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No. 6

GOING TO SACKVILLE, AND A GLIMPSE OF MT. ALLISON.

Several of the readers of the *Witness* have asked me to give my impressions of the educational institutions of Mt. Allison, Sackville, N. B., to which I had the privilege of lately paying a flying visit. In trying to do so I am sorry for two things,—first, that my visit was so short and consequently my observations were necessarily superficial; second, that I did not look around me with the keen, quick eye of a newspaper reporter, collecting items for publication and committing them at once to paper. Had my visit been longer, my impressions would have been much deeper, and had I written sooner I could have expressed myself more vividly. If however I can reflect on any of your readers a single ray of the sunny memories that crowd upon me as I think of my visit to Mt. Allison, I shall be satisfied.

I am somewhat familiar with the scenery on the road that leads from Halifax to Sackville. I have travelled all the way afoot when I had plenty of time to meditate as I trudged along, a weary boy fascinated by the strange things of a new country that I never got tired of admiring; and the memories of not a few squirrel hunts, and of leaf and flower gathering, and troy croakings and owl screechings come back to me as I think of that time; and, sweetest of all from a boyish standpoint, the savoury meals and long dreamless sleeps I enjoyed at the comfortable way-side inns or hospitable farm houses on the road. Very vividly in this respect do I remember the summer night of 1851, which I spent in the Temperance inn of Sackville, and the survey I took, in the morning, of the Academy then recently built, the time I also took to go down to the shipyard where the builders were at work and to examine the covered bridge—the first I had ever seen. And ever since that day Sackville has been associated in my mind with temperance, education, and shipbuilding. I know I should have substituted for the last, hay and cattle raising—but one cannot very well help first impressions.

I have passed over the road frequently, by coach, riding through clouds of dust, splashing through mud and sticking in mire, or rolling through snow drifts, and when I think of these good old times when the passengers became a happy family—a kind of jammed up moving world—out of which hard jolts and rough driving only shook trivial jokes or merry peals of laughter and who seemed with such voracious zest to enjoy the meals, at Purdy's, or C. Lee's, or Caul's, or King's,—I often wish for one more opportunity of "sampling it" over the Cabot Mountain and across the Tantramar marsh, with one of those loads of passengers that went the way once and again in years gone by. But progress and improvement compel us in these days to ride a rail instead of travel in a stage-coach. We submit in this case to dire necessity, but in the name of the dead past that is burying its dead we remind railroad passengers that they do not appear to us nearly so happy or so healthy as the stagers of the olden time. What they have gained in speed and comfort they seem to have lost in patience and manliness. That is my opinion. And now that I am on the way to Sackville dragging the past after me I will ask your indulgence a moment longer. It has been my privilege to wander a good deal among the Cabot Mountain in my boyhood, fishing in their lakes and shooting in their glens, and I know of nothing more entertaining than some of the views of landscapes—especially in the autumn— that may be obtained from their sides and summits. But to enjoy the sight of glens and mountain sides covered with autumnal foliage—to catch the spirit of the pictures mirrored from the lakes in gleaming sunshine or by softening moonlight—to appreciate the prospect that takes in the Bay of Fundy with the marshes on the shores, the mountains in the distance, and the settlements, villages and towns which fill in the landscape, one needs to be out in the woods one or two nights, sleeping or chatting by the camp fire, and stimulated by drinking strong boiling hot out of a tin pint and eating the trout you have caught and cooked with your own hands. You can never see the attractions of the face of nature through palace car windows or through the crevices in dismal, dark, suffocating snow sheds. Oh no, the place to see

their work is carried on in a broad, liberal, almost unsectarian spirit. They are Wesleyans it is true, but they are not bigots.

I found President Inch and others regarded the Halifax University scheme with considerable favour, as an honest endeavour to unify the interests of higher education in Nova Scotia. He considered that through this institution the various denominational colleges might harmonize their courses of study, and be kept under the fostering care of government. The educational policy of Sackville, I would suppose, looks in that direction.

The professors all seem to derive confidence and comfort from the thought that they have the Wesleyan denomination with its energy, sympathies, and wealth at their back. They talk quite encouragingly of their future. At present they have about 73 students in the college. There are about 80 in the Male Academy, and I think somewhere about 70 in the Ladies College.

The work that I saw doing in the Academy was of an elementary character, but the drilling seemed to be very thorough. The students in the college seem to be an energetic and superior class of young men. In the classes students and professors wear the time-honoured gowns. The points in the work that left their impression on me were the careful, accurate and emphatic way in which Dr. Stewart drilled his Hebrew scholars—he having forcibly impressed me with the idea that he knew every jot and tittle of the lesson which he was teaching and a hundred-fold more—then the light and vivacity which Professor Weldon threw into the class of mathematics, which was engaged in mastering the difficulties of surds—then the way in which Professor Smith walked through the *Sæpe* of Horace. He taught in the regular peripatetic fashion, and impressed me with the idea that he knew something about everything that was needed for illustrating his text book. I do not remember of ever hearing a recitation that interested me more than the lesson of Professor Smith—then there was the mental philosophy of President Inch. He was perfectly at home in his subject, and what was of special interest to me, was to see the clearness and accuracy with which the students explained the different theories that had been held by the great philosophers, Spinoza, Kant, Berkeley, Hamilton, &c., concerning the sphere and reliability of consciousness. From the glimpse I had of the work and arrangements of the college, I think it furnishes most excellent facilities for obtaining a thorough education. And I could not help expressing my regret that the students of all the colleges could not meet together in the same classrooms. The whole together would not number more than 300—not too many certainly to construct a lively thriving University. As the matter stands, however, the Wesleyans have every reason to be proud of their institutions and the efforts they are making in the cause of higher education. I would suggest to them when they get the funds, which some liberal-hearted man is going to give them to build a new college, that they acquire for a University of the Maritime Provinces to be located at Sackville. Things far more Utopian than this have been realized before to-day.

Dr. Kennedy conducted me over the Ladies Seminary and enabled me to get a peep into some comfortably sitting and sleeping rooms. We disturbed not a few who were practising music. We visited the studio, where we saw a large number under the superintendence of Miss Inch making good progress in painting. We heard the recitation in analysis conducted by Miss Whitfield, the preceptress, who showed great tact in teaching the lesson. But details, however pleasant to me, become tedious to others. The College is in a flourishing condition.

The situation of the college buildings is very fine. I do not remember of ever getting a more extensive view from any building in the Maritime Provinces than I did from the top of the Ladies Seminary. Some of the artists taught in that studio near the roof, will, I trust, some day or other commit to canvas some of the magnificent views to be obtained from that building. To me the landscape to the south and east and west was a far reaching prospect—great marshes locked up in the frosts of winter, bays driving their tides against snowy shores—villages and farm houses seeking shelter behind leafless

When death's dark stream I'm ferried o'er
A time that surely shall come,
In heaven itself I'll ask no more
But just this kindly welcome.

During my intercourse with the professors and teachers I felt that they were men whose hearts were in their work. They believe in giving the best education possible to the young men and women of the country. And whilst they are denominational in name, and by the force of circumstances, yet all

their work is carried on in a broad, liberal, almost unsectarian spirit. They are Wesleyans it is true, but they are not bigots.

I found President Inch and others regarded the Halifax University scheme with considerable favour, as an honest endeavour to unify the interests of higher education in Nova Scotia. He considered that through this institution the various denominational colleges might harmonize their courses of study, and be kept under the fostering care of government. The educational policy of Sackville, I would suppose, looks in that direction.

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trees, and mountains and shores far off clothed in the azure hue of distance which lent enchantment to the scene. In summer lovelier colouring will meet the eye, but I doubt if the scene will be any more impressive and suggestive.

I think a few more trees around the college grounds would not hurt the appearance of what is now a most commanding site for a University.

But there is more needed for this flourishing institution than a few trees. A new building for the college is required. There are four edifices connected with the institution besides Linzey Hall, the Male Academy, a comparatively new and very commodious building in which male boarders are accommodated,—the building in which the class work of the Academy is carried on, which is also large and well furnished,—the Ladies Seminary which is a large comfortable and well ventilated building on a most conspicuous site,—and the old college structure which is respectable and even venerable but too small for present requirements. We believe the old building was the gift of a generous Wesleyan to his denomination. His good deed has already borne abundant fruit. But some one is now needed who will give the institution a sum of money large enough to build a good substantial stone edifice for college use. Who will erect his monument on Mount Allison by building a new college for the Wesleyans? Here is his opportunity.

I think again that we Presbyterians are not doing ourselves justice in remaining a single year without a thoroughly equipped Ladies' Seminary under our own control. Both the Baptists and Wesleyans, with their first class female colleges, put us to shame and ought to provoke us to good works. But suppose the mill must stop, though I do not feel as if the hopper were empty. I could grind out a great deal more about my new made acquaintances and their kindness to me—and about old friends who came to see and hear me when I tried to lecture before the Eumetorian society. The students, male and female, listened very attentively to what I said to them and gave me more applause than I deserved. They say that the night I spoke in Linzey Hall the thermometer sank to 15° below zero. I was quite oblivious to the fact, and were I to judge from my own feeling in the Hall, in the house and in bed, I would say it was near the melting point. To me, and to some of my friends it was summer in the soul, though it was winter in the world.

Rev. Mr. Chapman—a friend of nearly twenty years standing—after feasting me at his house drove me in a regular John Gypsin gallop to the station. It was an after dinner drive that made things look lively, and sent me away with the impression that Sackville horses run fast and Wesleyan ministers are good fellows—lively—kind friends and hard workers.—C. B. Pitblado.

THE REVISED NEW TESTAMENT.

In view of the fact that the revised New Testament is to be published within a few months, the revision having been finished some time ago, an account of the origin of the revision movement, the names of the revisors, and how the work was done, will be both timely and interesting. It will have been ten years on the sixth of May next since the Convocation of Canterbury provided for a committee of biblical scholars to revise the English version of 1611. The committee were authorized to associate with them representative scholars of other denominations and proceed with the revision. They accordingly invited a number of men, properly qualified, from Dissenting bodies, to work with them, and also authorized a company of revisors to be formed in America. The two committees, the English and the American, are each divided into two companies, the Old and New Testament companies. The committee embrace at present 79 active members—52 English and 27 American. Besides these, some 22 were lost to the committee by death and resignation, so that 101 scholars have been connected with the revision. The English New Testament Company is composed as follows: Bishop Eliott, of Gloucester and Bristol, chairman; Bishop Myerly, of Salisbury; Dean Bickersteth, of Litchfield; Dean Stanley, of Westminster; Dean Scott, of Rochester; Dean Blakesley, of Lincoln; Archbishop Trench, of Dublin; Bishop Wordsworth, of St. Andrew's; Dr. Joseph Angus, Baptist, of London; Dr. David Brown, Presbyterian, of Aberdeen.

Dr. F. J. A. Hort, Anglican, Cambridge; The Rev. W. G. Humphrey, Anglican, London.

Canon Kennedy, of Ely; Archbishop Lee, of Dublin; Bishop Lightfoot, of Durham; Dr. W. M. Maitland, Presbyterian, of Aberdeen; Dr. Wm. F. Moulton, Anglican, Cambridge; Dr. Samuel Newth, Congregational, London.

Archdeacon Palmer, of Oxford; Dr. Alexander Roberts, Anglican, St. Andrew's, Scotland; Prebendary Scriver, London; Dr. George V. Smith, Unitarian, Carmarthen; Dr. Charles J. Vaughan, Anglican, London; Canon Westcott, of Peterborough; The Rev. J. Troutbeck, Anglican, Westminster.

The following are the members of the American Company:

Dr. T. D. Woolsey, Congregational, chairman; Prof. J. H. Thayer, Congregational, Andover, Mass.; Prof. Ezra Abbot, Unitarian, Cambridge, Mass.; Dr. J. K. Burr, Methodist, New Jersey; Dr. Thos. Chase, Friend, Pennsylvania; Dr. Howard Crosby, Presbyterian, New York; Prof. Timothy Dwight, Congregational, New Haven; Dr. A. C. Kendrick, Baptist, Rochester, New York; Bishop Lee, Episcopal, Delaware; Dr. M. B. Riddle, Episcopal, Hartford; Dr. P. Schaff, Presbyterian, New York; Dr. Chas. Short, Episcopal, New York; Dr. E. A. Washburn, Episcopal, New York.

