

# The Wesleyan.

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## HORNETS AND ANGELS.

Has there been a hornet in your estate lately? I wonder what it meant. Why can't you kill that hornet? It comes by every post. You dare not open that letter—there is a hornet in it. It comes by many a telegram. You dare not open the third telegram you get to-morrow—there is a hornet in it. When life is sharpened into a pain, when loss swiftly succeeds loss, when the rich showers fall everywhere except on our garden, when every flower withers, when the first-born sickens, and the eyes are filled with mist, when the strong hands tremble—men should be like themselves: the hornet of the Lord is then piercing the very air with its sting, puncturing our life and giving it great agony.

Don't call it insect, call it God—don't call it misfortune—let the atheist use up that same inheritance; it is not misfortune, it is—Providence. "O the hornet stings me, frets me, plagues me, will not let me have a holiday, knows when I am going out, flies faster than the lightning express, waits for me at the sea-shore, goes with me over the sea"—Beast?—no God, law, righteousness, mercy, didst thou not know it. It is sent to pain thee into prayer, for thou hast sinned away the visitation day, and now it is God's turn. Lord, teach us the meaning of these hornets; they are hard to bear. We dare hardly turn over any leaf for fear a hornet should spring up and sting us: our life is one daily fear—teach us the meaning of this, and by prayer may we find the remedy.

Has there been an angel in our estate lately? I say it with shame that we are much quicker in seeing the hornet than in seeing the angel: our cry is readier than our hymn, our fear is more emphatic than our love. Is the angel in your estate? Do you say you do not know? Then I will find him for you. Be still awhile. Are the children all well? "Yes." Flowers budding, singing birds returning, the rain over and gone? "Yes, but the garden is much less than it used to be."

A few flowers in the window? "Just a little box full, about eighteen inches long." Still you have them? "Yes." Bread enough? "Plenty." A few friends? "Few, but good." The angel is in your lot. Give these things their highest meanings. There are plenty of people outside who would drag down life and make it smaller and smaller in its meanings. I would be sent of God to widen speech till it takes in all that it can of God's purpose and God's life. Poetry will have faith; faith itself is the poetry of reason; carry it up to its highest uses, and make your life as large and luminous as you can.

There are some people who are afraid of giving too great meanings to the events of life. There they get miserably wrong. When the ruddy morning comes, do not be afraid to call it the awakening angel. There be people near you who will call it fantasy; those people are lean, bony, shriveled, desiccated, mean; and when they tell you that this is fancy and that is poetry, they speak out of themselves; they have no gospel to deliver. If thou dost meet a man on the high road who takes up a flower and says, "Sir, this flower is a child of the sun," make a friend of him rather than of the man who takes it up and says, "Ah, poor thing!" and throws it over the fence.

When spring spreads her green carpet and makes the warm air live with wordless songs, do not be afraid to call it God's angel. There be little, narrow, pence-table men who say, "It is spring, and there is rent-day in spring, and there is hope of good trade in spring, and spring is one of our four seasons of the year, and spring . . . is nothing more."

A primrose on the river's brim,  
A yellow primrose is to him,  
And it is nothing more,  
quoth William Wordsworth in one of his poems. So happily did he hit the fool who does not see the angel in the flower.

Get your books; teachers, preachers, who greatness things, who raise up children unto God out of stones. The world needs such apostles and interpreters, or we should get very low indeed. The great expectation will bring the great reality; the great name will be as a bush with the great fact glowing in it like a revelation. Look you for the angels, prepare with all the generous hospitality of your love, and the angels will come and make your house their sanctuary, and show you the external presence.—*Christian Herald*

## THE COAL-BURNER'S FAITH.

It may not be exactly true, as the little child phrased it, that "somebody is praying for everybody." But more than know it are every day the subjects of this loving attention—the burden of some kind soul's anxiety.

One night a charcoal-burner in his mountain cabin was visited by two neighbors. They found him reading his Bible. The work of coal-burning is much of it, simply watching and waiting. When they have cut and stacked their wood, covered it with sods, and fired it they must stay near by, and see that the smouldering pile does not break as the sticks char and shrink, for a single vent, in the turf would allow the covered fire to blaze, and soon reduce the whole to a heap of ashes. To our man on the mountain, engaged in this lonely watch-duty, good reading was very welcome, and so was the visit of his friends. Being devout men like himself, they joined him in his Bible reading, conversed on serious themes, and before they separated they prayed together. Remembering how the Master went to a mountain to pray, they determined to meet every week in that solitary place for religious reading, conference and devotion. Their object might have been their own pious enjoyment, and their subject the general one expressed in "Thy kingdom come;" but they were plain, practical men, and it seemed best to them that they could best answer the spirit of that petition by praying for persons—and persons whom they knew. One of their neighbors was a rich man who never acknowledged God, and as by consent their hearts were all drawn out towards him. They agreed to pray that this man might become a Christian, and use his wealth in the Lord's service. This agreement was at length reduced to writing, and they bound themselves by it to pray for their rich neighbor till his heart was changed, or till they ceased to live. Through all the coal-burning season they kept up their weekly meetings, and when it was over, they did not forget their covenant, though the rich neighbor seemed as far from becoming a Christian as ever. Years passed, and one of the three good men died. After several more years, another died. Only the charcoal-burner was left, and he still prayed for his godless neighbour, though he seemed to pray in vain. Thirty years had gone since the first meeting in the cabin on the mountain, when, at evening chapel service, a gray-haired, influential man of the village rose, and to the astonishment of all, expressed his purpose to become a disciple of Christ, and humbly asked for aid and counsel. It was the rich neighbor who had been the burden of so many petitions. The answer had come at last, for he found Him of whom Moses and the prophets did write.

The charcoal-burner was now an old, decrepit man, confined to his house. But when he heard that his wealthy neighbor had indeed become a follower of Christ, he could not rest till he had seen him and talked with him. The interview was a long one, and tears flowed from the eyes of both when, for first time, the story of patient faith was told. Joy swelled the heart of the aged Christian who had watched and waited. His words of thanks were Simeon's words: "Lord, now lettest thou thy servant depart in peace."—*American Messenger*.

Some of our pastors are in the habit of always advising persons, whether young or old, when they enter upon a religious life, to subscribe at once for the Church paper. It is one of the efficient measures, next to the Bible and prayer, to confirm the religious experience of one taking the early steps in the divine life. We have already heard of three instances of persons that were aided in obtaining the peace of the Gospel by one article in ZION'S HERALD of two weeks since. In the earnestness of penitence and fresh Christian love the cutlay incident to a year's reading of a religious paper seems small; but what a world of good may be accomplished by securing such a result! It introduces the new convert at once to all our general interests, makes him familiar with our great charities, encourages him to a broader preparation for usefulness, and provides him on the Sabbath with wholesome and inspiring reading, and an invaluable aid in preparing for the Sunday-school lesson. Suggest the paper, brother minister, in the mellow hour when character is just ready for a new crystallization.

## A CRITICAL MOMENT.

Dr. Talmage, in one of his sermons, tells the following story:

I was talking a few weeks ago with a clergyman at the West, who said that he returned to his father's house in Boston, and his brother, a son in the family, came in intoxicated, and he said when the intoxicated son had retired, "Mother, how do you stand this?" "O," she replied, "I have stood this a good while, but it don't worry me now. I found it was worrying me to death, and I put the whole case in God's hands, and I said, 'O God, I cannot endure this any longer; take care of my son, reform him, bless him, save him,' and there I left the whole thing with God, and I shall never worry again." "The next day," said the clergyman, who was talking to me in regard to it, "I met my brother, and I said, 'John, you are in an awful position.' 'How so?' said he. 'Why mother told me that she has left you with God; she doesn't pray for you any more.' 'Is that so? Well, I cannot contend with the Lord: I shall never drink again.'"

He never did drink again. He went to the far West, and at a banquet at St. Louis given to him, a lawyer just come to the city, there were many guests, and there was much wine poured, and they insisted that this reformed lawyer should take his glass of wine, and they insisted until it became a great embarrassment, as they said to him, "Ah! you don't seem to have any regard for us, and you have no sympathy with our hilarities."

Then the man lifted the glass and said: "Gentlemen, there was in Boston some years ago a man who, though he had a beautiful wife and two beautiful children, fell away from his integrity, and went down into the ditch of drunkenness. He was reformed by the grace of God and the prayers of his mother, and he stands before you to-night. I am the man. If I drink this glass I shall go back to my old habit and perish. I am not strong enough to endure it. Shall I drink it? If you say so I will."

A man sitting next lifted a knife, and with one stroke broke off the bottom of the glass, and all the men at the table shouted, "Don't drink! Don't drink!" "O that man was a hero! He had been going through a battle year after year; that was a great crisis! What a struggle! I tell you this incident because I want you to know that there are a great many men in peril, and when you are hard in your criticisms about men's inconsistencies, you do not know what a battle they have to fight, and that there may be a hundred men in this house to-day, contending in a battle compared with which Austerlitz, and Gettysburg, and Waterloo were child's play."

## THE QUICKSAND.

Victor Hugo gives the following impressive description of a death in the quicksand off a certain coast of Brittany. He says:

"It sometimes happens that a man, traveller or fisherman, walking on the beach at low tide, far from the bank, suddenly notices that for several minutes he has been walking with some difficulty. The strand beneath his feet is like pitch; his soles stick to it; it is sand no longer—it is glue."

"The beach is perfectly dry, but at every step he takes, as soon as he lifts his foot, the print which he leaves fills with water. The eye, however, has noticed no change; the immense strand is smooth and tranquil; all the sand has the same appearance; nothing distinguishes the surface which is solid from that which is no longer so; the joyous little cloud of sandflies continue to leap tumultuously over the wayfarer's feet. The man pursues his way, goes forward, inclines to the land, endeavors to get near the upland. He is not anxious. Anxious about what? Only he feels somehow as if the weight of his feet increases with every step he takes. Suddenly he sinks in."

"He sinks in two or three inches. Decidedly, he is not on the right road; he stops to take his bearings. All at once he looks at his feet. They have disappeared. The sand covers them. He draws them out of the sand; he will retrace his steps; he turns back; he sinks deeper. The sand comes up to his ankles; he pulls himself out, and

then throws himself to the left; the sand is half a foot deep. He throws himself to the right; the same sand comes to his shins. Then he recognizes with unspoken terror that he is caught in the quicksand, and that he has beneath him the terrible medium in which man can no more walk than the fish can swim. He throws off his load, if he has one, lightens himself like a ship in distress; it is already too late; the sand is above his knees. He calls, he waves his hat or his handkerchief; the sand gains on him more and more. If the beach is deserted, if the land is too far off, if there is no help in sight, it is all over."

"He is condemned to that appalling burial, long, inflexible, implacable, and impossible to slacken or to hasten, which endures for hours, which seizes you erect, free and in full health, and which draws you by the feet, which at every effort that you attempt, at every shout you utter, drags you a little deeper, sinking you slowly into the earth while you look upon the sea, the birds flying and singing, the sunshine and the sky. The victim attempts to sit down, to lie down, to creep; every movement he makes intensifies him; he straightens up, he sinks in, he feels that he is being swallowed. He implores, howls, cries to the clouds, despairing."

"Behold him waist deep in the sand. The sand reaches his breast; he is now fully a bust. He raises his arms, utters furious groans, clutches the beach with his nails, would hold by that straw, leans upon his elbow, to pull himself out of this soft sheath; sobs frenziedly; the sand rises. The sand reaches his shoulders; the sand reaches his neck; the mouth cries—the sand fills it; silence! The eyes still gaze—the sand shuts them; night! Now the forehead decreases, a little hair flutters above the sand; a hand comes to the surface of the beach, moves, and shakes, and disappears. It is the earth-drowned man. The earth filled with the ocean becomes a trap. It presents itself like a plain, and opens like a wave."

## COULD NOT STAND IT.

A parishioner of a venerable divine in Western Massachusetts took offence at a sermon of the pastor's, and vehemently declared, "I will never hear you preach in that house again." Then came the bland interrogation of the pastor, "But you will any one else who may occupy the pulpit?" "Most certainly," was the reply. "And I will take pleasure in having you constantly informed," said the pastor.

When the next preacher, other than the pastor, was at hand, there appeared at the door of the rate parishioner, his own minister with the courteous salutation, "I have the pleasure of informing you that the Rev. Mr. — will be in the pulpit to-day and we shall be pleased to see you at the sanctuary."

Three or four such calls, on such an errand by the venerable pastor, was more than he could bear, and softened and subdued the offended parishioner made reply, "If you will pay me no more visits of this kind, I will attend on your worship and preaching as long as I live." And he stood fast by his promise to his judicious and sagacious pastor to the end of life.

## SUNSHINE.

Who can estimate the value of sunshine in the world? Who can tell what it would be without it? Christianity is its moral and religious sunshine. It disperses the clouds of superstition, scatters the fogs of ignorance, lightens and warms the heart. In it the tenderest plants of love, joy, peace, long-suffering, gentleness, goodness, meekness temperance, can grow and mature, bringing forth fruit unto holiness, and the end everlasting life.

When the religion of Jesus is shut out of the heart all is darkness within. In this darkness are done the works of darkness, "For every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved. And this is the condemnation that light has come into the world, and men loved darkness rather than light, because their deeds were evil." Sin does not reign in the heart that is illumined with the truths and cheered with the promises of the Christian religion. Christ and Satan cannot dwell together. Fill the heart with sunshine and the rulers of the darkness of this world will be effectually excluded.

The men who have not the light of Christ, show by their walk that they are

in darkness. No man in the darkness of unbelief can tell what will be his end. He knows not when he may stumble, nor when he may fall. "If any man walk in the day, he stumblcth not." "But," says the Saviour, "if a man walk in the night he stumblcth, because there is no light in him." It is the duty of those who have the light to let it shine abroad, that those who sit in darkness may see the light and walk in it. Let every Christian's heart be filled with such sunshine as will manifest to all a life of godliness, piety and love.

Then, if we "were sometimes darkness, but now are light in the Lord," let us "walk as the children of light."—*Lockhart*.

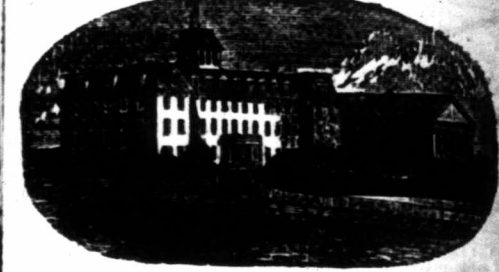
## THE PRESENCE OF CHRIST.

