

MEMORIAL NOTICE.

GEORGE SPARK GREEN.

George S. Green was born at Brigus, Nfld., Oct., 10th 1860, and died at the same place, Sept. 16th, 1884. Through the whole of his life he was the subject of the striving of God's Holy Spirit. Ofttimes in the Sabbath-school he was almost persuaded to be a Christian, but like many more he put it off from day to day, until he reached his 17th year. His conversion to God was brought about in such a way that the providence of God is directly seen. He had gone that year to the Labrador as clerk in the employ of Nathan Norman, Esq., and his mother after his departure made up a package of books to send him, among the which was a tractate called 'Too Late to Pray.' One Sunday, in his loneliness at Rigoulett, he was reading a novel (he was a great reader and very fond of books.) When his eye rested upon the package his mother sent him, he opened it, found the above named tract, and read it. Immediately the spirit of conviction seized him, and he retired to the woods to wrestle and pray. Blessed be God, he found it was not too late for him to pray. God heard his prayers, saw his tears, accepted his sacrifice and filled his heart with love and his mind with peace. He could rejoice in sins forgiven. He sent home the joyful news to his mother, and the home was made glad. Being a good writer and wielding a facile pen, he wrote to many of his former companions, urging them to give themselves to Christ. From this time also he sought opportunities to do good. Whenever he went he testified for Christ to save from the guilt, power, pollution and consequences of sin. He enjoyed much of the love of God and the sanctifying influences of the Holy Spirit.

During the whole of the seven years he never looked back. This world had entirely lost its charms for him. It was thought by many of our ministers that he would have become a probationer for our ministry, and he said he often felt himself drawn to the work, but thinking he had not sufficient education he hoped that his way might be opened up some time in the near future. As his conversion had been brought about by the reading of a tract, he, as the Lord prospered him, bought a great many and scattered them broadcast over the land. One of his last acts was to make up a large package for each remote station in this Conference; and he brought them on to St. John's during the sittings of the Conference and gave them to the ministers to scatter among the people of their charges. I have said he was converted at Rigoulett, near Gros Water Bay, Labrador. Such being the case he was naturally very desirous that the people living there winter and summer should have a missionary sent them. Last year he generously paid the whole of the expenses incurred by the visit of the Chairman, the Revd. J. Embree, to Gros Water Bay and adjacent places. This year a missionary has been sent to labor in that far off region. How glad was our dear brother when he knew that Gros Water Bay was on the list of stations of the N. F. Conference. Had he lived, and God prospered him as He had the past two or three years, few laymen would have exceeded his liberality in furthering the cause of God in this Conference. But God in His wisdom has seen fit to remove him to a higher sphere, and we bow in submission to His will.

That fell disease, consumption, was the cause of his death. He has been ailing for the past two years, but was able to get about and attend to his business. It was only lately manifest that his end was near. He broke up suddenly, and was not quite a week confined to his bed. His last days were seasons of continual rejoicing in God's saving power and grace. Hearing he was taken suddenly worse, I hastened to his bed side, only to find him firmly trusting in Christ Jesus his Lord. He felt that his work on earth was done, and that he must make his final arrangements to depart hence. This he did in the minutest manner possible. In answer to my question how matters stood between his soul and God, he said: "I have no fear of death. Would be glad to go to day if it were my Father's will. I long to be dissolved. In my Father's house" &c. &c. His confidence in Christ was exceedingly firm. "I know he will not cast me off," he said, with holy joy. Visiting him the next day, I read the account of the transfiguration, which caused him to weep tears of joy at the thought that he should see Christ's glory. "The sight," said he, "will be too glorious, too glorious for such a poor, unworthy creature as I am." To his father, who, moved by his sufferings, said, "Poor Spark," he replied, "I am not poor." To his mother, the Sunday before he died, he said, "What a glorious thought, mother, I shall be in heaven before next Sunday. Living in a mansion, wearing a crown; but I have not done enough for the Saviour." On another occasion he said to her, "Oh mother the thin veil there is between me and glory." To his sister Aggie he said, "You will soon have another brother in heaven, see that you meet us there." The notary asked him in whose hands

he should place his will after he was gone. After the notary's departure he said, "Gone! Gone!! Gone to be with Christ which is far better! Gone to Glory!! All is bright! These were some of his last utterances and in this happy frame of mind he continued to the end. His end drew near and almost imperceptibly he passed away to the paradise of God. He thought he might be spared to see his dear wife and child who were on their way from their home in Green Bay in the S. S. Flower, but when he felt it could not be, he was perfectly resigned to the will of His Father in heaven. Thus lived, thus died George Spark Green. May we meet him in the better land. J. GOODISON.

