

# The Wesleyan.

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## NOTES BY THE WAY.

REV. J. LATHEEN.

In my last communication, I referred to Conference matters and to some dignitaries of Conference. It may be interesting to some of your readers to know something of another class of men—men to whom the Methodism of the British Isles is greatly indebted. At Gilsland, a somewhat famous watering place, renowned in the days of Moscropers, and familiar to the readers of Sir Walter Scott, I listened morning and evening to a most fervent and powerful local preacher. He is comparatively a young man, one of the wealthy landed proprietors of the north—was formerly an ardent sportsman. Upon his conversion to God a complete change was effected. Piles of trashy novels, in which he had taken great delight, were committed to the flames; wines and spirits, with which his cellars were stocked, were emptied into the fish-pond; hunters and hounds sent away, convivial parties given up, and his wealth consecrated to God. To the great mortification of some members of his family, he not only united in the membership of the Methodist Church, but gathers his servants and dependents to service in his hall; and devotes his Sabbaths to preaching Christ, with earnestness and power—in his own and the adjoining circuits. In my early life the famous and fervent Squire Brooks, whose conversion and life-work were very much the same, was the popular evangelist of these northern counties. May the noble succession be long and worthy perpetuated!

Recently I had the privilege of listening to a most excellent sermon, on the preaching of "Christ crucified," from one of the younger local preachers of English Methodism. He comes of a good stock. His father was a power in the local ranks, his grandfather as the superintendent minister of the circuit put my name on the "preacher's plan;" and two of his uncles, if not more, are estimable ministers of our own church in the Province of Ontario. This young man has recently been subjected to a sore and trying ordeal. Believing himself called to the work of the Christian ministry, he was unanimously recommended by the Newcastle District meeting, and passed the July examination with acceptance. In consequence of the pressure of hard times on circuit funds, and also of the surplus of candidates, the condition of admission by Conference became exceedingly stringent. Quite a number recommended by the Committee were refused by the Conference. Amongst them were several evidently promising young men. In culture, physique and preaching power, as far as I could judge, the young man who preached to us on Sunday last possesses all the requirements for becoming a most acceptable minister. How I have wished that we had a few more open doors for the admission of such men to our Canadian work! It was remarked by one of the veterans of the British Conference that at a former period, when a similar pressure had been experienced, many good and gifted men, refused by the committee and Conference, had been lost to the Methodist Church. Surely there is yet room for all who Christ calls to his work.

Last week being at Newcastle, I took advantage of an opportunity, then offered, of getting a glance at church work from another standpoint. A garden party for bazaar purposes was announced to be held in the spacious and beautiful grounds at Elswick House—the residence of Mr. Stephenson, ex-Mayor of Newcastle. The affair was regarded as a financial success. It did not strike me as at all equal in attractiveness of arrangement to the several exhibitions of a similar kind, held in the beautiful grounds of the late Judge Wilmot at Fredericton. There was one feature, however, of unique interest. The names of two gentlemen of great distinction were announced to take part in the proceedings. Both these men are what is called self-made. Both of them began life as pitmen in the collieries of the north. Both have given evidence of almost unrivalled abilities of a special kind. Sir Geo. Elliott, one of these, is now a member of Parliament, Baronet of the realm, proprietor of several collieries and other extensive public works, and probably one of the richest men in England. The prestige of the popular Baronet's name, though quite an acquisition, was scarcely equal however to that of his associate Rev. Peter McKenzie—the Methodist preacher. Sir George, who very likely regretted inability to make the most of a favorable opportunity for meeting his constituents, did not make his appearance. But Peter attended to his lecture on "Job the Patriarch of Uz," was at his post. To give any adequate idea of the lecture as I listened to him, from a cart, placed on a retired part of the lawn, or of the effect produced, would be out of question. I should suppose that it were possible to take two men of the stamp and calibre of Peter Cartwright and Dewitt Talmage, with some of the power and peculiarities of Dr. Parker of the London Temple Pulpit, and in some mental crucible to fuse them into one, the result might possibly be something in the direction of this extraordinary effort. To early education the Rev. Peter McKenzie owes nothing. He was married, and had achieved notoriety of another kind before his conversion to

God. Under such circumstances only the possession of rare and singular gifts would have justified his acceptance by the Conference. It has been said Wm. Arthur, who had incidentally listened to him as a local preacher, impressed by the evidence of a marvellous genius sanctified by grace, won for him the recognition of Conference—abundantly justified by subsequent service. He was sent to the Institution for a course of training in literature and theology. But the pithy preacher was out of his element in the classroom. The drill and discipline of study was too irksome to be borne. When grammatical difficulties, and the other perquisites to be encountered by the student in the laborious path of intellectual inquiry, had gathered up around Peter, he was accustomed to propose a prayer-meeting as the solution. It was no use to aim at polish. The ordinary road to knowledge he could not travel. The diamond was in the rough, but there was no doubt in regard to the quality, and the process by which it was to be beautified might possibly prove injurious. Wisely it was decided to open his way at once to chosen work. Though setting at defiance all rhetorical rules, being altogether a law unto himself; yet Mr. McKenzie shows an intimate acquaintance with the best authorities upon the subject. Evidently he has been a hard student in his own way, and for him, unquestionably, that way is best. The lack of originality of ideas, replete with wit, sarcasm, rising at times to strains of beautiful and genuine eloquence, produced a great excitement upon that "Canny" Newcastle audience. I have heard several platform men of considerable distinction, on both sides of the Atlantic; but if the choice were given to listen to one of them once for all, then commend me, with my North of England associations, to the Rev. Peter McKenzie. I found him exceedingly genial, as one might expect, and he made sure that I should have an introduction to the most prominent men on the ground.

In this town of Newcastle, where several of my friends reside, and on the river Tyne, to which it largely owes its celebrity, are several points and places of interest to which I intended to refer. My space, however, is nearly exhausted; and I am not sure but I may be trespassing upon the patience of your readers. In the journals of Mr. Wesley are several references to this metropolis of the North—then less shadowed by the smoke of chemical and other works. Under date June 4th, 1759, John Wesley writes: "I rode on to Newcastle. Certainly I did not believe that there is another world, I would spend all my summers here, as I know no place in Great Britain comparable to it for pleasantness. But I seek another country, and am content to be a wanderer upon earth."

The *doric* speech of the Newcastle people was not long ago a distinctive peculiarity; but education and travel by rail are removing landmarks of vocabulary and pronunciation. Lord Eldon, of whose name and fame the Newcastle people were so proud, had the "burr" and shewed it to perfection when, as Lord Chancellor, and representative of Majesty, he was called upon to prorogue Parliament. I have heard Dr. Punshon say that he could detect this *doric* in the most educated men of Newcastle.

One of the largest establishments on the Tyne, and in the world, of the kind, is that of Messrs. Palmer & Co., at Jarrow, on the right bank of the Tyne, below Newcastle. The whole process of ship-building can there be seen; and as a brother-in-law of my own holds the principal position under the firm, there was easy access; and every facility for seeing the several departments—turnarounds, rolling mills, engine shops, and shipyards, in advantage. The iron in the ore is brought, first of all, from the Company's Cleveland mines. In the stupendous furnaces at Jarrow the ore is smelted, and run into bars. Then from other furnaces the molten malleable masses of iron are passed through rollers and shaped into sheets, plates, and bars, of required size. In adjoining factories the engines are made. On the stocks, at the time of my visit, in various stages of construction, and amongst them some of immense tonnage, were some ten or twelve iron ships. It was impossible not to feel, in passing through the midst of thousands of workmen, and of machinery upon so stupendous a scale, that here was touched one of the springs of national greatness. Scarcely in this department can the operations of any other country hope to rival those of the Tyne and the Clyde.

In less than a week I hope to be fairly embarked for Canada and home.

I have been amused with the interest which America, and Canada, especially, as a domain of the British Empire, has for various classes of English people. They wonder if the supplies of cattle and grain, brought over to English markets, can possibly hold out. Would it not soon be exhausted? Very eager have been the inquiries as to the estimate formed in Canada of the Marquis of Lorne, and his Royal wife, the accomplished Princess Louise, at Featherstone Haugh Castle, the seat of one of the country families, where I had occasion to call yesterday, this was a personal inquiry.

August 23, '79.

## SORROW.

Do you say, what are we to do with sorrow when it comes? We know we must conquer circumstances, and that they do not touch our life, only the externals of it. Still, weeping is bitter, pain is humbling, reproach is sharp, disappointment stings, and the death of friends no medicine can heal. Sooner or later the days of darkness will come. Where is joy then? I reply, you must remember that word of Christ, "Your sorrow shall be turned into joy." It was the Resurrection that did that for them. It is the resurrection that shall do that for us. To accept sorrow as part of our predestined obedience, to endure sorrow as the testimony of our faith made perfect, to interpret sorrow as a blessed share in the incompleting Passion, to welcome sorrow as a claim for the power of the Resurrection—here is the secret which, if it does not bring back friends, feeds in us the hope of meeting them; if it does not assuage pain, dignifies us with the fellowship of Christ. In manhood and age, reasonable and exulting; in youth, so strange to sorrow, and so new to it, it has a pathos and beauty of its own quite irresistible. My young brethren, you especially who firmly believe in Christ, and who secretly desire to imitate and glorify Him, the joy of action is noble, but the joy of suffering is divine. Welcome the life He gives you, drink the gladness He offers you. He is wiser than us all, and will choose the best for us. Still, if He should call you to drink of His cup—the cup of His sorrow, and to be baptized with His baptism, the baptism of His death, do not think Him hard with you, rather that He puts honor on you. Even in its undimmed brightness and vigor, Christian youth is ever a great force in the world, which cannot dispute its sincerity or evade its appeal. But when strength is made perfect in weakness, and by the sick-bed or the death-bed of a young Christian man, the passing world with all its fresh delights and opening prospects is calmly and steadily postponed—the life to come—the victory that overcomes the world is then seen in the silent judgment that passes on the heart is this—"Jesus Christ is here."—Good Words.

