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STANDARD MOODY EDITION OF 1879.
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his Words, Work & Workers
BY W. H. DANIELS, A.M.

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The Wesleyan.

Rev. H. PICKARD, D.D., Publisher.
Rev. DUNCAN D. CURRIE, Editor.

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VOL. XXXI.

HALIFAX, NOVA SCOTIA, FRIDAY, SEPTEMBER 5, 1879.

No. 86

MEETING FOR THE PROMOTION OF HOLINESS.

BIRMINGHAM CONFERENCE.

It is not too much to say that this meeting was wonderfully successful. Before the time of its commencement large numbers gathered, and the place was speedily filled.

The Rev. W. B. Pope, D. D., read some passages from the Gospels, and proceeded to speak of Christ's miracles of healing. No privilege enjoyed in the days of Christ's presence upon earth but was ours to-day, had he but faith to receive it.

Mr. Jenkins then expressed the pleasure he felt that these meetings were now virtually a part of the Conference programme.

Wesley intended his church to be, which was no light matter. Firm hands grasped the rudder, the men stood at their posts, and instead of the breakers there was an open sea.

When the danger was past, a cry of thanksgiving arose, and a determination characteristic of the Wesleyans, to raise a Thanksgiving Fund that they might sacrifice to the Lord of that which had cost them nothing.

As a Connexion, we were face to face with a decrease. Let all ask, Had I lived and worked the year through as I ought, would there have been a decrease?

Let them ask that which would make them double the men that they had been—which would make their hearts and lives better.

After singing, the Rev. D. Sanderson spoke on the need for reparation from the world. These were days, he said, in which this was a conspicuous duty.

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his place. Mr. Jenkins asked the congregation to join in silent prayer, and after a solemn pause thus, the Rev. I. E. Pope prayed.

Mr. Jenkins then expressed the pleasure he felt that these meetings were now virtually a part of the Conference programme. Such a meeting held during Conference was a public testimony that entire sanctification was still the heritage of the Methodist people.

As a Connexion, we were face to face with a decrease. Let all ask, Had I lived and worked the year through as I ought, would there have been a decrease? They had met, not to argue and discuss, but to wait upon God.

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THE GLORY OF GOD.

BY BISHOP SIMPSON.

Here we are in rebellion. The whole thousand millions of us raising an arm of rebellion against God; and the problem is how to change it.

And more than that, which heightens the difficulty of the problem, is how to convert all the world by means of men who have been rebels themselves.

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SOMETHING TO CONSIDER.

When coin is first sent out fresh from the mint how beautiful it appears, how distinct are the lineaments of the sovereign face!

But we have not to lament that after the lapse of years these distinguishing features of discipleship are not so easily traced, our zeal and love, our consecration to Christ and His service, are these as visible as once they were?

Are not we, who profess to be followers of Christ, something like the worn coin? On our "first love" how we seemed to shine forth in truth and earnestness, so that others could trace somewhat of the features of the Master we served, and like clear epistles (not interlined or blotted) were "known and read of all men."

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Published by Rev. H. P. D.D.

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THE BEAUTIFUL FLOCK.

TUNE: "Heralds of Zion," in Garlands of Praise.

"Where is the flock that was given thee, thy beautiful flock."—Jer. xiii. 20. Shepherd Divine to thee we will raise, Our joyful song of worship to day; For thou dost call to thy welcome fold; All who thy voice obey. Let the children come, let them rejoice; Pastures rich the Shepherd doth provide: Where are the wandering, weary and lost? Call them: tell them—Jesus, their Saviour died. "Beautiful flock," is the name he gives, When with our friends and teachers he pleads—"Where is the flock that was given thee?" And what its urgent needs. Let the children come, &c. Heralds of Zion to you he speaks, To all the people he still doth call—"Where is the flock that was given thee?" He speaks to each and all, Let the children come, &c. "Where is the flock?"—He may well inquire, For he laid down his life on the tree; "Where is the flock," by perils beset? He asks of you and me. Let the children come, &c.

MIRAMICHI FINANCIAL DISTRICT MEETING.

This District was advertised to meet last Wednesday, at Newcastle; but the very severe storm of the preceding day prevented some of the brethren from travelling, so that it had to be postponed until Thursday morning. On Thursday morning all the ministers were present, with the exception of Bro. Lodge, who is recovering from an attack of Diphtheria, and for whom much sympathy was felt and expressed. Only two lay-members were present, Bro. Jas. J. Anslow, Newcastle, and Bro. Blake, from the newly-formed Tabusintac Mission. All the usual business of a Financial District Meeting was done in a thoroughly careful manner. There seemed, on the part of all, a strong desire to have everything done, both according to the spirit and the letter of the discipline. Brethren Parker, (the Financial Secretary) and Howie (along with the chairman, of course) were most earnest in their attempts in this direction. Much care had been previously given to the estimates of income and expenditure of the missions, yet every item was carefully reviewed. There was a general determination to help the Missionary Society by asking no more from the committee than was absolutely necessary to work the several mission circuits. Because of the extra effort made on the Derby circuit to erect a parsonage, it was specially recommended for a grant for one year for rent. Considerable time was spent in arranging for Missionary deputations, so that as little expense as possible with efficiency might be involved. Earnestly and heartily was the Relief and Extension Fund discussed. Unanimously it was resolved to carry out the instructions from the mission rooms. Bro. J. Prince was invited to spend some weeks in the district, visiting all the circuits if possible, and desirable. The eight ministers of the district showed their faith in the scheme by promising between \$300 and \$400. The devotional part of the sessions was a very prominent feature and was found to be highly refreshing. The morning session was opened by the reading of scripture by the secretary, and prayer by brethren Howie and Colwill. The afternoon session was opened by Bro. Tippet, leading in prayer. The kindness, courtesy and general efficiency of the chairman, Bro. Teed was acknowledged by a hearty vote of thanks.

MINISTERS AND TOBACCO.

After the regular business was finished, and before the district was closed, an informal conversation took place in reference to ministers using tobacco. The conversation was participated in by all the brethren present. It was felt that a very serious injury had been done in this district by some of the ministers who had been stationed in it, using tobacco. Sad, very sad testimony was borne to this statement by some of the brethren. All agreed that the time had come when more attention should be given to the examination of probationers for the ministry on that matter, and that the discipline should be most vigorously enforced. In strong terms, the conduct of some young men (who cease using tobacco just before the District Meetings, and then commence again soon after) was denounced. All the brethren agreed that they would not vote for any preacher that they knew was in the habit of using it. Some went beyond this and said that they were ready to form a league which would not vote for any minister being elected to any Conference office whatever, so long as he showed such a damaging example to our young people. Bro. Parker closed the meeting by pronouncing the benediction.

SABBATH SCHOOL CONVENTION.

On Wednesday evening a Sabbath School Convention was held. The attendance was not as large as it ought to have been. Rev. S. T. Teed took the

chair. Music, at certain intervals, was furnished by the choir. The chairman's paper dealt with the general work of the Sabbath School. It claimed that the religious training of the young is the natural work of the Church. While it is the duty of the church generally it is our special duty. We are pledged to this work by our Protestant Arminian creed. We neither put our trust in ceremonies nor are we troubled by an unalterable decree respecting infant salvation. The religious training of the young is the duty of the present times. The New Brunswick School Law is in active operation. The children of this Province are receiving for better or for worse what is practically a secular education. The insidious pernicious influence of what is called free thought was alluded to and urged as a reason why the young should be religiously trained. This is the foe of our common christianity. The need

OF THE SUPPLY OF SUITABLE TEACHERS.

was referred to. This work has been placed on too low a level. Sabbath School work has been regarded as the lowest work of the Christian Church. It demands, however, the best mental and spiritual talents of the church. The need of personal consecration was spoken of. The Teacher is called to hand down undimmed and untarnished the glorious heritage of truth which our fathers have preserved for us. Teachers are the guardians of the youth of our land. The above is only an outline of a very useful paper. After a few remarks from the Rev. Isaac Howie on the importance of the Sabbath School, which he claimed was a home for the young and a nursery of the church, Rev. S. E. Colwell read a paper "on the best means of profiting and interesting the young." The religious and moral training of the young have been left largely to the Sabbath School. First, there should be something pleasing about the manner of the teacher, and about the tones of his voice. Kindness was declared to be the readiest way of gaining an influence over the young. Different dispositions of scholars must be studied. Teachers must be interested in what they teach. They must feel it. Teachers must understand what they attempt to teach. Impress upon the scholars that the path of duty is the safe path in life. Endeavor to inspire a reverential fear for all that is sacred. Lay great stress upon the most important doctrines of our holy religion. Do not represent religion as a cool, lifeless, something. Give the scholars a better, and a correct idea of religion. Offer all your work to God.

Rev. G. Steel followed with a paper on "the qualifications of a successful teacher, and some remarks on the art of teaching." Love for the souls of the scholars, because of the love of Christ, was declared to be the first and most important qualification. A regular and a punctual attendance came next as qualifications. Without prayer nothing would be accomplished. The blessing must come from God. On the art of teaching several things were recommended. Short exercises were said to be a necessity to keep the youthful mind from being wearied. Illustrative teaching was strongly urged. The presentation of the same truth in a variety of forms was spoken of. Object lessons—as maps, Blackwood's &c., were recommended. Questioning and constant repetition were declared to be necessary. Attention should be secured as much by what is said as by any direct effort to obtain attention. Rev. H. Penna pronounced the benediction. Aug. 25, 1879. G. S.

PREACHING THE WORD.

I have said that your whole work is to consist of the ministry of the truth as it is in Jesus. This being so, a leading place must needs be assigned to the public preaching of the Word. This is not indeed the whole of your work, as some ministers would seem to imagine; so far from it that there are feeble preachers who in a long course have proved themselves far more useful ministers of Christ than others who have always preached much abler sermons. Nevertheless, the power of the pulpit must ever be one of the grand forces of the Christian ministry. And here the first prerequisite of an effective pulpit ministry is that, having Gospel truth to tell, be it more or less, and be it in style and substance more or less excellent, the preacher should at least be able to fix attention, and to produce a favourable and permanent impression. Without this power the ablest and best thought-out discourses are profitless and vain. What excellent summaries of theological truth, nay, what earnest and able reasoning and pleading have I heard, the one fatal fault of which as sermons was that the tone, the manner, the delivery were such as to make it quite impossible for most persons to feel anything but impatience and weariness in hearing them. To listen was beyond the hearers' ability, and the only impression produced was just the one least to be desired. Whatever you may say in the pulpit be sure to speak it naturally, earnestly, engagingly. Avoid as far as possible recitation of prepared

sentences and paragraphs; but if you must recite, in whole or in part, beware that your tone be not that of a memoriter reciter, betraying to the practised intelligence or the hearers you would most desire to impress the fact that you are repeating something you have learnt by rote. Even though your passages be verbally composed and committed to memory, let them be so made your own by close and thorough mental assimilation, by intense sympathy with the truth they express, by present realization of their meaning and of the living relation of your audience with yourself and with the truths you are teaching that they may be uttered with the full force of personal conviction with a perfect transfusion of your soul into the words you speak. So did David Stoner preach, and so said Dr. Colwell. If you cannot so commit to memory, and so repeat what you have committed as to make it these your own

words effective, it were much better that, like some of us who have never had such power, and like such preachers, as the late Dr. Hannah, you should lean to speak without memoriter verbal preparation, out of the fulness of the understanding, the power of general recollection and the warm sympathy of the heart under the suggestion and influence of the present need, the present circumstances and occasion. At all events, avoid as the greatest hindrance to acceptance and usefulness an indistinct, monotonous, unemotional, or in any way unnatural delivery. The feeblest exhorter who can speak persuasively and profitably for twenty minutes to a plain congregation is worth more as an average preacher than a minister with such a delivery, whatever may be his ability or accomplishments as a divine or a sermon writer.—Rev. Dr. Riggs.

