time. Had I said peculiar editor, I would not have been surprised at the substitution of the word precious. And when I spake of the first-fruits of the people's liberality the printer made it first prints. Now there were some prints of butter on that well-spread table, but that was not the meaning.

Well, I suppose there would not be so many errors in the world were it not for the fact that there is a devil. This personage, I am aware, sometimes

gets into the pulpit, but he is always regarded as an intruder there. But the Printing Establishment, recognizes and employs ple, to bear me witness that I die a

"Humanum est errare." Burlington July 22, 1879.

NOTE-The Editor thanks "G. O. H." for his pleasant letter, and its kind suggestions. Sunny paragraphs are sometimes as pleasant as sunny skies. With most writers thought runs faster than the pen. It is not an unusual thing for a writer, whe thinks rapidly, to omit a letter or a word, in his compositions. Bro." G.O.H." in the first paragraph of the foregoing article, left a letter out of the word "unpleasant," and a letter out of the word "Wesleyan." In the last paragraph he omitted one or more words between the words "as" and "intru-The printer in this instance, as in other similiar cases, must guess at something with which danger, to catch the arrows or to ward off to fill up the obvious gap. The printer has in the the blow of the enemy. But all this was of use to defend him only. He did not which is the simplest way of giving completeness to the sentence. But it is possible, for ought that we know, that Brother "G. O. H." may have intended to characterize the personage of whom he spoke as "a wicked and mischievous intruder," or as "an impertinent and irrepressible intruder," or by some other phraseology. Many persons do not know what good people printers, proof-leaders, and editors mail we must have truth and righteousness. are, inasmuch as they, sometimes bear the burdens and sins of others, even when others know it not.

LADY JANE GREY'S LAST HOURS.

She did not wish to die-at seventeen no one wants to die-but death, in her present adverse state, appeared as a benign angel, rather than a messen-

Racked with anguish at the shame. done for us will bring. How safely we ful apostasy of Northumberland to Romanism just before he was executed. she cried out in holy wrath "Like as his life was wicked, so was his end. pray God that neither I nor friend of mine die so." And kindling with renewed fervor she added, "Should I. he had lived for years, could not long have continued. But life is sweet *

* God be merciful to us!" She had fears also lest Dudley might hearing the rumble, and seeing the murmur, "Lord, into thy hand I comgreet the corse as it passed by. Tor. ed into its everlasting rest, and the Mary to the Tower, who forced their realm fell from under the gleaming axe. way into her prison, and would not - National Repository for August. leave it again, in their coarse zeal for her conversion; weary even of the ed by her last masterly controversy composed chiefly of young men.

Inscribed to the memory of my darling | with the cruel, fanatic, Bishop Gardinhis wise head within reach of the fatal axe, can we who read wonder at the spirit manifest in this last tender note which she addressed to the Duke of Suffolk in these words !-

"Thus, good father, I have opened unto you the state wherein I stand. My death is at hand; to you, perhaps, it may seem woeful, yet to me there is nothing can be more welcome than from this vale of misery to aspire to that heavenly throne, with Christ my Saviour, in whose steadfast faith (if it in this world are compared in their inmay be lawful for the daughter to so fluence to the dew. There may be other write to the father) the Lord continue points of analogy, but specially note. to keep you, so at last we may meet in

Four of her Latin epistles were written in prison, three to Bullinger and one to her sister Katharine, in the then called Martin Tower, now the Jewel Tower, Lady Jane having been removed thence from the damp, sepulchral Brick Tower for greater airiness and comfort. The last, composed the night preceding her execution, on a blank leaf sweetness there. It pours itself of her Greek Testament to her sister Jane's rights and miseries, reads thus:-

"I have sent you, good "sister Kate, a book, which, although it be not outwardly rimmed with gold, yet inwardly is more worth than precious stones. It is the book, dear sister, of the law of the Lord; his testament and last will to us wretches, that shall lead you to eternal joy."

This sacred book she gave to her gentle-woman, Elizabeth Tyner, praying her after she was dead, to deliver it to Lady Katherine, as the last and best token of her love.

