

The Wesleyan.

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T. WATSON SMITH, Editor.

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For advertising rates see last page.

OUR EXCHANGES.

The New Testament in Japanese has been introduced into the public schools of Yokohama, by order of the city authorities.

The American Bible Society has just procured for its use a new stop cylinder printing press, upon which, it is said, an entire copy of the Bible can be printed every minute.

The ideal church of Dean Stanley and his school is wittily described by the *Pall Mall Gazette* as one "in which the clergy would be allowed to preach anything and the laity required to believe nothing."

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The *Osservatore Romano* tells its readers that, notwithstanding the terrible trials under which the Irish are now suffering, the faithful of Cashel, mindful of the need of the Holy See, have contributed a sum of money equivalent to 69,000. For their archbishop's present to the Pope.

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In noticing the expulsion of the religious orders from France, the *Evangelist* remarks that the Carmelites, who reck in some hundred and fifty members in thirteen departments, were specially devoted to receiving the confessions of women, married and unmarried!

From \$1,000,000 to \$2,000,000 worth of birds' nests are yearly imported into Canton, most of them coming from Java. They are very expensive, costing from \$30 to \$40 per pound. The nests are composed of pure gelatine, secreted by a species of swallow and deposited against a wall.

The Bishop of Liverpool, speaking at a meeting of the British and Foreign Bible Society, expressed pleasure at meeting on the platform a number of his Nonconformist brethren, but said the division between them, due to the conduct of the Church in days gone by, was of too long standing for him to expect it to be healed till the Lord should come again.

At Allahabad a Mohammedan girl of five years of age was some time since married to a boy of seven by the Mohammedan form of marriage. She never lived with him, and, indeed, never saw him after the ceremony was performed. When she came to maturity she married the man of her choice, by whom she has had children. Now, however, the first husband has claimed her, and by an order of the Chief Court.

Funds have been granted by the Russian (Greek) Church for a mission in San Francisco. A priest has been appointed to proceed to California, accompanied by deacons, sub-deacons, acolytes, and a full choir. Five thousand roubles have been granted for the preliminary expenses, and the necessary money for the establishment will be forthcoming when the mission leaves St. Petersburg.

At a meeting of the Clogher Diocesan Synod held recently, Mr. J. C. Bloomfield, J. P., is reported to have said concerning the parish of Belleek, Co. Fermanagh:—"They had no minister at present, as one had died and the other resigned, and all the Episcopalians could do there was to look upon a remarkably handsome young man in the person of a Methodist preacher. This was an awful state for a parish to be in!"—*London Methodist*.

The Presbyterian Church at Dunkirk, N. Y., by a large majority vote, has decided to stand by its pastor the Rev. Mr. Adams, who was recently deposed by the Presbytery at Buffalo for heresy. The Presbytery has accordingly declared the minority in the church, which accepts its decision, to be the Presbyterian Church at Dunkirk, with all the rights, privileges and immunities belonging to the church. Under these circumstances the case goes to the civil courts, to determine to whom the property belongs.

The death of Baron Ricasoli removes one of the last of the old regime of Italian statesmen. He had much of the old Roman sternness and probity. It is reported that he owed his dismissal from office to his fidelity. It is said before the marriage of the present King of Italy he, then Prime Minister, waited upon Victor Emmanuel. "Sir, Italy is not rich enough to keep two courts; the one she has ought to be one in which a virtuous lady can appear without a blush." Hence his political downfall.

A gentleman, in a letter to Chaplain McCabe, pledges \$250 each for three frontier Methodist churches before the close of the year 1880, and adds:—"During the year 1881 I will help you build a church every month." If thirty such letters could be written, church planting upon the frontiers would not be interrupted by an empty treasury until five hundred new churches with five hundred congregations and Sabbath-schools would be added to Methodism, and the great work in the South would go steadily on.—*N. Y. Advocate*.

The *Morning Star*, in a discussion of the question of women's speaking in the church, and of the prohibition thereof in the fourteenth chapter of First Corinthians, indulges in this sort of exegesis:

"Lalein, translated speak, signifies, to prate, babble, talk idly, chatter. It is just this kind of confusion Paul aimed to correct, and this was exactly the word to use for that purpose. It is a shame for a woman, as well as for a man, to babble in the church, and it is necessary that she should be 'under obedience' to rules of order and propriety, as well as men, and not to presume upon license on account of the courtesy awarded to her sex."

The *N. Y. Independent* says:—"Doubtless, there was a great deal of bribery in the election of this week. But no constituency in America equals that of classic Oxford, in England. It has six thousand electors, and at the election of Sir William Harcourt there was \$50,000 spent on those men, or \$8.25 each. When Sir William was called to the Cabinet, it became necessary to repeat the election, and the Conservative candidate was elected, his 2,730 votes costing him \$50,000, or \$14.65 each. His agent employed on election day 1,200 voters as 'messengers,' 'clerks,' and what not, and hired 1,075 'conveyances,' or one for every two voters, every voter that owned a cart being paid to take himself to the polls. The details are fearful.

THE CLASS MEETING.

In the course of a sermon preached to his own congregation at Birmingham, during the Methodist Conference of 1879, the Rev. R. W. Dale, one of the foremost Congregational ministers of England, spoke at length upon Methodism. This sermon, with others, has now been published. Of the Evangelical revival of the last century, Mr. Dale regards Wesleyan Methodism as the "most conspicuous monument and memorial." He shows how the older Nonconformity of England had become imbued by its spirit and quickened by its life; and how by the influence of Methodist doctrine the "narrow and rigid lines of Calvinism have been gradually relaxed." With the Episcopal Church of England as the "permanent home" of the revival he has sympathy. After having spoken of the tendency of the Evangelicals towards "individuality" as their "besetting weakness" and added that "the Methodists are not open to this criticism." Mr. Dale said:—

Methodism has founded one great and remarkable church institution. The class-meeting is perhaps the most striking and original of all the fruits of the Revival. It was not invented; it was the creation of the circumstances in which the Revival was carried on; it was a natural product of the soil; and the Methodist people should take good heed how they treat so precious and wonderful a growth. It renders possible a far more effective fulfilment of the idea of the pastorate and a far more perfect realization of the communion of saints than are common in any other Protestant community.

There are some things in Methodism which I do not covet. I do not covet the close and compact organization which is made possible by the authority of the Conference; but I covet the class-meeting. If we could transplant the institution into Congregational soil, we should modify it. The difficulty is that it does not seem to bear transplanting. But if we could transplant it—if all the members of this church were grouped together in "classes" of a dozen or twenty, meeting for prayer, for conversation on the hopes and duties of the Christian life, for the quiet study of Holy Scripture, and especially to those parts of it which are directly related to conduct and to the discipline of ethical and spiritual character; if every class had a wise and devout Christian man or woman at the head of it, the trusted friend of all its members—we should secure a depth of religious earnestness, a fullness of religious joy, and a development of moral vigor and refinement which at present seem to be beyond our reach.

Of course Methodism does not correspond to my conception of what a Church should be; if it did I should be a Methodist and not a Congregationalist. But if the idea of the church is imperfectly fulfilled in Methodism, the idea of church fellowship is largely realized. This I believe, is one of the chief secrets of its rapid growth; and in these times, when Romanism and Ritualism are striving so hard to destroy the Protestantism of the English Church, Evangelical Christians should remember that individualism involves a suppression of half the duties and a surrender of half the blessedness of the Christian life. The children of God belong to the household of faith. Religious isolation is alien to all their healthful instincts. If they cannot find a home—a real home—in a true church, they will enter a false church rather than be without any home at all. Individualism is powerless against the great organized religious communities.

The Methodist who despises his birth-right should ponder those words. Certain suggestions, too, are worth thought on the part of leaders.

THE DEAD-PRAYER OFFICE.

What becomes of the unanswered letters? Thousands of them find their way to the Dead-letter Office. Some never reach the person for whom they are intended because the postage is not paid; some fail because they are directed to the wrong office; some cannot be sent because the address is illegible; and some because the matter inclosed is unavailable. These float through the mails, are examined at different offices, marked "missent," and finally they fall into the Dead-letter Office. There they are opened and read, and, if valuable, they are forwarded; if not they are given to the flames. Such is the accuracy and skill of the postal officials, that very few letters ever fail of reaching their destination.

Some prayers never reach God, because they are not addressed to God's office. They are directed to the audience. Here one prays a "sharp cut" to some stubborn brother, or rebukes some error in theology in another, or drives some keen-edged blade of censure into another. directs a severe criticism to some who are rushing into fashionable follies, and sometimes (shame on us!) the very supplication which we offer in tenderest tones, in behalf of the weeping widow and helpless

orphans, is intended more for those who mourn before us than for God who sits in glory above us. God's office is not in our neighbor's care, and if we direct our prayers to that point, they will certainly go to the "dead-prayer office."

Again, there is a prayer upon which the address is illegible, not because it is a rough, scrawling "hand-write"—these can always be deciphered—but because it has so many extra flourishes. This prayer is uttered in a pompous, grandiloquent style. It is full of long words, scientific terms, and classical quotations. The writing on the envelope is very much in keeping with the style on the inside. The ink was fancy, and it soon faded; the pen was the tongue, and it did not see the color in the paper. How different when indicated by the heart! It is no wonder that this prayer gets lost, and finds its way into the "dead-prayer office."

The last prayer we notice is the unavailable prayer. There is a great latitude allowed us in the postal-matter of our Government, but there are a few things which cannot get even into the mail-bags. Sharp-edged tools and corroding acids, no matter how securely wrapped, will not be transported through the mails; these are put in a separate box and sent to the Dead-letter Office, or they are captured by the first postmaster that handles them. Many of our prayers, if answered, might be a blessing to us, but they would fall like a shower of daggers upon our neighbors. Sometimes in our prayers we half-way complain of the strange providence which has befallen us, and argue the case with God; then the prayer is full of sharp-pointed arrows. Is it at all strange that kind answers are not returned? The corroding of selfishness, or sensuality, or pride, is sometimes in our prayer. Such a prayer is lost on the way. It is poured out in mid-air. It is never answered, and well for us that it is not.

No legally "stamped," sincerely directed, and well-meaning prayer is ever lost. The answer may be delayed, but the prayer "is on file."—*Advance*.

SOMEBODY'S BUSINESS.

"Bury me in the Potter's Field. I have enough money on my person to save the city expense; aged thirty-two years; white; born in the United States. Cause—Alcohol. P. S. Cause—Nobody's business." So runs the note found in the pocket of Fredric J. Vogel, who shot himself through the head with a pistol on Tuesday morning in front of the Bellevue Hospital. "Cause—alcohol. Cause—nobody's business." Yet may it not "concern" the man who sold him the suicidal poison, and the men who are selling a like poison to others? Is there not one of all these who will be the least concerned in the matter? May it not concern those who made the laws by which governments live largely of the profits of the sale of poison? May it not concern the people for whom and practically by whom such laws are made? May it not concern a poor widow living at No. 232 East One Hundred and Seventeenth street, whom the man doubtless, honestly promised to love, honor, cherish and protect, and who has just passed through the last act of a long and torturing tragedy, whose horrors she has had to bear alone? May it not concern the children given to him to nurture for God and now deserted? May it not concern the drinker approaching the same infinite abyss? May it not concern the moderate man who is not more moderate than this young man one; nor more moderate than many by whose respected example he was led to ruin? May it not concern the mercenary advocate of the liquor traffic? One such death should paralyze his tongue. Ten thousand do not. May it not concern those who are convinced of the evil and are doing nothing to stay it? May it not lend nerve to the arms of those who are doing what they can.—*Montreal Witness*.

MISSIONARY POWER.

