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HALIFAX, NOVA SCOTIA, FRIDAY, NOVEMBER 14, 1879.

No.45

THE MISSIONARY SOCIETY'S ANNUAL MEETING.

(Continued from last Wesleyan) Rev John McDougall was the next speaker called. He said: While Bro. Dove has told you he has come from the shores of Newfoundland and is cooled by the stormy breezes of the Atlantic, I come from the high lands of the western part of the continent, where we are blessed with the balmy breezes of the Pacific. I am grateful that I have been preceded by so many speakers. You have been talked to in such a strain that the spirit of the meeting is one in tensely missionary. I come to you a Missionary; I come to you as one who would be a traitor to the example of those whom he loved best and most highly esteemed in this life, if I were not missionary in heart and missionary in spirit. I want to ask your indulgence while I talk to you in my own way, of the missionary work of the North-west-that land which we have only recently learned so much about. Only five years ago, in one of the public buildings of the capital of the Dominion, one of our cabinet ministers, a man who, it is presumed, ought to have known something of the geography and natural resources of this country which he, in common with his colleagues, was called upon to legislate for, made the statement that the whole North-west was but one big white elephant. I am glad to say to-night that I have lived to see the day when these words should be recalled. I believe that the man who uttered those words would now take them back. Many thousand people from the older provinces have gone out to the North-west, and they have endorsed, heartily endorsed, opinions of my own, given years ago, when very little was known of our western country—that it is a goodly land, bringing to this Dominion a rich heritage, and all that we have to do as a people and as a Church, is to go up and possess it in the name of the Lord God. I am an Indian missionary, and my talk tonight will be principally in connection with our work in the North-west. I I want to tell you what you know little about; that is as to our influence in establishing law, order and peace in that immense territory. Some nine years ago the whole land was afflicted by the terrible scourge of small-pox, and the dead and dying were to be found everywhere—at the mission stations, at the Hudson Bay posts, out on the plains, and in the Indian camps. As the traveller approached an Indian village he would find the dead and the dying lying inside and outside of the huts, and the wild beasts praying upon the bodies. While this was the condition of affairs, from the boundary line up to Athabaska Lake on the north and one-half of the population were taken, the buffalo disappeared from the northern plains and went south. Not only were the Indians suffering from the scourge of disease, but the source from which they derived their food was taken from them. At this period they began to think that there were reasons for this calamity coming upon them Not having the light, that it was the Lord who rules them, they look around within the range of their own vision, and they were led by men who were disloyal to the British throne, to believe that the whites were the origin of ploring parties would have reached the ized community, settled around the lake the scourge. The Indians then began to think that the sooner they got sooner they got into the Hudson's Bay anticipated. Three months had elapsed sat beside—I was going to say the dyrid of the white men the better; the forts and the settlements and swept ter. They talked the matter over time it arrived, time had been lost. In have passed away, and heard them tesaround their council fires, and by-and the meantime my father happened to be tify that the blood of Jesus was efficabye they arranged that away out at End going home from Canada. As soon as cious for the cleansing of their sins. the plains. By-and-bye the hunters of the true nature of the case. They or ten wives, as the case may be. contrating for some purpose, and that first, there would have been no difficul- ed police came in, the Iudian could shoot purpose not a good one. We had our ty at all. He succeeded in showing one of his squaws down, or take his Robert Duncan. hands full at home. The disease was them that our Government were in knife and cut her nose off, and no man all around us. Our people were dying deed their friends, and when the time could interfere. I have seen many of was carried without any speaking, and the Skeena, and following the river to

the surveying parties, and since the sending out of this package, ing-bed, but their bed generally consists and as I was away from home at the of a piece of buffalo robe,—of many that was plenty to do. By-and-bye the ru- ness they would be true to their prom many of the bands have had no mission cises the audience disperse i. mors were confirmed that the Indians ises. Previous to the mounted police aries amongst them as yet, they have were concentrating at the End Hills, going in there, I also recieved a com- been indirectly affected by the example and the President of the Hudson's Bay mission. I was out on the plains to of their Christian brethern, and are

sent for, and, said my father, "Word from Edmonton. My instructions tianity is effecting directly and indirecthas come in that the Indians are were to tell the Indians why it was ly in that land. Years ago, before the gathering at the End Hills and Mr. that the mounted police were going Government of Canada took hold of Simpson wants me to confer with them. amongst them. I went amongst the that country, and before missionary in-He askes if he will send men out with Blackfeet bands, and it was, under the fluence was felt there, it was not an you, will you go and see the Indians?" | circumstances, taking one's life in his uncommon thing to hear of aged people This was about noon. I got ready at own hand to do so. The traders were being turned out to perish with hunger once, started with twelve men well selling whiskey all through the country and cold when they became unable to equipped, and on Saturday night near- and by means of it were robbing the work. I have picked them up myself ed the Indian encampment. When I Indians of their robes, their horses, and taken them to the camps of their heared the dogs bark and the noise of their furs, and everything they had. the camp I said to my men, "Stop be- It was while this was going on I reachhind and let me go on alone." It was ed a camp of the Blackfeet. I never a dangerous time to go among them, but | wish to spend another night such as I | for them. To day such a thing would we put our trust in Providence. Pre- put in there. They were all drunk and be considered a very uncommon occursently I saw some one coming out of at their worst. We sat in our tent rence, because the Indians have been edstead of meeting with violence or any. Lord was on our side. Then came a occasion I had been away some time thing like it they shook hands all round terrible thunder storm, and the In- from the mission, and on my return I and said of all men in the west they dians who were able had to take to the found that the Indians were exasperated I came as the harbinger of good news while those who got thoroughly wet that had been told to them by an officer and peace. One of the head men said, were sobered up a little. In the of the escort. I went to their council "We have been thinking that the white morning some of them were sober and I saw that strong feelings existed." Bay Company people have forgotten us; camp, and tell the chief that "Missionthat the missionaries are turned against | coming, and that I had news for them us also, and we have been talking of from their great mother. When 1 got what we shall do in the matter." One through with rendering the proclamaold man said, "We are glad you have tion in the Blackfeet language, the chief come because you can tell our young said: "How your words delight me. men what has really taken place as they My heart seems to grow warm under thought the white men were raising their | the influence of the news. A few years hands and their medicine against us." ago we were rich in horses, in robes, I told them the news that we in and property. Look at us to-day! our missions had suffered also from the Our horses are gone, our young men small-pox, and that we looked upon it have killed each other under the inas a visitation of the Great Father fluence of whiskey. Our wives an above because of our sins. I also told daughters are corrupted under the inthem that the white man felt for his In- fluence of this traffic. To hear that the dian brother; that the missionary felt power that is to suppress it is so close again. They say to this day that that as the representatives of the Mewhich might have taken place in the thodist Church in that country. We aries at that land. That was prior to one at Victoria, one at Woodville, one the Government of the Dominion taking at Elmonton, and one at Fort McLeod, hold of the country. Subsequently the Just now the principal missions are at Government began to turn their atten- Whitefish Lake, Edmonton and Morley. tion to the North-west; the Pacific A few years ago the site of the mission the North-west the syllabic character, Railway was projected and prospecting at Whitefish Lake was a wilderness. parties were sent out to explore for a The Indians come there occasionally, rout. When I came home one day after and their encampment was a constant several months absence, I found a sealed scene of gambling, quarrelling and package lying at my place. My wife violence, frequently resulting in stabsaid, "Hear is a package, and although bing and shooting. The medicine man read the Bible and hymn book in his you have been away all summer, I am might be seen with his rattle and drum own tongue. The Indians of Slave pretty sure that it contains something trying to conjure the sickness out of to take you away again." Sure some poor wretch, when in reality he Rundle, who had come a great many enough it contained a commission was only sending them more quickly years ago and had stopped a few months from Mr. Sandford Fleming, asking out of the world. While thus engaged me to come down to the Tuch-wood a runner would bring the news that the Hills, 700 miles east of the mountains Blackfeet were close by. Down would as the Indians dreaded very much go the tents and the whole camp would speed away to the woods. Sometimes explain to the Indians why it was the they would be too late. Some Government were sending out explorers, of the party would be capturthat they had no intention to interfere, ed and scalped, and their warm blood with their right to the land but by-and- drank by their enemies. This had often bye when they did want it, they should taken place in my own day, but now send out commissioners to treat with what do you see? You will see at many years ago. The speaker then prothe Indian for it. I saw that it was Whitefish Lake Mission a partly civiliztoo late then; that all the exed community, a thoroughly Christian-Indian country. In fact, there came a with their houses, barns, stables, cows, report next day that some of them had oxen and horses, showing material as been stopped, and great trouble was well as spiritual prosperity. I have

by seconding the resolution. The meeting having endorsed the resolution, the collection was then taken up. Hills they should concentrate, and as he reached Winnipeg the Government The people are becoming educated and following resolution: soon as they could obtain provisions secure. him, and sent him out to the Secure. Him out to the Secure Him out to the soon as they could obtain provisions secured him, and sent all out to the enough to organize they would carry Indians as their agent. He travel being felt amongst the pagan tribes in sented to the officers of the Society for want a new name. We named him enough to organize they would carry indicate as their agent. The country around the Assinaboines their successful management of its after our beloved late chairman, William into execution their desire for vengeance. ed post hast to the south branch, the country around the Assinaboines their successful management of its after our beloved late chairman, William Into execution their desire for vengeance. ed post has to the struck on went through that western country, change has taken place within a few and others who have advocated the larly attended school. The Chief of Daskatchewan kiver, the traders at the went through that western country, the traders at the backwards and forwards, from one vears. Polygamy prevails throughout Society's claims; to collectors, adult the Mountain, with his whole family, Hudson Bay posts were wondering why backwards and lorantes, from the land; each man has his three, five, and juvenile; to the officers, teachers, have accepted the Gospel and given us it was that the Indians kept aloof on camp to another, informing the Indians are the great may be the plains. By-and-ove the numbers of the first land are trying to began to come in from different points said that was what they wanted, and began to come in from different points and that was what they wanted, and began to come in from different points. if they had only known the reason at had purchased them. Until the mount- making up the Society's income.

MISSIONARY REPORT.

these people through the instrumen-

Evans, who gave to the Indians of

which has been largely taken hold of

by every missionary church that is

working through that country. By

means of the syllabic character the In-

dian may be taught in a few days to

Lake could tell me about Evans and

with them. 1 tracked them there by

the influence of their gospel teaching,

which still manifests itself in the hearts.

lives and feelings of these people.

When I sang to them some of those

old hymns that Evans had taught them

some forty years ago, they heard them

with weeping, and said they were glad

to see another minister who could tell

them again what they had heard so

ceeded to describe the appearance of a

that had been formed by the debris

washed down from the mountains by

one of the tributaries for centuries.

He compared it to the building up of

the church of God in that country, and

concluded his very interesting remarks

The following extracts from the Anand the President of the Hudson's Bay mission. I was out on the plains to of their Company came round to my father's the Blackfeet camp at the time. A taking but one wife and no more. Intelligence of what Chair Company came round to my father's the Blackfeet camp at the time. A house to consult him. Presently I was courier brought the package post haste This is a strong proof of what Chris- General Secretary:—

Bro. Crosby, our devoted missionary at Fort Simpson, British Columbia, writes as follows: "Another year of blessed toil in the Master's service has gone, in which I have made many visits to out posts as well as attended to work at home. The work of God is progressing among the people here, and while we see much instability in some, yet, in many others a real change is evident by their love of undutiful children, and so shamed them the means of grace and of the Word into a sense of their responsibility that of God, as well as by their consistent they have taken them home and cared lives. The school was never better attended than during the present winter. but we long to see more of the young the camp, and the news flew round watching their orgies, not knowing the ucated up to the responsibility of their people converted to God. Great imthat the young preacher had come. In- moment we should be attacked, but the relation to their aged parents. On one provements are still going on in the village in the way of building new houses, making new roads, etc. "Our visits to Kit-a-mat, 160 miles were glad to see me because they knew brush and into their tents for shelter, because they misunderstood something down the coast, have been blessed of God, and our native agent there is doing a good work. A little church and I saw that strong feelings existed. has been built mostly by the efforts of men are our enemies; that the Hudson's enough to go on with us to the large Said they, "Do you suppose that what the people themselves, but we have a was told us at the treaty is not going to small debt on it yet. Some of the that they will no longer be our friends; ary John," as they called me, was take place in our land?" "No," said I heathen have given their hearts to God. "Bella Bella, 200 miles from here, "what the Commissioner told you at this treaty is exactly what the Govern- has been visited, and there the cry for ment will stand by, and what you pro- a Missionary is very urgent. Here a mised is what the Government will number of camps, making, with the expect you to stand by." Said they, Kit-a-mats, about 1000 people speaking What we were told here is not what | the same language. This people long we were told at the treaty." Just then for light and salvation, and, I trust, a up arose an old man and he said, "My good man may be sent them at once. friends, why are you so easily shaken? "The Kit-see-lass still ask for a tea-Have you not faith in the missionaries cher. I have also visited the Forks of who came amongst us years ago, and the Skeena, and surrounding tribes. faith in the Government, who up to This gave me a trip of 450 miles, absent this time is good, and has told us no from home sixteen days, preached twenevil! Take my advice, do you stand ty times to many hundreds who had

by what your missionary teaches you. never heard the Gospel. Among this for them: that my father had never hesitated for a moment that he said, "Go my son," when I asked to go and see them: and I have never felt any fear of coming to them; that the Hudson's Bay Company had come to their rescue with all their wealth and nower and in the said of the said with all their wealth and power, and make is this: The Government knew education, and without any knowledge ready blessed tidings of success come that we wanted to shake hands with there were no men who would be so of what was being talked about; but he to us from Brother Matheson, who has them. A reconciliation took place, and received by the Indians on the plains was loyal to God in the first place, and spent most of the winter there. May they soon began to come into the forts or by the Christian Indians of the west, loyal to his country in the second place. hundreds of the poor Kit-ac-seens may This loyalty had been inculcated into be saved.

"By death we have lost some of our spring, and which would have result- have several missions in the North-west. tality of our Society and its workings members. A young woman died very ed in a masacre of the whites, was averted by the action of the mission
We have one up at White-fish Lake, called the Great Slave Lake, away to while suffering much, 'Jesus is with the north. Last fall I went out there me now. I am so giad the Missionary on a visit to the Indians. At the west came, and I shall soon be at rest in end of it I tracked Evans and Rundle- heaven with Jesus.'

Not less cheering are the tidings from Bro. Green at Nass: - " Many influences unfavorable to the spread of the Gospel have been abroad since our last report. A few of the poor heathen, deceived and led on by two or three white men. who hate vital religion, and whose uzgodly lives are rebuked by the consistency of the native christians, have proved a stumbling block in the way of some. But amidst these trials our "God hath not forgotten to be gracious." In one instance the heathen came from a distant village, dressed in the skins of bears and wolves, and making the most hideous noise, trying to draw our people into the old heathen dance, doctoring, dog eating, &c., &c., but as the Christians remained indoors they soon departed. Christmas and New Year were happy seasons. The first week of the New Year we held special services which were largely attended, and our members were greatly quickened, and vast peninsula jutting out into the lake, thirty were added to our number. One old man came to the parsonage early in the morning to tell how happy he was, 'Last night,' he says. 'I went home from the meeting, and for a long time thought about my sinful heart, then I go to sleep, and I dream I hear someone rap at my door, then I hear a voice say 'I give you the blood of Jesus,' this I hear three times, then I awoke. I was so Rev. Mr. Stafford then moved the happy, my trouble was all gone, the blood had taken my bad heart away. The motion was seconded by Rev. Lord,' we have carried to every village on the river, making six tours, and once As the hour was late the resolu ion going into the interior, to the Forks of an around us. Our people were dying and the Skeena, and following the river to and our families suffering, so that there came for them to show that friendli- them mutilated in that way. Although after the customary devotional exertise came for them to show that friendli- them mutilated in that way. the wayside. Four dies outing the year, trusting in Christ. Fifteen adults were baptized and received into full

A SERMON:

PREACHED AT SCOTT'S BAY, CORNWAL-LIS, NOVA SCOTIA, THURSDAY EVE-NING, OCTOBER 2, 1879,

BY REV. JAMES STROTHARD. " Beware of false prophets, which come to

you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." Matthew vii. 15, 16.

In the time of the judges Israel was sorely disturbed by the Midianites seven years. After waiting until the Israelites had sown their land and the harvest was ready to be gathered they wouldsweep down and carry off the fruits of all their toil. They were a nation of robbers. We would not expect to see any nowadays carrying on such a nefarious trade, and yet there are spiritual Midianites who have not honest principle enough to take up and cultivate ground for themselves but must reap where other men have sown and laboured. What would men say to a thief who, going into his neighbor's house or store did not satisfy himself with taking what pleased him, but abused the owner for not casting away what he did not admire? Gideon was raised up to deliver Israel from the yoke of Midian, and we take the field against the spiritual Midianites with the old battle cry: "The sword of the Lord and of Gideon." Among the many "vagabond exorcists," or religious Midianites, none are more unscrupulous than those whose teaching and conduct I profess to examine. I feel happy in looking at this mat-ter as I am confident that all that is needed to prove the unscripturalness of much of their teaching is a quiet reference to God's word. A plain and simple argument is all that is required, and if that can be found in Scripture our opponents cannot object, as they profess to base their theories upon that. "To the Law." not according to this word, it is because there is no light in them.'