The presence of Christ can turn a dark night into a night much to be remembered. Perhaps it is time to be sleeping; but the November wind is out, and as it riots over the misty hills, and dashes the rain-drift on the rattling casement, and howls like a spirit distracted in the fireless chimney, it has awakened the young sleeper in the upper room. And when his mother enters, she finds him sobbing out his infant tears, or with beating heart hiding from the noisy danger in the depths of his downy pillow. But she puts the candle on the table, and sits down beside the bed; and as he hears her assuring voice, and spies the gay comfort in her smiling face, and as she puts her hand over his, the tear stands still upon his cheek, till it gets time to dry, and the smoothing down of the panic-furrows on his brow, and the brightening of his eye announce that he is ready for whatever a mother has got to tell. And she goes on to explain the mysterious sources of his terror. Now for the parallel. "As one whom his mother comforteth, so the Lord comforteth his people." It is in the dark and boisterous night of sorrow or apprehension, that the Saviour reveals himself nigh. And one of the first things he does is to explain the subject matter of the grief, to show its real nature and amount. "It is but a light affliction. It lasts but for a moment. It is a false alarm. It is only the rain-drift on the window; wait till the day dawns, and shadows flee away. Wait till morning and you will see the whole extent of it." And then the next thing that he does is to teach some useful lessons. And during those quiet hours, when the heart is soft, the Saviour's lessons sink deep. And last of all, besides consolation under the trial and peaceful fruits that follow it, by this comforter-visit, the Saviour unspokeable endears himself to that soul. Paul and Silas never knew Christ so well nor loved him so much as after that night which he and they passed together in the Macedonian prison. And the souls on which the Lord Jesus has taken the deepest hold, are those whose great tribulations have thrown them most entirely into his own society.—*Earnest Thoughts*.

## GIVE WHILE YOU HAVE IT.

It is wonderful how many benevolent men we find who have no money. They feel for the cause of Christ, for the necessities of the poor, for the welfare of the heathen and a thousand other good objects, but really they have lost so much, and property has depreciated so greatly that they are restricted and cannot do as they would. But how was it when they had money? Then they used it for themselves and for their own advantage. When it is gone they are very willing to give it away, but while they had it, neither God nor man could loosen their grasp upon it. They proved themselves unfaithful stewards, and have been put out of their stewardship. They now have the opportunity of being "faithful over a very few things," and if they are thus faithful, the Lord can make them rulers over many things.

The lessons for us all to learn is to do good while we can do it; while our hand is on the plough & the time to cut the furrow. To day we have the opportunity to do something for the Lord. It may be our last opportunity; it may be our only one. Let us do while we can do; let us give while we can give; let us work while we can work. The night cometh wherein no work can be done. "Withhold not good from them to whom it is due when it is in the power of thine hand to do it."—*Prov. 3:27*.



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AN HOUR WITH GOD.

One hour with thee, my God, when daylight breaks... One hour with thee, when busy day begins... One hour with thee, when the glorious sun... One hour with thee, when sated twilight flings... One hour with thee, when softly night... One hour with thee, when sweet stars, unutterably bright...

THE USE OF PAIN.

The power which rules the universe, this great tender power uses pain as a signal of danger. Just, generous, beautiful Nature never strikes a foul blow; never attacks us behind our backs; never digs pitfalls or lays ambushes; never wears a smile upon her face when there is vengeance in her heart.

BETRUE!

To young men I would say, Be true to your God, be true to yourselves, and when others may come with temptations or suggestion of doubt, you shall stand firm. I remember hearing of a Christian man who had started in business.

EGYPTIAN TALES.

The Egyptian genius delighted in the construction of stories. Some of the stories have come down through the Greeks, especially Herodotus, who gathered them during his travels, and mixed them up in a confusion which is charming while it is perplexing.

may hope that in this respect they do them as great injustice as the stories of the French novelists do to the people whose life they shamelessly distort. Among those which have come down through the Greeks is the incident which is the probable foundation of the story of Cinderella.

WHY HAS WESLEYAN METHODISM DECREASED?

At the Wesleyan Chapel, St. Just, on Sunday evening, Mr. Richard Boyens, (Bank) was the preacher, and took his text from Nehemiah vi. 3. "Why should the work cease?" In the course of his sermon he referred to the decrease in Methodism, which had lost 1,400 members the year before last, and 3,000 members the past year.

SCIENCE has accomplished no more wonderful or gratifying results than the perfection of an antidote to the chilling signs of approaching age, something to obliterate the tell-tale tracks of time, and preserve the natural adornments of youth to ripe old age.

LONG LIFE.

BY DR. H. BONAR. He liveth long who liveth well, And other life is short and vain; He liveth longest who can tell Of living most for heavenly gain.

He liveth long who liveth well, All else is being flung away; He liveth longest who can tell Of true things truly done each day.

FALL MANURING.

I am well convinced that barn manure should be kept from spring until fall, and then spread on land intended for crops the next year and plowed under in the fall. My reasons are:

First, the manure is much better prepared for plant food than when used in its green state. Second, the action of frost and rains will decompose or pulverize all the lumpy parts of the manure, mixing it with the soil, and it will readily become just what is needed for the tender plants.

"WHAT O'CLOCK IS IT?"

When I was a young lad my father one day called me to him, that he might teach me to know what o'clock it was. He told me the use of the minute finger and the hour-hand, and described to me the figures on the dial-plate, until I was perfect in my part.

"I waited rather impatiently to hear how my father would explain this further lesson, for I wished to go to my marbles. 'The Bible,' said my father, 'describes the years of a man to be three-score and ten or four score years. Now, life is very uncertain, and you may not live a single day longer; but if we divide the fourscore years of an old man's life into twelve parts like the dial of a clock, it will give almost seven years to every figure.'

MR. EDWARD BENN. At South Richmond, Carleton County, on Sept. 1st, Mr. Edward Benn, after a few months illness, passed quietly away, aged 66 years.

THERE is no pain, no matter how severe nor what the cause, that cannot be partly or wholly relieved by Johnson's Anodyne Liniment, used internally and externally.

WILL HE SUCCEED?

In nine cases out of ten, a man's life will be a failure if he does not bear burdens in his childhood. If the fondness or vanity of father or mother has kept him from hard work: if another always helped him out at the end of his row; if instead of taking his turn of pitching off he stowed away all the time—in short, if what was light fell to him, and what was heavy about the work to some one else, if he has been permitted to shirk, until shirking has become a habit, unless a miracle has been wrought, his life will be a failure, and the blame will not be half so much his as that of his weak and foolish parents.

On the other hand, if a boy has been brought up to his part, never allowed to shirk his responsibility or to dodge work, whether or not it made his head ache, or soiled his hands, until bearing burdens has become a matter of pride, the heavy end of the wood his choice, parents as they bid him good-by may dismiss their fear. The elements of success are his, and at some time and in some way the world will recognize his capacity.—Young Folk's World.

THE GARDENER'S SECRET.—The Cleveland Herald says:

"Peter Henderson, the veteran gardener, made a very significant statement during the course of his remark here before the convention of nurserymen and florists. This statement embodies the remarkable fact that if garden seeds, when planted in the spring, are firmly pressed when under the earth by the ball of the foot at the time the gardeners are putting them into the ground, they will invariably grow, drought or no drought; and what is still more important, they will spring up earlier and grow faster and mature better than any of their kind which have not been subjected to this discipline.

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OBITUARY.

WILLIAM T. NEWCOMB.

At Topeka, Kansas, on September 12th, 1879, of typhoid fever, William T., only son of H. H. and Caroline Newcomb, in the 20th year of his age.

In his native place he was a general favourite. Though not a member of the church, he seemed ready to help in every good cause. He was always found in his place in God's house, and rendered good service in the Sabbath-school as assistant librarian. In his sickness he sought and found the Saviour, and his end was peace. May God sustain his sorrowing parents.

F. AUGUSTA F. CANFIELD.

Died at Middleboro', Cumberland Co., on the 25th of June, 1879, F. Augusta F. Canfield, aged 11 years and four months.

She was a child of many prayers, and very early in life manifested an abhorrence of everything morally wrong, and possessing a very gentle and affectionate spirit, was loved and respected by her school companions.

In her last illness she was patient and resigned. In speaking to her father the day before her death, she said: Oh, how beautiful it will be to spend an eternity with Jesus. She never doubted for a moment that she was going to heaven, or had any fear of death.

MR. EDWARD BENN.

At South Richmond, Carleton County, on Sept. 1st, Mr. Edward Benn, after a few months illness, passed quietly away, aged 66 years. The deceased emigrated from Ireland to this country when a boy of 13 years of age. Many years ago he became the subject of God's converting grace, and remained to the end devoutly attached to doctrines and institutions of the Methodist Church.

Richmond, Carleton Co., N. B.

VEGETINE

Purifies the Blood, Renovates, Invigorates the Whole System. ITS MEDICAL PROPERTIES. Alterative, Tonic, Sedative and Diuretic.

VEGETINE is made exclusively from carefully-selected barks, roots and fruits, and is so strongly concentrated that it will gradually cure the system of Scrofula, Cancerous Humors, Cancer, Cancerous Swellings, Rheumatism, Syphilitic Discharges, Pains, Pimples, Eruptions, Itch, Faintness, Dropsy, Dropsical Swellings, Inflammation and Chronic Diseases, Nervousness, Headache, and all cases that arise from impure blood. For Ulcers and Eruptive Diseases, Scalds, Pustules, Pimples, Eruptions, Itch, Faintness, Dropsy, Dropsical Swellings, Inflammation and Chronic Diseases, Nervousness, Headache, and all cases that arise from impure blood.

WHAT IS VEGETINE? It is a compound extracted from barks, roots and fruits, and is so strongly concentrated that it will gradually cure the system of Scrofula, Cancerous Humors, Cancer, Cancerous Swellings, Rheumatism, Syphilitic Discharges, Pains, Pimples, Eruptions, Itch, Faintness, Dropsy, Dropsical Swellings, Inflammation and Chronic Diseases, Nervousness, Headache, and all cases that arise from impure blood.

Valuable Information. Mr. H. R. STEVENS:—Dear Sir,—My only object in giving this testimonial is to spread valuable information. Having been badly afflicted with Rheumatism and the whole surface of my skin covered with pimples and eruptions, many of which caused me great pain and annoyance, and I had to be a bed for several weeks, I had advertised blood purifiers, and had purchased many of them, but they did me no good.

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

NEW RICH BLOOD

Parson's Purgative Pills make New Blood and will completely change the blood in the system in three months. Any person who will take each night from 1 to 12 pills, as may be required for health, if such a thing be needed, sent by letter stamps, I. S. JOHNSON, N. & O., Boston, Mass.

MAKE HENS LAY.

An English Veterinary Surgeon and Chemist, travelling in this country, says that most of the Cattle and Poultry sold here are worthless, and says that Sheridan's Condition Powders are pure and immensely valuable. He says that he has made hens lay like Sheridan's Condition Powders. Dose one teaspoonful to one pint food.

DIPHTHERIAL

Johns' Anodyne Liniment will prevent this terrible disease, and will positively cure it in ten days. Inflammation of the throat is sent free by mail. Don't delay a moment. It is better than cure. I. S. JOHNSON, N. & O., Bangor, Maine.

PEA SOUP

SYMING CON'S Prepared Pea Soup. Made from their Celebrated Pea Flour, to which is added LIEBIG'S EXTRACT OF MEAT.

DELICIOUS, NOURISHING. Anti-Dyspeptic. Made in one minute, without boiling. Sold everywhere in 25c tins.

WM. JOHNSON, 28 St. Francis Xavier Street, MONTREAL, SOLE AGENT.

APRIL 12.

CUSTOM TAILORING

H. G. LAURILLIARD, 19 HOLLIS STREET, HALIFAX N. S.

Agency for New York Fashionable Goods. J. G. B. PRINTING neatly and promptly executed at this Office.



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### VEGETINE

Purifies the Blood, Renovates and Invigorates the Whole System. ITS MEDICINAL PROPERTIES ARE Alterative, Tonic, Solvent and Diuretic.

VEGETINE is made exclusively from the carefully-selected barks, roots and herbs, strongly concentrated that it will ally eradicate from the system every trace of Cancer, Scrofulous Humors, Rheumatism, Salt Rheum, Syphilis, Gonorrhoea, Gleet, Falsetness at the Neck, Dropsy, Inflammation of the Liver, and all cases that arise from impure blood. For Ulcers and Eruptions of the Skin, Pimples, Pustules, Blister, Tetter, Scaldhead and Ringworm, VEGETINE has never failed to effect a permanent cure. For Pains in the Back, Rheumatism, Neuralgia, Sciatica, Headache, Migraine, Stomachic Disorders, Dropsy, Female Weakness, Nervous Debility, and all the ills that attend the Urinary System, VEGETINE acts directly upon the cause of the disease, and restores the system to its normal state, and restores the system to its normal state, and restores the system to its normal state.

WHAT IS VEGETINE? It is a compound extracted from barks, roots and herbs, and is a powerful purifier of the blood, and a restorer of the system. It is a powerful purifier of the blood, and a restorer of the system. It is a powerful purifier of the blood, and a restorer of the system. It is a powerful purifier of the blood, and a restorer of the system.

Valuable Information. Mr. H. R. STEVENS. Dear Sir—My only object in giving you this testimonial is to spread valuable information. Having been badly afflicted with Salt Rheum, and the whole surface of my skin being covered with pimples and eruptions, many of which caused me great pain and annoyance, and knowing it to be a blood disease, I took many of the advertised blood purifiers, but they did not give me any relief. I was told that I should try VEGETINE. I had heard of it, and before I had bought the first bottle I saw that I had got the right medicine. Consequently I followed on with it, and I had taken several bottles, when I was cured of my skin disease, and my skin is now smooth and free from pimples and eruptions. I have since tried many of the advertised blood purifiers, but I find all to the use of VEGETINE. To be afflicted with Rheumatism, I will make mention also of the VEGETINE's wonderful power of curing me of this acute complaint, which I have suffered so intensely.

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

NEW RICH BLOOD! Persons Purgative Pills make New Rich Blood and will completely change the blood in the system in three months. Any person who will take each night from 1 to 18 W. K. may be restored to good health. If such a thing be desired, send by mail a letter stating name, address, and the name of the doctor who prescribed the medicine. S. J. B. & Co., Bangor, Maine.

MAKE HENS LAY. An English Veterinary Surgeon and Chemist, traveling in this country, says that most of the Cattle and Poultry sold here are worthless for their eggs. He says that Sheridan's Compound is the best and purest and immensely valuable. Nothing on earth will make a hen lay like Sheridan's Compound. These are testimonials from a plain food.

DIPHTHERIA! Johns' Pea Soup Linctum will positively prevent this terrible disease, and will positively cure nine cases in ten. Information that will save lives sent free by mail. Don't delay, a moment's attention is better than a year's regret. S. J. B. & Co., Bangor, Maine.

