

BOOK OF HEALTH  
his own Physician  
AYS PILLS,  
way's Ointment!

of the stomach,  
and Bowels.

The great centre which influence  
of the system; abundant  
indigestion, offensive breath  
are the natural consequences  
It is the source of head-  
aches, nervous complaints, and  
The Liver becomes affected,  
as disorders, pains in the side,  
emphatic by Costiveness, Diarrhoea,  
The principal action of these  
and the liver, lungs, bowels,  
participate in their recuperative  
rations.

and Salt Rheum  
common violent discor-  
dial on it is the most  
ly antagonistic; it is used to  
elicit the venon and then com-

and Sore and Ulcers  
understanding that the perni-  
ciously succumbed to a ew  
wontal engorged.

and on the Kid,  
state of the blood or chronic  
and a clear and transparent  
restorative action of the  
uses many of the cosmetics and  
its power to dispel rashes  
spots of the face.

and Complaints.  
young or old, married or single,  
omahood, or the term of life,  
display so decided an influ-  
improvement in the health  
of the patient. Being a purely  
of families in every condition  
of life.

and Fistula.  
feature of these prevalent and  
is eradicated locally and entire-  
emolient; warm fomentation  
application. Its best recom-  
to be thorough and favorable.

and Pills should be used in  
following cases:

- Skull Diseases,
- Swelled Glands,
- Sore Legs,
- Sore Throat,
- Sore Breasts,
- Sore Heads,
- Sore Eyes,
- Sore of all kinds,
- Spinning,
- Stiff Joints,
- Uterus,
- Venerical Sores,
- Wounds of all kinds.

are genuine unless the words  
York and London are printed  
in every leaf of the book of  
each pot or box; the same may  
holding the name of the  
A will be given to any one  
as may render to the detection  
the counterfeiting of this  
knowing them to be spurious  
manufacturer of Professor H. L.  
Lane, New York, and the  
and Dealers in Medicine  
filled world.

considerable saving by taking  
for the guidance of patients in  
afflicted to each pot and box,  
well-known medicine of the  
Lane, &c. sent FREE OF EX-  
ting Thos. Holloway, 80 Maiden

BY DAVIS'  
e Pain Killer,  
Family Medicine  
the Age!

TERNALLY, CURES  
ague, Ac, Weak Stomach, Gen-  
eral Sore Mouth, Cholera, Lev-  
entis or Indigestion, Cramp or  
Spasms, Bowel Complaints, Pain-  
ful, Diarrhoea and Dysentery.

TERNALLY, CURES  
Old Sores, Swelling of the  
and Tetters, Broken Breasts,  
Chilblains, Toothache, Pain in the  
and Rheumatism.

ILLER is by universal con-  
for itself a reputation un-  
of medicinal preparations. It  
effect in the entire traditio-  
of the ancient and modern  
IN in all its various forms in-  
family, and the collected  
of testimony of the masses in its  
best advertisements.

which enter into the Pain  
purely vegetable render it a pe-  
culiar remedy taken internally  
cures the most obstinate  
It is the only medicine which  
the relief stain upon linen  
furnish applications, is readily  
in its use.

justly celebrated for the cure  
of ailments incident to the human  
sex before the public over every  
and its way into almost every  
and wherever it is used, the  
appreciated of its real medical  
properties.

Free prompt action upon the  
Pain Killer is irrefragable. It  
has effect in relieving Pain  
and when used according to  
its name.

IN KILLER  
Family Medicine, and should be  
by for immediate use. It  
always have a bottle of this  
It is not infrequently the case  
with disease, and before  
procured, the patient is beyond  
Captains of vessels should  
travelers with a few bottles of this  
living port, as by doing so they  
of an invaluable remedy in  
of accident or of attacks of  
of use.

ases of the Cholera,  
and in a single case, where it was  
on the first appearance of the  
are so long and proved the  
die, we would say that we shall  
our Pain Killer of the best and  
and that it shall be every  
reputation as a family medicine  
50 cents, and \$1.00.

BY DAVIS & SON,  
Proprietors, Providence, R. I.  
by Avery Brown, & Co.,  
Coxwell & Forsyth, Also, by  
Druggists, Apothecaries and Gro-  
cers.

Ague Cure.  
THE  
AL WESLEYAN,  
OF THE  
ist Church of E. B. America,  
McMurry,  
Bible Chamberlain,  
STREET, HALIFAX, N. S.

tion \$1 per annum, half cent  
in advance.

RTISMENTS:  
circulation of this  
able advertising medium  
under 1st insertion 60.  
12—(additional) 60.  
one-fourth of the above rates  
not limited will be continued  
charged accordingly.  
advertisements to be ad-

has every facility for executing  
writing, and Job Work of all  
and despatch on reasonable

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## Religious Miscellany.