Every impulse and stroke of missionary power on earth is from the heart of Christ. He sows, and there is a harvest. He touches nations, and there arises a brotherhood not only civilized by his light but sanctified by his love. He spreads his net and gathers of every kind, and lo! the burden of the sea is not only fish but fishermen, who go and gather and come again. What follows, then, but that the criterion of missionary power and success in any branch of the Church is in its conscious nearness and likeness to him? If there are activity, free giving, ready going, a full treasury, able men who say, "Here am I, send me," it is because through all the organization Christ lives, and his personal Spirit works. There is no other possible spring for that enthusiasm. Take him away from the bravest missionary at his post—the lion heart of Selwyn would break. St. Paul would sink and die of homesickness "alone at Athens." If the ship labors in the sea, it is because there is no call of faith to the Master. If the machine stops or cracks, it is because the motive force is not let on. If the flower of Lebanon languishes, it is because the roots are not in the heart of the ground. If money fails, you can start a thousand conjectures as to this defect or that in the plan, but you are looking for a disorder

on the surface which is deeper down at the core. You have undertaken the amazing task of converting the world to Christ by a selfish Christianity. Know, oh, blind interpreter, that when men love Christ with right loyal and joyous devotion they will speak of him, give to him, tell out his history; and of missionary men and money there will be no famine. God's river of life will be full of water. It is time for Christians to think amidst their perplexities, whether the difficulty is not where they forgot to look for it—in their piety itself. We shall have more money for the Master when we have more of the Master. The world and the flesh and the devil have got the money; and they have got not a little of it in the hands of baptized men and women. It will come out when they believe with all their might in him by whom the "world" was overcome; who transfigured the "flesh" into a living temple, and who, by putting Satan behind him, drew to him the ministry of angels. How much of the present Christ, so much missionary strength.—*Bishop Huntington*.

RELIGION AND HONESTY.

In an editorial under the above title the *Hebrew Leader*, a Jewish organ, published in New York, has the following on the Dr. Thomas case:

A Methodist preacher at Rock River, Ill., one Dr. Thomas, has stirred up a lively commotion in that section, and his case is attracting general attention throughout the country. He is a heretic in the opinion of most of his brethren. He appears anxious to obtain all possible notoriety, and shows a strong disposition to have somebody make a martyr of him. True, the time is past for literal branding with hot irons in such cases, but this man wants the best attainable substitute for the old way. To this end he preaches doctrines condemned by the authorities of his church and the reverse of the faith to which he solemnly subscribed when he entered its fellowship, doctrines which he is bound by his ministerial vows to oppose with all his might.

Not only in the pulpit which he occupies, but elsewhere in public he squarely aims his heterodox sentiments, and seems to think he is doing just right. It does not occur to him that there is anything wrong in breaking his pledged word. He turns the guns of the fort of which he was put in charge against his commander, and appears unaware of any impropriety. Indeed, his words, acts and attitudes indicate pride rather than regret. We do not undertake to decide in these columns the dogma of any sect or denomination, but we can decide on honesty. If there is anything at all in religion it shows that it is not honest for a man to persist in staying in a voluntary organization which he says he does not approve of—and this most especially applies to ministers. It was the duty of this minister, as an honorable gentleman, to gracefully step down and out when he found he could no longer be in fellowship with his brethren. This rule applies to all voluntary associations, and it accords with the dictates of good morals and is in harmony with the amenities that obtain among gentlemen. It is the only way to avoid endless strife and bitterness. Speaking of this case an esteemed secular contemporary says (and we heartily endorse his sentiments):

We have no sympathy with these would-be martyrs who create disturbances in organizations, of any kind, by violating the compact on which they entered such associations. If the Rev. Dr. Thomas wants to preach in opposition to the creed of his church, let him do so by all means. That is his own affair. But let him first set himself right by leaving a Methodist pulpit in which he does not belong, and cutting loose from the church whose faith he has renounced. If he can get no other pulpit, he will do better to hire a hall than to continue in the role he has been playing. There is room enough in this country for all conflicting opinions. Our constitution wisely leaves the utmost latitude in this matter. The heathen and the saint are equal before the law. But those broad principles of common fairness which are approved by honest men of all nations, principles that are older than any known religion, and which must last to the end of time—these fundamental rules of human conduct are violated by the Rev. Dr. Thomas when he turns a Methodist pulpit into an agency for the dissemination of doctrines inimical to the faith to which he subscribed when he was commissioned as a Methodist preacher.

The inhabitants of the New Hebrides have consigned to London 3,700 pounds weight of arrow-root, by way of payment for an edition of the New Testament in their language.

Miss Maria Louisa Charlesworth, the author of many works of fiction intended to illustrate the application of religion to every-day life, died lately at Nutfield, at the age of sixty-one. She was a daughter of the late Rev. John Charlesworth, B.D., formerly rector of Flowton, Suffolk, and afterwards of St. Mildred's, Bread-street, City. Her most popular work was "Mourning Children," which has passed through many editions.

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Our Home Circle.

"THE BRIGHT SIDE." "There is many a rest on the road of life..."

Better to hope, though the clouds hang low, And to keep the eyes still lifted..."

There is many a gem in the path of life, Which we pass in our idle pleasure..."

Better to weep in the web of life, A bright and golden filling..."

A LIVING CHARACTER OF "UNCLE TOM'S CABIN."

Comparatively few people are aware that we have living in quiet retirement here in Oberlin, the original of a character in fiction that is known even where the name Ohio is never heard..."

"Oh, no," he said cordially, throwing wide open the door of his little sitting room and motioning me to a chair..."

Mr. Clark is an unselfish, kindly, jovial man of some sixty-six years of age. In personal appearance he is a light octogenarian, with gray hair and beard, and a little below the medium in height..."

"Pruning, sir, chiefly; but I do any other work to support my family, and even then I can't pay the rent on my house."

"And yet you're happy?" "Yes, sir! I'm happy as the day is long; there isn't a happier man in Oberlin..."

The facts elicited in the interview embraced the essential points of the lecture to-night, and considerable besides.

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also operated the machine invented by him, as described in Mrs. Stowe's work. He further showed me a sleeve, of which the material was corded by his sister, spun by his mother, and woven by his sister on the auction block..."

When Mrs. Stowe got her information from Mr. Clark, she did not tell him her purpose, and, indeed, afterward told him that she had no purpose at the time. Mr. Clark started for the North in his twenty-sixth year, taking with him a body slave, Isaac. The timidity of the latter, however, caused both to return, and Clark two weeks later, consummated his escape alone, promising to return for Isaac in a year..."

THE EVENING SEED THAT PROSPERED.

Half a hundred years ago, writes President Tuttle, for the first time I saw a human being die. It was an aged woman, whose benignant face was very familiar to me. I had often stood at her side, and seen the old Bible on the stand. As she read she would sometimes weep; but usually the expression of her face was one of "unspeakable peace..."

And she was dying. I can go to the very spot where stood the bed, and describe just how everything was arranged. On one side stood one daughter, and on the other side another. Other relatives were about the bed. All were in tears."

There were in the large family several striking persons, who in ordinary cases would have all commanded attention. But two in that group constituted its central figures—the dying woman, and the son with whom she lived. He was then in the prime of manhood, in spite of his plain attire a very handsome man; erect, square-built, and in full health; a manly man; and when you looked at his fine face, and then at hers, you saw at once that "he was indeed his mother's son."

The mother was dying. Her breathing was difficult. With no little effort she had said a farewell word to each one of her children present except this one. He stood there with bowed head. Not accustomed to weep, he now wept. He held his mother's hand in his with such gentleness that we knew how he loved her; and as the breathing became more difficult, she was looking into this son's face and trying to speak. First one daughter, and then another, tried to catch the almost inaudible words; and he repeatedly bowed his head to her lips to catch the message, but for what seemed a long time in vain. At last one of the daughters, listening in the painful stillness, heard the words spoken to him: "Ye must be born again."

In a little while the weary wrestler ceased to struggle, having won the victory through Christ. Death is sometimes "the angel of beauty," making that which was beautiful more beautiful. It was so that day with the aged mother as she "fell asleep."

The son has but recently died, lacking only a few days of ninety years. One day I ventured to ask him if he remembered what occurred when his mother was dying. He said in a subdued and tender tone, as if speaking of some Divine incident, "Oh, yes, I remember it all, and the words she spoke to me, 'Ye must be born again.' During many years of carelessness living there was no day when I did not seem to hear her words, 'Ye must; and often in the night I would wake up, and that voice would come back with the words, 'Ye must.' I know, after so many years, hope that her message has been heeded." "Ye must be born again."—Baptist Weekly.

GLUTTONY.

I was born two years before my friend is reported he was much better than I; yet he is now the eater, by far. He uses tobacco profusely, and this, I think, is one thing that has hastened age. How much better it is to live after God's laws. God's laws govern the body as well as the soul. Indeed, they are interwoven and one. "Present your

bodies a living sacrifice, holy, acceptable unto God." It is God's order that we should be healthy. We do not enough make this a matter of conscience. Our bodies and souls are intimately related to each other, so that what injures one injures the other. As with an over-gorged mosquito, a heavy meal brings us prostrate on the earth, and noble thoughts and feelings smoulder in the dust. Improper eating withers the energies. We cannot think well after eating injudiciously, any more than we can sleep well; and if we have not the use of our minds, where is culture? where is communion with God and with each other?

The stomach is a great hindrance to the progress of gospel truth, and of any other truth. Sunday is the great feast day with many, even Christians. They use their rest from other labor to devise extra dishes, and to gorge. This is doubly wrong. Preachers must preach to a dead weight of rich cakes, pies, biscuit, pork, preserves, etc. One minister used to say that he had to preach Sunday afternoon to about two bushels and a half of baked beans. Many congregations carry a heavier load, and a worse one. Is it any wonder that the truth is not heard, or, if heard is understood by so few? As long as people live to eat they can not well listen to live; and what a solemn thing to sit under the truth, and yet perish!

Just enough of proper food will not stupefy, but leave all the faculties clear and energetic, to be exercised in the nobler fields. Give me clear minds to preach to, and half the work is done; but give me minds clouded by stomach improprieties, and I will ever have much to do, and but little done. I wish that Christians were more generally convinced of the wrong of defiling the temple of God; then a better example would be set, at least on the Sabbath. Hereafter I shall preach temporal as well as spiritual things.

DECAY OF REVERENCE.

Any philosophical view of the condition of a nation will take into account both its excellencies and its defects, both its hopeful signs and menacing dangers, these being the lights and the shadows which constitute the complete picture. In any moral photograph of ourselves as a people which we may attempt by the help of the Highest Sun, the Light from heaven, we cannot fail to notice the inevitable combination of glory and gloom. One of the sombre shades of the moral picture, as it now presents itself to us, is what we may name "the decay of reverence." We think that we can see signs of that decay in the attitude of children towards their parents. Perhaps in the revolt from the strict and needlessly severe discipline of the Puritanic times, we have gone to the opposite extreme of indulgence in the training of our young. Certain we are that the veneration of young men and women for their parents, such as ought to be exhibited in all stations of life, is becoming a virtue so rare, that we are afraid it will appear to the next generation as an exquisitely beautiful flower, admired not only for its intrinsic beauty but also for its scarceness. Is not the language now used by young men about their fathers and mothers more in the tone of a careless savage than of the cultured Christian? Does it not reflect a state of heart from which manly reverence has almost departed? And does it not suggest the possibility that that vain, proud, unreverential spirit may so penetrate and permeate the character as to make that character incapable of religion? As far as many young people are concerned, the Fifth Commandment might be abrogated and Paul's words, "Children, obey your parents," might be tortured and twisted into "Parents obey your children in all things, for this is right." In our streets we have evidence of the same spirit in the flippant way in which the holiest Name falls from blaspheming lips, and in the unblinking disregard of what is vaguely called "public sentiment." Time was when the lad in his "tutus" would have been ashamed to walk the street with a pipe in his mouth; is he ashamed now? Time was when the publican would have been startled if a troop of boys had walked up to his counter and ordered drink; is he startled now? Time was when parents belonging to the working class would have shuddered at the thought of their children entering such dens of debauchery, such schools of corruption, as open their doors to thousands in our large towns every night from eight to ten o'clock; do they shudder now? We are afraid not.—London Methodist.

THE STOLEN SECRET.

Benjamin Huntsman, a native of Leicestershire, was the inventor of cast steel. The discovery was kept a great secret, and as the success it obtained was very great, many efforts were made to find out how it was prepared. One cold winter night, while the snow was falling in heavy drifts, and Huntsman's manufactory threw its red glare on light over the night frost, a person of the most abject appearance presented himself at the entrance, praying for permission to share the warmth and

shelter which it afforded. The humane workmen found the appeal irresistible, and the apparent beggar was permitted to take up his quarters in a warm corner of the building.

A careful scrutiny would have discovered little real sleep in the drowsiness that seemed to overtake the stranger; for he eagerly watched every movement of the workmen while they went through the operations of the newly discovered process.