A number of scholars who were invited to join the company declined for various reasons. Three members—Dr. G. R. Crooks and W. F. Warren, Methodists, and Dr. H. B. Smith, Presbyterian,—resigned. Prof. Hadley, of Yale, Dr. Hackett, Baptist, and Dr. Hodge, Presbyterian, died.

The principles upon which the revision is made are as follows:

1. To introduce as few alterations as possible into the text of the authorized version consistently with faithfulness.
2. To limit, as far as possible, the expression of such alterations to the language of the authorized or earlier versions.
3. Each company to go twice over the portion to be revised—once provisionally, the second time finally.
4. That the text to be adopted be that for which the evidence is decidedly preponderating, and that, when the text so adopted differs from that from which the authorized version was made, the alteration be indicated in the margin.
5. To make or retain no change in the text, on the second final revision by each company, except two-thirds of those present approve of the same; but on the first revision to decide by simple majorities.
6. In every case of proposed alteration that may have given rise to discussion, to defer the voting thereon till the next meeting, when the same shall be required by one-third of those present at the meeting, such third vote to be announced in the notice for the next meeting.
7. To revise the headings of chapters, pages, paragraphs, italics, and punctuation.
8. To refer, on the part of each company, when considered desirable, to divines, scholars, and literary men, whether at home or abroad, for their opinions.

The English and American Committees exchange lists and second revisions, after which, if differences remain unharmonized, they are to be indicated in an appendix or preface. The revision is carried on privately. The work of revision is not divided among sub-committees, but is carried forward by all members of the respective companies. As to the changes made, Dr. Schaff says: "The revision will so nearly resemble the present version that the mass of readers and hearers will scarcely perceive the difference, while a careful comparison will show slight improvements in every chapter and almost every verse."

In a few instances changes may be made in the text, on overwhelming evidence, italics may be omitted, and new headings to chapters adopted.

The revised Bible will be published by the University Presses, from which company have come the funds to defray the necessary expenses of the English Committee. Neither the English nor the American revisors are to receive any compensation for their work. The expenses of the American Committee are provided for by voluntary contributions, which are managed by a committee of which Dr. Nathan Bishop, of this city, is chairman. Dr. Schaff, from whose article we have already quoted from the book on "Bible revision" published by the American Sunday School Union, does not think the revision of the Old Testament will be finished before 1882. There will be ample time, therefore, for the critical examination of the revised New Testament before the Old Testament is ready for the press. When the whole Bible is finished and printed, it will be for the Bible societies and churches to adopt it, if they shall approve it, before it can replace the form of the Version of 1611, now in use.

MISSIONS AND MISSIONARY MEETINGS.

SOMETHING ABOUT THEM—ARE MISSIONARY MEETINGS LESS INTERESTING THAN FORMERLY?—ITALY FIFTEEN YEARS AGO AND ITALY NOW.

A missionary meeting was held in St. James Street Methodist Church last evening when there was a large attendance, the Hon. James Ferrier in the chair. Several ministers and laymen occupied seats on the platform.

The Chairman having referred to the motives which should influence the action of the people in giving, quoted from the missionary report of 1878-1879 in regard to the work being done by the Methodists in Canada, the District, the Conference and the St. James Street Church. The income of the Methodist Missionary Society in Canada for the year 1879 was \$140,089. Of this the Montreal Conference contributed \$23,586; Montreal District raised of this amount \$8,180, of which latter sum Montreal city contributed \$6,984. St. James Street Church raised \$3,115 of the amount raised in the city. The missions under the control of the Methodist Church in Canada include Domestic, 849; Indian 45; French 12; German, 4; Japanese, 4; total, 414.

For these there are 450 missionaries, 17 native assistants, 32 teachers, 21 interpreters, a total paid agency of 475.

The Rev. Leonard Gaetz, of Hamilton said it was sometimes asked why missionary meetings were so much tamer

THAN THEY USED TO BE.

He was not prepared to admit that they were tamer, but if they had lost any of their interest he would charge the telegraph with being partly the cause. Nothing could occur in the missionary world of any importance but it was flashed over continents, and under seas by the electric telegraph and appeared in the newspapers at breakfast next morning. Missionaries used to bring these resources to be given out at missionary meetings. People would gather to learn of the last missionaries taken by cannibals in the Fiji islands, or of missionaries imprisoned or slaughtered in the interior of Africa to gratify the spleen of some savage ruler, but now they saw it all in the ubiquitous newspapers, and when the missionary repeated these tales to civilized audiences, they were no longer new. Then next was the advance of civilization. "They don't slaughter missionaries in India now Dr. Butler?" continued the speaker addressing Dr. Butler, who occupied a seat on the platform.

"No, not where the English flag waves," replied the doctor, from the his seat.

"No, thank God, not where the British flag waves," replied the speaker amidst thunders of applause, "long may it wave." The reverend gentleman in his further remarks pointed out that no one would ask that the progress of science and civilization be restricted that interest might be lent to missionary meetings. And then people in their missionary contributions came right down to the solid fact of working for Christ on principle, and it was not the intention to desert the old missionary ship. The missionaries to-day were just as plucky a class of men as those of former days and worked on as small pay and never "struck" either except for God and humanity. They were all of one mind to go on in this good and blessed missionary work. The power of the religion of Christ to convert sinners was felt now as in the days of Pentecost; he believed that there were ten times as many converted during the past year in Canada as there were at the feast of Pentecost. There were never as many books written in name of Jesus in a similar period as last year; there never were so many marriages solemnized or so many baptisms performed in the name of the Holy Trinity as last year. What had been accomplished in translating the Bible into the languages and dialects of the world, in having copies of it struck off by the British and Foreign Bible Society so that it could be read by all the peoples, and the comparative ease with which missionary work could now be carried on were pointed out. In former times the heathen

was reached by the interpreter, but now that cold and formal way of approaching them was being removed and they were being addressed in their own language. In concluding the reverend gentleman said he was glad to have the opportunity of announcing the first subscription that evening; it was from a gentleman who was unable to be present, and the speaker deposited a paper "good for \$100, George Armstrong."

After some remarks by the Rev. Hugh Johnston as to the subscription list. The Rev. Dr. Butler, although suffering from illness, delivered a stirring and encouraging address on missionary work. He recalled first remembrances of the last time he had spoken on that platform, when there stood by his side the Rev. George McDougall, who on that occasion described the work on the Saskatchewan, and he himself the work in the East. He felt bereaved when he heard that this mighty man of God had met his death. But no one was essential

to the progress of the cause of God; we must do all we can in our own sphere and be ready for the call when it comes. Having touched briefly upon the missionary work in India, he said there was no missionary but realized that there was a great amount of work still to be done before the world would be converted to Christ; there were yet 175,000,000 of Roman Catholics, but he would give two or three contrasts to show how far they had overcome the obstacle of Roman Catholicism in certain districts. He was old enough to remember when the baggage of the traveller entering Austria was searched, and Bibles and evangelized papers were taken from his possession, until he re-crossed the frontier. A few years ago, about fifteen years, there was

NOT A SINGLE PROTESTANT HOUSE OF WORSHIP IN ROME.

He spoke not of what he had heard simply, but what he knew from personal observation. There was a Protestant house of worship permitted about two miles outside of the city. But there was one man who would have worship in his own house whether the Pope liked it or not, Consul King, of the United States. Since then things have altered. The Berlin Peace Conference has met, and declared that religious liberty was necessary for lasting peace. The Pope was not invited to that Conference. There has been a great tossing over the Concordats since then. Catholic nations were going forward, they must march with mankind. Mr. Lavalée, the Father of the Belgian Bar, although a Catholic, had written a pamphlet translated into English by Mr. Gladstone and since translated into Spanish, French, &c., which pointed out that Protestantism was the religion of prosperity and national peace. Mr. Lavalée was now a Protestant. France now has three Protestant members of the Government. Having illustrated the great growth of Protestantism in Paris and throughout all France, he again directed the attention of his audience to Rome, where fifteen or sixteen years ago Protestants could not worship God there together

EXCEPT IN MR. KING'S PARLOR.

While in Rome for eighteen days recently, he did not see a hat raised to a priest, while Prince Anades, the youthful son of King Humbert the constitutional ruler, while out with his calvacade had hats doffed to him every where he went. Priests were passed like spectres. In the city there were now

NINE PROTESTANT CHURCHES,

including two English Methodist Churches. The American Methodists had their church right opposite the Vicar-General's palace, and the Vicar-General was next to the Pope. He could throw up the window and hear the services without paying pew rent. He (the speaker) had been invited to hear special services in a Protestant church to the Italian soldiers. Had he seen ten or a dozen there he would have rejoiced; he saw one hundred and thirty-two in the uniform of the Italian army, one-half of whom had side-arms on, evidence that they were non-commissioned officers. These met in class and in love feast. He felt the world was moving, and was filled with an indescribable feeling when he went to the inquisition and saw these fine fellows mounting guard there. The Rev. Dr. then starting with Martin Luther's visit to Rome, rapidly sketched the progress of the Reformation, touching also upon the work of the Rev. John Wesley, and that of the Rev. Father McNamara. Latey began in New York, of which he spoke hopefully.

The meeting proper having concluded with this address, the subscription cards were passed up to the chairman with sums varying from \$1 to \$800 marked thereon.

THE INHERITANCE AND THE HEIRS.

There are three things we may say about Heaven.

It is a growing Institution. As a city derives its wealth from the vast territory of which it is the capital so Heaven is hourly gaining a wealth of numbers and songs from the field of the world. This earthly territory, where redemption is operating in the hearts of sinners, is constantly sending "triumphant bands" through the gates of death into the world of glory. Saith the angels to John, "These are the ones coming"—for this is the meaning of the original—they that are ever coming "out of great tribulation, having washed their robes and made them white in the blood of the Lamb." It is always the sowing time and the growing time and the gathering time and the storing time in the soul-harvest of redemption; and so shall it be till the blast of the archangel's trump when we shall go home to be forever with God.

"One family we dwell in Him, One church above, beneath, Tho' now divided by the stream, The narrow stream of death. One army of the living God, At his command we bow, Part of His host have crossed the flood, And part are crossing now." Heaven is the perfection of a time-course of development. As on a tree

the sap produces the bud, and the bud the leaf and blossom, and the blossom the fruit, and then the fruit fills the grave, so with grace in, and glory for, the soul. It is the Christians privilege to be "more than conqueror" because he is employing the advantages of the victory while he is fighting the battle. Fighting the good fight of faith, and running with patience the race set before us, and growing in grace and in the further knowledge of our Lord Jesus Christ are simply progressive steps of which repentance is the beginning, and glory the end. "Blessed are the pure in heart for they shall see God,"—see Him not only in the end, but in the bright dawning of grace in the soul, in every development of Christ-like virtue, in every beautiful and sublime prospect of nature, with ever stronger and more realizing faith, till that faith is lost in sight, and no longer seeing through a glass darkly, we stand face to face with God.

"Nearer and nearer still We to our country come, To that celestial hill, The weary pilgrim's home; The new Jerusalem above, The seat of everlasting love."

Heaven is a glorified reproduction of the Christian's earth experiences in grace. Mapping out his pilgrimage from the desert of sin to the paradise of glory, the psalmist saith, "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside still waters. He restoreth my soul." But rising to that state where man restored to more than pristine glory, dwells with God, behold the life of the redeemed! "They shall hunger no more, neither thirst any more—for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." Behold the similarity between grace and glory! Jesus is their Shepherd still, and the sheep of His pasture here, in Heaven we shall "roam o'er fairer fields," and drink at the living fountain head, still following the Lamb whithersoever He goeth.

These three thoughts on the inheritance suggest a fourth relating to the heirs.—What experience on earth will constitute the souls fitness for the heavenly state? "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Here is simply described the preparation of the sinner for Heaven. He hears, he believes with his heart unto righteousness, and in the depths of his soul that faith bears fruit in the consciousness that his sins pardoned, that he is a regenerate and reconciled child of God, possessing in this experience the earnest or pledge of his heavenly inheritance. True religion is the empire of Christ in the soul. Men's fitness to stand approved before God is a spiritual fitness. "The Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh at the heart." Paul speaking of the true adornment for a Christian wife saith, "whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." That experience then, which alone prepares the soul for heaven, is the work of the Holy Spirit in the heart revealing Christ as our Redeemer, God as our Justifier, Himself as our Sanctifier, thereby establishing a divine indwelling in our hearts. "Now he which stablisheth us with you in Christ is God, who hath also sealed us, and given the earnest of the Spirit in the Spirit of our hearts." J. M. F.

