

A SERMON:
PREACHED IN THE QUEEN SQUARE
METHODIST CHURCH, ST. JOHN, N.B.,
ON THE OCCASION OF THE DEDICATION
OF THE CHURCH, SUNDAY EVENING,
OCTOBER 5, 1879.
 BY REV. DUNCAN D. CURRIE.

"The glory of this latter house shall be greater than of the former, saith the Lord of Hosts."—*Haggai 2: 9.*

The word glory is used in the Scriptures with some diversity of meaning. It was sometimes used by the orientals in the sense of distinguishing excellence, and in this sense it, apparently, is used in our text. Above the ark, between the two golden figures of the cherubim with outstretched wings, was the glory—the symbol of the divine presence. The presence of God constituted the distinguishing excellence of the place. There was a peculiar excellence about the Ark of God, and hence it was sometimes called "the glory of Israel." The beautiful robes of the priests were called "garments of glory." The vessels of the sanctuary, that were used in the service of the Lord's house, were called "vessels of glory." The prophet Haggai may be understood as saying in our text that: "The distinguishing excellence of this latter house shall be greater than that of the former."

1. Our text may be regarded as a prediction wherein there is instituted a comparison between the temple built by Solomon, and the later temple built by Zerubbabel.

The old temple of Solomon had its peculiar glory. It was magnificent in its proportions. It is said that it covered a square of six hundred feet, and that it had several thousands of columns and pilasters. It appears to have been perfect in its proportions, and faultless in all its details. It is a difficult thing even at this day to build a perfect house. It is doubtful if any man ever yet built a house with which, after the work was completed, he was entirely satisfied. But here was a building obviously designed by the Great Architect, and built according to a heaven-conceived plan, that in all its multitudinous details was probably as perfect a structure as it is possible for the hand of man to build.

One of the remarkable peculiarities of King Solomon's temple was that there was not heard upon the building, during its erection, the sound of hammer or axe, or any tool of iron. How impressive is this fact. The stones of which the house was built were all prepared and made ready in the quarries, and the timber used in its construction was thoroughly prepared in the forests whence it was taken, "so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building" (1 Kings 6: 7). Two hundred thousand men during seven years were engaged in its erection. How remarkable that during all those years it never rained, as we are told, except at night, and on the Sabbath day. About this memorable temple, even considered as a work of art, there is a kind of glory whose fascination, during the intermediate nearly three thousand years, has faded not away.

The chief glory of this former house was in the fact that God condescended to dwell in it. Herein was a new display of the divine goodness—the God of heaven condescending to dwell in a building which was the work of men's hands. This was the greatest glory—that God condescended to make this house His dwelling place: where He manifested Himself to men; where He heard their prayers; where He blessed their souls; and whence he sent away, with rich blessings upon them, the weary hearts that came to him in penitence and faith.

The second temple had its peculiar glory. It was built by Zerubbabel, a Governor of Judea, about five hundred years before the beginning of the Christian era. It was repaired by Herod just before the time of the coming of Christ. Although this latter house was, in several particulars, a less splendid structure than the former, there was, nevertheless, a style and beauty about it that made it worthy of the admiration of all beholders.

There was a greater glory about this latter house than about the former, because within its walls the incarnate God, the only-begotten of the Father, full of grace and truth, appeared. He was the Jehovah of whom inspired men had written. He was the seed of the woman; the Son of Mary; Jesus of Nazareth; the King of glory. In this latter temple the Messiah proclaimed Himself; announced the new covenant—the covenant of peace; and published salvation. His presence there, with the attendant circumstances, and for his beneficent purposes, gave to the latter house a glory that exceeded that of the former.

2. We may recognize in our text a reference to the two dispensations, and an intimation that the glory of the latter should exceed that of the former.

The original admits of a rendering of this passage somewhat different from that given in our text, namely: "Greater shall be the

* Published by request. Rev. Charles Stewart, D.D., Professor of Theology, etc., preached in this church in the morning of the same day, from Rev. 3: 8: "Behold I have set before thee an open door, and no man can shut it." And Rev. Ezekiah McKeown, President of the Conference, preached in the afternoon, from 1 Thes. 2: 4: "But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our heart." The Rev. John Prince, ex-President of the Conference, offered the opening prayer of the evening service. Lesson Haggai 2: 1-9. Hymns 730, 736, 579.

later glory of this house than the former." Putting both renderings of this passage together, we have a fuller exhibition of the truth. The two renderings are not contradictory; and each presents the same truth in a different light.

We may speak of the church of the old dispensation, and of the church of the new, as two developments of the same church. And so we may speak of the temple of Solomon, and of the temple of Zerubbabel, as two developments of the one house of the Lord. And hence we may say: "Greater shall be the later glory of this house than the former, saith the Lord of Hosts."

The old dispensation had its glory. There was a glory in its services, in its symbols, in its ritual. There was an excellence about the old tabernacle and temple services that the people did well to appreciate. The psalmist once said: "In his temple doth every one speak of his glory." It was the tabernacle of which he thus spake, for the temple proper had not yet been built. Oftentimes the tabernacle was spoken of as God's temple. The glory was seen both in the tabernacle and in the temple, and every one who went there with a worshipping and a praying heart showed forth the glory of God.

The glory of the former dispensation, however, was circumscribed. It was confined to one people. And even the highly favoured Hebrew people were not, apparently, with but few exceptions, able to recognize the Messiah when he came. He waited long, for the fulness of the time, when the world would be sufficiently ripe to receive him, and his teachings. And when the fulness of the time had come, and he had appeared among men, it seemed as if, even in Palestine, there was scarcely room for that tree which he has planted, and whose branches are to grow and are to fill the whole earth.

In the latter dispensation there was to be a greater glory. The new order of things was not to be confined to one people. It was to overthrow institutions, and to permeate the thought of the world, and to revolutionize the kingdoms of the earth.

Haggai said that when Christ would come he would "shake all nations." Under the law Sinai, and the Sinaitic region, only were shaken. But all nations were to tremble under the influences that were to accompany the era of greater glory. Several of the prominent nations of the earth were shaken before the coming of the Lord, and that his way might be prepared. Mark the testimony of history. Just before Haggai's time the magnificent ancient Assyrian and the Babylonian empires had fallen, and the Medo Persian empire had risen upon their ruins. After this the Persian empire, having become the victim of gross vices, was shaken and overthrown. Then came the Grecian empire in its stead. Then the Grecian empire was shaken, and sundered into four parts. These in turn were shaken, and destroyed by the Romans. Thus not less than three magnificent empires were successively shaken, and scattered, between the era when the prophet spake these words, and the coming of the Lord, a period of about only six hundred years. And just before the Messiah came a universal peace prevailed, and the great political convulsions that for six centuries had shaken the nations, were overruled by the Providence of God to prepare the world for the coming of Christ.

Those shakings that preceded the advent of the Lord were suggestive of what would subsequently come to pass. He will shake all nations, said the Hebrew seer. Mark the results. Sometimes, perhaps, you wonder that so little has been accomplished in these eighteen hundred years. Greater is the marvel that so much has been done. See what has been done in Europe. Look over all the continents. How many millions have bowed the knee to Jesus. In every conversion to God there has been the surrender of a rebel. In every triumph of the cross there has been a conquest that has shaken the conscience, and changed the heart, of an alien from the commonwealth. What our God in the elder time was amongst a small nationality, our Jesus now is amongst many peoples. In many lands to-day no deed of conveyance, no instrument of mortgage, no memorandum of agreement, no promissory note, no document of any pretensions, is of any value, if it fails to recognize on its face, the current year of the Christian era. In these developments of the growing kingdom we recognize the glory of the later dispensation.

3. Our text suggests another outlook. We may apply these words to ourselves as individuals. There is a sense in which we speak of ourselves as a house. "If our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal, in the heavens." There is a striking contrast between the glory of God's people, while dwelling in this clay tabernacle, and the glory that is to be revealed hereafter. Greater shall be the later glory of Christ's saved people, than the former.

What are we? What is man? How wondrously are we made. How great the distinguishing excellence of man, when contrasted with the other creatures to which God hath given existence. The value of the individual transcends all human computation. The Scriptures of unvarying truth assert the incomparable value of the human soul. Though each of you is but an atom the preciousness of every one outweighs the value of a world. The giant mountains upon which the rainbows rest, and that are the thrones of the thunder, and around which the lightning's play, and from which the tumbling cataracts come, are composed of atoms. The great mass of humanity is made up of individuals.

About each one, though insignificant he may appear in his own estimation, there is so great a preciousness that Jesus, the Lord of life and glory, hath redeemed him by his own most precious blood. How glorious a thing it is that provision has been made for the salvation of every man, and that each one may be saved, even here, and be an heir of God, through faith in the crucified One.

There is, however, a still grander glory for God's people. There is another realm than this, where there is no night, no temptation, no sin, no sorrow, and no death. The apostle speaks of us here as dwelling in a "vile body." There are in every one of us the springs of incipient decay and dissolution. But the eternal house in the heavens for the saved of the Lord is constructed after another plan, and will be faultless forever. The glory of the latter house will transcend, beyond all present conception, the glory of the former.

Christ came to build up spiritual manhood. The three and thirty miracles that he wrought indicated his power. The strange predictions that he uttered, suggested his omniscience. But these were not his grandest works. The chief glory of christianity is not in miracle, or prophecy, or ordinance, or in social influence, but in its power to change men's hearts, to spiritualize the race, and to save men into heaven.

What did it avail for Solomon and his contemporaries, and for prophet, and priest, and people of succeeding generations, if they were permitted to go round about the temple, and tell the towers thereof, and mark its grandeur, and enter within its courts, and worship in its corridors, if they failed to secure the salvation of the soul? What had it availed for the earlier attendants of the old Germain Street Church, if their hearts were not renewed by penitence and believing application to the blood that cleanseth from all sin? The outward and the material, after all, how beautiful and attractive soever they may be, dwindle into comparative insignificance, when we think of the soul and its eternal interests. Do you, with believing and loyal hearts, recognize the fact that there is a door open in the kingdom of heaven for all believers; and that greater, in that kingdom, shall be the later glory of Christ's saved people, than that which they here possess while dwelling in the earthly house of this dissolving tabernacle?

4. We stand to-day, so far as this church and congregation are concerned, upon the threshold of a new epoch. It is well that we should look back and see under what circumstances your fathers laid the foundations of the old Germain Street structure, of which this Queen Square Church, which we have this day dedicated to God, is the worthy successor. Ninety and six years ago, on the eighteenth day of May, 1783, a few thousands of loyalists, from several of the adjoining States, entered your harbor to find a home, where they might still render loving allegiance to the sovereignty of the fatherland, and enjoy the protection and the privileges which it accords to all its subjects. All of those men had suffered more or less, and some of them had had their fortunes sadly shattered, in the vicissitudes of the seven year's war.

Many were the difficulties which here, in the untrodden wilderness where this city now stands, they had to encounter. Rugged were the shores. Rocky were the hillsides. Plain were the houses that the wealthier built. Humble were the dwellings of the poor. But they grappled with their work. Streets were laid out. Lots were surveyed. On went the work. A town began to show itself. Eight years passed away, after the landing of the loyalists, before a Methodist preacher visited the growing town. The first Methodist minister who here called sinners to repentance was Abraham John Bishop. In the year 1791 he set up our banners in this city, in the name of our God. In 1792 a building, on the West side of Germain Street, between Duke and Queen Streets, was purchased, by the few adherents of Methodism then living here. In 1807 the foundations of the old Germain Street Church were laid. In 1808, on Christmas day, it was dedicated. In that building, in 1809, the first Sabbath School in the city was organized. From that time until now the Germain Street Church has had an uninterrupted pastorate of three score years and ten.

The old church was not remarkable for any architectural excellences. But it was a dwelling place of the Most High, where He made the place of his feet glorious. Souls were converted there. God's people were built up there in the most holy faith. It was the loved sanctuary of a praying people, and was precious in their sight. Its history, up to the time of the opening of the Centenary Church in 1839, if written, would tell of earnest work done for God, and of blessed results.