This strictest of the sect is but of recent origin. As evidence that I have no desire to say anything unfair of them let us glance at their origin, and at some of their avowed principles. In the year 1812, Alexander Campbell left the Presbyterian church, and was immersed. He then joined the Redstone Baptist association; from which he separated at the end of ten years. Because his new fangled notions were not entertained he went over to the Mahoning Association of Ohio. This was the beginning of the sect of Campbellites. They cail themselves "Disciples" or "Christians:" but that they do not adhere to the teaching of Christ, I shall endeavour to

They started with the idea that there were no christians in other churches. Think of that will you. For over eighteen centuries the just and holy God had allowed men to live and die, in at least parder Campbell. Luther and Calvin; Armininus and Knox; the British Reformers, the Pilgrim Fathers, Whitfield and Wesley, were all going the wrong way, and leading others astray. Perhaps you think am using language too strong, that these Campbellites do not think others to Him. Active intelligence, as we have wrong. They shall speak for themselves. "They regard all sects and parties of the Christian world as having in greater or lesser degree departed from the simplicity of faith and manners of the first Christians." Am I wrong in saying that they teach that other churches are unchristian? Perhaps you fancy their opinions have changed. Not at all. If you doubt this I refer you to a published report of a discussion between Mr. Blunes of the Christian church and Mr. Archibald of the Presbyterian church. They don't regard any man a Christian till immersed. We are commanded to "try the spirits whether they are of God," and as these men reject the name Campbellites, and claim to be Disciples of Christ I propose to examine this claim.

I. I adduce the spirit manifested by them as evidence that they are not disciples of Christ. According to Webster a disciple is one who receives or professes to receive instruction from another: a scholar: a pupil: as the disciples of Plato. Accepting this definition, we see that to know the spirit and teaching of the master is to know the teaching and spirit of this disciples, or vice versa. Thus if you know the doctrines of Plato you know what the Platonists believe, or to take a more familiar illustration: if you know what Alex. Campbell taught you know what the Campbellites teach. But I assert you cannot obtain a correct idea of the spirit and teaching of Christ from the spirit of these so-called disciples. Do not take my word for it, but examine the Saviour's character as set forth by inspiration. Isaiah, speaking of the promised Messiah says: " Behold my servant whom I uphold: mine elect, in whom my soul delighteth..... He shall not cry, nor lift up, nor cause his voice to be heard in the street." This spirit of gentleness was ever manifested by Jesus. He could say, "Take my yoke upon you and learn of me, for I am meek and lowly in heart :' but these disciples manifest anything but "a meek and quiet spirit." Their spirit is that of the Pharisees, they separate themselves, and in effect say, "Stand by thyself;..... for I am holier than thou. I have been put under the water by the hands of a disciple."

Our Blessed Lord never caused discussion among his followers. He was lamblike and patient; but who does not know that from the very rise of this sect its ad. vent into any place has been the signal for discord and religious strife. How peaceably you dwelt together here until these disturbers appeared. In this respect they prove themselves disciples of Campbell and not of Christ. After doing their utmost to draw away members from other us now proceed to examine the teaching churches, and unsettle and divide, they profess a desire for peace. That is just like the wolf. Going into a flock it will

After stilling the tempest, He did not go into the streets of Jerusalem and publish the fact. When he cast out the legion of devils, He did not insert the miracle in the journals of the day. No. It remaincommunity, to boast that they had done a great work. In his intercessory prayer Jesus said, "I have glorified thee on the earth," and if these Campbellites had been his disciples they would not have gone to the Western Chronicle to inform the world what great men they were, but would have said. " Not unto us O Lord, not unto us, but unto Thy name give glory for thy mercy and for thy truth's sake."

If these are the disciples of Christ however much they differ from others they will agree among themselves and all teach the same things. We have a right to expect this from their high pretensions. Their professed aim is to restore primitive simplicity. In the Acts we read that the early Christians "continued steadfastly in the apostles' doctrine' or teaching; but these Campbellites do not. If they do not agree, then some are wrong, but they rob themselves of any excuse, all their members have been immersed, and therefore according to them, regenerated. They teach that those who have departed from primitive simplicity, are not Christians; they themselves have so departed; therefore they are not Christians. This is their own argument.

II. Let us examine their teaching in reference to the personality and Deity of the Holy Ghost. No doctrine of Scripture is of greater importance than that of the Holy Trinity. The Bible teaches most plainly that in the unity of the Godhead there are three divine persons. The book that teaches us to denounce, to abhor, and flee from idolatry, cannot inculcate idolatry. It cannot threaten the heaviest penthen, "and to the testimony: if they speak | alties against those who multiply gods, and then claim our faith and worship for the Father, the Sor, and the Holy Ghost, unless these then are one in substance. power, and eternity. We must renounce our reason or accept our creed. We are shut up to the faith. The catholic faith is this, "that we worship our God in Trinity and Trinity in Unity, neither confounding the persons, nor dividing the substance. For there is one person of the Father, another of the Son, another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one the glory equal, the majesty coeternal." These Campbellites accept the truth as to the Father and the Son, but deny the proper personality and divinity of the Holy Ghost. They teach that apart from the word there is no Holy Ghost, and that to offer divine worship to Him is idolatry. In directing your attention to this part of our subject, let us inquire first—What is a person? "A person is one who possesses personal properties. But what are personal properties? Such tial darkness, ignorance and sin: that the mass of professing Christians are all astray until the year 1823, when a story until the original gospel and ord; of things began to be advocated by Alexan-constitute personality; for they imply constitute personality; for they imply consciousness and thought." If we prove from Scripture that the Holy Spirit possesses these qualities, His personality will be beyond doubt.

1. In proof of the Spirit's personality, I remark that present qualities are ascribed just seen, is a prime personal quality, but this appertains to the Holy Ghost. what man knoweth the things of a man save the spirit of man which is in him? even so the things of God knoweth no man but the Spirit of God." "Now we have received not the spirit of the world but the spirit which is of God that we might know the things that are fully given to us of God." "For the Spirit searcheth all things even the deep things of God."

Volition is another personal quality possessed by the Holy Spirit. "All these worketh that one and the self-same Spirit dividing to every man severally as He 'It seemed good to the Holy Ghost and to us to lay upon you no greater burden than those necessary things."

Capabilities which can properly belong only to a person are assigned to the Holy Ghost. Thus he is said to be resisted. "Ye do always resist the Holy Ghost; as your fathers did so do ye;"—to be vexed and grieved, "They rebelled and vexed His Holy Spirit." "Grieve not the Holy Spirit of God;"-to be blasphemed against, The blasphemy against the Holy Ghost shall not be forgiven unto men." "Who-soever speaketh against the Holy Ghost it shall not be forgiven him;"-to be lied to " Ananias why bath Satan filled thine heart to lie unto the Holy Ghost?"—to be tempted, "How is it that ye have agreed together to tempt the Spirit of the Lord?" And other such like things of And other such like things of which a person only can be capable. If this were our only argument it would be unanswerable, but we will proceed to show that personal acts are ascribed to the Holy Ghost. He hears and receives. Whatsoever He the Spirit of truth shall hear, that shall he speak." "He shall receive of Mine and shall show it unto vou." "He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you."

He calls and sends forth messengers. The Holy Ghost said, Separate me, Barnabas, and Saul for the work whereunto I have called them." "So they being sent forth by the Holy Ghost departed unto Seleucia." He forbids,—"They were forbidden of the Holy Ghost to preach the word in Asia." "They assayed to go into Bithynia but the Spirit suffered them not.

He convinces, seals, sanctifies,—" He will reprove the world of sin, and of righteousness, and of judgment." "Ye were sealed with that Holy Spirit of promise." "Ye are sanctified......by the spirit of our God." Surely here is suffi-cient to convince the most sceptical. Let

I call your attention first to the fact satisfy itself and then lie down with the that divine names are ascribed to him.

God." temples of God, and that the Spirit of God dwelleth in you?" When the Spirit of God dwelleth in us he makes us the ed for his disciples after disturbing a temples of God: He must therefore be fore sin against the Holy Ghost must be God. The body of Christians is the tem-ple of God, according to the text just more plainly declare the Godhead of the quoted; but it is in the same sense the temple of the Holy Ghost; therefore the Holy Ghost is God. Christian believers are builded together for an habitation of God through the Spirit. Call to mind our Lord's conversation with Nicodemus. He three times uses the phrase, "Come of the Spirit," a phrase which, in that exact form, occurs nowhere else. But St. John, who records that conversation, when speaking of the very same change, uses the phrase "born of God." and that frequently; therefore, to be born of the Spirit is to be born of God; the Spirit is

The Spirit is called Jehovah. "Mine eyes have seen the King, Jehovah of Hosts. And He said, Go, and tell this people. Hear ye indeed, but understand not; and see ye indeed, but perceive not." St. Paul, referring to this passage, says: Well spake the Holy Ghost by Esaias the prophet unto our fathers."

"And he called the name of the place Massah and Meribah, because of the chiding of the children of Israel, and because they tempted Jehovah, saying, "Is Jehovah among us or not?" The Holy Ghost saith, To-day if ye will hear His voice harden not your hearts as in the provocation, in the day of temptation in the wilderness, where your fathers tempted me, proved me, and saw my works forty years," The Holy Ghost, then, is Jehnvah, whom the Israelites provoked and tempted, and who swore in his wrath. 'They shall not enter into my rest."

Divine perfections are also ascribed to the spirit. He is omniscient. "Who hath directed the Spirit of the Lord, or being His counsellor hath taught Him? With whom took He counsel, and who instructed Him, and taught Him in the path of judgment, and taught Him knowledge, and showed to Him the way of understanding?" This is both a declaration of omniscience and a challenge in its defence; and a part of it is quoted by Saint Paul, when speaking of the glorious perfections of the Most High, it is therefore justly regarded as another proof of the Spirit's proper Deity.

He is omnipresent. "Whither shall I go from thy Spirit?" etc. As He helps the infirmities of God's people; dwells in them; leads them; He must be intimately present with them all, which he would not be if He were not omnipresent.

He is the author of miraculous agency. When St. Paul gives us a remarkable enumeration of the Holy Spirit's manifestations, among which he places "working miracles," he adds : "All these worketh that one and the self-same Spirit." Jesus said to to his disciples: "Ye shall receive power after that the Holy Ghost is come upon you." The Apostle also speaks of mighty signs and wonders wrought by the power of the Spirit of God.

That he is also eternal and inimitable is shown by all the testimonies of His preexistence, as before the flood and before the creation; and it is expressly declared, when St. Paul says that "Christ, through the Eternal Spirit, offered Himself without spot to God."

Divine works are ascribed to the Holy Spirit. He is the Creator. "The Spirit Ephesian converts St. Paul said," Ye were of God moved upon the face of the zaters." 'By His Spirit He hath garn-ished the heavens." "By the word of the Lord were the beavens made and all the rest of them by the breath, as Spirit of his mouth." Job said, "The Spirit of the Lord hath made me and the breath of the Almighty hath given me life." Providence, as it causes things to fade

and reflourish, is ascribed to Him. "The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon "Thou takest away their breath, they die, and return to their dust. Thou sendest forth Thy Spirit, they are created and thou renewest the face of the earth.'

consequence of which He was full of the Holy Ghost, and returned in the power of the Spirit into Galilee. His agency is seen in the miracles of Jesus, for "God anointed Jesus of Nazareth with the Holy Spirit to reprove the world of sin; He give all his disciples two baptisms, one litter to the Holy Spirit to reprove the world of sin; He give all his disciples two baptisms, one litter to the Holy Spirit to reprove the world of sin; He give all his disciples two baptisms, one litter to the Holy Spirit to reprove the world of sin; He give all his disciples two baptisms, one litter to the Holy Spirit to reprove the world of sin; He give all his disciples two baptisms, one litter to the Holy Spirit to reprove the world of sin; He give all his disciples two baptisms, one litter to the Holy Spirit to reprove the world of sin; He give all his disciples two baptisms, one litter to the Holy Spirit to reprove the world of sin; He give all his disciples two baptisms, one litter to the Holy Spirit to reprove the world of sin; He give all his disciples two baptisms, one litter to the Holy Spirit to reprove the world of sin; He give all his disciples two baptisms, one litter to the Holy Spirit to reprove the world of sin; He give all his disciples two baptisms, one litter to the Holy Spirit to reprove the world of sin; He give all his disciples two baptisms and the Holy Spirit to reprove the world of sin; He give all his disciples two baptisms are the Holy Spirit to reprove the world of sin; He give all his disciples two baptisms are the Holy Spirit to reprove the world of sin; He give all his disciples two baptisms are the Holy Spirit to reprove the world of sin; He give all his disciples two baptisms are the Holy Spirit to reprove the world of sin; He give all his disciples two baptisms are the Holy Spirit to reprove the world of sin; He give all his disciples two baptisms are the Holy Spirit to reprove the world of sin; He give all his disciples the Holy Spirit to reprove the world of the holy Spirit to reprove the world o Ghost and with power." Jesus cast out has said "My Spirit shall not always erally of fire, and another of the Holy

tion, and sanctification. The impressive majesty of the Holy Ghost is asserted by the Scriptures attaching the deepest malignity to sins committed against Him. The sin of Ananias and Sapphia was against the Holy Ghost. "A lie involving hypocrisy against the truth and sincerity He dictated-pride against the humility He taught-and coveteousness against the glowing benevolence He inspired." So heinous was the crime that the guilty persons were struck dead upon the spot. Blasphemy against the Holy Ghost is still more awful. It is a sin never to be forgiven either in this world or that which is to come. "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men." What is the not be forgiven unto men." sin here intended? Will the professing Campbellite doctrine tell us? Oh! I tremble lest your sins become unpardonable. The Pharisees said Jesus cast out devils by Beelzebub the prince of devils. They sinned by maliciously denying the dignity and power of the Holy Ghost as manifested in these wonderful works. In view of this who dares charge me with blasphemy and idolatry because I invoke the premy against the Holy Ghost be unpardona-

"Know ye not that ye are the proves his personality, the supremely aggravated nature of this sin proves his supreme Divinity." "Sin we are told, "is the transgression of the law," and there-Holy Ghost, or solemnly and loudly admonish the captious unbeliever of his dangerous position. If this be the true doctrine respecting the Holy Ghost, and you see I have simply given you the naked statements of scripture; what shall we say for that teaching which dishonors the Blessed Spirit? Who would be the man to stand here and say it is idolatry to render divine worship to the Holy Ghost? Beloved friends if any of you have been in danger of this sin-if you have been beguiled by cunning men. let me urge you at once to flee to God for pardon; seek the grace and power of the Spirit to renew your hearts. Escape from the precipice on which you are standing lest you stumble into hell.

> The teaching of the Campbellites contradicts this plain statement of the Scripture, and is involved in much absurdity. We have already proved the Spirit operates everywhere. There is not a spot or point in space where He does not exert His all sustaining power. Even those who deny his supreme Divinity are indebted to Him for power to move hand or tongue. "Whither shall I go from Thy Spirit, &c.?" But the "Disciples" say outside the book there is no Spirit. The Word is the Spirit. Now shall we believe God or man? It cannot be denied that there are large portions of the world without the Bible; but if Campbellism be true it follows that these countries are also without the Spirit of God. By what power are these places sustained? To whom are these peoples iudebted for their balmy springs and fruitful autumns? Does the devil reign there? If they tell me God the Father works there, upon them rests the onus of proving that the Father works without the Spirit.

> This theory is as unphilosophical as it is unscriptural. By denying to the Spirit an existence separate from the word, they confound the Author with his work. "All Scripture is given by inspiration of God." "Holy men of old spake as they were ed by the Holy Ghost." But we are now informed that the Holy Spirit inspired men to write Himself. Do we really find the Spirit in the paper and types of our Bibles? When I take up Shakespeare works, I take up Shakspeare himself, do I? The Scripture is as truly a product of the Divite mind, as "Macbeth" is a product of Shakspeare's mind; but the mind and the product are not identical. To say the word is the Spirit is about as reasonable as to say that a saw mill is the man who built it, and not the product of his hand and brain.

Again this theory robs believers of comfort and takes from the divine promises. God says, " I will pour my Spirit upon thy "If ye then, being evil, know how to give good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" If I am told these promises were given to inspired men, I refer to Paul's words to the Romans, "Ye have not received the spirit of bondage again adoption." "If any man have not the Spirit of Christ he is none of his." To the sealed with the Holy Spirit of promise;" and to the Galatians, "Because ye are sons God hath sent forth the Spirit of his Son into your hearts." The Spirit is Divine or He is not. If He is Divine I am justified in offering to Him divine wor-ship, and invoking His presence and aid, and no one has a right to charge me with idolatry for so doing.

III. What is the Campbellite theory of Spirit is promised only to those who believe and obey the Saviour. No one is to expect the reception of the spirit till he obeys the gospel by being immersed. Thus while they proclaim faith and repen-Agencies in the transactions of man's tance and a change of heart, it is only as edemption are ascribed to him. As the preparatory to immersion. Here I would miraculous conception of Jesus. His descent on the Saviour at His baptism, in of God by what power is he enabled to are intended."

We have an instance of consequence of which He was full of the repent and believe? How is he made this in Matt. 2:2, when John, speaking of devies by the Spirit of God. He was put strive with man;" and we are exherted Guest? No one can entertain such a neto death in the flesh, but quickened by the not to quench the Spirit all whice prove tion. What, then, is intended? All must that the Spirit is given before a man is see at once that the one gift of the Holy He works in the heart of man as the regenerate. Repentance and faith are, Ghost is intended, of which fire is a strikspirit of conviction, adoption, regenera- more ver, declared to be "the gifts of ing image representing His enlightening

These Campbellites teach that baptism is designed to introduce the subjects of it put away the evil of your doing," but one into the participation of the blessings of the death and resurrection of Curist. Examine these statements thoroughly. If baptism by immersion introduced its sub- in the second literally. These passages jects into the participation of the blessings of Christ, then as a natural consequence all who are not immersed are ignorant of Christ and destitute of His saving grace. Perhaps you think I am not representing them fairly and so they shall speak for themselves. "Therefore none but those who have first believed in Christ and repented of their sins, and that have been intelligently immersed into His death have the full and explicit testimony of God assuring them of pardon." Listen attentively all ye who have not been immersed! You are by these charitable nineteenth century disciples handed over to the devil. You were all deluded when with deep contrition and penitence you cast your souls on Christ and thought that God the Divine Father accepted you. You are now informed that the Spirit of God never bore witness to your adoption. in the same sense a figurative and a liter-According to these latest teachers none al representation of the same subject. can be regenerate without immersion. sence and aid of the Holy Ghost. But One of their number says, "In reference the great spiritual change experienced by of Scripture respecting the divinity of the the question which bears directly on our to regeneration the Disciples teach that every true believer. It is first spoken of argument is this. "Why should blasphe- an individual is enabled to enjoy the life figuratively, as regeneration, then literof God when immersed into Christ. Bap. lamb inside of it. Point me to the place He is called God. "Why hath Satan fill-where Jesus boasted of what he had done. He is called God. "Why hath Satan fill-an attribute or a figure of speech? Such a notion is as impious as it is absurb. If cribed ingularities to a washing, or to the summates regeneration. Penitent believers are born children of God by baptism. Thus the second member of the sentence ble? Can it be because He is a creature, tism succeeding faith and repentance con-

Thou hast not lied unto man, but unto the possibility of sinning against him | -that salvation is connected with baptism -that remission of sius is to be enjoyed by baptism—that persons having previously believed and repented wash away their sins in baptism-that believers put on Christ when baptized—that we are saved by baptism-and that the answer of a good conscience is obtained in baptism.'