## HOLDING FORTH THE WORD OF LIFE.

"Ye are my witnesses," saith the Lord. We are not God's logicians, sent to argue men into the kingdom of heaven. We are not God's debaters, sent to discuss theology with men, and to convince them of the truth of Christianity. If this were so, we might well fear of getting worsted; for the world is full of good logicians and skilled debaters—men that are more than a match for us on their ground. We, on the contrary, as Christ's servants, are simply to bear witness year in and year out; using the Word of God, and not our own. And our success will not depend upon our acuteness, or our eloquence, or our skill, but upon God's Spirit, that accompanies and energizes that Word. It takes a strong muscle to throw a handball so that it shall strike a hard ball; but a child can fire a rifle-ball effectively, since the propelling force is in the powder and not in the muscle. So it takes a strong man to use an argument effectively; but a babe in Christ can use a text of Scripture with prevailing force, since it is, not by might nor by power, but by God's Spirit that that text is to be impelled. "The power of a word," says Emerson, "depends upon the power of the man that stands behind it." But the power of God's word depends upon the power of the Spirit that stands behind it, its inspirer and its abiding energizer.

We remember of looking at a bronze figure that stood in a public place, in whose lifted hand one of the city lamps was raised aloft to give light to the passers by. There it stood, in storm and in calm, under beating rain and driving wind, in mute fidelity to its trust, holding forth the light for all men. "That," I said, "is a picture of what a Christian should be—a patient, undaunted, undisturbed torch-bearer for Christ." If a courage of ridicule or opposition should chance to break upon him, he is to stand in staid indifference to it all, holding forth the word of life. If blasts of ridicule dash him in the face, he is to take it as silently and as imperturbably as the bronze figure takes the tempests. It is the men that stand who move the world. Hence the Scriptures are full of exhortations on this point. "Stand, therefore, with your loins girded about," etc. Of course there are other texts which enjoin activity and aggressive effort. But if a Christian's activities must go abroad, his example must stay at home. As a living witness for Christ, men must know where to find him every hour of the day. And while his feet are swift to rush in the way of God's commandments, his example must be as fixed and immovable as a light-house. "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life."

## LEARNING TO SAVE.

The first thing to be learned by a boy or young man, or anybody else having the ambition to become a useful member of society, is the habit of saving. No matter if a boy or girl has wealthy parents, each should learn to save, if for no other reason than that riches are well known to "take to themselves wings and fly away." Few are so well to do as to be secure against poverty and want. The children of the wealthy classes are often miserably poor; while men of large means have commenced life without other advantages than habits of industry coupled with the disposition to save. It is especially important that children of people in moderate circumstances and of the poor should learn to take care of the money they get. A boy who is earning two shillings, three shillings, or more a day should manage to save a portion of it if possible. If he can lay by only one shilling a week, let him save that. It doesn't amount to much, it is true, but it is worth saving; it is better saved than wasted—better saved than thrown away for tobacco or beer, or any other worthless or useless article or object. But the best thing about it is that the boy who saves two shillings a week on a very meagre salary acquires a habit of taking care of his money which will be of the utmost value to him. The reason why working men as a class do not get ahead faster, are not more independent, is that they have never learned to save their earnings. It does not matter whether a man receives a salary of five shillings a day or a pound, if he gets rid of it all during the week, so that there is nothing left on Saturday night, he will not get rich very rapidly. He will never have much ahead. But the individual who receives five shillings per day, and is able to save a shilling, or the one getting a pound, who is careful to lay by five shillings, is laying up something for a rainy day. Young people who expect to labor with their hands for what they may have of this world's goods, who have no ambition or wish to become professional men, office-holders, or speculators, should by all means acquire habits of economy, learn to save. So surely as they do this, so surely will they be in a position to ask no special favors. Every man wants to learn to look out for himself, to rely upon himself. Every man needs to feel that he is the peer of every other man, and he cannot do this until he has learned to save. This is the first lesson to be learned, and the youth who cannot master it will never have anything. He will be a dependent.

"When I think of God, even little as we know of His works in thus creating me, I am lost in amazement and astonishment. Eternity! None can explain it. Back! unroll your cycles when the earth was born; further, when the first orb sprang into being, and think of the ages! Were there but one orb created in a million of years, there had been time from the beginning of all these worlds that deck our heavens. And when I think of unlimited space, and know no reason why God should fill one part more than another; when I think of space without boundary, on, and on, and on, further than thought can travel, and think of God as filling that universe with worlds of majesty, all of which move as to a hair's breadth in space and to an instant of time, according to His eternal purposes, keeping step to His word and singing His praise, my soul is lost and overwhelmed, and I would join with the seraphim in crying out, "Holy, holy, holy, is the Lord God of Hosts."—Simpson.

Hear is a good rule for conversation with others. Never tell a person anything concerning himself, nor report to him anything which others have said of him, or of his doings or possessions, which you think will not give him pleasure. There is, of course, an exception to this rule when you feel it an imperative duty to state an unpleasant truth to another for his substantial good; but in that case you ought to approach the subject so cautiously, and speak of it so tenderly, as to show him, beyond a question, that it is a positive pain to you to be a cause of his discomfort. Never call it frankness, never look upon it as a playful way of speaking, for you to blurt out to him your own or other people's opinions which are likely to lessen his enjoyment in the thought of what he is, or what he has, or of what he has done. There is a great deal of cruel unkindness in this line, on the part of those who would never dream that they could properly be called cruelly unkind.

## METHODISM IN BYGONE DAYS.

ORIGIN OF METHODISM IN STAFFORDSHIRE.

John Wesley's first recorded visit was paid to Birmingham in March, 1738. At that time the Oxford Fellow had not commenced his career as an Evangelist, but the depth and sincerity of his religious convictions were evident even then by his conscience being troubled, after he had left, that he had not spoken godly words to those who had waited upon him at the inn. Early in 1739, following the example of Whitefield, he preached for the first time in the open fields; but four years elapsed before he again visited the neighbourhood. His name by this time had become notorious, and Methodist societies had been established in London, Bristol, and several other places. In January, 1743, he visited Wednesbury, Evesham, and Stratford-on-Avon. His first sermon in Staffordshire was preached in Wednesbury Town Hall, from the words, "This is the covenant which I will make," &c., after which he adjourned to a hall "not half a mile from the town," capable of holding four or five thousand persons, and preached from the text, "The Kingdom of God is not meat and drink." The immediate result of this visit was the creation of a small society of about thirty members. Persecution, the result of religious riots, speedily followed, and in July he rode from London to "Francis Ward at Wednesbury," and from thence to "Councillor Littleton, at Tanworth," to see if legal redress could not be obtained for his persecuted people from "rebels against God and the King." Three months later he rode from Bristol to Wednesbury preaching on the way at Evesham, in Quinton Church, to a "thin dull congregation." Arrived at Wednesbury he preached at noon "in a ground near the middle of the town," to a far larger congregation than was expected, from "Jesus Christ, the same yesterday, to-day and forever." In the afternoon while writing at Francis Ward's an angry multitude from Darlaston surrounded the house, shouting, "Bring out the minister; we will have the minister!" The fearless Evangelist at once stepping out among them, and mounting a chair quietly inquired, "What do any of you want with me?" "We want you to go with us to the justice," was the reply. "That I will," said Wesley, "with all my heart, Shall we go to-night or in the morning?" "To-night, to-night," cried the crowd, and immediately Wesley led the way, followed by two or three hundred of the people, the rest returning whence they came. Bentley Hall, the residence of Mr. Lane, J. P., being reached, inquiries were made as to the charge. "Why, an't please you, they sing psalms all day; nay, and make folks rise at five in the morning, what would your Worship advise us to do?" "To go home," said Mr. Lane, "and be quiet." From Bentley Hall, the crowd led Wesley to the house of Mr. Justice Persehouse, at Walsall. The justice refused to see them. Thus baffled, they resolved to take Mr. Lane's advice and go home, and were about to do so, when a Walsall mob met them, and a free fight ensued, the Walsall roughs striving to get hold of Wesley and the Darlaston roughs endeavouring to defend him. The Walsall men won the day, and Wesley was left in their hands. Seizing him they dragged him along with rude violence, shouting on every side, "A way with him! Kill him at once! Knock his brains out!" In this emergency help came from "Honest Munchin," an Amazonian woman of Darlaston, who, swearing that none should touch him, knocked down, at the peril of her own life, three or four of his assailants; also from the ringleader of the mob, who, suddenly turning, said in respectful tones, "Sir, I will spend my life for you; follow me, and not one soul here shall hurt a hair of your head." Thus championed from unexpected quarters, Wesley providentially escaped safely to Wednesbury, having lost, he says, "only one of my hands."

A few days later the following magisterial proclamation was published by it, which will be seen, the very justices who had refused to deal with Wesley when carried before them by the crowd:

To all High Constables, Petty Constables, &c. Whereas we, His Majesty's Justices of the Peace for the county of Stafford, have received information that several disorderly persons, styling themselves Methodist preachers, go about raising riots and disturbances, to the great damage of His Majesty's peace and against the peace of our Sovereign Lord the King:

These are, in His Majesty's name, to command you and every one of you within your respective districts to make diligent search after the said Methodist preachers, to bring them before some of us, His Majesty's Justices of the Peace, to be examined concerning their unlawful doings.

Given under our hand and seals, this day of October, 1743.

J. LANE,  
W. PERSEHOUSE

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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.  
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THE WESLEYAN

FRIDAY, SEPTEMBER 12, 1879.