The seventy years of its existence, from 1807 to 1877, may be divided into two equal periods of five and thirty years. During the closing years of the first of those periods, Dr. Enoch Wood was connected with the Old Church. He was stationed in St. John ten years from 1836 to 1846. He was at that time the foremost man of Methodism in this city. In 1838 the Methodism of St. John became two bands by the organizing of Portland into a separate circuit. In 1839 she became three bands by the opening of the Centenary Church. In 1842 she became four bands by the erection of Carleton into a separate circuit. The leading men identified with the work of the old church during the first half of its existence were Stephen Humbert, Alexander McLeod, John Ferguson, Hanford Magee, George

Whittaker, William Venning, Gilbert T. Ray John Owens, George A. Lockhart, and Geo. Taylor, all of whom have passed away; and John B. Gaynor, and David Collins who yet remain unto this day. Of the more prominent worthy men, of the later period of the existence of the old church who have gone hence, honorable mention was made in the opening service of to-day.

The old church was an honored landmark in our Israel, was an important centre amongst us, and was, in a sense, the mother of us all. At the time of the great burning of the 20th of June, 1877, when the old house was consumed in the devouring flames, it was, and had for many years been, our oldest sanctuary in all this land. It had served its generation well. It has passed away forever.

On this dedication day it well becomes us to ask; what shall be the future of this new and beautiful structure? Shall the glory of this latter house be greater than that of the former? The later decades should exceed the preceding ones. Coming generations should transcend in glory all their predecessors.

Architecturally this latter house exceeds in glory the former one in a great degree. You who, through weary months of fears and of hopes; of anxieties and of triumphs; have been battling against formidable difficulties, not knowing what the issue would be, and yet trusting in God who sustained you, we congratulate upon being permitted to see this auspicious day.

What more do you need that this enterprise may prove eminently successful? You need the co-operation of others around you, who recognize somewhat the results of your efforts, but who comprehend only to a small extent, perhaps, the heaviness of the burden you have borne. There are probably many in this assembly who should immediately come up to the help of the Lord by giving him their hearts, and by assuming a share of the burden of sustaining God's cause in this church. The silver is the Lord's, the gold is his, and the cattle upon a thousand hills, and all souls are his. He calls for the sacrifice of yourselves. Let there be now an intelligent recognition of the claims of the King of kings upon you, and an immediate surrender of the heart. And thus in the beginning of the endeavours of this people may it be apparent that the glory of this latter house shall be greater than the former.

Upon you rest weighty responsibilities to-day. Our text is not for you, the record of an accomplished work—it is, rather, the voice of the prophet speaking of the generation that now is, and of others that are yet to be. The glory of this latter house—this Queen Square Church—shall be greater than that of the former sanctuary. The fulfilment of this prediction depends largely upon you. Undismayed by gathering clouds; undaunted by coming difficulties; give yourselves, we beseech you, to the grand work to which you are called. Let this church be glorious in the grandest sense of the term. What constitutes the glory of a church? Not stone walls, nor columns fair; not pinnacles, nor towers grand, nor spire; not gorgeous ritual, nor robed nor mitred priest; not waiting crowds to catch the tinsel of smooth rolling rhetoric; not organ peals, nor well-rendered music of the choir. But faith, and love, and earnest piety; devotion pure, and warmth of inward life: these constitute the glory of a church. It is not the homage of the eye, nor of the lip, nor of the ear, nor of the bended knee, that is most pleasing in the sight of God. He waits, rather, to receive from the weak, from the weary, from the wounded, and from the wandering, the sacrifices of a broken spirit and of a contrite heart. Let these be the offerings that here, continually, you shall bring to God; and then it will be manifest as the years roll by, and as one generation passeth away, and another generation cometh, that the glory of this latter house shall be greater than that of the former.

OBITUARY.

MR. JAMES RICHARDSON.

Died in the Lord, at his late residence in Hamilton, Bermuda, on the 18th of August, 1879, Mr. James Richardson, in the 77th year of his age. Bro. Richardson was a native of Scotland, and son of James and Margaret Mabon Richardson, of Morebattle, Roxburghshire. He was born in Morebattle Parish, on the 22nd of Dec. 1802. His parents trained him according to the Presbyterian pattern of his day; and of him it might be said in truth, "Thy servant feared the Lord from his youth." On the 8th of Dec., 1824, he was united in marriage to Mary Moffatt, a worthy, devoted young woman, who was to him an *helpmeet* indeed for nearly half a century. In 1827 he and his wife arrived in Bermuda, and about two years subsequent they united with the Wesleyan Methodist Church. From that time until he was prostrate by disease a period of about forty years, he was a consistent, active and useful member of the Methodist Church at Hamilton. The church soon perceived his worth and honored him with the most responsible trusts in her gift. He was a class leader, trustee and circuit steward, filling the positions with acceptance to the church and a credit to himself. Bro. Richardson was not only a Methodist by profession, but also by conviction. He was strongly attached to all the interests of the church of his choice, and labored to have its discipline observed to the letter. It has been said that Presbyterians with a New Testament conversion make the best Methodists; and his life would go far to strengthen that conviction in the mind of the careful observer. God having made the class-meeting a blessing to his own soul, he became its warm earnest

advocate and successful leader. As a leader he was courteous, consistent and sympathetic, winning the confidence and esteem of all who met with him. He was not a class driver, pointing out the way and saying go, but never going himself; but he was emphatically a leader, saying by a holy life and sweet spirit come, follow me as I follow Christ. He was seldom if ever absent from the means of grace, and at the official meetings of the church, the minister could always rely upon seeing him, unless Providence interposed. He was quiet and unobtrusive in his movements and especially neat in his person and dress. He invariably wore the old-fashioned white neck handkerchief which a few years since was the distinguishing badge of the ministerial office in the Province. I can never forget the first time I saw Bro. Richardson. It was nearly twenty years ago in Zion's Methodist church, Hamilton. Having just arrived in the colony, I entered the pulpit for the first time on Wednesday evening, and saw before me a gentleman dressed as I had been accustomed to see only ministers attired. So I put him down at once as belonging to the ministerial fraternity. I saw he was attentive and devout, and concluded that he was the Presbyterian clergyman of the town. This thought, that I a young man, was preaching to an experienced minister of another church, did not have a tendency to cool the hot Bermudian atmosphere of a July night in the least. At the close of the service, I was surprised and delighted to be introduced to the brother who had unintentionally increased my pulpit bath, as a Methodist class-leader. There that evening began a friendship which ended only with his death, and during all the intervening years there was never even a misunderstanding between us.

About ten years since Bro. Richardson was suddenly prostrate by paralysis; and from that time until his death he was an invalid and a sufferer. Having done God's will he was now called to suffer his will. The Master's work which he loved so well, and in which he had been so long engaged he had to leave to others. His speech was affected and it was with difficulty that friends could understand his utterances. But in his affliction he found the Lord to be his sun and shield; and he insisted upon being taken to the public service on "the Lord's day, where he could hear God's word and worship with his people. Indeed he persisted in visiting the house of God as long as he could sit in the pew during public worship. He had many trials during his earthly pilgrimage demonstrating the truth of the inspired utterance, "Whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth." Death had again and again entered his domestic circle and borne away loved ones. So that though he had been blessed with ten children only three survived his demise. Still the heaviest bereavement of his life came during his own protracted affliction when he appeared least able to bear it. On the 6th of September, 1872, the wife of his youth and the mother of his children suddenly died. Mrs. Richardson was a healthy, strong woman, who might be expected to live for years, while he appeared to stand on the crumbling edge of the grave might be expected to die any day. Yet arbitrary death took the strong wife and left the feeble, suffering husband to struggle on in lonely widowhood for seven long years. Though the bereavement almost overwhelmed him in his physical weakness, amidst flowing tears and sinking nature his faith cried, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." When seven years subsequent his end came, he was ready; and not only with a willing but with a glad heart he welcomed the messenger sent to call him to take his place in the house not made with hands.

Affectionate and considerate as a husband and father; consistent and useful as a member of Christ's church; and loyal and patriotic as a citizen; lived and died our now sainted brother James Richardson, late of Hamilton, Bermuda.

WILLIAM RYAN.

St. George's, Bermuda, Oct. 11, 1879.

WILLIAM ARNOLD LISWELL.

It is not often we record the death of one whose life reached the period of the subject of this notice. William A. Liswell was born in Hilditch, N. S., Sept. 24, 1778, and died at Belmont, Hants. Co., N. S., Sept. 24th, 1879, just one hundred and one years of age. A vigorous constitution, not broken by needless exposure or impaired by injurious habits of any kind may in some measure account for his lengthened years.

The deceased early gave evidence of concern for the welfare of his soul. These religious impressions at length deepened into profound conviction of the need of salvation and earnest resolve to seek it. In the year 1838 under the ministry of the Rev. Mr. Crosscombe, during a revival of great power in the Methodist Church Oakland, Newport, father Liswell was enabled to accept Christ as his personal Saviour. Soon after he connected himself with that branch of the Christian church through the services of which he had been so greatly benefited.

As a citizen father Liswell enjoyed the unqualified respect and esteem of the community in which he resided. His judgment in matters of local interest was sought, and his decision in all such cases regarded as just and equitable.

As the head of a house his example is worthy of imitation. In the continuous and orderly observance of family worship; in the loving yet firm discipline by which strength of parental affection was exhibited in the strong hand of parental control; in the importance attached to the religious instruction of his children he closely followed the example of one, the divine commendation of whose faithfulness was "For I know him that he will command his children and his household after him." As a Christian father Liswell manifested his attachment to Christ by a punctual attendance upon the means of grace and devout attention to the preaching of the truth. A shower of rain did not keep him at the fireside when duty

advocate and successful leader. As a leader he was courteous, consistent and sympathetic, winning the confidence and esteem of all who met with him.

WILLIAM RYAN. St. George's, Bermuda, Oct. 11, 1879.

WILLIAM ARNOLD LISWELL. It is not often we record the death of a man whose life reached the period of the golden age.

directed him to the sanctuary. Naturally of warm impetuous temperament his religious life was characterized by many changes; at times he would be greatly depressed, at others exultant.

SAD AND SUDDEN BEREAVEMENT. On Saturday evening, the 4th inst., HARRIET P., youngest daughter of Stephen E. Bent, Esq., aged nearly seven years, by falling under the wheel of a loaded cart was instantly snatched away.

IMPOSSIBLE THINGS. 1. To escape troubles by running away from duty.—Jonah once made the experiment, but he did not succeed.

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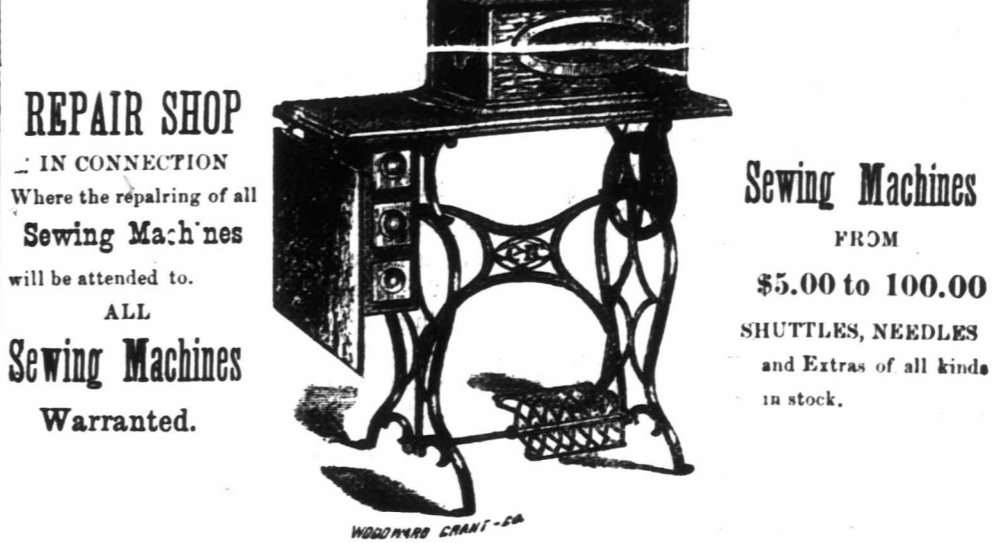
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THE WESLEYAN.

FRIDAY, OCTOBER 24, 1879.