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In connection with this theory of bantismal regeneration, I remark that it is inconsistent with other statements which they have made. They say, "We had not, at first, and we have not now, a favorite opinion or speculation, which we would offer as a substitute for any human creed or constitution in Christendom." To one who has listened to the pulpit utterances and private discussions of so-called disciples on water baptism, such words mean simply nothing. It is a bare-faced false-hood to say they have not a favourite opinion or speculation." What is baptis. mal regeneration, as taught by them, but a favourite speculation? Are they not doing every thing in their power to get all Christendom to relinquish its creeds and accept this favorite dogma of theirs? Why do they preach so much water? This is their element. In water they live. move, and have their being. If they get a man into the water, he is regarded by them as safe and regenerate. Taking their own utterances as evidence, I convict them of falsehood. They either do not believe in baptism as a saving ordinance, or they do; if they do not, why do they unchristianize us? If they do, how can they say they have no favourite opin-

This theory of regeneration is opposed

by the teaching and facts of Scripture. The Scriptures uniformly represent the Holy Ghost as the efficient cause in regeneration. That Divine Being who, in the beginning, moved upon the chaotic mass, transforming it to life and beauty, is the agent in the sinner's renovation, beginning, carrying forward, and completing the work of grace. It is the Holy Spirit that convinces him of sin, and of righteousness, and of judgment. When born again, it is of, or by, the Spirit. His renewing is of the Holy Ghost. But this ceremonialism which presents itself under the patronage of Campbellism impugns the reality of the spiritual change and the proper agent to which it is ascribed. assigning to the rite of immersion that efficacy which the Scriptures attribute to the Holy Spirit. It is well for mankind and the cause of Christian holiness that such doctrines are not taught in Scripture. Let us examine the principal texts upon which this theory is based. The first is John 3: 5, when our Lord declares, "Except a man be born of water and of the Spirit. he cannot enter into the kingdom of God.' That our Lord did not in these words speak merely of the ceremony of baptism is evident from the fact that he distinctly and expressly speaks of the Spirit. Had the Saviour intended merely an external ceremony, there would have been no occasion for the surprise of Nicodemus, or for his inquiry, "How can these things be?" for, as a Jew, with forms and ceremonies, with sprinkling and ablutions, he was already familiar. There was a depth and spirituality in our Lord's words which the carnal mind of Nicodemus did not perceive. An external baptism he fully understood, but if our Lord referred to a divine and spiritual change, as doubtless he did, there is no wonder that he should not comprehend him. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can be know them because they are spiritually discerned." Is it not this carnality of heart which induces these disciples to contend so earnestly for the efficacy of external ceremonies?

Though water is mentioned here, it seems to be figuratively: as the outward and visible sign of the inward and spiritual grace. Nor is this at all inconsistent with the usual style of the sacred writers. regeneration? They teach that the Hely | " On the contrary, nothing is more common than for the inspired writers to employ, first a figure, and then, in the same sentence to introduce, exegetically, the object itself; or vice versa, first to mention the object itself, and then, in the same sentence, to introduce a striking figure of the same; yet no one, in such and purifying influences. When God said to Israel, "Wash you, make you clean, duty was enjoined, that of ceasing from sin. In the first clause of this sentence this duty is represented figuratively, and explain the meaning of our Lord, when he speaks of our being born of water and of the Spirit; the former is the emblem of the latter. What water does for the body, the Holy Spirit does for the soulcleanses and purifies it. Thus we see this passage affords us support for the theory

of the disciples. The other text upon which they lean is Titus 3: 5. "Not by works of rightcousness which we have done, but according to bis mercy, he saved us by the washing of regeneration, and the renewing of the Holy Ghost." Though this passage is pressed into the service of these Campbellites, it affords them no support. The principle of interpretation applied to John 3: 5, is just as applicable here. This is, in fact, another instance of the custom we have referred to; the custom of giving There is but one subject here-namely, ally, as renewing. This change is first asrelig Powe what This that cribi 1f. as is er wher ed. here reper shalt "dis to pa glori they tized not i that let a Tbwoul have dinar tion o wish Chris clarer not s

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Spirit of the latter. But this involves is not explained by the word renewing in the context, it is impossible to know what it means, as it is not applied to the soul in any other part of Scripture. Secondly, if regeneration does not mean such a change as implies the renewal of the soul it can indicate no change of any importsurdities in which the interpretation of

This theory is disproved by the Apostle Peter when be says expressly that the baptism which saves us is " not the putting away of the filth of the flesh but the answer of a good conscience toward God, by the resurrection of Jesus Christ."

the same place in the christian economy as circumcision did in the Jewish dispensation. They are both appointed as rites to initiate mankind into the visible church of God. Both were commanded of God; but neither of them was to be relied on for salvation. The Apostle expressly declares that "He is not a Jew who is one outwardly; neither is that circumcision Jew who is one inwardly, and circumcision

than this it cannot, with any show of reason, be contended that baptism has: for both hold the same place in the covenant of God with man. Religion is always represented as an experimental blessing realized in the heart by the agency of the Holy Spirit, and therefore, it cannot consist in any external forms.

The notion of baptismal regeneration is disproved also by facts. These "disciples" tell you that you must be immersed in order to be saved; that unless you are immersed your salvation is impossible. Let us test this in two ways. If baptism "consummates regeneration," if a man's sins are remitted and his heart changed when he is immersed, how was it that after bantism Ananias and Sapphira continued the subjects of pride, avarice, and deceit they were before? How was it, that, after being baptised, Simon Magus remained in the gall of bitterness and bond of iniquity? Yea, how is it that so many of these modern disciples, after immersion, live just as in their unregenerate state? It is a melancholy fact that many have

and his company from receiving the joys of salvation, and the gifts of the Holy Ghost: for these blessings were bestowed before the sacrament of baptism was administered. My Methodist brethren you have duly received christian baptism, by sprinkling or affusion, and these immersionists cannot rob you of your experience of the love of God. It is worthy of re- patience and resignation. mark that important as circumcision was under the Jewish dispensation, God justified and accepted Abraham before he not as those who have no hope. blessings of salvation before being baptized. Thus we have been taught from the beginning the important lesson-that power; and that its power is displayed in what is accomplished in the inner man. This is a solemn rebuke to the formalism that rests in the outward letter, and ascribes a saving virtue to external rites. If, as these Campbellites assert, baptism is essential to salvation let them explain where and how the dying thief was baptized. If he was not baptized what became of him? Will their theory serve them here? Jesus declared to the thief, on his repentance on the cross. "Te-day thou shalt be with me in paradise" But these "disciples" have discovered that Jesus made a mistake. How could the thief go to paradise without immersion? I would also like to ask them what became of "the glorious company of the Apostles?" Did they live and die unregenerate? Let them produce proof that the apostles were bap. tized. Are we to conclude because we do not really know that they were baptized that they were lost? God forbid. Rather let all these fine spun theories of salvation by baptism go to the winds. This Campbellite theory is further dis-

proved by the conduct of St. Paul. Were baptism identified with regeneration would he while glorying in preaching have spoken of baptism as an inferior ordinance. So anxious was he for the salvation of men that he exclaimed, "I could wish that myself were accursed from Christ for my brethren;" and yet he declares with evident satisfaction, "I was not sent to baptize but to preach the gospel." How are we to understand his conduct if men could not be saved without baptism? How does his declaration agree with the conduct of these "Disciples?" While they make so much ado about water baptism, as if that were the "Alpha and Omega," are they likely to lead back the church to primitive simplicity? St. Paul preached Christ and Him crucified, and said if an angel from heaven preach any other gospel be should be accursed; and yet here are men preaching the gospel of water, and taking up the cry, "except ye be immersed ye cannot be saved."

This theory is endangering the souls of men. No true Christian will deny that whatever draws away the thought and attention of men from the sacrifice of Christ, and leads them to trust in anything but lutely pure and those are Sheridan's

is simply exegetical, or explanatory of the the power of the Holy Ghost for regenerfirst. Some of our opponents endeavor to ating grace is unscriptural and dangerous. evade the face of this argument by alleg- The theory now under examination leads ing that regeneration and renovation re- men's minds away from the direct agency fer to different things; and that water is of the Spirit, teaching them to rest upon the instrument of the first, and the Holy immersion as the means of obtaining remission of sine; it is therefore dangerous. them in the following absurdities: First, My only motive in exposing such if the word regeneration, in this passage, damning consequences of error. Some may deny the fact that they regard immersion as a saving ordinance, but such a denial does not amount to anything. One ance; for without such a renewal no man struggle so hard to get people into the can enter heaven. Thirdly, if regenera- water? Why do they seek to draw away tion and renovation be different, then it members of the Baptist Churches, who follows that the Spirit is not the author have been immersed, but not for the reof regeneration, for on this principle it is mission of sins, as they teach? Why do ascribed to the washing, and not to the Holy Ghost." Such are some of the abthe Campbellites involves them. If these two passages fail to teach baptismal regeneration, it cannot be found in Scripture. their members says. "The waters of baptism, in connection with the death of Jesus, afford him (that is, the person immersed) as great an assurance of safety as did their type, the waters of the Red Sea, to the redeemed Israelites, when they engulphed Pharaoh and his host." At the first glance this may seem very satisfac-As a divine ordinance, baptism holds tory, but a little thought will show that this illusion is most unfortunate. I fully believe them, when they say the waters of baptism give the same assurance of safety as the waters of the Red Sea gave to the Israelites; but before you trust to it. you had better inquire what assurance that was. (See 1 Cor. 10: 1-12; and Heb. 3: 12-19.) Who would rest his soul on such an assurance as that? Do not, for which is outward in the flesh; but he is a your life, depend upon immersion to save you, else you will be lost. Baptism never is that of the heart, in the spirit, and not in the letter, whose praise is not of men but of God."

you, else you will be lost. Daptism never was designed by God to wash away sin, but to symbolize the saving, cleansing efficacy of the blood of Christ applied to If circumcision had no more efficacy the heart by the Holy Spirit. I hold that such teaching is dangerous, in proportion to its tendency to divert the mind of man from the Spirit of God, as the agent of our regeneration. It denies to the Spirit the honour of renewing the human heart, and causes men to trust in ceremonies instead of Divine power. If this theory does this, then it is chargeable with damnable heresies; and those who accept it imperil their immortal souls. It is not external rites, not immersion, but "the blood of Jesus Christ," which "cleanses

from all sin.' We have seen that, tried by their own teaching with regard to the Holy Spirittheir theory of baptismal regeneration, a salvation by immersion, and by their manifested spirit, they are not what they pro-fess to be. We charge them with pride and arrogance in assuming to themselves the name of Christian, and consigning all others to the devil. Let the Saviour's words be remembered by all. Reject every novel doctrine as an addition to the word of God, and as the creation of the human mind. Trust not your souls to been baptized who never were regenerate. | blind leaders lest, with them, you fall into But if baptism cannot change the char- the ditch; but "Ask for the old paths; acter of its subjects, neither, on the other hand, did the want of it prevent Cornelius and ye shall find rest unto your souls."

OBITUARY.

Died at Whale Creek, Walton, on Oct. 19, 1879, Mr. Rapert Parker aged 44 years. His last illness was protracted and severe; but he endured all with christian Through grace he triumphed even in

death. His widow and family mourn, but

received that rite; and important as bap- Again, on October 23rd, we were called tism is under the christian economy men to bury one of our most promising young Again, on October 23rd, we were called have received the Holy Ghost and all the men in Cogmagun, Mr. James Salter, aged 24. About four years ago, he was brought to God in connection with revival services held by the Rev. E. B. Moore. religion does not consist in form but in and the Rev. Mr. Miller. His conversion was clear, and his after life devoted to God. After a short but painful affliction, he triumphantly passed away to the bet ter land.

> He is much missed in the social services of the Church.

> THE DEAF HEAR THROUGH THE TEETH. -The Dentaphone is a new invention by a gentleman of Cincinnati, for the purpose of enabling the dear to hear through the teeth. Any one who has noticed how clearly the ticking of a watch held between the the teeth is heard when the ears are closed, will understand the principle of the Dentaphone. It catches the sound vibrations with its diaphragm, and conveys them to the teeth, thence through the head to the nerves of hearing. Pube lic tests are recorded in the Cincinnati newspapers; also in the New York Herald of September 28th, etc. The American Dentaphone Company of Cincinnati send free pampulets to all applicants. Advertisement is found in another column.

> AMOS WOOLLY, M. D., of Kosciusco County, Indiana, says: "For three years past I have used ALLEN'S LUNG BALSAM extensively in my practice; and I am satisfied that there is no better medicine for lung-diseases in use.

> For impared indigestion, and in fact, for debility from any cause, I know of nothing equal to Fellows' Hypophosphites. Its direct effect in strengthing the nervous system renders it suitable for the majority WM. S. HOWE, M. D., of diseases. Pittsfield, Me.

> SUMMER HEAT.—This is the season for Bowel Complaints. Green apples and cu-cumbers produce them, and Perry Davis' PAIN-KILLER cures them. To the troubled stomach it comes like a balm, and says "peace, be still," and the wind is assuaged, and the trouble ceases. Every druggist in the land keeps the PAIN-K IL-LER, and no father should be without it

Horse and cattle powders if unadulterated are of immense advantage, but the April 1876 large packs now sold are trash, only one kind now known in this country are abso- OB PRINTING neatly and promptly exe-

VEGETINE

SCROFULA.

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Attorney-at-Law, &c., Lunenburg, N.S. FRIDAY, NOVEMBER 14, 1879.

THE WESLEYAN FOR 1880.

The WESLEYAN is published under the direction of The Methodist Church of Canada, as the Organ especially of the Annual Conferences of the Maritime Provinces, and Bermuda. It is the only Methodist newspaper published within this territory; and is the only Methodist newspaper that has a general circulation therein. It is the representative, in newspaper form, within these Provinces, of Christianity, as it is taught in Methodist standard works, and as it is held and taught by the Methodist ministry of the day. It occupies a place which cannot in any other way be filled; and has a mission which is peculiar to itself. It circulates. more or less largely, in our cities, towns, villages, and rural districts, in many parts of our land. It visits some families every week that neither take nor read any other paper. The opportunities within the reach of this paper are vast, and the responsibilities are weighty.

We purpose to make the WESLEYAN, in the year 1880, worthy of a warm welcome in every Methodist family in the eastern section of our church, and worthy of the earnest efforts of all our ministers and members for the extension of its circula-

The WESLEYAN, for 1880, will be made up, from week to week, with reference to the necessities of our work, and to the general good of our families. It will be a religious paper, not only for our people in the cities, and towns, but also for our people in the rural districts, and in the new settlements of the country. As a weekly chronicler of current events it will be interesting, we hope, to its readers generally. And as an educator, it will, within certain limits, do a kind of work, such as the times in which we live require, and such as neither the ministry nor any other agency can perform.

We will aim to give, in each issue, a page, or nearly a page, for the benefit of Sabbath School workers, and for the entertainment and instruction of our young people. This page will contain such exegetical and other notes as will be illustrative of the teachings of God's Word. It is hoped, also, that this department of the paper will be suggestive, in such ways as will be helpful to our local-preachers, and to our class-leaders, in the discharge of their official duties

columns from week to week; and, ject of property, and civil rights, within also, as far as the limits of this journal will permit, items of Methodistic, and other religious intelligence, relating to the world around us, and especially to The Methodist Church of Canada, will be given to our readers.

We shall probably commence, early in December, the publication, as a serial, of a production recently from the pen of one of the most talented and popular Euglish Methodist ministers of the present day. This serial will run through ten or twelve issues of the paper.

The WESLEYAN, for 1880, will contain information from week to week on household work, and on farm and garden work, that will be of practical value to all its readers who are interested therein.

It will be our earnest and steadfast aim to make this publication interesting, instructive, and profitable to all our patrons.

It should find its way into all our families. Our aged people, those who are in the midst of their years, and the rising generation, will need it. No minister can afford to allow any one of the officials of his church to be without it. No localpreacher, no class-leader, no steward, no trustee, no Sabbath School teacher can be as efficient an officer in our church without reading its connexional Organ as otherwise he might be.

The time has now come for nearly all of our subscribers to renew for another year; and for our ministers to make an carnest effort to sustain the present subscription list, and to secure the addition thereto of many new subscribers within the next few weeks. As the WESLEYAN exists, in part, at least, that it may be the helper of all our ministers, we confidently ask our ministers to be helpers of it. The paper can not live without your hearty and painstaking co-operation. Please, dear brethren, give the WESLEY-AN a few hours per day, of your valuable time, within the next few days, and we shall be gladdened, and you will be benefitted, by the addition to our subscription list of the names of many new subscribers.

NEW SUBSCRIBERS.