Brigus, N. F.

DISESTABLISHMENT.

The following appeared a few weeks ago in the Bermuda Royal Gazette. Its appearance in that paper shows that a change is taking place in that hitherto episcopally controlled colony. We copy it by request:—

One of the great questions which now agitate the public mind in England, is that of Disestablishment. Accomplished in Ireland, demanded in no uncertain tone in Wales, it presents in England an ever-widening front, and in the not far distant future will there be an accomplished fact.

The establishment of the Episcopal, as the State Church in England, was probably intended as a bulwark against the influence of Romanism, but in this century such safeguards are no longer necessary, for our higher civilization will allow of no curb on our religious tendencies. It has been proved in England again and again that the civil law is powerless to control the manner of worship of any congregation within the pale of Establishment, consequently its usefulness against change of any kind no longer exists: this with the ever increasing power of the Nonconformist bodies, makes its collapse only a question of time. As one among sister churches, powerful for good, it will perpetuate its existence, but as an establishment the end is not far off.

Throughout the British colonies and the larger dependencies of the crown, with their ever increasing importance, and consequent influence upon the policy of the world, as well as in the Great American Republic whose shores touch the waters of the eastern and western hemispheres, no State Church exists. The declaration of a Secretary of State that there is no Established Church in the Colonies (if I remember rightly), the refusal of the Crown to appoint Colonial Bishops, and the creation of Synods to guide the ecclesiastical policy; are strong evidence that no such thing as an Established Church exists under the British Government outside of England and Scotland. In Bermuda all churches are established, inasmuch as they all receive aid from the public chest, on the concurrent endowment system; among these the Church of England in Bermuda is in a greater sense established, as it is to a certain extent governed by Colonial enactments; but it must be borne in mind that these laws have been made by a Legislature, the majority of which have generally been members of the Episcopal body; the House of Assembly has thus been at times virtually a central vestry; and naturally enough has legislated for its own particular interests. The great numerical increase of the Nonconformist bodies, and the passing of the Synod Act, makes it become every day more apparent that this dual form of government cannot much longer exist; indeed such form of government is prejudicial to the best interests of the Church, for the membership of the House of Assembly is of a rather mixed nature, and it cannot be pleasant, (to use no stronger term), for the affairs of the Church to be open to discussion by—voted upon—and perhaps jeered at by members of other churches which glory that they are free of State control, or worse perhaps, by men who boast that they are members of no church, but who rather jeer at the founder of the Christian faith.

Some fear that disestablishment will cause the Church to lose prestige; this fear is groundless, for a church which is hoary with years, world-wide in its influence, cannot if of itself and self-reliant, lose prestige. Some fear the Romanizing influence of a perhaps Jesuitical clergy; this fear is also groundless, as the influence of the people is far greater than priestly rule. I dare assert, that were the Church of England in Bermuda cut loose from all state control, governed by its Synod and actually a Church of the people, its sphere of usefulness would be enlarged, and healthier and stronger, it would hold no mean place in moulding the destinies of the sons and daughters of Bermuda.

Let an Act be passed, disestablishing the Church of England in any sense in which it may be established—placing its affairs entirely in the hands of its Synod—securing to it forever the churches and yards which it now holds,—settling for all time the vexed question which now

perpetually thrusts itself between the different churches, and which prevents that harmony which should exist between men who preach, teach and live in the same faith—the Cross of Christ—by embodying in the same Act the principles of the English Burial Bill, which, with or without disestablishment, must some day become the law of the land.

September 6, 1884.

AN AFRICAN PREACHER.