### Watch.

Watch, for the time is short;  
Watch, while 'tis called to-day;  
Watch, lest temptations overcome;  
Watch, Christian, watch and pray!  
Watch, for the flesh is weak;  
Watch, lest the bridegroom knock in vain;  
Watch, though he carry long;  
Chase slumber from thine eyes;  
Chase doubting from thy breast;  
This is the promised prize  
Of heaven's eternal rest.  
Watch, Christian, watch and pray;  
The Spirit witnesseth for thee,  
Till from his brow the blood sweat poured  
Great drops of agony.  
Take Jesus for thy trust;  
Watch, watch for evermore;  
Watch, for thou soon must sleep.  
With thousands gone before.  
Now, when thy sun is up,  
Now, while 'tis called to-day,  
O now, in this accepted time,  
Watch, Christian, watch and pray!  
—Church of England Magazine.

### For the Provincial Wesleyan.

#### A Visit to the Cemetery.

By MARY E. HERRICK.  
"He giveth his beloved sleep." Psalm cxxvii. 2.  
"Of the earth, earthy," is too often the  
the Christian is obliged to pronounce against  
himself. Surrounded by the deadly in-  
fluence of a world opposed to the Gospel, amid the hur-  
rying pressure of business, of the daily round  
of social and domestic cares and duties, and the  
lessons taught by experience, of the instability  
and fleeting nature of earthly goods, are too read-  
ily forgotten,—and the heart, sitting down, as  
it were, to some desired enjoyment exclaims,  
"Here will I take up my rest."  
Thus prone to carelessness on matters of the  
highest import, it is the part of wisdom from  
time to time to "stir up the mind by way of  
remembrance," and by every means in its power  
to rouse the sluggish and torpid heart to a sense  
of its own mortality,—and well calculated to  
awaken and nourish devout reflection, is the  
occasional turning aside from the noisy city of  
the living, to visit the populous, yet how silent,  
city of the dead.

Another one lovely morning a few weeks since  
we walked our way. The streets of the city  
through which we passed were gay with a busy  
multitude, and cheerful with the rattles of wheels  
and hum of business. The windows of the  
shops displayed their choicest merchandise; the  
parades flocked in and out in eager quest of  
various commodities; and merry laugh, and gay  
sarcasm, and cordial greetings, fell pleasantly on  
the ear. Every face was eager with expectation;  
every form active in pursuit of some object.  
Thus noisy streets, amid that toiling, vigorous  
throng, Death seemed to have no part nor place,  
—and one might almost imagine that his scepter  
extended no farther there; that they had been  
exempted from the common doom.

But fainter and fainter grew the sounds of  
busy labor as we drew near the city of the dead.  
We entered its gates, but no voice saluted us,  
—no hand was stretched out to give the clasp  
of welcome. Slowly we trod the winding shaded  
avenues, or passed to rest beneath the grateful  
foliage.  
Laden with fragrance, the balmy air, as it  
gently rustled the tall grass and the overhanging  
branches, seemed like some ministering  
angel whispering peace; above the turf which  
covered the sleepers, flowers gaily bloomed,  
birds sang their sweetest songs, butterflies, those  
beautiful emblems of the resurrection, gorgeously  
arrayed, flitted hither and thither, while  
—as if of tiny insects dispersed in the glad sun-  
shine. We stood by the grave of our loved ones,  
but our presence awoke them not;  
"Still the quiet was unbroken,  
And the stillness gave no token."

and as we passed, from one hallowed enclosure  
to another, where rested those whom we had  
known, esteemed and loved in life, the heart was  
sunk to its depths as ever recollection brought  
back the past, the ceaseless attention and un-  
tiring love of which we had been the recipients,  
from those who now inhabited the silent cham-  
bers of the dead.

"But sweetly to soothe the troubled spirit came  
the sentiment of the Psalmist, "He giveth his  
beloved sleep." As though dwell on it, the  
Cemetery seemed to have lost its mournful aspect,  
for the passage breathed of life was surrounded  
by the trophies of the soul,—and with grateful  
joy in the midst of our grief, as we stood by the  
grave of treasured kindred and friends, we ex-  
claimed, He giveth his beloved sleep.

Yes, from life's turmoil and perplexity,—from  
its wearying cares,—from its countless sorrows  
of anguish,—God called them aside to rest,—  
and surely they sleep sweetly!  
Beautifully has one sweet poet, a tender loving  
woman, who but a year or two since herself  
like a third child, fell asleep, caught up the sen-  
timent, embodying it in such fervid strains, that  
though we read it but in childhood, it lingers  
still like music in memory.  
"What would we give to our Beloved?"  
and then, enumerating some of the treasures  
which Love, ever Royal in its largeness, would  
fain lavish on the object of its regard, declares  
that God's gift infinitely outweighs them all, "for  
He giveth his beloved sleep."