NOVA SCOTIA CONFERENCE.

THE ANNUAL MEETING of the MISSIONARY COMMITTEE of the Nova Scotia Conference, will be held in the School Room, of the Wesleyan Church, St. John, N. B., on Wednesday, October 29th, at 9.30 a.m.

S. F. HUESTIS, Pres. of Conference.

THE MISSIONARY COMMITTEE.

OF THE NEW BRUNSWICK AND P. E. ISLAND CONFERENCE will hold its ANNUAL MEETING, in the Queen Square Methodist Church, St. John, N. B., on Tuesday, the 28th day of October, at 10 o'clock a.m.

H. McKEOWN, President of N. B. and P. E. I. Conf.

REVIVAL WORK.

During the past winter Rev. J. O. Peck, pastor of the St. John's Methodist Church, Brooklyn, New York, received over three hundred persons into the church on probation, as the fruits of revival services. He recently received two hundred and twenty-seven of those probationers into full membership. Others will be hereafter received. Mr. Peck expects to save ninety-eight per cent. of them. He depends largely for success upon getting his young converts into class-meetings, and keeping them there, and keeping them at work for Christ.

THE IRISH LAND AGITATION.

The land agitation in Ireland assumes a serious aspect. The cry is being iterated, and reiterated, that the land of Ireland should be taken from the present landlords and given to the present tenants. The landlords, it is urged, are the descendants of the haughty Normans, who came over with William the Conqueror, and appropriated the lands of the Saxons. These landlords, it is claimed, have had the lands long enough, and, now, the lands should revert to the tenants who are the descendants of the conquered Saxons.

Anti-rent demonstrations are being held in different parts of the country. A Mr. Bigger, M. P., holds that the true panacea for the evils of Ireland, is to buy out the landlords, and convert the occupiers into owners of the soil. He proposes that "the landlord should be called upon, for the public good, to sell his land to the occupier at a fair purchase, and that the Government, which should have the interests of all classes at heart, should interfere to facilitate the arrangements between landlords and tenants."

The continuous agitation of this vexed question, between landlords and tenants, may develop some very deplorable results. It were well if some satisfactory solution of this irrepressible conflict could be speedily reached.

AFGHANISTAN.

The progress of the English forces under General Roberts is encouraging. He has reached Cabul, without any disaster, and without much fighting. The city has been evacuated. It is not probable that any resistance will be offered to a peaceful entry. General Roberts has dispersed the Afghan forces. He has captured a large proportion of their artillery, and has taken possession of the fortifications commanding the city.

The latest advices indicate that the Ameer, Yakoub Khan, is about to abdicate, and that General Roberts is making arrangements for maintaining order in Afghanistan, and for carrying on the administration of affairs. England has informed Russia that British influence must dominate in Afghanistan's foreign relations. A magazine at Bala Huzzar has been blown up, whereby twenty-seven British and many Afghans were killed.

An interview has recently been had between Lord Salisbury, representing England, and Schouvaloff, representing Russia. Schouvaloff proposed that the western part of Afghanistan should be placed under the jurisdiction of Russia, and that England should have possession of the western part as far as the Hindoo Koosh. Salisbury declined the proposal, claiming that England will settle the future of Afghanistan in her own way. It is rumoured that assurances have been received, by the English Government, from the Shah of Persia, of such a nature as to satisfy Beaconsfield that Persia, in the event of complications between Russia and England, will not take sides with Russia. The relations just now between England and Russia are extremely critical.

Rev. Joseph McLeod, pastor of the Free Baptist Church, Fredericton, N. B., and Editor of the *Religious Intelligencer*, has been resting for several months, on account of impaired health. We are glad to notice that his health is fully restored, and that he has resumed his regular duties. We hope our young country will yet, for several decades, be favored with the productions of his able pen, and the utterances of his eloquent tongue.

THE UTE INDIAN WAR.

The United States has granted large tracts of land called reservations to various tribes of Indians in different States and territories of the West. In 1868 the United States assigned to the Ute Indians a reservation, in what was then the Territory of Colorado. A second Treaty was made with the Ute Indians in 1874, more clearly defining their rights and duties. It was in the treaty of 1868, provided, on the one hand, that the Indians should settle on their reservation and remain there, and relinquish all claim to any other lands in the Union. On the other hand, the United States agreed to defend the Indians in their title to the reservation, and to aid them there.

In the treaty of 1874 it was provided that a portion of the reservation should revert to the United States, and in consideration thereof the United States was to pay the Indians a specified sum of money, annually, forever.

Difficulties arose between the Indians and their white neighbours. The reports of the difficulties, and their causes, are conflicting. It is probable, however, that the Indians have been most shamefully treated by the whites. The Indians resisted the high-handed injustice that has been perpetrated against them. The result is the United States has declared war against the tribe.

General Crook is in command of the troops in this war. He is a distinguished soldier; and has had large experience in Indian warfare. He has indicated his reluctance to enter into this struggle. He said, when accepting his marching orders, that: "it is a hard thing to fight the Utes 'when I know that they are clearly in the right.'" General Crook will probably conquer the Utes, and bring them to terms.

RAILROAD ACCIDENTS.

It is not pleasant to read that, by a railroad disaster in Michigan, within the last few days, eighteen or more persons were killed, and many others were more or less seriously injured. The Pacific express train was reported as behind time going westward from Detroit. Some officials at Jackson assumed that the train would arrive there, still behind time. A switch engine was allowed to remain on the track a few moments too long. Hence the express train, having, meanwhile, made up her lost time, dashed into the switch engine. Several passenger cars were badly smashed up. Railway corporations have no souls. One remedy for such carelessness, and consequent loss of limb and life, is to touch the pocket of the negligent companies, seriously, through heavy damages.

THE HALIFAX INFANTS' HOME.

A few philanthropic persons opened a Home for Infants in this city in 1875. It was known, at least to a portion of our people, that the odious system of Baby Farming existed in this city. To prevent this evil, as far as possible, and to rescue uncared for infancy from cruel neglect, from beatings, bruises, and an untimely end, the Infant's Home was called into existence, and is still being sustained.

Two hundred and fifty destitute infants have been received into the Home. Some have been kept there for a few weeks only; others for several years. Forty-seven of the babes that were received into this establishment, have been adopted therefrom, into permanent homes in various parts of the country.

The infants that are recipients of the solicitude, sympathy, and care of the Home, have been taken from amidst surroundings more or less wretched. The Infant's Home can show a bright record of valuable effort during its existence of four years. It has taken the sick, the wasting, the wounded, the filthy, and the dying, from habitations of cruelty, and of want; and has clothed, and fed, and nourished them, and has thus saved them from an early grave, or from being brought up to a living death.

The Home, we are informed, needs more room; a more commodious building; and "daily bread." There are now about sixty persons to be provided for, daily, including nurses and infants, in the Home. This institution needs the practical sympathy of the charitable. Would it not be well, just at this Thanksgiving season of the year, for those, whose children know not the wretchedness of poverty and shame, and for those who were themselves once the children of happy homes, to express their gratitude by the presentation of a timely and needed offering to the Halifax Infants' Home? We have much pleasure in giving insertion to the following plea in behalf of the Institution. We would also call attention to a communication on this subject in another column:

A MOTHER'S PLEA FOR THE INFANTS' HOME.

Pity, help the little children
Who enjoy no father's care,
And o'er whom a tender mother
Never breathes a loving prayer.

Who will hear them, who will heed them,
As they perish one by one,
In this world of joy and beauty,
Underneath the blessed sun?

See! they perish near God's temples
Where a loving Saviour stands
Bidding all to help in mercy:—
Will you need the Lord's commands?

Hear the wailing of the children:
O, it breaks my very heart
When I see that in our city
Women do the murderer's part!

Ears as deaf and dull as adder's,
Catch the babies' fished cries;
Eyes as pitiless as Herod's
Watch their dying agonies.

Blood is on thy skirts, O city!
Blood of many a little one!
God in judgment will require it:—
He will make His justice known.

Are they sinful little children?
Outcasts to be flung aside,
Trodden underfoot, or tortured,—
Victims of our greed, or pride?

Sleep, yes sleep in peace, O mothers,
With your darlings safe in bed:
Do not dream of those poor infants,
Outcast, starving, dying,—dead.

Let not their pinched faces haunt you,
Nor their forms all bruised and scarred:
Why your happiness and comfort
By such visions grim be marred?

What to you are starving infants,
If your own are amply fed?
What to you are pain and torture
Falling on another's head?

Why should Dives mar his feasting?
Why should Laxarus have a crumb?
Let them die, your outcast infants:
In the grave they must be dumb!

No, my sisters! up to Heaven
Shall ascend their bitter moan:
God himself is their avenger
Sitting on His righteous Throne.

Mock not God with hollow praises
In your churches, in your homes,
While the blood of murdered children
Up before His presence comes.

If you show no love, no pity,
Caring not how children die,—
In your hour of woe and anguish
Will the Saviour heed your cry?

Mothers, sisters, in whose bosom
God's great love has found a place,
Hasten to the rescue, hasten
As ye prize the Saviour's grace.

Rich men, help us in your bounty,
Give us freely of your store:
Fruit you'll find most richly, surely,
When your gold avails no more.

You can help to save the children,
From the grasp of cruel hands,
From starvation, poison, torture:
Help, O help! 'tis God commands.

Jesus loves and seeks the outcast,
Saves the weakest and the worst,
Is the Friend of friendless children,
Though by Pharisees accurst.

Brothers, sisters, will you follow
Him who come to seek and save?
Or the Pharisees, as cruel,
Cold, and heartless as the grave?

By His love who to redeem us
Died upon the shameful tree,—
By His love who 'mid heaven's glory
Still remembers Calvary,—

By His love I now implore you,
Rise to help us while you may;
Help to save the little children
Who are perishing to-day!

GIVE! AND GOD WHO OWNS ALL RICHES
SHALL YOUR BOUNTY WELL REPAY!
E. C. M.

BARBAROUS ACCUSATIONS.

There is a dressmaker in one of our eastern towns who has a peculiar way of doing some things. She sometimes hides money and other valuables in out-of-the-way places, and then appears to forget where the treasures have been deposited. She, several years ago, hid her watch in a trunk, and subsequently not remembering where she had left it, and being unable to find it, she accused a relative of stealing her watch. The accused party, conscious of innocence, was not very greatly disturbed by the false accusation. Not long after the dressmaker found the watch where she had hid it in her trunk.

The same woman on another occasion accused one of her apprentices of stealing twenty dollars. The missing twenty dollars was afterwards found by the erratic dressmaker in the place where she had hid it.

Recently the dress-maker has been playing her old game. She concealed, in one of her hiding places, a few weeks ago, a hundred dollars. When, not long after, she wanted her money, she could not recall the exact spot where, amid some rubbish, it had been placed. She, straightway, accused a young girl, of about fourteen years, one of her apprentices, of stealing the hundred dollars. This young girl of a good family, and sensitive in an extreme degree, resented indignantly and scornfully, the barbarous accusation. She gave way to paroxysms of grief. The dressmaker told her story to the parents of the accused apprentice, and with such appar-

ent sincerity that the parents did not know but their child was guilty of the alleged crime. The dressmaker and the parents upbraided the innocent girl. They threatened her. They talked of the penitentiary, and the gallows. The girl protested that she was innocent. She wrote a touching letter to the dressmaker, denying the charge against her. She sobbed her life out, dying on the third day of a broken heart. The verdict of the coroner's jury was: "Died of paralysis of the heart from over excitement."

Since this girl died the lost money, one hundred dollars, has been found in a box of rags, where it had been placed by the owner. Prior to the holding of the inquest the dressmaker had added another foul accusation against the innocent victim, in saying she had committed suicide by taking poison.

The people of the place where this tragedy occurred are about to place a monument over the grave of the unfortunate. But no monument of marble or of bronze can bring that young life back again. Why does not the jurisprudence of the land provide that for the utterer of false accusations there shall be meted out an adequate penalty?

REVIVING PROSPERITY.

One of the signs of reviving prosperity in the United States is the fact that since the resumption of specific payments the influx of gold into that country amounts to more than \$45,000,000. The exports from the United States now very largely exceed the imports. Within a few years several hundreds of millions of dollars in American securities, largely government bonds, have been returned, as the means of settling the balance of trade in their favor.