THE TEMPERANCE QUESTION.

About a half century has passed away since the Temperance movement began in these Provinces. The earliest organizations for the suppression of intemperance were known as Temperance Societies. The pledge adopted by those societies required their members to abstain from the use of rum, gin, whiskey, and brandy. Members were allowed the free use of all other kinds of intoxicants. After an experience of a few years it was obvious, to those early workers in this great reform, that something more was needed.

The old-fashioned temperance pledge was found insufficient for reclaiming many nebrates, and powerless for saving the young from becoming drunkards. There came a cry for total abstinence. Organizations sprang up in many places, all over the land, with a pledge of total abstinence from all intoxicating drinks, as a leverage. Those organizations increased in numbers, and grew in membership, and yet the work of destruction went on.

In the year 1842 a Society was organized in New York to which was given the name of the Sons of Temperance. In 1847, this organization was introduced into New Brunswick, in St. Stephen, then in Fredericton, afterwards in St. John, and about the same time in Nova Scotia, and Prince Edward Island. This order spread rapidly, became popular, and gave promise of becoming a pride and glory of the land. Within a few years a vast amount of good was accomplished. The people learned to comprehend, in a greater degree than hitherto, the enormity of the evils of intemperance. The mischief-making power of the traffic in strong drink was becoming better understood. Then came a cry for a prohibitory law.

Petitions were sent into the Legislature of New Brunswick in 1851, and in following years, asking for a prohibitory law. For several years the question was discussed on the floors of the legislature. Prominent among the advocates of prohibition in the New Brunswick House of Assembly of that day were Sir Leonard Tilley, Judge Steadman, Hon. James Brown, and others. The speeches then delivered on the floor of the House were published by the press. Many pulpits gave utterance to timely words in behalf of the reform. The platform wielded a potent influence. Popular feeling became aroused.

A Prohibitory Law was passed in New Brunswick in 1853. The Act provided that the law should go into operation on the first day of January, 1854. About the last of January of that year an immense mass meeting was held, in front of the Court House in St. John, to submit resolutions to the people, calling for a repeal of the law. But the people voted, about two to one, against a repeal of the law. A week or two later a similar meeting was held in front of the Court House at Kingston, Kings County. The people, at the King's County meeting, also, voted, about two to one, in favor of prohibition. Everything seemed favorable for the carrying out of the law. When, lo! a powerful combination was formed against the measure. Men, high in ecclesiastical and governmental positions, blocked up the way. The prohibition party was for the time being defeated. The political heavens were black with clouds and storm. The law was repealed. Many thought that everything was lost.

But, everything was not lost. Faithful temperance workers bided their time, until the storm should be overpast. Slowly better things came. The agitation went on. Temperance principles, meanwhile, were permeating the masses. The public conscience of the country was being educated. Legislation was being secured in behalf of Temperance in different provinces. At length the Parliament of Canada, in 1878, passed a prohibitory law, which is known as The Canada Temperance Act. County after county in New Brunswick, through the ballot box, indicated, most unmistakably, by overwhelming majorities, that it is the will

of the people that the traffic in strong drink should be prohibited, as theft, and other crimes, are prohibited, and should be outlawed, as every crime ought to be. And, now, just when the struggles of long years of temperance discussion and agitation seemed about to be crowned with success, lo! the Judges of the Supreme Court of New Brunswick block up the way. Good men and true, in high positions, sometimes make mistakes, and counteract the purposes of providence, and frustrate the will of the people. The will of a free and intelligent people is sure in the long run, to carry the day. Before it all obstructions will, sooner or later, be swept away. What ever is really good and great is slow in coming to maturity.

THE BERWICK CAMP MEETING.

This summer—for the first time—we attended the Feast of Tabernacles at Berwick. The weather, we were told, was less favorable than usual, but, chilly and cheerless, as during a part of the week it certainly was, it did not prevent large numbers from attendance at nearly all the services. Ministers and leaders, Bible-class and Sabbath-school teachers, with many of the rank and file of the churches, were there, seeking, in the absence of worldly cares and business interruptions, that preparation from above which makes weak mortals "meet for the Master's use." Expressions of regret, respecting the absence of Sabbath services, were heard from some who had enjoyed those services in other years, but the great majority, it appeared to us, were prepared to endorse the action of the Committee, in commencing the meetings on Monday and closing them on Saturday. From personal observation of camp-meetings elsewhere, we could not hesitate to view the action of the Committee as worthy of hearty approval. Some persons, in the past, have found an argument against the camp-meeting itself, in the bustle and excitement of its Sabbath surroundings; may it not be hoped that these, in view of the action of the Association, involving increased financial loss, will henceforth and that body by their presence, and from their purses. Christian men and women, with a few days to spend in rest or change of scene, would accomplish their purpose much better than by rushing over hundreds of miles, and making a toil of pleasure. And in their experience the prayer of St. John for his friend—the well-beloved Gaius—would be abundantly answered. "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

Our object in this hurriedly-written article is not to describe the services of a week devoted to so many to holy duties. Certain cares at times interrupted our attendance, and thus rendered us unable to present a complete report. The object in view will be attained if any words traced by our pen shall lead to a more widespread sympathy with our friends in Berwick, and a more hearty effort to aid them in the accomplishment of their praiseworthy purposes.

Will our hard-worked brethren chide us if we say that this sympathy should begin in the Conference? The mere appointment of a Committee who shall have charge of the religious services is not enough. Such Committees have been, if we mistake not, annually named, but we doubt if at any Conference a report respecting the camp-meeting of the previous year has been placed on the President's table. From frequent remarks, as well as from the apparent misplacing of men, and injudicious use of ammunition, one inferred, during the late meeting, the absence of a board of management entrusted with efficient powers. It is needless to say that the President of the Association, the Rev. F. H. W. Pickles, did all that could possibly be done by an energetic, deeply-interested man, but, as we watched his efforts to provide for the proper maintenance of the frequent services, we felt confident that he might have said, "Careest thou not that my brethren have left me to serve alone?" Bid them, therefore, that they help me." Such exhortation would not have been the utterance of one unwisely "careful and troubled about many things." Upon Methodism, aye more, upon the general religious life of that part of Nova Scotia, the annual gathering at Berwick is calculated to exercise a most important influence. Let the members of the Camp-meeting Association then receive from the Conference all the practical assistance that can possibly be given them.

To render the Berwick camp-meeting a success, financial aid is also necessary. The members of the Association—nearly all of them residents at or near Berwick—have already had to bear a burden by no means light. Some of them, from no weariness in well-doing, but through the pressure in financial circles, most stoop

under the burden. And yet those beautiful grounds, from which, in successive years, prayer and praise have ascended heavenward, and with which some of the holiest memories of earth will be associated throughout eternity, can only be rendered thoroughly fit for their hallowed use by a considerable expenditure of money. A part at least of the expense to which the Association is subject ought to be borne by the neighboring circuits. These share largely in the spiritual benefits of the holy convocation, while they know little of the care and inconvenience suffered by those Methodists whose dwellings are in the immediate vicinity. Returning to their homes and churches refreshed in body and strengthened in spirit they are prepared to exert a happy influence on those with whom they meet and to lead them towards a higher life. It is not too much to ask that those that reap these spiritual blessings should sustain the agency through which they are received by contributing of these temporal things. The responsibility, however, belongs to a wider sphere. A higher spiritual life in one part of our Conference must in time be felt by the membership everywhere. For this reason, and because of the fact that the members of the Berwick Camp-meeting Association in their efforts to maintain the annual gatherings here had no selfish purpose in view, but the benefit of the Church, spiritually and financially, we commend them without any solicitation on their part, to a more generous regard on the part of the Methodists of this province than they have hitherto received. T. W. S.

On Monday evening, the Rev. Jacob Freshman will deliver his lecture on the "Manners and Customs of the Jews, in Freemason's Hall, in this city." Mr. Freshman is a member of the Montreal Conference who has been granted a year's rest from ministerial work on account of ill health. He is the son of a converted Jewish Rabbi, and will appear in the garb of a Rabbi and exhibit all the different articles used during divine worship. The Rev. gentleman has lectured in several places in New Brunswick, and the press of that province speak of his lecture as being one of particular interest and instruction.

The scholars of Charles Street Sabbath School, accompanied by their officers and teachers, held their annual Picnic on Wednesday, 3rd inst., at the beautiful grounds of Mr. Hosterman, at the North West Arm. The weather was all that could be desired, and the children as well as a large number of visitors thoroughly enjoyed themselves.

We call special attention to the announcements on the eighth page, of meetings to be held by the several Districts in connection with the Relief and Extension Fund.

BOOKS AND PAMPHLETS RECEIVED.

Outline of English Grammar for the use of Junior Classes by C. F. Mason, B.A., F.C.P., Fellow of University College, London, has been received. This book is one of the Educational Series published by Adam Millar & Co., Toronto. It is the first Canadian Edition of the Sixth English Edition. It is a volume of 168 pages. The exercises in this edition have been greatly amplified, and entirely remodelled upon the plan adopted in the recently published "Shorter English Grammar" by the same author. The work is admirably bound.

"Plant Sweet Flowers on my Grave," is a piece of music for the Piano, published by F. W. Helmick, 136 West Fourth Street, Cincinnati.

A Report upon the Preventive Measures to be used in limiting the extension of diphtheria within the Province, has been laid upon the table. This pamphlet is published by the Medical Society of Nova Scotia, and is worthy of being carefully read and preserved.

Lawry's Musical Journal, for September is received from the Wholesale and Retail establishment of Landry & Co., 58 King St., St. John, N. B. This number contains several pieces of music for the Piano, with a considerable amount of the latest musical and other items.

POSTAL CARDS.