He observed, first of all, that bars of blistered steel were broken into small pieces, two or three inches in length, and placed in crucibles of fire clay. When nearly full, a little green grass broken into small fragments, was spread over the top, and the whole covered with a closely fitting cover. The crucibles were then placed in a furnace, and after a lapse of from three to four hours, during which the crucibles were examined from time to time, to see that the metal was thoroughly melted, the workmen lifted the crucible from its place on the furnace by means of tongs, and its molten contents, blazing, sparkling, and spurting, were poured into a mould of cast iron. When cool, the mould was unscrewed, and a bar of cast steel was presented.

The uninvited spectator of these operations effected his escape without detection, and before many months had passed the Huntsman manufactory was not the only one where cast steel was produced.

THE LITTLE ONES.

We have heard of Indians who took their new-born babes and plunged them into the cold water. Those that endured the ordeal lived; those who died were not thought worth raising. We have seen Christian parents and Church members who seemed to have acquired similar notions of Christian nurture. Often have we been pained at the stern and critical attitude of parents, whose chilling words would repel the loving confidence of a child as a June frost would blight an opening bud. Often persons profess an utter lack of confidence in the genuineness of the conversion of children; forgetting that older converts backslide and go astray; that they themselves are "prone to wander;" that the lack of Christian nurture and Christian example on their part, is a fruitful cause of children becoming cold; and that after all a large proportion of the most faithful and eminent Christians were converted in their early days.

Surely there can be no good reason why little children, such as Jesus took in his arms, should now be driven away from his presence, and taught that they must live in sin and serve the devil for years before they will be old enough to understand the way of salvation, seek the Lord, and devote themselves to his service. "Of such is the kingdom of heaven; and if some who despise and grieve them were more like 'little children,' they would be more like the children's Lord."

Mrs. Emily Huntington Miller, in the S. S. Teacher writes: "A little boy came home from Sunday school and said to his mother: 'Mother, I've begun to be a Christian.' The superintendent asked all of us who would try to serve Jesus to come forward, and I went forward with another boy, and we knelt down, and asked God to take us and help us to be Christian boys. Aren't you glad, mother, because I'm never going to disobey you or make you any more trouble?"

"Did the mother put her arms about him and thank God, and ask him to help and keep and teach the child? She only said, 'Well, we shall see how long you will hold out.'"

"In the course of the day the boy flew into a violent passion, as he had often done before under a slight provocation. Did the mother tell him with all tenderness that his fiery temper was one of the foes that he must fight, and that Jesus would help him to conquer it? Not at all; she said: 'That is the way you are going to be a Christian, is it? That is about what I supposed it would amount to. For my part I don't believe in getting children to make pledges that they do not at all understand.'"

"To the mother that was an illustration of the folly of expecting children to comprehend what they were doing in joining the church. Was it not rather, an illustration of how little fathered Christians bear in mind the Master's warning: 'Take heed that ye despise not one of these little ones?'"—Christian.

Our Young Folks.

A LITTLE BOY'S SERMON.

"Eddie," said Harry, "I'll be a minister, and preach you a sermon." "Well," said Eddie, "and I'll be the people's." Harry began: "My text is a short and easy one."—"Be kind." "There are some fine texts in the Bible on purpose for children, and this is one of them. These are the words of my sermon:—"First, Be kind to papa, and don't make a noise when he has a headache. I don't know you know what a headache is, but I do. I had one once, and I did not want to hear any one speak a word."

"Second, Be kind to mamma, and do not make her tell you to do a thing more than once. It is very tiresome to say, 'It is time for you to go to bed' half a dozen times over."

"Third, Be kind to baby."

"You have left out, be kind to Harry," interrupted Eddie.

"Yes," said Harry, "I didn't mean to mention my own name in the sermon. I was saying, Be kind to little Minnie, and let her have your 'red soldier' to play with when she wants it."

"Fourth, Be kind to Jane, and don't scream and kick when she washes and dresses you."

Here Eddie looked a little ashamed, and said, "But she pulled my hair with the comb."

"People mustn't talk in meeting," said Harry. "Fifth, Be kind to Kitty. Do what will make her purr, and don't do what will make her cry."

"Isn't the sermon most done?" asked Eddie; "I want to sing." And without waiting for Harry to finish his discourse or give out a hymn he began to sing, and so Harry had to stop.—Children's Record.

TRIFLES.

Straws show which way the wind blows, and trifles indicate the bent of character. I saw Hettie reading the other day in a borrowed book, and when her mother called her she laid it carelessly open, face downward, on a chair. It happened that Hettie did not return immediately, and before she had done so the baby had pulled the book by one corner to the floor, and Hettie running hastily in, had trampled upon it. Its condition would certainly be unrepresentable when it should be sent back to its owner. My own impression of Hettie, who had seemed to be a very amiable young lady, was that she was unfaithful in small things. Had she closed her book and placed it on the table before leaving the room, it would not have been injured. When I see a young girl with a torn dress, slippers down at heel, and a general lack of neatness in her home toilet, I am doubtful of her genuine love and respect for dear home friends. When I know that Lucia is always late at church, I begin to wonder if she is not tardy everywhere else. When I hear Sarah scolding Mattie for some small fault, I consider her on the road to become a termagant. Don't neglect trifles, girls.—Christian at Work.

WILLINGNESS AND GOOD FIGURES.

"Can you give me any work, please, sir?" said a neat but poorly clad boy of twelve years of age to a New York merchant.

"Got all the help I need," was the short and sharp reply of the busy city merchant.

"It's hard," replied the disappointed lad, "that a boy that is willing to work can't get a job in this large city."

"Why did you come to this city, my boy?" asked the merchant, glancing at the despondent lad.

"Because I want to earn enough to help support my mother and sister."

This reply, with the peculiar manner of the boy, somewhat moved the harsh merchant, and he asked:

"What are you willing to do?"

"Anything, sir. Anything in the world, that I can do well."

"Well, go and take hold, and pile up the empty boxes and pick up the loose papers, etc., down in the cellar."

In less time than it takes me to tell it the boy was hard at work picking up the loose papers, and piling up the empty boxes, and cleaning up in general. During the day the merchant asked the for-man:

"How is that strange lad working?"

"Like a beaver, sir. He is killing himself with work."

When night came the work-worn lad was offered one whole dollar for that day's wages.

"No, sir!" said the boy; "give me one half a dollar. It's all I think I've earned, and will buy me a supper and a lodging."

This the merchant thought was uncommon honesty, and pleased him so much that he told the lad to come the next morning. He was there long before any one else was, and in that way showed his promptness. During the day, when the foreman was out, he marked the weight on some samples he had been weighing. The next of a firm happened to notice the figures, and they were so correct, and in such a neat hand, that he inquired as to who made them. When he learned that the new boy had made them, he sent for him to come down to the office. When he came in to the office he was asked to show a specimen of his writing by copying an article. His writing was so beautiful that he decided to re-him for an office clerk. So this boy, that was once very poor, obtained a permanent situation and a good salary by his willingness to do any work that was given him to do; also by taking pains with his figures and writing.

All boys must read the above narrative carefully, and learn from it, by taking pains with every thing they do, no matter whether or not that you do is of such importance or not, if it is as well as possible.—Lancet Protestant.

JUDAH'S ATTEMPT. (The charge as expressed deterred to keep him a prisoner himself surety 9); therefore he on his behalf, scene which is to the scholar's stertoration and bling with term unbending—utterance, etc. path's, and it produced the epi's heart, the Judah. They said, and so Harry had to stop. It was at this time that he had father, and no part that he ate. And now he is tate. He is a father, and is Benjamin's bondsman in this appeal—all the circuit father's grief at his anxiety at the consequent they returned word of it went. It is no wonder refrain himself Joseph's heart, he had in view to these sever. The effect was ed to produce, when it would himself to them.

II. THE RE make it until. Though his be lose his present ful self-control, true greatness is not always may be acquire trouble to acqui cess it is fit to sible positions, there should be to the scene; a claim to the cruel conduct vent this and their feelings u sent every one vent to his fee tears and sobb stalling decla astonished the their astonish terror (v. 3). error of Egy was worse t They might hope for cons from a stran none if the e deeply-wrong. What a count text which wa ter (Numb. 32 their hearts young brother 12: 21), and a governor of E mercy as muc former occasi they were tro him. Let u will rise up i pect it. We mercy in that

III. THE I of ordering th confinement, death, as they they expected invitation. Co have astonis elation. An brother proce quiet their a how God had duet for good that they had had sent him lives of mult have died of their lives at Here we see fied—God had lded the L an example of forgiving sp eva—does J brethren pres ing for our L whole chapte and seeing h them. Had h tun to their reserved it Benjamin, it But he incli tions and ness more ful of Joseph w most instruct It is only ex life of our L

Few people in front stores a tropical lux pie article of gold; and, acre of banana for a man's It is the e growth that is tion in some easy to get a effort will c come lazy and that is neede

369

Sunday School Lesson.

LESSON VIII.—NOVEMBER 21, 1880

JOSEPH AND HIS BRETHREN.—Gen. 44: 18-34; 45: 1-8.

LESSON-PLAN.

JUDAH'S APPEAL.—What led to it? (The charge against Benjamin, and the expressed determination of the governor to keep him a prisoner.) Judah had made himself surety for Benjamin (v. 32; 43: 9); therefore he became the spokesman on his behalf. It is a most impressive scene which is thus brought before us. The teacher should endeavor to picture it to the scholars—the brothers full of consternation and anxiety—Benjamin trembling with terror—the governor stern and unbending—Judah pleading with broken utterance, etc. This appeal is full of pathos, and it is not surprising that it produced the effect which it did on Joseph's heart. It reflects great credit upon Judah. He was better than the others when they laid violent hands on Joseph; but it was at his suggestion he was sold into slavery. During all the intervening years he had watched the grief of his father, and no doubt had repented of the part that he took in that great crime. And now he appears altogether to advantage. He is faithful to his pledge to his father, and does the utmost to obtain Benjamin's release, offering himself as a bondsman in his place. Every word of this appeal—recounting so pathetically all the circumstances, describing his father's grief at the loss of Joseph, and his anxiety about Benjamin, depicting the consequences to his aged father if they returned without Benjamin—every word of it went straight to Joseph's heart. It is no wonder that he could no longer refrain himself. But it not only touched Joseph's heart, it showed that the purpose he had in view in subjecting his brethren to these severe tests was accomplished. The effect was produced which he intended to produce, and the moment had come when it would be right and wise to reveal himself to them.

II. THE REVELATION.—Joseph did not make it until he had secured privacy. Though his heart was bursting, he did not lose his presence of mind. What wonderful self-control he had. That is a sign of true greatness. But it is a quality which is not always or only a natural gift; it may be acquired, and it is worth taking trouble to acquire. Only those who possess it are fit for great, trying and responsible positions. It was not fitting that there should be any Egyptian eye-witness to the scene; Joseph did not want to proclaim to the Egyptians his brethren's cruel conduct to himself. It was to prevent this and out of consideration for their feelings more than his own that he sent every one away. Then he gave full vent to his feelings, and as soon as his tears and sobs would let him, made the startling declaration, I am Joseph. How astonished they must have been. But their astonishment quickly gave place to terror (v. 3). If this great man, the governor of Egypt, were Joseph, their case was worse than they thought it was. They might not have much ground to hope for consideration and compassion from a stranger; but they could have none if the supposed stranger were a deeply-wronged and cruelly-used brother. What a comment this incident is on a text which was not written until long after (Numb. 32: 23). They had hardened their hearts against the cries of their young brother fifteen years before (chap. 42: 21), and now he stands before them governor of Egypt, and they are at his mercy as much as he was at theirs on that former occasion. It is no wonder that they were troubled and could not answer him. Let us take warning. Our sins will rise up against us when we least expect it. Well will it be for us if we find mercy in that hour as they did.

III. THE RECONCILIATION.—Instead of ordering them from his presence into confinement, and sentencing them to death, as they deserved, and, no doubt, they expected, Joseph gives the gracious invitation, Come near to me! This must have astonished them as much as the revelation. And then the deeply-injured brother proceeds to allay their fears and quiet their agitation by showing them how God had overruled their sinful conduct for good. He would now turn to that which had sent him into Egypt. God had sent him thither to preserve life—the lives of multitudes who would otherwise have died of starvation—and, above all, their lives, and that of his aged father. Here we see Joseph's piety again exemplified—God had done it all. He acknowledged the Lord in all his ways. What an example of noble magnanimity, of a forgiving spirit, of returning good for evil, does Joseph's conduct toward his brethren present to us. Though the reading for our Lesson does not extend to the whole chapter, we cannot help going on, and seeing how he lavishes favours upon them. Had he simply allowed them to return to their own country in safety, and reserved his favours for his father and Benjamin, it would have been generous. But he includes them all in his kind intentions and plans. Never was forgiveness more full and free. In the history of Joseph we have one of the noblest and most instructive life-lessons of Scripture. It is only excelled by that embodied in the life of our Lord himself.