Yes, Love, mighty principle though it be, has  
often to befall its own powerlessness to aid, and  
succor, and confer rich blessings on those whose  
welfare it prizes "above all price,"—and this  
no doubt is wisely permitted, for sometimes, in  
its blindness, the best would bestow gifts that  
would lead to wretchedness and ruin.  
"But God makes no mistakes," and while  
—"Sleep such beloved," we sometimes say,  
"But have no power to chase away  
Sad tears that through the Iris creep,"  
so softly enfolded in their Father's embrace, on the  
pillow of Peace the heavy head repose, on the  
bosom of Love the weary limbs repose, and their  
worn bodies sleep till the morning of the resur-  
rection, while the happy emancipated spirit exults

in the presence of Him, where there is fulness  
of joy and pleasure for evermore.

Oh friends, long parted but beloved still, as  
we stand by your silent graves, with selfish grief  
shall we mourn your departure? Shall we lament  
that here the tired feet rest,—the active  
hands are folded,—the aching heart has ceased  
its throbbing; that the fragile frame thrills no  
more with intense agony, as pain's fiery darts  
shoots through each sensitive nerve; shall we  
grieve that all is over, the briefer or longer  
career has come to an end? Nay, though tears  
will fall at the separation, we dare not ask you  
to return to the bustling and toil of existence,  
for with joy and gratitude we remember you, in  
life, as the "Beloved of the Lord,"—and know,  
"He giveth his beloved sleep." Happy they  
who can truthfully so call the language, in refer-  
ence to their departed loved ones,—and for  
themselves, as they contemplate their own mor-  
tality, can say,  
"And friends, dear friends, when shall it be,  
That this low breath has gone from me,  
And o'er my grave you come to weep;  
Let the most loving of you all,  
Say, 'He giveth his beloved sleep.'  
"He giveth his beloved sleep."  
Dartmouth, July 21, 1868.

### The Elder Son.

The type of character that is unfolded to us is  
of a very remarkable sort. He seems to have  
been a man reserved and unsocial, with very lit-  
tle of the milk of human kindness—a man who  
could not have been temperate if he would, at  
least without tramping upon all the barriers of  
his temperament—a miser rather than a spend-  
thrift. The prodigal, at his wildest, was redemp-  
ted by a careless generosity that might have  
shared his last shakel with a beggar; but the  
elder son would have been free from all suspi-  
cion of being guilty of any extravagance of char-  
ity. The prodigal turned out the whole of his  
nature—the worst of him was patent to the son;  
but the elder constrained himself to a decorous  
service, and hid behind a plausible counten-  
ance and a sordid soul. At the best, there is  
nothing worthy about him; he is but a living  
servant of the house. A son with the heart of  
a son, might have been supplied when he heard  
of the unwonted marriage; but his inquiry of the  
cause would have been made, not of the errand  
of the father, and the ice would have melted  
from his heart, even if annoyance had not be-  
strewed it, when his father came out and entreat-  
ed him to fill the reserved seat, and share the  
general joy. Brethren, there are such ungenial  
professors of religion now—men "whose lot,"  
in the quaint words of another, is always cast  
in the land of Cabul. They are always "in the  
field," when the prodigal comes home; they  
are ever ready to give the first shake of the  
hand to the wanderer; they fret at the bustle of  
his reception, partly because it disturbs their  
ease, and partly because it reveals their little-  
ness. Their religion is a task-work, not a sun-  
ny travel home. Meet them where you will, the  
atmosphere becomes suddenly polar; their trials  
are grievous, their discontents are many. To  
them there is no life in the church, no summer  
in the world. Their principle of activity is to  
guard a deficiency or to expose a fault; for in  
proportion to their discernment is their conscien-  
tiousness, for, as it is a literary canon that the  
critical tendency lodges in the shallowest brain, even  
the slenderest tendency coils about the weakest  
heart. If they are in the vineyard at all, they  
are stunted shrubs, or trees of eccentric growth  
—they do not flourish in the beauty of the palm,  
nor endure in the vigor of the cedar. They  
know not of the delight of conversion, they re-  
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**Obituary.**  
MR. POTTS, ST. JOHN, N. B.  
Mr. Potts was born in Whitehaven, England, in the year 1792. His parents were pious, and they endeavored to train him in the fear of the Lord. While young, though mercifully preserved from vicious practices, he yet was not happy in the quietude of this world, but felt that the pleasures of sin were an unsatisfying portion. Being of an adventurous disposition, he chose a sea-faring life, and in this way passed through many vicissitudes and hardships. "Fierce was he ship-wrecked, and a day and a night," with but a plank to assist him, he has "been in the deep"—until partly by swimming and partly by the force of the current he was cast upon the shore, and "escaped as to land."