GOING TO HEADQUARTERS.

Before the Reformation in Scotland, a good old gentleman, who had seen her better days, was reduced to the necessity of taking a small moorland farm under the Duke of Huntly, ancestor of the Duke of Gordon. On this barren spot the widow and her two sons, by their unwearied industry, contrived to glean a scanty subsistence. But, miserable as this dependence was, they were likely to be deprived of it by the practices of a greedy, ruthless land servant, or factor, as he is denominated in Scotland. The unfeeling scoundrel strained every nerve to dispossess the widow and her orphan children, and adopted an infallible method to attain his diabolical object—namely, raising the rent almost beyond their means of paying.

In this emergency, she applied to several persons who were said to possess the favor of the Earl; but all in vain. Seeing ruin inevitable, she summoned up resolution to wait on his lordship himself. The Earl was a man of bluff, open, and generous disposition, received her with great kindness, and, after some conversation, found her to be a person of superior sense and worth and expressed much surprise that

the poorest of his cot farms should be occupied by one who had most obviously moved in a higher sphere.

"But," quoth the worthy nobleman, "you must dine with me and my family to-day; I must let them see what sort of stuff at least one of my tenants is made of."

The astounded widow was very reluctant to accept the invitation; but the Earl would not be denied. She had the good fortune to make herself equally acceptable to the countess and all the family. After dinner she was shown over the castle, and finally she was conducted into the chapel, where there was no lack of images. But fearfully scandalized were the feelings of the good woman when, coming in front of the Virgin Mary, she saw her noble hostess and children sink down before it as if a signal had been given for their immediate prostration. When they had ended their devotions, they were equally astonished at the unbending posture and horrified looks of their heretical guest.

The Earl, who had been absent, now made his appearance. Seeing how matters stood, he asked her how she could be so neglectful of her duty to the Holy Virgin. Where could she find such an all-sufficient intercessor for sinful creatures as the blessed mother of our Lord? "Please your honors," quoth she, "allow me to answer ye in a homely way, but—by your favor—not so far, I reckon, from the subject in hand. Ye well know, my Lord, that I have a small farm under your lordship; and for some years we had s' riven, hard my two boys and myself, to make two ends meet. Few as our comforts have been, they have been seasoned with content, which is a pleasant, though uncommon, drop in the cup of poverty; but, now we are to be turned out of house and home by a factor who shuts his ear to the widow's cry. I, too, have made supplication to intercessors of well known power and favor with your honorable lordship. I have applied to little Sandy Gordon, and got neither solace nor satisfaction from him. In short, all has proved vanity and vexation of spirit. Before I and my burns go forth, the sport of the winds of Heaven, I now do what I should have done at the outset—I apply to the great Gordon himself."

This most judicious and touching appeal produced an electrical effect on the noble persons to whom it was made. The widow and her sons obtained a long lease of an excellent farm, on a rent merely nominal, and it is believed her descendants enjoy it this very day.

The common people in Aberdeenshire believe the conversion of the Gordon family from the Roman Catholic to the Protestant religion to be in no small degree owing to the above pithy address.—Southern Presbyterian.

THE JEWS.

A REMARKABLE MOVEMENT AMONG THE JEWS.

The Scotch Monthly Record says there was an indescribable yearning in the Jew toward the land owned by his ancestors. At this moment, this indescribable yearning has turned to Jerusalem in such a stream of emigration that some of the Jews were proposing to arrest it by assisting the pauper emigrants to turn to their own countries. The Jewish Chronicle, who lamenting the influx, said that they might as well attempt to turn the course of the Atlantic as to stem this irresistible tide. He stated that in the total population of 36,000 the Jews in Jerusalem were reckoned two years ago to have increased 13,000 and now they were numbered at 18,000; and the contributions for their support from the Jews of other countries were estimated at £60,000 (\$300,000) a year. Dr. Moody Stuart stated, at the late General Assembly of the Free Church, quoting a very remarkable statement which was recently made by one of the Jewish organs in England, namely: "If it is the good-will of Providence that there should arise out of the accumulation ashes of desolation which covers Palestine, an era of glory which shall unite the Jews in the cradle of their race and their religion, that consummation could not take place under other auspices than those of England, although it was remarkable that the time for this was not yet." In addition to the growing desire of the Jews to return to their own land, and signs of desire elsewhere to hasten their return, there was, he thought, another element in the hope of the world's peace being cemented by their occupying the lands of their fathers.

A leading London Journal has recently thus adverted to this: "The possession of Palestine and a part of Syria by a people who have learned a complete cosmopolitanism during some eighteen centuries, a nation at once European and Asiatic,—Asiatic in its origin, and European in its Education—would not be by any means a bad arrangement. It might not be impolitic to assist in placing so influential a people in so important a position, as the inevitable decay of Turkish power renders a change of government necessary. All the difficulties and jealousies incident to any project of joint occupation would be avoided; for the Jew is at once of no nation and of all. No peo-

ple could better solve what before, many years must become the Syrian difficulties."

The Jewish Chronicle says: "The report that the Porte has granted a concession to an English Company for the construction of the Euphrates Valley Railroad, and to a French Company for the Jaffa-Jerusalem line, has been very favourably received by the Jews in Jerusalem, especially as, according to their belief, a prophecy in the Scriptures will thereby be fulfilled. The Euphrates Railway, so it is proposed, will intersect the former provinces of Assyria and Babylonia, and will have stations at Mossul and Hillah, in the neighborhood of which towns are Assyrian and Babylonian ruins. It has been suggested at Constantinople, that eventually a junction might be effected between the Euphrates line and the Egyptian Railways, which, if carried out, would furnish the following prophecy of Isaiah xix, 23: "In that day there shall be a highway out of Egypt to Assyria, and the Assyrians shall come into Egypt and the Egyptians shall serve with the Assyrians."

A Jew in Egypt again.—"History repeats itself," though sometimes slowly. Khedive of Egypt has raised an Austrian Jew named Julius Blum, to be Pasha and Assistant Secretary of State; which reminds us of the advancement of Joseph in olden time. It is said, indeed, that no Israelite has, since the time of Pharaoh's favorite, reached so high a position in Egypt.

A PUZZLED PARSON.

An old gentleman from the East, of a clerical aspect, took the stage from Denver south in ante-rail road days. The journey was not altogether a safe one, and he was not reassured by the sight of a number of rifles deposited in the coach, and nervously asked for what they were.

"Perhaps you'll find out before you get to the Divine," was the cheery reply.

Among the passengers was a particularly (it seemed to him) fierce-looking man, girded with a belt full of revolvers and cartridges, and clearly a road agent or assassin. Some miles out, this person, taking out a large flask, asked, "Stranger, do you irrigate?" "If you mean drink, sir, I do not?" "Do you object, stranger, to our irrigating?"

"No, sir." And they drank accordingly.

And a further distance had been traversed, the supposed brigand again asked, "Stranger do you fumigate?"

"If you mean smoke, sir, I do not."

"Do you object, stranger, to our fumigating?"

"No, sir." And they proceeded to smoke.

At the dining-place, when our old gentleman came to tender his money, the proprietor said, "Your bill's paid."

"Who paid it?"

"That man"—pointing to the supposed highwayman, who, on being asked if he had not made a mistake replied, "Not at all. You see, when we saw that you didn't irrigate and didn't fumigate, we knew that you was a parson. And your bills are all right as long as you travel with this crowd. We've got a respect for the Church—you bet!" It was no highwayman, but a respectable resident of Denver—A. A. Hayes, Jr., in Harper's Magazine for March.

In one of our exchanges we read the statement that twenty-six clergymen of various denominations, according to the Churchman, have joined the Protestant Episcopal church during the past year. We find also in the same paper another statement, that of 3900 P. E. ministers but 2000 are rectors of churches, while 515 are without occupation.

The question arises, of the 515—nearly one sixth of the whole number, how many belong to the long catalogue of proselytes, the migratory, the inefficient and the unsettled spirits, who have received by digital succession, from a supposed exclusive channel of grace, the Apostolic ministerial deposit, committed to an Episcopal order of assumed Divine right?

Would it not be advisable before cumbering the Ecclesiastical vessel with a motley crowd of passengers, to put this large unemployed force at work? May not the comparative diminutive size of the P. E. church be owing to its false policy, preying on its ways and hedges, and bringing new souls into the Kingdom. Leave Proselytism to Jews and Papists.

No. 115 GRAPTON ST. HALIFAX, N.S. } August 4, 1879. } MESSRS. T. GRAHAM & SON.—Dear Sirs—It gives me great pleasure to inform you of my perfect cure of CATARRH, from which I have suffered in its severe form for 15 years without being able to find a remedy for it, and I had long thought that nothing could cure me, but thanks to Providence and the use of your valuable preparation, CATARRHINE, I have been completely cured of that distressing and I might say disgusting complaint, and I only used one box. I can confidently recommend it to any suffering from that complaint. Yours truly, C. F. F. SCHOFFA.

SLIP They are slip... Like a leaf... With never a... We watch the... Into the heart... As silent and... On an arrow's... As soft as the... That lift the w... And ripple the... As light as the... As fond as a... As pure as the... throat... As sweet as the... So tender and... One after another... Down the dim... We hear the... In the steps of... dead... As beautiful as... There are only... Shall we waste... Shall we trample... Those beautiful... By the dusty w... There are only... No envious taun... Make life's fair p... And fill up the m... wine... But never an an...

OBITU Mr. EDITOR.—Y committed to the your old friend Ed sonville. Two year ed of his beloved p he appeared to lo things of the world months his streng although no special affect him. Throug ed to realize that short, he expressed h on the atonement, a til the afternoon of he calmly passed aw ever with the Lord. tion assembled to e the tomb. Bro. Lu attend a missionary very suitable serm When we left him t til the morning of th In the evening w meeting in the churc large congregation w eting addresses w brethren Betts, Luc in which the congreg deeply interested. W results will be quite The depression in our rious effect upon the church in this place. Death continues to locally. On the 15th to the grave the rema lan, whom you may h days. Thus one gen while others come o these changes lead u and apply our hearts o We are this week o of Bro. R. Tweed, h meetings in the chur which we hope may o What we need is a ha Ghost. May the spri upon us. 300 Stream, Feb. 19

AVERAGING THE WITH THE There is a great m and pointedly put, in cident. A man who prided ralty, and expected t was constantly seen pretty well on the t times got mad, and I am perfectly honee the Sabbath when I buy; but I give a poor, and I never was This man hired a c to build a fence arou He gave him very part In the evening, when came from his work, th "Well, Jock, is the is it tight and strong?" "I canna say it strong," Jock replied, average fence, anyhow, are a little weak, other strong. I don't know b gap here and there, a ya but then I made up for the rails on each side dare say the cattle will fence, on the whole, an though I canna just say fact in every part. "What!" cried the m the point; "do you tel built a fence around m places and gaps in it, might as well have bui all! If there is one ope where an opening can cattle will be sure to find go through. Don't yo that a fence must be pe worthless?" "I used to think so," dry Scotchman, "but I so much about averaging the Lord, it seemed to try it with the cattle. I fence will not do for them an average character will day of judgment.

SLIPPING AWAY.

They are slipping away—These sweet, swift years, Like a leaf on the current cast; With never a break in their rapid flow, We watch them as one by one they go Into the beautiful past.

As silent and swift as a weaver's thread Or an arrow's flying gleam; As soft as the languor breeze hid, That lift the willow's long golden lid, And ripple the glassy stream.

As light as the breath of the thistle-down, As fond as a lover's dream; As pure as the flush in the sea-shell's throat, As sweet as the wood-bird's wooing note, So tender and sweet they seem.

One after another we see them pass, Down the dim lighted stair; We hear the sound of their steady tread In the steps of the centuries long since dead, As beautiful and as fair.

There are only a few years left to love; Shall we waste them in idle strife? Shall we trample under our ruthless feet Those beautiful blossoms rare and sweet, By the dusty way of life?

There are only a few swift years—ah, let No envious taunts be heard; Make life's fair pattern of rare design, And fill up the measure with love's sweet wine, But never an angry word!

—Selected.

OBITUARY.