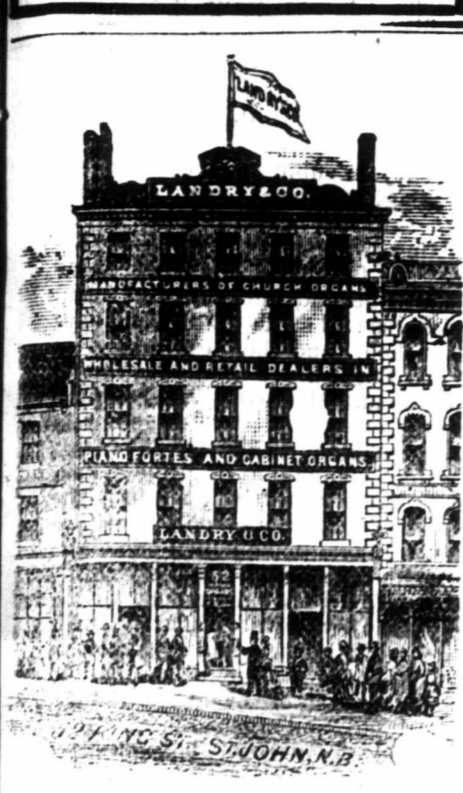
PEA SOUP SYMINGTON'S Prepared Pea Soup. Made from their Celebrated Pea Flour, to which is added LIEBIG'S EXTRACT OF MEAT. DELICIOUS, NOURISHING, Anti-Dyspeptic.

Wm. Johnson, 23 St. Francis Xavier Street, MONTREAL, SOLE AGENT. April 12.

CUSTOM TAILORING H. G. LAURILLIARD 19 HOLLIS STREET, HALIFAX N.S. Agency for New York Fashion. April 1876.

Job Printing neatly and promptly executed at this Office. No Duty on Church Bells. April 17, 78, 1y.

**BENSON'S CAPSINE POROUS PLASTERS**  
Have received the greatest number of unquestionably reliable endorsements that any external remedy ever received from physicians, druggists, the press and the public. All praise them as a great improvement on the ordinary porous plaster, and all other external remedies. For LAME AND WEAK BACK, Sciatica, Rheumatism, Fibrositis, Kidney Disease, Spinal Stiffness, and all Local Aches and Pains, they are the best known remedy. Ask any one who has used them, or any good physician and he will confirm the above statements. Sold by all Druggists. Price 25 cents.



THE CELEBRATED ESTEY ORGANS!

New and Beautiful Styles! Catalogues Free. CARD.

No Agents! No Commission! The system of employing Canvasers at a high commission has been recently abandoned by us, having proved very unsatisfactory both to ourselves and customers. In future we will sell direct.

Pianofortes and Organs AT NET WHOLESALE PRICES direct to purchasers. In this way buyers of Pianos and Organs will save from twenty to forty per cent. by dealing directly with us, and moreover, far better satisfaction can be guaranteed.

The cash system enables us to sell at a very small advance on cost of manufacture, although to honest and reliable parties we do not object to allow a reasonable time for payments. Parties ordering by mail can rely upon getting a good instrument as if personally selected by themselves. Any Organ or Piano not found exactly as represented can be returned to us at our expense. We refer with pleasure to over Fifteen Hundred Pianos and Organs sold by us the last ten years. Thankful for the very liberal patronage accorded us hitherto, we can only say that we will continue our endeavors to thoroughly satisfy our customers in all their dealings with us.

LANDRY & CO., 62 KING STREET, ST. JOHN, N.B. July 19-1y

PARIS, 1878 GOLD MEDAL at Paris Exposition, 1878 CO-LABORERS' do do, 1878 GOLD MEDAL Sweden & Norway, 1878 GOLD MEDAL at Mechanics' Charitable Association, Boston, 1878 SILVER MEDAL (for cases) do, 1878

MASON & HAMLIN CABINET ORGANS. The present season, the award at Paris is the highest distinction in the power of the human hand to construct the ONLY GOLD MEDAL awarded to American musical instruments. THIRTY-ONE gold medals were awarded in competition. At Every World's Exposition MASON & HAMLIN Organs have been awarded Highest Honors. Paris, 1878; Sweden, 1878; Philadelphia, 1876; Santiago, 1875; Vienna, 1874; Paris, 1872. NO OTHER AMERICAN ORGAN EVER ATTAINED HIGHEST AWARD AT ANY WORLD'S EXPOSITION. Sold for cash or payments by installments. Largest CATALOGUES with newest styles, prices, etc., free. MASON & HAMLIN ORGAN CO., 151 Tremont Street, BOSTON; 25 Union Square, NEW YORK; 26 Wabash Avenue, CHICAGO.

McSWEENEY BROS., MONCTON, N.B. IMPORTERS OF DRY GOODS, Carpets, Furniture, Manufacturers of Clothing, &c., &c. AGENCY OF Butterick's Patterns. MESWEENEY BROS. July 19-1y

BUCKETE BELL FOUNDRY. Superior Bells of Cast Iron, Brass, and Steel, made with the best machinery. Bells for Churches, Schools, Public Buildings, Court Houses, Fire, Water, and other uses. Cast in Canada, China, etc. Full particulars on application. Illustrated Catalogue sent Free. VANDERBILT & CO., 100 and 102 South Second St., Phila. No Duty on Church Bells. April 17, 78, 1y.

### HOME AND FOREIGN ITEMS.

The arrangements which are being made between the Roman Catholic Church and the Porte for the regulation of Christians belonging to that Church in Turkey are notable signs of the times. Tolerance in Turkey, which has hitherto been regarded as a myth, may now be regarded as a fixed fact. Indeed it would not be surprising to see the toleration of Christians in Turkey more complete than the tolerations of some Christians among other Christian nations.

Mr. VENKOR, whose success as a predictor of "coming events" in weather, has been singular, says—

Winter will in all probability, set in in water everywhere. The approaching winter of 1879-80, though still distant, looked at through the water-glass of past experience, appears formidable. There are well defined indications of severity and lengthy duration when it does set in, but the outline presented to me just now depicts the heaviest snow-falls as characterizing chiefly the latter half and end of the winter. Further, it is probable that a severe term will set in abruptly towards the middle of November and continue through a portion of December, with but scant snow-falls.

SILVER IN NEW BRUNSWICK.—The Sun says: "There is no longer any doubt of the existence of silver in our New Brunswick rocks, and in paying quantities. We have been shown during the past twenty-four hours some samples of silver bearing quartz, which at a distance of only twenty or thirty feet from the surface produces, by careful assay, about 20 oz. silver to the ton and about 30 per cent. of lead; and it keeps improving as the shaft is sunk. The ore streak has been uncovered to a width of six feet. The mine is situated near deep water and not very far from St. John City. In fact, there is reason for believing that we have in New Brunswick what will prove to be a silver mine of great value. Further particulars will be furnished at an early day."

An erudite German who has been investigating the subject of longevity in Europe has compiled some interesting vital statistics from which it appears that Greece leads the world in the number of very aged people in proportion to population. Out of a total population of 1,457,894 there are 1,398 of ninety years of age and upwards. Of persons upwards of seventy the proportion is not so high as compared with other countries. The ratio of septuagenarians to the total population is 5.5, while in France it is 11.5 and in England 8.6. England stands next to Greece in the proportion of nonagenarians. Roughly speaking, the number of people in all the States of Europe who have turned 60 years of age may be taken at about 25,000,000.

The London Watchman says of the Thanksgiving fund: Without such a fund at this particular crisis, Methodism could hardly have been saved from something like disaster. On behalf of the two departments alone, the Schools fund and the Theological Institution fund, it would have been necessary to make a special effort, but a decisive and critical change in organization and administration. The new movement has been deep enough and strong enough in its grasp and influence to furnish the requisite leverage both for the removal of the threatening load of debt and for effecting the requisite changes in the organization and administration of the two departments. But the work will not have been actually accomplished by the vote of the past conference. Every month that passes brings added financial burden on both departments. The economies determined upon cannot take effect all at once. The new sources of income opened up will not yield their full revenue at once. Before next conference it seems evident that a fresh debt will have grown up which will further tax the resources of the Thanksgiving fund. Nor is it probable that a balance between income and expenditure will have been finally established for several years to come.

DR. LOVICK PIERCE, the Nestor of Methodism, who has been a preacher for seventy-four years, writes in his last letter to his brethren these among other words on assurance and holiness:

"As to my personal holiness, I think my friends have crowned me above my experience. I hope, in every heavenly sense, that I am as good as my friends have regarded me to be. I am satisfied in my case that my failures are the result of my infirmities, and not of my heresies. My every purpose, principle, and aim has been, in the Scripture sense, perfect. As to death and its eternal hereafter, I derive my comfort more from what I call insurance than assurance. My salvation is insured if I am faithful till death. It has been my habit never to consider my salvation safe until it cannot be lost. Therefore, following the direction of the Apostle St. James, I am passing the time of my sojourn here in fear. I may at some time have yielded too much to this fear; I feel, indeed, satisfied that I have done so; but, in my experience, this fear has arisen from the true fear of the Lord. It is written: 'without holiness no man shall see the Lord.' Of holiness I can have no just conception, except that imputation of spiritual purity which may be known always by its abhorrence of evil and love of all that God requires."

"A CLEAN SHAVE" can be obtained by discontinuing the use of alcoholic and other injurious hair preparations and the use of *Beardine*, the most perfect preserver in their stead.

FARMERS AND MECHANICS—Provide yourselves with a bottle of *Pain Killer* at this season of the year, when summer complaints are so prevalent; it is a prompt, safe, and sure cure. It may save you days of sickness, and you will find it more valuable than gold. Be sure you buy the genuine *Perry Davis' Pain Killer* and take no other mixture.

**FELLOWS' COMPOUND SYRUP OF HYPOPHOSPHITES**

Is composed of ingredients identical with the which constitute Health, Blood, Muscle and Nerve and Brain Substance, whilst Life itself is directly dependent upon some of them.

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

It will displace or wash out tuberculous matter, and thus cure Consumption. By increasing Nervous and Muscular Vigor, will cure Dyspepsia, feeble or interrupted action of the Heart and Palpitation, Weakness of Intellect caused by grief, worry, overtax or irregular habits, Bronchitis, Acute and Chronic Congestion of the Lungs, even in the most alarming stages.

It cures Asthma, Loss of Voice, Neuralgia, &c., St. Vitus Dance, Epileptic Fits, Whooping Cough, Nervousness, and is a most wonderful adjunct to other remedies in sustaining life during the progress of Diphtheria.

An endless chain of good effects is formed by Fellows' Compound Syrup of Hypophosphites.

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

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

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

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

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

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

FELLOWS' HYPOPHOSPHITES. INCEPTION.

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

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

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

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

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

ABSTRACT EFFECTS. Fellows' Hypophosphites, on being introduced into the stomach, unites with the food, and immediately enters the circulation; and, being perfectly miscible with the blood, speedily pervades every part of the system. Its effects are first declared by a pulse slightly increased in fullness and strength, a general exaltation of the organic functions, and exhilaration of the intellectual powers. Its specific influence is on the brain and nervous substance, increasing the activity of the absorbents, and renewing the blood, thus causing the healthy muscular formation so necessary in restoring the functions of the previously weakened organs.

Being then, a tonic of the nervous and circulatory system, it follows that, when there is a demand for extraordinary exertion, its use is invaluable, since it supplies the waste through the circulation, and sustains the general system.

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

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

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

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

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

Price \$1.50 per Bottle, \$7.50 for Six Bottles.

Orders addressed to Perry Davis & Son & Lawrence 377 St. Paul Street, Montreal, P.Q. will have immediate attention.

**BLUMYER MFG CO BELLS**  
Church, School, Populace, Fire-alarms, etc. Made of the best material. Catalogue sent free. Blumyer Manufacturing Co., Cincinnati.

### MACDONALD & Co. HALIFAX, N.S.

STEAM AND HOT WATER ENGINEERS, Importers of Cast and Wrought Iron Pipe, with Fittings, Engineers' Supplies and Machinery

Manufacturers of all kinds of Engineers' Plumbers' and Steam Fitters' BRASS GOODS, AND THE HEAVIER CLASSES OF

BRASS and COPPER WORK. ALSO

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Warming Apparatus and Plumbing Fixtures, With all the Modern Improvements, fitted by Engineers thoroughly acquainted with our climate.

SOLE AGENTS FOR THE SALE AND APPLICATION OF WARREN'S FELT ROOFING, And Roofing Materials in and for the Province of Nova Scotia.

Nos 162 to 172 also 306 Barrington Street, Halifax.

### SMITH BROTHERS, Dry Goods Importers!

AUTUMN AND WINTER STOCK COMPLETE.

We can confidently recommend this STOCK as one of the most extensive we have ever imported and having been purchased under unusually favorable circumstances, will be found of

Exceptionally Good Value.

Every Buyer of STAPLE and FANCY DRY GOODS and MILLINERY should examine it if only for comparison sake.

FULL lines of AMERICAN, CANADIAN, and MARITIME PROVINCES Manufacturers. SMITH BROS. 25 Duke Street and 150 Granville Streets, Halifax, N.S.

### MILLER BROTHERS, Sewing Machines,

of both American and Canadian Manufacturers, over Twenty different kinds in Stock among which are

THE RAYMOND THE MOST POPULAR MACHINE IN THE MARKET

REPAIR SHOP IN CONNECTION Where the repairing of all Sewing Machines will be attended to. ALL Sewing Machines Warranted.

Also Importers of and Dealers in ORGANS and PIANOS

Mason & Hamlin, Geo. Woods, Prince, The Bell, &c. Weber, Steinway, Emerson, &c.

OF BOTH AMERICAN AND CANADIAN MANUFACTURERS. Instruments guaranteed for five years and sold on easy terms. Liberal reduction to Clergymen, Churches and Sabbath Schools. Good Local Agents wanted in Towns, where not yet appointed.

JOB PRINTING REPORTS PAMPHLETS Posters, Handbills, Cards, Billheads, Circulars, Custom and Mercantile Blanks. We are now prepared to execute all Orders for the above work AT MODERATE RATES. WITH NEATNESS AND DISPATCH. AT THE 'WESLEYAN' OFFICE.

JOHN M. GELDERT, Jr., L.L.B. Attorney-at-Law, Notary Public, Commissioner Supreme Court, &c., &c. Has resumed practice on his own account AT 42 BEDFORD ROW

Money collected and all the branches of legal business carefully attended to.

WOODBURY BROS., DENTISTS NEW YORK. Dr. H. WOODBURY, Graduate of Philadelphia Dental College, OFFICE OVER CORNELIUS BOOK STORES CORNER OF GEORGE AND GRANVILLE STREETS. Halifax, N.S. Entrance 97 Granville St. ENGL.