BANANAS.

Few people who see bananas hanging in fruit stores think of them as more than a tropical luxury. In fact they are a staple article of food in some parts of the world; and, according to Humboldt, an acre of bananas will produce as much food for a man as twenty-five acres of wheat. It is the ease with which bananas are grown that is the great obstacle to civilization in some tropical countries. It is so easy to get a living without work that no effort will ever be made, and the men become lazy and intolerably shiftless. All that is needed is to stick a cutting. It

will ripen its fruit in twelve or thirteen months, without further care, each plant having from seventy-five to one hundred and twenty-five bananas; and when that dies down, after fruiting, new shoots spring up to take its place. In regions where no frost ever reaches, bananas are found in all stages of growth, ripening their fruit every day and every month in the year. Colonel Whitner, near Salt Lake, Florida, has probably the largest banana plantation in the United States, containing nearly 10,000 plants in bearing. Some of these are larger trees, which do not die after bearing their fruit; but the majority are of the dwarf species, which are renewed every year. Slips are planted about eight feet apart, and rapidly push up leaves disclosing six or eight small bananas behind this protection. Some plants will have sixteen or twenty leaves and bunches of fruit bending over as it ripens, forming a most beautiful sight.

The House and Farm

Soak salt mackerel over night, after washing them carefully in plenty of cold water; lay them in a dripping-pan, cover with hot water, and bake till tender; drain from the water, and serve hot with butter gravy.

MILK TOAST.—Cut your bread rather thick, about three quarters of an inch, allowing a slice for each person; toast it quickly before a bright fire to a rich brown; dip lightly in boiling water; butter each slice and pile in the bowl it is to be served in; for five persons take a quart of milk, boil with a teaspoon of salt, and when at the full boil add a heaping tablespoonful of butter, creamed with a light one of flour; stir the milk until it is as thick as cream; pour over the toast and serve immediately.

Apples should not be kept in the cellar until hard freezing arrives. They should be packed in clean, new barrels, and stored in some shed or covered with boards exposed to the atmosphere for several weeks after picking, then removed to the grain barn away from the smell of the stables, and allowed to remain as long as possible and not be frozen. We throw stalks or straw over the barrels, and often defer placing them in the cellar until late in December. The fruit cellar should be darkened and kept as cool as possible and not freeze. Place the barrels on their sides with strips of wood between them and the cellar bottom, and do not open or move until wanted for use. If the cellar is free from the scent of vegetables when the barrels are opened, a rich, tempting perfume will arise. Most cellars are too warm for the storing of fruit.

We don't think that farmers set as much value upon forest leaves as they should do. They possess many good qualities. They have a pleasant smell, absorb the moisture, and through the winter are converted into excellent manure. They can be most conveniently gathered after the first snow, or at least before the winter blasts have scattered them. They then lie compactly, and being moist can be handled with great facility. A cart with a few standards stuck in the sides will hold a considerable quantity, and the best thing to gather them or load them with is a hay rake. A wooden four-tined straw-fork is also very handy when the leaves are moist. They can be gathered, too, when other labor about the farm is slack. There are leaves, also, about the garden and orchards that should be gathered and used. They are good for covering vines, cabbages and half-hardy shrubbery after being laid down. They do not admit much moisture, and are an excellent protection against frost.—Gardening Telegraph

Careful investigations by English scientists seem to leave no room to doubt that a close connection exists between diphtheria and diptheria. In several cases where diphtheria had broken out with great violence examination showed that the disease originated in houses which stood near a river, with the rubbish very near the surface, or under the shadows of trees so dense as to cause a stagnation of air with consequent dampness. When the trees were thinned out, and proper sanitary improvements introduced, the disease ceased, and has not appeared since.

The PAIN-KILLER is the well-tried and trusted friend of all who want a sure and safe medicine, which can be freely used internally and externally without fear of harm, and with certainty of relief. Its price brings it within the reach of all; and it will annually save many times its cost in Doctor's bills.

CAUTION.—Some Shop-keepers when asked for a bottle of PAIN-KILLER, find that they "are just out," but have another article "just as good or better," which they will sell at same price as PAIN-KILLER, viz. 25c. per bottle. This pays them three or four cents more than the genuine. Refuse all such; they have nothing in common with the PAIN-KILLER, and are gotten up to sell on the reputation of the PAIN-KILLER.

See advertisement in another column.

MONTREAL, June 12, 1873. MESSRS. T. GRAHAM & SON,—I had for twenty years been subject to frequent and severe attacks of Rheumatism which had so prostrated me that it was only with the assistance of a crutch and a cane that I could leave my chair or move about my room. Of the many remedies I had used and means I had tried, nothing did me any permanent good until nearly two years ago, when a friend brought me a bottle of your PAIN ERADICATOR, and at her request I gave it a trial, although without any confidence in it or hopes of a cure.

The result of its use has been most satisfactory. It has freed me of rheumatic pains, and although the cartilages of many of my joints have been greatly enlarged, I can easily walk five or six miles without using a cane, a result that has astonished my acquaintances, and a knowledge of which has induced many others to try it, and all that have used it speak highly of it.

I can confidently recommend it, and willingly satisfy any one of the facts of this case by calling upon me, No. 92 Craig Street, Montreal.

JAMES ADAMS.

PURE SPICES

BROWN & WEBB

LATE AVERY, BROWN & Co. WHOLESALE

DRUGGISTS

AND SPICE MERCHANTS HALIFAX.

Invite the attention of readers of the WESLEYAN to the

UNRIVALLED EXCELLENCE

of the Spices ground and sold by them.

For more than Twenty-Five years our House has made

Pure Spices

A Specialty,

Having been Pioneers in introducing and advocating their use in place of the MISERABLE TRASH very commonly sold in these Provinces as Ground Spices. We were the FIRST, and for many years the ONLY packers of really Genuine Ground Spices in Halifax, and with little or no advertising Avery Brown & Co's

Unadulterated Ground Spices have come to be recognized in most parts of Nova Scotia as THE BEST.

The result has been the gradual creation of a demand for better Spices, and other packers and dealers have been forced to meet this growing improvement in popular taste by furnishing better goods than formerly.

Still, while most grinders profess to supply Pure Spices, they also offer several inferior grades, thus admitting that they practice adulteration. The recent reports of the analysis of Spices and Foods, by the Inspectors appointed by the Dominion Government, have thrown fresh light upon the enormous extent of the adulteration practiced upon Spices. Reference to these reports will show that

BROWN & WEBB'S SPICES

have invariably stood the test, and been reported

Absolutely Pure Spice.

The only excuse for the adulteration of Spices is that the price is thus reduced; but this really only benefits the dealer at the expense of the consumer. In reality as the value of Spice depends only on its Strength and Flavor

The Best is always the Cheapest.

Our sale of Pure Spices has increased to a very gratifying extent, and as we purchase the whole Spices in large quantities in the best markets of the world, we are enabled to offer our Genuine Spices at little, if anything, higher prices than are demanded for inferior goods of other brands. Be it understood, however, that we will never sacrifice the QUALITY of our goods to the race for CHEAPNESS, but will always maintain the standard of purity which has given our brand of Ground Spice the preference wherever it is known.

Our Spices are ground by Steam Power, on our own premises, packed in tinful packets of 2 ounce and quarter pound, FULL WEIGHT, and labelled with OUR NAME. They may be had of all the leading retail grocers throughout the Maritime Provinces. We request the favor of a TRIAL of them by any who have not already used them, convinced that their own merits will secure their continuous use.

- Ground Allspice, Ground Cinnamon, Ground Cloves, Ground Ginger, Ground Pepper, Mixed Spices.

BROWN & WEBB

WHOLESALE

Drug and Spice Merchants HALIFAX.

MACDONALD & Co

HALIFAX, N.S.

STEAM AND HOT WATER ENGINEERS,

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BRASS GOODS,

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With all the Modern Improvements, fitted by Engineers thoroughly acquainted with our climate.

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STOCK COMPLETE

OUR IMPORTATIONS

THIS SEASON

ARE THE LARGEST

In the Maritime Provinces.

SMITH BROS.

CONSUMPTION CAN BE CURED

IS A FACT ATTESTED BY THE HIGHEST MEDICAL AUTHORITIES IN THE WORLD.

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

SEE WHAT PHYSICIANS AND THE PEOPLE SAY ABOUT IT.

Messrs. Scott & Bowne: On West Thirty-sixth Street, New York, Sept. 2, 1876. GENTS—I have frequently prescribed SCOTT'S EMULSION OF PURE LIVER OIL with HYPOPHOSPHITES during the past year and regard it as a valuable preparation in scrofulous and consumptive cases, plethoric and emaciated cases. C. C. LOCKWOOD, M.D.

Messrs. Scott & Bowne—Gentlemen—Within the last year I have used in my own family, and in my private practice prescribed very extensively SCOTT'S EMULSION OF PURE LIVER OIL with HYPOPHOSPHITES and found it a most valuable preparation, especially in diseases of children. It is agreeable to the most delicate stomach; which renders it a very valuable agent as a nutritive remedy in consumptive and scrofulous cases. October 12, 1879. Yours respectfully, A. H. SEXTON, M.D. Baltimore.

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

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

About the 25th of last April I got a bottle of your EMULSION, and at that time I was so prostrated that no one who saw me thought I could live but a few days at most. I could retain nothing on my stomach and was literally starving. I commenced the use of the EMULSION in small doses; it was the first thing that would stay on my stomach; I continued its use, gradually increasing the dose; and from that hour I commenced reading, and now am able to ride and walk and am gaining flesh and strength rapidly. I have advised other parties to try it, and some two or three have already died. I am sure I shall entirely recover. I am yours R. W. HAMILTON, M.D. SCOTT & BOWNE Manufacturing Chemists, NEW YORK and BELLVILLE, ONTARIO, Nov. 14, 1879.

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Feb 6-17

THE WESLEYAN.

FRIDAY, NOVEMBER 12, 1880.

TO THE WORK!

Readers of our "Methodist Items" will not be disposed to charge our ministers and churches with idleness. In work of a certain class some of them have abounded. New churches are being built, old ones have been renovated; the pleasure and profit of our Sunday-schools have not been forgotten; and the amount of money gathered by various expedients to meet the season's outlay has been very large.

To merely nominal members of our church, such results will seem quite satisfactory; but by men and women, in thorough sympathy with the Redeemer's purposes, they will be regarded as but means to an end. To these all such work as we have named, and much more in which church energy finds expenditure, seems but so much scaffolding. Well-pleased would they be, could they convince themselves and others that in no case has the scaffolding inflicted any injury upon the temple they seek to build, as workers together with God. Our pencil is sharpened for other and nobler records—the records of enlistments, willing and lifelong, in the service of the Lord Jesus. Other items will still be given with pleasure, but these are most befitting a journal published under the auspices of a Christian Church.

No remark need be made respecting the apparently tacit admission that summer days are not days of salvation. So long as Christ has work to be done, and Satan seeks to obstruct that work, and Death has all seasons for his own, the danger from such an admission is very great. But now even Nature says loudly, "The harvest is passed and the summer is ended." The voice of the Spirit adds, with purely spiritual meaning, "Not saved," as thousands pass before us who have "no hope." Are our people, with their pastors at their head, preparing for the work which, above all others, heaven designed them to do, before death shall place an eternal emphasis upon that most terrible expression, from the lips of an immortal being,—"not saved"?