Another sign of the times is the recent rise in Stocks, and in Railroad Bonds, in New York, and throughout the country. We do not know upon how sound a basis the advance rests. Within a year twenty-six Stocks of railroads, that are reported as having paid no dividends, have risen in the market to the aggregate amount of one hundred and thirty-nine millions of dollars. The bonds of eleven roads have advanced to the amount of nearly nine millions of dollars. The bonds are undoubtedly good property. But we may look out for a crash in the Stocks some of these days. The shrewder speculators will stand from under before the damaging tumbling comes.

The Bonds of the St. Joseph and Pacific Railroad (reorganized St. Joseph and Denver City), that were scarcely worth 10 per cent in the market, a year ago, with the Stock of the same road thrown in as valueless, are now quoted in New York as worth 82 per cent, and the Stock at 17 per cent.

The Newfoundland papers, by the last mail, contain extended notices of JOHN MUNN, Esq., who, for many years, has been one of the most prominent and respected citizens of Harbor Grace. He died at Southport, England, on the 29th ult., at the age of seventy-two. He was a member of the Presbyterian Church; and while contributing liberally from his ample resources to the support of his own church, he evinced his appreciation of Methodism, by frequent and generous gifts toward the various enterprises of our church. Rev. Mr. Angwin, for several years an intimate friend of Mr. Munn, has kindly furnished an article in reference to him which will be found in another column.

The last number of the *Toronto Weekly Globe* furnishes its readers with a well-executed likeness of Rev. EDWARD HARTLEY DEWART, M.D., Editor of the *Christian Guardian*, of Toronto; and contains also an appreciative pen and ink sketch of his career. Mr. Dewart has scarcely yet attained unto the maturity of his powers. He is now, and is likely for many years to be, one of the stronger men of our country.

MANY of our readers will regret to learn by correspondence in another column, that Rev. R. O. B. Johnson, of Gabarus, is now laid aside from active work, and has been for several weeks, on account of serious illness.

BOOKS RECEIVED.

TAKE.—We are advertising in this paper to-day Dr. Wolfe's Common-Sense Book. It is offered "as a free gift" to any person suffering with Consumption, Asthma, or Catarrh, or any other disease of the nose, throat, or lungs. The Doctor has made the treatment of the organs of respiration a special practice for over thirty years, and has put his varied experiences and reflections in this little monograph. The book is very handsomely printed and illustrated. Send for it, by all means, especially if you have a cough, or any disease of the nose, throat, or lungs. See his advertisement.

THE ILLUSTRATED ALMANAC for 1880 is received. It presents a very fine typographical appearance.

METHODIST SUNDAY SCHOOL ANNIVERSARIES.

IN GRAFTON STREET CHURCH.

SERMONS BY REV. S. B. DUNN AND D. D. CURRIE.

(From *Halifax Herald* Monday Oct. 29.)

The Sabbath School Anniversary in connection with the Grafton Street Methodist Church was held yesterday. In the morning Rev. S. B. Dunn preached a sermon to the children of the Grafton St. and Coburg Road schools (taking for his text Zechariah viii. 5, "And the streets of the city shall be full of boys and girls.") He remarked that the prophet was looking through the telescope of prophetic vision, and saw the signs of human happiness in the groups of rosy, frolicsome boys and girls playing in the streets. His subject, he said, was "boys and girls," and if it was not large, it was very important; and if it was not interesting as well, that would be his fault and not theirs. Somebody had said, "The hope of the world lies in the cradle," but it didn't stop there. Boys and girls have a habit of getting out of the cradle, but others get in, and so "the bright succession runs." This was why they are so very important. He then asked what their future was going to be. What they were now, in all probability they would be when they were men and women: for, "Childhood shows the man, as the morning shows the day." Wild oats sown in youth would yield white hairs, wrinkled faces, aching hearts, bitter memories, premature graves and a woeful hereafter. He then proceeded to enlarge upon the wisdom of choosing good models for imitation. Speaking of the imitative instinct in youth he said that the evil was more naturally and readily imitated than the good, and referred to the pupils of Plato copying his crooked shoulders rather than his noble qualities of mind. Only the good and the wise were to be imitated. The ancient Romans used to place in the vestibules of their houses the busts of their great men, that their children might be reminded of their many virtues. He next advised the cultivation of the childlike spirit. The childlike spirit was the best for men and women, as well as for boys and girls, many of whom would like to go back to the innocence and simplicity of long clothes and short cradles, whipping out all the dark and bitter memories that lie between. Referring to Wordsworth's line, "Heaven lies about us in our infancy," he said that some people were never so near heaven as they are when they are children, for the longer they live the farther they depart from virtue and God. He didn't want the boys and girls to be little old men and little old women, but to be children while they were children, and men and women when they were old enough. He was not one who admired precocious children that where beyond their years, that know too much and know too soon. He preferred the child that could laugh and cry all in a breath, whose little life was like an April day, an alternation of sunshine and shower. He preferred the boys and girls that didn't know as much as their fathers and mothers, but were willing to be taught. He preferred the rough-and-tumble, whole-souled rattle of innocent glee. If boys will be boys, let them be boys; they will be men soon enough, and then the roguish wrinkles that are now seen at the corners of their laughing mouths will by-and-by be found on their care-worn foreheads instead. He admonished the young to cherish the loving forgiving spirit, and to take special heed to warned and instruction. Even sin had its warning voice just as much as the venomous reptile has its rattle. Conscience warning them of danger, and its admonitions were to be regarded. He concluded with some encouragement. If wise counsel were heeded they would make themselves happy, and their parents too; for said he, "Happy are the parents that never caused their children a blush, and happy are children that never caused their parents a tear." Quoting the words of Chrysostom, he said, "None can hurt a man who will not hurt himself." If they heeded wise counsel, not only would they be happy, but the bright promise of their life would be fulfilled. He hoped their life would be, not like the Jordan which rises at the "foot of beautiful Hermon and runs through the pleasant groves of Dan, to end at last, after a broken, crooked course, in the Dead Sea;" but he hoped it would be like a river, pure in its rise, fructifying in its course, to empty its swelling tide into the ocean of God.

THE AFTERNOON SERVICES.

A public meeting was held in the afternoon, but in consequence of the rain, the attendance was comparatively small. The report of the Grafton Street School, which was read by the Secretary, Mr. S. H. Black, shows the number on the roll to be as follows: 1 Superintendent, 1 Secretary, 2 Librarians, 8 male and 15 female Teachers, 103 male, 165 female scholars; being an increase upon the previous year. The report of the Coburg Road School was presented by the Superintendent, Mr. J. S. Belcher; Teachers, 9; Scholars, 84. Both schools were shown to be in a prosperous condition. The meeting was then addressed by Hon. S. L. Shannon, Edward Lloyd and Dr. Woodbury. Interesting pieces were sung by the schools, and after the benediction by the pastor, who presided, the meeting was brought to a close.

THE EVENING SERVICES.

In the evening there was a large attendance, notwithstanding the very disagreeable state of the weather. The Rev. D. D. Currie preached from Deut. 6: 6, 7: "And these words which I command thee this day, shall be in thine heart; 'And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.'"

THODIST SUNDAY SCHOOL ANNIVERSARIES.

GRAFTON STREET CHURCH. MONS. BY REVS. S. B. DUNN, AND D. D. CURRIE.

Haltford Herald Monday Oct. 20.

Sabbath School Anniversary in connection with the Grafton Street Methodist Church was held yesterday. In the morning Rev. S. B. Dunn preached a sermon to the children of the Grafton St. Sunday School, taking for his text, Isaiah viii. 5. "And the streets shall be full of boys and girls."

He then proceeded to enlarge upon the text, and to speak of the imitative influence of the parents. He said that the child is naturally and readily imitated, and referred to the pupils of the school, and the wise where to be good and the wise where to be bad. The ancient Romans used to put the vestibules of their houses to their great men, that their children be reminded of their many virtues.

He next advised the cultivation of the childlike spirit. The childlike spirit is the best for men and women, for boys and girls, many of whom like to go back to the innocence of childhood. He said that the childlike spirit is the best for men and women, for boys and girls, many of whom like to go back to the innocence of childhood.

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POSTAL CARDS.

AN OPIUM PLASTER, placed on the stomach, will stop the most violent and constant vomiting, when nothing else will. This may be relied on. It has saved life. Charlottetown, P.E.I., Oct. 79.

BOISTOWNS, Oct. 14, 79.

On Tuesday evening, Sept. 31st, Miss Hughes and her Sunday School gave a concert in the new Temperance Hall, in this place, for the purpose of raising funds to assist in furnishing the parsonage. The affair was a great success, the hall was filled with delighted hearers, and the receipts at the door were \$64.00.

We have held our Relief and Extension Fund meetings, being ably assisted by brethren L. S. Johnson and Knight. Had very interesting meetings, and our subscription lists, when completed, will amount to over \$70.00. K. K.

MONCTON, N.B., Oct. 21, 79.

MR. EDITOR.—Arrived home from Ottawa on Sunday morning. Meeting of the Central Board an exceedingly interesting and important one. About ten thousand dollars less to be appropriated than last year. The sum of \$650 voted to provide additional assistance at Mission Rooms. The Nova Scotia and N. B. and P. E. Island Conferences receive respectively nearly \$700 more than last year.

Our Relief and Extension services, held last Sunday, Revs. Dr. Stewart and C. H. Palsley, M.A., did good service. Financial results satisfactory. Our indefatigable ladies, by an oyster supper and subscriptions, have secured about \$100 for parsonage purposes.

Yours, &c., R. DENCAN.

CORRESPONDENCE.

FIRST ANNUAL LECTURE AND SERMON, DELIVERED BEFORE MOUNT ALLISON THEOLOGICAL UNION.

Allow a reader to express, through the columns of our connexional paper, the pleasure and profit derived from a perusal of the lecture and sermon named above. While of especial interest to preachers, they cannot but repay every thoughtful reader who gives them a careful perusal.

Dr. Stewart has, to our mind, happily hit upon the most impregnable ground that can be occupied for the defence of the Gospel—"Christ's own teaching regarding his person and work." This is the citadel of our holy religion and blessed evidences of its authority and blessedness are but the outworks. Not only is the position impregnable, but it is the most commanding ground from which to proclaim man's conscience. The exposition of this subject by the lecturer is clear and Scriptural and earnest. As we read along, we instinctively anticipate the lecturer's conclusions: that the greatest wonder of Christ's life is his teachings; that they reveal the mind of a teacher who was in the beginning with God and who was God.

This being true, his teachings are the infallible touchstone by which to detect truth or error in the religious creed and practices of Christendom. They must, therefore, of necessity, be preached dogmatically. Preaching them in their sterling simplicity is the antidote alike for the refined poisons of nominal Christendom, and the crude mixtures of heathenism just merging from Polytheism into Monotheism.

The sermon by Rev. Mr. Brown is like a sequel to the lecture. Providence must have guided our brother in selecting a topic that dovetails into the other so fittingly. The sermon shows us that all the world, civilized or savage, needs for moral progress doctrine or for instituting moral reforms, is that Christ should preach into it. The most effective way of preaching Christ without any apology, or any appeal to other spheres of knowledge. The Gospel can commend itself. It will prove its own credibility. It will win its own way. It will demonstrate itself to be the wisdom of God and the power of God.

Timid preachers, lacking in faith, are forever preaching apologies. Occasionally others are tempted to air their scholarship in the same way. Let us be warned by Uzzah.—If Dagon falls before the ark of God, it can take care of itself. The cause of our Redeemer is not a puny infant that needs the guiding hand of the officious, or that may be fondled in a patronizing manner by the pride of learning. It can stand on its feet; it is full grown; it is mighty to the pulling down of strongholds. In history it is an accomplished fact. Miracles of grace and heart-felt experiences are all the evidences it needs to furnish now. Let the psalmist preach Christ crucified; let the pew believe it; let the world try it.