CORNER GRANVILLE AND SACKVILLE STREETS. NOVA SCOTIA Steam Machine Paper Bag Manufactory: THE CHEAPEST IN THE MARKET SEND FOR PRICE LIST. ALSO BOOK BINDING, In all its Branches. G. & TIPHILLIPS



THE WESLEYAN.

FRIDAY, OCTOBER 17, 1879.

NOVA SCOTIA CONFERENCE.

THE ANNUAL MEETING of the MISSIONARY COMMITTEE of the Nova Scotia Conference, will be held in the School Room, of Brunswick St. Church, Halifax, on Wednesday, October 23rd, at 9.30 a.m.

S. P. HUESTIS,  
Pres. of Conference.

A ROUND TRIP.

The recent opening of the Railway from Yarmouth to Digby enables the traveller to make the journey, of about two hundred miles, from Halifax to Yarmouth, in about a dozen hours.

During the last week we went over the ground. In from five to six hours from Halifax we reached Annapolis—the most ancient historic town of Nova Scotia. Here the steamer was taken for Digby. A run of an hour and a half down the Annapolis river, and across the basin, brought us to the steamer wharf of that picturesque town. At 4.30 p. m. the train glided away from the Digby station with one first-class car over-crowded with passengers, besides baggage and freight cars. The road appears to be as thoroughly built as any other road on which we have travelled; and the cars of this road rolled along as smoothly, so far as we could judge, as the cars do over any part of the Inter-colonial Railway. We passed through many miles of well-timbered forest land between Digby and Yarmouth. It were well if some thousands of emigrants could, ere long, be located on the tens of thousands of acres of vacant lands in that part of the Province, and thereby add to the wealth of the Province generally, and especially to the wealth of the Railway Company, by increasing the traffic of the road.

The Yarmouth County Exhibition was held in Yarmouth on the day following our arrival. The general display of the products of the soil, and the manufactured articles, was creditable. What surprised us more than anything else was the fine exhibit of apples, pears, and peaches, which compared favourably with anything of the kind that we saw at the recent exhibition in Halifax. We knew well what the Annapolis Valley can do in the way of raising fruit, but we were not prepared to see that Yarmouth County could so successfully compete with the famous Annapolis County in the fruit-raising line.

The one peculiar topic of the day in Methodist circles in Yarmouth, as well as elsewhere, is the Relief and Extension Fund. Brother Lathern held his meeting, in the interest of the Fund, at Milton on the evening of our arrival. Brother Taylor's meeting was held on the following evening, at Acadia. At Milton the brethren Sutcliffe, Taylor, Lathern, and Teasdale addressed the meeting. At Acadia there were the same speakers, except that brother Johnson, of Hebron, took the place of brother Teasdale. At both meetings the initial work was done which will, it is hoped, secure good returns. The Providence Church meeting had not been held at the time of our leaving.

Yarmouth has recently been passing through serious financial difficulties, on account of the low rates of freights which have recently prevailed, and on account of the failure of a large Marine Insurance Company. But the dark clouds that have been lowering over that well-built, enterprising, and wealthy town, are, we were informed, breaking away, and a better day, commercially, appears to be dawning.

We took passage in the steamer "Edgar Stuart" for Liverpool. We cannot boast of the speed with which she accomplished the journey from the one place to the other. But the lively way with which she dips her bow into the waves when the sea is rolling, and then her stern, and then again her bow, and then rolls from one side to the other, and then rolls back again, is decidedly exciting. As we were coming into the harbour of Liverpool on Saturday night, the fire-bells of the town were ringing. From the deck of the steamer we could look upon two fires in progress at the same time: one at Milton, destroying a house and barn; the other three miles distant, and at the lower part of the town, doing, however, but little damage.

On Sunday evening we preached to a large congregation in our Liverpool church. Here, eleven years ago last spring, just previous to the termination of a three years happy pastorate there, we received many scores of persons into the membership of our church by the right hand of fellowship. Brother Brown is well appreciated by our people there. He has recently had some much needed repairs made upon the church, which improves greatly the appearance of the sanctuary.

Liverpool has lately passed through very embarrassing financial trials. A few years ago some enterprising "kite-flying" speculators made this town the field of their operations. Unwise adventures have brought bankruptcy to many commercial houses here, and sore financial distresses to others. There seems to be but little capital here now whereby new enterprises may be undertaken. A general want of confidence prevails. A considerable amount of gold-bearing quartz has been discovered at Middlefield, about a dozen miles from Liverpool. Initial steps, for the organization of two companies to undertake mining operations, have been taken. A promising piece of quartz of large size, and containing gold, silver, lead, and iron, has been picked up, within the last few days, within four miles of the town. The discoverer declines, at present, to point out the spot where he obtained the promising mineral. It may be that these findings will lead to developments that will help to bring prosperity to this once thriving, and still pretty, sea shore town.

ST. THOMAS AQUINAS.

The recent encyclical of the Pope has brought into prominence again one of the greatest divines of the thirteenth century. The act itself is significant though perhaps of little real importance. It is an act of quasi liberality; for the church of Rome is not likely to be sincerely or really liberal. Modern science has diverged far from the line of dogmatic theology as taught by the Romish church, and that church has so obstinately set its face against the methods of modern science as to appear the opponent of philosophy. The recent manifesto approves learning, exalts philosophy, and sanctions within certain limits the inquiring spirit which searches out all knowledge. But its approval of learning is reserved, not frank and open. It overlooks the progress of modern times, and goes back to the middle ages for its philosophy and theology. It points to St. Thomas Aquinas.

This eminent man was born about the year 1224, at Aquino, in the kingdom of Naples. His education was commenced in the monastery of Monte Cassino. When about seventeen years of age, he took, without the knowledge of his parents, the habit of the Dominicans. His mother remonstrated against this step, and had him closely confined in the castle of Rocca-Sicca, where he devoted himself entirely to the study of the Holy Scriptures. Nothing could induce him to renounce the step he had taken. At length he escaped and fled to Rome, and afterwards to Cologne, where he became the pupil of Albert the Great, then the greatest figure in philosophy in Europe.

In 1248 he taught philosophy at Cologne and in 1255 was made a Doctor of Theology at the University of Paris, after having taught in that city, for some time. He afterwards taught in several Italian Universities, and at length took up his abode in the city of Naples, where he rejected many offers of ecclesiastical preferment.

He died in 1274 when on his way to attend the Council of Lyons, to which he had been called by Pope Urban in order to read a book which he had written against the claims of the Greek Church. Fifty years afterwards he was canonised by John the twenty-second, with the rank of fifth Doctor of the church. He was known as the angelic Doctor.

He was a voluminous writer and his works rank very high, partly for their real merit and partly because they embody the prevailing thought in the Church of Rome. In point of fertility and acuteness he ranks at the head of all the scholastic divines, and his Summa Theologica is, perhaps, the most splendid attempt ever made to give to the world a science of theology. His philosophy was modified by his theology. His best work the Summa Theologica was an attempt to present a system of theology which was really the church's interpretation of the scriptures in the theological form. In Aquinas, scholasticism, or the system of philosophizing upon the doctrines of religion which had its rise with Anselm, attained its culmination. Thenceforth after maintaining

a precarious footing in all the principal seats of learning until the Reformation, it gradually fell into decay.

Scholasticism grew out of the idea that a truth of religion once revealed, is capable of being treated in the same manner as any fact in nature. It was an attempt to account philosophically for every doctrine revealed in Holy Scripture, to assign a reason for every act of God, and to give a scientific explanation of every doctrine taught by the church. Its starting point was, the doctrines of the church are true like the facts of nature, and are capable of rational explanation. It held that every truth of religion can be investigated, viewed in its relation to other facts, and explained in accordance with known truths.

With Aquinas this science of religion was grafted upon the stock of Aristotelian Philosophy. He was an ardent disciple of the Stagirite; and sustained his philosophy against the papal bull, inculcating, illustrating, and enforcing it in his lectures.

The discussions of the schools, of which Aquinas was a prominent master, was a useless exercise, leading to no great practical result. And the Pope of the present day, in leading back the church to the study of the great divine of the middle ages, is merely diverting attention from the great practical questions of to-day.

The recent encyclical must be regarded as sustaining the scholastic theology, both as regards doctrine and methods, against the Patristic, Biblical, and Mystic divines; and as therefore liberal in contrast with the decisions of Pope Urban, and the decrees of many Popes since, including Pius the ninth. But we fail to see in it any real spirit of liberty, and if it means the adoption of the views of St. Thomas Aquinas, it looks like a step back into the gloom of the thirteenth century.

HANNAY'S HISTORY OF ACADIA.

THE HISTORY OF ACADIA, from the pen of Mr. James Hannay, of St. John, N. B., has recently issued from the press of Messrs. J. & A. McMillan, of the same place. The author tells his readers in his Preface, that the History is the result of a resolve, made about fifteen years ago, to write about those stirring romantic periods of Acadian history—a resolve retarded in its full accomplishment by the great St. John fire, which destroyed the greater part of his unpublished manuscript. We rejoice such an untoward and disheartening event did not discourage the author in the further prosecution of his task. The History embraces the narration of events from the first discovery and settlement of Acadia to the final downfall of Quebec, and the subsequent Treaty of Paris, 1763,—whereby France renounced forever all claim to Canada and Acadia. This work supplies a want long felt, and is destined to take high rank among kindred publications.

The first discovery of this Continent by the great Genoese navigator marked the beginning of a new epoch in European history. It opened up to the daring and enterprising of the old world's populations rich and inviting fields of adventure and gain, greater than had ever before been limned by romancer's pen, or dreamed of in poet's fancy. Those shattered in fortunes, but desirous of regaining them—those courting adventure for the mere love of it—in short, representatives of every class wistfully turned their faces toward the great unknown waste of Western waters, and pressed eagerly forward to the El Dorado beyond. We cannot wonder at the feelings enkindled in the breasts of Europeans, for America was grand in her natural aspects, and rich in her natural resources. Her mighty rivers and great inland seas—her broad billowy prairies and "rock ribbed" mountains—her foaming cataracts and fruitful valleys, were well calculated to impress the mind and excite the imagination of those landing upon her shores. And on no portion of the Continent were those natural developments moulded on a grander or more impressive scale than in Canada and Acadia—the territories embraced within the scope of Mr. Hannay's History.

The book is composed of twenty-four chapters, extending over 432 pages. The limits of an article of this nature forbid any serious attempt to give an adequate notice of the frame and scope of the History. In essaying the present notice, it will be our aim rather to fasten upon prominent places and personages, irrespective of chronological order and chapter divisions. Acadia may be understood to have comprehended the present Provinces of Nova Scotia and New Brunswick, and portions of the State of Maine; but as to territorial limits, as upon almost all questions affecting the early history of Acadia, there existed much of difference and dispute. Mr. Hannay frankly informs us that, after critically investigating many documents and data, passing in many quarters as historically reliable and accurate, he was compelled to discard them as myths and fables. But from the enormous mass of myth and fact, he has succeeded in extracting and arranging, in methodical order, an array of reliable historical data, presented in vigorous English, which does credit to his research, and which imparts additional importance to Canadian authorship. We read a book with a greater interest and a keener relish, when the places it describes are quite familiar to us. The writer's pages are then almost as pleasant and absorbing as the off-hand conversation of an old friend descending, it may be, about the old familiar haunts of our youth.

The places described by Mr. Hannay, in his History, are well known to hundreds and thousands of the people of the Maritime Provinces. We are very apt to forget that we have within our own borders localities immortalized by deeds of arms, and consecrated by the blood of our fathers. Port Royal—now Annapolis—is a place of the greatest possible interest to every student of Acadian history. Attempts were made to colonize it over two hundred and fifty years ago. A century and a half before the Independence of the United States, Europeans landed upon the shores of Annapolis Basin for purposes of trade and colonization. Forts were also built at the mouth of the Saint John River, on the Carleton side, for purposes of trade and defence. But we cannot particularize too minutely. The discoveries of that veteran sailor—Jacques Cartier, whose prow first cleft the waters of the St. Lawrence—the efforts of Champlain, and many others, at colonization—the deadly feuds of Charnisay of Port Royal, and LaTour of St. John—the heroic defence of the fort at St. John, against Charnisay, by Madame LaTour in her husband's absence—the surrender of the fort, upon solemn articles of agreement, which were shamelessly violated by the treacherous and brutal Charnisay after the capitulation—the death of Madame LaTour of a broken heart shortly after—the death of Charnisay—the marriage of his widow to LaTour—the attempt of the Scotch, under Sir William Alexander, to colonize Port Royal, and their expulsion—the capture of Fort Cumberland, Louisbourg, and Quebec, are historical facts almost stranger than fiction, and which Mr. Hannay has woven into the pages of his book with much skill and force. Port Royal, after varying fortunes, was finally ceded to England by France, under the Treaty of Utrecht, in 1713, and has ever since remained under the sovereignty of Great Britain. We talk about the Jemseg and the Nashwaak, rarely remembering that they were once important military posts for the French and their Indian allies. We can scarcely bring ourselves to believe that in old ante-colonial days French and English soldiers fought fiercely for their possession. Fort Lawrence and Beauséjour (now Fort Cumberland), at one time played an important part in the history of this country. The former belonged to the English—the latter to the French. La Loutre, a priest, who evidently thought more of plotting against English rule in Acadia than for the cure of souls, was the presiding genius at Fort Cumberland before its final fall. One pleasant morning, in June, 1755, Vergor, the French commander, was forced to surrender the fort, himself and his men, to Colonel Monckton, the British commander. La Loutre escaped, and after many hardships, reached Quebec. The fall of Fort Cumberland was the death blow to French power on the waters of the Bay of Fundy. Louisbourg, in Cape Breton, is a point of great interest. The strength of its fortifications was second only to Quebec. It was a continual menace and source of alarm to the New England colonists. Governor Shirley, of Massachusetts, in 1745, conceived the bold design of capturing this place. He despatched Colonial troops, under General Pepperell—a merchant, who had seen no active service, except border Indian warfare. Shirley was a man of wonderful activity and force of character, and he infused into the little army he had fitted out his own unconquerable energy and spirit. Louisbourg was captured, but England did not then appear to realize the importance of the capture, for in 1748, by the Treaty of Aix-la-Chapelle, it was handed back to France, to be recaptured ten years later, by General Amherst, with Wolfe, Lawrence, and Whitmore as subordinates in command. In 1629, Sir David Kirk captured Quebec, but Charles the First of England thought so little of the conquest that, in 1632, he gave it up to France without a murmur. One hundred and twenty seven years later, Wolfe led his small but veteran army up the heights to the plains of Abraham, and in the battle which followed between him and Montcalm, England and France contended not merely for the possession of Quebec, but for the sovereignty of a Continent. The issue of that momentous battle requires no recapitulation here. The sceptre of power passed into the hands of England, and has remained there to the present day.