From several quarters we hear of preparation. Let the preparation be thorough. When entering upon such work the pastor should take care that no clouds intercept his own view of a "Godhead reconciled." He should seek, too, if possible, to get in retirement, as taught by his Master, a singleness of purpose, and a power to pursue that purpose, in spite of all influences. The preaching which saves is from the heart, and therefore reaches the heart. "I know a man who always preaches well," said the president of a local preachers' convention the other day, "but, somehow, I always feel, in hearing him, that there is no strong, valorous, redeemed man behind it. It is a plea by a lawyer who might be on the other side, not the wife's loyal and intense beseeching for her husband's acquittal." Such preaching never precedes Pentecost. Nor is thorough preparation for revival effort less necessary on the part of the membership. It is not their sole privilege to ask the unconverted questions. In Scotch fashion, one question may be asked in answer to another. A young man, trained up in another communion, had been awakened through attendance at a Methodist protracted meeting. A class-leader was talking with him. Determined to take nothing at second-hand, the youth looked the leader in the eyes, and asked him if he really knew that his sins were forgiven. With no more egotism than might be charged against St. Paul, the leader, with full, round utterance, replied, that he did. The young man thereupon resolved to obtain the same coveted knowledge, and some years later entered the ministry of the Methodist Church. What, if in that moment of destiny, the voice of the leader had uttered an uncertain sound! Need we add that the prayers and relations of Christian experience from the lips of these men and women of confident heart will both

prevail with God, and prove "kindling wood" to human hearts. Blessed is the pastor who has such helpers. Only those brethren who have wrestled with Satan during revival seasons almost as consciously as Jacob wrestled with the more willing angel, can tell their value.

WATCH!

Already, in several counties in the Maritime Provinces, liquor vendors are being taught a needed lesson. Diminished sales and heavy fines are reminding them that we are waking out of that singular infatuation which permitted us to authorize them to madden, brutalize and destroy our friends and children for a slight money consideration. Other counties in Nova Scotia are moving in the right direction, and, in the neighboring Province, an attack is being planned on the very centre of the enemy's position. We rejoice at this. No city, perhaps, has lost more young men through the course of intemperance than St. John. It is only meet that her citizens should lead in the further prosecution of the struggle in that Province.

But temperance-workers must not forget, in their preparations for further attack on the rum intrenchments, that their success will be largely dependent upon their vigilance. Sentry duty must not yet be dispensed with. If a recent statement be true, the butchery of a British regiment, and the temporary loss of British prestige, in Zululand, was the result of an effective surprise by natives who sprang from the deep grass to hurl their assegais at brave, but unarmed, men. It is by silent, unsuspected means that Satan seeks to effect his purposes. Our readers will not yet have forgotten that during last winter's session of the Dominion Parliament, a surprise was attempted, and only defeated by the action of the Senate. It is possible that the comparative silence of the advocates of the rum traffic is an omen of evil, rather than a symptom of shame. It may be a mere feint to distract attention from some contemplated movement, calculated to destroy at one blow the temperance effort of years. It is tremendously true that "eternal vigilance is the price of liberty." Let temperance men prove by their works that they value the advantage already given, and let them put sleepless sentinels all along the line. In the absence of these, some foe may spring out of the grass, to their sad surprise.

"I have some plans I should like to carry out. I should like to endow Dickinson College. I believe the great want of our age is to have our educational institutions well equipped."

These words were uttered a few weeks ago by a devoted Methodist layman of Pennsylvania, while awaiting, in Christian confidence, the final call. Do they seem too practical, too worldly, for the chamber of death? We might have thought so once, but a godly class-leader, on the eve of departure, taught us that, against the background of eternity, duty to God and His Church stands out with marvellous distinctness. We were at his bedside, when an elect lady, waiting upon him, asked us a question in relation to the financial affairs of the circuit. We heartily replied, and then—as if by way of apology—said to the dying leader: "These matters seem trifling to you now." "No," said he, in tones that half-chided us, "No, they never seemed more important."

Will some of our readers to whom God hath "given power to get wealth," note these utterances among their private memoranda? From a death-bed, cheered by an unfailing trust in Christ, the accomplishment of such a work as led Gen. Albright to wish for added days will give abundant pleasure. We do not expect such munificent gifts for Mount Allison as Dalhousie has received from George Munro, or the five times larger sum which George Seney has given Wesleyan University. A number of smaller gifts would be of equal, perhaps of greater value. Our institutions at Sackville have deserved far more aid than they have yet received. Their record already is second to none in the Maritime Provinces, yet but one-half of the contemplated endowment of \$100,000 has yet been received for them. It will be remembered that Josiah Wood, Esq., has offered \$10,000 towards the erection of a new College so soon as the other half of the endowment shall be forthcoming,—in fact, has intimated, we believe, that he will see the College built. We await the beginning of a monument that shall lead to such a desirable result.

In the meantime we direct parents to the splendid record of Mount Allison, and urge them to avail themselves of the advantages provided for their sons and daughters in our own Institutions.

The case of Professor Robertson Smith is again before the public. It was supposed to have been closed in May last, when the Assembly restored the Professor to his chair, but the discussion has been

re-opened through the publication, shortly after that event, of a new volume of the "Encyclopedia Britannica" containing new articles from his pen. One of these—on Hebrew languages and literature—was held to be as offensive as his previous one on the "Bible." In response to memorials addressed to it by a number of presbyters, the Free Church Assembly Commission took up the case a second time in August and, by a majority of 210 against 139, appointed a committee to examine Professor Smith's recent writings, and report to a special meeting of the Commission in October.

At that meeting, which took place at Edinburgh on the 27th ult., the report of the committee was given. Its conclusion is to the effect that the whole tendency of the writings is fitted to throw the Old Testament history into confusion, and, at least, to weaken, if not to destroy, the very foundation on which New Testament doctrine is built. The committee recommends that steps be taken for making it evident that the Free Church cannot sanction such teaching.

After an address from Professor Smith in his own defence, which lasted fully an hour and a half, and created a great impression, a motion of Dr. Wilson, asking the Commission to approve the report of the committee, and to instruct Professor Smith to abstain from teaching his class during the ensuing session,—leaving the whole question as to his status and position in the Free Church to the General Assembly—was carried, with a great deal of discussion, by a majority of 68 votes. The constitutional question involved in the discussion will now claim attention. The *Daily Telegraph* of St. John, N. B., is devoting a large part of its columns to this celebrated case.

Rev. W. Taylor is somewhat disgusted with the "circular business." At his suggestion, the editor of the *New York Advocate* intimated to his readers that persons wishing to assist Mr. Taylor in paying the outward passage of his missionaries might remit directly to him. In response, Mr. T. received five dollars, and an order for five sets of his books! He writes to the *Advocate*;

Twice before I made a half-begging appeal on behalf of my Transit Fund for paying the passage of my missionaries. The first was when I lacked eight hundred dollars to pay storage passage to Peru and Chili for a dozen of our heroic men and women as the Lord has sent out lately—four of whom have gone to heaven, and ten were driven from their field in Peru by blockading and bombarding fleets, and yet not one has even given the record of what they saw and suffered, nor called for assistance. Well, when I thought I was in danger of running aground, I sent a circular and letter of explanation to twenty-four of our most wealthy and liberal givers. In response to all that I did not receive one cent. Two other copies fell into the hands of two personal friends of mine who gave each a little help. So I gave up the circular business as a bad job.

When I returned from Brazil I had to find over a dozen first-class workers to sail Nov. 5, prox. That was a human impossibility; but (as Fred Douglass said of his providential deliverance from slavery in answer to prayer, the deliverance came when his "legs prayed!") in answer to prayer God has given me the workers, and (D.V.) they will sail at the time appointed.

I am happy to say, to the praise of God, that through the obscure channels he had previously opened, not through any intimations of mine beyond the facts of my mission, so widely known, all the funds we need for passage and small outfit are coming in as needed. As for support, all my workers are supported by the people, all my workers are in the land. A careful record of all our transit receipts and disbursements is kept by Mrs. Anderson Fowler, who is a noble daughter of that noble man of God, William Arthur.

Surprise has been expressed in some quarters that W. McArthur, Esq., the Lord Mayor elect of London, who is widely known as a zealous, though catholic-hearted member of the Wesleyan Methodist Church, should not have appointed a Wesleyan minister as his chaplain. The *Methodist Recorder* explains Mr. McArthur's position, and in doing so shows that while some trunk-limbs have been lopped off, the axe has yet to be laid at the root of the system of denominational favoritism in England:

It may be well to explain in a few words that not only the usages, but the official necessities of the office require the appointment of a clergyman of the Established Church. For instance, four official sermons are to be preached in St. Paul's Cathedral, besides three or four others in different churches, and, as the age has not yet attained to the liberality which throws these pulpits open for occasional occupancy by Nonconformist ministers, it is evident that an official restriction is put upon the civic freedom of choice. Even the late Alderman Salomons, though a Jew, when Lord Mayor of London, had his Episcopal chaplain in compliance with this prescriptive custom. It is as well, to prescribe a chaplain, that these things should be publicly stated. Alderman McArthur's loyalty to Methodism, and love for its institutions and for its ministers, has been approved too well and too long to need vindication. It will be remembered, moreover, that in the year of his Shrivelly his own pastor was his chaplain, for the Sheriffs are not thus restricted. As the restriction exists it is matter of congratulation that Alderman McArthur's choice has fallen upon so thoroughly earnest, evangelical and catholic a man as the Rev. Canon Fleming, to whom we wish all joy of health and opportunities for usefulness during the civic year.

REV. A. W. NICOLSON.
This letter will be read with grateful interest:

ANNAPOLIS, Nov. 8, 1880.
DEAR BRO. EDITOR.—Permit me to use my first returning strength in rendering in this public way, my thanks to the God of redeeming mercy for His goodness in preserving my life.
Let me next thank my brethren who have sympathized; and explain the facts of my accident, as far as I know them. I was, as you were informed, returning home from a funeral, about 3 p. m. last Monday, seated in a two-wheeled spring carriage, my horse travelling briskly, when one of her fore feet broke through a false crossing. I remember, as if at a distance of several years back, that my beautiful beast had been at that moment an object of admiration, as she confidently and proudly stepped out—type of many a more rational, unforseeing creature. Quick on foot as an antelope, she made repeated efforts to recover, but broke down hopelessly in the attempt. My head struck beside hers, as she lay extended at full length, the blow taking effect between the eyes and mouth. I judge I was precipitated not less than ten feet. My recollection then takes in the appealing look of my poor Fan—her perfect submission to my voice as I ordered her to lie still—the moment's survey of my situation and the distance from the nearest house—my movements in unharassing—the mechanical act of drawing the shafts from under the mare by using the leverage of the wheels—her nimble spring to her feet at my command, and her mute concurrence in my wish to stand (though generally restless to be gone)—the arrival of a woman and young man in a carriage, and in my blindness turning my back to the woman lest she might be shocked by so much blood, as she tied a handkerchief over my face—my suggestion to the young man to use the reins for repairing the shafts—and there comes a most curious mental blank, during which I walked forty-five rods to the nearest house. Each link before and after the walk is distinctly clear, as if the occurrences of a very vivid dream, but the walk and the time are, I think now, blotted out forever, so far as I am concerned.
After the week which has elapsed in mingled suffering and nervous prostration, I am here writing to my brethren. Blessed be the Lord!
I promised Bro. Coffin, when he sold me his Morgan, to give him the preference should I desire to sell her. My dear brother is not likely ever to have the offer, unless Providence should make him very, very rich, or me very, very poor. We have been "companions in tribulation"—she may even be the last to get well—and gold will not separate us.
I am yours in love and gratitude,
A. W. NICOLSON.

In response to a question in last week's issue, "Westmoreland," who was present at the dinner, and therefore knows whereof he affirms, writes:

Your correspondent "Enquirer" from St. John, N.B., and the daily papers, have got things a little mixed in reference to that "grace."
Two dinners were given to the "delegates" while in Westmoreland,—one at the "Mountain House," Westmoreland Point, where, no minister being present, the Hon. D. Hanington said grace; the other at the "Brunswick House," Sackville, where the Rev. George Fisher performed that duty, in response to the request of Senator Botsford, the chairman on the occasion.
The mention of this matter seems to imply a fear on the part of "Enquirer" that Methodist ministers and professors in Westmoreland are in some danger of not being treated with proper respect. You can assure your St. John correspondent, Mr. Editor, that these gentlemen are well able to maintain the dignity of Methodism, and command the highest respect here.
Mr. Fisher, who has written us to the same effect, thinks it "only right" to state that he was "most cordially welcomed and most courteously treated by members both of the Government and County."

A statement in a Newfoundland exchange is well worth transfer to our columns. There are few spots, the world over, respecting which the words used by Judge Pinseat at the recent opening of the Supreme court at Brigus, could be used:

His Lordship congratulated the Grand Jury upon the fact that nothing but venerable custom required their attendance; this term; that Brigus was unique in having during the Circuit not one case upon either the criminal or civil docket. He commented favorably upon this remarkable freedom from crime and litigation in a population of about 12,000; and spoke of the personal satisfaction it gave him from the natural interest he felt in a District associated with his earliest recollections and earliest life. The Judge then referred in very favorable terms to the magistracy and police, and spoke of the records as affording corresponding evidence with the Supreme Calendar as to the high character of the District.