553, dressed with extreme care in a black velvet gown, Lady Jane came forth from her prison, a prayer-book in her hand, a heavenly smile on her face, a tender light in her gray eyes. She walked modestly across the green, passed the files of soldiers, mounted the scaffold, and then, turning her beautiful face toward the spectators, calmly | from the undertaking. We sympathize

"Good people, I am come hither to die. The fact against the queen's high- ed. He had nothing but his shephard's ness was unlawful, but touching the rod, cut out of a thicket, the mere procurement sud desire thereof by me, crab-stick with which he guided his or on my behalf, I will wash myself | sheep. Any day he might throw it guiltless thereof, and deliver to my God away and cut a better one. And God a soul as pure from such trespass as it said: is innocent from injustice; but only for that I consented to the thing I was inforced unto, constraint making the law believe that which I never understood."

She paused as if to put away from her the world, then she added:

"I pray you all, good Christian peogood Christian woman, and that I look to be saved by no other means than the mercy of God, in the merits of the blood of his only Son, our Lord Jesus Christ And now, good people, while I am a ve I pray you to assist me with your prayers.

Kneeling down, she said to Feckenham, the only divine whom Mary would allow to come near her:

"Shall I say this psalm?" The prelate answered, "Yes."

On which she repeated in a clear voice the noble psalm: "Have mercy upon me, O God, after thy great goodness; according to the multitude of thy mercies do away with mine offen-

When she had come to the last line, she rose on her feet, took off her gloves and kerchief, which she gave to her gentlewoman. The Book of Psalms she gave to Thomas Brydges, the lieutenant's deputy, in which she had written these lines: "Call upon God to incline your heart to his laws, to quicken you in his way, and not to take the word of truth utterly out of your mouth."

Then she untied her gown and took off her bridal gear; the headsman offered to assist her, but she put his ure, or a student, or a sewing-woman. hands gently aside, and drew a white kerchief around her eyes. She whispered in his ear a few soft words of pity and pardon as the figure of the veiled executioner sank at her feet and begged forgiveness. In a distinct voice she said to the executioner, "Pray, despatch me quickly." Being blinded and unable to see the block on which to lay her young head, she was seen to feel about with her hands, and was heard to say, confused, "Oh, what shall I do? Where is it?" The guard and Feckenham led her to the right place, and as she laid her noble head upon the fatnied a last interview with him; yet reach her, the sweet lips were heard to cart that contained poor Guilford's mend my spirit." With these divine body, from her window, she rose to. words, the soul of Lady Jane Grey passmented by the priests sent over by fairest, wisest head in all the English

Miss Rice, the daughter of the Rev. more lenient Feckenham, whose bigot- Dr. Rice, of Springfield, Mass., was ry fell beneath the sweet voice and pa- graduated at Wesleyan University, tience of this young polemic; exhaust- Middletown, this year, leading her class, You do as much and have a great re-

QUIET LIVES.

Christ's lowly, quiet workers nucon. sciously bless the world. They come out every morning from the presence of God and go to their business or their household work. And all day long as they toil they drop gentle words from their lips, and scatter little seeds of kindness about them; and to-morrow flowers from the garden of God spring up in the dusty streets of earth, and along the hard paths of toil on which their feet tread. More than once in the Scripture the lives of God's people worthy is the quiet manner in which the dew performs its ministry. It falls silently and imperceptibly. It makes no noise. No one hears it dropping. It chooses the darkness of the night when men are sleeping, and when no man can witness its beautiful work. It covers the leaves with clusters of pearls. It steals into the bosom of the flowers and leaves a new cupful of down among the roots of the grasses Lady Katherine, sad heiress of all and tender herbs and plants. And in the morning there is fresh beauty everywhere. The fields look greener, the gardens are more fragrant, all life glows and sparkles with new splendor. And is there no lesson here as to the manner in which we should seek to do good in this world? Should we not scatter blessings so silently that no one shall know what hand dropped them? The whole spirit of the gospel teaches this. "When thou doest thy alms, let not thy left hand know what thy right hand doeth, that thy alms may be in secret." We are not to seek praise of men. We are not to do good deeds to receive rewards from men. We are not On the fatal morning of February 9, to sound trumpet or announce our good deeds from the housetop.—Dr. Bushnell.

WHAT IS IN THINE HAND?

All great works are done by serving God with what we have in hand. Moses was keeping sheep in Midian; God sent him to save Israel, but he shrank with Jethro's herdsman-alone, a stranger, owning not a lamb that he watch-

"What is that in thy hand? With this rod, with this stick, thou shalt save Israel" And so it proved

"What is that in thine hand, Sham-

"An ox-goad, with wich I urge my lazy beasts."

" Use it for Good :" and Shampar's ox-goad defeats the Philistines.