The expulsion of the Acadians is a vexed question in Acadian history. Mr. Hannay justifies the act as one of necessity, which the very existence of British supremacy, at a critical period, imperatively demanded. He affirms that the Acadians were secretly aiding and

abetting the enemies of England. They were impatiently awaiting a favorable opportunity to strike a death blow against the toes of *la belle France*. They had been repeatedly remonstrated with and admonished. They had time and again refused to take the oath of allegiance. Forbearance at length ceased to be a virtue, and they were forcibly expelled the country. Our author says: "Doubtless the sorrows of a famished Acadian family furnish an admirable theme for a poet who desires to appeal to the sympathetic feelings of our nature; but the murdered British settlers, slain in mere wantonness by the Indians, at the instigation of the French, also had claims upon humanity." About three thousand of these misguided and unfortunate people were forcibly removed from the country, but it is estimated that fully two thirds of them returned.

The complete subjugation of the country by England was one of those events no skill or bravery could avert. The writing was upon the wall—the decree had gone forth, and the power to reverse it was beyond the control of man. The bitterness and strife of bygone days have vanished, and the descendants of French and English—of those who fought under Wolfe and Montcalm—the conquered and the conqueror—live together in peace and harmony. Their rivalry is that of generous contention in professional, commercial, and industrial pursuits. The sons of the sires whose blood stained the plains of Abraham have joined hands and erected, within sight of the very battlefield itself, a joint monument to the memory of the two rival leaders. This fact is unique in history, and speaks more potently than can tongue or pen, of the favorable progress of events. France, Spain, Portugal, and others among modern nations, have miserably failed in their attempts at colonization. England alone, among the moderns, bears the proud distinction of being the "mother of nations." She is the great colonizer in all quarters of the globe, and her colonists are citizens of the Empire. Like her great prototype, ancient Rome, earnest, resolute, and steadfast, she has planted her *Greater Britains*, enjoying to the full her protection, her language, institutions, and laws, beneath all skies, and beside every sea. No armed force is required to guard her interests in this Dominion to-day. All alike enjoy the blessings of her maternal rule.

But we must close this notice of a very readable and interesting book. Its personal has given us much pleasure. The mechanical part of the work is excellent, having good paper and clear type, an important feature in this reading age. Mr. Hannay, as assistant editor of the *St. John Telegraph*, had already won a reputation as a writer. He has greatly added to that reputation by his recent History. His statements of facts are always clear and forcible and his descriptions are frequently animated and eloquent. We think his work will take its place as an authority in Acadian History. We predict for it a successful sale, and recommend its perusal to those wishing to become acquainted with the early history of their native land.

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The friends in the Maritime Provinces of R. Luttrell, Esq., formerly Superintendent of the Intercolonial Railway, will be pleased to learn that he has been appointed General Superintendent of the Grand Junction and North Hastings Railway in Ontario. His office is in Belleville.

The Central Board of the Missionary Society was in session in Ottawa at the time of our going to press. The President of the General Conference was in the chair. A motion for the appropriation of a salary to the Honorary Secretary was under consideration. The question was earnestly discussed; but the vote thereupon had been deferred until the closing day of the session.

The Lunenburg Relief and Extension Fund meeting was held on Tuesday evening. The attendance was large, and the financial prospects are fair. Brother Tuttle has recently had some much needed repairs made to the parsonage. Our Lunenburg church is one of the largest edifices in the Province, and is too small for the regular congregations. The expediency of building a new church, in that busy and prosperous town, is being seriously considered.

On Wednesday evening of last week a meeting was held in the school room of the Grafton St. Church in the interest of the Relief and Extension Fund; and while the attendance was not large, the spirit and tone were excellent. After a plain statement of the case made by the pastor, Rev. S. B. Dunn, the Rev. Dr. Pickett and Dr. Allison advocated a lively interest in the fund, and awakened a lively interest in the minds of those present. Already some \$800 have been promised, and it is hoped that this amount will be increased to at least a thousand dollars.

On Sabbath next being Hospital Sunday, collections will be taken in all the churches of this city in aid of the funds of the "Halifax Dispensary." This institution is doing a good work. Last year 3735 patients received medical advice and medicines from the hands of the attending Physicians, and 4284 visits were paid by the medical gentlemen to the visiting staff to the houses of those who were unable to attend at the Dispensary. 12,550 prescriptions were given gratuitously to individual applicants and the several city charities were also supplied with medicines free of charge.



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POSTAL CARDS.

NASHWAAK CIRCUIT.

Two Sabbath-school picnics have been recently held, quite to the enjoyment and financial advantages of the schools. The "Relief and Extension Fund" meetings have been held with five times the anticipated financial results. L. S. J.

In the article on Simpson's Cyclopaedia of Methodism, 7th paragraph, please read "Methodist bibliography," not "biography." Also, Dr. Osborn's book is entitled "Outline of Wesleyan Bibliography," not "Biography."—See "Wesleyan" for August 29. J. A. F.

BURLINGTON CIRCUIT, Oct 8, 79.

A new church is being built by our people at Cogmagun. A tea-meeting in aid of its funds was held on the 6th Sept., at which a vast concourse of people, from all the regions round-about, assembled. The day was fine, and every thing being well arranged a very pleasant time was experienced. The results financially were very gratifying, \$248. This amount will greatly relieve the few who were engaged in the noble enterprise. G. O. H.

CORRESPONDENCE.

DEAR MR. EDITOR.—Having had the pleasure of an invitation from the members of the Miramichi District to visit that part of our work, and assist in holding meetings in behalf of the Relief and Extension Fund, I gladly accepted the same, and the more so, because I had, in years gone by, been stationed in that region of country.

Our first meetings were held on Sabbath the 7th ult., when I preached at Nicolas River, Kingston, and in Richibucto Town, to crowded congregations. I was thus privileged to meet with some few of the friends of other days, and to hold Christian fellowship with them once more in time; but it was sad to think that by far the greater number whom I had the pleasure of knowing twenty-six years ago, had either gone the way of all the earth, or had removed to other lands.

During the following week, in company with my dear brother Baker, a brother who has been made very useful, and who is greatly beloved in all parts of his widely extended circuit, and who with his excellent partner, did all in their power to make my stay with them pleasant and comfortable, visited Buctouche, and Coatesville. Coatesville, as its name indicates, is settled by a number of families by the name of Coates. A name well known in the circles of provincial Methodism; and it is situated high up in the Buctouche River, and is, perhaps, one of the most prosperous places in the country. Here we held a most interesting meeting on the evening of our arrival, and quite a goodly sum was subscribed toward the Relief Fund. In this part of the circuit I found many old and very dear friends who gave me a most cordial greeting, and who referred in a feeling manner to the names of venerable ministers who had faithfully labored among them in times long since past.

I found the face of the country greatly changed, for where a quarter of a century ago, there was scarcely anything but a wilderness, there are now many thriving settlements, and the whole land, as far as the eye could reach, is dotted over with neat farm houses and churches. Having finished our work in Buctouche we returned to Richibucto in time to enable me to leave on Saturday the thirteenth of September for Chatham where I was expected to preach on the Sabbath following. I took the train for Chatham at a place called Weldford, some twenty-eight miles from Richibucto, and after a pleasant ride of two hours I arrived at the station near the first named place, where I was met by brother Teed the worthy chairman of the District, and by him accompanied to the hospitable home of J. B. Snowball, Esq., M. P. On the Sabbath following I visited Newcastle and preached in the morning, returning, I preached at Chatham in the evening. In both these towns, the meetings were well attended, and contributions made for the Relief Fund. I was sorry to find that death had visited one of our families in Newcastle, and had removed our useful and excellent brother Bourne, a man universally respected and beloved in the town, and whose loss will be felt in connection with our cause for a long time to come. I also regretted to find that Bro. Steele, who is laboring most acceptably in that region, had met with quite an accident, so as to be unable to attend to his duties with as much comfort as could be desired. I found the brethren in that part of the District ready and willing not only themselves to subscribe largely to aid our Missionary Society in its time of great need, but to do all in their power to induce others to follow their example. It afforded me very great pleasure to be associated once more, if only for a few days, with my old and highly esteemed friend Bro. Teed. I was glad to find him and his truly excellent wife so happy in their new home—and so fully determined to do all they could to advance the interests of Methodism throughout the District. My earnest prayer is that they may succeed beyond their most sanguine expectations as I am sure they deserve to do. I cannot conclude the address to do. I cannot conclude the address to do. I cannot conclude the address to do.

On the 25th and 26th ult., the writer had much pleasure in visiting the Montague circuit on behalf of the Relief and Extension Fund. Owing to the late harvest the meetings were smaller than they would have been, (so said the friends.) Those present gave of their ability willingly and some have yet to be seen.

Bro. E. Bell is decidedly popular upon his new field of labour, not less so at Murray Harbor South where he preached on the following Sabbath to large and appreciative audiences. On Monday the 29th, the Rev. W. Wedland (Bible Christian) ably addressed our meeting on behalf of the Relief and Extension Fund, followed by an edifying speech from Bro. Bell, when promises were taken amounting to some one hundred and seventy dollars, including fifty from the Hon. J. A. Prowse, and the pastor's own donation. At Cape Bear the next night the meeting was large and the interest well sustained. Allow me to add that there are but thirty families, few farming more than seventy acres, whilst many are dependent upon fishing, whilst this year or two past has been far from good, notwithstanding they raised four hundred and fifty dollars, and have no intention of doing less this. J. C. B.

set down at the parsonage. The two following days of the week I spent in visiting the few of those friends left whom I knew more than a quarter of a century ago. The Bathurst circuit at that time was very large, extending from New Brandon on the one side to the mouth of the Upsalquitch River on the other, a distance of one hundred and ten miles, embracing nearly the whole of the Counties of Gloucester and Restigouche, and contained about fourteen preaching places. It was my privilege to travel over the whole of this extensive field once in six weeks, and over parts of it much more frequently, preaching nearly every day in the week and three times on the Sabbath.

I however, with much pleasure, recall to-day many seasons of spiritual delight enjoyed at different places, especially at a place called Mountain Brook where a number of families from Jersey had settled. Our meetings here and elsewhere were frequently prolonged into the night, and were made very precious by the conversion of sinners, and the entire sanctification of believers. The Bathurst circuit and congregations have greatly changed since I last saw them. A new church and parsonage were erected in the town during the incumbency of the Rev. R. Tweedy, and the Rev. C. H. Paisley, A. M., and fully completed since Rev. Mr. Howie the present incumbent took charge. A minister is now stationed in the Restigouche part of the circuit, the Rev. W. Tippett, and of whom it is said that he is doing a glorious work there.

On Sabbath, Sept. 21st, I had the privilege of preaching and speaking three times, and of explaining, as best I could the object of the Relief and Extension Fund, with I trust good results. I feel it but just to add, that in each of these services, I was greatly assisted by Bro. Howie, whose many and faithful utterances had much to do with the success which attended the labours of the day.

Early on Monday I started for home, but hearing on my way, that a meeting was to be held at Sussex in the interests of the before mentioned fund, I decided to remain there for the night. The meeting was held in the church, situated in that rising and beautiful village, and although not very largely attended, yet was one of great interest. After singing and prayer, Bro. Betts addressed a few well chosen words to the audience, and then called upon the Rev. Joseph Hart, ex-President of the Conference of N. Brunswick and P. E. Island to address the meeting, to which Bro. Hart, although suffering from great weakness of body responded, in a most convincing and eloquent speech, in which he dwelt upon the vastness and importance of the territory we were called upon to occupy, the urgent calls from different places for help, as well as upon the necessity existing that the church should put forth every effort fully to meet the claims which perishing millions have upon her. I may add that the results of the meeting were all that could be desired. I congratulate myself upon having such a worthy successor on the Sussex Vale Circuit as Bro. Betts, who has already, to a large extent gained the affections of his people, and who bids fair to be very useful among them.

On the following I returned to this city feeling very thankful to find my family in usual health, and thankful to my brother ministers, and other friends who had so kindly entertained me during my absence, and thankful for the protection of a kind Providence in all my journeyings. J. PRINCE. St. John, Oct. 8th, 1879.

MUSQUODOBOIT HARBOUR.

We have just held a very successful entertainment at the Harbor for the purpose of liquidating the debt on the parsonage. Proceeds over \$50.00. In addition to this a gentleman whose name we would like to give, were we permitted to do so, generously presented us with \$50.00. These sums will pay the debt and leave us a good margin for improvements. Another friend who has placed a fine lamp with reflector in the lobby of the church. On the 16th of September we held a similar entertainment at Jeddore. Proceeds \$30. On the 10th of July previous, a church picnic was held at Ship Harbor, realizing about \$50.00. The two last mentioned sums were raised for the further completion of the Jeddore and Ship Harbor churches. The latter has since been plastered, and so far is out of debt. Money is unusually scarce, but our people are in earnest, and do not offer to the Lord a sacrifice that costs them nothing. J. M. FISHER.

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MOUNT ALLISON WESLEYAN THEOLOGICAL SOCIETY.

The first meeting of the Theological Society of the Mount Allison Institution, took place in the College Lecture Hall on Friday evening, Sept. 5th.

According to the constitution of the Society, Rev. D. Kennedy, S.T.D., is the President for the ensuing term. The Dr. having taken the chair, addressed the Society in a few appropriate remarks: after which, the election of officers took place with the following results: J. C. Ogden, and J. F. Easty, 1st and 2nd Vice-Presidents.

W. A. Outerbridge, Secretary. A. S. Black, Treasurer. The President, 1st Vice-President, and Secretary were also appointed a committee to prepare the programmes for the current term. The following programme was submitted to the Society for the next night of meeting, and was adopted: 1. A paper on "Giving as a Christian duty," by J. F. Easty, G. Glendinning, H. Lewis, and W. A. Outerbridge to speak on the same topic. 2. An exegesis on the 1 Cor. 1 chap. and 30 verse, by J. C. Ogden. 3. Critic, W. B. Seccombe.

After the transaction of the ordinary business the meeting adjourned. On Friday evening last the regular meeting of the Society was held in the College Lecture Hall at 7.30. Dr. Kennedy occupied the chair. The meeting was opened with the singing of a hymn, after which Principal Paisley engaged in prayer. At 8 p.m., the time for the literary session having arrived, several friends, not members of the Society, came in and received a cordial welcome.

The first called upon to address the meeting was Bro. G. Glendinning, who, in a neat speech, opened the discussion. He was followed by Bro. H. Lewis, who favored the meeting with an eloquent address, in which he dwelt especially on the best way of educating our people to give. He laid especial stress on the necessity of educating the children to this duty; and in acquainting the people generally with the objects for which our collections are made.

Bro. W. A. Outerbridge spoke well on the reflexive influence of giving; both on the individual and on the church.

The Exegetical paper, written by Bro. J. C. Ogden, displayed great erudition, and a critical knowledge of the original text. He is to be congratulated on the successful manner in which he completed his task. We are sure that the reading of such papers cannot fail to have a good effect upon the members of the Society.