EDITORIAL NOTES.
A first instalment of the proceedings of the Central Missionary Board appears on our sixth page. Among other matters of interest are resolutions called forth by the failing health of the Rev. Dr. Wood, and the death of the late James B. Morrow, Esq.

A two-thirds column notice of a Sunday-school festival brings the genial editor of the *Harbor Grace Standard* to bay. "Every week," he says, by way of apology, "there is such a quantity of matter awaiting insertion that the task before us is something like trying to thrust a bushel of oats into a gallon measure." What if he had two column obituary notices, to be cut down, and poetry to be read, in the bargain!

The Book Steward this week forwards circulars to our ministers East, West, North and South, asking their attention to certain matters in relation to the WESLEYAN. They, as brethren equally interested with himself, will not permit him, like Rev. W. Taylor, to become disgusted with the "circular business."

An advertisement of unfettered wine appears on another page. We believe it to be as represented. This cannot be said of all wines "put up expressly for sacramental purposes." Some of them are vile mixtures; intended to tempt and destroy. No alcoholic preparation should be allowed in the holy place.

Anniversary Sunday-school services take place at Charles St Church next Sunday. Rev. S. B. Dunn preaches to parents in the morning, and Rev. W. H. Evans to children in the evening. The afternoon will be devoted to special school exercises. Addresses will be delivered by Rev. R. Brecken and G. G. Gray, Esq. Special collections will be taken up at all the services for purchase of new library.

In some parts of the Maritime Provinces there seems to have been little confusion respecting the proclamation for a day of general Thanksgiving. The Rev. W. W. Colpitts—the Woodstock *Scimitar* tells us—in announcing religious services for that day, remarked that it would be well if the Pro. Secretary of N. B. would adopt the course pursued in P. E. Island, and notify the clergy throughout the Province, by circular, of the day appointed by Government.

The Missionary Committee met at Windsor on Tuesday last. Revs J. A. Rogers, R. A. Temple, J. S. Coffin and A. W. Nicolson were unable to be present. Several lay representatives were also absent. The grant to the N. S. Conference, exclusive of amounts given for rents and removals, is five per cent. less than last year. Other Conferences share the same fate. In consequence, the average deficiency of claimant circuits in the Nova Scotia Conference is \$357 on the \$750 basis. The quarterly boards on Domestic Missions should ponder this fact, and use all possible efforts to increase their receipts. The reception of this intelligence at a late hour prevents further remark at present.

PERSONAL.

At latest advices, Sir Francis Lyceot of London, who had been severely ill for several days, was in a critical position. His life has been a valuable one to English Methodism. May it long be spared.

Our parsonage at Truro has of late resembled a private hospital. Mr. Temple has been ill through bronchitis, and five of his family have been attacked by measles. Rev. W. H. Evans, who went up to take Mr. Temple's pulpit duties on Sunday, reports a general improvement in the condition of the patients.

We learn from the *Christian Guardian* that Mr. John Mathewson, of Montreal, died on the 23rd ult. at the ripe age of ninety years. Mr. Mathewson left Ireland in 1821, and for more than fifty years was identified with several of the more prominent commercial enterprises of Montreal. He early became a member of the Methodist Church, and continued to walk worthy of his high calling. His memory, therefore, is precious. In all our connexional efforts he took a deep interest, as well as in all movements for the improvement of men, and the extension of the kingdom of Christ.

LITERARY NOTICES.

The *Canada Health Journal*, edited by Dr. Pleyter, Toronto, is a neatly-published and most useful little magazine. It is devoted purely to subjects pertaining to health, and from its low price—\$1.50 a year—is within the reach of all. It should be received and read in every household.

The Twelfth Annual Catalogue of the *Women's Medical College of the New York Infirmary*—contains all necessary information concerning the college year, 1880-81. In the medical class of 1879-80, were two young ladies from Nova Scotia.

Littell's Living Age for Oct. 30th and Nov. 6th, has been received from the publishers, Messrs. Littell & Co., 17 Bromfield St., Boston. Each arrival of this weekly magazine, with its 52 pages filled with the best articles from the reviews and monthlies, causes us to regret the small amount of time at our disposal for general reading.

An hour's perusal of the *Literary News*, a small monthly journal of current literature, will aid in the selection of books, or in intelligent conversation on the literary topics of the day. Its criticisms and sketches are pleasant reading. F. Leybold, 13 & 15 Park Row, is editor and publisher.

With the October package of English Wesleyan Conference Office monthly publications, which are worthy of being everywhere read, we have received *Oscar's Boyhood*, or *The Sailor's Son*, and *The Prisoner's Friend*,—the *Life of James Bundy*. These two books, attractive in appearance, and wise in teaching, will prove a useful addition to the Sabbath school issues of the Conference Office.

Howard Gannett, 52 Bromfield St., Boston, sends us the second number of his *Monthly Cabinet of Illustrations* for the use of preachers, superintendents, teachers, etc. Few are ignorant of the value of illustration in the teaching especially of youth. It is often true in reference to older folk, also, as Daniel O'Connell once said, that "one fact is worth a cartload of arguments."

The *Industrial Monthly* for October—E. Young & Co., 24 Ann Street, New York,—contains an interesting article on Halifax in the past; and notices with approval a paper on the late Professor Henry, read before the National Academy of Sciences by Prof Simeon Newcomb, a Nova Scotian, who visited his native Province a few weeks ago. Other articles will be of much interest to business men.

For two dollars we will send you the WESLEYAN from date of publication.

ACKNOWLEDGEMENTS
General Conference
N. B. & P. E. I. Conf.
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St. Martin's
Sackville, Nov. 2, 1880.

ACKNOWLEDGEMENTS
The Treasurer of the Maritime Provinces acknowledges with thanks the following contributions to the Brunswick St. Methodist Church:
Rev. C. J. Liversidge
Rev. D. Hickey, Sydney
Rev. W. H. Hearty.

THE SCOTT ACT

The meeting of the St. John, for the Temperance Act. The chair was held, and ten minutes by a number of gentlemen. A resolution that steps should be taken to secure the adoption of the Act in the city was carried without motion the following committee to take steps towards that result: T. W. Dandiel, Frichard, V. S. White, Travis, Dr. Botsford, Dale, J. Alfred Clark, committee were given their numbers. A guarantee that no tending.

HALIFAX MEETING

The formal opening of the annual session of the Assembly took place on Thursday in the presence of a large audience. Dr. of the Faculty, and his associates, and his associates, Mr. H. McD. Henderson, presided, and addressed the young men upon their studies, to listen to Mr. I was rich in wise counsel, but pertaining to given by Hon. D. President of Education of the University of General, and Rev. by the band of added to the pleasure of the Faculty are this successful of present session.

THE YOUNG MEN

The Young Men opened their session public meeting, held of Brunswick Street, after President, C. F. E. the meeting; too of the work accomplished its organization. Rev. Ralph Bree and held the privilege while he spoke the privileges that bountifully bestowed them to the direction of temporal success by a virtuous life the young men, ing their spare time as will tend to and above all to the audience has select music, shared by several of the Esq., testified that his late in part of counsel and care. Rev. S. the benediction sent and profit.

THE CHINA MISSION

Suppose that a Chinese missionary had several of of one, had been down their hot out the slight given by the tried to control there were 1,000 yelled: "Lyn would not the energetic remittances in China the inciters of tion for the scene which has occurred mob of about wild Indians, the Chinese with cries of shot, and un-offending houses and the police are could not be breaks are expected the savage and massacre only done received. Wh crowd of mad the hands of town? Our sweep the loaded with of argument to. And way of repair to war for this.—N. Y.

Memorial Notices.

"There are depths of love that we cannot know... Till we cross the narrow sea;... There are heights of joy that we may not reach... Till we rest in peace with thee."

MRS. TYRUS HART.—MEMORIALS OF METHODISM IN GUYSBORO.

An obituary of the late Mrs. Alex. Maguire appeared in your issue of August 6th. Permit me to correct a mistake which occurred in that notice. It was not Mrs. Maguire, as stated, who was converted under the sermon alluded to, but a sister of Mrs. M. Her conversion took place at another time; it is thought under the ministry of the Rev. W. C. McKinnon.

Since that notice appeared another name must be added to the list of "noble women" on the Gaysboro circuit, who were our helpers there. I refer to the late Mrs. Tyrus Hart, formerly of Cape Canso; but late of Gaysboro. Her conversion is connected with the old church of that town.

The date of the opening of that church cannot now be definitely ascertained. It occurred however when the Rev. Matthew Cranswick was stationed on the Ship Harbor—Port Hawkesbury—circuit; and was a coadjutor with the formation of the first Methodist class meeting ever held in the Eastern counties of the Province. As the last connecting link that bound us to these events has been severed in Mrs. Hart's death, dates and details cannot be accurately given; but from reliable authority the circumstances may be thus stated.

The Rev. Wm. Webb, then occupying the Gaysboro circuit, had gathered a small class consisting of seven members; and, having made arrangements for the opening of the new church, Mr. Cranswick, who I presume was the superintendent of the Gaysboro Circuit, was called from Ship Harbor to conduct the dedicatory services. It appears to have been in connection with these services that the first Methodist communion service was held in Gaysboro. It consisted of the seven members, making with the young minister we suppose, the eight, of which the first class, was said to be formed; or was there another name? It appears further from some unexplained circumstances, which cannot now be ascertained, that the communion was administered previously to the opening of the church in a private house.

The names of those who attended this communion service, are worthy of record, and I give them to go down to posterity, with all who have had the foundations of our Zion. They are: Miss Charlotte Newton, Mr. John Scott, Mr. & Mrs. Frances Cook, Mrs. Shaw, Miss Sarah Hart, and Miss Arabella MacIntosh, whose name afterward changed to Hart, stands at the head of this notice.

Miss Newton's name was intimately connected with the growth of Methodism for I suppose, more than half a century. She left ample materials for interesting memorial notices. Her name is still a household word in Gaysboro; and her grave is visited with interest as a sacred place. Some years ago it was visited by the writer and was unmarked by tablet or stone. Miss Sarah Hart, aunt to the late Rev. Joseph Hart and two brothers still in the ministry, was widely known as the first devoted wife of the Rev. William Smith. Her prayers on every circuit they travelled are spoken of as kindling the flame of revival, under her husband's ministry. To use the words of Augustine "her life was one long connected prayer." It is to be regretted that no fitting memorial has yet been given either of her or her devoted husband. All these names are worthy of honorable mention.

Miss MacIntosh, as Mrs. Hart was then known, was the last surviving member of this list. She was converted to God under Mr. Webb's ministry when but eighteen or twenty years of age. Methodism was "the sect then everywhere spoken against," and we are not surprised that her connection with it awakened opposition, and caused domestic difficulty. The change she had experienced was so marked, that she dared not put it under a bushel. In a matter that pertained to her soul's salvation, she felt that she must obey God rather than man. This decision of character which at this early period in life led her to weigh the conflicting claims of duty to an earthly and a Heavenly parent; and to decide for the latter distinguished her as a true disciple of Him who said, "He that loveth father or mother more than me is not worthy of me."

It could not have been long after this when she was united in marriage to Mr. Tyrus Hart, then engaged in mercantile pursuits in the town of Gaysboro. Some years afterwards they removed to Cape Canso, where they continued their mercantile pursuits until Mr. Hart's failing health necessitated his retirement, thus throwing upon her the double responsibility of carrying on the business alone and caring for her husband, which she did with assiduous attention, for several years, till death released him from mortal suffering.

For many years, while struggling to hold her position, and maintain her family, her house and her heart were ever open to the cause that was dearer to her than any earthly interest. Through all these years of adversity, and years of arduous trial that succeeded in the breaking up of her home associations—dispensations that came sooner or later upon all—she maintained a cheerful, even temper—rejoicing in hope, patient in tribulation—loving Methodism, its people, and its ministers, and all good people of every name; and last but not least, loving Him—her Saviour—to whom all love is due.