St. Martin's, Sept. 8, 1879. MR. EDITOR.—You will be pleased to hear that we have succeeded in getting our Sunday school organized with encouraging prospects. There has never before been a Methodist Sunday school in the town. Our deserving Rev. pastor, Rev. W. J. Kinay, will, we trust, be able to meet with us at least once a month to stimulate and encourage all interested in the Christian education of the young.

In compliance with an invitation from the First Quarterly Official meeting of the St. Martin's Circuit, the St. John District will hold its annual District meeting in May in the Chester Street Methodist church, St. Martin's. The Superintendent intends (D. V.) holding some open air meetings on this circuit on Sunday, 28th inst., weather permitting. Ministers from adjoining circuits will be present and assist on that occasion.

A melancholy accident occurred in this place on Thursday, 4th inst. Messrs. James L. Flewelling and Wm. Powers were in the wood just back of the town hunting some cattle. They had a fewling piece with them, and as a bird of some kind was passing, Mr. Flewelling levelled the gun "a breach loader," to shoot it; but unfortunately the barrel burst and the cartridge case struck him on temple, over the right eye, causing almost instant death. Deceased was about 37 years old, and much respected by all who knew him. He leaves a sorrowing wife, one child, and a large number of other relatives to mourn their loss. Yesterday afternoon a very large concourse assembled in the Baptist church to pay him their last tribute of re-

spect. An impressive sermon was preached by the Rev. J. R. Campbell, (Episcopal), from James iv. 13-14. IOTA.

The Liverpool Financial District meeting was held on Tuesday, Sept. 7th, at Petite Riviere. There was a good attendance of ministers and laymen. All the business was duly discharged. Special attention was given to the Relief and Extension Fund, the chairman and brethren taking the matter up heartily. In connection with the District gathering four meetings were held on behalf of this fund with encouraging success at Petite Riviere, LaFave Ferry, Ritecy's Cove and Mill Village. It was arranged to hold other meetings throughout the District, and we hope our people will respond liberally.

If the entire Connexion supported this important fund, by bringing "all the tithes into the storehouse, that there may be meat in God's house, and prove him herewith." He will give us abundant temporal and spiritual prosperity.

The meetings for the purpose of raising money for the Relief and Extension Fund for the Methodist Church of Canada, were held at Mount Stewart circuit on the 1st, 2nd and 3rd inst., with remarkable success. On a circuit (where before this year only 7 or 8 dollars could be raised for missionary purposes,) the handsome sum of over \$50.00 was realized. This is owing chiefly to the fact that the minister of the circuit Rev. Mr. Lawson took an active interest in advocating the claims of the society. One could not but admire his Christian, unselfish and self-losing spirit, when after suffering a large deficiency in his salary last year, he would say when asked a question like this was asked him (had I not better give the subscription on your salary?) no the debt must be paid. If all the ministers take the interest in raising the sum that Bro. Lawson has, more than double will be realized.

CORRESPONDENCE.

ALMA, A. C., Sept. 8th, 1879.

MR. EDITOR.—We are having a time of refreshing in this locality. The Lord is smiling upon us. The church is being revived, and some thirty persons have sought for salvation, been accepted of God and are now "rejoicing in the Lord." The work, we believe, is just commencing—the congregations are daily increasing and greater interest is being manifested. We are praying, working for, and expecting a "grand harvest," a gathering in of "immortal sheaves."

The new church in course of erection at Point Wolfe will, in a few weeks time, be ready for dedication. Our people deserve praise for the energy and tact displayed by them in this noble enterprise. The building, when completed, will be an ornament to the locality in which it is placed, and the people are looking forward to the hour when they shall enter into "His gates with praise," and worship the God of their fathers in the earthly courts of Zion. S. C. W.

MANNERS AND CUSTOMS OF THE JEWS.

Rev. E. Evans, of Fredericton, writes us respecting Rev. Jacob Freshman's lecture on the Jews, twice delivered in that city. He says:

"I am glad that I had the opportunity of hearing it, for it is a brief of information on a subject not often brought before our people. By the exhibition of the garments, fringes, phylacteries, and mezuzoth for the doorposts, with the lucid explanations given, the interest of the audience is awakened and valuable knowledge communicated especially adapted for biblical students. The education of a Jewish boy is described till he becomes thirteen and a son of the commandment (Bar Mitzvah) and therefore obliged to observe the precepts of the rabbies. In a glowing manner the prayers of the Jews are described, their number, brevity and application to every benefit received, every event that occurs and every action performed. This description is one of the most beautiful and eloquent parts of the lecture. The synagogue worship is fully described and a beautiful small parchment roll containing the book of Esther in the Hebrew is shown, with an account of its use in the Feast of Purim when the deliverance of the nation from the hatred of Haman is commemorated. In a brief but comprehensive method he describes the Talmud and its component parts the Mishra and Gemara pronouncing a most appreciative and fervent eulogium thereon which could only come from the lips of one who gloried in it as a vast repository of the wisdom of his own ancestors. The vitality, persecutions, attainments, and triumphs of the Hebrew race were vividly portrayed. I hope you will secure him a good audience in Halifax, for whether we consider the interest surrounding the subject, the method of its treatment, or fervid eloquence of the lecturer, it is one of the best and most useful lectures I have listened to."

MOUNT STEWART, P. E. I., August 24th, 1879.

MR. EDITOR.—Mount Stewart has the honor I believe in leading the campaign on the "Relief and Extension Fund" in the Lower Provinces, and may entertain feelings of pardonable pride in the first-fruits of success in this laudable enterprise. We held a meeting in all our Churches. Mount Stewart, Dunstafferage and Black River. At each place there was but a small congregation, not more than eighty in all, preachers, and the wife of one counted. Still those were of the right stamp and gave freely of their substance to the Lord, the largest church had the smallest congregation yet a collection of \$1.06 was taken and \$20.00 promised in subscription. At Dunstafferage the collection was \$1.56 and subscriptions promised \$12.50. At Black River (a small and new place) the collection was \$1.30 and subscriptions \$15.25, making a total of \$51.67. Our success under God was due to the earnest, eloquent and very practical addresses of Brother Hagarty the Deputation, who

out of a full heart, pressed home upon the people the all important and absolute necessity of decided action in the matter in hand. Our meeting and fellowship with Bro. H. was most pleasant, refreshing and profitable, indeed the meetings were more like revivals than anything I have known on this circuit, and feel sure it! Comparatively speaking our circuit to the poorest "Go and do likewise."

You will see this is specially commendable when I say we have made extra excursions since Conference in aid of our pension fund and have paid over \$90.00 for furniture. Till but recently it would not have been difficult to raise several hundreds of dollars for the end contemplated by our Missionary Society or any philanthropic object. Things have changed however very materially, and this once very busy and good wages to hundreds of that profitable craft has brought up its hammers and all is dead. The clergy has departed in this and some other respects, surely as that the place is finding its level and will be all the better for it and will not be a healthier business pulse if it does not too largely enter upon ship-building again, since many ruined themselves by selling their farms to work in the ship yards. They have taught others, none now would be tempted into their folly, so there will be employment for the few who must remain on the several ships which are to be built this season. We are hoping for a memorable year in the spring, reclaiming and sanctifying of men. May the Lord grant it, Amen.

NOTES FROM GIBSON.

The hand of Providence has directed me to one of the pleasantest and in many respects most desirable circuits in the Conference. The congregations are encouraging, and the people are very kind and ready to cooperate in every good work. We have three classes that are centres of power. I have an interesting class of children meeting in my study on Friday afternoons. The Gibson union Sunday school under the superintendence of Bro. Wm. Davenport is growing in attendance and efficiency and is a great blessing to the village.

We expect to build a church in Gibson next spring. I have obtained subscriptions to the enterprise amounting to \$70. Robert and Joseph Macklin have given the land. Alex. Gibson, Esq., whose liberality never fails, heads the list with \$300.00. P. W. Logan, our warm hearted Steward, E. R. Burpee, and James Pickard subscribed \$100 each. The list has just been opened and we hope to bring up this aggregate of subscriptions to \$1200 or \$1300.

I had the pleasure of officiating at an interesting ceremony at Bro. Logan's house last Thursday morning, when his eldest daughter was married to Mr. Ristone, one of the railway officials.

The ladies of Robinson, Marysville, and Gibson, held a bazaar at Robinson, N. B., on Monday, the 2nd inst. Mrs. M. G. Gibson, of Marysville, is the leading spirit in the enterprise, though in the 79th year of her age. She is "never weary in well doing." MATTHEW R. KNIGHT.

NEW BRUNSWICK & P. E. ISLAND CONFERENCE.

MR. EDITOR.—As the Treasurers of the General Conference Fund require the amounts collected in the several Conferences as soon as possible, may I request that Superintendents of Circuits will remit to me at their earliest convenience the collections taken for this Fund on the Second Sabbath of August last. JOSEPH HART, Treasurer.

METHODIST CHURCH OF CANADA.

STATISTICS FOR 1879.

DEAR BRO. CURRIE.—Presuming that all the readers of your excellent WESLEYAN would be interested in having placed before them a brief summary of our numerical status. I forward you the following tables:—

Table with 2 columns: Conference Name and Number of Members. Includes Toronto, London, Montreal, Nova Scotia, New Brunswick, and Newfoundland Conferences.

This shows a net increase of 7 for the year. The number who died was 21. The number of supernumerary and supernumerary ministers is 172. There are 172 young men on probation, 59 of whom are allowed to attend college, 30 were received on trial at the last Conference.

Table with 2 columns: Conference Name and Number of Members. Includes Toronto, London, Montreal, Nova Scotia, New Brunswick, and Newfoundland Conferences.