MR. EDITOR.—Dear Sir,—I see by the newspapers that John Munn, Esq., late of Harbor Grace, Newfoundland, has recently passed away from the toils and trials of this life. I hope, and believe, that the meeting was then addressed by Dr. Woodbury. Interesting preaching by the schools, and after being by the pastor, who preaching was brought to a

He then proceeded to speak of the imitative influence of the parents. He said that the child is naturally and readily imitated, and referred to the pupils of the school, and the wise where to be good and the wise where to be bad.

ence as a leading merchant, and a talented and strictly honorable man, was of great service to our cause. And he did not withdraw his helping hand, even after the appointment of a minister of his own church at Harbor Grace, (mainly through his means), but he continued his liberal help to our church to the end. The last record at hand is the Newfoundland Minutes of Conference for 1877 by which I see John Munn for General Missions \$21, special for Newfoundland, \$42, total \$63. But as the oldest minister in this part of the world, who had the privilege of preaching Christ to our departed brother, I ask the favor of recording in your valuable paper a few reminiscences concerning this worthy man.

If my memory can be trusted my introduction to him took place at Harbor Grace in the spring of 1834. This was soon after he opened business in partnership with Captain W. Panton, who was every inch a man, tall, stout, noble, honorable, a fit partner for the ruddy, young smart man that Mr. Munn then appeared to be. Both attended our church. In 1841 I was appointed to Harbor Grace when I found Mr. M. taking an active interest in our cause both as trustee of mission property, and attendant on the meetings of grace; and although his means and business were not in any way equal to what they reached afterwards, yet he was the largest subscriber to our funds, and when I was leaving the circuit he came to the side of the ship and handed me a roll of dollars which I found of very good service on entering upon my new but poorer circuit.

For many years he was found at our Missionary meetings in Harbor Grace advocating the cause by excellent speeches and liberal offerings. But on one occasion he was not in his place on the platform, and asking the cause, we were told, "He will not be with us to-night, something has displeased him, and he has refused to take the chair, and will not be at the meeting." We were all sorry to lose so valuable a friend, but soon after the meeting opened Mr. M. entered the church, and sat near the door, but soon came to the platform and gave us one of the best speeches I ever heard from him, and put down his usual donation, he told us he could not stay at home, that he must come, that his conscience told him that the cause of Christ should not suffer for these little personal matters.

In 1871 I visited St. John's, N. F., and from thence proceeded to England in one of the Allan steamers. Mr. Munn and many other old friends were fellow passengers. I found that time had told upon my friend. He was then an old man, but the same kind, friendly, generous, John Munn that I had the pleasure of knowing in former days. I shall close this imperfect sketch by relating the following incident. There were many steerage passengers on board the Allan steamer returning to the old country, I visited them occasionally, and on one of my visits found a poor woman ill of consumption confined to her room, who evidently could not live long. Her cruel husband had left, and she was returning to England, with her old father and small children, to enter the workhouse. I told her sad tale to Mr. M., he at once said, "Now you had better try for her." I said, what can I do? He replied, you know many of our passengers from Newfoundland, and some of them are your old friends, you must go to them, and I will get one of the passengers to accompany you, and handing me a sovereign said, "Now you had better try. I did try, and in about twenty minutes gave the poor sufferer about seven pounds stg., all through the influence of this generous man.

"Go thou and do likewise." "Inas much as ye have done it unto me of the least of these, ye have done it unto me," are the words of the Master. THOS. ANGLIN.

NEW BRUNSWICK.

The Board of School Trustees of Fredericton has recently dispensed with the services of some of the teachers in that city, and has reduced the salaries of others. In this way a saving of more than two thousand dollars per annum is effected.

MR. EDITOR.—The superintendent of the Gaharus circuit, Rev. B. O. Johnson has been entirely laid aside from active work, during the past six weeks, from an attack of hemorrhage of the lungs. The most alarming symptoms have subsided, still he remains in a very feeble condition, and we fear will not be able to resume his beloved work for some time. Rev. J. S. Coffin has supplied a Sabbath, and when possible will come again. In the meantime, through the faithfulness of our beloved and zealous local preacher, William Nicol, all our regular services have been kept up. Our Sabbath congregations being even more than usually large. Our dear people have manifested much sympathy for us in this severe trial, and may earnestly pray continually ascend in behalf of their sick pastor.

The fruits of the gracious revival of last winter remain to an encouraging degree. The testimonies given in our class and prayer-meetings are very ardent and cheering. The revival influences have not subsided with the busy season. Though sailing and fishing when they occasionally return, we are encouraged to know that our brethren are steadfastly clinging to the rock of their salvation. Several conversions, under the stated means of grace during the summer, have proved that the Lord is giving his seal to the labours of his faithful people. One of our dear young brothers, lately brought to God, is prostrated from the same cause as his pastor. Gaharus, Oct. 10.

61 Victoria Road, Halifax, Oct. 21st, 1879.

MR. EDITOR.—Will you kindly permit me to call the attention of our Methodist churches, and especially of my sisters in the Methodist connection, to the claims of the Infants' Home in this city? We take care of little children that are usually treated with diabolical cruelty, starved to death, or murdered outright. We take care of infants too young to be admitted into any Orphanage. We do a great deal for the little children of soldiers and sailors that are utterly destitute. We save scores of mothers from rushing down upon the road to ruin.

Scores of babies rescued by us are now very happy in christian homes in the country—some growing up in hope good Methodists.

Thanksgiving day is near: will you allow me to ask our brothers and sisters in the country, as well as in the town, to make some little collection for us on that day? The Presbyterians do so: the Baptists do so; and I do not like to have it said that my Methodist brethren and sisters are less mindful of our dear Saviour's command, or less anxious to win his blessing for caring for "those little ones."

Yours most respectfully, ANTOINETTE NORDBECK. P.S.—I am Treasurer of the Infants' Home, and collections sent to me will be duly acknowledged.

NEWS OF THE WEEK.

NOVA SCOTIA.

The barns of John McKay, Esq., North Earlton, were totally destroyed by fire on the 14th inst. Loss \$2000. No insurance.

Rev. D. McMillan, Presbyterian, La Have, has accepted a call to Sydney Mines. The new American Telegraph Company is about to extend its lines from Nova Scotia to Louisburg, Cape Breton.

Mr. Ellerhausen of the Betts Cove Copper Mine is about to purchase some copper mine interests in Cape Breton. He has recently leased one copper mine there for two years.

The clothing of a seven years old daughter of Mr. Moses Durant, Athol, took fire a few days ago when she was standing on near a stove. She died in seventeen hours thereafter.

The Halifax Herald Publishing Company will publish an evening edition, daily. The Company has purchased the right and title of the late Reporter.

MR. E. F. Clements of Yarmouth, has established a line of steamers between Yarmouth and the West Indies, calling at Bermuda and St. Thomas. The first steamer, the "Alpha," 400 tons, will leave Yarmouth, Nov. 20. Yarmouth to Bermuda, cabin, \$15, to St. Thomas \$30, to Barbadoes \$40.

The boy Rupert Lang, 9 years old, who fatally stabbed another boy, Edward Allison, aged 16, in Brunswick Street, Halifax, about six weeks ago, was tried in the Supreme Court, last week, and found guilty of manslaughter, with a strong recommendation to mercy. He was allowed to go, on giving bail to appear when wanted.

The Annual Meeting of the Halifax and Dartmouth Sunday School Association was held on Monday evening last in the Lecture Room of Brunswick Street Church. A. N. Archibald, Esq., President was in the chair. Revs. Dr. Burns, W. H. Evans, and C. B. Pitblado; and Messrs. Duncan McGregor, Jas. Forrest, and J. T. Mellich took part in the proceedings. Papers from the pens of Mrs. J. T. Mellich and Miss Maggie Taylor were read. There are in connection with the Association 28 schools, 529 officers and teachers, 4,330 scholars. The average attendance during the past year has been 448 teachers and officers, and 4,430 scholars. The officers for the following year are: President, A. N. Archibald; Vice President, Joseph Bell; Secretary and Treasurer, S. Waddell; Committee, C. Robson, W. B. McNutt, D. Blackwood, John Bourgeois, James Forrest, John Nalder, C. H. Longard, Wm. Crowe, and Dr. Woodbury.

WESTERN PROVINCES.

Rev Alexander Topp, D.D., Presbyterian, Pastor of Knox Church, Toronto, died, at the age 64, with startling suddenness, on the 6th inst. He had been suffering from heart disease for a year and a half. During a call upon a paishioner he complained of a feeling of fatigue and faintness, and reclining on a sofa, died in a few moments. He was one of the strongest men of the Presbyterianism of the western Provinces. He has been pastor of Knox Church about 20 years.

A banquet was given to Sir. John A. Macdonald at Quebec last week, at which he delivered a racy and good-humored speech. Upwards of three hundred persons were present.

Sir Francis Hinks who has been on trial before the Supreme Court, Montreal, has been convicted of making false returns to the Government, concerning the affairs of the Consolidated Bank. It is not often that a Knight is convicted of a criminal offence.

Her Royal Highness the Princess Louise, and suite; and Sir William Fenwick Williams, left Quebec for England, on Saturday last, per Steamer Sarmatia.

The importation of cattle from the United States into the Provinces of Quebec, Ontario, New Brunswick, Nova Scotia, and Prince Edward Island has been prohibited for an indefinite period.

GENERAL.

Disastrous floods are reported from Spain. Inundation has followed inundation in various parts of the country. In Malaga and Alicante districts two thousand and five hundred persons perished by the floods. In the Lerida district five hundred and seventy bodies have been recovered, after the subsiding of the waters. More than a thousand lives have been lost. More than 2,000 houses have been destroyed. The loss of property is estimated at 30,000,000 francs.

MARRIED.

On the 16th inst., at the residence of Geo. Wilcox, Esq., of this city, by the Rev. John Read, Mr. Lemuel P. Fowler, of Cambridge, Queens Co., to Miss Alice McDonald, of Johnston, in the same county.

At the residence of the bride's father, on the 8th inst., by the Rev. Robert S. Crisp, Clara, second daughter of Mr. Robert Briggs, of Jacksonville, Carleton Co., to Frank A. Lockhart, of Bisville, Sunbury Co.

At the City, on the 15th inst., by the Rev. L. S. Johnson, Mr. George Richardson, of Derby, Northumberland Co., to Miss Lida May Young, of Nashwaak, York Co.

On the 16th inst., by the Rev. W. H. Evans, Sergt. Michael Dooling, to Miss M. A. A. Backman, all of Halifax.

five pews, including some of the best situated in the church are yet to be disposed of. Each pew holder, at the time of purchase, pays \$4 for the cushion, and a quarter's rent in advance.

The results of the sale come fully up to the expectations of the trustees. The fact that the sums paid, as preference, are collectable yearly, in addition to the regular annual rental, and form part of the annual rental, fully explain the reason of the apparently small sum that were offered as preference, while at the same time, it indicates a carefully matured plan, which is, probably, preferable to obtaining a larger lump sum payable at once. The trustees regard the result so far as most satisfactory.

Mr. W. Morgan Smith, of St. John, has been appointed Government architect in the place of Mr. Stead. The position is worth \$2,000 a year.

J. Wilson Bell, proprietor of the Park Hotel, Dorchester, was drowned on Monday last, by falling into a well in his cellar. He had gone to draw a pail of water, and was, after some time, found dead, with his head, shoulder, and one arm in the water.

Lt. Col. W. T. Baird, who has been for the last forty years a resident of Woodstock, has removed to St. John. He has been appointed Paymaster and Military Store-keeper for that city. Col. Baird is extensively known in the upper counties of the St. John river, and is a general favorite. St. John receives in Col. Baird an estimable citizen and valuable acquisition.

The total value of goods entered at the Custom House, St. John, during September last was \$275,571 against \$636,840 in September 1878. The value of goods withdrawn from warehouse was, in September 1879 and 1878 respectively, \$38,741, and \$153,449, and the duties collected for September 1879, \$61,96, while in the September of the previous year it was \$114,353. The exports for September 1878 were in value \$345,633, and in 1879 \$242,708.

Diphtheria is sadly decimating the juvenile portion of the population of St. Croix, N.B., and Vanceboro, Me.

PRINCE EDWARD ISLAND.

Nicholas Conroy, a prominent politician of Prince Edward Island, and for a long time a member of the local parliament, is dead.