New subscribers to the WESLEYAN, for the year 1880, will be furnished with the paper free, from the date the order is received, until the close of the present year, 1879, as per notice, by the Publisher, in former issues of this paper.

quested to announce this arrangement to their congregations at once, and to direct attention to the fact that those who subscribe immediately will be entitled to this

The subscription price of the paper is \$2.00 per annum, in advance—the postage being prepaid at the office of publication. We hope to receive favourable responses to this appeal from every part of our work, at an early day.

JUDGE PALMER

ON THE CANADA TEMPERANCE ACT.

The Canada Temperance Act was passed by the Dominion Parliament in 1878. This Act provides that when the people of any County, in either Province of the Dominion, shall vote by ballot, for enforcing the Act in each County, the Act shall at a certain specified date, go into operation in that County. In several of the counties of New Brunswick the question of enforcing the Act in those counties was tested at the polls. In each case the Act was sussustained by the people by immense ma-

Immediately after the Act came into operation, in York County, in New Brunswick, its provisions were violated in Fredericton, the shire town of that county, by some parties who continued to sell intoxicating drinks notwithstanding the prohibition of such sale by the new Act. Several prosecutions for violation of the law were commenced. The case finally came. on appeal, before the Supreme Court of New Brunswick. The only question being whether the Dominion Parliament had power to pass the Canada Temperance Parliament had no such power; Judge This case will ere long come up for re-Palmer, alone, dissenting.

The decision of Judge Palmer, he in- of the Dominion. forms us, was, necessarily, written out hastily; but it is, nevertheless, an able and interesting document. Let us look at some of the points brought out therein.

The majority of the Judges assumed

that the Provincial Legislatures alone, and not the Dominion Parliament, can deal with the question raised by the Canada Temperance Act. They base their views chiefly upon the following provisions of the British North America Act. (1.) "The Legislature of each Province may exclusively make laws in relation to matters coming within the subject of shop, saloon, tavern, auctioneer, and other licenses, in order to the raising of a revenue for provincial, local, or other purposes." And (2.) "The Legislature of each Information concerning the work of Province may exclusively make laws in the Roman Catholic Church, the Greek God, in this eastern field, will appear in relation to matters coming within the sub- Church, and other Churches, are episco-

the Province."

Judge Palmer shows that the purposes of the Act are not to raise a revenue or for any other object mentioned, or any other object contemplated, in the subsections quoted. He also shows that the Act quoted from did not intend to give exclusive power to the Local Legislature. For it is manifest that the Federal Parliament now passes laws affecting property and civil rights, such as customs laws, etc, the breach of which forfeits the property of the party offending. Federal legislation as a number of its Acts shows may also take away every vestige of property, liberty, or civil rights. and even lite itself. It is apparent, moreover, that if the Dominion Parliament and a Local Legislature come into conflict the Dominion Parliament must be the dominant power, and the Local Legislature must be subordinate.

Judge Palmer argues that intemperance is a vice, and that therefore the Dominton has a right to deal with it, and that the vice of intemperance must stand on the same footing as any other vice. The Parliament has made the breach of the Canada Temperance Act criminal. All laws are either criminal or civil. Criminal laws are intended to protect society from what is destructive, or injurious, in any way, to the public.

Judge Palmer quotes an authority on criminal law as follows: "The distinction of public wrongs from private, of crimes from civil injuries, principally consists in this, that private wrongs are an infringement or privation of the civil rights of individuals, considered as such. Crimes are a violation of the same rights considered in reference to their effects on the community in its aggregate capacity." The British North America Act, divides the powers to legislate on these subjects. one from the other, and gives to the Dominion Parliament control over the criminal law, whereas property, and civil rights are assigned to the jurisdiction of the Local Legislatures.

It is contended, by Judge Palmer, that the Dominion Parliament has a right to pass laws affecting property and civil rights in any way it chooses, so long as such legislation is within its own sphere.

It is admitted that the life, liberty, and property of all men are secured to them by the constitution. That is, they are secured against the Crown, the Courts, and The private rights of individuals are recog- door, and that its stain should not cleave to nized in the constitution, but the law of his people. The separation of "the people the land provides that when the public called Methodists" from the old commungood requires the private rights of any ion, and their organization into an indeperson to give way, those private rights must vield.

The Canada Temperance Act does not attempt to take away the private rights of any person to use alcohol for cleaning and his people from its fold. garments, for making perfumery, for cooking purposes, etc., but it essays to suppress the crime of intemperance, by prohibiting the sale of intoxicating drinks. This Act which has been enacted by the highest power in the land-the Dominion Parliament, affirms that the sale of intoxicating liquors (except under certain specified and rigid restrictions) is a crime, and therefore cannot be tolerated. The Act even makes the crime so beinous that the third offence shall be punished by imprisonment; and it further provides that to compound this crime would be an additional crime also involving punishment. Hence, Judge Palmer affirms, in opposition to the majority of the Judges, that the Act itself shows that whatever proceedings may rightly be had under it are "not civil proceedings," and must be classed as " procedure in criminal matters." This point being established makes, he thinks. the constitutionality of the Canada Temperance Act indisputable.

Our space will not permit us to refer, at greater length in this issue, to the points brought out by the learned judge, in his decision. A large majority of the people of these Provinces, who have given much thought to the irrepressible question of prohibition, believe that it is within the power of the Dominion Parliament right-Act of 1878. The Judges decided that the fully to deal with this important question. consideration before the Supreme Court

QUESTIONS AND ANSWERS.

Mr. EDITOR,-We have heard it frequently stated, in our part of the country, that "John Wesley never left the Episcopal Church;" that he was "a regular minister of that church until his death;" and that "he advised his preachers and societies never to leave the church." We sometimes meet with these statements going the rounds of the Will you please inform us through the Wesleyan whether those statements are truthful, or otherwise? And oblige,

Yours, &c.,

REPLY.—We assume that the writer of the foregoing communication means the Church of England, when he uses the words "Episcopal Church." The largest Methodist Church in the United States.

The answer to the inquiry: "Did John Wesley leave the Church of England?" may correctly be both yes, and no. To the inquiry: "Did John Wesley advise his ministers, and societies, not to leave the Church of England?" the answer may, also, correctly be both yes, and no. Those questions, however, involve so many considerations, that a comprehensive and satisfactory reply, to such inquiries, demands something more than, merely, either yes, or no.

When one says that "John Wesley advised the 'people called Methodists' not to leave the Church of England," there is a narrow sense in which that statement is true, for he certainly, and very properly, we think, advised his people not to leave that communion But, nevertheless, there is a broad sense in which to view that statement, and which involves a contradiction thereot. John Wesley, by his well-understood and oft-repeated teachings, and his personal example, did most certainly raise up a people, and organize them into societies, independent of the Church of England, and therefore, necessarily, separate therefrom.

When one affrms, without qualifying his statement, that "John Wesley advised his societies not to leave the Church of England," his affirmation has truth enough in it to make it grossly untrue. No false statement is so false as one that is partly true. It, to the question: "Did John Wesley advise his people not to leave the Church of England?" the reply is simply 'yes," the answer is true, in part. But it is a defective answer; it is not sufficiently comprehensive: it ignores qualifying considerations; it is misleading; and it is dis-

John Wesley cherished the doctrine one baptism, one church of the living and true God. He loved the wayward Church of England. He prayed, and laboured. and hoped, for its reformation. He de- years in State Prison. sired to save it from being rent into fragments. He deprecated schism as a sin against God, and against his church. He aimed to keep himself unspotted from that sin of schism, and desired that his socito be inevitable, his position in reference locked up; and Lowther has escaped the every power in the land, except the law thereto should be clearly defined, and fifteen years imprisonment.

The ministers on the circuits are re- of the land properly passed in Parliament. that the sin of schism should not lie at his pendent church, was not the result of their choice, but of their necessity. The weak. short-sighted, and erring Church of England, in a dark day, drove Mr. Wesley

The success which attended the labours of Mr. Wesley demanded, necessarily, a separation from the Church of England, and an independent church organization, unless, in some way, and within a reasonable period, Methodism should be recognized, as having some kind of an organic union with it; and should still be permitted to preserve its substantial integrity. The direction which Mr. Wesley's labours took, and what grew out of his efforts, were not a part of any pre-arranged plan of his. He was carried along by the drift of Providence, and gracefully yielded to the logic of events. Hence the inevitable separation came to pass. should be.

der his labours, and the Methodistic idea Buzzell was arrested. A man who had was being developed, some peculiarities been living with Buzzell at the time of became apparent, which more or less the murder, swore directly and with great clearly foreshadowed, a probable independent church organization. We may shoot the woman. Buzzell was convicted indicate some of those peculiarities: (1.) The organization of a system of independent religious societies. (2.) The rules of his societies by their non-recognition of the two detectives and the witness, and allegiance to the clergy, or to the episco- that the government reward was to be dipacy. (3.) The building of Methodist vided between the three conspirators. chapels, according to his plans, and for The witness who swore against Buzzell his specified purposes. (4.) His lay was the party who shot the woman. Repreaching movement. (5.) His annual morse led him to confess. The conspira-Conterences. (5.) His "Legal Hundred" tors are locked up. Buzzel, however, has plan. (7.) His "Model Deed" arrange- been hanged. It may be some satisfaction ment. (8.) The ordaining of ministers to some persons to imagine that no jury for Scotland. (9.) The ordaining of min- can hang Buzzell a second time. isters for America. And (10) the ordaining of ministers for England.

The oft-repeated quoting of Mr. Wesley's utterances, indicating his regret that there should be separation from the old fold, is really a compliment to him, and to the ecclesiastical organization of which, under Providence, and by the grace of God, he was the tounder.

For what purpose, we may ask, is Mr. Wesley so often thus quoted? Is it intended that the inference shall thereby become apparent that the Methodist Church organizations of our time, occupy a position which Wesley, if now living, would condemn? May we assume, moreover, that those quotations are intended to suggest that if Mr. Wesley were now living, he would, of course, be a Church of England minister? The sophistry of such tactics, no doubt, misleads some persons. But those who know how to detect a fallacy are not so easily deceived.

Would the Church of England of to-day find room for him more easily now than a hundred years ago? Wesley, if now living, would undoubtedly, associate with the Lord's people in "meeting-houses." and in "conventicles;" and would "preach the word," in season and out of season, in such places. He would sit at the Lord's table with the Lord's people of any sect. and of any name. He would exchange pulpits with Congregationalists: with Presbyterians: with Baptists: with Free Baptists; with Moravians; and with others. In whom, in the ministry of the Church of England of this age, do we find the counterpart of John Wesley? What bishop of the Church of England, now living, would tolerate in his diocese, a minister who, in church polity, in disposi- ly. tion, and in deeds, would be like unto John Wesley? If another Wesley were now to arise in that communion, he might deplore separation therefrom, as Wesley did. But whether he deplored such an issue or not; or whether he prayed or protested; or rejoiced or sorrowed; or sang or wept; that communion would as sure- nearly opposite the clerk and they bowed ly cast him out of its fold now, as it cast out the apostolic Wesley a century ago.

CURIOSITIES OF TRIAL BY JURY Harry Lowther, of Elizabeth, New Jersev. was convicted, last week, after a ed lengthy trial, of brutally assaulting Miss Emma Oakley, while returning from a church picnic on the night of June 17th last. Lowther swore he saw the girl at the picnic that day, but not afterwards. He said he was in bed, at home, at ten o'clock that night. His story was corrobthat there should be one Lord, one faith, orated by three other witnesses. Miss Oakley, however, swore point blank against Lowther as her assailant. He was convicted, the penalty being fifteen

An hour later a note that had been received by an aunt of Miss Oakley, was handed to the chief of police. In this it was stated that Lowther was not guilty. but that Charles Berry and Patrick Cafeties also should be guiltless of that frey were the guilty parties. Berry and wrong. Mr. Wesley was determined that, Caffrey have admitted their participation if, notwithstanding all his efforts to pre- in the crime, and that Lowther was not vent separation, it should be found at last there at all. The really guilty parties are

ANOTHER .- Richard B. Rollason was tried a fortnight ago, in New York, for killing George Sisk, on Staten Island, on the 4th of July last. A New York paper of Oct. 31st, says:

After about an hour's absence the jury returned with the verdict, "Guilty of manslaughter in the fourth degree." After a brief consultation with his Associate Justices, Halle and Simpson, the Judge sentenced Rolason to five months' imprisonment in the Kings county penitentiary. Then he drew up a letter saying that Rollason had been con-victed of manslaughter in the fourth degree, whereas by the evidence he should have been acquitted, and asking therefore, that the prisoner be given all proper privileges. This letter was signed by the three Judges and sent to the sheriff of King's County. Rollason's lawyers say that they will petition Governor Robinson for the discharge of their client and that the lawyers for the prosecution will join in the petition.

ANOTHER. - In a New Hampshire town. a woman was shot and killed, a few months ago. Suspicion fell npon a Mr. Buzzell. Intense excitement prevailed. A victim was sadly wanted to atone for the shooting of the woman. A large reward was offered for the arrest and conviction whether or not he would that thus it of the murderer. A couple of Boston detective policeman, prompted by the large As Mr. Wesley's work was growing un- reward, undertook to work up the case. apparent sincerity, that he saw Buzzell and hanged.

It has since been ascertained that a foul conspiracy had been entered into between

ANOTHER.-Miller Hurst was convicted in the Morgan County Circuit Court, Tennessee, ten months ago, of the murder of Thomas Staples in 1865, and was sentenced to fifteen years imprisonment in the State Prison. It has since been ascertained that the testimony upon which Hurst was convicted was unqualifiedly false. Hurst was, at the time when Staples was killed, a soldier in the United States army. Hurst, after spending ten months in prison, since his conviction, has been discharged.

ANOTHER CASE. - A Mr Blair, chief teller in a bank in Newark, New Jersey, recently killed his coachman in detending himself in a quarrel with the offending coachman. Blair was tried for his life. A woman, who was a servant with Blair at the time of the quarrel, affirmed that she knew something of importance about the killing. She and her father threatened a brother of the prisoner, Mr. Hall Blair. that unless she was paid \$250 she would swear hard against the prisoner, but if she were paid the \$250 she would do otherwise. She did not get the money. She swore hard. But the court and jury. very properly, attached no importance to her testimony. We subjoin the following account of the rendering of the verdict:

The white-haired County Clerk, Dr. William A. Smith, rising in his desk, said: "Gentlemen of the jury, please answer to your names as the crier counts.

Each name was then called, and as Court Crier Wood counted one, two, three, &c., up to twelve, each juror answers "Here." "Prisoner," said the Clerk, "stand up."

Blair rose to his feet, yet ashen pale. His lips showed a blue tinge beneath his moustache. The finger ends of his right hand touched the top of the table before him riged-'Jurors." the Clerk continued, "look up-

on the prisoner.' There was a slight pause, during which no change in the countenances of jurors could be detected as they stood gazing upon each other.

"Gentlemen of the jury," the Clerk then asked, without reading from the book of legal forms, "have you agreed upon your verdict? The first four jurors happened to stand their heads. Some of the others said "We have," in low voices.

"Who speaks for you?" asked the clerk. "Our foreman." said Samuel D. Pierson, who had been on juries before.

"Do you find the prisoner guilty or not guilty in manner and form as he stands charg-

Every person had fixed his attention upon the foreman's lips, and as the words "not guilty" fell from them, in low but distinct tones, all turned toward the prisoner, but before even this slight movement could be made a sharp, inarticulate cry, almost a shrick, burst from Blair's lips. The spectators saw him, with his hands covering his face, fall forward over the table until the backs of his hands rested on the backs of a row of law books placed in order side by side. His body was shaken with sobs. A minute afterwards he sank to the floor on his knees, and his face still covered with his hands rested upon Judge Titsworth's lap. His wife with handkerchies before her face, sobbed violently. Ex-Judge Titsworth placed one hand on his client's back and sat bolt upright in his chair. His eyes were suffused with tears.

There were about a dozen women in court, friends of Mrs. Blair, who had waited in the court patiently every day, and all day long, since the jury went out, for this moment. The cry of the prisoner was answered by their screams, while above all was heard a loud burst of hand-clapping. Judge Depue pound ed his desk until the handle of his mallet came out and he was thus rendered helpless.

Dr. Smith had yet to say: "Listen to the verdict as the court records it. You find the

not ha their e lord a and wa gratula moved smiling by her useless dowu o after th plaude a minu ceeding RELIE

The ! our last follows \$185.25 \$13.05. The circuits. \$2457,5 ver. \$2 Port Sta Leaming The M Hemmir Additi

reported bell, Bra ard Hobi St. John field, \$1 Hill, \$20 Rev. M trict, repo The

thanks th Pakenham Thorold. Brighton, Rev T Cull Campbelli Percy, Port Hope, Bracebridg Clifton, Kippin, Harmony, Fingal, Montreal. Erin, per Rev Rev Joseph Ist insta Miss Debor METHO The follo

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The annua

sion, Sons of met on Tue ance Hall. by adjournm days. Abo present at th quite a num the Order, w annual session Grand Wor Scribe, we j ally through healthy state perance is ma number of the the Province. Division was of vital impor to the Tempe Agency and I sion, as well a and other top A large numb subordina e ladies, were p tings.

wielded a poter of these Provin doing yet muc benefit of the of this country. The indefati Hutchings, as the Grand Divi cessful, and are

The Order o

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The approac Elections will b would call the a importance of c perance men, the gard to the gran sustained.

THIS WEEK Y. Men's Chris. and, generally, as a week of spec the interests for specially exists.