MISCELLANEOUS ITEMS.

—The reinforcement sent out to Uganda, Central Africa, by the Church Missionary Society, consisting of three missionaries (one missionary returned on account of ill health), has reached the lake safely. The party made the journey by way of the Nile. King Mtesa gave them a most cordial welcome.

—The Protestant missionaries of Yokohama and Tokio have addressed a memorial to the Japanese Government, asking for a modification of the Passport laws. As it is now, any missionary or other foreigner must procure a passport for every journey, and in case the trip is interrupted he must get a new passport assuming it. The memorialists ask for yearly passports of the Empire.

—It is intimated that the solution of the troubles of the Reformed Church of France may be found in cutting loose from the State. An assembly, in which all the bodies in France will be represented, is to meet in Paris in September, to consider whether such a step is necessary and expedient. The proposal of an independent synod, in which all evangelical churches shall join, is meeting with much favor.

—The crowns and virtues of modern materialism, who study physiology and psychology over the same corpse, by their native and repulsive analyses—that is the clever descriptive phrase used by a writer from Concord, Massachusetts, who is glad that the self-conscious and pessimistic investigators of the Kingston-Clifford type stayed away from the Concord Summer School of Philosophy and Literature.

—According to the representations of Rev. J. F. Hurst, D. D., the hearers of the word in the city of Edinburgh have attained to the ideal. Dr. Hurst says: "One thing strikes all strangers from America here in the public services—the people come to hear the gospel just because it is the gospel. They do not seem to care who is to preach, or what is to be his theme; but they come and listen for the reason that it is the Word."

—PERHAPS the most remarkable exhibition of pluck and promptness on record is that of a man's son recently at Hoths, Ill. It is said that the father, Thomas Harland, lighted a slow match leading to a blast, and signalled to be drawn up the shaft. He struck a projection and was thrown back to the bottom of the shaft, where he lay with a rib broken. Realizing his father's peril, Harland's young son, slid down the seventy feet of rope, lacerating his hands terribly, but reaching the bottom in time to tear the match from the fuse and prevent the explosion.

—There are in Great Britain eight societies, laboring for the conversion of the Jews, and on the continent of Europe a dozen more. These societies have incomes amounting altogether to about \$500,000 and employ now, probably, about 250 agents, Christian and Christianized Jews. The oldest and most prominent British society is the London Society for the Propagation of Christianity among the Jews, which occupies 34 stations, embracing the principal Jewish centres in Europe, and all around the Mediterranean Sea, and in Abyssinia employs 86 agents, and enjoys an income of about \$200,000.

CONTEMPORARY OPINIONS.

"THE SCOTT ACT."

THE RECENT JUDGMENT IN NEW BRUNSWICK.

It is an indisputable maxim, illustrated in all spheres of life, that the growth of what is excellent is slow. All great reforms have had times of reaction, delay and discouragement. But the work done in spite of opposition, and to meet a real, practical necessity, has been more firmly built, and has been practically adapted to meet the wants that called it forth. The Temperance movement has been marked by steady progress, in the face of bitter opposition. At intervals, when threatening clouds hovered over the movement, the premature shout of triumph has been raised by the votaries of liquor-selling and intemperance. But every temporary obstruction which has impeded our progress has only called forth greater energy, and has been the precursor of greater successes. As it has been in the past, so shall it be in the conflicts of the future.

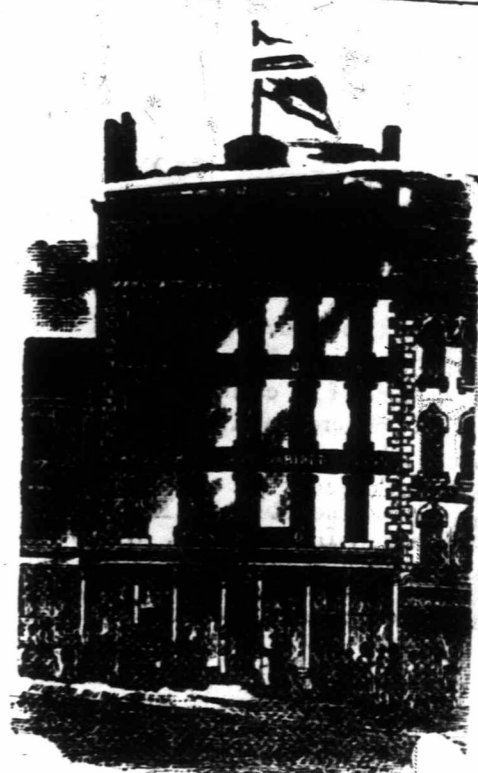
The decision of the Supreme Court of New Brunswick, in the case of Grievs, viz., that the Temperance Act of 1878 is unconstitutional, will, no doubt, be joyfully hailed by the liquor-dealers and their friends; and may for the moment have a discouraging effect on those who are taking steps to introduce the Scott Act in Ontario and other places. We have not as yet seen the judgment of the Court, giving the full reasons of the decision, but we assume that it has been declared *ultra vires*, on the ground that in passing such an Act, the Dominion Parliament exceeded its prerogatives, and encroached upon the rights of the provincial legislatures.

It would be a mistake for the friends of the Scott Act in Ontario to become discouraged, or relax their efforts to secure its adoption, because of this decision of a test case in New Brunswick. This judgment is by no means infallible; and will in all probability be reversed on appeal to the Supreme Court of the Dominion. At any rate, it does not follow that a similar view of the law will be taken in the law courts of the Province of Ontario.

Several considerations lead us to believe that the recent New Brunswick decision will not be sustained by the Superior Court of Appeal. It will be remembered that some years ago the Ontario Legislature was besieged with petitions to enact a prohibitory law for this Province. This compelled the Attorney-General, Mr. Mowat, to study the whole question, with a view to determine whether the legislature of a province was empowered, under the "British North America Act," to pass such a law. He came to the conclusion that the provincial legislatures did not possess the power to pass such a measure as had been demanded, and gave at length his reasons for this conclusion. No exception was taken of this view of the case by Mr. M. C. Cameron, then the leader of the Opposition, nor by any lawyer in the legislative assembly. On the contrary, the legislature then united in memorializing the Dominion Parliament to enact the desired prohibitory measure. The Dominion Parliament appointed committees of both Houses to examine the matter. These committees reported, strongly recommending the passage of a prohibitory law. In the meantime, the Dominion Government appointed a commission to proceed to the United States to examine into the working of prohibitory laws in that country. The report was, on the whole, favorable to prohibition.

A case was brought before the Superior Court of the Dominion on appeal, which involved the question as to whether the Province or Dominion authorities controlled the manufacture and sale of intoxicating liquors. The decision was to the effect that these matters belonged to the Dominion, and not to the Provincial authorities. It was after all this light had been thrown upon the question that the late Dominion Government prepared and submitted the Temperance Act of 1878, giving cities and counties the right to determine whether they would, or would not have within their bounds a legalized liquor traffic. This Act was prepared under the direction of the Hon. R. W. Scott, an experienced constitutional lawyer, and was adopted nearly unanimously in the House of Commons, by men, many of whom were well qualified to judge of its constitutionality as the judges of New Brunswick. Does not the whole history of the question furnish strong presumptive evidence that the Scott Act will not be ultimately found to be unconstitutional? But if the ultimate decision of the highest authority should confirm the judgment that has just been given, the liquor-sellers will have no occasion to rejoice. In that case, the legislatures of Ontario, New Brunswick, and Nova Scotia are ready to pass prohibitory measures, even more stringent than the Scott Act.—Chris Guardian.

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THE WESLEYAN

FRIDAY, SEPTEMBER 5, 1879.

RELIEF AND EXTENSION FUND.

The General Committee of the Relief and Extension Fund, at its session in Toronto, in July last, advised that appropriate religious services should be held in all our circuits, in connection with the efforts to be made in behalf of the Fund. This movement has assumed the form of a connexional thanksgiving offering. It is desirable that not only should this enterprise result in replenishing the treasury of the Missionary department of the church; but, also, in securing spiritual blessings in great abundance upon all our churches.

Having this object in view, the committee has recommended that special reference shall be made to the Relief and Extension Fund, in all our congregations, on the first Sabbath in September. It is recommended, moreover, that, during the week beginning on that day, prayer-meetings should be held, wherever practicable, to invoke God's blessing upon our mission work, and upon this special effort. These recommendations, and the Open Letter from the President of the General Conference and the chief officers of the Missionary Society, bring before our ministers and people fruitful topics for meditation, and for pulpit and platform discussion.

The hearty endorsement of this movement by the Annual Conferences, and the marked success which has accompanied its development, from its inception until now, are highly suggestive. The grand purpose which this effort aims to accomplish is worthy of our most earnest endeavours, and can not but have the approval of the Head of the church. Manifestly the hand of the Lord has been with us thus far; and if we are faithful to the duties and responsibilities of the hour, the hand of the Lord will still be with us. It only remains that there shall be a prayerful and comprehensive consideration of this subject, and an intelligent recognition of the claims of duty upon us, and a faithful response thereto, to ensure success.

Is there not the promise of a shower? Come there not drops already from above? Are there not exceeding great and precious promises for those who obey the will of the Lord? Have those promises been cancelled? Does not our storehouse need supplies? Have we not tithes within our reach? Has not the Lord of the harvest claims upon us, and ours? Do we not hear his voice, unspent by distance and unexhausted by the lapse of time, calling through the ages, even unto us:—"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

THE KALLOCH-DEYOUNG ENCOUNTER.

An event occurred in San Francisco, a few days ago, that is worthy of consideration. The time for the election of a mayor of the city was drawing near. Rev. Isaac S. Kalloch, a Baptist minister, was the candidate of the working-men's party. Charles DeYoung is a proprietor, and an editor, of the San Francisco Chronicle; and is also a leading politician, and is opposed to the working-men's party. The Chronicle was very bitter in its assaults on Kalloch. On one occasion, recently, the paper contained some scandalous references to the father of Kalloch, who for the last thirty years has been in his grave. Kalloch, shortly after, at a public political meeting, retaliated by reflecting sharply and savagely upon DeYoung, and upon his mother, an elderly person of about seventy years.

The following morning DeYoung drove in a covered carriage to the office of Kalloch. DeYoung asked a boy to tell Kalloch that a gentleman wished to see him. Kalloch immediately came out to the carriage, and when about to look into it to see who wanted him, DeYoung fired a pistol shot. One or more slugs pierced the left lung of Kalloch. He turned to go to his office. DeYoung fired a second shot which took effect in Kalloch's thigh. Kalloch, when last heard from, was still living, but his recovery is extremely

doubtful. DeYoung is in prison, awaiting coming developments.

DeYoung, and his brother, who also is one of the editors of the Chronicle, have the reputation of being very quarrelsome and bullying. They, and their paper, are greatly detested by a large portion of the public. Judging according to the way of the world it might be said that DeYoung richly deserved the severe retort of Kalloch. And, again, the judgment of the multitude appears to be, that any man, assailed as DeYoung was by Kalloch, would do, under the circumstances, just what DeYoung did.