Excellent addresses were afterwards made on the subjects discussed, by Dr. Stewart and Prof. Paisley, A.M. Brothers Stebbings and Black also spoke well for a few minutes. The meeting was not only interesting but instructive; and the prospects of the Society are very encouraging. The programme for the next night is as follows: 1. An Exegetical paper by Prof. Burwash, A. M. 2. A paper on "The Class-Meeting," by Bro. Donkin. Bros. Seccombe, Stebbings, and Bell to speak on the same topic. 3. Critic, A. S. Black.

NEWS OF THE WEEK.

FIRE AT SHEDIAC, N. B.

A terrible conflagration swept over the business portion of this town on Sunday night last. About 11 o'clock the fire was discovered in the old Masonic building, now occupied as a tin shop. Nobody was living in it at the time. In a few minutes the flames in the adjacent Adams house, and the establishment frequently mentioned in the McCarthy murder trial, and the barns attached were soon wrapped in flames. The wind was blowing quite stiffly and carried the flames to Sweeney & Richards, blacksmith and carriage shop. Then Kelly's blacksmith's shop took fire. The conflagration had now assumed large proportions, and it was seen that a large portion of the town was doomed to destruction. The people turned out, and sought by every means to stay the progress of the flames and save the goods in the burning buildings. Little could be done, however. The town is without a fire engine, and even if it had, it is without water. The buildings were almost entirely old and inflammable wooden, structures, and they proved an easy prey to the flames.

A careful estimate of the losses on the buildings and property destroyed places the amount a little over \$91,000, on which there was but 26,650 insurance.

Harper & Webster's shoe factory, which was in complete running order, and doing a good business, was destroyed. Its loss will be most severely felt in the town, as it gave a large amount of employment to men and women.

NOVA SCOTIA.

Lieut. Wm. Harvey, of H. M. S. Bellerophon, died very suddenly on Monday, while on duty on board his ship. An inquest was held, and a verdict of death from heart disease rendered. He was a young and popular officer.

An accident occurred at Lawrencetown, Annapolis County, a day or two since. A team driven by a Mrs. Bent Longley, on the road near the village, collided with a team coming in an opposite direction, was upset, and Mrs. Longley received injuries which shortly afterwards resulted in her death.

Capt. Amos Burns, of Kingston Station, is shipping a cargo of potatoes to the English market. The cargo will consist of 5000 barrels of which 3000 barrels have been secured. They are of various kinds, purchased for, on an average of 35 cents per bushel. He barrels them himself.

Thursday, the 6th of November, has been appointed as a day of thanksgiving, throughout Nova Scotia.

The interest in the Silver Mine at Mill Village, is steadily growing, and a company has been formed. Surface quartz, from the new lead western side of the river, has been assayed by Mr. Hales at Bridgewater, and yielded \$50.23 gold, and \$31.00 silver per ton. The work is progressing satisfactorily.

One million feet of lumber have been shipped through Captain Burns, from Kingston Station, Kings, to the West Indies during the season. The lumber was cut at Crocker's, Farnort's, and Gooden's mills on the South Mountain. There is fully half a million cut yet to be shipped.

The new ship William Larc, 1600 tons, recently launched from the ship yard of James A. Hatfield, of Tusket, has been chartered to load grain at New York for Antwerp, at 5s. She is one of the largest vessels ever built in Yarmouth; 290 feet long, 40 1/2 feet beam, 24 feet depth of hold, and classes 3 3/4 in Boreau Veritas 11 years. She is commanded by Capt. Stilson R. Hilton.

The Directors of the Sugar Refining Company have decided to purchase the Kaye property, at Richmond, for the sum of \$18,000. The frontage on Victoria St. is 458 feet 8 inches. The depth on the north side adjoining the Yacht Pier is 115 feet, and on the south 193 feet 6 in. The extreme width is 245 feet. Immediate arrangements will be made for the erection of suitable buildings in the spring.

PREACHERS' PLAN HALIFAX AND DARTMOUTH.

Table with columns for location, time, and preacher names. Locations include Brunswick St., Grafton St., Keye St., Charles St., Cobour St., and Dartmouth. Preachers listed include Rev. W. H. Evans, Rev. S. B. Dunn, Rev. C. M. Tyler, Rev. W. A. Black, A. B., Rev. I. M. Mellish, Rev. D. D. Currie, Rev. W. A. Black, A. B., Rev. I. M. Mellish, Rev. W. H. Evans.

MARRIED.

At the residence of the sister of the bride Portland, N.B., on the 30th ult., by the Rev. Benjamin Chappell, Charles Williston, Esq., of Londonbury, N.S., and third son of Judge Williston of Newcastle, to Hozeh Louise, youngest daughter of the late Robert Williams, Esq., of St. John.

At Debert, Sept. 17th by Rev. R. Alder Temple, Rev. Fred. H. Wright, A.B., to Fatima, daughter of the late John Crowe.

On October 8th, at the residence of the bride's mother, Wentworth, by the Rev. James Sharp, Mr. Rev. Edgar Brandis, of Leicester, to Ada Laura Bigney, of Wentworth.

In New York city, October 3rd, by Rev. W. F. Hatfield, Mr. Clark Grant, of Athens, Pennsylvania to Miss Mary Clockwell of Newport.—Halifax papers please copy.

On Saturday, October 4th, at St. Peter's church, by the pastor, John A. Paddock, D.D., Charles H. W. Wardlaw to Annie E., daughter of William F. Bonnell, Esq., of Brooklyn, and formerly of Gagetown, N.B.

DIED.

At Upper Nashwaak, on the 2nd inst., Mr. Duncan McL. Ross, aged 64 years.

At Fox Harbour, on the 3rd inst., Frederick David, aged 61 years. Weller.

AGRICULTURE.

MOUNT ALLISON COLLEGE.

A TWENTY WEEKS' course of INSTRUCTION in Subjects pertaining to AGRICULTURE will be commenced on the 4th day of November. 1—LECTURE by Professor Burwash, on Chemistry (with Laboratory practice); the character and classification of soils; drainage; and the manufacture, preservation, and applications of manures. 2—BOOK-KEEPING (with special reference to farm accounts) and Commercial Arithmetic. Students taking this course will have the privilege, without additional charge, of attending any other classes either in the College or Academy for which they may be prepared. Charge for the Course including board, room, and fuel, \$80; without board &c., \$30. For part of the Course the charges will be pro rata. Students intending to take this course will please give notice to the President of the College not later than the 1st of November.

ORGAN BEATTY PIANO.

Canadian Pacific Railway.

TENDERS FOR WORK IN BRITISH COLUMBIA. SEALED TENDERS, addressed to the undersigned and endorsed "Tenders Pacific Railway," will be received at this office up to noon on MONDAY, the 17th day of NOVEMBER next, for certain works of construction required to be executed on the line from near Yale to Lake Kamloops, in the following sections, viz: Emory's Bar to Lytton Bar.....25 miles Lytton to Junction Flat.....25 miles Junction Flat to Savona's Ferry.....40 1/2 miles Specifications, bills of quantities, conditions of contract, forms of tenders, and all printed information may be obtained on application at the Pacific Railway office in New Westminster, British Columbia, and at the office of the Engineer-in-Chief at Ottawa. Plans and profiles will be open for inspection at the latter office. No tender will be entertained unless on one of the printed forms and all the conditions are complied with. By order, F. BRAUN, Secretary. Department of Railway and Canals, Ottawa, October 3rd, 1879. 'till Nov. 17

THE ENLARGED EDITION OF THE CANADIAN ANTHEM BOOK.

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BOOK OF THE KIND YET ISSUED.

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"I have no hesitation in saying that I consider it the best book of its class that has yet been published. The compilers have executed their difficult task with rare good taste and judgment, and have given us an Anthem Book which I would be glad to see introduced into every Church and Christian home in the country."—REV. ALEX. SUTHERLAND, Montreal.

The Late Hon. L. A. WILMOT, Ex-Governor of Fredericton, New Brunswick, who was the Leader of the Fredericton Methodist Church Choir, who had received a sample copy, says—"I like it much. \* \* \* I have been well through all the pieces and find them very correctly printed, and wonderfully free from typographical errors. \* \* \* I was delighted to find 'Before Jehovah's awful Throne' just as it used to be." "Anthem books there were and are in plenty; but while each contained many pieces that could be generally used, there was also much that was not suitable to our choir. In many respects the Canadian Anthem Book fully and amply meets this long-felt want. The compilers have not only selected the best pieces from English and American standard musical works, but, in addition have embraced in their collection many favorite pieces of sheet music, together with several original compositions of considerable merit. The Messrs. Coates deserve thanks for thus supplying to Canadian choirs what may well be regarded as the long needed Anthem Book.—Ontario Workman.

"A Book containing the choicest from all the books was greatly needed. This want has been met by the publication of this excellent book. It is well gotten up and reflects credit upon the printers and binders. We heartily commend the Canadian Anthem Book for use in all our Church choirs.—Christian Guardian.

THE CANADIAN ANTHEM BOOK is used in Halifax in the Fort Massey Presbyterian Church, and the Brunswick Street Methodist Churches, and is highly approved by the leaders of these choirs—and is for sale at the Methodist Book Room, 125 Granville Street, Halifax, at the publisher's price—\$1.25 single copy, \$12.00 per dozen.

I have nearly 300 Agents on my Goods and am daily getting more. Many of them are making from \$2 to \$10 a day. Send 3-cent stamp for particulars. No postal answered. REV. S. F. BUCK, Milton, Pa. Oct 17/79

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SUNDAY SCHOOL LESSON.

OCTOBER 26, 1879.

FAITH AND WORKS.—James 2: 14-26.

EXPOSITION.

Verse 14.—if a man say he has faith; say, boast of it to others, or says it to himself. Have not works, the fruits and actions of holiness. Can faith save him? That is, such a pretended, unreal faith; for the following verses show that it is an unreal faith against which he is contending. Verse 15—naked and destitute of daily food: ill-clothed (1 Cor. 4; 11. Job 22: 6); without that food which can sustain life from day to day; daily bread, Matt. 6: 11. 31. 1 Tim. 6: 8. Verse 16—and one of you, who has the ability to render help, if he will but use it. Depart in peace, courteous words, equal to "I wish you well," Mark 5: 34. Luke 7: 50, 8: 48. Notwithstanding ye give them not; compare 1 John 3: 18. What doth it profit; can you get the applicant or any one else to believe that there is any real love in the heart? Verse 17—even so faith: a naked profession of faith is of no more value than a charity which contents itself with words. Is dead being alone; a similitude borrowed from a dead body, which has an apparent similitude to a living one, but no action. Verse 18—fully states the point of the apostle's argument. Both the supposed speakers say they have faith; which of the two is worthy of credence? He that shows his faith by his works. Verse 17—thou believest that there is one God; more assent to abstract truth is not the faith from which works of piety spring up, and is in no degree saving faith, though good as far as it goes, Deut. 6: 4. Such a faith works no change in fallen spirits. Verse 21—was not Abraham our father justified by works; Saint Paul says he was justified by faith, Rom. 4: 2; yet Saint James does not contradict him, for he does not speak of the same justification. "St. Paul speaks of that which Abraham received many years before Isaac was born, Gen. 15: 6; St. James, of that which he did not receive till he had offered up Isaac on the altar. He was justified, therefore, in St. Paul's sense (that is, accounted righteous), by faith antecedent to his works. He was justified in St. James' sense (that is, made righteous), by works consequent to his faith. So that St. James' justification by works is the fruit of St. Paul's justification by faith."—Wesley. Verse 22—seest thou how faith wrought with his works: works do not give life to faith, but faith begets works, and is "made perfect" by them; reaches its full growth and manifestation. Verse 23—and the Scripture was fulfilled, Gen. 15: 6; these words were twice fulfilled—when Abraham first believed, and when he offered up Isaac. The friend of God, 2 Chron. 20: 7. Isaiah 41: 8; a title that expressed the terms of communion and covenant which existed between God and the great patriarch. Verse 24—ye see how that by works....not by faith only. There is no contradiction between this statement and that of St. Paul, Rom. 3: 28; because the apostles, "I, do not speak of the same faith; St. Paul speaking of living faith; St. James here of dead faith. 2. They do not speak of the same works; St. Paul speaking of works antecedent to faith, St. James of works subsequent to it."—Wesley. Verse 25—Rahab the harlot: the story is told in Joshua 2. Justified by works: she proved the sincerity of her faith in God's promise to deliver Canaan into the hands of the Israelites, by letting the messengers depart in peace. She therefore escaped the ruin of the city, was admitted amongst the chosen people, and afterwards married a prince of Israel. Verse 26—for as the body without the spirit is dead; "Here the apostle concludeth the whole dispute, showing how little is to be ascribed to an empty profession of faith without works; it is but as the body without the vital spirit—useless but noisome."—Manton

LESSON.

I. A doctrine implied.—The reader cannot but feel that throughout this Lesson there is a suppressed reference to the doctrine of justification by faith, of which Saint Paul was the chief and able exponent. That apostle states the doctrine in most unqualified terms, Rom. 8: 3. Gal. 2: 16, 3: 11. Titus 3: 4, 5. He had illustrated his doctrines by the same examples as those referred to in these verses: Abraham, Rom. 4: 3. Rahab, Heb. 11: 31. Nothing in the words of Saint James contradicts this doctrine, to which indeed Saint James pledged his adherence at a very early period of the apostolic history, Acts 15: 13-21. No interpretation can be admitted as correct which obscures the free grace of God in the justification of a sinner, understanding that phrase to signify the remission of the penalty of sin, and the restoration of the sinner to the favor of God. "Being justified by faith, we have peace with God." Rom. 5: 1.

II. An abuse exposed.—Men had already begun to wrest this Gospel teaching to their own destruction, by turning God's grace into wantonness. The nature of justifying faith exposes to this abuse. Its exercise is secret, known only to God and the believing soul. Its first results are confined to the believer's heart,—peace, joy, love. But these results may spring up from a very slight and superficial work of faith, like the wheat in the parable of the sower, which sprang up hastily and as soon withered away, because it had no root. Meanwhile profession had been assumed, and is sustained in spite of carelessness of life.

"Errors in life breed errors in brain, And these, reciprocal, these again." Thus, if not in words, at least in thought, the abuse is reached against which Saint James directs his argument.