"What is in thine hand, David?" "My sling, with which I keep the wolves from the sheep." Yet with that sling he slew goliath, whom an army dared not meet.

" What is that in thine hand, disci-

" Nothing but five barley loaves and two small fishes." "Bring them to Me-give them to

God; and the multitude is fed." "What is in thine hand, poor wid-

"Only two mites."

"Give them to God; and behold! the fame of your riches fills the world." "What hast thou, weeping woman?"

"An alabaster box of ointment."

"Give it to God; break it, and pour it upon the Saviour's head, and its sweet perfume is a fragrance in the church till now."

"What hast thou, Porcas ?" "My needle."

"Use it for God; and those coats and garments keep multiplying, and are clothing the naked still.'

You are a manufacturer, or a merchant, or a mechanic, or a man of leis-God wants each of you to serve Him where you are. You have your business; use it for God. Order it in a godly manner. Do not allow any wickedness in it. Give godly wages; preach Jesus to your clerks, not by a long face, but by being like Him-doing good. Use your profits for God, feeding the hungry, clothed the naked, visiting the sick, comforting the wretched, spreading the gospel far and wide. What a field you have to glorify God in, just where you are! If you have nothing, use your tools for him; He can glorify Himself with them as easily as He could with a shepherd's stick, an ox-goad, a sling, or two mites.

A poor girl who had nothing but a sewing machine used it to aid a feeble church. All her earnings above her needs were given toward building a house of worship, and in a year she paid more than others a hundred times richer than she. So you can do, if you will. Think of the widow with her two mites, the woman with the alabaster box, and Dorcas and her garments. ward .- The Bible Student.

A BEAU

How few me

a conception of their nature, their creation. only as crea merely with a lectual faculti and expectation the narrow o They forget th are written, as all earthly o with all its pag scarcely deserv excepting as it of another an prudent or I his plans with future and end has so blinded debased the af fail to invest s fancied perfec that the attain the desires and immortal spir know of them. of the earth, vain to chain i its native stre and its purity changed, it prisoner here. will, to range rial universe, a ed from the ar finding a sing has no resting-God.

The Irish 1 truly conservat Beltast has de 157, to compil vote of 313 to struments to The Assembly ance of -187 music, and dire bring the law gations and re sembly.

MITHODIST (returns, just Wesleyan Char 377,589 commu 3;287 during th candidates for

NIJNE NOVO

market of the ea at this junction Rivers in Russia dreds of years. Europe and Asi for trade. Cos Persian meet th with every vari mankind emplo grindstones, tea and fabrics, and cines. J. C. remedies from A an elegant Bazas self might some known and take well as the praise an effectual anti prevail in the well as the huts continent .- Line

ON TO THE TO

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people who affixed tition to the Gov in settling upon Tobique, it is onl during the last men, regardless Government in th to the Tobique la The number her about one bundr to-day and Tuesd about twenty-five also for the san take the right vie consider it is bet keep themselves cipients of charit themselves in the will not be subject and fuel, and wh provision and clo the first year. can support their for not more than if they stayed in t have to face distr be no better at th sides being largely

Sunday

Hymns and old, appropriate Lessons for 1875 Very cheap ar Schools. MUSIC and WOR

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66 DOLLARS a Terms and a HALLETT & Co., Port

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Christ's lowly, quiet workers nnconsciously bless the world. They come out every morning from the presence of God and go to their business or their household work. And all day long as they toil they drop gentle words from their lips, and scatter little seeds of kindness about them; and to-morrow flowers from the garden of God spring up in the dusty streets of earth, and along the hard paths of toil on which their feet tread. More than once in the Scripture the lives of God's people if it in this world are compared in their into so fluence to the dew. There may be other tinue points of analogy, but specially noteworthy is the quiet manner in which the dew performs its ministry. It falls silently and imperceptibly. It makes no noise. No one hears it dropping. It chooses the darkness of the night when men are sleeping, and when no man can witness its beautiful work. It covers the leaves with clusters of pearls. It steals into the bosom of the flowers and leaves a new cupful of sweetness there. It pours itself down among the roots of the grasses and tender herbs and plants. And in the morning there is fresh beauty everywhere. The fields look greener. the gardens are more fragrant, all life glows and sparkles with new splendor. And is there no lesson here as to the manner in which we should seek to do good in this world? Should we not scatter blessings so silently that no one shall know what hand dropped them? The whole spirit of the gospel teaches this. "When thou doest thy alms, let not thy left hand know what thy right hand doeth, that thy alms may be in secret." We are not to seek praise of men. We are not to do good deeds to receive rewards from men. We are not to sound trumpet or announce our good

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"What is that in thy hand? With this rod, with this stick, thou shalt save Israel." And so it proved

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"Use it for God; and those coats and garments keep multiplying, and are clothing the naked still."