Is there not another side to this question? Is there not a more excellent way? If one shall so far ignore the claims of courtesy, as to use offensive and insulting language towards another, does it follow that the assailed party is under obligation to imitate the conduct of the offender, by retorting in the same strain? If evil things are said of a man, it does not necessarily follow that those evil things are true. The use of abusive personalities by public men, in Legislative assemblies, in election contests, in newspaper discussions, and otherwise, is altogether too common, and is a violation of the canons of courtesy. Some persons appear to resort to such vulgarity to show thereby that they are superior, either in social standing, or in intellectual qualifications, or in moral worth, or in some other way, to the party or parties assailed. Such tactics, as a rule, betray a vulnerable position, a weak defence, and a lack of true manliness. When men, in intellectual encounters, resort to coarse bullying and insulting personalities it is, for the most part, because the tide of argument, and the results of the conflict, are going against them, or are likely so to do. He who has truth, and right, and argument, upon his side, need not adopt the rude and offensive ways of those who defend the wrong. They, whose battle is for noble ends, and whose aims are to secure better things, need neither the rude ways nor the coarse weapons which some men of the baser sort, even in high places, employ.

If one in the midst of any contest, shall find that he is a representative of either a winning or losing cause, why should he not maintain self-respect, and also respect for those with whom, for the time being, he is brought into antagonism? Why should not public men be always and everywhere gentlemen, not only in superficial polish, but also in heart, and thought, and word, and deed? Ungraceful attitudes, and actions, and address, do not more clearly proclaim defective training, and objectionable associations, than does want of respect for one's self or for those with whom one mingles in the ordinary affairs of life.

It is absurd to suppose that one is under obligation to take notice of false charges, or false insinuations, that may be urged against him; or that, because some person is vulgar enough to call him a liar, he also should act the vulgar part by retorting in the same strain. Is not the style of manliness which is inculcated in the New Testament, and which is illustrated in its chief personages, incomparably superior to that which is very generally accepted by the multitude today? May we not learn to suffer reproach, and to have men say all manner of evil against us falsely, and yet answer them to "never a word"? Of course, there may, under such circumstances, be a time to speak. There may be a time to strike at the dog that snaps at one. But need one notice every dog that barks at his heels as he is passing by? May not one be persecuted, misrepresented, maligned; and yet dwell in a realm where the shafts of his enemies shall fall powerless at his feet? Why should we not learn how, being abused, to keep our temper sweet? The world needs everywhere men who can come into conflict with others of different sympathies, and tastes, and views, and still can be just, and gentle, and forbearing; men who can be insulted and not retaliate; and who can be rudely assailed and still be courteous.

Kalloch, in Boston, in New York, in Kansas, and in San Francisco, has held the position of pastor of a Christian church. He should have allowed the brutal attacks of DeYoung to pass unnoticed. Those onslaughts, unnoticed by Kalloch, would have harmed him but little, if any; and, probably, would have drawn his friends in closer friendship around him. But, in replying, in the savage way that he did, to the foul words of DeYoung, he displayed a lamentable weakness, and sadly failed. It would have been very hard, as the world looks at it, for Kalloch to have acted the manlier part. But he, nevertheless, should thus have done. He should have bridled his tongue, and he should have held his passions in check, and he should have taught both friend and foe, that "he that is slow to anger, is better than the mighty, and he that ruleth his spirit than he that taketh a city." Bitter to-day are the fruits of this strife.

Bitter will be the results in coming years. Malice, evil-speaking, backbitings, quarrellings, ought to be put away; and ought to be condemned by all men. Whereas gentleness, forbearance, and charity never fail; against these there is no law; and these work no mischief to any man.

A COMING CAMPAIGN.

The United States are just entering into a political campaign whose duration will extend over the next fourteen months. On Monday next, the eight of September, one of its earlier battles will be fought at the ballot box, throughout the State of Maine. This contest will involve every State in the Union, as the months go on, until the climax shall be reached in the battle for the Presidency on the first Monday in November, 1880.

As Maine is one of the more important States, and as its election is one of the earliest of the series, the results of its ballotings are always regarded as peculiarly significant. Many persons affirm that: as goes Maine, so goes the Union. The attention of the whole country, from Maine to Florida, from a ocean to ocean, and from the Lakes to the Gulf, will be directed to the election of Monday next. Many will suppose that the state of the ballot-box on that day will foreshadow the results of the elections in other States, and to some extent the final issue of the coming contest for the Presidency.

Last year three political parties were in the field in Maine, namely, the Republican, the Democratic and the Greenback. A union of the Democrats and the Greenbacks was effected; and the result was a defeat of the Republicans. This year there has been a split between the Democratic and the Greenback parties, and hence the Republicans are confident of success.

The pivotal question of this campaign appears to be, whether the United States is to be considered a Nation or a League. There are many who believe that each State should have the power to sever the tie that binds the nation together, and they are generally Democrats. The Democrats, besides holding as a rule the individual State-Rights doctrine, entertain other political sentiments with which the Republican party has no sympathy. The Republicans, on the other hand, believe for the most part, that the United States as one great Nation, should be responsible for the purity of elections for Members of Congress and for Presidential electors; for the enforcement of law everywhere throughout the land; for the soundness of the national currency; for the payment of the national debt; and for the protection of every citizen, rich and poor, white and black, in his rights before the law. These differences in the principles of the two parties are radical. Sometimes the canvass appears to assume more of a financial aspect, at other times more of a political character; but the fundamental question, however, underlying the great struggle is, whether the United States is, and should be, a Nation, or a mere League of States.

The struggle of the next fourteen months will be, to a great extent, the old conflict that was at the base of the civil war, and that had its beginning, in American politics, some forty years or more ago. The old political ideas, for which Southerners generally, and the Democrats as a party, contended, before and during the war, still live. In a new form and under altered circumstances, the old battle still goes on, although side issues, here and there, to a greater or lesser extent, have their influence.

The great parties to the coming conflict will contend for victory with, probably, an earnestness never hitherto surpassed during their history. The signs of the times appear to indicate that the successful party of the coming struggle will, because of the general revival of business, secure a lease of power for many years. Mr. Tilden, the Democratic candidate for the Presidency during the last election, is reported as having said that, in his opinion, a remarkable season of prosperity, exceeding any former period, awaits the United States within the next four years, and that if the Democratic party can ride into power on the wave of prosperity which he thinks is coming, it will remain in power indefinitely; but should the Republicans retain power, they are liable to hold on for a half century to come.

It will be interesting for us Canadians to look upon the gigantic struggle, now involving one State, and then another, giving victory to one party here, and to another party there, and defeat to one party here, and to the other party there, until the grand campaign shall involve the whole nation, with its millions of people, in the spirit stirring excitements of the general Presidential election of the first Monday in November, 1880.

Rev. Wm. H. Heartz, Mrs. Heartz, and Mrs. R. Heartz, of Charlestown, have returned in good health from their European tour.

The Editor leaves home to-day, to attend the meeting of the Hymn Book Committee at Cobourg, Ontario. His absence will occasion some delay in replying to correspondents.

We very much regret to hear, by a postal card in another column, of the death of Mr. CHARLES F. BOURNE, of Newcastle, Miramichi, N. B. His sudden death is a great and sad surprise to his many friends. He was well known in the part of the Province where he resided, and was greatly respected and beloved. Mr. Bourne was an able local preacher, and gave promise of great usefulness in our church. Our sympathy goes out toward the bereaved widow, and the fatherless child, upon whom this great sorrow has so unexpectedly come. The God whom the departed husband and father delighted to serve and honour, will not leave them, nor forsake them.

BOOKS AND PAMPHLETS RECEIVED.

The History of Acadia from its first discovery to its surrender to England by the Treaty of Paris; by James Hannay, Esq., is from the press of Messrs. J. & A. McMillan, St. John, N.B. This book is well printed on good paper, is well bound, and presents a very handsome appearance. We will give in an early issue a more extended notice of this valuable addition to our Canadian literature.

POSTAL CARDS.

MACCAN, N.S., Sept. 3.

The Cumberland District held its annual Financial Meeting in the pretty settlement of Southampton. All the ministers were present, and a fair number of lay delegates. Great peace and harmony prevailed. The public services were good, especially the S. S. meeting. The speeches were appropriate and edifying. After reading the circular from the General Treasurers of the Relief and Extension Fund, the District spent some time in devotional exercises. A fitting preparation for giving. The total subscribed by the ministers is \$310. The District have committed themselves unitedly to this scheme. Public services are appointed for every circuit, and a deputation of ministers to be present at each service. We must succeed. God is with us. EGDUIS.

NEWCASTLE, N. B., Sept. 2, 1879.

DEAR BRO.—Our struggling cause at Newcastle has received a severe loss by the unexpected death of our Recording Steward, Charles F. Bourne, which took place yesterday morning, at 4.30. We shall miss him in the choir, the sanctuary, the Sabbath school, the prayer-meeting, the class-meeting—in fact everywhere. Diphtheria—that fearfully treacherous disease—was the cause of his death. Along with his devoted wife and dear mother, I watched over and waited on him night and day. All that nursing and medical skill could do, was done. He was one of the most promising young laymen that I have met with. He was only 30 years of age. Death found him quite ready. In the calm consciousness of salvation by Jesus Christ he passed away. Either Bro. Teed or myself will write you an obituary soon. GEORGE STEEL.

CORRESPONDENCE.

OUR CORRESPONDENTS.—A correspondent in Guysboro, points out an error that appeared in an Obituary notice in a recent number of this paper, and says: "The article entitled Phoebe Carey's Dying Hymn was composed by Alice Carey, not Phoebe (vide Memorial of Alice Carey, by Mary Clemmer Ames, page 143.) It was not her last composition, but it was a consolation to her to repeat it to herself in moments of agony." A correspondent in Montreal, asks us to state where authority can be found, in the General Conference Journals, for saying that the General Conference has recommended the introduction of the Envelope System. The Journal of the General Conference, 1874, pages 170 and 171, shows that Dr. Norris, from the Committee on Itinerancy, submitted a report, which was adopted by the Conference, containing the following words: "We recommend the introduction of the Envelope System of weekly and monthly payments for ministerial support, wherever practicable."

NEWFOUNDLAND LETTER.

VISIT OF DR. DOUGLAS TO ST. JOHN'S.

At the meeting of our Conference, the remark was made, "That the shadow of a General Conference officer had not darkened the shores of Newfoundland." It can no longer be so said. We were pleased last Thursday to welcome Dr. Douglas to our city. He arrived in the Polina from Montreal, accompanied by Mrs. Douglas and Rev. Mr. Allan. He made himself at home at once with us, and has found most kindly consideration at the residence of Hon. C. R. Ayre. We had looked forward with pleasure to his visit, on account of his office, and also that by personal knowledge he might the better understand our work.

On Sabbath, August 17th, he preached twice, though for several years he has never attempted but one service on the Sabbath. It would have been a great disappointment to one or other of our congregations had he only preached once. But doing nothing but preaching, as the Superintendent of the Circuit took all the other parts of the services, he was able to get through the work. I need not say how pleased and profited our people were to hear the Doctor, in chaste language, in fervid appeal, speak upon the subjects—"God mindful of man," and "The testimony of Jesus, the spirit of prophecy." His travelling companion, the Rev. Mr. Allan, preached also with profit and acceptance to our congregations.

THE FIRST MEETING IN BEHALF OF THE RELIEF AND EXTENSION FUND.

On Monday evening, August 18th, the first circuit meeting in behalf of the Relief and Extension Fund, was held in Gower Street Church. It was most fitting that the oldest mission ground of Metho-

dism on this continent, if not the world, should be honored as the first to respond to the appeal for help. And right nobly did the St. John's friends come up to the work of relief. The Quarterly Official Board was called for consultation, and their sympathy elicited in the movement. As we expect soon to begin to build another church, it was deemed advisable to have all subscriptions paid at once. According to that suggestion, the announcement was made on Sabbath, and at the meeting. On the Monday evening we had a fine congregation, and a good spiritual influence rested upon the people. The chair was occupied by the Superintendent of the Circuit. A chaste and eloquent address was delivered by the Rev. Mr. Allan, after which Dr. Douglas presented the aspects of the mission field, contrasting and comparing the different parts with other parts of the world, then the reason for the crisis upon us, and a fervid appeal to us for help. The members of the Quarterly Board were associated with the ministers, and several of them delivered short speeches; relating their indebtedness to Methodism and disposition to help. We called up the Hon. J. J. Rogerson, E. White, C. R. Ayre; and J. Steer, G. Gear, and John Woods, Esqs., and several others would have spoken if time had permitted.