A heavy bereavement has fallen upon the Gold Coast District, West Africa. The Rev. W. A. Sharpe has paid the penalty of missionary toil at one of the deadliest stations in West Africa. The story of his romantic life will bear repetition. I give the following from his own lips:—"I was born at Boondy, Kooka Country, Housa States, about the year 1850, of Mohammedan parents, being the fifth child of seven. Up to my sixth year my father took me to the mosque with him, taught me Mohammedan prayers, and protected me with tira (charms). In spite of the tira, at six years of age I was taken very ill, and in consequence was brought to a Fetish doctor, who craftily prescribed a change of faith. This prescription was carefully administered, a heathen name superseded my Mohammedan one, a tree was given me as my idol; I was taught to say prayers to it, and was called after it, 'Cabogga Galinna'—i. e., 'Cabogga's new child.' Twelve months after this, having been sent by my father from the farm to our village home to fetch some fire, on my return with the pan of burning embers I was met by two men, one on foot, the other on horseback, who beckoned me towards them. Thinking they wanted to light their pipes, I innocently went up to them, when the one on foot seized me and handed me up to the mounted one, who, setting me on his saddle, at once drew his sword and vowed if I cried he would cut off my head. Then away he galloped with me a distance taking five days on foot to the town of Konoo. There he was joined by his comrade, and they jointly sold me to an Ilorin dealer. Thus was I kidnapped and sold into slavery. From Konoo I was driven a fourteen days' further journey to Ilorin, and there put in chains to prevent my running away. Here I was kept a few weeks until more unfortunate like myself were obtained, and then marched seven days' journey down to Abeokuta. Being by this time worn almost to a skeleton, no one would buy me, so I was driven three days further to the town of Lagos, and there offered for sale. Here, again, no one would speculate in me. I looked so unpromising, so I was brought back to Abeokuta, and sold at last to a cooper, himself a slave. With me as his redemption price, he purchased his own liberty. My new master, being a cook, was soon afterwards employed at the Wesleyan Mission house, but shortly after this he died, and I fell into the hands of the missionary, who gave me my freedom, found me employment as house servant, and sent me to school. For years the Mission-house in Abeokuta and then the one in Lagos was my home, and I was taught the truths of that Gospel which I should probably never have heard in my native land. It was not, however, until April, 1869, that those truths sunk into my heart, and I became a child of God."

At the close of 1869 he became paid agent of the Wesleyan Missionary Society as an interpreter and assistant-schoolmaster. From interfering sermons he advanced to the office of a local preacher, and from a schoolmaster to that of a catechist and then became a candidate for the ministry and a probationer. He did excellent work in Lagos, breaking up hard soil in the King's quarter; but his heart ever turned to his own country, and several times he "offered for the Niger Mission." He even made a journey up the Niger in a futile attempt to find his parents. His name appears in the Minutes of 1879 opposite Igboho, but the difficulty of reaching this station being great, and an opening presenting itself at Eggon, on the Niger, the Rev. John Milum located Mr. Sharp at this latter place. Here, on the border of his native Housa country, near the point of the river which he had crossed as a slave some twenty years before, he preached the Gospel of liberty and salvation. After four years of earnest toil in this pestilential town he descended the river Niger, with definite intention, to take his final examination at the district meeting prior to ordination. But, whilst those who knew William were anticipating for him a future of great usefulness, the Master said, "It is enough." He lingered a few months after retiring from the active work, and then passed away to his reward.

You have seen a ship out in the bay, swinging with the tide and seemingly as if it would follow it; and yet it cannot, for down beneath the water it is anchored. So many of our souls toward heaven, but cannot ascend thither, because it is anchored to some secret sin.—F. Witness.

BREVITIES.

Some thoughts are prayers. There are moments when whatever be the attitude of the body the soul is on its knees.

Edmund Burke used to recommend Butler's Analogy to infidels as a cure for skepticism, whenever they had brains enough to understand it.

A noble and attractive every-day bearing comes of goodness, of sincerity, of refinement; and these are bred in years, not in moments.—F. D. Huntington.

Nothing makes so much noise as a rickety wagon with nothing in it, unless it be the man who insists on talking when he has nothing to say.

Ambition is a good thing; energy is a good thing; industry is a good thing. But restlessness, fretfulness and worry—these tend to insanity and death.

An asylum for dishonest cashiers is talked about in Canada. There are scarcely enough of palatial residences to go around.—Council Bluffs (La) Non-parcel.

A druggist who has opened a new store at the South End, advertises, "Arnica, sticking plasters, splints, bandages, and other base-ball goods."—Exchange.

"Only one trouble with that preacher," said the brakeman, as the sermon closed after a slow train of an hour and a quarter. "What's that?" the switchman wanted to know. "Poor terminal facilities," the brakeman replied.

A visitor in Dublin was asked by a car-driver if he wanted a car. "No," said he; "I am able to walk." "May yer honor long be able but seldom willing" was the witty rejoinder.

We sometimes get into trouble when we say what we think; but always into greater trouble when we do not think what we say. In the first case we may be imprudent; in the second case we tell a lie.—Texas Advocate.

Simmons, the Quaker in "Uncle Tom's Cabin," was the late Samuel Reynolds of Indianapolis; Mrs. Stowe has recently written a letter, recounting Prof. Stowe's meeting with him in 1848 when Mr. Reynolds told over the story of Nathan and his young master with such infinite naïvete."