MR. EDITOR.—Yesterday afternoon we committed to the grave the remains of your old friend EDWARD SHARP, of Carletonville. Two years since he was bereaved of his beloved partner, since that time he appeared to lose all interest in the things of the world, during the last few months his strength entirely failed him, although no special disease appeared to affect him. Through his illness he seemed to realize that his career would be short, he expressed himself as relying only on the atonement, and thus gradually until the afternoon of the 15th inst., when he calmly passed away we trust to be for ever with the Lord. A large congregation assembled to convey his remains to the tomb. Bro. Lucas who had come to attend a missionary meeting preached a very suitable sermon on the occasion. When we left him to rest in the grave until the morning of the resurrection.

In the evening we held a missionary meeting in the church at Carletonville. A large congregation assembled, very interesting addresses were delivered by the brethren Betts, Lucas and R. Tweedie, in which the congregation seemed to be deeply interested. We hope the financial results will be quite equal to last year. The depression in business has a very serious effect upon the interests of our church in this place.

Death continues to do his work in this locality. On the 15th inst., we committed to the grave the remains of Mrs. M. Millan, whom you may have known in other days. Thus one generation passes away while others come on the stage. May these changes lead us to number our days and apply our hearts unto wisdom.

We are this week, with the assistance of Bro. R. Tweedie, holding a few special meetings in the church at Mill Stream, which we hope may benefit the people. What we need is a baptism of the Holy Ghost. May the spirit of burning fall upon us. W. TWEEDIE, Mill Stream, Feb. 19, 1880.

AVERAGING THINGS WITH THE LORD.

There is a great truth, very clearly and pointedly put, in the following incident. A man who prided himself on his morality and expected to be saved by it, was constantly saying, "I am doing pretty well on the whole. I sometimes get mad, and swear, but then I am perfectly honest. I work on the Sabbath when I am particularly busy; but I give a good deal to the poor, and I never was drunk in my life." This man hired a canny Scotchman to build a fence around his pasture lot. He gave him very particular directions. In the evening, when the Scotchman came from his work, the man said: "Well, Jock, is the fence built, and is it tight and strong?"

"I canna say it is all tight and strong," Jock replied, "but it's a good average fence, anyhow. If some parts are a little weak, other parts are extra strong. I don't know but I left a little gap here and there, a yard or so wide; but then I made up for it by doubling the rails on each side of the gap. I dare say the cattle will find it a good fence, on the whole, and will like it, though I canna just say that it is perfect in every part."

"What!" cried the man, not seeing the point; "do you tell me that you built a fence around my lot with weak places and gaps in it? Why, you might as well have built no fence at all! If there is one opening, or a place where an opening can be made, the cattle will be sure to find it, and will go through. Don't you know, man, that a fence must be perfect or it is worthless?"

"I used to think so," replied the dry Scotchman, "but I hear you talk so much about averaging matters with the Lord, it seemed to me we might try it with the cattle. If an average fence will not do for them, I am afraid an average character will not do in the day of judgment."

BENSON'S CAPSINE POROUS PLASTERS. Have received the greatest number of testimonials... PAIN AND WEAK BACK, Sciatica, Rheumatism, Kidney Disease, Neglected Coughs, and all Local Aches and Pains, they are the best known remedy.

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No. 2 Bitters AND NO. 1 SYRUP. A perfect cure was effected in a few weeks. My son (George) had a Sore Throat and Scarlet Rash, and by taking your NO. 1 SYRUP AND ACADIAN LINIMENT soon came round all right. I had been troubled for several years with Rheumatism in the shoulders and arms and by taking a few bottles of your BITTERS AND SYRUP found immediate relief, and believe I am entirely cured of Rheumatism.

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SCOTT & BOWNE: 65 West Thirty-ninth Street, New York, Sept. 2, 1876.

GENTS—I have frequently prescribed SCOTT'S EMULSION OF COD LIVER OIL with HYPOPHOSPHITES during the past year and regard it as a valuable preparation in scrophulous and consumptive cases, pleuritic and asthmatic. G. L. J. HAYWOOD, M.D.

MESSES. SCOTT & BOWNE.—Gentlemen:—While the last year I have used in my own family and in my private practice prescribed very extensively SCOTT'S EMULSION OF COD LIVER OIL with HYPOPHOSPHITES and found it a most valuable preparation, especially in cases of children. It is agreeable to the most delicate stomach, which renders it a very valuable agent as a nutritive remedy in consumptive and scrophulous cases. Yours respectfully, A. H. SANFORD, M.D. Baltimore, October 12, 1879.

MESSES. SCOTT & BOWNE.—Gentlemen:—Within the last two months I have fully tested SCOTT'S EMULSION OF COD LIVER OIL with HYPOPHOSPHITES, and found it a most valuable preparation of the kind that has ever been brought to my notice, in all cases of the lungs and of the wasting diseases, we consider it our most reliable, agreeable, and perfectly efficacious remedy. December 10th, 1878. Very truly Yrs. SIMONAL D. S. D., New Orleans, La.

MESSES. SCOTT & BOWNE.—Gentlemen:—In September 1877, my health began to fail, and my physical pronouncement spinal trouble; under his care I got some relief, but my general health did not improve, and early in the winter I began to raise blood and rapidly grow worse. I was taken with a violent bleeding, which brought me to my bed and my life was despaired of for many weeks; violent symptoms appeared, night and morning coughs, night sweats, short breath, and a return of the spinal trouble. My physician stopped the bleeding and then ordered Cod Liver Oil and Lime, and I used various preparations, but they did me no good. I lost all hope of life, and was an object of pity to all my friends. Last September I purchased a bottle of your Emulsion, before it was all taken it was better. I then bought a dozen bottles and have taken all with the following results: Cough subsiding, night sweats stopped, appetite returned, pains in spine disappeared, strength returning, and my weight increased from 118 to 140 pounds in sixteen weeks. I have taken no other medicine since commencing with your EMULSION and shall continue its use until I am perfectly well. I frequently meet friends on the street who ask, what cured you and I answer SCOTT'S EMULSION OF COD LIVER OIL, &c. I have a friend who has not spoken about for 15 months and he is getting better. I gave him a bottle, and he bought two more, then got a dozen and says that it is food and medicine for him. He was given up to die a year ago; but he is improving now wonderfully. My recovery is exciting the surprise of many people, and I shall do all I can to make known your valuable medicine. Very truly yours, H. F. SLOCUM, Lowell, Mass.

About the 25th of last April I got a bottle of your EMULSION, and at that time I was so prostrated that no one who saw me thought I could live but a few days at most. I could retain nothing on my stomach and was utterly starving. I commenced the use of the EMULSION in small doses; it was the first thing that would stay on my stomach; I continued its use, gradually increasing the dose; and from that hour I commenced gaining, and now am able to ride and walk and am gaining flesh and strength rapidly. I have advised other parties to try it, and some two or three have already tried it. I am sure I shall entirely recover. I am yours For Sale by all Druggists at \$1 per bottle. R. W. HAMILTON, M.D. SCOTT & BOWNE Manufacturing Chemists, Nov. 14, 79 year. NEW YORK and BELLVILLE, ONTARIO

SAMUELA. CHESLEY, M.A. Attorney-at-Law, &c., Lunenburg, N. S. JULIA BORDEN & ATKINSON, BARRISTERS AND ATTORNEYS-AT-LAW. Solicitors, Conveyancers, Notaries Public, &c. OFFICE—C. B. RECORDS' BRICK BUILDING, Main Street, Moncton, N.B. R. A. BORDEN. H. ATKINSON.

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SWORN STATEMENT OF A BOSTON POLICE OFFICER.

H. R. STEVENS.—I have been employed as a Police Officer in Boston for about five years, and during that time I have been in the habit of seeing and knowing all the persons who are mentioned in the above statement. I have seen and known all the persons mentioned in the above statement, and I have seen and known all the persons mentioned in the above statement.

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VEGETINE.

Further Proof. Facts Will Tell. GOSWORTHY, N. H., Aug. 1, 1875.

H. R. STEVENS, Esq.—I have the honor to acknowledge the receipt of your kind letter of the 27th inst. in relation to the use of VEGETINE. I have used it for some time, and I have seen and known all the persons mentioned in the above statement.

I have used it for some time, and I have seen and known all the persons mentioned in the above statement. I have used it for some time, and I have seen and known all the persons mentioned in the above statement.

VEGETINE.

H. R. STEVENS, Boston, Mass. VEGETINE IS SOLD BY ALL DRUGGISTS and at Wholesale by Brown and Webb and Forsyth, Sutcliffe & Co.

NEW RICH BLOOD!

Persons' Purged! Pills make it rich blood, and it completely changes the blood in the system in three months. Any person who will take a pound of this medicine will see the difference in his health. Price, 25 Cents. S. J. O. & Co., Bangor, Me.

MAKE HENS LAY.

An English Veterinary Surgeon and Chemist now residing in this country, says that most of the Hens and Cocks he has seen here are worthless trash. He says that Sherrin's Condition Powders are absolutely reliable and immensely valuable. Nothing on earth will make hens lay like Sherrin's Condition Powders. Do not be deceived by cheap imitations.

DIPHTHERIA!

Johns' Anodyne Liniment will positively cure all the terrible cases, and will positively cure all the terrible cases, and will positively cure all the terrible cases.

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H. G. LAURILLIARD 219 HOLLIS STREET, HALIFAX N. S. Agency for New York Fashions

CORNER GRANVILLE AND SACK VILLE STREETS. NOVA SCOTIA Steam Machine Paper Bag Manufactory: THE CHEAPEST IN THE MARKET SEND FOR PRICE LIST.

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Do not fail to send for my latest 32 page Illustrated Newspaper with much valuable information FREE. New Pianos \$125, \$150, and upwards. New Organs \$65 to \$440. Be Sure to write me before buying elsewhere. BEWARE OF IMITATORS. Address Daniel F. Beatty Washington, N. J.

better solve what before, many become the Syrian difficult.

British Chronicle says: "The Porte has granted a concession to an English Company for the construction of a railway from the Euphrates Valley to a French Company for Jerusalem line, has been very much received by the Jews in Jerusalem, especially as, according to their prophecies in the Scriptures, it is fulfilled. The Euphrates, so it is proposed, will in the former provinces of Assyria, and will have the Mosul and Hillel, in the food of which towns are Assyrian ruins. It has been estimated at Constantinople, that a junction might be affected by the Euphrates line and the Railways, which, if carried out, will confirm the following prophecy Isaiah xix, 23: "In that day shall be a highway out of Egypt to Assyria, and the Assyrians shall be as the Egyptians shall be as the Assyrians."

History repeats itself, though sometimes slowly, and Egypt has raised an Austrian and Julius Blum, to be Pasha and Secretary of State, which is of the advancement of olden time. It is said, in no Israelite has, since the death of Pharaoh's favorite, reached the position in Egypt.

PUZZLED PARSON

A gentleman from the East, of an aspect, took the stage from New York in ante-rail road days. He was not altogether a safe man, and he was not reassured by the number of rifles deposited in the trunk, and nervously asked for a safe.

"You'll find out before you get to Divine," was the cheering reply.

The passengers was a particularly fierce-looking man, and he had a belt full of revolvers and cartridges, and clearly a road assassin. Some miles out, he was taking out a large flask, and he said, "Stranger, do you irrigate?"

"I mean drink, sir, I do not?" "You object, stranger, to our irrigation?" "And they drank accordingly."

Further distance had been traveled, and the supposed brigand again asked, "Do you fumigate?"

"I mean smoke, sir, I do not." "You object, stranger, to our fumigation?" "And they proceeded to dine in a dining-place, when our old man came to tender his money, and he said, "Your bill's paid."

"I paid it?" "I mean man"—pointing to the suppurating man, who, on being asked, had not made a mistake, and he said, "Not at all. You see, when we irrigated, you didn't irrigate and didn't know that you was a parson, and your bills are all right as you travel with this crowd."

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CORRESPONDENCE.

CONCERNING INVITATIONS.

MR. EDITOR

Your issue of the 13th inst., which reached me this day—contains several communications, anent the above subject. A few words in reply to such portions of these articles, as seem to refer to myself, and a few more also, on the salient points which they present.

I disclaim the remotest intention of casting a doubt upon the honesty of our esteemed secretary, in bringing into print the "Resolutions" in question. Resolutions, as they are passed up to the desk to be recorded, during discussions in Conference, are often so defaced by erasures and interlinings &c., as to render the task of transcribing a very difficult one.