It is rumored that Charles W. Strong, Esq., Collector of Customs, etc., is to be appointed to the vacant judgeship, occasioned by the death of the late Hon. Wm. H. Pope.

James Brazil, Esq., has raised some potatoes in the vicinity of Summerside this season measuring 23 inches in circumference.

The "Island Argus" has recently published an interesting series of articles on "Mountain Mining Life," by James H. Fletcher, Esq., formerly editor of the "Argus," and now residing in Colorado. Mr. J. F. Fletcher, of Mount Stewart, has started a factory for canning meat. He believes that Canadians may just as well use meats canned in their own country as in any other part of the world.

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On the 20th Sept. at the residence of Mr. Bailey's Bay, Bermuda, by the Rev. Wm. Ryan, George, second daughter of the late John W. Gibson, of St. George's.

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SUNDAY SCHOOL LESSON.

NOVEMBER 2, 1879.

THE PERFECT PATTERN.—1 Peter 2: 11-25.

EXPOSITION.

Verse 11—*as strangers and pilgrims*: "the first word properly means those who are in a strange house; the second, those who are in a strange country. You sojourn in the body; you are pilgrims in the world." *Fleshly lusts*, Ephes. 2: 3, 2 Peter 2: 18, Titus 2: 12, Gal. 5: 19, 21. These lusts drag down the immortal part of man to the level of the mortal. *Ver. 12—your conversation honest*: your conduct comely and commendable in all respects. Phil. 4: 8. *Glorify God in the day of visitation*: they shall own the grace of God in you, and follow your example at the time when God shall give them fresh offers of mercy, Matt. 5: 16. *Verse 13, 14—every ordinance of man*, every institution of government current amongst men. *For the Lord's sake*, they were to recognize the Providence of God in secular governments, whether that of the emperor as supreme, of governors of provinces under him, or of magistrates appointed to subordinate spheres, Rom. 13: 1, 2. *Verse 15—put to silence the ignorance of foolish men*: men who have spoken evil of you, because they have misunderstood you. Ignorant slander can only be silenced by persistent and unmistakable goodness. *Verse 16—be free, and not using your liberty*: Christ's freed men (Rom. 8: 1, 6; 14, 15; Gal. 5: 13), and because freed by him his loving and most faithful servants not using the freedom of the Gospel as a covering for careless and sinful lives. *Verse 18—servants, be subject*: the servants of those times were slaves. "Forward" masters are such as are of an irritable temper, unjust in their claims, unrighteous in their payments, and unkind in their government, 1 Tim. 6: 1. *Verse 19—this is thankworthy*, Luke 6: 32. The phrase indicates a course of conduct which is out of and beyond that which is ordinary; which may not have its reward on earth and amongst men, but will have its recognition in the day of God. No motive is strong enough to sustain such conduct but "conscience towards God," a constant sense of the divine presence, and a pure desire of pleasing him. *Verse 20—buffeted...endure it*: receive blows (as was customary with slaves), ye bear it, "with the reluctant, dull endurance of a criminal who cannot avoid his punishment." *Acceptable with God*: the word here translated "acceptable," is the same as that previously rendered "thankworthy." God himself will at last acknowledge such conduct as having been done unto him, Matt. 5: 10. *Verse 21—were ye called*, by the very profession of your christian faith. *Christ also suffered for us*: this was the form of his well-doing; he could not accomplish the design of redeeming man from iniquity without suffering. See verse 34; Heb. 12: 1, 2. *Verse 22—who did no sin*: his suffering was innocent, without the slightest personal fault, in act or word, 2 Cor. 5: 21. *Verse 23—who when he was reviled, reviled not again*: the suffering of Christ was an example of patience, John 8: 48, 49. *Matt. 27: 12, 39, 44*. *Verse 24—who his own self*: the suffering of Jesus was his own self-suffering of self-denying love towards us. *Bare our sins*: as our great sacrifice, Jas. 2: 21. *Heb. 7: 27, 9: 28*. *On the tree, on the cross*. The great purpose of the sacrifice is defined in the following clause compared with Titus 2: 14. *Rom. 6: 11*. *Verse 25—sheep going astray*: in allusion to Isaiah 53: 6. *The shepherd*: ch. 5: 4. *Isaiah 40: 11*. *Ezek. 34: 23, 37*; *John 10: 11*. *Bishop of your souls*: the word "Bishop," or "Epicopus," properly signifies "overseer," or "visitor," and refers to that part of the shepherd's work which involves the knowledge of the flock and of the need of every sheep in it.

LESSON.

I. *Christ is our example*.—What words in verse 21 refer to this? Jesus taught his first disciples that they had in him a pattern of the life which they were to lead, and his words are equally addressed to us who have been made acquainted with his life in the narratives of the four Evangelists. He laid emphasis on the features of character to which they were to pay most attention. *Live*: John 13: 34, with Ephes. 5: 2. *1 John 3: 16*. *Humility*: Luke 22: 27, with Phil. 2: 5, 7. *Meekness*: Matt. 11: 29. *Self-denial*: Matt. 16: 24. The apostles never forgot the Master's words, and held up the example of Jesus before themselves and others for imitation, 1 Peter 1: 15, 16. *Heb. 12: 3, 4*. *Rom. 8: 29*. *2 Cor. 3: 18*. A young artist is taught his art first by imitation; his first lessons are in copying; afterwards he studies the works of the great masters; he tries to penetrate their secrets of compounding and using colours; their modes of work; and though his own picture may be different to any other in subject and detail, it is painted in the spirit and manner of the greatest examples he can find. A child, with small feet and little strides, walks after his elder brother. The scholar, learning to write, keeps his eye on the "pattern" at the head of the page, and copies it as well as he can with ever-increasing proficiency. But an objection and a difficulty presents itself to the mind. "The example is too great, I can never reach it." Here is the answer: "The way to excel in any kind is to propose the brightest and most perfect examples to our imitation. No man can write after too perfect and good a copy; and though he can never reach the perfection of it, yet he is like to learn more than by one less perfect."—*Tillotson*. We are not left to our natural powers in this work of imitation. The help of God's Holy Spirit is specially promised towards this end, 2 Cor. 3: 18.

II. *The imitation of Christ in various circumstances*.—The christians to whom Saint Peter wrote lived in circumstances very different to those which surrounded Jesus. They were surrounded by heath-

ens. They were exposed to the seduction of the vices which accompany heathenism. They lived under other laws and were circled by other customs. And in the circumstance selected for particular reference by the apostle (verse 18), their social position was a great contrast to that of Jesus, for they were slaves, the absolute property of capricious and irresponsible masters. Yet to them the example of Jesus is commended for imitation. Our circumstances, again, are very different from those of the primitive christians, and sometimes we may be tempted to think the example of Christ inapplicable. It is requisite for us to strip from that great Example all accidents of time, place and manner, and note the principles which actuated the Lord, and then the Example is brought into close adaptation. "We must follow the example of our Lord, as one learning to write follows his copy. Look to his example before thou begin, and after thou hast begun to do any gracious or virtuous action, reflect upon thy doing, and examine it according to thy copy and amend what is wrong. The nearer thou art in conformity to him, art thou the more perfect. In conversation with men in the world, make him thy example. Learn moderation from him, rather to lose the vigour of thy right than to offend; so did our Lord: though he was not obliged to pay tribute, yet rather than he would offend, he paid it. When thou art tempted to seek thy own private advantage, and to mind thine own things with the forgetting of all others, look to Christ who sought not his own things, but came to seek and to save others. Look to him in his calling. He was very diligent. 'Wist ye not,' said he, 'that I must be about my Father's business?' Look to him in his sufferings as thy example in thy sufferings, be patient and submissive, for so was he to the will of his Father. In his greatest agony he said, 'Not My will, but Thine be done.'—*Colvill*.

III. *The imitation of Christ in suffering*. The case present to the mind of the apostle was that of a christian slave who might have a "forward" master, ill-tempered and unjust, verse 18. From such a master, he might have to suffer wrongfully, even to the punishment of stripes and blows, verse 19. The temptation under such circumstances would be to murmur, to indulge feelings of malice and revenge, or to throw up the practice of piety altogether, as too difficult. The course of conduct recommended is patience, meekness, and conscientious discharge of every duty. The example of Jesus is advanced to enforce these injunctions. He set before him a noble course of well-doing, even the redemption of the human race. Such a course involved a life of purity and goodness amidst misunderstanding, slander, opposition, rejection. It terminated in the agony of the cross. Yet in pursuing that course he exhibited sinless innocence, meekness, unshaken reliance upon God, and immeasurable love. Those who set forth at the call of Christ on a life of well-doing, are exposed to the slander of ignorant and foolish men; are derided, thwarted, and opposed, have often to yield their rights and suffer loss, and are made the subjects of annoyance, injury, and persecution in many ways. They have need often, always, to look to Jesus. "Consider him that endured such contradictions of sinners against himself, lest ye be wearied and faint in your minds," Heb. 12.

IV. *A further encouragement to the imitation of Christ*.—verse 20, with John 10: 1-18. When we return to Jesus as the Good Shepherd, we find him the overseer of the flock. He knows every one of the sheep, John 10: 3. He knows when danger threatens any one of them, and is ever ready to protect and deliver, verse 12. He leads his flock where they may find rest and refreshment, verse 9. What must the sheep do, but hear his voice and follow him? "When he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice," John 10: 4.

LIGHT OF THE GOLDEN TEXT.

1 Peter 2: 22.—"Who did no sin, neither was guile found in his mouth."

I. *We have here the character of Jesus Christ*.—"In him was no sin," of conduct or deed. He was a child who never did amiss. Across the quiet life of Nazareth, no stain or wrong left its mark. With the life of the subsequent three years, we are all made familiar in the four Gospel narratives. What a busy life Jesus led! If there were any wrong in him, what provocations, temptations, inducements to evoke it! He neither sinned in action or word, because he was pure in heart. As once he turned to the Jews, so might he turn to the millions of people who have read the history of his life, "Which of you convinceth me of sin?" John 8: 46.

II. *This innocent Jesus died for us*.—Verse 24, "He bare our sins himself." What a man loses to do, and because he loves it, will have it done completely and well. He does it himself. So Jesus set before him the joy of redemption, and because no one could accomplish the work but himself, and because his heart was full of love towards us, he bare our sins himself. What is the tree referred to in verse 24? As a lamb was laid upon the altar of a Mosiac sacrifice, so Jesus laid down his life upon the cross, "the Lamb of God, who beareth away the sin of the world."

III. *This innocent and suffering Jesus is our example*.—Verse 21. We are to be dead unto sin and live unto righteousness. We are to suffer anything rather than do wrong. We are to be patient when called to suffer for our well-doing. We are to deny ourselves if we may do good to others. We can obtain the grace of the Spirit to enable us to copy that example.

"Honour all men."—An eminent French medical man was called upon to perform a delicate and painful surgical operation upon a French prime minister. The minister said to the surgeon, "You must not treat me as you treat the poor wretches in the Hotel Dieu." "My lord," was the dignified reply, "every one of those poor wretches, as you call them, is as a prime minister in my eyes." All men have the

same nature, and all, as men, stand in the same relationship to God, and are equally dear to him. "God is no respecter of persons." He "accepted not the persons of princes, nor regardeth the rich more than the poor, for they are all the work of his hands." There is a legend that, in talking to Adam, an angel said, "There is a seraph in thee which may commune with God, and fly to heaven. It should not be bound to the earth." "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." Therefore we ought to honour every human being, however ignorant, sinful, or vicious he may be, or whatever be his rank or station. He may be abject as the swine-feeding prodigal was in the far country, but he is dear to our all-merciful Father in heaven. The Roman Emperor Nero was a very fiend in cruelty, and a bitter persecutor of the christians, but God's word said, "Honour the king." Many christian slaves had very brutal and wicked masters, but these, too, had to be honoured "with all fear." We must give "honour to whom honour is due," because of their position, etc. Christian ministers have to be "esteemed highly in love for their work's sake," and all christians should be particularly honoured as being "kings and priests unto God," "the sons and daughters of the Lord Almighty."

A SINLESS LIFE.