The master of his college summoned the late Charles Stuart Calverley, one day, and said: "I don't know, Mr. Calverley, how it happens, but whenever I look out of the window I see you jumping over that wall." "Well, master," replied he, "it certainly has often struck me as odd that whenever I jump over that wall I see you looking out of that window."

We must have a weak spot or two in a character, says O. W. Holmes, before we can love it much. People that do not laugh or cry, or take more of anything than is good for them, or use anything but dictionary words, are admirable subjects for biographies. But we do not care most for those flat-pattern flowers that press best in the herbium.

There are jokes and jokes. George Eliot says: "A difference in taste in jokes is very trying to the affections," which wise expression is put to the test more frequently than you would think if you didn't take the trouble to think about it at all. How often has a friend told you something that he considered a good joke when the recital has betrayed a lack of sense, taste or heart which you did not suspect before and which lowered him very much in your esteem.

To impress children with the importance of economy, M. Dulac, a French teacher opened a savings bank in his school. To each of his school children he deposited small rings thus begun in France, has extended to Germany, Hungary, Italy, Belgium and Holland. In France the number of school savings banks in 1880 was 10,261, with 213,136 depositors. The whole amount thus deposited by children at that time was more than a million dollars.

Emerson, in one of his recently published speeches on Webster, describes the real weakness of the great statesman as no one else has done, and furnishes the true cause of his failure. He says: "It was the misfortune of his country that with this large understanding he had not what is better than intellect and the source of its health. It is a law of our nature that great thoughts come from the heart. If his moral sensibility had been proportioned to the force of his understanding, what limits could have been set to his genius and beneficent power?"

The following is told of Samuel Randall, the editor of the August Chronicle. He attended one day a colored church in the country, and had in his pocket a silver half-dollar, just the fare back to Augusta. At the conclusion of his sermon, the minister ordered a collection for his own benefit. "Of course," said he, "I expect every person to give something; but I've told Mr. Thomas, up de land yonder, had some turkeys stole Friday night. I don't want any man who had a han' in stealin' dem turkeys to put any money in de plate." When the plate reached Mr. Randall, not a man had refused to contribute, and the preacher's eyes were on him. His half-dollar accordingly went into the plate.

Universal Testimony. Cannot be disputed, and the case is yet to be heard from in which Putnam's Painless Corn Extractor has failed to perform a perfect cure. This with painless and rapid action and freedom from annoyance during use. The great corn and bunion cure stands unrivalled. Sure, safe, painless. Beware of frauds offered as substitutes for the great corn cure, Putnam's Painless Corn Extractor. N. C. Polson & Co., Kingston, proprietors. Use no other.

Eruptive Diseases, such as Pimples, Boils, Blisters, Ringworms, Sals Rheum, Tetter, &c., yield readily to a persistent use of Hanington's Quinine Wine and Iron, and Tonic Dinner Pills, which by purifying the blood remove these unsightly evidences of inward disorder. See that you get "Hanington's," the original and genuine.

For Bronchitis and Asthma, try Allen's Lung Balm; the best cough prescription known. See Adv.

Lots of People get bilious, have heavy headaches, mouth foul, yellow eyes, &c., all the direct result of impure blood which can be thoroughly cleansed, renewed and enriched with Kidney-Wort. It acts at the time on the Kidneys, Liver and Bowels and has more real virtue in a package than can be found in any other remedy for the same class of diseases.

No Matter. No matter where pain, lameness or soreness exists, Hagyard's Yellow Oil taken or applied will give immediate relief, and a positive cure quickly follows its use.

The pay roll of the U. S. Government amounts to \$20,605,835.95.

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

In the city of Canton, China, which has a population of 1,500,000 there is not a newspaper of any kind.

Paris has just taken a census. It shows a population of 2,239,928, of whom 10,789 are English and 5,937 Americans.

Messrs W. J. Nelson & Co.: "I have used your Minard's Liniment and think it is the best Liniment put before the public. It sells like hot cakes. Send me one more gross at once.—Messrs KENDRICK & PAYNE, Barrs River, N.B.

No white man ever set foot in the fine country north of India, known as Kalristan, until over a year ago.

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

On the open plains, in the country of Ximines, Mexico, five large springs of water have suddenly burst forth where there has been continued drought for ten years.

KEEP IN THE FASHION. The Diamond Dyes always do more than they claim to do. Color over that old dress. It will look like new. They are warranted. 10c at druggists. Wells, Richardson & Co., Burlington Vt.