2.—When the "Resolutions" which appear in the Minutes, were being discussed in Conference, a question arose, as to the scope of the words (referring to the circuits having a right to invite) "without exception." It was asked—"Does that include missions, as well?" The reply was,—"most certainly." With this understanding, the Resolutions were carried. Surely the brethren who were then present, will admit the correctness of this statement.

3.—The use which "Inquirer" and "A Minister," make of my term "legal right" presents the appearance of a play upon words, or of a disposition to use words to hide ideas; and whatever may have been the design of the writers, their treatment of the subject sees us to me to be calculated to divert attention from the real point at issue; and thus to defeat the attainment of the object, had in view by the Conference. If this view be correct, I protest against such a course. The "Resolutions" were accepted by all parties in the Conference, as a compromise, for the time being; so that opportunity might be gained to "sound" our people upon this matter. We did not wish to present the appearance of wresting from them, any right, which they might claim that usage had given them; and therefore we waved the pressing of the matter to a final vote, until we should have asked our Official Boards to advise us. There were those, amongst the "Anti-Invitation" men, who doubted if this question should be treated as one of "Constitution"—to be thus submitted to our Official Boards; but the point was cheerfully yielded by them. The Resolutions were thus accepted, by every brother, in apparent good faith. The simple, honest, desire of the Conference, as thus voiced, was to learn from our Official Boards, whether they would agree to vest the entire matter of the stationing of our ministers, in the Stationing Committee, and the Conference. (I think it was understood, that such a vestiture, would not debar any Official Board from coming before the Committee to state its "case"; but that it would only forbid the receiving of an "invitation" by any minister, anterior to the meeting of said Board, from the sanction of the Conference.) Will any brother deny the correctness of these statements? I must respectfully submit, that the treatment now accorded to this question by "Inquirer" and "A Minister," is obtruding issues thereto, which were not contemplated by the brethren, in the settlement arrived at, last June; that it is, practically, in violation of that agreement; and is further calculated, to prejudice the attainment of the plainly understood wish and intention of the Conference, as these were then brought out. That these issues were not plainly included in the settlement referred to, because they were an after-thought. We, also, would like to open out after-thoughts, and thus re-open the whole question; but, for one, I have considered myself "in honor bound" not to discuss the merits of this question; but to let it go to our Official Boards, according to the spirit of the Resolutions of Conference.

4.—It seems to me to be a strange assumption, that the usage regarding "Invitations," in the past—has so much the force of laws, that the General Conference alone can modify it. The New England Conference has swept away the whole system of Invitations, without any reference to their General Conference. Our own London Conference has done the same thing, and without reference to our supreme body. I submit, Mr. Editor that it is not a fair thing to spring these questions upon us at this time. A stronger phrase leaps to my pen but I repress it. Surely every brother, is bound, as a matter of common justice, to bring this whole question before his Board, according to the wish of the Conference, as expressed in the recorded Resolutions. Then, if the result shall render it necessary; and if any brother desire to persuade the matter, let him take an appeal to the next General Conference.

5.—I am not aware that the points raised by "Inquirer," in his sections 2 and 3 have ever been questioned. As to his item 4, (concerning the power lodged in a two third vote,) would it not be well to consult some elementary work on Parliamentary Law?

JOSEPH S. COFFIN.
Sydney, Feby. 16, 1880.

CIRCUIT INVITATIONS.
MR. EDITOR—The bearing of the resolutions of the N. S. Conference relating to Circuit Invitations seems not to be fully understood, even by some of those who assumed the responsibility of submitting them to the Conference. I am not surprised at this, for they are certainly a very extraordinary production. They declare it to be the right of all circuits to invite their ministers and then they ask the Circuits if they will relinquish that right. Was there ever such folly enacted by any other assembly of reverend divines, or by any other intelligent deliberative body? If we can decipher the gist of these resolutions, one main point involved in them is in regard to removal expenses. This is a matter which has always been kept in view by the Stationing Committee in relation to dependent circuits. In some years it has happened

that the exigencies of the work have demanded some long removals; but generally the appointments have been arranged so as to avoid, as far as possible, incurring heavy expense in removal.

It is scarcely necessary to say that it is certainly within the province of the Conference to affirm that dependent circuits have a right to invite their ministers. They have had such right hitherto, and sometimes they have exercised it; and only hindrance to the use of such prerogative being the payment of the removal expenses of the Ministers thus invited. But how far will the action of last Conference affect this question of expenses? Not very much. For no matter what invitations are given by dependent circuits, unless the removal expenses are provided for by the circuits inviting, the Stationing Committee will not act so unwisely as unduly to burden our Missionary Fund by unnecessarily long removals. Any change contemplated in this matter should receive careful consideration from a financial outlook; and before any such alteration of our usages is made, that may in any way increase removal expenses, it will be worthy of thought whether such expenses should not be united with circuit deficiencies, and be subjected to a pro rata reduction. This would have the effect of inducing caution in incurring large removal expenses. It is, however, to be hoped that the Conference will reconsider its action of last year, and give a quietus to this needless agitation,—an agitation which if still pursued—laying restriction upon laics, and giving freedom from restriction to clerics—will certainly lead to a demand for mixed Annual Conferences, and mixed Stationing Committees.

The Stationing Committees of our Conference will no. it is presumed, feel bound by what "A. W. N." calls the "new rule" for their government, but will be governed just as they have been: and will so remain until their position be changed by the General Conference. Your correspondent's remarks respecting the right of changing connexional usages savour more of bombast than of sound matters civil and ecclesiastical, usage has the force of law; and that there are usages in Methodism which it would be the height of temerity to infringe. I am permitted to say that in the resolutions of Conference calling for an amendment there is implied much more than appears on the surface, and more than was understood by some who voted for them; and that it is a step backwards to ask circuits having the right of inviting their ministers, to denude themselves of that right, and to give up also—for that is implied—the right of approach to the Stationing Committee or Conference, asking for the appointment of the Ministers they may desire to have. It is assumed also—that the action of the Quarterly Boards of the present, can bind their successors in the surrender of a constitutional right. Hoping that Circuit Officials will hesitate before sanctioning any tinkering of our present arrangements, or in regard to proposed changes, which to say the least, are of very doubtful expediency, I am, yours

ALQUIR.
Feb. 21, 1880.

CONCERNING INVITATIONS.
MR. EDITOR.—In last week's WESLEYAN, Bro. Nicolson states "you correspondents are in a maze of wonder and perplexity, over the resolutions passed by the Nova Scotia Conference, on the subject of Invitations."

After reference to the Secretary of the Conference, and to the action of last part of the Conference which voted against invitations; he says:—"It would appear as if some of those who passed it, are now astonished at their own act."

This statement accounts for the fact, that since last Conference, some of the strongest advocates of said resolutions have been busy in seeking for Circuits for next year.

Certainly Bro. N. does not intend to pin these resolutions on to those persons who voted against them; and it is well when we take a rash step to acknowledge the same without delay.

My remarks, Mr. Editor, are not personal, for I have the greatest respect for our late editor. Bro. N. for the sake of argument assumes that I am opposed to the change or abolition of law when circumstances demand it. That Mr. Editor is foreign to the point in question—"the legal right of an Annual Conference to touch the matter?"

As it Legislation? and if so, have we as an Annual Conference power to legislate? Bro. N. refers to the rights of Annual Conferences as regards stationing of Ministers; and also states, "if the dispensing with the inviting privilege be an infringement of the General Conference prerogative, the evil has been perpetrated already, by the London Conference, without, as far as we are aware, any notice being taken on the part of the body supposed to be injured." Now, Mr. Editor, two wrongs do not make one right, and I do not think this meets the case at all.

First, the body supposed to be injured has not met since the action of said Conference and hence could not vindicate its right. Perhaps at the next General Conference Bro. N. may have the pleasure of meeting it. Second, While it is true that a similar resolution was before the London Conference, yet it accomplished little, if anything; for in conversation, last fall, with one of the prominent members of that Conference he told me that it did not amount to anything, for during the session telegrams poured into the Stationing Committee insisting upon the appointment of certain men and refusing others. Brother Nicolson then invites any and every dependent circuit, if it wishes, to invite its minister to do so, giving them the assurance that Conference will defray his removal expenses.

When, Mr. Editor, we consider the financial embarrassment of almost every enterprise of the present day and the exceedingly embarrassed condition of our Connexional funds—the push, intrepidity, valiancy and daring gallantry, of the thing of the "Valley of Death and the noble six hundred." If this be true it is to be hoped that "No one has blundered." Bro. N. speaks of the injustice of this right being exercised by a few—but let us also look at the injustice which is that is supposed that two thirds of the circuits are to decide the matter. He states that to every Independent circuit we have ten Dependent or Missions. That in the mother church the rate is one Dependent to every ten Independent circuits—so much in favor of a system by which these circuits have been brought up from a Dependent to an Independent position.

Now, Sir, is it just to our Independent circuits—which raise a large percentage of our Missionary Fund, from which these Missions are supported—that these Dependent circuits which are in the majority shall deprive them of their legal right? Then we have to take into consideration the fact that our laity (who have interests vested in this question) have not asked the Conference to take up this matter—when they do it will be time enough for us to move.

As a member of the Conference I am in favor of the abolition of Invitations—but not of the present partial scheme. If the advocates of said resolutions will not only go for circuits giving up their right to invite and Ministers to receive them—but "that no Minister under any circumstance shall have the right to present his case to the Stationing Committee—then I am with them." This, however, a large number refuse to do.

MR. EDITOR.—With the resolutions of Conference before us, there ought to be no misapprehension respecting the subject of invitation of ministers. The question submitted to allow our Quarterly meetings, and which they are required to answer is, whether they "do or do not approve of the system of inviting ministers as now existing in our church?" The decision of two-thirds of the Quarterly Boards is to be regarded, at next Conference, as ruling either for or against said system. If the above proportion of votes are given against that system it becomes defunct, but not otherwise. From those Resolutions we gather that the old law is still in force, and will be, at least, till next Conference. Circuits, consequently, will, we opine, for the current year, be governed by the old law in the matter of invitations. We are still under the old economy.

The new law—supposing such to exist—cannot we think, take effect, or come into operation, till next Conference. As to the matter of "the legal right of each circuit and mission to invite its minister," we cannot see how such a thing can be prior to the time when the enactment, conferring such a privilege, shall take effect, or come into operation. All that the Conference has expressed in those Resolutions is its "approval" of the matter. But the Conference may approve of a thing, and yet for certain reasons, may do nothing more. This is just about all that Conference has yet done touching this business. It was very careful to devolve the responsibility of any further advance in this direction, upon the Quarterly meetings. What conclusion the Conference may come to at its next session, will, we suppose, depend on the action of the Quarterly meetings. That the majority of those meetings will be against the system as it has hitherto existed, is, we think, more than probable; especially if it is understood—as is more than hinted by one of your correspondents—that "any poor circuit may now enable its minister "without fear of being deprived of his removal expenses for that reason." This, we suppose, is intended to be one of the features of the new law, for certainly, there is no delivrance of the Conference on this point, in so many words, in either of those Resolutions. We would like to know—and those who seem to be posted in matters that relate to the new order of things, apparently at hand, can doubtless inform us—are all circuits, dependent and independent, to enjoy alike the privilege of engaging their ministers without the tax for removal expenses? Or is it to be enacted that independent circuits, as hitherto, shall pay removal expenses? If so, we can hardly be said to "have heard the last of class-legislation." Personally we have no objection to the law as now existing, that circuits, meeting all financial claims, shall invite their ministers. Or, if the Conference see fit, in its united wisdom, to enact that all circuits and missions, shall alike, hereafter, enjoy this privilege, so be it. If it blunder in this matter, it will not be the first time. Only this much we do confess that we cannot see how this is to "set at rest that which, it would seem, has given rise to no little heart-burning." The choice circuits will still exist, and their officials will still go on their way rejoicing in the privilege of selecting their own ministers; (shall we say, without fear of being taxed for removal expenses?) The brethren whom they would pass by under the law as it now exists, would very likely receive the same treatment under the new economy that is advocated.

SIGMA.
Feb. 23, 1880.

MR. EDITOR.—The brother who reported the meeting of our Student's Missionary Society seems to have forgotten that the chairman of the meeting was the president of the society, and that he did something more than "call on the Secretary to read the report." Of course the missionary report was interesting, but not so much so as necessarily to exclude mention of the president's address, which was also the object and which placed well before us the close of the meeting the president tendered the thanks of the society to Dr. Kennedy for his appropriate and excellent discourse, to Prof. Paisley for

his readiness to help us in a time of emergency, and to Prof. Jost and the choir for the delightful music.