A collection was taken, and subscriptions sent up on slips of paper, as we had distributed them through the pews before the meeting began. That evening we had over \$1600 paid and promised. We sang, as only our congregations can, or perhaps do sing the doxology, for never did we feel more than we did then, "Praise God from whom all blessings flow."

The success was beyond our most sanguine expectations. We had placed the highest possible maximum at \$1000. Since the meeting several contributions have been sent in. A personal canvass of a few hours has added to the first amount so that now our book has on it in subscriptions, &c., \$2010.

Our Missionary Sections felt the impulse this had given to the Relief and Extension Fund as they telegraphed in reply to a telegram sent to them informing them of our success: "Well done St. John's. May the wave roll westward with growing power." And St. John's gives to the wish a good hearty Methodist, "Amen."

We expect to have a collection in our Sabbath Schools, so that each child may help forward the grand movement.

Carbonear and Harbor Grace were visited by Dr. Douglas and Mr. Allen. At Carbonear \$230, and Harbor Grace as reported in the Standard \$100 were raised. But it must be remembered that the men are yet at Labrador, so those amounts are only from a part of the congregations. Brigus is to have a meeting to-night. But I presume the brethren will inform you of their own meetings, as your correspondent was not asked to report for them, though at the two first named meetings.

Dr. Douglas expects to leave St. John's about the last of this week. His visit, though not for that purpose, was utilized in behalf of the Relief Fund. We shall not soon forget him, nor his travelling companion.

May the movement be a success. We shall watch you in the Provinces, and hope that \$200,000 will be raised. It will if all minute details of organization are attended to, and God's blessing implored. St. John's, Aug. 25th. J. SHENTON.

RITCEY'S COVE, Sept. 1, 79

MR. EDITOR.—Perhaps in your circuit intelligence column you can find room for a communication from this youngest of all the circuits—our independent circuit history commencing from the Conference of 1876. Until then it was a part of the Lunenburg charge. The people here have been looking forward and preparing for an independent position as a circuit for some time, and hence, when by Conference appointment we came to this place, we found a parsonage already built and in great measure furnished. The parsonage is a very comfortable, neat, commodious, and substantial building, and together with the church, close to which it stands is a very valuable property. An appointment worthy the best brother in Conference, rather than him who holds it this year. On our arrival we were met at the parsonage by a goodly company of friends and by them first welcomed to our new home, then feasted, then blessed, after which the company retired, leaving us to estimate the genuineness of the welcome, by the store of provisions which they left behind. The parsonage is in debt; this is the drop of bitter in our sweet cup, Mr. Editor. The total cost thus far is \$2,000, of which \$530 is already paid, and \$720 is promised in a few months, leaving us with a debt of \$750. We scarce know where to look for the money. We have, however, "faith in God and in Methodism, and in the Methodists of the Ritcey's Cove circuit, and in a few years we expect to hear our trustees draw out a very long sigh, and say, Thank God, we are out of debt again."

The first Quarterly Meeting of this circuit was held on Wednesday, August 27th. The officials at that meeting resolved that they would do their best to make their circuit independent, not only in non-receipt of grant from the Missionary Society, but in meeting all claims upon them. For the present it was felt that owing to the forementioned debt it might not be accomplished for a year or two, but it should be so as soon as possible. I cannot but feel, Mr. Editor, that our people here deserve commendation, inasmuch as in the face of extreme depression in the fishery, during the past two years, and the fishery is their living—they have so generously provided for their minister's comfort.

May God bless them, and return their gifts to them four fold.

ARTHUR HOCKIN.

HOME AND

—The dea Willis, D.D., lately connected with the place at Edin inst., in the S

—In the Churches and vinees on St. special referet hiet and exten

—It is an New Testam made such pr New Testam by the Univer It intended to two editions and a small eral use. companies ar vision of pu Greek words translation in

—Dr. W. Conference, he the Methodist he heard with the first time first and second the Record.

Dr. Pope sa Book Commit request of the time past been tenting to the and he had work he had Conference w lowing him to he would be were over, to hands of any choose to app After a tria was appointed reference to the first reunited Book Room, at authorities to him and consider t be put into the

—The colo Governor St. in a short time and it is not thousands will North. They ern State. The same prodigiu of it is that the most enter ple, who have who have the n rights they will braska, or Ne they will recei other immigrat railroads the port such of free, as shall pr along their lines unless they feel

—A. T. Stew the recent exit of the late A. T. lowing, which thentic—"A from New York that he held a co sub-managers a Stewart establish ing the convers was brought up "The recent pu matter have been ment. The bo ago, and place wholesale depart completion of by Mrs. Stewart greatest cases of in said of the v in pace."

—A suggestio to us from Irela first six months of the Sum that the anticipa specting the ben follow it, were n five cities and which the hour there were durin to the passing of Sunday drunken months following tion of 35 per cent rest of the counta spectively for the reduction of 70 p

—The Londo umn to the recet Newman Hall. account of the wife to her m this ground th which, after the permanently ch grave counter-ch against Mr. Hall was not a partic it. "The Time the court without on his character, to the jury said acted throughout markable lenen that, "after sea correspondence, show that Mr. Ha patient, indulgen bands." We ar and especially fo that Mr Hall, wh conformist preach from the evidenc most unfortunate this judicial orde reproach attachi The disclosure of ly the infancy of course, a painful does not lessen th in which he is world. If he has it is that of excec woman who long tion and rights of

HOME AND FOREIGN ITEMS.

— THE death is announced of Rev. M. Willis, D.D., LL.D., so long and so intimately connected with the interests of Presbyterianism in Canada, which event took place at Edinburgh, Scotland, on the 19th inst., in the 80th year of his age.

— In the services of the Methodist Churches generally, throughout the Provinces on Sunday, the 7th of September, special reference will be made to the Relief and Extension Fund.

— It is announced that the English New Testament revision committee have made such progress in their work that the New Testament is likely to be published by the University presses early in 1880. It intended to issue in the first instance two editions—a large handsome octavo and a small cheaper volume for more general use. The English and American companies are now busy with the final revision of passages in which the same Greek words are found, so as to bring the translation into greater harmony.

— Dr. Wm. B. POPE, of the English Conference, had been appointed to revise the Methodist Catechism. Dr. Osborn said he had with profound astonishment for the first time of a proposal to revise the first and second Catechism, and called for the Record.

Dr. Pope said that at the request of the Book Committee, and not by any formal request of the Conference, he had for some time past been giving his most earnest attention to the revision of the Catechisms, and he had found it the most arduous work he had ever undertaken. If the Conference would do him the honor of allowing him to go on with it, he thought he would be able, before three months were over, to place his manuscript in the hands of any committee whom they might choose to appoint, and leave it with them.

After a brief conversation, a committee was appointed to confer with Dr. Pope in reference to the subject, which had been first mentioned by the Conference in the Book Room, and by the Book Room authorities to him (Dr. Pope), and to receive and consider the manuscript which might be put into their hands.

— THE colored exodus has only begun. Governor St. John, of Kansas, says that in a short time it will probably re-open, and it is not unlikely that hundreds of thousands will leave the South for the North. They will not stay in any Southern State. The movement is likely to assume prodigious dimensions, and the evil of it is that it will be the colored people, who have suffered little property and who have the longest time to go, and who have the least money to go with.

Briggs, or Nevada. We presume that they will receive the same privilege as other immigrants, and that there are several railroads that will be glad to transport such of them, with their families, free, as shall peremptory purchase land along their lines. But they will not go unless they feel forced to do so.

— A. T. STEWART'S BODY.—Apostrophes of the recent excitement over the recovery of the late A. T. Stewart's body is the following, which may be considered as authentic:—"A gentleman, who returned from New York yesterday morning, stated that he held a conversation with one of the sub-managers connected with the large Stewart establishment on Broadway. During the conversation the grave robbery was brought up, and the employee said:—"The recent publications in relation to the matter have been got up for an excitement. The body was paid for some time ago, and placed in a vault under the wholesale department, where it awaits the completion of the cathedral being built by Mrs. Stewart." Thus ends one of the greatest cases on record, and well may it be said of the whole affair, "Requiescat in pace."

— A suggestive temperance fact comes to us from Ireland. The result of the first six months experience of the operation of the Sunday Closing Act, shows that the anticipations of its advocates, respecting the beneficial results that would follow it, were not too sanguine. In the five cities and towns exempted, but in which the hours have been shortened, there were during the six months previous to the passing of the Act, 1,976 arrests for Sunday drunkenness, and during the six months following, 1,269, being a reduction of 35 per cent. The returns for the rest of the country give 2,364 and 707 respectively for the same periods, being a reduction of 70 per cent.

— THE London "Times" devotes a column to the recent divorce suit of the Rev. Newman Hall. The suit was brought on account of the alleged infidelity of his wife to her matrimonial vows; and on this ground the divorce was granted, which, after the statutory six months, will permanently dissolve the relation. The grave counter-charge brought by the wife against Mr. Hall was abandoned, as there was not a particle of evidence to support it. "The Times" says that he "leaves the court without a speck, far less a stain, on his character." The judge in his charge to the jury said that "he appears to have reacted throughout his married life with remarkable leniency and kindness," and that, "after searching the voluminous correspondence, he had found nothing to show that Mr. Hall had not been the most patient, indulgent, and considerate of husbands." We are glad for his own sake, and especially for the sake of religion, that Mr. Hall, who is a distinguished Nonconformist preacher in London, and who from the evidence appears to have been one of the most unfortunately married, comes out of this judicial ordeal with his own character unimpaired, and that the slightest reproach attaching to his own character is not to be ascribed to him, but to the infamy of his faithless wife, in, of course, a painful process to him; but this does not lessen the esteem and confidence in which he is held by the Christian world. If he is held guilty of any fault, it is that of excessive leniency toward a woman who long since forfeited the position and rights of a wife.

— THE Rev. Peter Lorimer, D. D., principal of the Presbyterian College in London, is dead. He was a native of Edinburgh, and a graduate of its University. He was licensed in 1836, and in the following year went to London, where he spent his life as pastor and as Professor in the Presbyterian College.

— THE projected Arctic expedition for the discovery of the North Pole, will, in all probability, leave England in the spring of 1880. By the exertions of Commander Cheyne a London Arctic committee has been established, at the head of forty-nine other committees throughout the country. The expedition will cooperate with those sent out by Sweden, Holland, America, Austria, and Denmark.

— THE Rev. W. H. Withrow, M. A., Connexional Editor, of Toronto, was in London a fortnight ago, having left in absence for three months, and being on a tour in Europe. His report of Methodism in the Dominion is cheering. His visit to England is a short one, and is made at a time unfortunately when many of our ministers are from home.

— DR. LOVICK PIERCE, the veteran of the Southern Methodist Church, and the father of Bishop Pierce, after a ministry of three quarters of a century, is now extremely low and his death may be expected at any moment. He tells his son that he has no special message to give to the church; but that he may tell his friends that he died just outside of heaven.

— THE Rev. T. B. Stephenson, B. A., brought up the report of the Children's Home. It has been in operation ten years. The depression in trade has prejudiced the income during the year. Notwithstanding this the finances are more satisfactory than for some time past, as the Thanksgiving Fund had voted £4,400 to discharge the liabilities. The subscriptions and donations of the past year amounted to £6,837 2s. 6d., an increase of nearly £1,000 on the previous year. The collection from Sunday Schools amounted to £1,955 18s. 3d., an increase of £206.