The easiest way to pay a gas bill is to burn kerosene. The surest way to get rid of rheumatism, croup, hoarseness, sore throat, and all aches and pains is to use freely Minard's Liniment internally and externally.

The total area of the seas in the world is 231,915,905 square miles, while that of all the continents and islands is only 34,354,950 square miles.

A SUCCESSFUL RESULT. Mr. Bloomer of Hamilton, Ont., suffered for many years with a painful running sore upon one of his legs, which baffled all attempts to heal until he used Burdock Blood Bitters, which speedily worked a perfect cure.

The New Zealand Government has authorized an agent to collect two hundred stoats and weasels for the purpose of thinning out the rabbits in that colony. Each animal is expected to cost about \$30 before it is landed.

PROMPT MEASURES. Prompt means should be used to break up sudden colds and cure coughs in their early stages. Hagyard's Pectoral Balsam does this most speedily and effectually.

NO LADY WHO DELIGHTS IN FLOWERS, and likes to see them do well and bloom abundantly, should be without Hanington's Food for Flowers. Ordinary packages 30c.—sufficient for 20 plants for one year.

CLERGYMEN, Singers and Public Speakers will find "PROSPERIZED" Emulsion of the greatest benefit to them, where there is any tendency to weakness of the throat or Bronchial Tubes, as it soothes the irritated membrane, gives full tone and strength to the vocal organs and uparts new life and vigor to the enfeebled constitution. Always ask for PROSPERIZED Emulsion, and be sure you get it.

IRON IS KING.—and Estey's Iron and Quinine Tonic is called the King of Blood Purifiers.

PLEASE DON'T BEAT THIS.—Philodermaif the most popular article in the market or chapped hands and sore lips and face after having chafed for any length of time.

ADVICE TO MOTHERS.—Are you disturbed at night and broken of your rest by a sick child suffering and crying with pain of cutting teeth? If so, send at once and get a bottle of Mrs. Winslow's SOOTHING SYRUP FOR CHILDREN TEETHING. Its value is incalculable. It will relieve the poor little sufferer immediately. Depend upon it, mothers, there is no mistake about it. It cures dysentery and diarrhoea, regulates the stomach and bowels, cures wind colic, softens the gums, reduces inflammation, and gives tone and energy to the whole system. Mrs. Winslow's Soothing Syrup for Children Teething is pleasant to the taste, and is the prescription of one of the oldest and best female nurses and physicians in the United States, and is for sale by all druggists throughout the world. Price 25 cents per bottle.

REST AND COMFORT TO THE SUFFERING.—"Brown's Household Panacea" has no equal for relieving pain, both internal and external. It cures Pain in the side, Back or Bowels, Sore Throat, Rheumatism, Tooth-ache. It will most surely quicken the Blood and Heal, as its acting power is wonderful. "Brown's Household Panacea" being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Linctum in the world, should be in every family handy for use when wanted, as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds, and is for sale by all druggists at 25 cents a bottle.

You make no mistake when you buy Estey's Iron and Quinine Tonic; it is the standard remedy for Indigestion, Dyspepsia, Low Spirits, General Debility and all impurities of the Blood.

SCOTT ACT.—The Scott Act is being rigidly enforced (in the "Iron") and Estey's Fragrant Philoderma is still the standard remedy for Chapped Hands, Sore Lips, Chaffing in Infants &c. &c.

MANY OF THE PATENT Medicines of the age are advertised to cure everything, but "Sciaticin" is prepared only for the cure of RHEUMATISM, GOUT and NEURALGIA, and cures by neutralizing the RHEUMATIC POISON in the Blood. For sale by all Druggists and General Dealers.

D. FOWLER'S EXTRACT-WILD STRAWBERRY CURES CHOLERA CHOLERA INFANTUM DIARRHOEA AND ALL SUMMER COMPLAINTS. SOLD BY ALL DEALERS.

VIRGINIA FARMS & MILLS For Sale and Exchange. See also for free REAL ESTATE JOURNAL. W. B. CHAPMAN & CO. Richmond, Virginia.



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This with our Exhibits fully furishes our claims on the minds of the Public. Our LARGE PURCHASES from the BEST MANUFACTURERS enable us to sell for from 10 TO 20 PER CENT. LESS than the average dealer. Your own interest should induce you to WRITE FOR PRICES. Please state whether you wish to purchase for Cash or on the instalment plan. Name this paper. W. H. JOHNSON, 121 & 123 Hollis Street.

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