III. An abuse corrected.—v. 17-20. The argument is the same as is found in the discourses of our Lord and in the writings of Saint Paul, namely, that where there is true faith there will be works. Faith brings into the soul a principle of

great force, namely, the love of God; and where there is love there will be work, Heb. 6: 10. 1 Thess. 1: 3. Faith secures the mighty aid of the Holy Spirit. Man's great excuse is want of power, but we can "do all things through Christ that strengtheneth" us. By faith this influence is obtained from Christ, John 15: 4. Faith proposes to itself a great aim, even the glory of God. "We thus judge that if one died for all, then all are dead; that they which live, should not henceforth live unto themselves, but unto him who died for them and rose again." Here, then, is the test of a profession of faith, which should be applied to himself by him who makes it. Where there are no works, there is no union with Christ, no grace of the spirit, no faith.

IV. Illustrations.—ver. 16, 26. Our dealings with God may be discovered to be deceitful by drawing a parallel case in our dealings with men. This was the plan pursued by Nathan when he told to David the story of the little ewe lamb, 2 Sam. 12. So the apostle draws a parallel between faith and charity. A fellow-Christian is the applicant. In what condition? With what words is he dismissed? Here we have courteous words and kind wishes, but no help! Who would believe in a charity like that? Not man, and certainly not that God who has taught us that he who "mocketh the poor reproacheth his Maker," Prov. 17: 5. If your charity be real, it will justify itself in doing. "Let us not love in word, neither in tongue, but in deed and in truth," 1 John 3: 18. So no faith is real from which there are no works or fruits. In ver. 22 we have a similitude by which an unreal faith is set forth. Suppose you should stand by a corpse wrapped in its shroud, and some one should foolishly assert that the person lying there was not asleep, not dead. You listen, there is no pulse; you hold a mirror before the lips, there is no breath; you shake the body, there is no motion. No words from the other could persuade you from the conclusion, "the man is dead." So is a profession of faith without its reality. A faith that brings no glory to God and confers no benefit upon man, is not worthy of belief, it is dead, it has no real existence.

V. The issue.—verse 14, last clause. "Can faith save him?" Much of the apostle's argument turns upon the reason of things, upon the evidence of life. But there is a more solemn reference, even to the judgment of the great day. We should cherish no other confidence than that which will bear the light of the eternal judgment. The solemnity of that great event is often used in Scripture as a means of detecting underground hopes. "Watch and pray, that you may be able to stand before the Son of Man," Luke 21: 36. Compare 1 John 4: 17. No plea is sufficient but what may be urged before the throne of the Lamb. Nothing should satisfy me, but what can save me in that day.

LIGHT ON THE GOLDEN TEXT.

James 2: 26.—"For as the body without the spirit is dead, so faith without works is dead also."

I. The text presents a melancholy object to our observation,—a body without the spirit. Note it has all the organization of life: limbs, lips, eyes, and the noble brow, are all there, and they are all there in union and in symmetry. But there is no evidence of life. Place your hand over the heart, it does not beat; call the sleeper by the tenderest name of love, there is no response. Hold up the portrait of one nearest before the eyes, there is no recognition; entreat the sleeper to arise for the daily round of duty, there is no motion. Every one leaves the bedside with the same conviction, "he is dead."

II. This sad object is an illustration of a sadder fact,—a dead faith. In such a faith, there may be the form of the real: correct knowledge of the truths of the gospel, the observance of worship, union with the church, an apt employment of religious phraseology. But there is only one evidence of life, action which results in works. Recall what we have learned in some of the previous lessons: the fruits of the Spirit, Gal. 5: 22, 23; the object of a good man's pursuit, 1 Tim. 6: 11. If we find no movement in this direction; if the heart gives no pulsation of desire for these graces; if the eye of the soul does not contemplate them with love; if the ear is deaf to every summons to arise and follow them, only one word can designate such a faith—dead.

III. Take heed to the warning.—The young life of a child shows itself in childish actions: in play, in song, in winsome ways about a mother's knees, over the lesson-book. Even the faith of a little child should be living. A child's knowledge of the Gospel, and a child's trust in Jesus, should show itself real in such actions of piety and virtue as fall within the sphere of the life of a child.

"Faith if it hath not works is dead."—Faith and works go together, just as the two wheels of a conveyance move together when it is in motion. It is warmth from the sun which causes the fruits of the earth to grow, but we cannot have the warm sunshine without light. So we are justified by God, without the deeds of the law, on the exercise of simple trust in Christ. But we cannot have this faith without its producing good works. A locomotive, and various conveyances, cannot move without noise, and the noise gives you warning of their approach; so faith cannot be exercised without its leading a person to live as he ought, and this Christ-like life is an evidence to the world that he has true faith. In this sense Abraham was "justified by works when he offered Isaac upon the altar," for then his profession of faith in Jehovah was shown to man, as well as to God and angels, to be a reality. Leaves and fruit show the nature of a tree, so a man's life is an evidence of his spiritual state, Matt. 7: 16-23. Devils have the dead faith which is of the head or intellect alone. But this neither brings benefit nor produces holy living. Living faith and holy works go together, just as in breathing we inspire and then expire the air. In rowing the boatman must pull at both oars, in flying, the bird must use both its wings;

in order to human life, the body and soul must remain united; so in order to true Christian life, as a good man once said,— "You must believe with all your heart, and then work like a horse."

TRUSTING AND WORKING.

James 2: 26.—"So faith without works is dead also."

I. Faith.—Our last lesson told us what faith is, and what it can do. Can you tell to-day what faith can do for us? It is indeed a great and blessed thing, and can do much, but it is not all we need. So great is the good which it brings, that often it has been mistaken for everything that is wanted. If God's power and love are so great, may we not just have faith in him, and trust that he will give and do for us all we want? If we believe that Jesus died for us, and that God has forgiven us and taken us into his favour, is there need for anything more? If Jesus has saved us, does it matter how we live? and what we do? So men have sometimes asked, Now, what is the answer to these questions? Let us think again what faith does for us. Faith in God gives strength to the soul. But what is strength given for? Is it not that we may work, and endure, and strive against wrong? Through faith we are saved, but if Jesus has made us safe, shall we not show our love by all that we can do for his sake? What did faith make Noah, and Abraham, and Moses, and David do? So then, besides faith, we must have—

II. Works.—What are they? They are what we do. The ways by which a child shows the love it has for its mother are works. Doing what we know to be right; striving against evil; keeping from evil; bearing what we cannot avoid; serving Jesus in any way, these are works. Now, some people have made a mistake about works, like the mistake of others about faith. Does it matter about faith, if we do well? Yes; not only must we thus work, but we must care also about how and why we work. And so it is the Bible tells us there must be—

III. Believing and doing. We cannot do right without faith in God; we cannot have true faith in him without doing right. When Auelek came against Israel, Moses prayed on the hill, and Joshua and the people fought on the plain; when David fought Goliath, he trusted in the Lord, but he put forth all his strength and skill in the fight. Trusting is worth nothing if it lead not to doing. "Faith without works is dead." It is as though a man had strength, or knowledge, or skill, or wealth, and did nothing whatever to put to use these great gifts. Pray for faith, pray also that God may help you to use it well, showing it forth in good works.

SECTION VI.—QUESTION 19. (FOURTH LESSON.)

Q. Has he not also given us certain rules to direct us in our conduct towards our enemies?

A. To direct us in our conduct towards our enemies, our Lord has given us this rule: "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Matt. v. 44.

STORY FOR LITTLE FOLKS.

"BEAR YE ONE ANOTHER'S BURDENS."

BY MRS. VIRGINIA C. PHIBBS.

"THERE she comes, sucking her thumb as usual," said Harry Jones, as his little sister, Mary, came bounding into the room.

Mary's face flushed. She said, "O Harry! you know I can't help it;" then looking up and seeing Aunt Lena's eyes fixed on her, she hung her head as though guilty of some grave misdemeanor and left the room. Aunt Lena tried not to notice it, but she saw, as Mary turned in closing the door, that there were tears in the child's eyes and on her cheek.

Aunt Lena was a stranger; this was her first visit to the mother of these children since Harry was a babe, and she found him a great, frolicsome, fun-loving boy of nine years, fond of gentle, three-year-old Mary, but very much in the habit of teasing and worrying her. She had now been with Mrs. Jones but two days, but she had determined to do all in her power to break Harry of this habit.

But first she wanted to win his love. "Come here, Harry, and sit by my side," she said; "I want to show you these pictures." Harry gladly obeyed. His bright eyes twinkled and his tongue rattled away as they turned over leaf after leaf, and Aunt Lena explained and told tales.

Suddenly one picture pleasing him more than any others, he commenced to whistle very loudly.

"You should not whistle in the house, Harry," said his aunt, "I think it very rude."

"I beg your pardon, Auntie," he replied. "Mother often says I must stop it, but, you see, I can't help it; I have got in the habit of it, and now I can't help it. I always whistle when I am pleased."

"And how long since you formed this habit, that is so strong that it cannot be broken?" said Aunt Lena, with a quiet smile.

"I can tell you just exactly, because I know the day when I first learned to whistle. You see, I was a proud boy that day. I had been trying for months. I had pucker and pucker my mouth, and blown the air through my lips, but

the whistle would not come, and some of the whistling boys used to make fun of me, and that made me mad. But last Fourth of July, I learned to make the whistling noise, and before night I could whistle Yankee Doodle and Hail Columbia. You see this was the way I learned. Our school was going on a picnic, and—"

"You can tell me that another time," said his aunt. "I want to know just how long since you began the habit. Now calculate."

"Well this is the twelfth of this month let me see. Just eight months and eight days."

"Now, another question, Harry: How long since little Mary commenced to suck her thumb?"

"Why she has been at that pretty much all her life. Oh! she was such a funny little brown eyed baby, and she used to lie with her feet kicking up in the air, and her thumb in her mouth; and after she got older, she always put herself to sleep sucking it. And now Auntie—would you believe it?—that thumb, the right-hand one, is smaller than the other, and I have made so much fun of her, and she is so ashamed you can't speak of it now without seeing the tears come in her eyes."

"Let me tell you of some children about whom I was reading lately. They all belonged to the same school (a small school of about a dozen scholars), and one of them was in the habit of sucking his thumb. The teacher had tried to get him to stop, and while he was thinking about it, he would keep his thumb from his mouth, but as soon as his attention was called to something else, up went his thumb again. One day when he and his teacher were alone in the room, she said:

"Charlie, I see you try very hard to leave off that ugly habit, but I think you need my help. I think I must tie your hand behind you—not as a punishment but to correct the habit. Would you be willing? Do you want to break off a bad habit so much that you will submit to such an inconvenience to do it?"

"But all the children will laugh at me."

"I think I can manage that, answered the teacher. If I can be right sure they will not laugh at you, would you be willing then?"

"Yes, ma'am, answered the brave little fellow."

The next day the teacher said to the school:

"If I had a scholar who had lost his right hand, how would you treat him?"

"We would pity him. We would love him, answered the little children."

"And if he dropped his book, or had more books to carry than he could manage with his left hand?" questioned the teacher.

"We would help him, was answered by all.

"And would you make fun of him?"

"No ma'am," was the response.

"Well, I have no little boy who has lost his arm, but I have one who is willing to have it tied up that he may break himself of a bad habit. Little Charlie sucks his thumb; now if I tie it behind him, he will need to have much help from the rest of you who can use both hands; will you help him?"

"All agreed, and the little boy's hand was tied—the others all standing round and feeling sorry. Charlie was the hero of the school that day; one would put his cap on, and one would carry his book, and when the teacher untied his hand at the close of school-hours, one bigger boy took his hand in his and walked all the way home with him that he might still keep the offending member from the mouth.

"The next day it was decided that Charlie's thumb was to remain unbound so long as it committed no offence, but before school-hours were over, the little fellow, who really, you see, meant to battle with the habit and to conquer, walked up to the teacher and held out his hand to be tied. And so it passed, some days the hand free and sometimes bound, till at length the binding was no longer needed. Charlie had conquered; and, remember, Master Harry, his habit was not of eight months and eight days' formation, but a life-long habit—a seven years' habit."

Harry was quiet for a little while, and Aunt Lena turned over her book in silence. Then Harry said:

"Aunt Lena, I will try to break my whistling habit, and I will try to help Mary too!"

"And will you learn this verse, my boy?"

Aunt Lena held in her hand an open Testament, and Harry read:

"Bear ye one another's burdens, and so fulfil the law of Christ."

Aunt Lena's visit lasted for more than a month, and when she left; Harry was trying hard to be more loving and gentle with little sister Mary, and Mary had left off sucking her thumb.

CONSERVATIVE CHURCH POLITY.

It is quite plain, then that so eminently respectable a thing as is conservatism may approve and do some things not quite to be praised. And yet it is sometimes useful. The rudder that steers the ship over the waters does its work entirely by checking the ship's headway; the "breecing" of the carriage horses is valuable when going down a declivity, and the ballast is useful in regulating the motion of balloons. And then beyond mere matters of utility something may be granted to simple reverence for the antique and "venerable." Some things are retained in use because they are useful and some others because they have the prestige of an honorable prescription. So thought the rustic who instead of dividing his bushel of corn into two parcels, one for either end of his bag, when about to hang it across the back of his horse, put the corn in one end of the sack and a stone in the other, and defended his action by saying that so his father had taught him. A still stronger case is given in the legend, that when in the divine council the creation of the material universe was about to be decreed, one embodying this spirit expressed some doubt, declaring that Chaos was a venerable institution, and on the whole, had worked very well—it might not therefore, be best to disturb it. It was speaking of this—but calling it by another name—that a certain shrewd observer remarked, that no doubt prudence is a great virtue, but it is also very near akin to some most despicable vices, which not unfrequently put on its livery.

There are also in our Methodism those who would style themselves conservatives and who have a special horror for "radicalism" and "radicals." A few years ago it was somewhat the fashion to talk ominously about "loyalty" to the Church and its polity, which meant, however, only fealty to the party of those who used such language. The title chosen is not only respectable but also indicative of an essential element of a vital organism; and yet change, not less than stability, is a necessary condition of all living things. The living human body is perpetually changing its substance and conditions; but a mummy remains the same through the ages. The attire of the strapping, even did it not become worn and tattered, would scarcely suit the veteran of three-score. Life and growth demand perpetual changes of conditions and methods of action; and this is especially the case with such a vital organic entity as is Methodism, which, beyond the fundamental elements of Church-ness, is the creature of circumstances, and a body of expedients, the maintenance of any of which can only be justified by their continued utility.—National Repository for October

THE CROSS.