Table with 2 columns: Conference Name and Number of Members. Includes Toronto, London, Montreal, Nova Scotia, New Brunswick, and Newfoundland Conferences.

Table with 3 columns: Conference Name, Schools, and Teachers. Includes Toronto, London, Montreal, Nova Scotia, New Brunswick, and Newfoundland Conferences.

An increase for the year of 9 schools, 394 teachers, and 2,637 scholars. The number of conversions reported for the year is 5,192. GEO. H. CORNISH, Burlington, Ont., Sept. 1879.

MR. EDITOR.—I have the honor to acknowledge the receipt of your issue of the 12th inst. and to thank you for the same. I have read it with interest and pleasure. I have been particularly struck by the account of the Berwick Camp Meeting, and the manner in which you have given a full and complete report of the same. I have also been struck by the account of the meeting at Point Wolfe, and the manner in which you have given a full and complete report of the same. I have also been struck by the account of the meeting at Robinson, and the manner in which you have given a full and complete report of the same. I have also been struck by the account of the meeting at Gibson, and the manner in which you have given a full and complete report of the same. I have also been struck by the account of the meeting at Marysville, and the manner in which you have given a full and complete report of the same. I have also been struck by the account of the meeting at Black River, and the manner in which you have given a full and complete report of the same. I have also been struck by the account of the meeting at Dunstafferage, and the manner in which you have given a full and complete report of the same. I have also been struck by the account of the meeting at St. John, and the manner in which you have given a full and complete report of the same. I have also been struck by the account of the meeting at St. Martin's, and the manner in which you have given a full and complete report of the same. I have also been struck by the account of the meeting at St. Stephen, and the manner in which you have given a full and complete report of the same. I have also been struck by the account of the meeting at St. Edward, and the manner in which you have given a full and complete report of the same. 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I have also been struck by the account of the meeting at St. John the Baptist, and the manner in which you have given a full and complete report of the same. I have also been struck by the account of the meeting at St. John the Evangelist, and the manner in which you have given a full and complete report of the same. I have also been struck by the account of the meeting at St. John the Apostle, and the manner in which you have given a full and complete report of the same. I have also been struck by the account of the meeting at St. John the Virgin, and the manner in which you have given a full and complete report of the same. I have also been struck by the account of the meeting at St. John the Martyr, and the manner in which you have given a full and complete report of the same. I have also been struck by the account of the meeting at St. John the Confessor, and the manner in which you have given a full and complete report of the same. 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preached (special). Iota. meeting at Petite... of a full heart, pressed home upon the people the all important and absolute necessity of decided action in the matter in hand.

NOTES FROM GIBSON.

The hand of Providence has directed me to one of the pleasantest and in many respects most desirable circuits in the Conference. The congregations are encouraging, and the people are very kind and ready to cooperate in every good work.

We expect to build a church in Gibson next spring. I have obtained subscriptions to the enterprise amounting to \$750. Robert and Joseph Macklin have given the land. Alex. Gibson, Esq., whose liberality never fails, heads the list with \$300.00.

NEW BRUNSWICK & P. E. ISLAND CONFERENCE.

MR. EDITOR.—As the Treasurers of the General Conference Fund require the amounts collected in the several Conferences as soon as possible, may I request that Superintendents of Circuits will remit to me at their earliest convenience the collections taken for this Fund on the Second Sabbath of August last.

METHODIST CHURCH OF CANADA.

STATISTICS FOR 1879. DEAR BRO. CURRIE.—Presuming that all the readers of your excellent WESLEYAN would be interested in having placed before them a brief summary of our numerical status. I forward you the following tables:—

Table with 2 columns: Conference Name and Number of Ministers. Includes Toronto, London, Montreal, Nova Scotia, New Brunswick, and Newfoundland Conferences.

This shows a net increase of 71 for the year. The number who died was 21. The number of supernumerary and supernumerary ministers is 172. There are 372 young men on probation, 59 of whom are allowed to attend college. 30 were received on trial at the last Conference.

Table with 2 columns: Conference Name and Number of Members. Includes Toronto, London, Montreal, Nova Scotia, New Brunswick, and Newfoundland Conferences.

A net increase of 408. The number is on trial included in the above is 8,317.

Table with 3 columns: Conference Name, Schools, Teachers, and Scholars. Includes Toronto, London, Montreal, Nova Scotia, New Brunswick, and Newfoundland Conferences.

An increase for the year of 9 schools, 394 teachers, and 2,637 scholars. The number of conversions reported for the year is 5,192. GEO. H. CORNISH, Burlington, Ont., Sept. 1879.

Ms. Editor.—On Monday last we were highly favored with a visit from the President of the General Conference; who has since his arrival in this colony, last week, been greatly delighting and edifying his hearers by his eloquent sermons and able addresses. Following the example of our noble hearted friends in St. John's, Carbonar and Harbor Grace we held a meeting for the purpose of getting assistance for the "Relief and Extension Fund."

Many doubts were drawn there by the well known character of the Doctor, as a public speaker and orator, who well sustained his reputation on this occasion. We do not attempt to describe his address; only to say we heard him with a proper estimate of his piety, zeal, eloquence and general ability as a christian minister and public speaker. Much might be said by way of eulogy in reference to Doctor Douglas's great abilities, but feeling assured that such praise—though just and deserving—would be distasteful to our highly honored President, we abstain from any further comment on his distinguished talents, which so eminently qualify him for the highest position in the church.

THE CAMP MEETING. In our last issue we noticed the services of the first two days, Monday and Tuesday. The weather on Wednesday was more favorable than it was the two former days, consequently the gatherings were large, probably from one to two thousand.

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HOME AND FOREIGN ITEMS.

—THE Portuguese Government have granted a concession for laying a telegraph cable between Lisbon, the Azores, and the United States. The maximum charge for messages will be two shillings per word. The larger part of the capital has been secured.

—THE ex-Empress Eugenie has just purchased of Baron Sessler-Herzinger the Castle of Wasserburg, Upper Styria. The front contains 422 windows, and the building is over 400 years old. She will have the ex-Khedive of Egypt as a neighbour, if he succeeds in buying of Moritz Von Barmann his Castle of Frank.

—A DESPATCH from Basle, Switzerland, states that the sessions of the General Conference of Christians of all nations closed on Saturday, and a farewell service was held on Sunday. The most important action of the Alliance was the appointment of a delegation, consisting of a president and vice-presidents, for the purpose of soliciting the Austrian Government to afford protection to the Protestants of Bohemia who are at present suffering under severe disabilities.

—THE London "Times" has had 21 actions for libel brought against it since 1872. In 14 cases the plaintiffs abandoned the action before the trial, and in four recovered no damages. Small verdicts were obtained in three cases.

—THE revival of the iron trade in England, which seems now to be certain, is a hopeful sign. A London despatch states that the Wigan Coal and Iron Company has made arrangements for starting another blast furnace which has not been in use for three years. The company has received sufficient orders for pig iron to take out of five furnaces until the end of the year, and decline to take further orders for delivering in 1879.

—THE London "Financier" says that owing to the expectation of a heavy drain of bullion, the expediency of advancing the selling price of gold coin is said to have been discussed at a meeting of the Bank Council. Such a step probably impends, but as the advance would not likely to exceed half-a-penny per ounce it would involve no real check on the export.

—THE Moscow journals relate an extraordinary escape of a young nihilist girl named Goblelawake, from the hands of the police. The latter had discovered the house in which she was concealed, and were about to make the arrest, when to their surprise they saw a balloon rising from the garden, containing the object of their search, and two men. They rapidly disappeared for some unknown destination, leaving the gendarmes to gaze disconsolately after them.

—A PARK of 20 acres, the gift of the Queen, has just been opened at Heywood, near Manchester, England. In 1873, Mr. Charles Newhouse, a wealthy inhabitant of that town, was killed through a railway accident. Her Majesty, the Queen, as Duchess of Lancaster, came into possession of his estate. Her Majesty intimated her wish to present the estate to the town, and after some deliberation it was resolved that the gift should take the form of a public park.

—THE advent of the Colorado beetle has created dismay among English farmers. An exchange says they are appearing in country districts in battalions. It is suggested that the insects or their ova are carried across the Atlantic in the fowler supplied to American cattle. It is unfortunate that this visitation should have occurred at a time when the large export trade in hay has commenced between the Province of Quebec and England. The danger is perhaps exaggerated by old country farmers, who fear the profits from their hay crops will suffer from lower prices.

—THE "Financier" announces that the steamer Faraday, which eight or ten days ago lost the new French cable in 2,400 fathoms of water, has just held direct communication with the cable construct. The communication was that the steamer Germanic, from Queenstown, August 29 for New York, had passed her and all well aboard. As the communication from the Faraday makes no direct reference to her own situation, the inference is she retraced her course and picked up the cable at the shallower end.

—A DESPATCH from Durban says that cavalry reconnaissance has blown us Cete-way's powder magazine, ten miles from his new kraal. Messengers from Cete-way met Wolesley on the 12th of August, saying the King was willing to submit and pay taxes, but the country must be cleared of British soldiers. Messengers were informed that Cete-way was no longer King, and he must surrender unconditionally.

NEWS OF THE WEEK. NOVA SCOTIA. The schooner E. Goodwin, Isaac Goodwin, master, from Yarmouth for Sydney, C. B., in ballast, ran ashore at Jeddore Ledges on the 1st September, and became a total loss. Crew saved. The E. G. was launched in 1873, was 68 tons register, and was owned by the master. Insured for \$2,000 in the Oriental Office, Yarmouth.

The steamer Carroll, which left this port for Boston on Saturday, had 270 passengers. During a heavy thunder storm at Eoonoy, the house occupied by Wm. Austin was struck by lightning and badly damaged. Mr. Austin had one of his legs hurt, and Mrs. Austin was severely injured.—While the sch. Arcola was entering Port Hawkesbury on Wednesday morning, Capt. McPherson, was struck by lightning and knocked from the wheel. At the same time one of the sailors was thrown upon the deck, but neither were seriously injured.