1 Peter 2: 22.—"Who did no sin, neither was guile found in his mouth."

I. *The life of good men*.—What does this verse mean? Of whom can this be said? Who "did no sin"? The Bible tells us of many holy men and women—Moses, and Samuel, and David; Hannah, and Mary, and Elizabeth; the Apostles who spoke in God's name, the Apostles who were sent to preach the Gospel of the Lord Jesus. All these, and many since, and now, have striven against sin and tried to live in the fear of God. But is it true of any of these that they "did no sin"? Of not one. For they, like all others, at some time, and in some way, "have sinned." Of whom, then, does our verse speak? Of Jesus only. He alone, of all who have ever trod the earth, "did no sin." Only in his mouth was no "guile"—deceit, evil of any sort, found. Let us think of—

II. *The life of Jesus*.—What a wonderful life it was. Think of his great power over the sea and the winds, over sickness and evil spirits, and even death itself. Of his love, too, for all this was used, not for himself, but for the good of those about him? He was the Son of God. But he was also the Son of Man. He was poor, but he neither complained nor envied the lot of others who had more than he. "He was reviled," but he did not revile again. He suffered much, but he did not threaten those who injured him. No unkindness, or injustice, or wrong ever brought angry or evil words or deeds from him. He was pure in heart as well as in life, ever ready to help those who were in need, to comfort those in sorrow, to teach the ignorant, to "bind up the broken in heart," to heal the sick, to give peace to all around him. And after this blessed life, "His own self bare our sins in his own body on the tree, that we should live. Here, then, is—

III. *A pattern life for all*.—"Leaving us an example, that ye should follow his steps." This is put as one great purpose of Christ's life, to show us how to live. Can we, then, live as Jesus lived? Not so good, and pure, and great a life as his. But if we seek his help he will make us able to live a life free from sin, and full of good and of blessing to others. One way to do this is to look with care at the life which Jesus led. Where may we see that life? He was an "example"—or pattern for us. How is a pattern used in writing or drawing, or work of any sort? Thus may we ever use this great Pattern-life. Ever "looking unto Jesus."

SECTION VI.—QUESTION 20.

Q. How does our Lord direct us to behave towards them who have injured us?
A. The way in which our Lord directs us to behave towards them who have injured us, that we are commanded to forgive them.

It is a fact well established by unquestionable testimony that Hall's Hair Renewer cleanses, brightens, invigorates and restores to its original color and luster, faded gray or discolored hair, cheaply, quickly and surely. The poorest people prefer to buy it and use it, rather than to proclaim in a manner more forcible than words can delineate, their blanching locks or grizzled beard, that they are aged and passing to decay. A very short trial will convince the most skeptical that it does eradicate the scalp diseases which rob the hair of its color and life.—*Fort Scott (Kan.) Daily Monitor*.

A Missionary just returned says he regards Johnson's Anodyne Lintiment as beyond all price, and efficacious beyond any other medicine. It is adapted to a great variety of special cases, and is the best pain killer in the world.

The most dangerous fevers are typhoid, bilious, malarious and gastric. These all originate in the stomach, liver and bowels, and may be easily prevented. One of Parsons' Purgative Pills each night for a week will drive disease from the system.

FOR CHOLERA, CHOLERA MORBUS, AND CHOLERA INFANTUM, as well as all Summer Complaints of a similar nature, the PAIR-KILLER acts with WONDERFUL RAPIDITY, and NEVER FAILS when taken at the commencement of an attack, and often cures after every other remedy has failed.

To persons employed in constant mental toil, study or anxiety, Fellows' Compound Syrup of Hypophosphites is especially adapted, namely to Teachers, Clergymen, Editors, Lawyers and impecunious business men.

BEARINE FOR THE HAIR.—Use it once and you will have no other. Price, 50 cents per bottle.

STORY FOR YOUNG PEOPLE.

RUTH LEE AND HER LITTLE FRIENDS.

BY LILLIAN GILBERT BROWNE.

The bell had just summoned the girls into school; they had taken their seats, and the roll was being called.

"Ruth Lee!" said Miss Gray, the teacher.

There was no answer, and without looking up from the book she repeated: "Ruth Lee!"

Hearing no response, she raised her head and said:

"This is very strange. Ruth has not been absent before this term; and so near the examination, too. I am very sorry. Ella May, I wish you would call at Ruth's this noon, and find out why she failed to come."

And Ella, being Ruth's particular friend, willingly undertook the errand. When she rang the bell, and her friends' little sister, Minnie, opened the door, Ella asked gayly:

"Why, where was Ruth this morning? Is she at home? I want to see her."

But Minnie stepped before her, held up her finger warningly, and answered:

"Ruth is very sick, Ella."

"Sick!" exclaimed Ella in a startled whisper.

Just then Mrs. Lee came down stairs, and to the door.

"Yes," said she, in reply to Ella's troubled face; "Ruth is very ill. The doctor thinks she is going to have scarlet fever; and I want you not to come here until we know positively."

"But may I not see her now? Just look through the crack of the door at her one minute?" pleaded Ella, with the tears springing into her eyes.

"I am afraid not, Ella," said Mrs. Lee. "If you should take the fever, I should never forgive myself for allowing you to run the risk."

So Ella turned sadly away with downcast face.

When she told Miss Gray and the girls about Ruth, in the afternoon, they were one and all, very sorry, for Ruth was not only the best scholar, but the greatest favorite in the whole school.

Ruth Lee was the eldest of four children, and their father, a Union soldier, had been killed during the Rebellion. Captain Lee was poor when he died, and since that his widow and children found it very difficult to get along.

But Mrs. Lee had worked hard, and been able to keep her girls in school. Ruth was very quick to learn, was at the head of all her classes, and by her gentle, unobtrusive ways had won the affection and esteem of both teachers and pupils.

Ella May was especially fond of Ruth, and although Ella's family were well off, Ruth never felt that there was any difference in their circumstances, because Ella was very careful she should. Every day Ruth and Ella were together at school; they always spent their holidays in each other's society; and on the whole, were so intimate that when ever one was invited anywhere, the other was also. Thus you see, Ruth's illness was a great sorrow to Ella, and she longed for the time when she would be allowed to see her friend.

Every morning she walked past the house, and gazed at the windows, hoping to see somebody. Once or twice she did catch a glimpse of Minnie Lee; but when Ella beckoned her to come down, Minnie only shook her head sadly, and would not come.

Every afternoon Ella called at the doctor's office and inquired how Ruth was, and if he was sure she would get well. He only answered that he hoped so; but that he could not tell. Then Ella would go away, again as sad as she came.

The time slipped by until examination day, in which no one took much interest because Ruth was absent. Every one had expected so much on that day, that her absence cast a shadow over all the exercises.

Soon after vacation began, the crisis of Ruth's illness passed, and then she grew better slowly.

One day, after Ella had been to see her friend, she came running up to a group of the school-girls who were chattering together, and cried:

"Only listen, girls! I've been to see Ruth, and what do you think has happened to her? She is probably going to be blind! Isn't it awful? The doctor says he isn't able to do anything for her, and that she ought to be taken to New-York, as soon as she is well enough, and have her eyes examined!" And Ella paused out of breath.

"It's too bad," said Dora Dean.

"It's perfectly horrid!" added Mollie Brown.

"Yes," said Ella, who had just recovered her speech; "and the worst of it is that her mother is so poor she can't afford to take Ruth to New York. I heard her say this morning she didn't see how she could possibly do it, and yet she felt as if she ought to."

"If I only had money enough, I'd give it to her in a minute!" exclaimed Edna Lindsey, opening her own diminutive purse and gazing hopelessly at the few pennies it contained.

"So would I, so would I," echoed all the others.

"We might ask our fathers for it," said Dora Dean. "How much would it take, I wonder?"

"Oh! ever so much! Two or three hundred dollars, I guess," replied Ella. "Besides, I don't believe Mrs. Lee would like to accept so much from our fathers. I wish there was some way we could get it ourselves."

"I tell you what, girls," exclaimed Mollie Brown, "let's get up a fair. Grown-up folks have fairs for everything, and I don't see why we shouldn't have one for Ruth. I'm sure she needs it as much as anybody."

"Capital!" cried all the others.

"That's just the very thing. And we can have it in the school-house," said Ella.

"We've got plenty of time, now it's vacation," add Edna Lindsey, "and we ought to get it up pretty quickly. Come over to my house this afternoon and talk it over, and arrange all about it. We must let the other girls know so they can work too."

That afternoon, Ella, Dora, Mollie, and Edna, resolved themselves into a work with right good-will. Their parents approved the plan, and promised aid in various ways. All the other girls who went to the school joined in cordially, and many nimble fingers accomplished a great deal.

They made such quantities of tidies, mats, pin-cushions, toilet sets, needle-books, breakfast-shawls, sofa pillows, babies' sacques and socks and caps, leather dressing-cases, spool-cases, gloves and handkerchief boxes, afghans, wrought chair-seats, and I know not what, as would have stocked a good-sized fancy store. They made everything, in fact, that they could think of to attract purchasers. They decided to have the fair one Thursday afternoon and evening; and in the early morning several of the girls went into the woods and got quantities of trailing-vines and wild-flowers to decorate the room with. While some of them arranged the tables, the others wreathed the doors, windows, maps, pictures, and tables with ground pine, partridge-vine, asbutus till the old school room looked like a woodland bower. The girls were delighted with the effect, and went home to change their dresses in high glee.

At two o'clock everything was in readiness, and the doors opened to receive the persons who had promised to come. And not only those came who had promised to, but a great many more who had heard of the fair and its object, and the place was crowded from its opening till ten o'clock in the evening. Everybody praised everything, and when Ella, tired and sleepy, went home with one of the money-boxes under her arm, she declared to her mother she never had had such a good time in all her life.

The next morning Ella, Dora, Mollie, and Edna met, and counted over the money.

"O goodness!" exclaimed Ella, when they had nearly finished. "I believe we have made almost three hundred dollars, girls."

They really had. The total amount was two hundred and ninety dollars and sixty-three cents. Pretty successful for a little girl's fair, was it not?

The next thing was to present the money to Ruth. Neither of them exactly wanted to perform that part, so they finally agreed to go together that afternoon to see their sick friend, and then Ella, who was most intimate with her, should make the present. In her mind, Ella composed a little speech to make; but when she got to the house and saw poor Ruth sitting in the darkened room with her eyes tightly bandaged, she just ran up to her, and kissing her, said:

"Ruth, dear, here's some money that we girls have made all ourselves to send you to New-York with. Won't you take it and go?"

And then the girls explained to Ruth all about the fair; for they had previously kept it a secret from her. When she fully comprehended it, she said, smiling through her tears:

"Dear girls, how good you have been to me, and how I love you for it! You have followed Christ's beautiful rule, and have done as you would be done by. Whether I ever get my sight back or not, it will always make me happy to know that you cared enough for me to do so much to help me."

Three months after, Ruth returned from New-York to her home, her sight entirely restored. A happier company of little girls was never assembled than those who went to meet her, and to say:

"We knew God would not let so sweet and good a creature be deprived of the power of seeing his beautiful world. He knows you love him, Ruth, and he blesses you when most you need his blessing."

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VEGETINE

Purifies the Blood, Renovates and Invigorates the Whole System. ITS MEDICINAL PROPERTIES ARE ALTERNATIVE, TONIC, SOLVENT AND DIURETIC.

VEGETINE is made exclusively from the juice of carefully-selected barks, roots and herbs, and is strongly concentrated so that it will efficaciously eradicate from the system every latent of miasma. It cures Hemorrhoids, Tumors, Cancer, Cancerous Ulcers, Erysipelas, Salt Rheum, Syphilitic Diseases, Catarrhs, Faintness at the Stomach, and all diseases that arise from impure blood. Scalds, Inflammatory and Chronic Rheumatism, Neuralgic, Gout and Spinal Complaints, can only be effectually cured through the blood. For Ulcers and Eruptive Diseases of the Skin, Psoriasis, Pimples, Bleeding Sores, Tetter, Scaldhead and Ringworm, VEGETINE has never failed to effect a permanent cure. For Pains in the Back, Kidney Complaints, Dropsy, Female Weakness, Leucorrhoea, arising from internal ulceration, and uterine diseases and General Debility, VEGETINE acts directly upon the cause of these complaints. It invigorates and strengthens the whole system, acts upon the secretory organs, allays inflammation, cures ulceration and regulates the bowels. For Catarrh, Dyspepsia, Habitual Constipation, Palpitation of the Heart, Headache, Piles, Nervousness, and General Prostration of the Nervous System, no medicine has ever given such perfect satisfaction as the VEGETINE. It purifies the blood, cleanses all of the organs, and possesses a controlling power over the nervous system. The remarkable cure effected by VEGETINE have induced many physicians and apothecaries whom we know, to prescribe and use it in their own families. In fact, VEGETINE is the best remedy yet discovered for the above diseases, and is the only reliable BLOOD PURIFIER yet placed before the public.