B. Rollason was New York, for Staten Island, on

lew York paper of

bsence the jury re-"Guilty of mangree." After a brief ssociate Justices. dge sentenced Rolprisonment in the y. Then he drew ason had been conthe fourth degree, e should have been efore, that the priprivileges. This three Judges and g's County. Rolla-y will petition Gov-discharge of their rs for the prosecu-

Hampshire town, d killed, a few n fell npon a Mr. tement prevailed. ed to atone for the A large reward and conviction ple of Boston de-

pted by the large ork up the case. A man who had ell at the time of tly and with great t he saw Buzzell zell was convicted

rtained that a foul ered into between the witness, and ard was to be diree conspirators. against Buzzell he woman. Re-The conspirazel, however, has some satisfaction agine that no jury nd time.

arst was convicted ircuit Court, Tenof the murder of 5, and was senimprisonment in since been ascerony upon which was unqualifiedly ime when Staples the United States nding ten months viction, has been

r Blair, chief tell-New Jersey, reman in detending ith the offending ried for his life. A ant with Blair at ffirmed that she rtance about the ther threatened a Mr. Hall Blair, \$250 she would prisoner, but if 0 she would do ot get the money. he court and jury, no importance to join the following of the verdict:

ty Clerk, Dr. Wils desk, said: , please answer to

lled, and as Court wo, three, &c., up ers "Here." rk, "stand up." t ashen pale. His beneath his mousof his right hand e before him riged-

ntinued, "look up-

during which no of jurors could be ig upon each other. the Clerk then n the book of legal ipon your verdict? appened to stand and they bowed others said "We

asked the clerk. amuel D. Pierson, ner guilty or not as he stands charg-

his attention upon s the words "not low but distinct e prisoner, but bement could be made almost a shriek, he spectators saw ring his face, fall il the backs of his of a row of law by side. His body minute afterwards knees, and his face rested upon Judge with handkerchies plently. Ex-Judge nd on his client's in his chair. His

en women in court, had waited in the and all day long, for this moment. s answered by their was heard a loud idge Depue poundndle of his mallet rendered helpless. ay: "Listen to the is it. You find the

prisoner not guilty so say you all," but the confusion was so great that this part could not have been heard. The jurors were looking at the prisoner and his wife with tears in their eyes. William A Torrey, Blair's landlord and former bondsman, rushed forward and was the first to lean over him and congratulate him on the verdict. Mrs. Blair removed the hankerchief from her tearful, but smiling face, to be kissed again and again by her lady friends. Judge Depue held the useless handle of his mallet and looked kindly down on the scene He had said sternly, after the mallet broke: "Let those who ap-plauded withdraw," but nobody stirred, and a minute or two elapsed before the court proceedings were resumed.

Mr. and Mrs. Blair were led back to the

RELIEF AND EXTENSION FUND.

The Toronto Conference reports, since our last issue, amounts from circuits as follows: Albion West, \$95.83; Keene. \$185.25; Coboconk, \$47.14; Bracebridge, \$13.05.

The London Conference reports from circuits: Hamilton, Centenary Church, \$2457.50; Woodstock, \$245.00; Port Dover. \$212.22; London South, \$240.83; Port Stanly, \$423.47; Blenheim, \$143.00; Leamington, \$435.00.

The Montreal Conference reports from Hemmingford circuit \$100.00.

Additional minister's subscriptions are reported as follows: Rev. Thomas Campbell, Bradford District, \$20.00; Rev. Richard Hobbs, Guelph District, \$26.00. From St. John's District, Newfoundland, J. Hayfield, \$10.00; J. Peters, \$5.00; Jabez Hill. \$20.00; J. R. Bowell, \$10.00.

Rev. M. Benson, of St. Thomas District, reports \$556.00 from its ministers.

CASH RECEIPTS. The Treasurers acknowledge with thanks the receipt of the following sums:

Pakenham, per Rev S Bond...... \$40 00 W R Parker..... 75 00 Thorold. W H Laird..... 18 00 " 1st instal 20 00 Brighton, Rev T Cullen, 35 60 Campbelliord, Percy, Port Hope. 56 (0 " W J Hewitt..... Oakville, " J McAlister..... 20 00 " J H Robinson..... 30 Clifton. " N Smith 20 00 " J Hunt 12 00 Kippin, Orangeville, Harmony, Shaw 68 00 Erin, per Rev D Rogers..... 14 00 Rev Joseph Philp, per Rev Dr Williams, Miss Deborah Holmes, Homesville, per
Rev Dr Williams

Rev Dr Williams..... 20 00 METHODIST MISSIONARY SOCIETY. The following is a complete list of moneys received on the current year's income to date:

Bequest of the late Mrs Johnston, Ottawa, per H McElroy, executor [in part]... John Ware, Allanburg, per Dr Rose, on tropolitan Church, per Rev Dr Reeve, Dr Rose: For Japan, \$75; Oka, \$25 Montreal first, per J Ferrier, jr, Esq.... Homesville, per Rev Dr Williams.....

GRAND DIVISION, SONS OF TEM-

PERANCE. The annual session of the Grand Division, Sons of Temperance, of Nova Scotia. met on Tuesday evening last in Temperance Hall, in this city, and continued by adjournment during the two following days. About sixty representatives were present at the opening session, including quite a number of the older members of the Order, who are usually present at the annual session. From the Reports of the Grand Worthy Patriarch and Grand Scribe, we judge that the Order generally throughout the Province is in a healthy state, and that the work of Temperance is maintaining its hold in a large number of the towns and settlements of the Province. The attention of the Grand Division was directed to various matters of vital importance, especially in relation to the Temperance press, the work of the Agency and Lecturer of the Grand Division, as well as the question of legislation, and other topics of scarcely less interest. A large number of visitors, members of subordina e Divisions, including many ladies, were present at the various sit-

The Order of the Sons of Temperance has, during the last third of a century. wielded a potent influence in the affairs of these Provinces, and gives promise of doing yet much vigorous work for the benefit of the social and moral interests of this country.

The indefatigable labours of Brother Hutchings, as Agent and Lecturer for the Grand Division, have been very suc-

cessful, and are greatly appreciated. The approaching Municipal County Elections will be held in a few days. We would call the attention of electors to the importance of choosing only good Temperance men, that the positions held in regard to the granting of licenses may be

THIS WEEK is being observed by the Y. Men's Chris. Association, in this city, and, generally, throughout the country, as a week of special prayer, in behalf of specially exists.

THE YOUNG LADIES' LITERARY INSTInext, 17th inst. The programme will be carried out by the members. Chair will be taken by the President at eight o'clock p.m. precisely.

REV. JOHN McDougall.-We understand Rev. John McDougall will open his missionary campaign of the Maritime Provinces, at Charlottetown, on Sunday, Nov. 23rd.

THE entertainment, literary and musical, given by the Young Men's Institute, in the Sabbath School room of the Brunslast, was, in every way, successful.

THE appeal from the pen of the Rev. Mr. Brusyate, in another column, is worthy of the thoughtful consideration of many of our readers in this city.

SUNDAY next will be the eighth anniversary of the opening of the Charles St. Sabbath School. A sermon, addressed principally to parents, will be preached in the morning. Addresses will be delivered in the afternoon by Revs. T. W. Smith. and S. B. Dunn. A sermon addressed chiefly to the children, will be preached in the evening by the pastor of the church. During the day some new music will be rendered by the children. A silof the three services.

THE Halifax Business College is feeling the impulse of the better times. The classes are filling up rapidly.

Personal.-Rev. Joseph Hart, pastor of the Centenary Church, St. John, N.B., has been in this city during the last fortnight, seeking much-needed rest and medical treatment. He has been serious.y ill for several months past, and did not seek rest any too soon. We are pleased to learn that he reports himself as improving somewhat within the last few days. His many friends in all parts of our eastern work will earnestly desire his restoration to health, and will be glad if he shall yet be permitted to continue, for some years longer, in the service of the church.

Revs. John McMurray, and R. Alder Temple, were in the city this week.

SUPPLEMENT .- We send this week a Circular (Supplement) to each of our ministers in the three Eastern Conferences. Should any of the brethren not receive the Circular in due time, we will be obliged if a notice of the non-receipt of the Circular will be sent to this office at the earliest convenient date. Upon receipt of such notice a duplicate copy will be immediately forwarded.

THE "CEURCH GUARDIAN," of Halifax, N. S., and Moncton, N. B., is now issued, weekly, in an enlarged form, 12 pages instead of 8. The Church of England in the Maritime Provinces, of which this paper is the Organ, may be congratulated upon being represented, in newspaper form, by a journal so ably managed, and so thoroughly devoted to its interests.

THE "TRANSCRIPT," Sackville, N. B., also comes to us this week with a new and attractive heading. This new paper presents a fine appearance, is ably edited, and gives promise of a long and prosper-

Landry's Musical Journal, Published by Landry & Co., 58 King St., St. John, N. B., for November, is out with the beginning of the month. It contains three new pieces of music, and a considerable amount of reading matter, relating to musical affairs.

We have received from A. M. Purdy, of Palmyra, New York, a very instructive 16 page pamphlet, telling how to grow small fruits successfully, describing sorts, &c., &c. He sends it free to all applicants, as also a specimen copy of his monthly paper, fruits, and flowers.

FIGHTIME IN THE DARK, a 96 page pamphlet, published by C. F. Fraser, Superintendent of the Institution for the Blind, in Halifax, has been received. This pamphle; contains interesting notices of Laura Bridgeman and Oliver Caswell, both of whom were born totally blird and deaf. Though they were both speechless. they learned to work and to earn a liveli-

The social condition of the blind, their physical training, and their capabilities, are presented in this work. The pamph. let contains a list of subscribers, Superintendent's Report for the past year, etc.

No. 1, vol. 1, of Harper's Young People has made its appearance. This is an eight page illustrated weekly paper for young people, published by Harper & Brothers, New York, at \$1.50 per year.

JAMES ANTHONY FROUDE is preparing a paper on Romanism and the Irish Race the interests for which that Association in America, to appear in the December number of the "North American Review."

WHITE ROBES.—A choice collection TUTE, in connection with the Brunswick of songs. Quartets, and choruses, for Sun-Street Methodist Church, will give an day Schools and devotional meetings. By Olio, in the Lecture Room, on Monday A. J. Abbey and M. J. Munger. Publish. ed by Oliver Ditson & Co.

> At first glance, one of the newer Sunday School song books looks very much like another. The same general titles of hymns and songs, and substantially the same names of composers, appear in most of them. Composer No. 1, wishes to make a book, contributes as many of his own pieces as seems to be desirable, and receives contributions from composer No. 2, 3, 4, &c., up to composer 30. After awhile composer No. 10 wishes to make a book, and No. 1 contributes in turn.

What numbers in the series the prewick Street Church, on Monday evening sent composers represent it is difficult to say, but the fact remains that their book is one of the best that has been put together. If lovers of Sunday School music will test this by singing over a few pages anywhere in the collection, they will find that it is all sweetness, and very much in advance of the Sabbath School lyrics of a few years ago. There are 125 songs, a very pretty title-page, and what is commendable, a moderate price.

POSTAL CARDS.

SELMAH, MAITLAND, Nov. 4, 1879. DEAR BRO.-We held three Relief and Extension Fund meetings on this circuit. all of which were interesting and profitaable. Bro. R. B. Mack helped us at Selmah, Bro. G. O. Huestis at Morse Brook ver collection will be taken up at each and at Tenny Cape. Because money is so scarce, many of our people have been prevented from subscribing, yet the lists now total fifty-three dollars fifty cents.

Bro. Mack gave two eveniugs to the organ committee, while he was with us, as the result the committee paid an instalment on the Selmah church organ.

CORNWALL, P. E. I., Nov. 7, 1879.

DEAR EDITOR,-On Monday evening last we held a Relief and Extension Fund meeting here. The deputation, Mayor Dawson, and Rev. F. W. Moore, both of Charlottetown rendered most excellent service in behalf of the object of the fund. Their speeches savoured of the highest style of Christian philanthropy, and they are sanguine of success in this glorious enterprise, which has taken such a hold on the hearts of our people generally.

The cards were distributed, and on Thanksgiving day after Divine service, the friends here subscribed the following amounts, and we believe "There's more

to follow." Mrs. S. R. A. Henry Hyde, Samuel Howard, Charles Hyde, John W. Crosby, Z. Mayhew, senr. Thos. D. Crosby. John B. McCullum James Howard, junr., Charles Roper, Hugo Erichson John E. Burke. Mrs. Charles Roper, Robert Frizzle, Edward Mayhew Samuel Drake.

S. R. A.

St. John's, Newfoundland. Our missionary sermons were preached on Sabbath last, Nov. 2nd, in Gower and George street churches. Bro. Ladner took as his subject, "The stone cut out of the mountain without hands." The Supt. of circuit, "The blessedness of these gospel days." The collections were over \$10 in advance of last year. This Tuesday evening the annual missionary meeting was held. The chair was taken by Hon. J. J. Rogerson. Addresses were delivered by the Rev. Messrs. Hall, Ladner. McNeil, and Milligan. Our congregation

Nov. 4, 1879. BRIDGETOWN, Nov. 10, 1879. DEAR BRO.—Our Relief and Extension Fund services were held yesterday. Bro. Heartz rendered us very efficient service in preaching to us, and giving addresses on this important subject. Our people responded nobly to the appeals made. The circuit altogether will raise about \$169. Sincerely, CALEB PARKER.

was good, and the collection \$100.

RIVER PHILIP, Nov. 11, 1879. Rev. Wm. Alcorn preached two sermons last Sabbath at River Philip in the interest of the Relief and Extension Fund, of great compass of thought and power. Subscriptions were creditable considering the financial pressure upon us, owing chiefly to the failure in the lumber trade. The sermons were listened to with great attention at both our churches: and the preacher waxed eloquent in expatiating on the future glories of a supernatural Kingdom near at hand.

DIGBY, W. S., Nov. 11, 1879. About ninety persons, members of our church and congregation, most agreeably stormed our quiet parsonage last evening about seven o'clock, by what they pleas. antly called a "pound party." A more enjoyable evening we have not spent for some time. The good-will which prompted and promoted so kindly a service has our highest appreciation and our deep gratitude. After enjoying the society of these dear friends for a few hours, our friends retired leaving us many precious tokens of their kindness. We thank our loving Father that we are among an appreciative and sympathizing people. May showers of blessing come upon us all. R. WASSON.

RIVER PHILIP, Nov. 10, 1879. DEAR BRO.,-A/son of Mr/ Abraham DEAR BRO.,—A son of Mr. Abraham Pirrin, formerly of River John, now resident here, died this morning, exhibiting slight symptoms of hydrophosia. He had been bitten in the face about three months previously by a rabid dog. The boy was about 12 years old. A good many dogs and other animals have died on the River from the bite of the same flog.

CHARLOTTETOWN, Nov. 10. You will be glad to hear that instead of bringing the amount up to \$1,500.00, for the Relief and Extension Fund as you anticipated, we have already reached about \$2,500, and expect to get considerable more. One generous donor has given us a check for \$1000. H. P. C. Yours, &c.,

PETITE RIVIERS Nov. 10. MR. EDITOR,-This circuit will raise about \$90.00 for the Relief and Extension Fund.

CORRESPONDENCE.

REMEMBER THE POOR.

And as there seems little chance for them to get the means to procure suitable clothing for their families, their case calls loudly for help. We make this appeal to friends of the poor, either in city or country. Will you examine your wardrobes, and send us what can be spared. All descriptions of clothing, or boots, or shoes will be accepted, and especially children's, as there are always a number of children who are unable to attend week day or Sabbath school for want of proper clothing. Parcels may be addressed either to Mr. J. H. Bent, Superintendent of the Methodist Mission Sabbath School, King's County Produce Depot, Halifax, or to me. An early response to our call would be a great help to us in our work.

Yours, &c., E. R. BRUNYATE, 112 Maynard St. City Missionary.

On behalf of the INFANTS' HOME have gratefully to acknowledge the following Collections, all, except one, taken on Thanksgiving Day:

Brunswick Street Church \$20 85 Granville Ferry, per Rev. W. H. Heartz Windsor Meth. Church per Rev R. Brecken Berwick Meth. Church per Rev. Mr. Lockbart Charles Street Courch Petite Reviere, per Rev. J. M. Johnson ANTOINETTE NORDBECK.

Treasurer

ter, N.B., Nov. 10th, 1879. Mr. Eptron,— Possibly a few notes from this old mission may not be out of place in the columns of the WESLEYAN. We have held our meetings in connection with the Relief and Extension Fund. The deputation, Rev. Mr. Duncan and Prof: Burwash, both being present, and along with our Recording Steward, Bro. G. M. Black, placed the claims of this fund clearly before our people.

We have received in collections, and subscriptions promised over forty dollars, a considerable increase over last years Missionary contribution which was \$17.80. Since our coming here in July much needed alterations and additions have

been made to furnishing of parsonage; over one hundred dollars having already been raised for that purpose. At our First Quarterly Meeting it was decided not to ask for any Mission Grant.

but to aim by an earnest effort at placing the Circuit in a really independent posi-We have organized two much needed class meetings, with promising indications of spiritual success, we have already a fair

this year, for ordinary circuit purposes,

Last Thursday evening we commenced a "Young People's Institute," for the winter months, from which we are expecting both pleasure and profit, our membership already reaches our most sanguine

expectations. The very hearty way in which members of our congregations have shown their sympathy in church work, practically in working and giving, affords us much encouragement for the future, giving to us good hopes of financial and spiritual suc-

What we need in Dorchester now to place us in the position we ought to occupy is-a new church building, and an old fashioned Methodist Revival. T. M.

ST. STEPHEN CIRCUIT.

The minister of the St. Stephen Circuit as just taken possession of what is virtually a new Parsonage, nothing but the frame and rough boarding of the old house having been used in the new. The house has been constructed on a modern plan, and is likely to prove as convenient and comfortable, and certainly is as handsome, as one could well desire. The study, that desideratum rarely found in Parsonages except in name, has been carefully fitted to the preacher's convenience, having but one draw-back, that too much may be expected to come out of it. Much praise is due the congregation for undertaking the work, though so much needed, with the debt on their church, and in these hard times; and to the Building Committee, and to Mr. George Hannah, the skilled and obliging builder, for the thoroughness, taste and economy with which the work has been done.

GIBSON, Nov. 10. Meetings in aid and advocacy of the Relief and Extension Fund" of the Methodist Church of Canada are now in order. The first was held in Gibson on Chropt Pasha, was demanded in Lord Sunday evening, when very forcible ad- Derby's celebrated despatch after the Buldresses were delivered by Rev. M. R. garian atrocities.