— SEVEN years ago there was not a Protestant church organization in Japan; now it is stated there are 43, with a membership of 1,500. There are, in addition, 140 preaching places; 30 boarding and day schools; 84 Sunday Schools, with 2,000 scholars; and 2 theological schools, with 175 students; while the number of missionaries is 81, the number of native assistant preachers 95, and the number of ordained pastors 10.

— AN editor suggests that a treasurer of a church should be a man who can collect money without needless friction, in which it seems as if there was the suggestion of danger arising from his efforts. And there is such danger. In some respects, the work of sanctification as it relates to the money question of a church goes on more slowly than any other, not simply because people do not give enough, but because they do not learn to give in the right spirit and at the proper time.

— THE Rev. W. O. Simpson was at work on his visit to the Chataqua Sunday School Convention in the United States. He is accompanied by his son, and Messrs. S. Jevons, Jun., and J. Barnsley, of Birmingham.

— THE ill-fated Northern Pacific railroad is gradually emerging from the disasters which overwhelmed it in 1873, and is being pushed forward into the Northwest this season at the rate of a mile a day. Villages are springing up all along the line by the railroad and government, amounting to two million acres last year and will probably reach three million this year. Glowing reports of the capacity of the country as a wheat growing section are made by recent visitors, and there seems to be a bright prospect for the railroad yet.—[Philadelphia Times.]

Yes, there does seem to be a bright prospect for the road. In fact its success is assured, and those who have ridiculed the scheme will be surprised within three years to find it completed to Puget Sound, and throwing the wealth of the great northern half of the country into the lap of St. Paul.—Globe.

— THE English Wesleyans had in 1833, some 380 circuits and 857 ministers; now they have 704 circuits and 1,625 ministers, increase of 324 circuits and 767 ministers in 43 years.

— AN extensive revival is in progress in Germany, and promises to be fruitful of good results to the churches. The movement extends along the entire Rhine Valley, and at Dusseldorf alone two hundred conversions are reported.

— QUARTERLY contributions in the place of annual is the rule of the Free Church of Scotland. The testimony of their Missionary Society is:—"The superiority of the quarterly over the annual collection is beyond all question wherever it has been adopted. It has doubled, and in many cases tripled, the contributions."

— MR. Spurgeon has always been noted for his outspoken condemnation of what he believes to be wrong. Speaking of the Plymouth Brethren, he calls them:—"Undenominational sectarians of the bitterest type, who, anxious to promote their integrating projects, rush to any likely centre for a time, but they have no element of cohesion, and when the bond of common disorder is gone, they scatter again to do more mischief, leaving their old haunts a mere wreck. They are of no use when they are at their best, and when they show their rough side they are bad indeed."

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NEWS OF THE WEEK.

NOVA SCOTIA.
— Rev. E. H. Chapin, D.D., of New York will Lecture in the Academy of Music, in this city, this evening. Dr. Chapin has been before the American public for nearly forty years. He is one of the most brilliant orators of the day.

— WARREN Smith the successful contestant in the Halifax race this week, is not only a fine specimen of manhood physically, but also morally. It is creditable to him that he honours his Methodist parentage by walking according to their example as regards keeping God's law concerning the Sabbath day. Mr. Smith, we understand, refuses to take athletic exercise on the Lord's day, and conscientiously observes it as a day of rest.

— THE Rev. J. M. Lowden, who has been the Pastor of the Free Baptist Church, in Starr Street, in this city, during the last four years has resigned the pastorate of the church. He preached his farewell sermon on Sunday evening last, from the words of Paul to Philomen:—"Ye, brother, let me have joy of thee in the Lord." Mr. Lowden is about to remove from the city.

— THE Rev. John Brown, late Baptist Minister in Paradise, left this country, with his family, for England, per steamer, on Tuesday last.

— THE Rev. David Neish, late of Cornwallis, and family, left here for England, per steamer, on Tuesday. Mr. Neish has resided for about eight years in this Province, having been part of that time in Musquodoboit, and the remaining time in Canning.

— MR. J. H. Thorne, for many years superintendent of the Money Order Branch of the P. O. Department, has been removed to Ottawa.

— SHOCKING ACCIDENT.—The fishing schooner "J. M. Manning," (of Tusket Wedge) Frank Cutreau, master, was on Quereau Bank on the 11th inst., her dories out fishing with all the crew, except the master and cook. A fog setting in Capt. C. loaded a small swivel gun to be discharged as a signal to the dories. In so doing he was ramming the charge it exploded, and the rammer shattered both his hands, tore his upper lip, also knocking out some of his teeth, and injuring one of his eyes. The crew on coming on board proceeded to St. Peter's about about 120 miles distant, where they arrived on about 24 hours, and obtained medical aid, after which they started for home. The "J. M. M." arrived at the Wedge on Monday last. Capt. C.'s wounds, though serious, are not fatal, and he is doing as well as could be expected.—Yarmouth Herald.

— THE Methodist Sabbath School at Canning held their annual picnic at the Birch Cove on the Farm of Leonard Hilsley, Esq., Woodside, about two miles north of Canning, on Thursday afternoon, 14th inst. The place chosen was exceedingly pretty and well adapted to the purpose. With the exception of the high wind which blew, the day was favorable, and about one hundred and fifty, consisting of the scholars, officers, teachers, parents, clergymen and friends of the school, convened. A bountiful laden board supplied the inner requirements of the gathering and the great situated on a sort of island, or level grass land gave ample opportunity for sport and recreation. The venerable father Hennigar and his good lady were present assisting to make the young people happy, and the Rev. Mr. Strothard, the Superintendent of the Circuit, and Mrs. Strothard, were present adding their quota to the interests of the occasion. Altogether the season was an enjoyable one.—Berwick Star.

NEW BRUNSWICK.

A serious fire occurred at Fredericton on Friday night last, August 29th. Ten families were burned out of their homes by the conflagration of last night. The following is a complete list of the houses burned and the families occupying them, with the amount of insurance.

The Driscoll house—occupied by the owner, Mrs. Driscoll; fully covered by insurance.

J. R. Howie's tenement—occupied by Jas. K. Robert Tracy, Mr. McMahon and Mrs. Kellehar, and insured for \$1500, \$1000 of which is in the Western and \$500 in the N. B. and Mercantile. None of the tenants had insurance on their furniture, a portion of which was lost.

S. A. Akerley's tenement—occupied by James Christy and Mr. McGeorge; no insurance on furniture; the building is insured in the Central for \$600.

James Kellehar; insured in Commercial Union for \$400.

Agnes Hagarty's house; insured in the N. B. and Mercantile for \$5000; occupied by Mrs. Orr and Mr. Heustis.

All the outbuildings belonging to the houses burned were also destroyed. The fire had made considerable progress before the alarm was given, considerable delay was caused by the frequent bursting of hose joints.

THE LIQUOR BUSINESS.—Ten of the liquor dealers of Fredericton have been before the Police Court during the past week and each of them has been fined \$20 for selling liquor illegally. The fines were made under the old law. Those who applied for licenses previous to the 1st of May acknowledged and the other were convicted. A number of charges are on the books at present and will come up for trial next week.

SHOOTING AFFAIR.—A sad report comes from the parish of Brighton, near Woodstock, N. B., that one Donald McLeod, who was employed by Mr. James Page to watch his orchard, shot his own son. The circumstances seem to be that owing to extreme directions on the part of Mr. Page, or a wilful desire on the part of McLeod to shoot some one, the boy has been injured. The boy, who was also in the employ of Mr. Page, on Saturday evening, about dark, was returning home and took a near path through the orchard. Reaching up to take an apple he was immediately shot down by his father, and now lies in a dangerous condition.

THE ROYAL ARCANUM.—This society, which is making considerable headway in St. John, now claims a total membership in Canada and the United States of about 17,000. The following extracts from the last issue of the Royal Arcanum Journal give a concise idea of the progress and objects of the order:—"Two years have not elapsed since the organization of the first Council of the Order, and yet in that short time, wonderful results have been attained. It has spread into twenty States, and three of the British Provinces, numbering over three hundred and about 17,000 members. The success is unprecedented in the history of beneficiary societies of our time, and is due, undeniably, to the soundness of the principles upon which it is founded, and the good judgment and foresight displayed in framing the code of laws by which it is governed."

— THE New York Examiner says: Every mother and housekeeper must often act as a family physician in the many illnesses and accidents that occur among children and servants. For many of these cases I have used Davis' PAIN KILLER, and consider it an indispensable article in the medicine box. In diarrhoea, it cuts and bruises it is invaluable.

MARRIED.

At the Gower Street Methodist church, St. John's, N. F., on Wednesday, Aug. 6th, by the Rev. J. Sheverson, G. H. Dickson, Esq., to Selma, eldest daughter of Wm. Pitts, Esq., of St. John's.

At River John, Aug. 27th, by the Rev. J. Astbury, Mr. James W. Miller, to Miss Mary M. Langille, both of River John.

Also at River John, Aug. 28th, by the same, Mr. George Logan, of West Branch, to Miss Mary Rose, of Logville.

At the residence of the bride's father, Debec, on Tuesday, August 26th, by Rev. W. Harrison, Mr. John F. Flemming, of Richmond, to Miss Anna R. Kirkpatrick, eldest daughter of Alex. Kirkpatrick, Esq., Richmond, N. B.

On the 14th inst., by Rev. Robert S. Cripp, at the residence of the bride's father, Lizzie A., eldest daughter of Mr. John Cowan, to William A. Sherwood, all of Rosedale, Wakefield, Carolina Co.

At Campbellton on the 27th inst., by the Rev. William Tippet, Richard Powell, to Barbara Jane Duff, both of Campbellton.

On the same day by the same Benj. Steeres, of Flat Sands, to Treva Keith, of Kings Co.

On the same day by the same, Joseph Sharp, of Campbellton to Olivia Keith all of Campbellton.

DIED.

On June 29th, 1879, of Cholera, after one day's illness, at Boone's Bridge Camp, near Peshawar, East India, Thomas L. Lucas, of C. Brigade, Loyal Artillery. The deceased had been five years in East India when he was called with his regiment to Afghanistan in December, 1878. He passed beyond the grave on the 29th inst. He was a native of Windsor, Willyville, Kentville, Bridgetown, Annapolis, Digby, Yarmouth, Liverpool, Charlottetown, P. E. I., St. John, N. B., and Backville, N. B. August 22—41

At Wichham, Queens Co., on the 8th ult in the 69th year of his age, Isaac Golding, Esq., eldest son of the late Robert Golding.

At the town of Portland, on the 30th ult., after a lingering illness, Mrs. John Gormley, in the 30th year of her age.

An Newcastle on Wednesday morning, 20th inst., Charles Paisley, aged 6 months and 18 days, youngest child of James and Annie Anslow.

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

PREACHERS' PLAN HALIFAX AND DARTMOUTH.

SUNDAY, Sept. 7, 1879.

Table with columns: Time, Location, Preacher. Includes entries for Brunswick St., Grafton St., Key St., Charles St., Cobourg St., Dartmouth, and St. John's Church.

New Advertisements.

RELIEF AND EXTENSION FUND.

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

Table with columns: Circuit, Date, Deputation. Lists meetings for Charlottetown, Cornwall, Little York, Pownall, Belegue, Tryon, Margate, Murray Harbour, Montague, and Mount Stewart.

THOS. J. DEINSTEADT, Financial Secretary.

ARRANGEMENTS FOR MEETING IN CONNECTION WITH "Relief and Extension Fund," FOR ANNAPOLIS DISTRICT.