On Friday evening last some miscreants broke several panes of glass in the house of Mr. John Blanchard and Mr. John Davis, Truro, and threw a quantity of offensive substance into the front rooms of each place. The cause of such an outrage is not positively known; but we understand that Mrs. Blanchard and Mrs. Davis were mainly instrumental in procuring the conviction of two rascals on the previous Tuesday, and many people not unnaturally connect the two incidents. If these are the weapons which are to be used in defence of the liquor-traffic, we venture to say that those who employ them will come to grief pretty soon, if there is any pluck in the Christian and temperance people of this town. We are glad to note that the Mayor has promptly offered a reward of \$100 for such information as will lead to the discovery and conviction of the offenders.—Truro Guardian.

Not within the recollection of the oldest resident here there have been more favourable prospects of a beautiful harvest in Antigonish County than this season. The grain crops, particularly wheat, throughout the county are certainly unsurpassable, and the crop of hay, although not up to years immediately preceding, is an average yield.

Reports from Cape Breton say the cod-fishery of late has been excellent. The mackerel catch is poor all round the coast.

The workmen of the General Mining Association, at the Sydney Mines, presented an address to Dr. McLarty, on the occasion of his removal from his position as resident physician, which he has filled for the past 17 years.

Two American built cars have arrived at St. John's for the Western Counties Railway. They will be taken to Digby by water. They cost \$275 each, and the duty on each is something over \$800.

Last week Mr. James E. Bares, of Liverpool, visited the scene of the recently discovered gold lead, about 14 miles from Milton, on the Annapolis Road, and in one hour collected specimens of quartz estimated to contain \$10 worth of gold. Operations will be commenced immediately.

On Friday evening last the house of Dr. McPartridge, on Gyttingen St., Halifax, was placed in great danger of being destroyed by fire. A lamp burst, it appears, and the lighted wick caught the swimming oil, which then extended to the carpet, when fortunately it was discovered, and by the aid of another piece of carpet the flames were smothered.

Lunenburg is not usually classed among our fruit growing countries; nevertheless some very creditable efforts in this line are being made. We have received by mail from an esteemed correspondent at Bridgewater, what was, when it started on its journey, a splendid peach, a specimen of a quantity grown in the open air by Mr. Simeon Hebb. As the peach had suffered in the mail bags we had not the pleasure of seeing it in all its beauty, but enough remained to testify to Mr. Hebb's success. The fact that fine peaches have been grown in Lunenburg, in the open air, with very little care, should encourage the farmers of that section to greater efforts at fruit growing. We are assured that grapes are being grown by a number of Lunenburg farmers, with abundant success.—Chron.

NEW BRUNSWICK. Mr. James Flewelling, aged 28, married, belonging to St. Martin's, N. B., was killed in the woods on Thursday, through the bursting of a gun. He accompanied a man named Powers to the woods to look for a cow the latter having a besed loading gun with him. Mr. Flewelling fired at a wood-pecker, when the gun exploded and a large piece of the barrel striking Mr. F., smashed in his skull, and he died in two hours.

Mrs Polly Dunfield, aged 103, died at Penobscus, N. B., on Saturday.

The general sales of the Crown Lands, which were last year under licenses that had not been renewed, took place at Fredericton Sept. 4th. There was quite a large attendance of lumbermen, among whom we noticed Messrs. Alex. Gibson, John Fairley and William Richards. One hundred and sixty-seven miles of land at \$8 per mile were disposed of.

Capt. Grant has received a letter from Baltimore informing him that the body of his son, Capt. Wm. H. Grant was washed ashore last week near the place where he was drowned. An inquest was held and the remains appropriately interred.

The following is the statement of the St. John branch of the Dominion Savings Bank for August last:— Deposits \$79,978 00 Stock 8,000 00 Withdrawals 70,426 36

THE N. B. & C. RAILROAD has ordered 2,000 tons more steel rails, which, with those already on hand, will suffice to lay the road all the way from Debec to McAdam. The rails, in fair condition, which are now on this section will be used on other parts of the road and thus the whole line will be placed in very good running order.

There has been talk during the past week or two of several local shipbuilding enterprises, to be carried on during the coming winter at Moncton. The Railway men in the town were talking of building a vessel, it is said, of 400 or 500 tons, to be owned altogether by employees. Driver Tait and conductor McQuarry were interested in this proposed enterprise. Mr. Robt. Murphy, a ship carpenter, proposed to build at Lewisville, but it is said has given up the idea, partially at least; and Mr. John Murray, another ship carpenter, is, we believe, about to issue the prospectus for a schooner of about 200 tons, to be built at the old Cochran yard, Lewisville. The efforts of these parties are most commendable, and it would be very desirable in the interests of the town that one or more vessels should be built every winter.

In St. John, Judge Palmer has refused another nisi for a certiorari in the case of Samuel Whitebone, who appealed from the decision of the city police magistrate, who fined him for selling lager beer, which the chief of police claimed was spirituous liquor without license. Whitebone paid his fine and will take out a license, and the other dealers will do likewise. This decision will compel them to close and open their stores at the same hours as the other liquor dealers.

The Miramichi papers pay warm tribute to the memory of the late Warden. The Advance says:—It is seldom that any man's death causes such general regret in the community in which he lived as that of Charles F. Bourne. If public manifestations of sorrow and regret are fitted to console those on whom such bereavements fall most heavily, the family and immediate friends of the deceased gentleman are assured that no man has died in New Brunswick for many years who has been so deeply and generally mourned, or whose memory is more sincerely regretted.

The steamer "Cassidy," an arrival at St. Andrews, N. B., from St. John's, was boarded by a Customs officer, who seized six packages of goods intended for the city. They were shipped with Cassidy King was asked the shipowner stating that they would be cleared at St. John's. The mate thought it best to inform them before reaching the port of destination, as all law the required.

PREACHERS' PLAN HALIFAX AND DARTMOUTH.

Table with 2 columns: Location and Preacher Name. Includes locations like Brunswick, Grafton, and Dartmouth with names like Rev. I. M. Mellich, Rev. S. F. Hussey, etc.

MARRIED.

At the Mission House, Welsford, on the 22nd ult., by the Rev. A. E. LePage, James W. Russell, to Margaret J. Kerr, both of the Parish of Petersville.

On the 2nd inst., at the Methodist Church, Canby, by the Rev. James Stroud, William H. Fellows, Esq., of Canby, to Mrs. Jane O. Nichols, of Sheffield Mills, Kings Co.

At Somerset, Kings Co., on 2nd inst., by Rev. J. Cassidy, assisted by the Rev. J. S. Addy, Silas Bishop, Esq., to Mrs. Jane A. Lucas, of Weston.

At the Methodist Parsonage, Advocate Harbor, August 22nd, by the Rev. C. W. Swallow, A. A. Charles Atkinson, of Apple River, to Anne Robinson, of Freraville.

At Brunswick Street Church, on the 24th inst., by the Rev. S. F. Hussey, Capt. Jas. H. Smeltzer, to Miss Emma S. Mader, of Mahone Bay, N.S.

On Thursday, 4th inst., at the residence of the bride's father, Gibson, N. B., by the Rev. M. R. Knight, A. B., Maudie M., eldest daughter of P. A. Logan, Esq., to Frank N. Risteen, all of Gibson.

On Thursday, September 4th, 1879, at St. John's Church, by the Rev. George M. Armstrong, Rector, assisted by the Rev. Joseph Smith, Rector of Petersville, Rev. George B. J. Jones, Wesleyan Minister, Port Hood, C. B., to Alice E. B., daughter of William Seely, Esq., Dominion Auditor for New Brunswick.

DIED.

On May 31st at her father's residence Saxon St., Cornwallis, of consumption, Mary Eliza, third daughter of Adam Borgeyne, in the 10th year of her age.

At Grandville, Annapolis Co., N. S., Sept. 5th, of water on the brain, Frederick Botterell, aged 13 months, son of John F. and Emma Bent—Newfoundland papers please copy.



ALLISON LADIES' ACADEMY.

REV. D. KENNEDY, S. T. D., Principal. One of the BEST EQUIPPED SEMINARIES in the Dominion, embracing Courses of Study from the primary to the degree of B. A.

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New Advertisements.

PROVINCIAL EXHIBITION SEPT. 1879.

Persons intending to visit Halifax during the approaching Exhibition are invited to call and examine our extensive stock of books, special attention directed among these to our

BIBLES, HYMN, & PRAYER BOOKS In various sizes and styles of binding; our Commentaries, Bible Dictionaries and Scripture Atlases.

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In each of these departments we have the most extensive and complete stock in the city, and we guarantee a satisfactory selection.

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Saint Anne, Ottawa River.

Notice to Contractors.

SEALED TENDERS addressed to the Secretary of Public Works, and endorsed "Tender for Canal and Lock at St. Anne's," will be received at this office until the arrival of the Eastern and Western mails on FRIDAY the 14th DAY OF OCTOBER next, for the construction of a Lock and the formation of approaches on the landward side of the present Lock at St. Anne's.

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

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

The cheque thus set in will be returned to the respective parties whose tenders are not accepted. For the full fulfilment of the contract, satisfactory security will be required by the deposit of money to the amount of five per cent. on the bulk sum of the contract; of which the sum set in with the Tender will be considered a part.

Ninety per cent. only of the progress estimates will be paid until the completion of the work. To each tender must be attached the actual signatures of two responsible and solvent persons, residents of the Dominion, willing to become sureties for the carrying out of these conditions, as well as the due performance of the works embraced in the Contract.