You are a manufacturer, or a merchant, or a mechanic, or a man of leisure, or a student, or a sewing-woman. God wants each of you to serve Him where you are. You have your business; use it for God. Order it in a godly manner. Do not allow any wickedness in it. Give godly wages; preach Jesus to your clerks, not by a long face, but by being like Him-doing good. Use your profits for God, feeding the hungry, clothed the naked, visiting the sick, comforting the wretched, spreading the gospel far and wide. What a field you have to glorify God in, just where you are! If you have nothing, use your tools for him; He can glorify Himself with them as easily as He could with a shepherd's stick, an ox-goad, a sling, or two mites.

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A BEAUTIFUL THOUGHT.

How few men seem to have formed a conception of the original dignity of their nature, or the exalted design of their creation. Regarding themselves only as creatures of time, endowed merely with animal passion and intellectual faculties, their projects, aims and expectations are circumscribed by the narrow outline of human life— They forget that instability and decay are written, as with a sunbeam, upon all earthly objects-that this world, with all its pageantry, pomp and power is crumbling into dust—that this life is, scarcely deserving of a single thoughts excepting as it forms the introduction, of another and that He alone acts a prudent or rational part, who frames his plans with direct reference to that future and endless state of being. Sin has so blinded the understanding and debased the affections, that men never fail to invest some temporal good with fancied perfection, and idly imagine that the attainment of it would satisfy the desires and fill the capacities of the immortal spirit! How little do they know of themselves! The soul is not of the earth, and they will strive in vain to chain it to the dust. Though its native strength has been impaired, and its purity tarnished, and its "glory changed," it will not always be as a prisoner here. Send it forth, if you will, to range through the whole material universe, and like the dove dismissed from the ark, it will return without finding a single place of rest-for it has no resting-place but the bosom of

The Irish Presbyterian Church is truly conservative. The Assembly at Belfast has declined, by a vote 225 to 157, to compile a hymn-book, and by a vote of 313 to 288 to permit musical instruments to be used in divine worship. The Assembly reaffirmed the deliverance of 1873 against instrumental music, and directed the Presbyteries to bring the law before offending congregations and report to the next Assembly.

METHODIST CHURCH.—The statistical returns, just printed, of the British Wesleyan Church show that it has 377,589 communicants, a decrease of 3,287 during the year. There are 144 candidates for the ministre.

NIJNE NOVGOROD FAIR The great market of the eastern world has been held at this junction of the Volga and Olga Rivers in Russia, every summer for hundreds of years. Here the nations of Europe and Asia meet with their products for trade. Cossack, Chinese, Turk and Persian meet the German and the Greek, with every variety of merchandise that mankind employs, from sapphires to grindstones, tea, opium, fur, food, tools and fabrics, and last but not least, medicines. J. C. Ayer & Co.'s celebrated remedies from America were displayed in an elegant Bazaar, where the Doctor himself might sometimes be seen. They are known and taken on steppes of Asia as well as the prairies of the West, and are an effectual antidote for the diseases that prevail in the courts of the North as well as the huts and cabins of the western continent.-Lincoln (Ill.) Times.

On to the Tobique. - As an instance of the earnestness which actuated the people who affixed their names to the petition to the Government to assist them in settling upon the Crown Lands at the Tobique, it is only necessary to state that during the last month a large number of men, regardless of want and aid from the Government in the matter, have proceeded to the Tobique lands and taken up grants. The number here referred to amounts to about one bundred persons, and between to-day and Tuesday next, another party of about twenty-five men will proceed thither also for the same purpose. Those men take the right view of the situation; they consider it is better to make an effort to keep themselves from becoming the recipients of charity by making a home for themselves in the wilderness, where they will not be subject to the expense of rent and fuel, and where they will only need provision and clothing to keep them for the first year. They calculate that they can support their families the first year for not more than \$50 in each case; while, if they stayed in the city, they would only have to face distress and starvation, and be no better at the end of the winter, besides being largely in debt.