Annapolis—Time to be arranged. Deputation Rev. W. H. Hertz. Grandville Ferry—Time to be arranged. Deputation Rev. A. W. Nicolson. Bridgetown—October 19th. Dep. Revs. A. W. Nicolson and W. H. Hertz. Middleton—Sept. 28th—Dep. Rev. John Cassidy. Aylesford, Oct. 5—Chairman and Rev. J. Cassidy. Aylesford—Oct. 5th—Chairman Rev. J. Cassidy. Canning—Time to be arranged. Dep. President of the Conference. Hillburg—Sept. 28th—Dep. Rev. W. H. Hertz. Digby—Time to be arranged—Dep. A. W. Nicolson. Weymouth—Sept. 29th—Dep. Rev. W. H. Hertz. Digby Neck—Sept. 30th—Dep. Rev. W. H. Hertz. By order of the District Meeting. J. GAETZ, Fin. Sec'y.

DO NOT BEGIN YOUR SINGING CLASSES BEFORE EXAMINING L. O. EMERSON'S NEW BOOK.

THE VOICE OF WORSHIP.

While containing a large and valuable collection of Church Music in the form of Tunes and Anthems, it is perfectly fitted for the Sunday School and Convention by the large number of Songs, Duets, Glee, &c., and its well made Elementary Course. Price \$3 per dozen. Specimen copies mailed for \$1. Send for circulars and catalogues, with full list of standard Singing School Books.

The new 50c edition of Pinafore, (complete) sells finely, and Fantinista \$2. Sorcerer \$1. Trial by July 6th, are in constant demand.

EMERSON'S VOCAL METHOD.

By L. O. Emerson. \$1.50 is a valuable new book for Voice Training, containing all the essentials of study, plenty of exercises, and plain explanations, and costing much less than the larger works on the same subject. Subscribe now for the MUSICAL RECORD and receive weekly all the news, and plenty of good music, for \$3 per year. In press, WHITE ROBES, a charming new Sunday School Song Book. OLIVER DITSON & CO., Boston. C. H. DITSON & CO., J. E. DITSON & CO., 31 & 43 Broadway, 792 Chestnut Place New York. Phil.

WHO WANTS A FARM? 300,000 Acres Rich Farming Land. 200,000 Acres of Choice Pine Lumber. Located in Michigan. For particulars, full particulars in Michigan. For particulars, full particulars in Michigan. For particulars, full particulars in Michigan.

NEW HISTORICAL WORK NOW PUBLISHED.

And on Sale at all the CITY BOOK STORES, under the following Title: A BRIEF HISTORY OF Public Proceedings and Events Legal—Parliamentary and Miscellaneous. BY JOHN G. MARSHALL. Large Pamphlet. 95 cents. Copies of the Work will be forwarded for Sale by Booksellers in the following places: Sydney, Gresham, New Glasgow, Pictou, Truro, Annapolis, Windsor, Willyville, Kentville, Bridgetown, Annapolis, Digby, Yarmouth, Liverpool, Charlottetown, P. E. I., St. John, N. B., and Backville, N. B. August 22—41

\$5 to \$20 per day at home. Samples worth \$50 free. Address: Stinson & Co., Portland, Maine.

NILS ANDERSON, of Momence, Fillmore Co., Nebraska, U.S.

Sells Lands, Pays Taxes, and Collects Monies, for non-residents—Mail road Bonds—exchange for Lands, Reference, Rev. D. D. Cress, Editor of the Wesleyan, Halifax, N.S.; and satisfactory references given in Kansas and Nebraska. Momence, Fillmore Co., Nebraska, Aug. 22, 1879. 17

20 LOVELY ROSE-BUD CHROMO CARDS or 30 Motto Chromos, with name, 10 cents. August 23rd. Nassau Card Co., Nassau, N.Y.

to attend... committee at... all occas... respond...

... death of... wecastle, ... is a ... friends. ... of the ... great ... Bourne ... have pro... church. ... the be... child, ... unex... the de... ted to ... em, nor

... VED. ... first dis... by the ... Esq., is ... Millan, ... ted on ... sents a ... give in ... of this ... nature.

... A collection was taken, and subscriptions sent up on slips of paper, as we had distributed them through the pews before the meeting began. That evening we had over \$1600 paid and promised. We sang, as only our congregations can, or perhaps do sing the doxology, for never did we feel more than we did then, "Praise God from whom all blessings flow."

... The success was beyond our most sanguine expectations. We had placed the highest possible maximum at \$1000. Since the meeting several contributions have been sent in. A personal canvass of a few hours has added to the first amount so that now our book has on it in subscriptions, &c., \$2010.

... Our Missionary Sections felt the impulse this had given to the Relief and Extension Fund as they telegraphed in reply to a telegram sent to them doing them of our success: "Well done St. John's. May the wave roll westward with growing power." And St. John's gives to the wish a good hearty Methodist, "Amen."

... We expect to have a collection in our Sabbath Schools, so that each child may help forward the grand movement.

... Carbonear and Harbor Grace were visited by Dr. Douglas and Mr. Allen. At Carbonear \$230, and Harbor Grace as reported in the Standard \$100 were raised. But it must be remembered that the men are yet at Labrador, so those amounts are only from a part of the congregations. But I presume the brethren will inform you of their own meetings, as your correspondent was not asked to report for them, though at the two first named meetings.

... Dr. Douglas expects to leave St. John's about the last of this week. His visit, though not for that purpose, was utilized in behalf of the Relief Fund. We shall not soon forget him, nor his travelling companion.

... May the movement be a success. We shall watch you in the Provinces, and hope that \$200,000 will be raised. It will if all minute details of organization are attended to, and God's blessing showered. St. John's, Aug. 25th. J. SHENTON.

RITCEY'S COVE, Sept. 1, 79.

MR. EDITOR.—Perhaps in your circuit intelligence column you can find room for a communication from this youngest of all the circuits—our independent circuit history commencing from the Conference of 1876. Until then it was a part of the Lunenburg charge. The people here have been looking forward and preparing for an independent position as a circuit for some time, and hence, when by Conference appointment we came to this place, we found a parsonage already built and in great measure furnished. The parsonage is a very comfortable, neat, commodious, and substantial building, and together with the church, close to which it stands is a very valuable property. An appointment worthy the best brother in Conference, rather than him who holds it this year. On our arrival we were met at the parsonage by a goodly company of friends and by them first welcomed to our new home, then feasted, then blessed, after which the company retired, leaving us to estimate the genuineness of the welcome, by the store of provisions which they left behind. The parsonage is in debt; this is the drop of bitter in our sweet cup, Mr. Editor. The total cost thus far is \$2,000, of which \$530 is already paid, and \$720 is promised in a few months, leaving us with a debt of \$750. We scarce know where to look for the money. We have, however, "faith in God and in Methodism, and in the Methodists of the Ritcey's Cove circuit, and in a few years we expect to bear our trustees draw out a very long debt, and say, Thank God, we are out of debt again.

The first Quarterly Meeting of this circuit was held on Wednesday, August 27th. The officials at that meeting resolved that they would do their best to make their circuit independent, not only in non-receipt of grant from the Missionary Society, but in meeting all claims upon them. For the present it was felt that owing to the forementioned debt it might not be accomplished for a year or two, but it should be so as soon as possible.

I cannot but feel, Mr. Editor, that our people here deserve commendation, inasmuch as in the face of extreme depression in the fishery, during the past two years, and the fishery is their living—they have so generously provided for their minister's comfort. May God bless them, and return their gifts to them four fold. ARTHUR HOOKER.

SUNDAY SCHOOL LESSON.

SEPTEMBER 21, 1879.

THE CHRISTIAN CITIZEN.—Titus 2: 11, to 3: 9.

EXPOSITION.

Chap. 2, 11.—the grace of God: read "the grace of God which bringeth salvation to all men hath appeared," 1 Tim 2: 3, 6. Verse 12.—teaching us, not only by the Divine word and influence, but by the discipline of trial, 1 Cor 11: 32, 12, 6. Worldly lusts; all inordinate desires of the things of this present life, 1 John 2: 16; 1 Thess 4: 7; 1 Peter 4: 2. Soberly, righteously, godly; of these adverbs, the first refers to our duty to ourselves, in the control of all appetites and desires; the second to others, and the third to God. Verse 13.—the great God and our Saviour. "A direct, definite, and even studied declaration of the divinity of the Eternal Son."—Ellicott. Luke 9: 26; Phil. 3: 20; 2 Peter 3: 13. Verse 14.—He might redeem; that he might "ransom," pay a ransom price, which is his own most precious blood, Gal. 1: 4; Ephes. 5: 2. A peculiar people; eccentric only in this, that they are Christ's own, and exhibit their consciousness of his ownership in their conduct and character, 2 Cor. 5: 15; Ephes. 2: 10.

Chap. 3: 1.—principalities and powers; all constituted governors, whether Roman or others, Rom. 13: 1; 1 Peter 2: 13, 14. Verse 2.—speak evil of no man; "not only rulers, but all men, are to be treated only with consideration, both in word and deed." No braver; not contentious, not given to strife, Ephes. 4: 31. Verse 3.—for we ourselves also were; the emphasis lies on the "were"; a great change had passed over and in the apostle, and with whom he now classes himself, 1 Cor. 6: 9, 11; Ephes. 2: 1, 3. Verse 4.—God our Saviour; our Saviour-God; 1 Tim. 1: 1, 2, 10. The process of the great change is then lovingly dwelt upon. Verse 5.—not by works of righteousness; not in consequence of any good thing done by us, Ephes. 2: 8, 9; 2 Tim. 1: 9. By the washing of regeneration, the renewal of the Holy Ghost, testified and symbolized by the rite of baptism, John 3: 5; Rom. 12: 2; Ephes. 4: 22, 23. Verse 6.—John 7: 37-39; Acts 2: 33. Verse 7.—justified by his grace; being forgiven, not being called to account for our sins; but not only this, being also received into the family of God, and made the recipients of all the blessings which spring from the divine favour. One of these is especially mentioned in the following clause, Rom. 5: 1, 8; 16, 17, 30. Titus 1: 2. Verse 8.—this is a faithful saying; the inference is drawn from the argument contained in verse 4-7. Careful to maintain good works; the piety of Christians is not to be hollow, in word and form only, ceremonial Pharisaic, barren; but is to show itself in outward actions, in "fruits of righteousness, which are by Jesus Christ to the glory and praise of God." St. Paul never wearies in reiterating this faithful saying; compare verse 14, 2: 7, 14. 1 Tim. 5: 10, 25, 6: 18. Verse 9.—foolish questions, questions of controversy on trivial matters. Genealogies: probably there is twofold reference here—(1) attempts to reconcile Christian doctrine with the Greek theory of emanations from the Divine Being, and (2) to the Jewish fondness for the investigation and allegorizing of the genealogies of the Old Testament: compare 1 Tim. 1: 4. Contentions and strivings about the law: upon the authority of some precepts of the Law of Moses and their application to Christians. Such controversies were unprofitable and vain, yielding no valuable results, nothing to satisfy or benefit the soul.

LESSON.

The subject of our Lesson to-day is "the Christian Citizen." No man, least of all the Christian, liveth to himself. We are parts of a vast congregation of individuals, and we must live with some regard to others as well as to ourselves. The multitude of people in any country are kept in order by public government and common law. But there is a kingdom within a kingdom; the family within the state; the home within the nation. Then in a Christian country there is yet another kingdom in the midst of political society—the kingdom of God, the domain of religious thought and life. The true Christian lives in relation to all these, and the apostle teaches us how he may discharge all these relationships without blame.