The Officers of the Society are: Bro. John Estey, President; Bro. W. A. Outbridge, Sec.; Bro. Starr Black, Treas.; Bro. J. C. Ogden, Chaplain.

The collections amounted to \$14.96. Already \$45 has been subscribed, of which \$20 was subscribed at the meeting.

STUDENT.
Mount Allison, Feb. 24, 1880.

THE THEOLOGICAL SOCIETY, MOUNT ALLISON, SACKVILLE.
On Friday evening the 18th inst., an interesting meeting of the above society was held in the College Lecture Room. There was a good attendance and those present were much profited. Through a well prepared programme was in store it was thought desirable to devote the time to consolidating the Constitution and Bye-Laws of the Society. A work that was much needed. The society is doing all it was expected to do when organized, already we have heard from former students who testify to its utility.

The Staff of officers at present stands thus: President—Rev. Charles Paisley, M.A. Vice-President—Thomas Stebbings Secretary—Starr A. Black Treas.—J. E. Donkin.

The Programme for the next meeting is as follows: Paper on "Original Sin" by Bro. Starr Black. Brethren Thos. Stebbings, George Glendenning to discuss same topic. Outline of a sermon to be read by Bro. W. B. Seecombe. Critic for the evening Bro. Hy. Lewis. We hope ere long to see none of the productions of the members of the society in print. Thus saving some excellent papers from oblivion. It may be here remarked, that this society affords splendid opportunity to those who believe in an educated ministry to present our College Library with some of the current Theological Works. Dr. Stewart the Theological Professor has lately received from a good hearted gentleman, twenty-five dollars for the above purpose. It is hoped others will lend us a helping hand.

THE NEW HYMN BOOK.
Our beautiful hymns! How cheering it is to those whose religious life has become so interwoven with them, in the ten, twenty or threescore years of Christian warfare, to know that the New Hymn Book is still to such a great extent to be the old one. While so many of us are among those who prefer the ancient paths instead of eagerly grasping after some new thing, there are few indeed who will not cheerfully sign away the doomed list. The time thus gained will be some the less Wesleyan, and the new grafts, carefully selected will not add to the clusters which shall refresh and gladden many pilgrims in the days to come.

And, yet, how anxious we are to see the New Hymn Book. Will it open with a "gust of praise" from a "thousand tongues," or will some soft perfidie introduce us to its service of song? Will there be any 40th page for "Jesus, the name high over all," or shall we ever associate another number with "Arise, my soul, arise," than 198 can 185, in the future, suggest anything but "Now I have found the ground wherein," or 30 fail to bring to our minds "I thirst, thou wounded Lamb of God?"

But we shall have them all, and the number is of minor consideration. "A charge to keep I have," will resound in our prayer meetings with the same devotion that marked it as "page 306"—the glorious 6-8's will lose none of their grandeur by having a new place in their ranks,—the peculiar metres, accompanied by the power of the spirit, will still kindle a flame of sacred love," in many poor hearts, and in the invalid's withdrawal from the world, the fresh, new leaves will soon learn to open to familiar strains.

It will be somewhat startling when the first strange verses are read in the public congregation—in the prayer meeting the way has already been prepared by the numerous "Revival Melodies."

We can ask nothing better for the new compilation, than that it may be as the present one, a solace, and a stimulus to thousands of Methodists, as well as to many Christians of other denominations. Guysboro', Feby. 1880.

LUMBERCAMP LIFE.
HEAD OF NASHWAAK, N.B., February 4th 1880.

Sixty miles from home and over thirty miles in the depths of the forest primeval. Stormy to-day. A fierce snow storm has been raging since 2 p.m., yesterday and over a foot of snow has fallen. "There is a pleasure in the pathless woods," but not much in wallowing through three feet of snow. The camp on whose "deacon seat" I now sit is in dimensions about twenty feet wide by forty long and from four to nine feet high with a smoke hole through by six feet in the middle of the roof which serves as a chimney and window combined. A roaring fire of about half a cord of wood blazes, snaps and smokes in the centre. Sleeping bunks composed of fir boughs covered with two camp spreads surround three sides of the camp fire. The cook and cookee have an adjoining apartment by themselves for culinary purposes. The crew consisting of over thirty men rise, breakfast and get off to their work about an hour before daylight and usually return a little after dark. Here as in almost every other crew, the men are mostly young, strong, hearty fellows in the prime of life, work hard all day and plunge into camp at night covered with frost and snow and often wet to the skin. Soon the place is steaming with their drying mitts, socks, overalls, and jumpers which are hung up around the fire. Next in order is supper when immense quantities of pork, beans, beef, potatoes, bread, tea and molasses disappear in an amazingly brief period. Then comes smoking time, which in fact with

some is most all the time when the dungus weed or genuine pig tail pipe is summed to a blinding choking, nauseating extent. Just imagine twenty men piled together smoking old tobacco pipes and all of us inhaling the same delicious atmosphere and odor? Ah me! I have not yet acquired the accomplished refinement of tobacco using and therefore can't appreciate its ambrosial enjoyments, repairing sheds, chains and harness, grinding axes, and making axe handles; mending clothes, and larrigans constitute the further employment of the evening until about 9 p.m., when all turn in to rise again at 5 a.m. and go forth to daily toil.

Such is lumber camp life. How do you like it? In many respects very well. I find the men very kind and my efforts for their good are generally appreciated, and there is here as elsewhere "the luxury of doing good." Of course there are many privations and some hardships to endure Stormy weather and bad roads are not pleasant, occasionally too "Sail" has had to stand out doors all night after a hard day's drive, and my own hammock repose while swung up to the ribs of a rather open camp, is not always of the most refreshing character. I slept in the "dingie" one night, and a camp is a poor place to be sick in, but with good health, good appetite and a good purpose a forest lumber camp is a good place to be in for a time.

The lumber business is not by any means a dead industry. More men are in the woods and more lumber is being cut this winter than perhaps for years past. Morally, however, the lumber business is most demoralizing. Thousands of men engaged in it are for months together or for the most part of the year freed from all the restraints of society and religion, and being deprived of their refining and elevating influences of christian worship and fellowship are too apt alas to yield to depravity and gross immorality. The moral condition of these men, secluded as they are from the ordinary privileges of the Sabbath and salutary imperatively demand our prayerful interest and practical sympathy and aid.

P. S.—Home again after an eleven days absence in which time I visited thirteen camps, preached fifteen times, preaching six times on Sabbath and traveling about twenty miles to do it. Next Sabbath to preach in Fredericton. Well there is some difference between the common, cathedral like church of the old world city and a lumber camp, but the same gospel is needed in both. May our common Father bless alike the denizens of forest and city.

L. S. JOHNSON.

NEWS OF THE WEEK.
Rev. I. N. Parker, of Richibucto, was presented with a purse of \$125 a few evenings ago.

Rev. S. B. Dunn repeated his Lecture "The Indicator Indicated" at the Temperance Hall on Tuesday last. There was a good attendance, and the lecture was heartily applauded.

A public Temperance Meeting will be held in the Cobourg Road Methodist Church this (Friday) evening.

Rev. Mr. Payzant lectured on "Religious Uneasiness," to a good audience in the Y. M. C. A. Hall on Tuesday last.

Rev. C. B. Pitblado, the popular minister of Chalmers church in this city, has received a call from the Presbyterian Church at Windsor with a salary of \$1400 and a furnished manse.

There is a strike among the puddlers at the Londonderry Iron Mines, and about 150 men are out of employment.

Diphtheria is prevailing in Stundholm, Kings Co., N.B. Fourteen deaths have recently occurred there from that disease. There have been deaths from the same disease in St. John, Royston, and Hillsboro, N.B., recently.

Several United States papers announce that John Boyd, Esq., a merchant of St. John, has been appointed a Senator for life in the House of Lords, at Ottawa.

The ladies of the Methodist Church at Cole Harbor gave a very enjoyable entertainment in the Anchor Lodge Hall, on Thursday evening. A large number from this city and Dartmouth went on in sleighs, and the audience completely filled the hall. Mr. E. Foster presided, and the opening address was delivered by Rev. John Wier, on Intemperance. Readings and music followed, and Mrs. Jarley's "wax-works," admirably managed by Miss A. Foster, closed a very pleasant evening.

The St. Croix "Courier" reports a revival in progress at Upper Mills, Milltown Circuit, under the superintendency of Rev. C. W. Dutcher.

Special services have recently been held in Dartmouth with good results. The attendance at the Sabbath services is steadily increasing.

The Hopewell Methodist choir gave a Musical and Literary entertainment recently which was in every way successful. The Methodist Literary Institute of Moncton are getting up a course of lectures and concerts.

A good work is being done in the Queen Square church, St. John. The tithes are being brought into the storehouse.

Rev. Jonathan T. Crane, D.D., of the Newark Conference, U. States, died recently at Port Jervis, New York, in the 61st year of his age. He contributed largely to the Methodist periodical literature of his day. He was the author of six different works.

Rev. T. S. Berry, of the Des Moines Conference, U. States, died recently at Indianapolis. He was President of Simpson College. He had been elected a delegate to the approaching General Conference, and was chairman of the delegation.

Rev. F. M. Kennedy, D. D., editor of the Southern Christian Advocate, died in Macon, Georgia, Feb. 15, of apoplexy. He was 47 years of age.

In this month there will be five Sundays. This can only occur three times in a century, and cannot occur again till the year 1920.

QUESTIONS AND ANSWERS.

asks whether it is "accordism" for an official member of a church to rent a house "to parties for a part of the lowest type." Our inquiry, as it comes to us in our letter, would be in the negative. We scarcely conceive it possible for our church would rent a house for a special purpose indicated, and a dancing class of the lowest order. On the other hand, property owners are in the way of so contracts as to prevent them from having the premises. It were well if people would, in every possible manner, be under their own control, and prevent the existence of such places.

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CHRISTIAN WORKERS.

Ye workers for the Master,
Toil on and faint no more;
The truth is spreading faster;
Than in the days of yore;
No faithful labourers perish;
None work for Christ in vain;
Be sure, this thought to cherish,
You will not then complain.

The sower waits with patience
The coming blade and ear;
Hope brings sweet consolations,
When prospects are most dear.
The draught is never expected,
Until the net is cast;
By Providence directed,
The fish are caught at last.

The Master never delayeth
Beyond the proper hour;
A good reward he payeth
To all the faithful sure;
Then, for the Master labour,
Till ended toil and strife,
Oft view from lofty Tabor
The sparkling "crown of life."

Spread heavenly influences
Among the sons of men,
Nor calculate expenses,
In trying souls to win;
Not long the work diurnal,
Probation soon will close,
Then in the bright eternal
In active rest repose.

G. O. H.

Burlington, Feb. 18, 1880.

SUNDAY SCHOOL LESSON.

LESSON X.—MARCH 14, 1880.

THE FALSE AND THE TRUE.—Matt. 7: 15-29.

TIME.—The summer of A D 28.

PLACE.—The Mount of Beatitudes, near the Sea of Galilee.

RULERS.—Tiberius Caesar, emperor of Rome. Pontius Pilate, governor of Judea; Herod Antipas, governor of Galilee. The known world under the government of Rome.

INTRODUCTORY.

Christ still continues his sermon on the principles of his kingdom. There was so much danger of taking a mere outward view, and being deceived by appearances, that Christ warns his people against it, and shows them how to distinguish the false from the true.

EXPLANATORY.

15. Beware of false prophets. How was the narrow way to be found? (spoken of in the last lesson). Who would act as guide? Many would offer their help, who would simply lead men to the destruction which they sought to escape. Such teachers, claiming authority as inspired, there had been in the days of Isaiah and Jeremiah. A false prophet is not merely an erroneous teacher, but a lying teacher; strictly speaking, one pretending to an inspiration which he does not possess; secondarily, any teacher deliberately deceiving others.

16. Ye shall know them by their fruits. We are to judge of the teaching of those who claim authority by the test of the measure in which, in the long run, it promotes purity, peace, and holiness. Literally, fully, perfectly, know them. The infallible test of all religious teaching is its practical result in the lives of those that receive it. Do men gather grapes of thorns, or figs of thistles? The fruits most highly prized in the East. From teachers we are to look for valuable fruit; but false teachers can only bear after their kind, vers. 17, 18, they are "thorns," and "thistles."