I hold that the surest means of preserving to the pulpit its power is to detract nothing from that great and sublime folly of the cross; which alone can confound human wisdom, because it contains the response, at once to the greatness of the divine love and to the deepest needs of the human soul. To seek to commend Christianity by putting the cross to the back-ground is to capitulate before the enemy, and the enemy will be no wise placated by it; for to the philosophers of our day by whom these questions are raised, a vague deism, with a slight evangelical tinge, would be as unacceptable as the true Christian doctrine. The idea of a personal God and of creation is treated as no less absurd than the doctrine of redemption. Nothing would be gained, therefore, by making a Jonah of the supernatural and casting it out of the ship; but what would be lost would be the very same power, spirit, savor of the gospel, and, let me add, its supreme attraction for the conscience. After all, the infidel is never convinced till he is vanquished; and he is only vanquished when he falls to the earth, like Saul of Tarsus, overwhelmed with the conviction of sin. And then nothing avails to lift him up but the Cross of Calvary and its divine folly. Christian preaching, if it would be powerful, must be faithful to this doctrine, which is to the Jew a stumbling-block and to the Greek foolishness, but which has always brought comfort and life to the human conscience when bleeding from some arrow of conviction that has pierced through the armor of false philosophy and Pharisaic pride. Let us be sure of this, that no arrow will thus reach its mark but one drawn from the divine quiver, of which the prophet speaks, one of those words from His lips which wound before they heal. Redemption—to use the Bible language—this is the great lever in the hands of the preacher of the nineteenth century, as in the hands of all who have gone before him, to uplift the heart of man.—E. De Pressensac.



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**JOYFUL NEWS FOR THE AFFLICTED.**

Nictaux Mountain, Annapolis Co., November 1877.

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I had a child that was troubled very much with worms, and by taking one half bottle of your No. 1 Syrup she was entirely cured of them. About six months afterward I was taken with the Pleurisy, and was about despatching a man for a doctor when it came to my mind to take your Syrup, which I did, and soon came round all right without taking any further medicine.

I have formerly been afflicted with sore throat and Quinsy in its severest forms, and could not get any relief or cure from any quarter or any medicine until I obtained your Canadian Liniment, which always cures me at once. I have also known it to cure a number of friends in this neighborhood, and for my own part would not think of being without it in the house. My wife has also used your medicines for Heartburn, with the very best success. You may publish this if you wish to do so.

With great respect,  
W. H. MILLAR.

**BERLIN LETTER.**

(Regular Correspondence.)

Berlin, Sept. 19, 1879.

The undignified squabble now going on between the Prussian and German press is attracting a good deal more notice than in reality it deserves. It is merely the consequence of an essential personal animosity of long standing between Prince Bismarck and Prince Gortschakoff, and, to fight it out, they have resorted to the only weapons they had at their disposal for the purpose. Prince Bismarck wishes to force the dismissal of Prince Gortschakoff upon the Czar, and the latter knows it. It was shortly after the Congress, when the Russian Chancellor discovered that Prince Bismarck was patronizing Count Schouvaloff, for the ostensible purpose of securing for him the succession to the Chancellorship, that Prince Gortschakoff made the first attack against his enemy. Then came Bismarck's slashing retort in the *Grenzboten*. He taxed Russia with ingratitude knowing that to be the *corde sensibile* with every true Russian. He drew up the balance of obligations between Russia and Germany, regaling a good deal that was not known, and that did equally little credit to both parties concerned. In the mutual recrimination that has been carried on since, there has really not been much that could possibly interest outsiders who were unacquainted with the true nature of the quarrel. Prince Gortschakoff's utterances at Baden the other day served to revive hostilities, which were beginning to flag; but the fact that the Russian Chancellor is practically *en retraite* divests everything he said of the grave significance it would otherwise have involved. Whether Prince Gortschakoff sympathises with France or not must be a matter of comparative indifference to Prince Bismarck, who knows better than anybody how much influence his highness possesses at the present moment in the councils of the Czar. The strong and deep-rooted hatred with which these two statesmen are animated towards each other cannot affect the political relations between Russia and Germany beyond a certain extent. It has perhaps given rise to a momentary coolness, but nothing more. If Count Schouvaloff were to replace Prince Gortschakoff to-morrow there would be an end of it, and we should soon see the two Powers on the most cordial terms. In the present state of things Prince Bismarck does not command that predominating influence at St. Petersburg which he would have if Count Schouvaloff were to be appointed Chancellor of the Empire. M. de Giers is not Bismarkian, neither are M. M. Hamburger and de Jormini. Then there is the possibility of Prince Gortschakoff's being called upon at a critical moment to resume the direction of affairs, and however remote that possibility may be, yet as long as Prince Gortschakoff remains titular of the post, it will continue to exist. Such is briefly and, as it is understood here, the true character of the Russo-German newspaper war.

**DELICIOUS RASPBERRIES.**  
DIRECTIONS FOR PLANTING, WINTER PROTECTION, &c.  
BY R. H. HAINES.  
Many of the new varieties of this fruit differ greatly from each other in some of their qualities. Some of them are especially noticeable on account of their rich and delicious flavor; others for their immense size and fine color; while still others are rendered prominent on account of their fine shipping qualities. Here and there we meet with a variety that seems to combine all these qualities, but where this is not the case, then by having one's selection embrace a number of varieties, the same combination of qualities may be attained. This latter is perhaps the preferable way, as a raspberry that is desirable for shipment to distant markets is not often of the best quality for eating. With the strawberry it is different, as some of the finest shipping berries are among the most delicious for eating; while a raspberry to be a good shipping berry must almost necessarily be pretty firm and of a compact form. There are many persons in our large cities who are hardly aware how highly flavored a first class raspberry is, depending as they do upon berries that have been shipped from a distance.  
*The Caroline.*—This is a new white, or rather an orange colored variety, that seems determined to become very popular in this country. The plants belonging to the "cap" varieties of raspberries, and having their hardy habits of growth, are much more likely to prove adapted to general cultivation throughout the country, there are some of the red varieties that are partly of foreign origin. The "Caroline" thus far in my grounds has produced a fine crop of berries each season, though left unprotected during the winter. This past summer the canes were bending down to the ground under the weight of the fruit. The berries average larger than "Brinkles Orange" here, though given the same chance for growth, and are of very good quality.

*Gregg.*—This is the new mammoth black-cap that has been attracting so much attention during the past year. The plants are strong and vigorous habits of growth, and are well adapted for sustaining great weight of the fruit. The berries on suitable soils are frequently much larger than the "Mammoth cluster," while for shipment to market they are equally desirable. They will also be appreciated for table use, as their large size makes quite a showy appearance in the fruit dish; while they are also of fair quality.  
*Belle de Fontenay.*—This variety is particularly noticeable on account of its habit of producing a crop of berries in the fall. Its fruit is of fine size and of good flavor. It is the same as the "Henrietta." I did not notice their similarity at first, owing to the unusually vigorous growth made by the "Henrietta" under the cultivation given it, but this year the "Belle de Fontenay" under the same treatment proves to be identical. It has produced some splendid large berries.  
*Brandywine, Pride of the Hudson, Turner and Heratine* are among some of the most productive of the red varieties when planted on suitable soils. *Davidson's Thornless, Doolittle and Mammoth Cluster*, together with the *Gregg* that has been described, are the favorite black varieties. I might mention some fifteen or twenty other kinds that are growing upon my grounds, but will defer doing so at present.

The raspberry is a much easier fruit to grow than the strawberry, requiring very much the same kind of cultivation that is given to a field of corn. For gardens the usual distance selected for planting is four feet apart; while for planting on a larger scale either that distance may be adopted, or place the rows six or seven feet apart with the plants every two or three feet along in the rows. My experience on both sandy loams, and on clay soils on which the water does not stand during the winter has been that a better average success may be obtained by planting this fruit, as well as blackberries, currant, fruit trees, etc., in the fall than in the spring. Besides the fact that there is more leisure in the fall to have the planting performed properly, there is an additional inducement in the advantage that fall planting gives of obtaining an extra strong growth the first year. In setting out the plants or trees the manure should be placed either near or on the surface of the ground, to be gradually washed down among the roots by the rain or melting snow. Before the ground freezes up, the newly set plants or trees should have the soil well "hilled up" around them as a winter protection; while the longest of the raspberry or blackberry canes may be bent down to the ground and entirely covered. Strawberries may be covered with two or three inches of soil, when the rows are narrow, or with straw, pine needles, coarse manure, marsh hay, &c.  
Sangerties-on-Hudson, N. Y.

115 Grafton Street, Halifax, N.S.  
August 26th, 1879.  
In February last I had a severe attack of Lumbago or Rheumatism which completely disabled me—the pain in my back was so severe that I could scarce walk or move; I had also pains in my head and all parts of my body. Nothing that I used did me any good until I tried GRAM'S PAIN ERADICATOR. A few applications to my back took the pain from it; but the pain still remained in my head and other parts of my body until I met the proprietor of that Medicine and found I had not used it right. Under his direction I used his ROYAL DIAMOND CONSTITUTIONAL REMEDY, internally, and applied the PAIN ERADICATOR to the back head and spine. Their combined use soon cured me, and I did not use quite a bottle of each. I believe that no one need fear or suffer from Rheumatism or Neuralgia if these two Medicines are properly used. C. F. F. SCHOPPE.  
The invention of that Superior and Complete Sewing Machine (The Family Sewing Machine), marks one of the most important eras in the history of machinery, and when we consider its great usefulness and extremely low price of (\$25), it is very difficult to conceive of any invention for domestic use of more or even equal importance to families. It has great capacity for work; beautiful, smooth and quiet movement, rapid execution, certainty and delightful ease of operation, that commends it above all others. The working parts are all steel, strong and durable, and will last a life time, the bobbins hold 100 yds of thread, the stitch is the finest of all the stitches made, neat and regular, and can be regulated in a moment to sew stitches from an inch in length, so infinitesimal as to be hardly discernible with the naked eye, and with a rapidity rendering it impossible to count them; it does to perfection all kinds of other, coarse, plain, fine or fancy needle-work with ease, and far less labor than required on other machines. It needs no commendation, the rapid sales, increasing demand, and voluntary encomiums from the press, and the thousands of families who use them, amply testify to their undoubted worth as a standard and reliable household necessity, extending its popularity each day. This popular machine can be examined at the office of this paper. AGENTS WANTED by the company. Address them for information, FAMILY SEWING MACHINE CO., 75 BROADWAY, NEW YORK.

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You are quite at liberty to publish the foregoing. Yours very truly,  
J. K. GOULD, Major.  
Staff Paymaster to H. M. Forces.  
Geo. FRASER, Esq.,  
Agent North British Co's Nutritious Condiment, Halifax.

**GEORGE FRASER,**

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**CONSERVATIVE CHURCH POLITY.**

Quite plain, then that so eminent a thing as is conservatively approved and do some things to be praised. And yet it is useful. The rudder that ship over the waters does its duty by checking the ship's the "breaching" of the carriage is valuable when going down, and the ballast is useful in the motion of balloons. And mere matters of utility may be granted to simple for the antique and "venerable things are retained in use they are useful and some others they have the prestige of an prescription. So thought the instead of dividing his business into two parcels, one for of his bag, when about to cross the back of his horse, put one end of the sack and a other, and defended his acting that so his father had. A still stronger case is legend, that when in the oil the creation of the mate was about to be decreed, giving this spirit expressed, declaring that Chaos was institution, and on the worked very well—it might be, be best to disturb it. It of this—but calling it by me—that a certain shrewd marked, that no doubt prudent virtue, but it is also in to some most despicable not unfrequently put on

also in our Methodism would style themselves con who have a special horism" and "radicals." ago it was somewhat the ominously about "loyalty" ch and its polity, which ever, only fealty to the ose who used such lan- title chosen is not only re- also indicative of an essen- of a vital organism; and yet es than stability, is a ne- tion of all living things. human body is perpetually substance and conditions; remains the same through the attire of the stripling, become worn and tattered-ly suit the veteran of Life and growth demand nges of conditions and ction; and this is especial- such a vital organic on- odism, which, beyond the elements of Church-hood, e of circumstances, and a ient's, the maintenance of can only be justified by ed utility.—National Re- October

**THE CROSS.**

the surest means of pre- pulpit its power is to de- from that great and sub- the cross, which alone can man wisdom, because it response, at once to the e divine love and to the of the human soul. fo and Christianity by put- to the back-ground is to re the enemy, and the no wise placated by it; osophers of our day by questions are raised, a with a slight evangelical e as unacceptable as the doctrine. The idea of a and of creation is treated than the doctrine of Nothing would be gained, making a Jonah of the and casting it out of the would be lost would be power, spirit, savor of the me add, its supreme at- conscience. After all, ver convinced till he is and he is only van- susy overwhelmed with sin. And then notth him up but the Cross its divine folly. Christ- it would be powerful, to this doctrine, which stumbling-block and shness, but which has comfort and life to the ce when bleeding from conviction that has pierce or of false philosophy ide. Let us be sure of ow will thus reach its drawn from the divine the prophet speaks, one from His lips which ey heal. Redemption sible language—this is in the hands of the nineteenth century, as all who have gone be- the heart of man.—



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The Rev. H. PICKARD, D.D., Book Steward. The Rev. T. W. SMITH, Assistant Book Steward.

All letters relating to the business of either the Book Room or the Wesleyan Newspaper Office, and all remittances of money for the Wesleyan as well as for the Book Room should be addressed to the Book Steward and not to the Editor.

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

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LIVERPOOL DISTRICT. Liverpool. Local arrangements. Caledonia. Dec. 10th and 17th. Scott, Hockin, Shepherson.

Pert Meuton. Nov. 18th, 19th, 20th, and 21st. Lockhart, Brown, Scott, Johnston.

Mill Village. Nov. 24th, 25th, 26th. Johnston, Shore, Tuttle.

Petite Riviere. Nov. 27th, 28th. Scott, Hockin, Tuttle.

Lunenburg. Jan. 19th 20th. Lockhart, Brown, Shore, Geo.

Ritcey's Cove. Dec. 22nd 23rd. Scott, Johnson, Geo, Chase.

New Germany. Jan. 21st 22nd 23rd. Bigney, Shore, Hockin.

Bridgewater. January 13. Bigney, Hockin, Geo, Johnston.

Arrangements were also made for holding meetings in the interest of the Relief and Extension Fund on each Circuit of the Liverpool District.

A. S. TUTTLE, Financial Secretary.

ANNAPOLIS DISTRICT. Annapolis. January. R. Smith, W. H. Heartz, R. Wasson.

Granville Ferry. Time to be arranged. A. W. Nicolson, R. Wasson.

Bridgetown. January. R. Smith, W. H. Heartz, F. Buckley.

Middleton. Nov. 25th, 26th, 27th, 28th. A. W. Nicolson, Caleb Parker.

Aylesford. Nov. 25th, 26th, 27th, 28th. J. Cassidy, J. Strothard.

Berwick. Oct. 28th, 29th, 30th. J. Strothard, J. Gaetz, L. Stevens.

Canning. November. J. Cassidy, J. Gaetz.

Hillsburg. Nov. 23rd. A. W. Nicolson, William Ainley.

Digby. Time to be arranged. W. H. Heartz, W. Ainley.

Weymouth. Nov. 24th. A. W. Nicolson, C. Jost Digby Neck. Time to be arranged. R. Wasson, W. Ainley.

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