I. He has respect to personal morality.—Read v. 12. There are some things we must deny. What are they? We must deny ourselves of whatever is offensive or dishonourable to God, and of all eager and unrestrained desires of the things which only pertain to the present life and the present world, Rom. 6: 1, 2. Ephes. 1: 4; 1 Peter 4: 2. By what three adverbs does the apostle indicate the things we are to follow? Soberly, with continual watchfulness and mastery over self; righteously, with a strict regard to the rights and welfare of others; godly, in the constant exercise of all the acts which directly pertain to piety, worship, and religion. He is to impose upon himself no narrow limits in the exercise of these virtues, but in imitation of him who "went about doing good," he is to be "zealous of good works," and "careful to maintain good works." Personal worth is the prime necessity of a good citizen. He enriches the common stock of virtue and sustains a healthy standard of public morality. An unworthy man robs society, and weakens the sovereignty of righteousness.

II. The Christian citizen pays due regard to public law.—Ch. 3: 1, 2. Compare carefully with one Peter 2: 12-16. The only exception to the rule would be found in such requirements as involved apostasy from Christ. Free from crime, graced with goodness, the magistrate in the execution of his powers would have no terror for them. They would win the love of neighbours and the esteem of ac-

quaintances. Amidst party strife and political discussion, the good citizen keeps from personalities; he holds his tongue where no good can be spoken, being unwilling to speak evil of any man. He will not lend himself to violent agitation, and the excited and extravagant language of party conflicts; he is "no brawler." He is "gentle," though firm: showing all meekness in all instances, on all occasions, not to friends only, but towards all men, even towards those who oppose themselves. In society, where such men wield a dominating influence, there is progress without collision; change without catastrophe. By such influences, Christianity has breathed new life into the laws of nations.

III. The Christian citizen in relation to religious controversy.—Ch. 3: 9. The Greeks had their questions of genealogy; the birth of material nature in its many forms; strange fables concerning the births of "gods many;" and when admitted into the Christian Church, they attempted to interpret these "myths" or fables in a Christian sense. The Jews entertained an almost superstitious reverence for the many "genealogies" of the Old Testament, and had been made familiar with an allegorical mode of interpreting them. The verse before us probably refers to both these forms of "genealogical" discussion. Then as between believing Jews and converted Gentiles, there was a perpetual sphere of contention in regard to the obligation of the ceremonial law. In reference to all such controversies, the apostle lays down a very simple rule of action. What is the result? Is there any real good at issue? Or are they vain? If so, they are to be avoided. But we must place by the side of this rule, the injunction of the apostle when matters of importance are at stake, Phil. 1: 27. 1 Tim. 6: 12. Jude 3. Yet even when controversy is legitimate, gentleness and meekness must rule the temper of the Christian. In our own time, difference of opinion has developed into the formation of sects; a state of things which keeps the atmosphere of religions thought charged with a controversial spirit. Besides, matters of dispute often of a very trivial kind are started by the public press. The young Christian is not out of his teens before he is called upon to determine his attitude in relation to religious controversy. The twofold maxim of the apostle is his safest guide, "contend for the faith;"—"foolish questions avoid."

IV. The motives by which the Christian citizen is influenced.—

1. The appearance of divine grace, chap. 2: 11, 3: 4-7. The source of Christian virtue is in the undeserved mercy of God, manifested in the incarnation and death of Jesus Christ. How were the children of Israel saved when they were perishing by thirst? Num. 20: 11. So God's love touched the hard, high mountain of human guilt and sin, and "grace" appeared, Luke 1: 79. "A dark night of hopelessness covered the earth, but when Jesus was born, the dawn of a glorious day of grace appeared. This grace was not only manifested in the birth of Jesus, but also in his death, and in the gracious offers of the gospel. Read 3: 4-7; also Gal. 1: 4. Rom. 5: 8-10. 1 John 4: 9, 10. Men stoop and drink of the stream of mercy; they find forgiveness and a new heart; the love of God springs up in the soul, and Christian morality has found its life."

2. The teaching of grace.—Ch. 2: 12, first clause. A teacher who means to conduct his pupil through the study of some science, will make use of three things—influence, instruction, and correction. As for the first, he will try and breathe his own love of the subject into the breast of his scholar; 2. he will give him good books and good lessons; and 3. he will correct mistakes, impose tasks, and even inflict punishment. Thus the grace of God teaches us. God gives us his own Spirit. John 16: 13, 14, 17. 1 John 2: 20, 27. He puts into our own hands his own word, of which St. Paul spoke so strongly to Timothy, 2 Tim. 3: 16. Then God teaches us by suffering and trial. 1 Cor. 11: 23. Heb. 12: 6. So taught, the Christian knows how to hold his citizenship in the world.

3. The glory which crowns the grace, ch. 2: 13, 3: 7. Compare also Heb. 9: 28. Col. 3: 4. 1 Thess. 4: 16, 17. A Christian who has followed the teaching of the grace of God in the conduct of his earthly citizenship, will find entrance then, and perpetual residence in the city "whose builder and maker is God."

LIGHT ON THE GOLDEN TEXT.

Matthew 22: 21.—"Render therefore unto them, Render therefore unto Caesar the things which are Caesar's, and unto God the things which are God's." Caesar was the Emperor of Rome, and Palestine was a part of his dominions. As a sign of his sovereignty, and that from him law emanated, coins stamped with his image and bearing his superscription were current through the country. As Jesus was teaching, some of his hearers put a question to him which implied that a man's duty towards God and his duty to the state might be separated. Our Golden Text is our Lord's answer to that question. There are duties which we owe to the state or to society which is held together by the laws of the state. Such are the payment of all legally-imposed taxes; quiet submission to law, as we have read in our Lesson of this afternoon; and most of all, by strict regard to virtue and righteousness. A criminal robs the state of all the money which it costs to guard and sustain him in prison. A man who is wicked without being criminal, robs the state of virtue, and inflicts an injury upon the morality of society. There are duties which we owe to God, namely: the surrender of our hearts to him, the observance of his worship, and patient obedience to his law. But the love of man is so closely allied to the love of God, that he who renders unto God the things which are God's, will be most careful to render unto the state that to which the state has a claim.

The grace of God teaches us so to act by his own word, and enables us so to act by the power of the Spirit working in us. "They that have believed" must "be careful to maintain good works."

HOW TO USE GOD'S GIFTS.

Matthew 22: 21.—"Render... unto God the things that are God's."

I. God's things.—What are "the things that are God's?" The heavens and the earth were created by him, and all things that are therein. This earth on which we live, its mountains and plains, its seas and rivers, the great sun which lights and warms it, the moon and the stars which cheer the night, the rain which waters the earth, the air and the wind which help to give life and motion, are from him alone. So also is "every living thing," the plants which give beauty, and shelter, and food; the fishes countless in multitudes and in forms, which swarm in the sea; the vast hosts of birds, and insects, and animals, so varied and wonderful in nature, all are His. "The cattle upon a thousand hills," and more than this, he alone can say, "All souls are mine." What does that mean? That every living man and woman and child in the wide world have their life, and their means of keeping life, from him alone. How few remember that the strength by which they labour, and the wisdom by which they learn and think, and the skill which all that is good and skilful is done, are lent by God, still his, to be used and to be accounted for as he directs. Our Lesson teaches about,

II. Rendering to God.—What is it to render? It means to give or yield up. What can we render to God? and how can we do it? We render our life to him, by using it as he wishes, by doing with it what he commands. If the strength he has given, and the knowledge and skill we have, and all the powers of mind and heart and body, be used in obeying and serving him, we "render to God the things that are God's." If he gives wealth of any sort, or power, or means of causing others to do as we wish, and these be used for ourselves only, or without thought and care as to what he would have us do, then we are not obeying this great command. Let us now learn—

III. Why we should render to God.—Because all is his. Even men claim the right to have the use of that which is their own. God can take away that which is wrongly used, or can take away the power of using it. Because we must account for the use of his gifts. When shall that be? What shall the end be of those who do not thus render to him? Because it is the only way to make life happy or safe. Many think the best way to enjoy what they have, is to use all for themselves. This is a great mistake. No selfish life can be a happy one. Think, now, what and how you can "Render to God."

SECTION VI.—QUESTION 17.

Q. Does not our Lord show us who we are to understand by our neighbour, whom we are commanded to love as ourselves?

A. Our Lord has told us in the parable of the Good Samaritan, that every man of every nation is our neighbour; and that if any be in distress we are bound to help and relieve them.

STORY FOR LITTLE FOLKS.

ONLY THREE STORIES HIGH.

"Driver John, stop the horses here! It just occurs to me that I have a few things to buy at this store."

These words were spoken by a very richly dressed lady to her coachman, who found it quite difficult to stop the two spirited horses that were before a carriage fine enough to be a king's. The lady's name was Frau Elerman, who had been two hours engaged in shopping, one Thursday afternoon, in some of the principal stores in Dresden. Her little daughter, whose name was Melanie, was with her, and was very anxious to see everything that her mother bought, and of course, wished to buy a great many things that her mother thought not very useful.

Driver John stopped the horses, and Frau Elerman and Melanie went into a large silk store. While the lady was buying a moire-antique dress, little Melanie happened to be looking out the door, when she saw a girl pass by whom she was acquainted with. So she left her mother for a moment, and ran to see Julia, whom she had not seen since the Christmas holidays commenced. Julia was a very poor girl, and her mother did not have means enough to send her to school, so Melanie made it her business to teach Julia, as best she could, on Wednesday and Saturday afternoons, what she learned at the select school which she attended through the rest of the week. Julia had in this way learned how to spell and read, and do simple sums in arithmetic. At the time when Melanie ran out of the store to meet her, she thought the little girl looked very sad, as if she was sick or suffering in some way. So she said:

"Julia, what is the matter? I never saw you look so sad before." "Oh!" said Julia, "my mother is very sick, and I have just been to get her little medicine." "But why do you not go for the doctor?" said Melanie. "The doctor! Why, you know we are poor, and have not means enough to employ a doctor." At these words, Melanie felt very sad, for she could not imagine one in a more destitute condition than a person who could not even employ a doctor to

tell what was the matter, and to give the right sort of medicine. She gave Julia a kiss, and told her that she would come to see her that evening.

Then Melanie went back to where her mother was, and waited, though with some impatience, until the new dress was done up, and they were both seated in the carriage again. Melanie leaned over to Driver John, and whispered to him: "John, please drive home very fast!" No sooner had they reached home than Melanie went upstairs to her room, and took out her little port-monnaie, which had been given to her on her last birthday, and looked at the eight bright silver dollars that were in it. She then put the port-monnaie into her pocket, started down-stairs, and went out of the house without anybody's knowing it. She walked rapidly down the street, turned round at the second corner, and finally stood on the door-step of the most celebrated doctor in the city. In a few minutes she was standing before the doctor, saying these words:

"There is a sick woman living in Dirksen street, No. 69, and I would be thankful if you would go to her immediately."

The doctor was a little surprised at the request of his little visitor, but he was more surprised after he found out that she was not the daughter, or even any relation of the sick lady, but that she was solely prompted to help the poor woman who was sick. Then the doctor thought that he would ask her questions, among which was the following one:

"Why do you wish me to go to see a poor lady who is no relation of yours?"

"Because I want to see her get well, for she is a good woman, and her daughter Julia is a good girl."

"But who sent you here to ask me to go and see her?"

"Nobody; I came of my own accord."

"But who will pay the bill, if I should go and see the lady?"

"I will pay it myself," replied Melanie, and then she took out her port-monnaie, and showed him the shining silver dollars.

"All this is very good; but there is one thing I would like to know yet: Does your mother know that you have come on this request, or is it only done secretly?"

"My mother knows nothing about it," said Melanie, "for this is something that I wanted to do without letting any one know it."

"I like your wish to do a kindness toward a needy person without having everybody talking of it; but, in a little girl, I think it is far better that she should speak to her parents, and get their consent before doing anything of this kind. I never like to hear children carrying out their plans secretly. That will do for old people, but not for little folks, who do not often know what is best. But, come," he continued, "where does the sick woman live?"