17. Every good tree bringeth forth good fruit. There is a wonderful significance in the simple image running through the whole of Scripture, according to which men are compared to trees, and their work to fruit—the fruit being the organic product and evidence of the inner life, not something arbitrarily fastened on from without.

18. A good tree cannot bring forth evil fruit, &c. If the tree is corrupt, i. e., rotten at the core, it cannot bring forth good fruit.

19. The figure is carried further to show the awful destiny of the false teachers. Every tree, irrespective of its kind in this case. That bringeth not forth good fruit. Is entirely barren. All is here made dependent on the fruitfulness. Is hewn down and cast into the fire. Such trees can only be used as fuel. The same language was used by John the Baptist (3: 10), in a wider application that holds good still.

21. Not every one that saith unto me, Lord, Lord, Christ, as the great teacher of the heart, will distinguish. Not all shall enter into life who profess Christ, however repeatedly and loudly and familiarly saying, Lord, Lord, as though they were his followers. The kingdom of heaven. God's real spiritual kingdom, where Christ rules in the heart. Of the two applications of this expression to denote the church militant on earth, and the church triumphant hereafter, it sometimes happens that the one predominates to the exclusion of the other. He that doeth the will of my Father. He that obeys God, and does what God wishes him to. That "will" embraces trust in Christ as our strength, love to our fellow-men, personal purity of character, and the cultivation of the graces that are the fruit of the Spirit.

22. In that day. Perhaps refers to vers. 19; or it may be the expression, so common in the prophets, of the great day of the Lord. The day of judgment. Have we not prophesied in thy name? Here, as everywhere in the New Testament, "prophesying" is more than mere prediction, and includes the whole work of delivering a message to men, as coming directly to God. In thy name cast out devils. By the authority of thy name have we not

cast out devils? This was the greatest exercise of healing power. Wonderful works. The word usually means miracles.

23. Then will I profess unto them, I never knew you. Greek, publicly profess. The disclosure of the false character of the fruitless professor of religion will be before men and angels. Depart from me. God now abides even with the ungodly, that he may lead them to repentance. He will then separate them from him forever (2 Thess. 2: 9). Compare with this entire passage 1 Cor. 13: 1-3, and observe that in the only passage where Christ pictorially describes the judgment scene, the judgment is portrayed as dependent upon the course of daily life (Matt. 25: 31-46); and that the sentence, as recorded in Rev. 22: 11, is a simple fixing, eternally and irreversibly, of the character formed here.

24. Whosoever heareth these sayings of mine, &c. This is the only valid form of religion—the only form that will obtain the approbation of Christ, and stand the test of the retributive economy. A wise man built his house upon a rock. There was still a danger to which many were exposed who could not be accused of hypocrisy or false profession in the strict sense of the terms.

25. The rains descended, floods came. The "wind" the "rain," the "floods," hardly admit, unless by an unreal minuteness, of individual interpretation, but represent collectively the violence of persecution, of suffering, of temptations from without, beneath which all but the life which rests on the true foundation necessarily gives away. It fell not. Christ is as immovable as a rock; we may venture our all upon him, and not be ashamed of our hope. Those build upon Christ who, having sincerely taken him as their Prince and Saviour, make it their constant care to be conformed to his rules. Building upon a rock requires care and pains.

26. A foolish man...house upon the sand. The "sand" answers to the shifting uncertain feelings which are with some men (the "foolish" ones of the parable) the only ground on which they act,—love of praise, respect for custom, and the like.

27. Rains descended, floods, winds. So the trial of the last great day will come, without warning, and overwhelm those whose exterior was fair, but the foundation of whose life was insecure. Great was the fall. How miserable the circumstances of this man! Think of the amount of his loss. All the money, anxiety, and labor which its erection cost him, sacrificed forever. Think of the time of his loss; the house is destroyed at the period when most required in the temper. Think of the irremediableness of his loss; the materials are probably borne away by the flood, and a re-erection is impossible. In sublime contrast with this, behold the stately and stable dwelling of the "doer of the word," up upon the rock yonder. It stands unmoved amidst the severest tempests of that day.

28. When Jesus had ended these sayings; i. e., the Sermon on the Mount. That it is not a mere collection of our Saviour's sayings upon different occasions, but a single continuous discourse delivered at a certain time and place, is clear, not only from the way in which it is introduced, and from its structure and contents, but from the statement here made as to its conclusion and effect. The people were astonished. Astonished is a strong word; literally, "driven from their customary state of mind by something new and strange." At his doctrine. Teaching rather than "doctrine;" the former includes the manner as well as the matter of his instruction, both of which awakened astonishment. He taught them as one having authority. As having the right to say what is truth. Not as the scribes. The scribes taught merely as interpreters of the law of Moses. As a rule, the scribe hardly ever gave his exposition without at least beginning by what had been said by Hillel or by Shammai, by Rabbi Joseph or Rabbi Meir, depending almost or altogether upon what had thus been ruled before, as much as an English lawyer depends on his precedents. In contrast with all this, our Lord fills the people with amazement by speaking to them as One who has a direct message from God.

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

A Story for our Young People.

THE WIDOW AND HER SPOTTED COW.

There once lived in a village a very stingy man and his wife, who had no children, but a great deal of money. They seemed to have very little love for other people, and they were set on making as much money as possible. All the people in the village were well acquainted with their habits and their ruling passion, and they passed by the name of Scrapper Hans and Scrapper Hannah. Hannah had a sister who was just the opposite to her. She was a widow, and lived in great want in a neighboring village with her two children a son and a daughter. She was regarded by every one as a very good woman, and both she and her children were much beloved by all the people with them. But Frau Martha—for that was her name—had to work very hard for the support of herself and her children.

It came to pass that a poor relative died in the same village were Frau Martha's stingy sister and her husband were living, and left behind a little property. The property was indeed small, consisting only of a spotted cow, and some little household articles, but if Scrapper Hans and his wife had been willing for Frau Martha to have it all, it would have been a great help to her. However, the stingy man and his wife concluded to have even more than their share, and when some friends of Frau Martha applied to them for a just division of the little property, the only answer they made was: "Let Frau Martha take the cow, and we will keep the rest of the property." The fact was that the cow was as poor as she could be, gave no milk, and the probability was that she would soon die.

Frau Martha, not expecting to get any of the little property was very much rejoiced that she had received at least something. She led the cow, which was an old spotted one, out of the stable, and proceeded with her toward the village where she lived. The poor cow was so hungry that she could scarcely walk, and it was only with great difficulty that Frau Martha at last succeeded in getting her to her own little cottage. When she got out of sight, Scrapper Hans and his wife looked at each other, and laughing, said: "This is an arrangement by which we have made something. The old cow will soon be gone, and the money and other property which we have cannot die quite so quick." This was their expectation, but the end of my story will show whether their conclusion was right or wrong.

Frau Martha now paid great attention to the old spotted cow. She went out in the meadows and along the roads, and gathered a little grass for her, rubbed her off every night and morning, and nursed her almost as tenderly as if she had been her child. Many a time as she looked at her, she thought that she could hardly live a week, but finally she began to improve, and gave a little milk. Rosa and John, the old woman's children, enjoyed as much as she did herself the improvement which they saw in the cow, and looked upon the old spotted beast as one of the finest animals in the world.

Summer past on, and by and by the autumn came. When Frau Martha saw the birds leaving for a warmer climate, and leaves falling from the trees, and heard the wind blowing stronger and stronger, she thought it would be very difficult to support her spotted cow through the winter. But by sewing and knitting and washing she gained money enough to buy hay, which those who know her were kind enough to let her have at a very low price. The cold weather set in, and still Frau Martha's cow seemed to grow fatter all the time. The shortest day of the year came, when the good widow said to her two children: "From this time on the days will grow longer, and as our Heavenly Father has been so kind to us and to our spotted cow this winter, I think he will not leave us now."

While she was saying these words, there was another conversation going on, but it was in the city which was situated five miles from the village where Frau Martha and her children lived. General Noler had a beautiful home, a kind-hearted wife and several nice children. They were all seated around the fire, and were talking leisurely over different things. A good thought came into the old General's heart, and I think God must have put it there. He broke off from the subject that they were talking about, and said: "All at once I see how I have been blest all through my life. I remember that when I was a little boy, for a long time nobody seemed to care for me, but all at once a good merchant paid some attention to me, gave me a suit of clothes, sent me to school, and so encouraged me to work for myself, and become somebody, that I finally became a teacher in a military school, was afterwards appointed an officer in the army, and have ever since been successful. Owing to my satisfactory conduct in several wars I have been promoted from one position to another; and as I now look back upon my long life, I can see that the first step of progress dates from the goodness of that

merchant to me. And this makes me think that there may be in this city, or somewhere else, some boy whom I might benefit a little, and who might be as successful as I have been, and even far more deserving."

Both Mrs. Noler and the children heartily approved of his proposition, and they felt just as the general did. By and by, however, the subject of conversation changed, but not without the general's secret resolution to talk with some of his friends, or with a school-teacher, and find out some poor boy whom he could assist, and who was likely to prove deserving of kindness. The next morning the general went out earlier than usual, and proceeded immediately to a school-teacher, who had a select school not very far from where he lived. He then told him what he wanted, when the school-teacher replied: "There is no boy in my school who I think is poor enough to need assistance, though there are some who promise to be useful men. I am acquainted, however, with a good widow woman living in a village not many miles from here, who goes by the name of Frau Martha. She is a very poor woman but is very good. She has a son by the name of John, a boy of whom I have heard a good many favourable things, who has an active mind, and, if the half of what I have heard of him, is true, is highly deserving of any attention that can be paid to him."

To make the matter short, the general visited Frau Martha and her children in the village where they lived; and after four months had passed away little John was making rapid progress in his studies in the school of the teacher who had recommended him to Gen. Noler's attention. John's mother and sister remained at home, and all the time the old spotted cow grew fatter and fatter, and gave more milk. Scrapper Hans and his wife heard how Frau Martha's cow was getting along, and had even occasionally seen her, though she looked much better than she used to do, that they could hardly believe their own eyes. They saw that she had got the better of the bargain, and so they made a plan to get the cow back again. They went to the justice of the peace, stated their own side of the case very fairly, and saying that, of the property left by their relative, Frau Martha had a splendid cow, and they only a few dollars and a little old furniture. By giving the justice of the peace a good fee, they won him to their side, and he promised to go and talk with Frau Martha, and get her consent to give her cow back again, when Scrapper Hans would let her have the few dollars and old furniture instead.

Frau Martha agreed to make the change, for she loved peace, though her heart seemed almost ready to break at the thought of losing her old spotted cow. The day was appointed when Scrapper Hans and Hannah were going to lead the cow home, and as some young men in the town heard of the whole circumstance, and saw how mean was the conduct of Hans and Hannah, they determined to prevent it if possible. So they took their places in a little clump of bushes on the roadside near the village, and just as Hans and Hannah were leading the old cow by that place, they ran out, all clothed in strange costume and wearing false faces, and scared the stingy man and his wife almost out of their wits. They took the cow away from them, and drove her back in triumph to Frau Martha's where they left money enough to buy hay for all the next winter for her.

You can well imagine how Scrapper Hans and his wife felt. They had no idea that the matter would get out, and that their meanness in this new instance would be known by all the people. They would have given twice the value of the spotted cow if they had never taken any step toward getting her; but it was all to no use. They had now to put up with the old furniture, the few dollars, the expense for the justice of the peace, and the exposure of the whole thing. From that day to the end of their life they never heard the last of the spotted cow.

But I must tell you what afterward happened to Scrapper Hans and wife. Notwithstanding the bad name which they had in the village for stinginess, they resorted to every expedient to make amends for what they had lost by the cow, and from year to year they laid up more and more money, until they became old people, though they did not have that calm enjoyment that all old people would have if they only lived right in their early years. By and by Scrapper Hans became very sick, and he knew that he could not live much longer. He and his wife did not know what to do with their money, for they had a great deal of it by this time. Of course they were not willing for Frau Martha to have it, nor did they seem to wish anybody else to enjoy it. So they concluded to dig a big hole in their cellar and bury all their money in it. Day after day they labored at it, and when they had made a hole some fifteen feet deep, they put all their money, which was chiefly in gold, at the bottom of it, and then filled it up. A few days afterward Scrapper Hans died, and his death so affected his wife

that it was not more than a month afterward that she died too.