This department does not, however, bind itself to accept the lowest or any tender.

By order, F. BRAUN, Secretary. Department of Railway and Canals, Ottawa, 20th August, 1879.

AGENTS WANTED TO SELL.

50 FULL-PAGE ENGRAVINGS. PRICE \$2.00. Abbott's LARGE TYPE ILLUSTRATED New Testament, with explanatory notes.

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REGULAR WINTER SESSION Halifax Medical College.

Commences October 23rd, 1879.

For copies of "Annual Announcement," or any information, address J. F. BLACK, M.D., Registrar of Faculty, Halifax Medical College, 47 Granville St., Halifax, Nova Scotia.

SUNDAY SCHOOL LESSON.

SEPTEMBER 23, 1879.

REVIEW.

The teacher will have observed that the Lessons for the past three months have been selected from the Epistles in the order in which they are found in our New Testament. Varied as these Lessons have been, they have an inner unity which we seek to bring out in this Review. The word "CHRISTIAN" is endorsed upon the whole series, and we propose to unfold this unity and utilize the studies of the past by considering the Christian in relation to God, to himself, to others, and to the future. The Lessons which pertain to the subject of each paragraph are stated at its head, and the Lesson-notes of previous months, as well as the passages, should be carefully re-read by the teacher. The most striking portion is selected for our present treatment; a few sentences are given to recall previous teaching, and many questions are interspersed to be answered by the scholars, in order that they also may refresh their memories as to the subjects which have been brought before them. As each Lesson is under review, reference should be made to the chapter in question, and the scholars, with Testaments open, should be encouraged to read the verses in which the answers to the questions will be found.

LESSON.

I. The Christian in relation to God.—Lesson for July 6, Rom. 5: for July 13, Rom. 8: 24-39. The Christian religion, in the heart as in the world, begins with God. Its origin is in the love of God. How does the apostle contrast the love of God with any love known amongst men? Rom. 5: 7, 8. The love of God finds a man sick in sin, for sin, and without any power to deliver himself from sin. By whom was the love of God made manifest? v. 8. The sinner in his deep poverty receives Jesus, and Jesus receives him. Then wealth is poured into the lap of poverty. Can you mention some of the gifts which God bestows upon the sinner? Rom. 5: 1-5. What parable spoken by Jesus illustrates this passage from poverty to wealth? Thus the sinner becomes the Christian. The present and the future are changed to him. In the midst of the confusion and conflict of the world, he trusts in the providence of God, Rom. 8: 28. What similitude illustrates this working together for good? (The machinery of a factory.) The Christian has many struggles, but he finds a great Helper. Who? Rom. 8: 26. How do you illustrate the "brave," "helpful" or "infructuous"? When does the Holy Spirit help the Christian most? For the present there is help for the future there is hope, Rom. 8: 24. When will that hope be realized? Having and hoping, the Christian exults.

II. The Christian in relation to himself.—Lesson for August 3, 2 Cor. 5: 10-21; for August 10, Gal. 5: 22 to 6: 10; for August 24, Phil. 2: 1-16. A Christian's duty to himself is to receive the grace of God and obey the Word of God, that a godly character may be formed in him and be manifest to others. What is the meaning of "manifest"? The true character must bear the exposure to a three-fold light: what? 2 Cor. 5: 10, 11. Happy is that man who can humbly rejoice that his character will bear the loving light of God's knowledge, will claim the approval of the consciences of men, and will be accepted by the clemency of the final Judge. The characteristics of a man's inward experience are like the roots of a tree, out of sight; but they will be known by his actions, as a tree is known by its fruits. Where is the lesson found by which this truth is illustrated? Gal. 5: 22. What in the heart of man corresponds to the sap within the tree? Mention some of the fruits of the Spirit. But the Christian man in thinking about what he ought to be, both in heart and life, sets before himself a great example. Who? Can you remember any passage which we have read in which this is stated? Phil. 2: 5. What was the emotion chiefly manifested by Jesus in his redeeming work? What are the dispositions most like Jesus? The Christian seeks to have a character that will bear manifestation, to be filled with the fruits of the Spirit, and to have the mind which was in Christ.

III. The Christian in his relation to others.—Lesson for August 31, Col. 3: 12-25; for July 20, 1 Cor. 13: for September 14, 1 Tim. 6: 6-20; for August 17, Ephes. 6: 10-20; for September 21, Titus 2: 11 to 3: 9. The Christian, before he goes out into the world, must make up his mind to wear the garments which the good Lord provides for him. Read the catalogue of them, Col. 3: 12, 13. Christians must wear them every day, because they are the Lord's children, separate unto him, and beloved by him. Every one should wear them, parents and children, masters and servants. How will children behave who put on these garments? Col. 3: 20. What garment is spoken of as that which must cover all, bind all, and make all perfect? Col. 3: 14. This "over-all" is of so much importance, that we find a whole chapter devoted to a description of it? Which? 1 Cor. 13. What gifts or talents are mentioned in that chapter? Christians need this garment to make them perfect. Then the apostle mentions several features of a worthy character. What are they? 1 Cor. 13: 2, 3. Faith, fortitude, and beneficence are not perfect without love. Into this garment, every thread of what men deem lovely is woven. What does St. Paul say about the permanence of love? 1 Cor. 13: 8. We shall wear this garment to the skies, and may well be content to wear it among men. Now we must see the Christian in a more active representation of his character, 1 Tim. 6: 6-20. Worldly men are restless, dissatisfied, ambitious. What of the true Christian? Worldly men are keen in the pursuit of wealth, love it, trust it, and are proud of it. Can you remember some illustrations of the dangers of such avar-

ice? 1 Tim. 6: 9, 10. But the Christian covets to be rich towards God; how? In Christian experience; how? Towards others; how? 1 Tim. 6: 11. So will the Christian stand out in contrast with other men. Then he is always and everywhere to be a brave soldier of Jesus, fighting against sin and Satan, and a faithful witness for Jesus, 1 Tim. 6: 12. Another Lesson teaches us how the good soldier of Jesus will prepare for the conflict, by putting on the whole armour of God. From what chapter was that Lesson taken? Eph. 6: 10-20. What is the girdle? the breastplate? the sandals? the shield? the sword? the helmet? Then the Christian in the world, contented, covetous only of goodness, faithful in his witness for Christ, a good soldier of Jesus, equipped with the whole armour of God, has need to have the true spirit of a soldier. He must be content to borrow his power. From whom? In what way? Ephes. 6: 18.

"Satan troubles when he sees The weakest saint upon his knees."

Hitherto we have seen the Christian in contrast with men of the world, and in conflict with the evil that is in the world. Our last Lesson (September 21, Titus 2: 11 to 3: 9) exhibits him as one who, "as far as lieth in him, will live peaceably with all men." He seeks to enrich society by the worth of his personal character. There are some things in respect to which he exercises constant self-denial. What are they? Titus 2: 12. There are other things which are the objects of his persevering efforts. What? How does the Christian citizen show his regard for public law? Titus 3: 1, 2. But he shows himself a worthy member of society by obedience, not only to the laws of man, but in his loyalty to a law written in his heart—the law of love. How does this affect his behaviour towards others? Titus 3: 2, 3. Whence does he derive his motives for such a conduct of his life? The grace of God about him, the example of Christ before him, the power of the Spirit within him, furnish him with high principles of action. Find the verses which refer to these subjects. (Titus 2: 13, 3: 4-6.)

IV. A Christian's relation to the future.—Lesson for July 27, 1 Cor. 15: 47-58; Lesson for September 7, 1 Thess. 4: 13-18, v. 1-10. When do men sleep? But sleep is used in Scripture to represent a sad event in human life: what? But as the Christian looks forward to the future, he sees a light beyond the darkness, like the breaking of the dawn in the early morning. It springs from a tomb in a garden, from the mouth of which the stone has been rolled away. Who has slept there? When did he rise? What has his resurrection to do with ours? 1 Thess. 4: 14. Illustrate this connection by what we have read of the first fruits and the harvest; the head and the members. But the light from the Saviour's tomb broadens, stretches over many years, perhaps thousands, and finds its noon in a great event which will then come to pass. What is it? 1 Thess. 4: 16. Describe the chief features of that great event. How will the sound of the trumpet affect the dead? Then a great change will pass over the bodies of the dead in Christ, as one had already passed upon their souls: what? Whose person will furnish the pattern of this great change? They shall bear the image of the heavenly; they shall dwell in bodies made like unto the glorious body of Jesus Christ. A Christian meets this light, loves it, lives in it. But the daylight brings its duties, 1 Thess. 5: 8; 1 Cor. 15: 58. The Christian must be a sentinel. In what respects? What armour must he wear? He must be a labourer. What is his work? As we have read in another Lesson, he must "sow to the Spirit, that of the Spirit he may reap life everlasting." In all these particulars, the Christian man is a great contrast to one who has not received Christ. Darkness surrounds him. What similitude sets forth the terror of the Lord's coming to such a man? So we are warned, "Be ye therefore ready also."

SECTION VI.—QUESTION 18. Q. Has not our Lord given us another important precept, founded upon our love to our neighbour? A. Another important precept, founded upon our love to our neighbour, given us by our Lord, is—Whatever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. STORY FOR LITTLE FOLKS. BY S. ANNIE FROST. NO BABY. "Oh! how I do hate to stay in the house all this long, pleasant afternoon, taking care of the baby! I just wish we hadn't any baby!" Meta Clayton, as she said this, joggled the cradle with an impatient touch, hoping the little blue-eyed mite in it would turn over again and go to sleep. But babies, as a rule, are not to be driven to sleep; the gentlest of all coaxing is needed to make them take a trip to the land of dreams, and little Charlie Clayton would not yield to the jerking motion of his cradle. He crowded and stretched out his little arms to be taken up, and as he laughed he showed two little pearls of teeth that, only a few days before, Meta had thought the prettiest things in the world. "Agoog, agoog, giggy," said Charlie, impatiently. "Do lie still," said Meta; "if you won't go to sleep, you naughty baby, lie still till I finish my doll's apron."