"No. 69 Dirksen street."

"I expect it is up-stairs, though," he said.

"Yes, sir," she replied, "it is up-stairs, but only three stories high."

"Three stories high! Why, you see I am an old man, and how can I get up three stories?"

"Then," said Melanie, "I will get somebody to help you up, if you cannot walk up yourself."

The doctor then saw that he was dealing with a little girl who was not willing to be disappointed in her purpose. Consequently he said, "Wait five minutes, and we will go together"—a plan which Melanie very cordially approved of. Finally the celebrated old doctor and little Melanie stood together beside the bed of Julia's sick mother. Good medicine was given, the doctor repeated his visits from day to day, and in two weeks time, the sick woman was again well.

A few weeks passed by, and made a wonderful difference in the family of Mr. Elerman, one of the wealthiest citizens in Dresden. He had been unfortunate in some of his investments, then other plans failed, and, in time, he lost all his great fortune. He was compelled to leave his splendid house, sell his furniture, his horses and carriages, and strange to say, he and his little family hired a couple of rooms in Dirksen St., a few doors from where Julia and her mother lived.

The old doctor, however, had been so pleased with Melanie's interest in the poor, and almost friendless woman that he could never forget the little girl. Therefore, when her father failed in business, he proposed to him to allow his little girl to live with him as long as might be agreeable on all sides. He promised to educate her, take her travelling every summer with his own family, and do everything for her just as much as if she were his own daughter. It was a hard struggle for Melanie's parents to give her up, but then the doctor agreed that she could return home whenever it was agreeable to her, or her parents required it. Thus, in a week or two, Melanie became a regular member of the old doctor's family. She paid visits to her parents and to Julia, but then she knew that the doctor's house was her home.

The following summer, when the doctor and his family, together with Melanie, were down in Switzerland, the old gentleman was suddenly taken sick and died. In his will it was found that he had left a handsome sum of money to Melanie, because, in order to see a poor sick woman, she had made him climb three stories high.

When Melanie received the handsome legacy, after the doctor's death, she expressed a wish to have it placed in her father's hands. This money enabled her father to start in business again, and to hire a more comfortable home. But Melanie never ceased seeking for persons whom she could benefit in some way. On Sunday afternoon, she used to gather a little group of children around her, and tell them some of the good and beautiful things in the Bible. They became very fond of her, and loved her as dearly as if she had been their sister. Now I will close, by telling you how the good deeds of a person are sometimes rewarded, even in this life, though we must not expect to be rewarded here for all that we do. The great day of reward is to come hereafter.

One cold winter night, a young man, dressed in sailor's clothes, was passing along one of the streets in Dresden, and noticed smoke and a slight flame coming out of the window of a house. It was about one in the morning, and there seemed to be no policeman around. The young man immediately gave the alarm of fire, but it was some time before anybody heard him. He tried to get in at the front door of the house, but he could not do it. Then he tried the side door, but found that it was bolted. He made as great a noise against all the doors and windows as he could, but he could not make any one hear him. At last a watchman came, and banged against the front door louder than ever, when a gentleman in the second story put his head out of the window and asked what was the matter. They told him that his house was on fire, and that he must wake up his family as soon as possible, or else they would soon be burned. The gentleman was greatly alarmed, ran to his room-door and pulled it open, when immediately the smoke and flames puffed in his face. He ran through them, however, and woke up every member of his family, except his daughter, who slept in the third story. So he called down to the firemen to put their ladders to his window, when he and his family, with the single exception of his daughter in the third story, went to the ground.

"Now," said he, "my daughter is left; put your ladder up at the third story, and I will go up and bring her down."

One fireman went up with the gentleman, when, with great danger to them both, the young lady sleeping in the third story was aroused, and brought down the ladder to the ground. A few minutes afterward, the roof of the burning house fell in, but not a life was lost.

Now, I must tell you who the sailor was who first saw the burning house, and through whose instrumentality all in it were saved from being burned to death. It was none other than the son of the poor sick woman to whom Melanie had brought the old doctor, many years ago. He was, therefore, Julia's brother, who was much older than she was, and had been many years at sea, and that night, when he saw Mr. Elerman's burning house, he was just on his way home after a long voyage.

KEEP ON THE FARM.

In these dull times, when scores of young men in our cities are out of employment, and others are crowding in seeking for so-called "genteel" situations, it is well to give wide publicity to such facts as are set forth in the following extract from the New York Journal of Commerce: "One of the great problems of our day, too little discussed by those who have the ear of the public through the press or at the forum, is to furnish young men of this generation with remunerative employment. The professions are over-crowded. The shopkeepers are by far too numerous. Agencies of all classes are so multiplied that the occupants tread on each other's toes and are a bore and a nuisance to the general public. Clerks out of employment and willing to serve for a pittance are to be reckoned by their tens of thousands. Book-keepers with hungry eyes are reading the advertising lists in the vain hope of an opening for their application. Collectors, messengers, doorkeepers, watchmen, conductors, and the great variety of others, already expert, seeking employment in kindred callings, are waiting anxiously for some one to engage them. Every possible form of service that can be reckoned in the list of genteel occupations is anxiously sought after by multitudes who have no other provision for their daily needs. The men who have been trying to live by their wits must go to work at the bench or in the field; of these the soil offers the most accessible and at first the most remunerative employment. The mass of the unemployed must seek sustenance from the bosom of mother earth. Land is cheap, and there is a wide area that awaits the tiller. The back may ache and the skin blister in the sun, but the bread can be made without fear or failure, if the laborer will be faithful to his calling. It needs less wisdom and forethought than patient industry, and the man with a common mind may cast his harvest in peace.

Advertisement for Dr. Perry Davis's Kidney and Bladder Remedy. Includes text: 'It is composed of Ingredients which constitute Health and Brain Substance...', 'It displaces or drives out the old and this cure Consumes...', 'It is ACCEPTABLE SUFFICIENTLY BENEFIT, yet harmless, and continues...', 'IT ASSISTS DIGESTION IT VITALIZES DIGESTION Ingredients as may be...', 'IT RESTORES TO IT GIVES POWER concentration to the mind IT PROMOTES VIGOR action, viz: the Liver and Genitals.', 'An I unless afflicted ABSOLUTE ORGANIC TEM until it reaches the beneficent Creator.', 'NO PERSON WILL OF FELLOWS' HYPO follows the directions FELLOWS' H INC', 'The experiments which tip-tilted many men with a view to curing TUBERCULAR and in order to supply nature was correct as were, owing to their wanting in practice.', 'While they caused created heat, they did tonic effect upon the consumed, and, owing volume large doses, the desiderata song. A convenient, palat Unalterably true. Harshness, though he be, is not to be feared. Which would induce strength through the Promote a similar Create healthy blood Strengthen the nerves Endure the most fatigues And still be healthy All this has been seen out of the work of the most famous of the world's greatest physicians, to which it aspires.', 'FELLOWS' HYPO into the stomach, the diet, the exercise, the mind, with the help of the system, by a gentle, slightly increased, and a general relaxation of the system, by increasing the active power of the blood, the far formation necessary of the present system. It is a simple, but a system that follows the extra energy exerted it supplies the wants sustains the general system.', 'At no period of the functions of the body, the most delicate and the most delicate of the nervous system, or the most delicate of the body.', 'Strenuousness and his power beyond the capacity of the body.', 'To be healthy, the system will enable the body and nervous system.', 'None of the other articles of a similar nature, cheaper than this, and it is only a matter of time before the system will be destroyed.', 'Price, \$1.50 per bottle.', 'Perry Davis & Co., 377 St. Paul St., will have immediate attention.', 'BLYM SE' logo at the bottom.

nd to give She gave that she... The following summer, when the doctor and his family, together with Melanie, were down in Switzerland, the old gentleman was suddenly taken sick and died. In his will it was found that he had left a handsome sum of money to Melanie, because, in order to see a poor sick woman, she had made him climb three stories high.



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THE TEMPLE is for SINGING CLASSES. THE TEMPLE is for CONVENTIONS. THE TEMPLE is for CHOIRS. \$4.00 per dozen. Single copy \$1.00.

AUGUSTA, GREENVILLE Co., ONT., Aug. 1878.—"My son" aged fifteen years, became affected with a weakness of the limbs, which first began to manifest itself about four years ago, gradually growing worse until he became unable to walk, and a complete loss of physical power was threatened despite the best medical treatment.

The Supreme Court of the State of New York has decided that J. C. Ayer & Co., of Lowell, have the sole right to use the words CHERRY PECTORAL for a medicinal preparation.

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THE SUN FOR 1879. THE SUN has been, and will continue to be independent of every other newspaper. It is the only paper in the world which has won the confidence and friendship of a wider constituency than has ever been enjoyed by any other American Journal.

EDINBURGH LETTER. (From our own Correspondent.) AUGUST 8, 1879. As an indication of the effort that the less respectable portion of the British press is making to sweep back the ocean of American produce, which is driving home productions out of the market, I send an article from an Edinburgh paper.

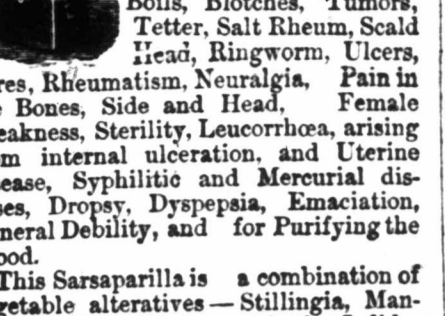
The British Consular authorities in the United States have just brought under notice a series of facts that prove conclusively that the Millennium is a long way off. The circumstance that it has been thought desirable to take official cognizance of the statements in question, would show that they contain at least a basis of truth.

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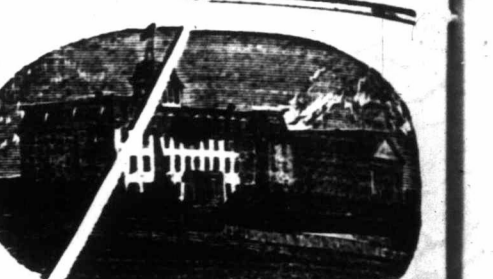
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Rev. H. Rev. DU VOL. N

In my la Conference of Con to some of thing of a is great in what (aug in the days to the red- tented morn vent and p comparative wealthy but his conver- was formed his conver- which he com- mitted to with which emptied in- hounds sent up, and his the great m of his fami membership gathers his service in his baths to pre- joining circu- mous and F conversion at the same, wa these north- succession la- ted? Recently I to a most ex- ing of "Chri- younger loc- lism. He co- father was a p grandfath- of the circu- per's plan;" a more, are est- church in the young man has self called "ministry, he w- ed by the Qu- ed by the Qu- tance. In New- passed. In the- tion. In the- hard times o- the surplus o- admission by- ingly string- mented by th- the Confer- eral evidenc- culture, phys- far as I cou- preached to t- the require- ceptable min- we had a few- mission of th- work! It w- erans of th- former peri- had been e- gilled met- and Confer- odist Churc- for all who- Last we- advantage- of getting- another stu- bazaar pur- in the spa- Elzwick J- Stephenson- affair was- It did not- tractive ne- exhibition- beautiful- not at Fr- ture how- names of w- re proceeding- called se- lile as pit- Both have- called abil- perfect. I- Elliott, o- Parment- ctor of sev- public w- richest in- the popu- an acqu- ever to L- McKenzi- George. ity to ma- tunity B- not make- nounced- arch of B- adequate- to him. I- part of t- would b- pose the- men of- Canwar- s. me of- Dr. Far- and in a- into one- what in- effort. M- Ken- ried, a- another