Of course it was known by everybody that they had possessed a great deal of money, and the authorities of the village did not know what had become of it. The house was opened, and though no money could be found, some fresh dirt was seen on the cellar-door. This led to further examination, and at last the hole which they had dug and filled up was found, and finally all the money was taken out. As Frau Martha and her two children were the only relatives known, all the property came into their hands. But Frau Martha was not willing to enjoy it herself, and visited a lawyer and told him that she wished an orphan asylum to be founded by it; and so had the papers made out to that effect. From that day to this there stands in the village of N—a fine large brick orphan asylum, which has these words over the door: "A Father of the fatherless, and a Judge of the widow, is God in his holy habitation."

Meanwhile John passed through the school where he was, then went to the university, and after a few years became a respectable and influential book-publisher. As soon as he had a house of his own, he took his mother and sister to live with him. Old General Noler had died long since, but he had the satisfaction of seeing before his death that his good wishes and plans for helping a deserving lad were not likely to be disappointed; and as he had been able to trace his prosperity to the instrumentality of one kind man, so, many years afterward, could John L—the son of Martha, trace all his prosperity to the instrumentality of General Noler's kindness.

Now, children, I think you will agree with me that the good thought which came into the old general's mind that cold winter evening, as he sat in the midst of his family, was not from the earth, but from heaven. If he had been like many men, he would have cast it aside, and paid no more attention to it; but he did what was right with his good thought; he did not forget it, examined it closely, secretly prayed over it, asked the advice of good people, and then carried it into practice. Now, I do hope that all the little readers of THE WESLEYAN, whenever they have a good thought, will not forget it, but will carry it into execution.

SCRIPTURAL ENIGMA. No 17.

61 LETTERS.

- 24, 13, 25, 51, 19, 61, A god of a heathen people.
50, 31, 18, 2, 24, A prophet of Judah.
15, 6, 53, 9, 56, 14, A city.
48, 27, 8, 44, 38, 57, 10, An animal.
40, 31, 53, 39, 29, 34, A musical instrument.
6, 22, 15, 31, 14, A wise man.
1, 49, 57, 21, 32, A precious stone.
3, 60, 30, 2, 12, An evangelist.
46, 35, 37, 58, 50, 38, A scribe.
12, 34, 31, 51, 40, 38, A sweet spice.
The whole is to be found in a book of one of the minor prophets. L. E. J. Halifax.

SCRIPTURAL ENIGMA. No. 18.

The initials of the following places, mentioned in the Bible, make the name of a well-known book.

- 1—A venerable city
2—A country near Palestine
3—One of the cities of refuge
4—The oldest garden
5—Abraham's early home
6—A seaport
7—One of the cities of the plain
8—A land where there was gold.

LOGARITHMS APPLIED TO A PUZZLE.

There is a new block puzzle now being sold, which consists in placing fifteen small square blocks of wood, numbered from one to fifteen, in a promiscuous manner, and showing them about until they are arranged in order from one to fifteen. The problem is: How many different positions can these blocks be placed in, in respect to each other, so as not to occupy the same position twice? The problem is a simple one in permutations, and can be solved by getting the continued product of one to fifteen. By using logarithms it is very much facilitated.

- Log. 1— 0.000000
2— 3.010300
3— 4.771213
4— 6.020600
5— 6.989700
6— 7.781513
7— 8.450980
8— 9.030900
9— 9.542425
10— 1.000000
11— 1.0413927
12— 1.0791812
13— 1.1139434
14— 1.1461280
15— 1.1760913

12 1164997

The number corresponding to this logarithm is 1,397,674,368,000. Thus we see that fifteen blocks may be placed in over one billion positions, making the puzzle a very complicated one indeed. The result shows us that fifteen men may be placed in more positions than there are people on the face of the earth.

It is upon this principle that the locks of the Peters' Combination Lock Company, of Moncton, N. B., are regarded as superior to any others in the market. The combinations may be so arranged that there can scarcely be one chance in a billion of so guessing at the figures as to be able to open a lock.

ANSWERS REC.

- 1—Ezel; David;
2—Ziza; Absalom;
3—Ezem; Where of Simon dwelt;
4—Lame; That begged alms at;

From Bessie, H. Stephen, and Miss Annapolis.

TO ENIGMA NO.

- 1—Thyatira; A city;
2—Omience; A city;
3—Daniel; The Hebrew;
4—Evel; merodach;
5—Euroclydon; A city;
6—Lawyers; A class;
7—Bulshes; A city;
8—Evangelists; A class;
9—Astart; A mountain;
10—Come unto me; are heavy laden, &c. rest. Mat 11: 28.

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6—Lawyers; A class;
7—Bulshes; A city;
8—Evangelists; A class;
9—Astart; A mountain;
10—Come unto me; are heavy laden, &c. rest. Mat 11: 28.

The University of introduced the study of intention of making of years, &c. The price from ten to fourteen, is to make the instrument, at the same time possible.

65 Dollar Machine

It makes the shuttle, does the same on both sides of the thread, & runs on a flat bed, Philadelphia, Pa., 1872. An assortment of Attachments or any other machine not reduced to leather.

THE NEW 'FAMILY' Sewing Machine

(The Cheapest and best TO LONG IN USE TO DOUBT)

No money to pay until you

It makes the shuttle, does the same on both sides of the thread, & runs on a flat bed, Philadelphia, Pa., 1872. An assortment of Attachments or any other machine not reduced to leather.

Has Horizontal Shuttle Frame. Self-adjusting Shuttle, with motion (novel Feature).

Extra Long large sized Shuttle. Extra large-sized bobbins, of thread, fitting away with a ring of Bobbin.

The Shuttle Tension is direct and not upon the Bobbin, and is invariable, whether the shuttle is empty.

The very perfection of stitching. The upper and lower threads feed each side of the needle, forming the stitch precisely of any thickness of work to leather.

Four motion under feed—the known; feeds each side of the New Self-adjusting "Take-up thread," or dropping stitches.

Great width of Arm and large Adapted to all varieties of out restriction. Simplicity and Perfection of Interchangeable working parts of fine polished steel.

Positive, Motion guaranteed. More readily comprehended. It is always ready and never fails.

It has thoroughly established throughout the world as the best Sewing Machine.

Is an easy and pleasant machine to run, and will last until the next world. Simple, Rapid and Efficient. Use it once and you will find it cheerfully refunded if it will not outlast any machine at double the price.

Agents sell them faster than a gun. Call at Office of this Paper One

755 BROADWAY, N.Y.

ANSWERS RECEIVED: ENIGMA No. 13

- 1-Ezel: David's hiding place.
2-Ziza: Abalom's grandson.
3-Ezem: Where some of the descendants of Simeon dwelt.
4-Lame: That which ailed the man who begged alms at the gate of the temple.

From Bessie, Hantsport; and L. A. C., St. Stephen. ENIGMA, No. 14

- 1-Ebal: The mount on which Joshua built an altar to the Lord.
2-Bani: David's captain.
3-Anna: The prophetess.
4-Liar: What Jesus called the devil.

From Bessie, Hantsport; L. A. C., St. Stephen; and Minnie G Troop, Belle Isle, Annapolis. To ENIGMA No. 15.

- 1-Thyatira: A church in Asia
2-Omniscience: An attribute of Deity
3-Daniel: The Hebrew captian.
4-Evil-merodach: The Babylonian king
5-Eurocydon: A wind mentioned in the Acts
6-Lawyers: A class against whom Jesus pronounced a woe
7-Bullushes: An article from which an ark was once made
8-Evangelists: A class of workers in the church mentioned in Ephesians
9-Avart: A mountain mentioned in Genesis.

"Come unto me all ye that labour and are heavy laden, and I will give you rest." Mat 11: 28.

From Bessie, Hantsport; H. A. P., Brunswick Street, Halifax; Minnie G Troop, Belle Isle, Annapolis; J. S. Harding, Liverpool; C. E. S. Nel, Hants; Sadie, Clementsport; Alice Tuttle, River Philip; C. C. L., Yarmouth; Harboville, Mary Read, Nappan; and Meads: P. Harrington, Liverpool.

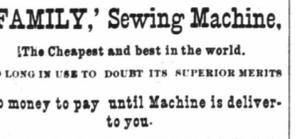
Since former acknowledgments answers to previous Enigmas had been received from Alice Tuttle, River Philip; E. A. P., Halifax; L. A. C., St. Stephen; L. Guy-abor; and Meads: P. Harrington, Liverpool.

The University of Cincinnati has introduced the study of Arabic, with the intention of making it a three or four years course. The present class numbers from ten to fourteen. The determination is to make the instruction as thorough and, at the same time, as extended as possible.

RURAL ENIGMA. No 17.

- 61 LETTERS.
1, 19, 61, A god of a heathen
2, 24, A prophet of Judah.
3, 56, 14, A city.
4, 38, 57, 10, An animal.
5, 29, 34, A musical instrument.
6, 14, A wise man.
7, 32, A precious stone.
8, 12, An evangelist.
9, 50, 38, A scribe.
10, 40, 38, A sweet spice.
11, is to be found in a book of minor prophets. L. E. J.

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Extra large-sized Bobbins, holding 100 yards of thread, doing away with the frequent re-winding of bobbins.
The Shuttle Tension is directly upon the thread, and not upon the Bobbin, as in other Machines, and is invariable, whether the Bobbin is full or nearly empty.
The very perfection of Stitch and Tension.
The upper and lower threads are drawn together and locked simultaneously in the centre of the goods, forming the stitch precisely alike on both sides of any thickness of work, from light gauze to leather.
Four motion under feed—the only reliable feed known; feeds each side of the needle.
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By its union with the blood and its effect upon the muscles, re-establishing the one and toning the other, it is capable of effecting the following results:

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By increasing Nervous and Muscular Vigor, will cure Dyspepsia, feeble or interrupted action of the Heart and Palpitation, Weakness of Intellect caused by grief, worry, overtax or irregular habits, Bronchitis, Acute and Chronic Congestion of the Lungs, even in the most alarming stages.
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An endless chain of good effects is formed by Fellows' Compound Syrup of Hypo-phosphites.

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

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

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

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

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

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

FELLOWS' HYPOPHOSPHITES. INCEPTION.

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

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

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

The desiderata sought by Mr. Fellows, were: A convenient, palatable remedy; Unalterable by time; Harmless, though used continuously, yet might be discontinued at any time without any ill effect; Which would induce an appetite; Strengthen digestion; Promote assimilation; Create healthy blood; Strengthen the nerves and muscles; Enable the subject to successfully combat disease; And sufficiently economical for all.

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

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Fellows' Hypo-phosphites, on being introduced into the stomach, mixes 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 exhilaration of the organic functions, and exhilaration of the intellectual powers. Its specific influence is on the brain and nervous substance, increasing the activity of the absorbents, and renewing the blood, thus causing the healthy muscular formation so necessary 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 extraordinary exertion, its use is invaluable, since it supplies the waste through the circulation, and sustains the general system.

At no period of life is watchful care over the functions of the brain more requisite than during the acquisition of knowledge by the youth; plodding, 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, and the early promise of excellence may be blighted thereby.

To such we recommend Fellows' Hypo-phosphites it will not only restore the sinking patient, but it will enable the toiling student to preserve his mental and nervous standard without detriment.

NOTE.—Be suspicious of persons who recommend any other article as "just as good" though bearing a similar name, and of those who offer it at a cheaper price than this.

NOTE.—It is only the Independent, well-posted and successful Physicians who can afford to prescribe this remedy. Experience has proved this the highest class medical men in every large city where it is known, recommend it.

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By its tonic properties it restores the capillary glands to their normal vigor, preventing baldness, and making the hair grow thick and strong.

As a dressing, nothing has been found so effectual or desirable. A. A. Hayes, M.D., State Assayer of Massachusetts, says, "The constituents are pure, and carefully selected for excellent quality; and I consider it the BEST PREPARATION for its intended purposes."

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F. S. SHARPE, Secretary. July 20/79.

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Halifax, N.S.

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You are quite at liberty to publish the foregoing Yours very truly, J. K. GOOLD, Major. Staff Paymaster to H. M. Forces.

Geo. Fraser, Esq., Agent North British Co's Nutritious Condiment, Halifax.

GEORGE FRASER, 76 GRANVILLE STREET.

Managing Agent for the Maritime Provinces P. E. Island, Newfoundland, etc. July 19

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