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OPINIONS OF THE PRESS, "NEVER GIVEALP is one of the healthiest books we have read for many a day and is well worthy of its author, who has long been known as one of the most earnest workers in the cause of human progress. The book is written in a charming style and reminds us of the style of the best story-tellers of the Victorian area. As a present it would be sinof the Victorian age. As a present it would be sin gularly appropriate."—Fredericton Reporter.

"NEVER GIVE UP is a little work by Rev. Robt. Wilson, one of the most talented of provincial writers. The boys carger, etc., are all told in a very realistic manner, and so interspersed with bits of local history and descriptive gems of local secuery as to render the work highly interesting to the Maritime reading public."—Sackville Post. "Never Give Up. It is quite interesting, and our readers will find in its eighteen chapters more good reading than in many more pretentious works." -St. John Sun.

"NEVER GIVE UP, an interesting and well written narrative, founded upon facts and incidents coming under the notice of the author."—Guardian "NEVER GIVE UP. Mr. Wilson writes clearly and leaves a good impression upon the reader's mind." - Wesleyan.

"Never Give Up presents a very neat appearance. Various amusing incidents, very nicely told add to the interest of the story. Will repay pe rusal."—St. John Tetegraph.

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Dear Sir,—From exposure I took sick about nine years ago with Rheumatic Fever, from which I suffered about four months. When I recovered from the fever I found myself suffering with pain in my side and constipation which brought on the piles. I consulted a physician, and paid him over \$900 for attending me, and all the while I was gradually growing worse. Then one physician after another was employed, until seven of the best physicians of Boston had taken my case in hand.

On consultation between several of the leading physicians, they concluded my complaint was

my case in hand.

On consultation between several of the leading physicians, they concluded my complaint was asthma and general debility. I had great difficulty in breathing, and an inhaler was required to afford me breath. Through the treatment of one physician I took from 75 to 100 boxes of calomel pills, and faithfully tried all the medicine that each physician prescribed. From my long sickness, and the vast amount of medicine used to overcome the great pain, my kidneys became badly affected, and I suffered excruciating pain in the small of my back, with great difficulty in passing my urine.

One physician said I was diseased all through my system, and he regretted that he could give me no hope for health. My suffering from indigetion was so great that it was impossible to keep any solid food on my stomach, and the whole nature of my food was broth from a celebrated English physician, who said my frouble was Broachitis and Dyspepsia. I took 13 bottles of medicine expecially prepared for Dyspepsia, and I have used a great dual of medicine from apoth-cearies' prescription. I have taken Sarsaparilla until you could count the bottles by the dozen, and indeed I have given ready all the popular advertised medicine a fair trial. I had a dreadful cough, and did not average over two hours sleep a night for 8 years.

A brother policeman urged me totry Vegeting. but for a long time I refused, having yor completely discouraged from taking so much medicine without any benefit; however, siter urvent persuasion, I cancluded to try it, and betore I had used one bottle I could est and hold on my stomach a bertsteak, a thing I had not been abe to do before for years; indeed, I obtained more substantial benefit from the first bottle of Vegetting than I ever was before in my life, and allower than I ever was before in my life, and and select of our will day, out and dicest my food, sleep well at hight, and I am how 40 pounds heavier than I ever was before in my life, and my selection of the prophecies of the most learned medica that simple vegetable medicine crited Vegetier to which I am indebted for health, hie and EUGENE E. SULLIVAN.

567 Athens St., Police Staton 4.
Sufficik, SS., Boston, Mass., Nov. 27, 1875.
Then personally appeared the above named Engene E Sullivan, and made oath that the force going statement is true, before me.

HOSEA B. BOWEN,

Justice of the Peace.

VECETINE.

Further Proof. Facts Will Toll.

I. R. STEVENS, ESQ. —

Dear Str.,—Allow me to say a word in fayor of VEGETINE. During the past year I have suffered from a complication of diseases. I lay in bed from the 3d of November until the middle of the following June, and on an average did not sit up two hours a week; I had eight of the best physicians in the state, but got no help, and constantly grew worse. They agreed that I had heart disease, phthisis, pyaemia, and kidney complaint, and could never be any better. I was reduced in weight 50 pounds, which is much, for I am natur ally thin.

I am naturally thin.
In June, finding I was failing under the treat-In June, finding I was failing under the treatment of the physicians, I commenced the use of friends, and, I am happy to state, with good results. I have gained ten pounds in weight, and can sit up all day, walk helf a rule and fide six. I am greatly encouraged, and shall continue using the Veortine if I can get it. I am a poor man, but for the truth of this statement I refer to any man in Goffstown or vicinity.