WHAT IS VEGETINE? It is a compound extracted from barks, roots and herbs. It is Nature's remedy. It is perfectly harmless from any bad effect upon the system. It is nourishing and strengthening. It acts directly upon the blood. It quiets the nervous system. It gives you good sweet sleep at night. It is a great panacea for our aged fathers and mothers, for it gives them strength, quiets their nerves and gives them Nature's sweet sleep—as has been proved by many a grateful mother. It is the great Blood Purifier. It is a soothing remedy for our children. It has relieved and cured thousands. It is very pleasant to take; every child likes it. It relieves and cures all diseases originating from impure blood. Try the VEGETINE. Give it a fair trial for your complaints; then you will say to your friend, neighbor and acquaintance, "Try it; it has cured me."

Valuable Information. BOSTON, MASS. Mr. H. R. STEVENS:—Dear Sir,—My only object in giving you this testimonial is to supply you with valuable information. Having been badly afflicted with Salt Rheum, and the whole surface of my skin being covered with pimples and eruptions, many of which caused me great pain and annoyance, and knowing it to be a blood disease, I took many of the advertised blood purifiers, and without obtaining any benefit until I commenced taking the VEGETINE, and before I had completed the first bottle I saw that I had got the right medicine. Consequently I followed on with it until I had taken seven bottles, when I was pronounced a well man, and my skin is smooth and entirely free from pimples and eruptions. I have never enjoyed so good health before, and I attribute it entirely to the use of VEGETINE. To benefit those afflicted with Rheumatism, I will make mention also of the VEGETINE's wonderful power of curing it. The following are some of the chief points he stated:—"The order of the Privy Council which has scheduled the United States necessitates the slaughtering of animals within ten days of their arrival on the other side of the Atlantic; at first this was a great blow to the trade, and the regulation which came into force in Canada appeared to secure for Canadians the advantage. But Canadians have so small a number of cattle to export that they are able to make use of that advantage only to a small extent. At the same time, cattle cannot be exported from the Western States through Canada, so that this enormous trade from the United States is lost to Canadians and is done by Americans, although Canadian capital is largely invested in it. The trade is adapting itself to the ten days rule, and the time no doubt will come when Liverpool and Birkenhead will be the great cattle markets instead of Smithfield. Our geographical position has enabled us hitherto to tap the trade of the Western States, but it will now pass over American railways and American ground, and we will lose the advantage of it."

C. H. TUCKER, Agent, Mich. C. R. R., 60 Washington Street, Boston.

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Parsons' Purgative Pills make New Rich Blood, and will completely change the blood in the system in three months. Any person who will take a pill each night from 1 to 15—his may be restored to sound health, if such a thing be possible. Sent by mail on 10 letter stamps. L. S. JONES, 101 N. W. CO., Bangor, Me.

MAKE HENS LAY.

An English Veterinary Surgeon and Chemist now traveling in this country, says that most of the Hens and Cattle Powders sold here are worthless trash. He says that Sheridan's Compound Powders are absolutely pure and immensely valuable. Nothing on earth will make hens lay like Sheridan's Compound Powders. Dose one teaspoonful to one pint food.

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Johns' Anodyne Linctus will positively cure this terrible disease, and will positively cure all cases in ten. Information that will save many lives sent free by mail. Don't delay a moment. For full particulars, apply to J. W. JOHNS & CO., Bangor, Maine.

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LONDON LETTER.

(Regular Correspondence.) LONDON, Sept. 26, 1879.

The report of the Select Standing Committee of the Dominion House of Commons on agriculture and kindred matters for the session of 1879 has just been issued. The inquiries of this committee were largely directed to the question of the cattle trade with Great Britain. It appears that while the navigation remained open last year 18,655 head of cattle and 41,750 sheep were sent to this country. Some 9000 of the cattle came from Chicago and North West, and the rest together with all but some 1000 of the sheep, were raised in Canada. The export value of the whole was \$2,117,525, the cost of feed to put them in condition for the voyage \$10,602 and the freight paid to the various shippers for their carriage exceeded \$500,000. It also appears that three-fourths of the shipments made from New York and Boston were on account of Canadians, who have the export cattle trade entirely in their own hands. In reply to the question whether the trade was likely to increase in the future, one of the witnesses examined made reference to the fact that whereas only 18,600 head of cattle had been exported from Canada last year, the receipts in the market of Chicago alone were last year 1,038,608 head. In other words the entire shipments of cattle by the St. Lawrence route to this country throughout the year only equalled some two days receipts in the Chicago market, the year's value of the one being just over \$2,000,000, and the year's value of the other being between \$65,000,000 and \$70,000,000. It may be mentioned that ten years ago the receipts of cattle in Chicago numbered only 323,000. It is estimated that the cattle available for export purposes in Ontario and Quebec (the two exporting provinces) number something like 10,000 or 12,000 head, so it is evident that an extensive development of the export from Canadian ports can only occur in the event of the embargo upon Western American cattle being removed. One of the principal witnesses examined (Mr. Thos. Craimp, of the Dominion Steamship Company) gave lengthy evidence as to the bearing and effect of the existing prohibition to export western cattle by way of Canada. The following are some of the chief points he stated:—"The order of the Privy Council which has scheduled the United States necessitates the slaughtering of animals within ten days of their arrival on the other side of the Atlantic; at first this was a great blow to the trade, and the regulation which came into force in Canada appeared to secure for Canadians the advantage. But Canadians have so small a number of cattle to export that they are able to make use of that advantage only to a small extent. At the same time, cattle cannot be exported from the Western States through Canada, so that this enormous trade from the United States is lost to Canadians and is done by Americans, although Canadian capital is largely invested in it. The trade is adapting itself to the ten days rule, and the time no doubt will come when Liverpool and Birkenhead will be the great cattle markets instead of Smithfield. Our geographical position has enabled us hitherto to tap the trade of the Western States, but it will now pass over American railways and American ground, and we will lose the advantage of it."

The invention of that Superior and Complete Sewing Machine (The Family Sewing Machine), marks one of the most important eras in the history of machinery, and when we consider its great utility, and its extremely low price of (\$25), it is very difficult to conceive of any invention for domestic use of more or even equal importance to families. It has great capacity for work; beautiful, smooth and quiet movement; rapid execution, certainty and delightful ease of operation. That commends it above all steel, strong and working parts are of the best quality, and will last a life time, the bobbins hold 100 yards of thread; the stitch is the finest of all the stitches made, neat and regular, and can be regulated in a moment to sew stitches from an inch in length on coarse material down to the finest, so infinitesimal as to be hardly discernible with the naked eye, and with a rapidity rendering it impossible to count them; it has more attachments than any other; and it does to perfection all kinds of heavy, coarse, plain, fine or fancy needle-work with ease, and far less labor than required on other machines. It needs no commendation, the rapid sales, increasing demand, and voluntary encomiums from the press, and the thousands of families who use them, amply testify to their undoubted worth as a standard and reliable household necessity, extending its popularity each day. This popular machine can be examined at the office of this office, and can be examined at the office of this company. AENTS WANTED by the FAMILY SEWING MACHINE CO., 75 BROADWAY, NEW YORK.

FREE GIFT! TO ALL who suffer from BRONCHITIS, ASTHMA, SORE THROAT, CATARRH, or NASAL CATARRH. I will send a copy of MEDICAL COMMON SENSE, free of charge. It is elegantly printed and illustrated; 16 pages, (Imo, 1879). It has been the means, in the providence of God, of saving many valuable lives. The book is invaluable to persons suffering with any disease of the Nose, Throat, or Lungs. Send name, with P. O. Address and six cents to pay cost of mailing to Dr. N. E. WOLFE, Cincinnati, Ohio.

Ayer's Hair Vigor, For restoring Gray Hair to its natural Vitality and Color.



A dressing which at once greases, healthy, and effectual for preserving the hair. Faded or gray hair is soon restored to its original color, with the gloss and freshness of youth. Thin hair is thickened, falling hair checked, and baldness often, though not always, cured by its use. Nothing can restore the hair where the follicles are destroyed, or the glands atrophied and decayed. But such as remain can be saved for usefulness by this application. Instead of fouling the hair with a pasty sediment, it will keep it clean and vigorous. Its occasional use will prevent the hair from turning gray or falling off, and consequently prevent baldness. Free from those deleterious substances which make some preparations dangerous, and injurious to the hair, the Vigor can only benefit but not harm it. If wanted merely for a HAIR DRESSING, nothing else can be found so desirable. Containing neither oil nor dye, it does not soil white cambric, and yet lasts long on the hair, giving it a rich, glossy lustre and a grateful perfume.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Brown & Webb, Wholesale Agents.

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JOHNSON'S ANODYNE LINCTUS. For Internal and External Use. Cures Rheumatism, Diphtheria, Croup, Asthma, Bronchitis, Influenza, Sore Lungs, Hoarseness, Cough, the Lungs, Chronic Rheumatism, Chronic Whooping Cough, Chronic Rheumatism, Chronic Diarrhoea, Chronic Dysentery, Chronic Catarrh of the Bladder, Chronic Catarrh of the Uterus and Salivary Glands. Sold everywhere.

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72 DOLLARS A WEEK. \$12 a day at home easily made. Costly outfit free. Address TRUE & Co., Augusta, Maine. May 31

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1879 SUMMER ARRANGEMENT On and after Monday, the 14th July, Trains will leave Halifax daily (Sunday excepted), as follows: AT 8.05 AM Express, for St. John, Pictou, and intermediate points. AT 12.15 PM Accommodation, for Pictou and intermediate points. AT 5.00 PM Accommodation, for Truro and intermediate points. AT 6.15 PM Express, for St. John, Rivere du Loup, Quebec, Montreal, and the West. A Pullman Car runs daily on this line to St. John, on Monday, Wednesday and Friday, a Pullman Car for Montreal is attached. On Tuesday, Thursday, and Saturday a Pullman Car for Montreal is attached at Moncton. Will arrive: AT 9.15 AM Accommodation from Truro AT 10.35 AM Express from St. John, Rivere du Loup, Quebec, Montreal and the West. AT 2.55 PM Accommodation from Truro and Pictou. AT 7.40 PM Express from St. John, Point du Chene, Pictou and intermediate points. D. POTTINGER, Chief Superintendent. Moncton, N. B., July 10th, 1879

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PREACHERS' PLAN HALIFAX AND DARTMOUTH.

SUNDAY, October 19th, 1879. 11 a.m. Brunswick St. 7 p.m. Rev. S. B. Dunn. Rev. S. F. Huestis. 11 a.m. Grafton St. 7 p.m. Rev. S. F. Huestis. Rev. S. B. Dunn. 11 p.m. Kaye St. 7 p.m. Rev. W. H. Evans. Rev. C. M. Tyler. 11 a.m. Charles St. 7 p.m. Rev. W. A. Black, A. B. Rev. W. H. Evans. 11 a.m. Cobour St. 7 p.m. Rev. J. M. Mellish. Rev. W. A. Black, A. B. 11 a.m. Dartmouth. 7 p.m. Rev. C. M. Tyler. Rev. J. M. Mellish. BEECH STREET 3.30 p.m. J. B. Morrow. Preachers' Meeting every Monday Morning at Brunswick St. Church, at 10 o'clock.

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

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

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

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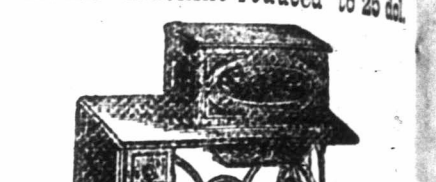
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