"Goo, goo, giggy, giggy," persisted Charlie. "Lie still till I finish my apron." Charlie's lip quivered, and his great blue eyes filled with tears. Meta sewed on. "You are just the pest of my life," she said, jerking the cradle to and fro, till Charlie's pretty head really seemed in danger of rolling off his fat, white shoulders. "All the girls have gone over to the three-acre lot for wild-flowers, and mother had to wait until Saturday afternoon to go down to the village, so, after being in school all the week, I've got to stay at home and take care of you for holiday. Do be still! Stop crying!"

But Charlie would not stop. He wanted to be taken out of his hot cradle and have his clothes smoothed nicely. He wanted Meta to put away her sewing and shake his rattle, and play bopeep, and let him pull her hair, and be the loving, gentle sister he loved so dearly. Poor little Charlie. He didn't know that Meta wanted to pick wild-flowers on the three-acre lot. He didn't know that his weary widowed mother, after sewing steadily all the long, bright, week, had left him for a few hours to take home the work and get money to buy food and clothing for her fatherless children!

Charlie did not know these things; but Meta did. She knew well that her mother's work was doubled in order that she might go to school, and have some recreation in play-hours. She knew well that many nights, after she and Charlie were fast asleep, that loving mother sewed till midnight, that comforts might be provided for them. She was not a very selfish or a very naughty little girl, but on this particular afternoon she had wanted very much to join her little school-mates in their search for the early wild-flowers.

So poor little Charlie was jerked out of his cradle and joggled impatiently on his sister's knee, and walked up and

down the floor with hasty steps, and the more Meta tried to force him to be good, the louder he cried, till he really seemed the cross, horrid boy she called him. Mrs. Clayton knew how much her little girl had wished to go out in the bright May sunshine, and it had grieved her to be obliged to detain her at home to care for Charlie. She was very glad to meet a neighbor in a comfortable buggy, who offered her a seat and ride to the village.

"I am only going to the post-office, so I can bring you home again," said her friend.

"How glad Meta will be!" thought her mother. "She will have three hours' play in the three-acre lot, after all." Her mind was full of her little daughter's pleasure as she thanked her neighbor, and opened the gate of her little garden. Through the window she could hear the cries of her baby, and then surprised and grieved, she heard Meta's voice saying in loud, angry tones:

"Do be quiet, you little pest. Stop your noise! I wish we had no baby. You are the plague of my life!"

"Meta! Give Charlie to me. You can go now, my daughter." Meta's face grew crimson. Her mother had spoken no word of blame, but the grave voice, the sad face, were a worse reproach than the most violent scolding. She was glad to find her hat and hurry away, seeing Charlie sobbing yet, but comforted already in her mother's gentle care.

"I don't care, he was cross," she said, hastening through the shady lanes.

But she did care. She knew that her own ugly temper had made Charlie cross, and all the pleasure was gone from her that afternoon. She knew that there would have been great enjoyment in her unexpected holiday if her mother had come home and found her trying to make Charlie happy; but now the recollection of her mother's grave face made her uneasy and miserable all the afternoon.

She was glad when bed-time came, and she could go to her own little room and sleep. It was very early in the morning when her mother called her.

"Meta dress quickly, and run to the village for Dr. Lee. Charlie has been sick all night, and he is getting worse." Sick! Charlie sick! Meta could scarcely dress herself for the fear her mother's words awakened in her. Her darling little blue-eyed brother very sick! If he should die! Oh! how bitterly she repented of the wicked wishes she had uttered, as she looked at Charlie's pale face and dull eyes.

"O mamma!" she sobbed, kissing his cheek, "will he die?" "I cannot tell, Meta. I am afraid he has scarlet fever. It has been so bad in the neighborhood, that I was fearful he would catch it. Go as quickly as you can for the doctor."

There was no need of words to hurry Meta's steps. It seemed as if the village was never so far away. The doctor was at home, and taking Meta into his carriage, came at once to Charlie.

But God had called Charlie to heaven. For two days, the doctor, mother, and conscience-stricken sister tried to win him back to health again. Meta could not rest. She waited faithfully upon her mother, and by every loving word tried to make Charlie smile in her face, as he had smiled from his cradle, just once more. It seemed to her that her heart would break if the dull blue eyes never looked lovingly into her face again; if the red lips never parted laughingly to show the two tiny pearls again.

But Charlie was too sick to laugh or play. He could only moan and sleep heavily, till the soft blue eyes closed in death, and the lips were set in the sweet smile that seemed to say Charlie saw the angels.

There is no baby now at Clayton's. Meta can play all the long Saturday afternoons, and no crowing voice from the cradle interrupts the sewing for her doll. But till she is an old woman, Meta can never cease to grieve for the wicked wish she made when Charlie was left for a few short hours in her care.

NOT ALL EXCLUDED. "When Samuel Johnson, the literary autocrat of London in the last century, had been shown over a handsome mansion, he remarked, 'All this excludes only one evil—poverty.' Trouble, sorrow, affliction, death, are not kept off by wealth. But Mr. Johnson's remarks contained only half the truth. Wealth brings also troubles from which the poor are free. It has its own annoyances and inconveniences which are not seen in the eager pursuit. The contemplation of these may nourish contentment in those who are not wealthy. Wealth means care. Riches have wings, and they need to be constantly watched. This care takes time and thought which might be better used on other objects. It grows as wealth increases. It is apt to encroach upon the Sabbath, and invade the sanctuary. It interferes with the social and intellectual pleasures which might otherwise be enjoyed."

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"Meta dress quickly, and run to the village for Dr. Lee. Charlie has been sick all night, and he is getting worse." Sick! Charlie sick! Meta could scarcely dress herself for the fear her mother's words awakened in her. Her darling little blue-eyed brother very sick! If he should die! Oh! how bitterly she repented of the wicked wishes she had uttered, as she looked at Charlie's pale face and dull eyes.

"O mamma!" she sobbed, kissing his cheek, "will he die?" "I cannot tell, Meta. I am afraid he has scarlet fever. It has been so bad in the neighborhood, that I was fearful he would catch it. Go as quickly as you can for the doctor."

There was no need of words to hurry Meta's steps. It seemed as if the village was never so far away. The doctor was at home, and taking Meta into his carriage, came at once to Charlie.

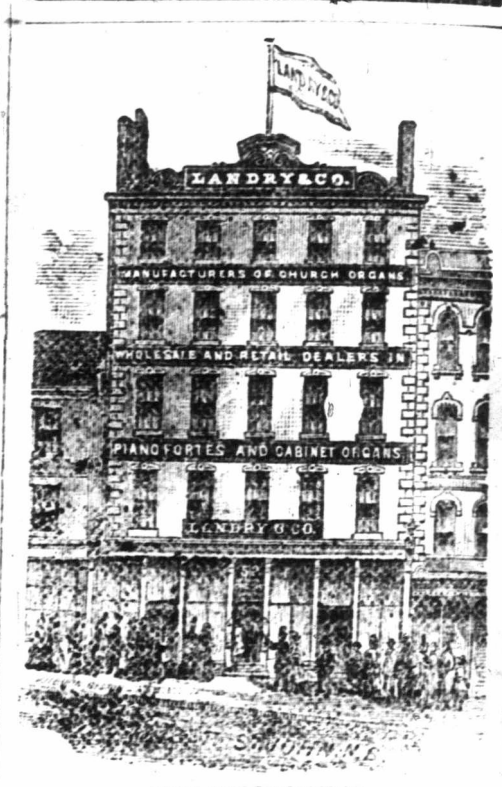
But God had called Charlie to heaven. For two days, the doctor, mother, and conscience-stricken sister tried to win him back to health again. Meta could not rest. She waited faithfully upon her mother, and by every loving word tried to make Charlie smile in her face, as he had smiled from his cradle, just once more. It seemed to her that her heart would break if the dull blue eyes never looked lovingly into her face again; if the red lips never parted laughingly to show the two tiny pearls again.

But Charlie was too sick to laugh or play. He could only moan and sleep heavily, till the soft blue eyes closed in death, and the lips were set in the sweet smile that seemed to say Charlie saw the angels.

There is no baby now at Clayton's. Meta can play all the long Saturday afternoons, and no crowing voice from the cradle interrupts the sewing for her doll. But till she is an old woman, Meta can never cease to grieve for the wicked wish she made when Charlie was left for a few short hours in her care.

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Table with columns for Name, Amount, and Date. Includes entries for Rev. F. Freeman, Rev. A. F. Weldon, etc.

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CUMBERLAND DISTRICT.

Arrangements for Meetings in connection with the RELIEF AND EXTENSION FUND. Amherst—Local arrangements. Dep.—J. B. Giles, William Purvis.

SACKVILLE DISTRICT

Sackville—Local arrangements. Tintramar—Second week in September. Dep.—Local arrangements.

ST. JOHN DISTRICT.

St. John—Local arrangements. Sussex—October 28th, 29th, 30th, and 31st. Dep.—Brethren Tweedy, Kirby, Chappell.

RELIEF AND EXTENSION FUND MEETINGS

Fredericton District. Kingsclear—September 29, and 30. Dep.—Chairman and Rev. M. R. Knight.

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The following arrangements are made by the Financial Meeting of the P. E. Island District for holding Public Meetings in the Half of the "Relief and Extension Fund."

Table with columns for Circuit, Date, and Deputation. Lists meetings for Charlottetown, Little York, Pownall, etc.

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