Knight and Rev. W. W. Brewer. A collection, not a very large one, was taken up near the close. Additional subscrip. tions were afterward solicited, but few made favorable responses. A Methodist church will be erected here in the spring. and it is altogether probable the people are reserving their surplus funds for that purpose, which is highly commendable. On Tuesday evening a meeting of a similar nature will be held in the Marysville Methodist Church, where the collections are never small.

Rev. Mr. Read, of your city, and a stranger in these parts, occupied the pulpit of the Marysville Methodist church on Sunday morning, and preached an excellent sermon. The people up here know how to appreciate talent, and there was no exception in Mr. Read's case, for the many comments on the discourse were decidedly eulogistic.

NEWS OF THE WEEK.

NOVA SCOTIA.

YARMOUTH-The steam saw mills at Tasket owned by N. W. Blethen & Co., of Yarmouth were burned down on Sunday morning, 9th inst., with dwellings, barns, and stables, occupied by R H Van Norden. Winter having set in so early, and severe, has found numbers of our poor utterly unprepared for the sudden change.

A dwelling owned by Asa Robbins was also burned. A large quantity of lumber was also destroyed. Loss of N W Blether & Co., \$50,000; insurance \$35,000. The fire is supposed to have been the work of an incendiary.

> CHANGE OF TRAINS .- The Moncton Times says :- The winter arrangement on the I. C. R., comes into force on the 17th inst. As stated some time ago, trains will then be run on a new arrangement of time, and what is called the Intercolial Railway time will then be introduced. The standard time will be five minutes slower than St. John time; sixteen minutes slower than Halifax time, and fifteen minutes faster than Quebec time.

> THEOLOGICAL STUDENTS .- The following sti dents are in attendance at Theological Hall, Halifax, this session :

Third Year-J W McLeod, Truro ! Richard Logan, Stewiack: William Scott Whittier, Rawdon; Edward Thorpe, Cornwallis; Wm A Mason, St. Mary's; Ewan Gilles, Scotland.

Second Year - Angus Sellars, New Brunswick; Angus McMillan, Cape Breton; John H Cameron, St. Mary's; Anderson Rogers, Rogers Hill; Malcolm Campbell, Cape Breton; James A Forbes. Pictou County.
First Year—Charles D McLaren, Souis,

P E Island; A B McLeod, P E Island; James McKenzie, Pictou. THE HALIFAX ELECTION-The Liber als of Halifax county have nominated Mr. Donald Archibald, of Musquodoboit, as

their candidate for the vacancy in Halifax county, caused by the resignation of Mr. C J Macdonald. The Conservatives candidate is Mr Stairs.

NEW BRUNSWICK.

At Oak Hill, Charlotte County, N.B., a fire occured on Sunday nigut last. Hiram Jenkins' house and barn, with contents were burned. Mr. Jenkins' son, fifteen years old, was so severely burnt while getting out of the house, that he died this orning. Three cows, all the farm produce and utensils, including a valuable threshing machine, were burned. No insurance. Cause, a defective flue.

Rev. E. Evans, of Fredericton, occupied the pulpit of the Queen's Square Methodist Church, St. John, last Sabbath evening and preached an excellent discourse from Phillipians, 2nd chapter and 8th v.: Yea, doubtless, and I count all things but loss for the excellency of the knowledge which is in Christ Jesus my Lord."

Rev. John Read, of St. John, preached to a large congregation in the Fredericton Methodist Church on Sunday evening last.

The Summerside Joarnal says that a young man named Smith is collecting money, in the western part of P. E. Island for the sufferers of the Shediac fire, representing himself as one of a committee appointed at Summerside. The Janrnal knows of no relief committee for Shediac sufferers there, so it would be just as well for people to make enquiry before paying

the money. D. Banks McKenzie has met with a warm welcome from his many friends in St. Stephen on his second visit. He will probably speak for several evenings there. and much good is anticipated from his

The St. John "Telegraph" says :- "We bave received a letter from St. John's Newfoundland, dated October 14th, which states that a person named G. W. Akerley, belonging to New Brunswick has died on board a steamer from Liverpool for Halifax and that his body was left on board to be buried at Baltimore. If this meets the eye of any of his friends they can see the letter upon calling at this

The New School Inspectors for New Brunswick will soon be at work. Their respective Leadquarters will be as follows: Philip Cox, Newcastle; Valentine A. Landry, Richibucto; Hy Powell, Sack-ville; W P Dole, St John; Eldon Mullen, Fredericton; Ingram B. Oakes, St.

Three persons were seriously but not fatally poisoned in Carleton, St. John, on Monday last by drinking gin into which strychnine had been introduced in some mysterious way. An accused party denies the charge.

CONSTANTINOPLE, Nov. 10 .- The Britsh Ambassador has protested to the Porte, against the appointment of Kiamtl Pasha, as Counsellor and Under-Secretary to the Grand Vizier. He says that Kiamtl Pasha was recently dismissed from the Governorship of Alleppo, at the joint request of the English and French Ambassadors, because of his oppression of the Americans, Habraz Pasha, who has been appointed Minister of Police, is the same whose puni hment, jointly with that of

SUNDAY SCHOOL LESSON.

FOURTH QUARTER :-STUDIES IN THE NEW TESTAMENT.

A. D. 93. LESSON VIII. THE GLOBIFIED SAVIOUR; or, Christ Abiding with His Church. Rev. 1 . 10-20. NOVEMBER 23.

EXPLANATORY AND PRACTICAL.

Verse 10. In the Spirit.-In a state of trance, wherein connection with surrounding objects is suspended, and the mind is lifted up to a mysterious communion with the spirit world. The Lord's day. The first day of the week, kept by the early church sacred in honor of our Lord's resurrection. As of a trumpet. A loud, clear, penetrating tone in the charactistic of the trumpet-note. 1. " When Christ speaks to men it is with no uncertain sound,"

11. I am Alpha and Omega.—The first and last letters of the Greek alphabet; used as emblems of the first and the last. But the clause is omitted by all the most ancient manuscripts, and doubtless should have no place in this verse. What thou All that was to be revealed in the vision, the entire Apocalypse. In a book. Ancient books were made of papyrus, or from the prepared skins of animals, written upon with a pen, and rolled upon a roller. Seven churches. The message was sent to these as the leading churches, and as each a distinct type of church-life. 2. "Though Christ is in heaven, he has a deep interest in his church on the earth. In Asia. Not referring to the entire continent, nor even to the entire peninsula of Asia Minor, but to "proconsular Asia," a strip of territory on its western end, along the shore of the Ægean sea. Ephe-The largest city of the district, situated in Ionia, great in its commerce, celebrated for its wonderful temple of Diana, and having a flourishing church planted by the Apostle Paul. Smyrna. Forty miles north of Ephesus; and from the earlist Christian ages until the present, the seat of a church. It has now a population of one hundred and fifty thousand, and is the centre of extensive missionary influences. Pergamos. In the province of Mysia, once possessing a great temple to Assculapius, and one of the largest libraries of antiquity; now having a population of thirty thousand. Thyatira. In Lydia, a Macedonian colony, once celebrated for its purple dyes; still a considerable town, named Hk-hisar. Sardis. A famous city, anciently the capital of the Lydian kingdom of Crosus, situated by the river Pactolus, now in ruins, and containing a few miserable mud-huts. Philadelphia. In Lydia, about thirty miles south-east of Sardis: a considerable city, despite several destructions by earthquake. Laodicea. In Plurygia, between It was des-Colosse and Philadelphia. troyed by an earthquake A. D. 62, but re- was a character. There could be no two rade.

12, 13. Seven golden candlesticks.—Seven separate lamp-stands, emblematic of the church whose mission is to "hold forth the word of life." 3. "Note the unity and diversity of the church-seven lamps-yet one light." 4. "The church's business, that of the lighthouse, not to be the light, but to hold the light." 5. "The church's preciousness and loveliness in its Lord's sight, golden in all its parts." In the midst. 6. " Christ is among his churches, to nourish their light and watch their works." Like unto the Son of man. A name that was applied in the early church to Christ alone; and indicating his human nature, and brotherhood with man. A garment. A long, flowing robe, such as was worn by the high-priest, pointing to his priestly relation to his church. Girt about his paps. Or around the breast. While common people wore the girdle around the loins, kings wore golden gird.es covering the bosom. 7. Thus Christ unites the priestly and the royal functions of his office as Redeemer.

14, 15, 16. His head .- His forehead. White like wool. Not in material, but in color, is his hair compared to fine white wool. Eyes as a flame. Indicating his reserve fund to be used as occasion demandomniscience. His voice. Compared to the resounding waves of the ocean, which John must have often heard in his islandprison. Seven stars. Not as a bracelet, but held in his hand, the object of his care and possession. From verse 20 we learn that these represented the "angels" of the churches. 8. "God's m nisters are his precious treasure." Out of his mouth ...a sword. His word, the utterance of his lips, is compared to a sword, (2 Thess. 2.8), as the weapon with which he conquers the world.

17. 16. I fell.—The invariable effect of the divine appearance before human eyes is alarm and terror. 9. " Not until we are like him, can we endure to see him as he is." He that liveth. "The living One." the one in whom all life originates and from whom eternal life proceeds. Was dead. The one who has passed through death, triumphing over it. Have the keys. The key is the emblem of authority. 10. "Christ alone has power to ransom from the grave." Hell. "Hades," meaning "the place of departed spirits," not that

of the lost forever. 19, 20. Thou hast seen .- The vision just beheld. Which are. The present state of the churches when John wrote, revealed to him by inspiration. The mystery. The secret signification. Angels of the seven churches. Probably meaning the ministers in charge of them, and who stand as their representaves.

GOLDEN TEXT .- I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. Rev. from "ould Ireland" loved to hear him sing

present existence.

The next Lesson is Rev. 3, 1-13.

THE REFUGE OF PRAYER. Poor heart, so weary, so burdened with care, Hast thou not sought it—the refuge of prayer? No wonder thou'rt tired and filled with doubt, Like an helmless ship tossed ever about. O cease for a moment that plaintive strain; Glad would I case it, that throbbing pain. List till I tell of the wondrou retreat, Thou'lt find it low kneeling at Jesu's feet, Thither go thousands, all careworn and sad, Thence coming with besoms lightsome and glad.
There too I have been and again will go, In jey or in gladness, in weal or wee. Life hath its joys, but so too hath it grief, For which, earth can offer no equal relief. Then fain to this refuge of prayer I would flee Pleading merciful Jesus pity Thou me!
Poor heart, I have tried it, and know what I say, That never one yet was sent empty away, From the life giving streams of this bower of rest thither, come thither, sad heart, and be blest. Oxford, Oct. 27th, 1879.

A STORY FOR YOUNG AND OLD.

TOM JONES.

The hero of my story was a man remarkable in many ways. His personal appearance was remarkable. He was for height like Saul among his fellows, broad shouldered withal. and humorous-looking, with a merry twinkle in his right eye and a green shade over his left, and as he walked his step was like the tread of an elephant. His powerful arms hung by his side like the leavers that carry a steam-hammer, and his huge hand, as it gripped you, made you feel as a child in the grasp of a giant. He was just the style of a man to knock down a bullock, or to fell a tree, or to handle a hot-tempered bucking colt, or to reduce a rowdy to order. Such was Tom Jones, Old Tom, or Mr. Jones, as he was respectively called by the circle in which he moved. Those who knew him best called him Old Tom, and those who had but slight acquaintance put the handle to his name and styled him Mr. Jones. But if he was noteworthy in body, he was no less so in mind. In this respect he was a diamond, but a diamond in the rough. Born amid the hop-gardens of Kent, of parents who were the mere serfs of labor, "dragged up" in a home where the iron law of necessity made work binding upon the young ones as well as upon the old ones, his education had been an education of the muscles rather than of the mind. To hoe turnips, to drive the plow, to hill up potatoes, to grub in ditches, to feed the pigs, with other kindred tasks, had been the labors of his boyhood; so that when he had grown to young manhood, he found himself, to use his own graphic style, " as dark as a Hotmetot." But if he owed little to schools, he owned much to nature. He had given him a good stock of common sense, a bright, genial temper. a rich fund of humor, which lubricated the wheels of his own life, and which often served to lubricate the wheels of others, and added to all a wit which often made his talk sparkle like the glancing and many-colored light of a prism. Tom, Old Tom, Mr. Jones opinions on that point. And if any body, on a first acquaintance, took the measure of the man from the roughness of his coat, or the rusticity of his manners, or the comicality of the green patch over his eye, and tried "to take a rise" out of the huge farmer, they very soon repented of their folly. A smart joke, a witty thrust, or a crushing stroke in the way of repartee, made them feel as if they had burnt their fingers, and they dropped him as if he were hot iron

His wife was a perfect contrast to himself. She was short in person, with a plain, kind face, and a voice that seemed in the gentleness of its tones to be the witness of a kind gentle heart. "Sairey," as her fond spouse used to call her, pursued the even tenor of her way with quiet goodness, and formed the chief joy of her life in the pleasures that she both gave and gathered in the circle at home. She had feared God from her youth, and the peace of heaven, like an atmosphere of summer, gave to her character much mellowness and beauty. Undemonstrative though she was, there was a good deal of decision of character about her, which she kept like a ed. Often her more impulsive partner found it acting like a brake upon the wheel of his impetuous nature and though sometimes the friction generated by that repression made him feel rather hot and impatient, as a general rule, his good sense came to his help and he found that wisdom and safety lay in submission. She had an obscure station, and a rough, prosaic slab-hut for her dwelling, but she lived in it a life so true and noble, that it became a very center of sweetness and light, and the satisfaction of duty done came to bless it day by day with perpetual benediction.

In the early days of their wedded life things had not gone so smoothly. Tom was then young and foolish. His social nature, his merry turn, made him a pleasant companion; and often the quips and pranks and laughter which he reeled off without limit, under the inspiration of wit and wine, made him the magnet of his circle, who courted his society because, by common consent, he was pronounced to be a "right down jolly good fellow." The wayside inn, with the winsome sign of the "Traveller's Rest' was his favorite resort, and the trysting-place of his companions of the cup, who loved a good joke and a good song. In the little parlor of mine host, the merry crew often gathered with Tom as their hero, who played the part of clown so well that he kept the company in high good humor. The "b'hoys" DOCTRINAL SUGGESTION. - Christ's | Minstrel Boy," and "The Harp that once thro' Tara's Halls." The lads from the land o' cakes hung with admiration on his strains and his party drew near to the only window

wha' hae wi' Wallace bled," throwing into it servations. The first figure that caught their all the fervor of a genuine Caledonian-or, eye was that of the preacher. His compact as he turned their thoughts into a more pa- and well knit form hardened by labor was thetic mode by the song, "Ye banks and brace o' Bonnie Doon." For the Englishman he would reserve his favorite air of " Home, broad, honest face was bright with the ra-Sweet Home," because it brought back to him so vividly a vision of the blossoming as they looked up to the dingy roof overhead, hedgerows and bright green fields of old England; and as he sang the tears that would would gather in his own eyes would start the tears in others, until they all got sentimental together. And then, as a grand finale he would swing the company into another temper by rolling out "Rule Britannia," until the place rang again with their uproariousness, and all the glasses jingled and danced as the heated feeling of the group came down to crashing strokes upon the table, as they thundered out the chorus. These amusements inside were occasionally varied, by diversions outside, and a running match, a horse race, or a few rounds with the gloves. for Tom was a good boxer-wasted time which might have been put to better account, and wasted also the substance which might have gone to increase the comforts of home, and the character which might have been a spared such produgal misuse of its best gifts part, all meeting together at length, and and opportunities.

At this point in his history Tom first heard of the "Methodys." Away in the quietness of the Australian bush the settlers know little of religious ordinances. The Sabbath-that comes to the weary and the toil-worn in busy town or crowded city like a blessed respite from the work and the worry of life, when all the air, so filled in the restless week with the noise and din of trade, seems hushed into quietness, and when there breaks forth through the stillness the joyous music of church bells inviting to work and worship-has little to mark it off from the common hours of life to the remote uplands and sequestered valleys of this great land. But the enterprise of a Methodist local preacher had invaded the religious wilderness of "The Meadows" and already many had been lifted up from the earthliness and sensuality of their life to the pursuit and enjoyment of the best things, The fame of Steve Hart, the Methodist revivalist, had swept through the district like a bush fire in midsummer. Some laughed, some swore, some denounced the impudence of this canting, psalm-singing, sniveling fellow, who had come to "convart" the district. And some vowed that they would put their foot on the whole business and kill it out right with as much satisfaction as they would a brown

"Tom" said Dick Swivel, "we'll go and sing 'em down. We'll drown 'em straight with such a hurly-burly of noise that they'll go down before it like the old dead logs that go sweeping down over the falls at Nacka Nacka."

preach 'em down," chimed in Hiram Whitlock. "You can reel off your chatter, Tom, as you do at the 'Travelers Rest;' and if that don't put an end to the fellows jabber, you can fling some of your best jokes at his head and they'll knock him over as if he were hit by the stroke of a boomerang."

clenched his fist, and brought it down with a thud that made the seat upon which he sat | came to him with messages from his Father quiver with the force of the blow.

on the next meeting-night at the home-stead under the hill. A chain of noble mountains spread like an engirdling wall around the lovely valley in which the preaching place up the ranges, and swept down over the unfor the roasting heat of the day that had best in the human heart, for the sublime beautiful were there, and over all a sense of the infinite brooded, as if to hush the clamor and abase the pride and still the passion of man. The weird cry of the curlew came sweeping up the flat, and as they topped the rise that looked down upon the spot which was the goal, they heard the voice of singing, and so they pricked their steeds into a canter and hurried up.