Yours very thankfully,

A. J. BURBECK.

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July 21, 1879.

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

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MARRIED

On Tuesday evening July 15th, at the residence of the bride's Father by the Rev. John Goodison, Wes. M., Brother-in-law of the Bride the Rev. Anthony Hill, of Trinity, to Harriet Sophia, youngest daughter of the Honble. John Rorke, Carbonear.

At the Port La Tour Parsonage, Greenhill, by the Rev. R. McArthur, Capta.n Henry Nickerson, of Port Clyde, to Jemmina, daughter of Mr. Enoch Smith, Cape Negro.

At the Methodist Parsonage, Bathurst, N.B., July 22nd, by the Rev. J. Howie, brother-in-law of the bride, Henry Paxton Baird, druggist of Woodstock, to Jessie, youngest daughter of the late John Cooper, of St. John's Newfoundland,

By the Rev. James Buckley, on the 24th July at Guysboro, Mr. Stephen Beyanson, of Goshen, Guysboro, to Mrs. Elizabeth Worth, of the Old Road Country, Guysboro.

DIED

At Nicolsville, Kings Co., in the 75th year of her age, Lucy widow of the late William R. Nicolas. For over 40 years she had been a zealovs worker in the Lord's vineyard in connection with the Methodist Church. Her end was peace.

At Moncton, on the 19th inst., Robt. Price, infant child of Walton and Maria Sutcliffe, aged one

year and five months. On Sunday evening, the 27th ult., W. J. Coleman, Jr., in his 36th yesr.

Iu Charlottetown, P. E. I., July 9, at the residence dence of Mr. Thomas Smith, Great George Street, of heart disease, trusting in the merits of her Redeemer, Elizabeth Cumming, the beloved wife of Mr. Kenneth Forbes, of New Glasgow, N. S., aged

At Indiantown, St. John, N.B., on the 27th inst Miss Ann Kennedy, in the 94th year of her age. She was a descendant of the Loyalists, was born in Fredericton and has been a consistent member of the Methodist Church for 60 years, She has fallen asleep in Jesus.

At his residence, Brindley street, St. John, N.B. on Monday, 28th inst, after a brief illness, in his 72nd year, Mr. John Dunlop, a native of Coleraine, Ireland, and for 48 years a resident of New Bruns-

At Holderville, Kings County, N.B., in the 87th year of her age, after a lingering illness, which she bore with Christian resignation, Mrs. Lucy, widow of the late William Kimble.

At Holderville, Kings County, N.B., on the 26th inst., David W. F., second son of David and Prudence Middleton, aged 9 years.

At the residence of her son-in-law, St. Stephen, N.B., on the 25th inst., Agnes Sedgewick, aged 68 years, beloved wife of Thomas Main, both of St.

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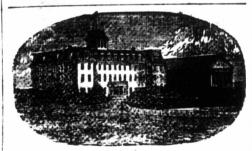
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D. POTTINGER, Moncton, N B, July 10th, 1879

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Wednesday 13th August, at 10 a.m. A Public Service of Testimony, Prayer, and Praise, will be held in Wesley Church on Wednesday evening, and in Providence Church on Thursday evening, 14th at 8 o'clock

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VOL. XXX

In Edinbu opportunity of the Scotch only the At whole country many respect center. It is from morning can walk its st vinced of the in es of familiar l sitions, and th same work in street corners. has less stir and don, but is exce the sermons ar out. The pasto Giles' Church. sermon on the c which had none visions, and was Guthrie standard such an unimpas wonder was that hear with any i thing strikes all ca here in the pu ple come to hear is the gospel. care who is to pre his theme; but for the reason tha have little curiosit when Dr. Lees wa barrel pulpit, wit about him, and re manuscript, there tention to every we word of the sermon

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Principal Cairns

Scotch theologi n

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preacher within. to preach in a dista and so we threate church. It was a in the rear of a larg ventilated. Cairns fresh looking man. ing and working too gray hairs. He has accent which in Scotla In fact. I have alread many times in Irela England, that we An a peculiar accent that identified in any par islands. The sermon temporaneous only in been prepared with methodically arranged ed with great carnes whole body of divinityfull of fiber, and h taking firm hold of th memory. It was seiz ence with earnestness, there was a feeling the richer and stronger fe soul had said richly noticed that the prepart of his sermon mi went over his entire lose, just as Sidney participate in the P Duneil. - Dr. Hustin

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now no one doubts he