P.S.—Since writing the above I have learned that the old church was opened Nov. 1st, 1829. Rev. Messrs. Cranswick, Hennigar and Webb were present. From the tablet on the Hawkesbury Church, "Bethel 1828," it appears that the latter was erected but one year before this former. As Father Hennigar is almost the only surviving representative of those early

times, he may supply to the historian of Methodism, some missing links in the chain of events. G. W. T. Port Hawkesbury, C.B., Oct. 28th.

CENTRAL BOARD OF MISSIONS.

The Annual Meeting was held in the Dominion Square Methodist Church, Montreal, commencing on Tuesday, 19th Oct., the Rev. Dr. Douglas presiding. There were present Rev. Dr. Sutherland, General Secretary; John Macdonald, Esq., Treasurer; and the following persons appointed by the General Conference: Revs. John Shaw, James Gray, Howard Sprague, M.A., Messrs. James Paterson and Hon. James Ferrier. The following representatives of the Annual Conferences were also present: Rev. W. J. Hunter, D.D., G. A. Norris, M.D., Toronto Conference; Rev. William Hansford and W. H. Lambly, E. Q., Montreal Conference; Rev. John Wakefield and A. J. Donly, Esq., London Conference; Rev. S. F. Huestis and J. Wesley South, Esq., Nova Scotia Conference; Rev. R. Duncan and Josiah Wood, Esq., N. B. and P. E. I. Conference; Rev. Thomas Harris, Newfoundland Conference.

Rev. Dr. Hunter was elected Minute Secretary and A. J. Donly Journal Secretary. It was resolved that the Minute Secretary be instructed to prepare a report of the proceedings of the Board for publication in the Connexional organs.

The General Secretary presented the final balance sheet to June 30th, 1880, and a statement of Expenditure compared with the amounts granted by the General Board. Also schedules containing the estimates of the Missions for the year, and the recommendations of the District Meetings in the several Conferences.

The income for the year is \$131,204.26, being a decrease of \$4,029.82; expenditure \$131,035.09, being a decrease of \$9,054.71 on the expenditure of the former year. The total amount subscribed to the Relief and Extension Fund is \$116,500; amount collected, \$74,817.54.

Rev. Dr. Sutherland reported, in reference to the Industrial School at Muncey, and the ordinary Indian day schools of the society, that the conditions agreed upon by the Department of the Interior and the officers of the Society were satisfactory.

An Abstract of Minutes of the Committee of Consultation and Finance was presented in printed form.

A letter from John Macdonald, Esq., setting forth the reasons for his resignation of the office of Treasurer, was read, and a statement in reference thereto was made by Mr. Macdonald.

On motion of Rev. Howard Sprague, M.A., seconded by the Rev. Thomas Harris, a Committee was appointed to consider the whole subject, and report to the Board. The following were appointed as said Committee: Hon. James Ferrier, James Paterson, A. J. Donly, and Revs. J. Shaw, J. Wakefield, H. Sprague, M.A., and S. F. Huestis.

The Revs. J. Wakefield, W. Hansford, S. F. Huestis, R. Duncan, T. Harris, W. J. Hunter and Messrs. A. J. Donly, Dr. Norris, W. H. Lambly, J. W. Smith, J. Wood, together with the General Secretary, were appointed a Committee to review the estimates of Domestic Missions and make appropriations for the year, subject to the approval of the Board.

On motion, it was resolved that the appropriations be made on the basis of last year, viz., for a married minister, \$750; for a single ordained minister, \$400; for an unordained minister, \$350 per annum. These amounts to be exclusive of removing expenses and claims on the Children's Fund.

Dr. Sutherland reported that, in accordance with the instructions of the Board last year, he had communicated with Rev. Dr. Pughon with a view to obtain all possible information as to the laws or regulations under which the English Wesleyan Committee acts with reference to the appointment of missionaries, the extent of the control exercised over them by the Committee, and the relation which exists, as to the missionaries, between the Conference and the Committee. Dr. Pughon's reply was read, and the Hon. James Ferrier, John Macdonald, Esq., Revs. James Gray, Howard Sprague, M.A., and Dr. Sutherland were constituted a Committee to consider the subject and formulate a scheme to be submitted to the Board next year.

The Rev. T. Harris presented a letter from Rev. J. R. Bowell, of Newfoundland Conference, offering his services for mission work in the North West.

A communication from the Montreal Conference was presented, calling the attention of the Board to the importance and necessity of educational work among the French population of the Province of Quebec, and requesting a grant of \$1,000 in this behalf.

The Revs. John Borland, L. N. Beaudry and Prof. Shaw addressed the Board on behalf of the project. The further consideration of the subject was laid over until the appropriations for the year shall be considered.

The General Secretary presented a memorandum from the Committee of Consultation and Finance in reference to the establishment of an Indian Orphanage and Training School at Morley Mission. The Committee requests the Board to authorize the General Secretary to lay a printed statement of the whole matter before the Church, and invite voluntary offerings for this most desirable object, and to obtain from the government as a gift, or by purchase, a section of land to be used for the purpose of the institution, and such other grant towards the support of the Orphanage as the Indian Department may be disposed to give. It was resolved on motion of Rev. Howard Sprague, M.A., seconded by the Hon. James Ferrier—"That the Central Board heartily endorse the proposal to establish at the Morley Mission an Orphanage for Indian children, to be called 'The McDougall Orphanage and Training School,' in commemoration of our lamented brother, the Rev. George McDougall, whose heart was set upon the establishment of such an institution; and com-

mends any efforts that may be made by the promoters of the project to the sympathy and liberality of the Church."

The General Secretary introduced the subject of a proposed Ladies' Missionary Society in connection with the Circuit Branches. After some conversation, in which Dr. Douglas stated that the Ladies' Missionary Society of the M. E. Church in the United States numbered seventy thousand members, who contribute one dollar per annum each, it was moved by Hon. James Ferrier, seconded by Rev. John Wakefield, and carried unanimously—"That this Board cordially approves of the proposal to form a Ladies' Auxiliary Missionary Society in connection with our Church, and the General Secretary is hereby instructed to bring the matter before the ladies of our congregations throughout the Connexion by circular or otherwise, suggesting methods of operation and departments of work; guarding at the same time against such methods of operation as might result in collision with existing interests and authority."

A conversation then ensued in relation to our work in Bermuda and Japan. It was intimated that the English Wesleyan Missionary Society would willingly assume the care of our missions in Bermuda, but the Rev. S. F. Huestis and other brethren of the Eastern Conferences strongly opposed any change in this direction, and intimated that our people in Bermuda wished to retain their connection with the Methodist Church of Canada. The matter was dropped without any definite action being taken.

The subject of the Japan mission was discussed at considerable length, when it was moved by Dr. Sutherland, seconded by Hon. James Ferrier, and resolved—"That in the judgment of this Board it is not advisable to enter into any negotiations looking to the transfer of our work in Japan to any other Church; but that efforts be made to strengthen the mission as soon as the funds of the Society will permit." The resolution was passed by a vote of ten yeas and five nays; three members of the Board abstained from voting.

ANNIVERSARY MEETING.

The Anniversary Meeting was held in the Dominion Square Church on Wednesday evening, 20th Oct. James Paterson, Esq., presided, and delivered an effective speech, in which he congratulated the Society on the liquidation of its debt, and paid a graceful tribute to the memory of the late James Goodeham, Robert Wilkes and J. B. Morrow, two of whom have entered into rest since the last anniversary meeting. Dr. Sutherland read an abstract of the General Report, and John Macdonald, Esq., read the Financial Report for the year. Appropriate and interesting addresses were delivered by Rev. Howard Sprague, M.A., Hon. James Ferrier, Rev. John Wakefield, John Macdonald, Esq., Rev. H. B. Steinman, and Dr. Sutherland. The choir of the church enhanced the interest of the meeting by well rendered musical selections.

On Thursday afternoon the Board resumed its duties.

The following resolutions, moved by Rev. Dr. Sutherland, and seconded by Rev. S. F. Huestis, were carried unanimously:

"Whereas the Board, in making appropriations to the various missions, is limited to the income of the preceding year from regular sources—namely, Subscriptions and Collections, Juvenile Offerings, and the Grant from the Indian Department in aid of schools; and whereas there are certain assets of the Society not now productive which might be disposed of; and whereas moneys are sometimes received by the treasurers in the form of legacies and special donations, which are not available for current expenditure, therefore,

"Resolved, 1st, That it is desirable that the proceeds of such assets, and the sums arising from such legacies and donations, should be invested, and the annual interest made available for the purposes of the Society.

"Resolved, 2ndly, That in the judgment of this Board, it would be perfectly legitimate to employ the proceeds of these investments in aiding the erection and repairs of buildings on our Indian and Foreign Missions, thereby relieving the ordinary fund of a large annual expenditure for that purpose."

On motion of Rev. John Shaw, seconded by Dr. Norris, the General Secretary was instructed to take such steps as may be necessary to secure by legislative enactment such change in the name of the Missionary Society as shall harmonize it with the name of the Church. It was resolved that no claim for supply in case of sickness be allowed until it has been passed either by the Annual or Financial District Meeting.

A motion by Dr. Hunter, seconded by Dr. Norris, to the effect that the Akoma District of the Toronto Conference, be placed amongst the Foreign Missionary Districts, was negatived by a large majority.

Rev. Howard Sprague, M.A., presented the following report of the Committee appointed to consider the resignation of the Treasurer:

"You Committee appointed to confer with the Treasurer of the Society, John Macdonald, Esq., respecting his resignation of the treasurership, beg to report as follows—1st, That they recommend to the Board the appropriation of a sum sufficient to secure the assistance necessary for the efficient performance of the work of the Society's office in Toronto. 2nd, That they recommend to the Board earnestly to request Mr. Macdonald to withdraw his resignation and retain the office in which he has so faithfully served the interests of the Society. (Signed) HOWARD SPRAGUE, Secretary."

REV. ENOCH WOOD, D. D. Moved by Rev. R. Duncan, and carried unanimously:

"Whereas this Central Board of Missions has learned with profound regret that the Rev. Enoch Wood, D.D., Honorary Missionary Secretary of our Church, has suffered from a protracted and painful illness, from which we now rejoice to learn he is partially recovered;

"Resolved, 1st, That we hereby assure our beloved brother of our heartfelt sympathy with him in all his afflictions, and we fervently pray that the consolations of that Gospel which he has preached to others for so many years may abound to him in the days of his retirement from the work which has engaged the best energies of his life. We also pray that God may so far restore him to health as to enable him still to go out and in amongst us, and to lend the counsels of his wisdom and experience to the Church which he has served so faithfully and successfully in the past.

"Resolved, 2nd, That we hereby record our high appreciation of his spotless character and elevated Christian manliness, of his unvaluable services to every department of our Church work, and more especially to the Missionary Society, with which his name and memory will ever stand identified. And we pray that, when the Master shall call for him, 'an entrance may be ministered unto him abundantly in the everlasting kingdom of our Lord and Saviour Jesus Christ.'"

THE LATE J. B. MORROW, ESQ.

Moved by the Rev. R. Duncan, seconded by Dr. Norris, and carried unanimously: "Whereas it has pleased our Heavenly Father, in his wise providence, to take unto himself, since the last session of the Board, our beloved brother James B. Morrow, Esq., of Halifax, for some years and at the time of his death a member of this Board; therefore,

"Resolved, 1st, That the Board cannot permit its present meeting to close without recording its admiration of our departed brother's character, and its grateful recollection of the faithful and important services which, during a series of years, he rendered to the Board, and to the Missionary and general interests of our Church. During all their associations with their beloved and now glorified friend, the uniform impression made upon the members of this Board was that James B. Morrow was a humble and devoted servant of Christ—living in abiding communion with God—enjoying the power and peace, and bringing forth richly the fruits of the Spirit; that he was loyal and earnest in his attachment to his own branch of the Church, and generous in his sympathy with all; that he was ready at all times, and to the utmost of his ability, to serve the interests of this Society and aid its important work; and in their sorrow at the loss sustained by this Board, and by the Church at large, their own comfort is their solemn and grateful conviction that it may be said of him that he 'walked with God and was not, for God took him.'"

"2nd, That we deeply sympathize with the widow and children in the sudden and severe affliction which has come upon them, and that we bear them in our hearts before God, praying that the peace of God which passeth all understanding, may keep their hearts and minds in Christ Jesus."

"3rd, That a copy of the foregoing resolutions be sent to Mrs. Morrow, with the assurance of our sympathy and prayers."

The remainder of the report is laid over until next week, awaiting the return of the minutes in possession of the Journal Secretary. W. J. HUNTER, Secretary.