The building in which the settlers were gathered for worship was of the rudest kind. Slab sides, a bark roof, an earthen floor, a few rough-hewn seats without backs, and a very primitive-looking table for the preacher's stand, with legs that had more substance than shape, constituted this bush meetinghouse. Persons of very fine æsthetic sensibility would have seen in it little to admire and much to condemn. And yet many a time it had been filled with the glory of God, and from it, as from the stone pillow on which Jacob lay down to sleep, there was a ladder in his mellowest tones, the song of "The on which the angels came and went on ministries of mercy.

Hitching their horses up to the fence, Tom

gently swaying from side to side, as his manner was, keeping time to the music. His diance of his happy sonl, and the clear eyes, seemed to go far beyond into the heavenly places, and flashed with the brightness of the vision. At his right was Aunt Dinah, with her silver hair and her placid countenance, that told you she was walking through the Beulah Land, and saw the city on the other side of the river where she was to rest. Uncle Joe was on the left of the preacher, almost as poor as Lazarus, but as happy as a king. Looking round upon the rest of the company, they saw rough-bearded men, and mothers with a good sprinkling of babies, a fair proportion of braw lads and winsome lasses, all seemingly absorbed in the business which engaged their attention. The little company were singing one of the grandest hymns that ever stirred human feeling to an odd old tune, that wriggled in and out and ran up and down as in a strange fantasy, in which one part seemed to be chasing another rushing in with a glorious sweep of song, in which all joined with the greatest gusto. As the party at the window listened, their hard and bitter thoughts melted like ice in the sun, and their courage in a bad cause seemed to steal away. When the worshipping group reached the last stanza, and Steve's rich voice—that was as clear as a bell, and as tuneful as the music of a harp-gave forth the tenor, while the rest carried on the air. the words and the music moved Tom as by a spell. Fond of singing as he was, he was touched by the melody--he felt a strange quivering at the heart, and as they repeated the last two lines according to our old

> His blood can make the foulest clean, His blood avails for me.

he said: "Boys, I am not going to stand nere looking down the chimney. I am going in by the fire." The magnetism of his example, which in so many instances had led others in a wrong direction, was in this case powerful to lead them in a right. They fol-

The text was in keeping with the hymn.

It was the assurance which has dried up so many a mourner's tears, and brought hope into so many a despairing breast: "The Son of man is come to seek and to save that which was lost." Catching the spirit of the passage Steve talked to the people in a strain of such overpowering tenderness that few could resist it. He was not a preacher, only an exhorter, as he often laughingly said. Yet preacher or no preacher, he had a wonderful faculty of opening out the meaning of the ery, and when we consider its great useblessed gospel. Of logic he was as ignorant fulness and extremely low price of (\$25). as he was of logarithms, but his heart was a it is very difficult to conceive of any infountain that had been filled to the brim from another fountain, the infinite mercy of a loving Saviour. In the course of his talk he would break every rule of syntax, but he would talk straight to the heart, and reach it, too, despite bad grammar. He was fond of pictures, especially of God's pictures, as they were spread out in the world around him; "Av. boys," said Tom, "and if the worst and the mountains and the valleys, the forest comes. I can polish him off with a stroke of and the glen, the rivers and the lake, the this," holding up his great, horny hand, and, peeping flowers and the burning stars, all things bright and beautiful and glorious, which he knew full well how to interpret as The plan of action arranged, they muster- he stood before the people. He was a warmhearted Northumbrian, who had served a rough apprenticeship in the mines of his na- rapidity rendering it impossible to count tive moors, whose talk had about it an aroma them; it has more attachments than any which didnt please every body, but which stood, their sharp, clear outline standing out was to common folks as the scent of wild with the utmost distinctness against the stain- | flowers. The parables of Jesus were to him less sky that rose above them. The moon a very mine of wealth, in which he dug as almost at the full had risen above the eastern for hid treasurers; and to-night he is in one hills, and a flood of silvery brightness lighted of his best moods. He has enlargement, he has deliverance, he has caught the spirit of dulating tract beneath, covering broad reach- his theme, and is bathed in it. His tones es with a softened beauty which made the tremble with a simple pathos that is irresistadeep shill with a simple pathos that is irresistative deep shill with the picture all ble as he speaks of the lost, and the bright liable household necessity, extending its the more fascinating. All overhead the silent beves are veiled in a mist of tears. And as he stars, thick sown throughout the clear hea- advances in his subject to speak of that tenvens, looked down with a rare splendor that | der, pitying, suffering, dying love which ga- paper. AGENTS WANTED by the is not seen in the denser atmosphere of more there to its embrace the vilest sinner, many northern climes. There was a dewy fresh- a face quivered, many a silent tear fell, and ness abroad that was all the more welcome the feelings of that little company were shaken by the preacher's word as the leaves of just closed. Altogether there was something the forest are shaken by the blast. Among in the scene that appealed to all that was those who were so deeply moved was Tom Jones. In the prayer-meeting which followed, Steve, wrought up into a state of high excitement, pleaded with his hearers in an intensity of feeling which made his very frame tremble. "Coom noo," he said, while his voice went through the place like a blast of a trumpet. 'Coom noo to Jesus. There's sin behint ye, and death before ye, and ruin beneath ye, and Christ beside ye, waitin' to save. Ye're fire doomed; flee to the escape ladder. Ye're storm-driven, and the ragin' tempest, and the black rocks, and the surges are greedy to devour ye; tak' to the lifeboat. Ye're wastin', sinkin', dyin'; there's fever in the blood, and the cold death sweat on yer brow; but here's the balm that will

> There was a pause. Tom's great chest had heaved during this last appeal with the deepest emotions; still he struggled against his feelings, and strove to keep pack his tears; but it was all in vain. And so, while yet the words of the preacher were ringing on the ear, lifting up his huge arms, and staggering forward under the burden of a new, strange grief, he cried out, "Blessed Jesus! I'am lay in the Anodyne. It is the most value coming, I'am coming!" "Halleluia!" shout- able liniment in the world,

heal ye. Tak' it! tak' it! TAK' IT NOO!!!"

as he gave forth the patriotic air of "Scots, which the place boasted, and began their ob- ed Steve. "Amen!" said Aunt Dinah; while Uncle Joe laughed with such gladness as makes joy among the angles when the sweep their harps to a higher strain over sinners as they turn to God. Meanwhile Tom continued in the struggle for deliverance. Kneeling down at the front seat he lifted up his pleading face in prayer, and, as he rolled to and fro in his anguish, weeping and struggling for peace, he seemed like the patriarch. when, under the load of his midnight bitterness, he wrested with the angel. The conflict was a long one and a bitter one. All the past rose up before him as he knelt-the songs, the oaths, the revels-all the folly and all the wrong of his life started up to rebuke and to mock him, until he groaned out. in sobs and broken words, the confession of his guiltiness. At length the glimmer of the dawn seemed to break upon him. Steve Hart was whispering in his ear the message which so often has changed midnight into morning: "He was wounded for your transgressions, he was bruised for your iniquities; tha chastisement of your peace was upon him; and with his stripes you are healed:" and with that there came the first streak of light that heralded the day. This was followed by singing. They had reached the

Stung by the scorpion sin. My poor expiring soul, The balmy sound drinks in And is at once made whole

When Tom got a vision of the cross and the crucified One, and as they exultingly sung the last couplet, his faith, inspired by the glorious truth which it breathed, laid hold of the Saviour, and, mounting to his feet, with a full heart he joined in the

See there my Lord upon the tree, I hear, I feel, he died for me.

"Yes!" he shouted, "for me, for me-for the double-dyed sinner, Tom Jones!" and as he shouted, he leaped in the ecstacy of a joy which was to him as life from the dead There was a great calm, and with the calm a great brightness. As when the blackness of a stormy night gives place to the glowing light that comes forth from the gates of a cloudless morning, and howling winds are hushed to rest, so was it here. He rejoiced with a joy unspeakable and full of glory. His was a "powerful conversion." as he used to call it. "Sairey." said he, when he reached his home. "I am richer than a prince; I am as happy as an angel. I have found Jesus." And Sarah hung upon his neck and wept, for was not this the answer to her pravers?

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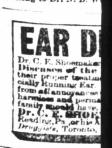
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n!" said Aunt Dinah; while ned with such gladness as ng the angles when they s to a higher strain over rn to God. Meanwhile Tom struggle for deliverance. the front seat he lifted up in prayer, and, as he rolled ing uish, weeping and struge seemed like the patriarch. oad of his midnight bitterwith the angel. The conne and a bitter one. All efore him as he knelt-the the revels-all the folly of his lite started up to rehim, until he groaned out. n words, the confession of t length the glimmer of the break upon him. Steve ing in his ear the message as changed midnight into as wounded for your trans. bruised for your iniquities: of your peace was upon stripes you are healed;" re came the first streak of d the day. This was folg. They had reached the

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From the Roots and Plants of Nova Scotia. Formerly manufactured by Mrs. Gates, of Wilmot, who was pronounced incurable of Liver Complaint and Dropsy by many skilful physicians, when producing several receipts from an eminent French physician, she was entirely cured and afterwards cured hundreds of cases for which at first there seemed no hopo. We offer these remedies to the public through the persuasion of those who at present consider they are indebted to them for the preservation of their lives. These preparations have been thoroughly tested in Nova Scoti i for the No Agents! No Commission! last 35 years, in some of the most severe and apparently hopeless cases, which a few of the numerous certificates we possess, and which will appear from week to week in this paper, loudly testify. These medicines are extracted entirely from the roots and plants of the Vegetable Kingdom, such as Life of Man Roots, Sarsaparilla, Consumption Roots, Male and Female Nerve Roots, &c., which make up our compound of different remedies, viz: No's 1,2 and 3 Bitters, No's 1 and 2 Syrups. These being made in a liquid are easily taken even by children and the Syrups operate as a mild and gentle physic without griping or pain, and do not, like many other medicines, leave the stomach and bowels in a worse state than it found them, but will impart a healthy tone and vigour before unknown. medicines do not contain any calomel or mineral of any name or nature but are confidently recommended and may be taken with perfect safety for all kinds of Humours, Fevers. Billiousness, Jaundice, Sour Stomach, Dizziness, Heart-burn, Indigestion, Dyspepsia, Sick Headache, Whooping Cough, Colds. Coughs, Stomach and Pin Worms. Asthma, Heart Disease, Pleurisy, Piles, Running Sores, Stoppage of Menses, Measles, Kidney and Gravel Complaints, Consumption, Spitting of Blood, Bronders chitis, Erysipelas, and all impurities of the Blood. All admit so effectual a remedy for Dropsy never was known. If your liver is torpid and inactive, if you are troubled with the Jaundice only try our medicines, be cured and believe. Ladies in the turn of life will find in them just what they want. Young ladies in particular just budding into womanhood above all others should never be without them, they are what they want at this critical period. Mothers should see to this and provide their daughters with them. Children crying their little lives away while worms eat up their vitals, may be cured, their to mentors killed and driven away by the timely use of these effectual remedies.

We do not pretend to offer them to the public as a perfect cure for every disease, which every intelligent mind knows is out of the question. We only wish to make known what they positively will do and no more. Therefore we submit this state-ment to those who are willing at least to make a trial, their judgment we sanguinely await knowing it must be the same as thousands have already July 1 1878-ly given. We wish to inform all that our medicines prepared with great care, espe use, and also admirably calculated to preserve health, remove discase and restore nature to its own state that no family should be without them. These medicines are carefully compounded upon scientific principles by those thoroughly acquainted with the medicinal properties of each article used, as well as the effect the combination will have on the system, consequently we feel safe in recommending our medicine with the greatest confidence. It has become an undeniable fact that when the system becomes infected with malignant diseases seated in either the nervous, muscular, or glandu lar parts of the body, it can only be made healthy by clean-ing the blood; and this done the disor-der lets go its hold and nature resumes her original standing. A medicine that does not therefore strike at this, the root of all diseases, cannot nor should not have any claim to public attention. The blood is the grand consideration then and it becomes the duty of the strong as well as the weak and unhealthy, to guard well this part on which so much of our confort depends. No one should neglect, especially in the spring of the year, to take a few bottles of No. 2 Bitters and No. 1 Syrups which will extracts the water and purify the blood regulate the bowels, increase the appetite, and renovate the system. Full directions on label and Wrapper.

For sale everywhere at 5 ; gents per bettle. Manufacture4 by

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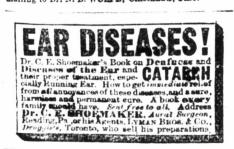
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Thankful for the very liberal patronage accorded us hitherto, we can only say that we will continue our endeavors to thoroughly satisfy our customers in all their dealings with us.

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July 19-1y

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Important to every man who keeps a Horse, Cow Ox, Pig. Sheep, or Poultry.

THE NORTH BRITISH CATTLE FOOD COMPANY



Gold Prize Medal Awarded, London Exhibi tion, 1862, Honorable Mention, Halifax. 1874.

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The best and most economical Food for Horses and Cattle in existence. The Nutritions Condiment is used in the Stables of Her Majesty the Queen, H. R. H. the Prince of Wales, the Nobility and Gentry of Great Britain, and the principal Crowned Heads of Europe.

Advantages derived from using the Condiment. It will coax the most impaired appetite. It renders coarse provender rich and palatable.
It ensures perfect digestion, and make pure

It puts Horses and Cattle in good firm flesh. It infuses new life and vigor, and prevents and cures colic.

It gives horses a fine soft skin and smooth coat. It cures cold and influenza, and puts horses in condition when other means fail. COWS will be equally improved in health and ppearance; and give more and richer milk. OXEN fatten quicker and work better for its

PIGS fatten in half the usual time, and the bacon is sweeter and better.

CALVES and POULTRY are also greatly benefitted by its use.

It effects a saving of TWENTY-FIVE PER-OENT, in the cost of feeding.

Pamplets with local certificates, sent free on

READ THE FOLLOWING TESTIMONAL FROM PAYMASTER GOOLD.

Halifax, N. S., 9th June, 1879.

DEAR SIE,—My cow having been under the effect of lead poisoning, has been successfully treated by Mr. Byrne, Veterinary Surgeon, and having become much emaciated from its effects, I was in duced to try your "Nutritious Condiment." The results have been most satisfacfory. After using the Condiment for a short time, she has not only regained her usual tone, but, instead of only a few quarts of milk daily, she is now yielding fourteen and the quality much richer, and we have plenty of cream for butter, and other purposes. I do believe the Condiment to be everything that is claimed for it; and can recommend it with confidence to

You are quite at liberty to publish the foregoing Yours very truly, J. K. GOOLD, Major.

Staff Paymaster to H. M. Forces. GEO. FRASER, Esq., Agent North British Co's

Nutritious Condiment, GEORGE FRASER.

76 GRANVILLE STREET. P Managing Agent for the Maritime Provinces E. Island, Newfoundland, etc. july 19

INTERCOLONIAL RAILWAY. SUMMER ARRANGEMENT

On and after Monday, the 14th July, Trains wil leave Halifax daily (Sunday excepted) as follows At 8.05 a.m (Express) for St John, Pictou, and in-termediate points At 12.15 p.m (Accommodation) for Pictou and intermediate points

At 5.00 p.m (Accommodation) for Truro and in-termediate stations

At 6.15 p.m (Express) for St John, Rivere du Loup Quebec, Montreal, and the west. A Pullman Car runs daily on this train to S John, On Monday, Wednesday and Friday, a Pullman Car for Montreal is attached. On Tues day, Thursday, and Saturday a Pullman Car for Montreal is attached at Moncton

Will arrive: At 9.15 a.m (Accommodation) from Truro At 10.35 a.m (Express) from St John, Rivere du Loup, Quebec, Montreal and the west. At 2.55 (Accommodation) from Truro and Pictou. At 7.40 p.m (Express) from St John, Point du Chene, Pictou and intermediate points

D. POTTINGER. Moncton, N B, July 16th, 1879

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Ayer's Sarsaparilla



For Scrofula, and all scrofulous diseases, Erysipelas, Rose, or St. Anthony's Fire, Eruptions and Eruptive diseases of the skin. Ulcerations of the Liver, Stomach, Kidneys, Lungs, Pimples, Pustules, Boils, Blotches, Tumors, Tetter, Salt Rheum, Scald Head, Ringworm, Ulcers,

Sores, Rheumatism, Neuralgia, Pain in the Bones. Side and Head, Female Weakness, Sterility, Leucorrhœa, arising from internal ulceration, and Uterine disease, Syphilitic and Mercurial diseases, Dropsy, Dyspepsia, Emaciation, General Debility, and for Purifying the Blood.

This Sarsaparilla is a combination of vegetable alteratives — Stillingia, Mandrake, Yellow Dock - with the Iodides of Potassium and Iron, and is the most fficacious medicine yet known the diseases it is intended to cure.

Its ingredients are so skilfully combined, that the full alterative effect of each is assured, and while it is so mild as to be harmless even to children, it is still so effectual as to purge out from the system those impurities and corruptions

which develop into loathsome disease. The reputation it enjoys is derived from its cures, and the confidence which prominent physicians all over the country repose in it, prove their experience of its usefulness.

Certificates attesting its virtues have accumulated, and are constantly being received, and as many of these cases are publicly known, they furnish convincing evidence of the superiority of this Sarsaparilla over every other alterative medicine. So generally is its superiority to any other medicine known. that we need do no more than to assure the public that the best qualities it has ever possessed are strictly maintained.

PREPARED BY Br. J. C. AYER & CO., Lowell, Mass., Practical and Analytical Chemists. SOLD BY ALL DRUGGISTS EVERYWHEEY. Brown & Webb, Wholesale gents."



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This Overskirt is one of the few designs which always has a graceful and stylish appearance, either in the rich or inexpensive material. The soft draping of the front is sure to find favor with the majority of ladies.—Pattern, with eloth medel of it, mailed FREE on receipt of address and 3 stamps (or 10 cts.) See our Styles and test our Patterns.

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AGENCY OF July 19-1y

System, it follows that, when the invaluable, since extrording y example, its use is invaluable, since it supposes the waste through the circulation, and sustains the general system.