WIT AND WISDOM.

"Are you lost, my little fellow?" asked a gentleman of a four-year old boy in Rochester. "No," he sobbed; "I-but my mother is."

It was a truth worthy of profoundest consideration, uttered by Dr. Lyman Beecher to a class of theologians: "Preach what burns in your soul. What kindles you will kindle the audience."

The man who is curious to see how the world could get along without him, can find out by sticking a cambric needle into a mill-pond, and then withdrawing it and looking at the hole.

Conversing with a poet this morning, he assured us that he "got father laid work of it at first," and made most of his effusions in print. Of late, however, he had taken rank with the first poets of the day, and his genius was falling like snowflakes into the waste basket.

The small stones which fill up the crevices have almost as much to do with the fair and firm wall as the great rocks; so the right and wise use of spare moments contributes not a little to the building up, in proportion with strength, a man's mind.

Tommy is tugging away at another urchin who is pitifully crying on the ground.

"What are you doing, Tommy?" "O! only helping a fellow up."

"That is right, Tommy. Now, take that as your motto through life, to help a fellow up."

Dr. Hastings, of Boston, in speaking of religious joy, and of singing as being the natural expression of that joy, remarked that some congregations had so little of it they had to hire people to do their singing. "Why," said he, "I would as soon think of hiring a man to eat my breakfast."

A gentleman lately took down verbatim the conversation of two fashionable ladies during a morning call, viz: "How do you do, dear?" "Pretty well, thank you." (They kiss) "How have you been this age?" "Pretty well. How have you been?" "Very well, thank you." "Pleasant to-day." "Yes very bright; but had a shower yesterday." "All your family quite well?" "Quite well, thanks. How is yours?" "Oh, very well, thank you." "Have you seen Mary B. lately?" "No, but I have seen Susan C." "You don't say so! Is she quite well?" "Yes, very well, I believe. (Rising.) "Must you go?" "Yes, indeed: I have seven calls to make." "Do call again soon." "Thank you: but you don't come near me once in an age." "Oh, you shouldn't say so, dear: I'm sure I'm very good." "Good-bye." "Good-bye, dear."

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Circular forwarded on application. I intend to open a class about the FIRST OF SEPTEMBER, and will be glad to give any information.

R. B. MACINTOSH, 83 Upper Water Street, Halifax, N. S. aug 20—3m pd

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Mar. h 12—1y

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Mrs. McCLELLAN, Pres. Mrs. Phillips, Sec. Mrs. Mackinnon, Mrs. E. Hink, Sec. Mrs. John Macdonald, Mrs. Reid, Mrs. Lewis Kaye, Mrs. G. Chambers, Mrs. E. Longwell

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Book-Steward's Department

LIST OF ACKNOWLEDGEMENTS CROWDED OUT. -will appear next week.

PREACHERS' PLAN HALIFAX SUNDAY, NOVEMBER 14th., 1880.

Table with 3 columns: Time, Location, Preacher. Includes entries for Brunswick St., Grafton St., Kaye St., etc.

STATIONERY.

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BIRTH At Henton, Carleton Co., N.B., 31st Oct., the wife of Rev. W. R. Pepper, of a son.

MARRIED At Forest Glen, N.B., Nov. 2nd, by the Rev. J. T. Baxendale, John J. Steves, of Hillsboro, N.B., to Amanda J., daughter of J. T. Colpitts of Forest Glen.

At the residence of the bride on the 3rd by the Rev. W. H. Carz, Mr. James Carlen, to Miss Matilda Whitman, both of Annapolis.

At Windsor, 28th October, by Rev. J. M. Pike, Charles Stevens of Hantsport to Aggie Weston, of Yarmouth, N.S.

In St. John on the 27th Oct., by the Rev. Benj. Chappell, Mr. John L. vane, of Portland, N. B., to Elsie, daughter of the late Angus Sutherland, of Salmon River, Queen's County.

At the residence of the bride, St. Stephen, N.B., Oct. 27th, by the Rev. C. W. Dutcher, Mr. Hugh Love, to Miss Rose E., eldest daughter of F. J. Tracy, Esq., all of St. Stephen, N. B.

On the 1st instant, by the Rev. E. Evans, at the Waverly Hotel, James Carson, to Mary Jane Irvine, both of Stanley, in the County of York.

At the residence of the bride's father, Nov. 3rd, by the Rev. Caleb Parker, Howard D. Wilson, M.D., of Barrington, to Hattie M. L., eldest daughter of Alpheus Marshall, Esq., of Bear River, N.S.

At the Methodist Parsonage, Canning, Nov. 6th, by the Rev. James Strothard, James Rafuse to Bessie Hatt, all of Cornwallis.

By the Rev. T. J. Deinstall, at the residence of Mr. John Gross, Mr. Levi Silliphant to Miss Eliza McDonald, both of Summerside.

At the house of the bride's father, on the 2nd inst., by Rev. M. Ryan, Captain John T. Smith to Miss Eugenie Davies, third daughter of James Davies, Esq., all of Mount Denson, Hants Co.

On the 6th ult., by the Rev. I. E. Thurlow, Mr. Edward Harris to Sarah Urquhart, both of Westville.

At 169 Lockman street, on the 8th inst., by the Rev. Ralph Brecken, John S. Bowser, youngest son of Jacob Bowser, Esq., builder, of Halifax, to Agnes L., youngest daughter of Samuel Hardiman, Esq., of Prospect, N.S.

On the 23rd ult., at George-street Methodist Church, St. John's, N. F., Walter, third son of William Tazewell, Esq., of Norwich, England, to Clara, third daughter of the late Charles Duder, Esq., of St. John's, N. F.

DIED

At Halifax, Wednesday evening, Nov. 10th, after a short illness, Allan Hill Crowe, aged 48 years. Funeral from 139 South Park Street, on Saturday, at one p.m.

Suddenly, of Croup, at Hearts Content, N. F., Charles Horwood, son of R. A. Penny, Esq., J. P., aged 81 years.

In St. John, N.B., on the 3rd inst., Alice L., wife of Mr. Henry P. Sandall, in the 26th year of her age.

Suddenly at Carleton, N.B., on the 2nd Nov. Edith E., only and beloved daughter of Capt. Jas. M. and Mary A. Doane, aged 8 years and 6 months.

On the 24th ult., at the Beach, Carboner, Eugene, son of E. S. Pike, Esq., aged 26 years.

At Sugar Hill, Kempt, Hants Co., on Saturday, Nov. 6th, Michael Bergen Grant, in the 53rd year of his age.

In Charlotteown, Nov. 3, from the effects of a wound received at Kensington Rifle Range, Mr. James J. Hearty, in the 32nd year of his age.

At Scott's Bay, of Diphtheria, Oscar H. Steele, aged 9 years, son of Alexander and Abigail Steele.

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Prepared especially for the subscriber, and warranted to keep indefinitely, and full measure in each bottle. It contains no alcohol—and is free from adulteration. Imported and for sale by HENRY A. TAYLOR, at his Drug and Prescription Store, No. 69 Barrington street, Halifax, Nov 12

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A. McN. PATTERSON, Horton Landing, King's County, N.S.

TENDERS

TENDERS addressed to the undersigned, and endorsed "Tender for Cranberry Island Light House," will be received by this department, up to the 10th December next, for the construction of a new Lighthouse, with Dwelling attached, and Out-Buildings, on Cranberry Island, off Cape Canso, Guysboro' County, N.S.

Plans and specifications can be seen, and forms of tender procured by intending contractors, at this Department here, at the Agency of this Department, Halifax, and at the Offices of the Collectors of Customs, Canso and Guysboro'.

The department does not bind itself to accept the lowest or any Tender. WM. SMITH, Dy. Min. of Marine and Fisheries, Department of Marine and Fisheries, Ottawa, 26th October, 1880.

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At first my appetite increased; the expectoration became easy, digestion better; the faces became more copious and less frequent; cold chills ceased; night-sweats lessened; I gained in weight; the hacking cough left me; refreshing sleep returned; my spirits became buoyant, the mind active and vigorous. I continued taking the Syrup month after month; but owing to the damp, foggy climate of St. John, my recovery was necessarily slow, although I could observe a gradual return of strength for three years, during which time I continued taking the remedy. My present weight is one hundred and eighty-eight, being thirty-eight above my usual. I have no symptoms left denoting disease. The only notable sign during twelve months was the expectoration. Now that has stopped, and I consider myself well. The reader may ask, How do you know your difficulty to have proceeded from ulcerated or tuberculated lung? I answer, In the most certain of all modes for ascertaining. In March last I coughed from the right lung a piece of PHOSPHATE OF LIME, half the size of a pea, which could have come from no other place, and which the highest authority in Lung Diseases (Laennec) states is the result of tubercle, which has been cured. Added to this, I had the leaden-colored, purulent, blood-streaked expectoration, and the opinion of one of the best diagnosticians in the country. I believe I have experienced all the symptoms incident to the two first stages of Consumption, and have successfully combated them, so that I do not despair of any case where there is left sufficient lung tissue to build upon. I can only add that the mere monetary consideration of increased sales would never induce me to publish this report, but a sincere sympathy for the poor Consumptive, with whose misfortune I believe it villainy to trifle.

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If you are troubled with Indigestion, Jaundice, Bilious Complaints, Bad Breath, Sick Headache, Heartburn, Waterbrash, Loss of Appetite, a sense of fullness or oppression after eating, a furrowed tongue, languor and aversion to exercise of mind or body, dejection of spirits, dimness of vision, or any other diseases arising from Dyspepsia, try FELLOWS' Dyspepsia Bitters. They will give you instant relief. Price 25 cents.



WONDERFUL CURE OF DROPSY AND LIVER COMPLAINT.

SACKVILLE, N.B., March 10th, 1880. C. GATES, SON & Co.—Gentlemen—For over two years I have suffered from Dropsy and Liver Complaint, and was reduced very low; could not walk across the room. In the meantime I had consulted all the doctors around, wherever I was, but they did nothing that helped. But still I grew worse until my life was in despair; my neighbors looked for my death at any moment, when your agent J. Ford, gave me a pamphlet, in which I saw my complaint described. He gave me the medicine, which I took, the No. 2, and 3 LIFE OF MAN BITTERS and No. 1 INVIGORATING SYRUP, with the Nerve Ointment and Vegetable Plaster, in all six bottles and in six weeks I was almost well; in ten weeks I was strong and able to work, and to-day weigh more than ever I did in my life. I am a wonder to myself and all that saw me before I commenced taking your medicine since. I do thank God for your medicine in my case. I can and have freely recommended your medicine to all afflicted as I have been. JONATHAN ATKINSON.

Sworn to before me at Sackville, N.B., this 10th day of March, 1880. JOHN FORD, J.P. Sold throughout the Maritime Provinces.

THIS PAPER may be found on file at George P. Rowell & Co's., Newspaper Advertising Bureau (10 Spruce Street) where advertising contracts may be made for it in NEW YORK.

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S. F. HUESTIS T. WATSON VOL XXX OFFICE: All letters on business and all communications to S. F. HUESTIS. All Articles to be inserted in the Wesleyan must be accompanied by the name of the author, and if desired, the name of the place, and a return address. For advertisement Roman Capital in the city of the titles indicate and numbers. Thirty year missionaries make the voy Now the Indi 30 days. De-H. W. vitation to b ple of Church, broad and eva may seem in a God. A Baptist York, among baby show at benefit of St. These are evi Carriage. The Metho cents a week takes his who own that struction as a ber.—Nashel At a recent Baptist Union Twickenham, 000 people, and did not k while 500,000 cently.—Messs "Running The Herald a unhealthy. possible, eat, and worship over, spiritual should be tak The Irish A of Intemper last week. sianistic gathe C. H. Mellor the reductio drink since Closing Act The Bisho Church in the plains in his off in the nu nations, and son" of this which has be matter of th Bowdin gift of \$10 Philadelphia \$25,000, to a 800 ship. M gives to this ing M. 500,000 lego, in M. Just after York's Sna, planer" Juy brilliancy at trative post, advising the ny, and seek the planets, just as brig election. A novel w pork is repo peasant. He but he had by some and he was to send a ha and wait a ward results pronounced Abmed T who was con a translation tence commi of Chios, w pleases, exc Turks abun not sympath represented tress, and de Consul. Rev. W. H self-imposed in Boston, a deliver three Hall, bus of this is the fi public life, there is a kind (for ap ing horses carriages—