CO-LABORERS' do. do., 1878 GOLD MEDAL Sweden & Norway, 1878 GOLD MEDAL at Mechanics' Charitable 1878 SILVER MEDAL (for cases) do., 1878

MASON & HAMLIN Have the honor to announce the above awards for their

CABINET ORGANS the present season. The award at Paris is the highest distinction in the power of the juries to confer, and is the ONLY GOLD MEDAL awarded

and is the ONLY GOLD MEDAL awarded to American musical instruments. THIRTY-ONE leading manufacturers of the world were in competition. At Every World's Exposition for twelve years the MASON & HAMLIN ORGANS have been swarded Highest Honors, viz.: Paris. 1878; Sweden. 1878; Philadelphia. 1876; Santingo. 1875; Vienna, 1873; Paris. 1867. NO OTHER AMERICAN ORGANS EVER ATTAINED IT GHEST AMERICAN ORGANS EVER ATTAINED IT GHEST AWARD AT ANY WORLD'S EXPOSITION. Sold for a sold of the control of the control

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

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

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

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

It cures Asthma, Loss of Voice, Neuralgia, &c., St. Vitus Dance, Epileptic Fits, Whooping Cough Nervousness, and is a most wonde.ful adjurct other remedies in sustaining life during the process of Diphtheria.

An endless chain of good effects is formed by

Fellows'

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

IT IS ACCEPTABLE to palate and stomach. SUFFICIENTLY POTENT to insure decided be continued. This characteristic is possessed by ne other remedy.

IT ASSISTS DIGESTION and assimilation. IT VITALIZES THE BLOOD, supplying such

Ingredients as may be required. IT RESTORES TONE to the nerves. IT GIVES POWER of endurance and of con-

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

ABSOLUTE ORGANIC LOSS, it will sust0in the system until it reaches the age allotted to man by a NO PERSON will be disappointed in the effect of FELLOWS' HYPOPHGSPHITES, who rigidly

And unless afflicted with some disease involving

follows the directions. FELLOWS' HYPOPHOSPHITES.

INCEPTION. The experiments which perfected this prepara-tion occupied many months, and were instituted with a view to curing that insidious disease, TUBERCULAR CONSUMPTON.

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

erated heat, they did not improve the blood. The tonic effect upon the nerves and muscles was, circumscribed, and, owing to their diluted state, it volving large doses, they were also too expensive.

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

Harmloss, though used continuously, yet migh be discontinued at any time without any ill effec Which would induce an appetite;

Strengthen digestion; Promote assimilation: Create healthy blood: Strengthen the nerves and muscles;

Enable the subject to successfully combat disease; And sufficiently economical for all. All this has been indisputably attained. The suc ess of the work is complete; and Fellows' = ypophosphites stands foremost amongst the remedies for chronic organic diseases, possessing properties to which no other medicines has ever

ABSTRACT EFFECTS. Fellows' Hypophosphites, on being introduced into the stomach, unites with the food, and immediately enters the curculation; and, being perfectly in orde with the blood, specify pervades every parter the system. Its effects are first declared to a pulse handly increased in fullness and strength a coral exaltation of the organic functions, and explanation of the intellectual powers. Its specific rulling needs on the least and herver's substance, terresists the activity of the absorbents, and rt-newing the blood, their causing the healthy naiven-

has for all a spine essay in restaining the concilions of the previously weakened organs.

Reing them a tonic of the nervous and circulatory system, it follows that, when there is a demand for

At no period of life is watchful care over the functions of the brain more requisite than during the acquisition of knowledge by the youth: plodding, persevering study requires a store of vigorous nervous force, or the child may sick under the mental toil.

Stern necessity may compel the student to strain his powers beyond the dictates of prudence, and the early promise of excellence may be blighted thereby.

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

Note-Be suspicious of persons who recommer & any other article as "just as good" though best ing a similar name, and of those who offer to cheaper priced article. Note. - It is only the Independent, well-postes

scribe this remedy. Experience has proved this. The highest class medical men in every large city, where it is known, recommend it. Price \$1.50 per Bottle, \$7.50 for

and unselfish Physicians who can afford to pic.

Six Bottles. Orders addressed to

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Mr Wheelock	V 2.00
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Rev E E England	
James W. Ferguson	1.00
Rev W. D Malcom,	1.20
Theodore Kinsman,	4.00
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PREACHERS' PLAN HALIFAX AND DARTMOUTH.

SUNDAY, November 16th, 1879.

Brunswick St. Rev. W. A. Black, A.B Grafton St. Rev. C. M. Tyler Rev. S. B. Dunn Charles St. Rev. W. H. Eyans Rev. D. D. Currie Cobourg St. 7 p.m. Rev. W. A. Black, AB Rev. S. F. Huestis 11 a m Rev. W. H. Evans BEECH STREET 3.30 p.m.

WEEKLY CALENDAR.

Brunswick St. Church, at 10 o'clock.

Preachers' Meeting every Monday Morning at

1879.	SUN.		Moon	High	Clock
Nov.	Rises.	Sets.	Rises.	Water.	Slow.
16 Su.	7 6	4 25 4 24	6 55 8 11	M 0 42 1 31	15 Min 15 "
17 M 18 Tu	7 8	4 23	9 27	2 21	15 "
19 W 20 Th	7 9 7 11	4 22 4 21	10 40 11 59	3 12 4 10	14 "
21 F 22 Sa	7 12 7 13	4 20 4 19	Morn. 0 55	5 10 6 19	14 "

PHASES OF THE MOON. New Moor, 10th, 8h, 14m. p.m., N. W. First Quarter 20th, 2h. 30m. p.m., S. E. Full Moon 28th, 4h. 33m. p.m., N. E.

16th. Tiberius, Roman Emp., born B. C. 42. 17th. Vespasian, Roman Emp., born A. D. 9. 19th. Charles I of England, born A. D. 1600. 22nd. Sir H Havelock, died A. D. 1857.

BORN.

At Brigns, Newfoundland, on the 26th ult., the wife of the Rev. J. Pascoe, of a son.

MARRIED

At Brookfield, Queen's County, Oct. 30th, by Rev J. G. Bigney, Mr. Newton G. Minard, of Harmony, to Miss Ade!ia Fisk, of Brookfield.

At the residence of the bride's father, on the 29th Oct., by the Rev. J. W. Shepherdson, Mr. James Copeland, of Lockeport, to Miss Alice, second daughter of Thomas Lisk, West Sable River, Shel-

On October 17th, in the Methodist Church, Herring Neck, by the Rev. Wm. H. Edyvean, Mr. James Inkpen, to Miss Mary Brown, both of Pike Arm, Green Bay, Newfoundland.

At the residence of the bride's mother, Queen Square, St. John, N.B., on the 20th October, by the Rev. Henry Pope, D D., Rev. A. R. B. Shrewsbury of Longholme, England, to Lillie, youngest daughter of the late William B. Smith.

In Charlottetown, P.E.I., on October 29th, at the residence of George D. Davison, Esq., brother-in-law of the bride, by the Rev. Geo. M. Campbell, the Rev. Douglas H. Lodge, Methodist Minister, of Derby, Miramichi, N.B., to Emeline, joungest daughter of William White, Esq., Montague, P.E I. On Nov. 1st, at Ingonish, C.B., by the Rev. R. Williams, Mr. Josiah Roberts to Miss Annie Mc Niell, both of Ingonish.

At the Wesleyan Parsonage, River Philip, Oct. 28th, by Rev. G. W. Tuttle, Miss Angeline Ryan, of Williamsdale, River Philip, to Mr. Robert Peel Bragg, of Windham Hill, River Philip. At the same place, on the 5th November, by the

same, Miss Sarah, daughter of Mr. Luke Hodgson, of Farmington, to Mr. S. Lambert Taylor, of East Branch, River Philip. Nov 11th at the residence of the bride's brother-

in-law Mr. William Kirkpatrick, by Rev W Hairison, Mr. W. V. Benn, of South Richmoud Carleton Co., to Miss Adelaide Faulkner. Nov. 6th, at the residence of the bride's father, by Rev. W. Harrison, Mr. Geo. N. Clark, Fredericton to Miss Kate Crawford, South Richmond.

DIED

At Fredericton, N.B., on the 4th instant, Eleanor Hogg, a native of Leitrim, Ireland, in the 83rd year

At St. Martin's, N.B., Nov. 1st., of congestion of the lungs, William Wesley, aged 5 months and four days, son of W. J. and E. A. Parsill.

At Williamsdale, East Branch, River Philip, Mr. John Gelling, on the 1st August, 1879, aged 76 years. He had been for many years a member of the Methodist Church, and died in peace after a long illness of several years. He leaves a widow and a large family to mourn their loss.

At the same place, on the 4th September, Mr. Joseph B. Ripley, aged 81 years. Mr. Ripley was also a member of the Methodist Church. He had passed through great trials and had seen sore afflic-tion, but he maintained his integrity and his con-fidence in God up to the close of life, and died in heat peace affirming that he knew whom he had believed, &c., which words formed the subject of a funeral discourse preached on the occasion of his death. He leaves a widow and a large family. The subject of the discourse preached on the occasion of Mr. Gilling's death, some weeks before, was Gen. 47, 69, in the same Church. The large congregations that attended these funerals showed the respect in which the deceased were held.

INTERCOLONIAL RAILWAY. RIVIERE DU LOUP BRANCH.

SEALED Tenders addressed to the undersigned, endorsed "Tenders for Cars" will be received at this office up to noon of TUESDAY, the 25th instant, for the supply of

> Four Snow Ploughs, Three Flangers Three Wing Ploughs Two First Class Cars. Two Second Class Cars. Two Smoking and Postal Cars. Two Baggage Cars.

Plans, specifications and forms of tender can be had at the Mechanical Superintendent's office at The Department are not bound to accept the

lowest or any of the tenders. By order,

F. BRAUN, Secretary.

Dept. Railways and Canals, Ottawa, 7th Nov., 1879.

Book Steward's Department MOUNT ALLISON WESLEYAN MALE ACADEMY,

Rev. C. H. PAISLEY, A. M., Principal,



THE TERMS, in this Institution, for both TUITION and BOARD are moderate; while it affords ample facilities for acquiring a thorough ENGLISH AND CLASSICAL

FRENCE and MUSIC, both Instrumental and Vocal, are taught by Instructors of

A Modified Commercial Course consisting of BO JK-KEEPING, COMMERCIAL ARITHMETIC, and PENMANSHIP is conducted by a Competent TEACHER.

Students taken at any time. Next Term opens January 2nd, 1880.

Young Men seeking the advantage of a liberal education are invited to correspond with the Principal.

SEND FOR A CALENDAR,

CONSUMPTION CAN BE CURED

AUTHORITIES IN THE WORLD.

A careful observance of the laws of health, and the systematic and persistent use of SCOTT'S EMULSION OF COD LIVER OIL with HYPOPHOSPHITES OF LIME AND SODA will accom-EMULSION OF COD LIVER OIL with HYPOPHOSPHITES OF LIME AND SODA will accomplish this result. This preparation has all the virtues of these two most valuable specifics, in a form perfectly palatable, and acceptable to the most delicate stomach, and we make the unqualified statement that SCOTT'S EMULSION is being used with better results, and endorsed and prescribed by more physicians for Consumption—and the diseases leading to it, Chronic Coughs, Bronchitis, Scrofula, Anaemia, General Debility and the Wasting Disorders of children, than any other remedy known to medical science. The rapidity with which patients improve on this food medicine diet, is truly mar-

SEE WHAT PHYSICIANS AND THE PEOPLE SAY ABOUT IT. 66 West Thirty-sixth street, New York, Sept. 2, 1876.

GENTS-I have frequently prescribed Scott's Emulsion of Cod Liver Oil with Hypophospeites GENTS—I have frequently prescribed Scott a substitution in screen of the second during the past year and regard it as a valuable preparation in screen on a consumptive case.

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MESSRS. SCOTT & BOWNE—Gentlemen—Within the last year I have used in my own family, and in my private practice prescribed very extensively Scott's Emulsion of Cod Liver Oil with Hypophosphites and found it a most valuable preparation, especially in diseases of children. It is agreable to the most delicate stomach; which renders it a very reliable agent as a nutritive remedy in consumptive and screenious cases.

October 12, 1879.

Years respectfully,

A H SAXTON, M.D Baltimore.

MESSES. SCOTT & BOWNE—Gentlemen—Within the last two months I have fairly tried Scott's EMULSION OF COD LIVER OIL with HYPOPHOSPHITES, and I candidly declare that it is the finest preparation of the kind that has ever been brought to my notice; in affections of the lungs and other wasting diseases, we consider it our most reliable agent, in a perfectly elegant and agreeable form. December 10th, 1878. Very truly J. SIMONAUD, M D, New Orleans, La.

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

Very truly yours,

HF SLOCUM, Lowell, Mass.

About the 25th of last April I got a bottle of your Emulsion, and at that time I was so prostrated that no one who saw me thought I could live but a few days at most.

I could retain nothing on my that no one who saw me thought I could live but a few days at most. I could retain nothing on my stomach and was literary starving. I commenced the use of the EMULSION in small doses; it was the first thing that would stay on my stomach; I continued its use, gradually increasing the dose; and from that hour I commenced mending, and now am able to ride and walk and am gaining flesh and strength rapidly. I have advised other parties to try it, and some two or three have already tried it. I am sure I shall entirely recover.

I am yours

R W HAMILTON WE R W HAMILTON, M.D.

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ANNUAL MISSIONARY MEETING. Truro, January 23rd, Local arrangements.

Onslow, January 20, 21, 22, Chairman, R. B. Mack. Dr. McRoberts, I. Longworth, Esq. Acadia Mines, January 21, 25, Chairman, F. H. Wright, A.B.

Pictou, Local arrangements. Stellarton, Local arrangements. River John, Local arrangements.

Maitland, November 25, 26, 27, Chairman, F. H. Wright, A B. Shubenacadie, January 22, 23, 24, W. G. Lane, J. M. Fisher, J. Gaetz, Esq.
Middle Musquodoboit. December 22, 23, 34, G. F.
Day, G. O. Robinson, A.B., F. H. Wright, A.B.
Musquodoboit Harbor, February 15, 16, 17, 18, G.

F. Day, W. G. Lane. Sheet Harbor, January 19, J. M. Fiaher, W. G.

THOS. D. HART, Fin. Sec.

FREDERICTON DISTRICT.

Fredericton, Local arrengements Kingsclear, Local arrangements Gibson, Local arrangements

Marysville, Local arrangements Nashwaak and Stanley, Dec. 22, 23, 24-Dept. Brethren Knight and King. Boiestown, May-Dept. Brother Brewer.

Keswick, December 29th. 30th, 31st-Dept Brethren Dodson, Clark aud Knight. Sheffield, Nov. 24th, 25th, 26th-Dept. Brethren

Duke, James Crisp, and Knight. Gagetown, February 25th, 26th, 27th-Deputation Brethren Clark and Dobson Woodstock, Jany 19-Dept. Chairman &LS Johnson

Northampton and Canterbury, Jany 12, 18th, 14th Brethren Colpitta and R S Crisp. Jacksonville, Feby. 25th, 26th, 27th—Dept. Brethren Turner and Harrison Richmond, Dec. 29th, 30th, 31st-Dept. Brethren Mills & Turner

Florenceville, January 27th, 28th, 29th-Dept. Brethren Harrison and Allen Upper Kent, Feby. 2nd, 3rd-Dept. Brethren Mills, Allen and Opie. Arthurette, Feb. 26th, 27th-Deputation Brethren Allen and Penna.

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WELLAND CANAL ENLARGEMENT

Notice to Contractors

SEALED TENDERS addressed to the Undersigned and endorsed "Tenders for the Welland Canal," will be received at this office until the arrival of the Eastern and Western mails on PRI.

DAY THE 14TH DAY OF NOVEMBER NEXT, for the land of the Welland Canal Completion of that part of the Welland DAY THE 14TH DAY OF NOVEMBER NEXT, for the deepening and completion of that part of the Welland Canal, between Ramey's Bend and Port Colborne, known as Sections No. 35 and 54, embracing the greater part of what is called the "Rock Cut." Plans showing the position of the work, and specifications for what remains to be done, can be seem at this office, and at the Resident Engineer's Office, Welland, on and after TUESDAY THE 4TH DAY OF NOVEMBER next, where printed forms of tender can be obtained.

of tender can be obtained.

Contractors are requested to bear in mind that tenders will be considered unless made strictly in accordance with the printed forms, and— in the case of firms, except there are attached the actual signatures, the nature of the occupation and place of residence of each member of the same; and further, an accepted bank checque for the sum of THREE THOUSAND DOLLARS for Section 33 and one THREE THOUSAND DOLLARS for Section 33 and one for FOUR TROUSAND DOLLARS for Section No. 84 must accompany the respective Tenders, which sum shall be fortested if the party tendering declines, entering into contract for the works at the rates stated in the offer submitted.

The check or money thus sent in will be returned to the respective contractors whose Tenders are not accepted.

For the due fulfillment of the contract, satisfactory security will be required by the deposit of money to the amount of five per cent on the bulk sum of the contract; of which the sum sent in 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 securities 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

Department of Railways and Canals Ottawa, 25th October, 1879.



Canadian Pacific Railway.

TENDERS FOR WORK IN BRITISH COL-UMBIA.

SELLED TENDERS, addressed to the undersigned and endorsed "Tenders Pacific Railway," will be received at this office up to noon on MONDAY, the 17th day of NOVEMBER next, for certain works of construction required to be executed on the line from near Yale to Lake Kamloops, in the following sections, viz:—

Emory's Bar to Boston Bar29 miles Boston Bar to Lytton......29 miles

Specifications, bilis of quantities, conditions of contract, forms of tenders, and all printed infor-mation may be obtained on application at the Pacific Railway office in New Westminster, British Columbia, and at the office of the Engineer-in-Chief at Ottawa. Plans and profiles will be open for inspection at the latter office.

No tender will be entertained unless on one of the printed forms and all the conditions are

F. BRAUN. Department of Railway and Canals, Ottawa, October 3rd, 1879. till Nov. 17

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