In the year 1836, he came to reside in St. John, N. B. At this period the recollection of the example and instructions of his parents began more powerfully to operate upon his heart. He frequented the church of his youth—the Presbyterian—and read his Bible with fervent desire to know the way of salvation. To this he added, as of old, the Shorter Catechism and the Westminster Confession of Faith. But the views of the Divine justice and goodness embodied in these latter he found so difficult of comprehension to the former, and he therefore sought the fellowship of those whose doctrinal teaching he believed to be more in accordance with the New Testament. It was thus that he became identified with the Wesleyan Methodists, and in communion with them he remained till the day of his death. While pleading with God in private, he obtained the evidence of pardon, and from that time walked in the light of God's favour.

Though his pilgrimage had for the most part been adverse and painful, yet he did not appear to feel the infirmities of age until a few months before his death. His last illness was short and very severe, and his death somewhat unexpected, but his mind was somewhat stayed upon the Lord, and was continually kept in perfect peace. When those around him sympathized with his sufferings, he thankfully adverted to the agency of soul which for him the Redeemer endured. No murmur escaped his lips. Gratitude and hope inspired his soul, and prayer or praise dwelt in every utterance.

He gathered as many members of the family around him as were within reach, and gave them a charge to meet him in heaven; and when at the request they sang of heaven, with apparent ecstasy he joined them in the sacred service. To the inquiries of his pastor, as to whether the consolations of God were still strong with him, he invariably replied in the affirmative, giving all the glory to the Saviour. In this state of mind he remained till the 5th of June, when without a struggle, he closed his eyes on all earthly things, and entered into that "rest which remains for the people of God." E. F.

### Provincial Wesleyan.

WEDNESDAY, JULY 29, 1868.

#### Young Men's Christian Association Convention.

We give elsewhere an extract from the *Presbyterian Witness* in reference to the approaching Convention. We agree most heartily in the sentiments therein set forth, and would urge upon the members of the Wesleyan body who may have the invitation extended to them to be present as delegates, to do so with readiness and pleasure. The blessing which has everywhere accompanied and followed such meetings puts the seal of God's approval upon them.

A correspondent who laudably takes a deep interest in the anticipated Convention, thus writes:—

It may seem invidious to single out young men for effort as if their souls were of more value than those of young women or persons of more advanced years; but let us bear in mind that it is neither sought for nor could it be accomplished did I desire to limit the grace of God to change of heart by man's invention. While as a class young men are chiefly in view, the services are open to all without distinction of age or rank or sex.

And when the Lord of the harvest pours out his refreshing showers, they will water all the growing plants although the farmer may have made one portion the object of particular solicitude. It may seem as if the Convention were a modern improvement upon the apostolic plan. But look a little deeper. Was there not special injunction to assemble together, and while the primary reference no doubt is to the usual church services the meaning is not thereby exhausted. Religion has its social aspect and its social duties as well as those referring to the inner life of man alone, and as facilities for traveling and social relations, we are called upon as Christians to avail ourselves of these, that our life may be worthy of the age in which we live. And again we must remember that God's presence and his precious jewels, his ransomed and redeemed treasures, and it is his pleasure that none of us remain a rough diamond. We must be polished as diamonds, and the Christian who most worthily unites with other Christians, experiences on earth more of a foretaste of heaven, than his neighbor whose temperance is more solitary and ascetic. Our churches devote themselves especially to the cultivation of the intellect, and making their hearers perfect in knowledge. Nor are the affections overlooked. This extends as a rule only to their own denomination. The Convention instituted under the auspices of the Young Men's Christian Association is admirably adapted to draw out the love of Christian men for others who are serving Christ in other churches, and who are distinguished by various other denominations. Hence the great value in an educational point of view to the Church at large. And we hope we rightly interpret the spirit of Christ when we say that it affords him increased pleasure to look down upon such a composite body, and see that from their heart his members say, "Behold how good a thing it is, and how pleasant for brethren to dwell together in unity."

The *Presbyterian Witness* thus remarks:—  
"The Association here has decided to summon a Convention to meet in this city on Thursday the 17th September. By all means let us have a large meeting. In the thoughts that follow we do not presume to suggest to those who are coming, but we venture upon a few general lists. We would like to see a worthy representation of our brother Presbyterians. And therefore we hope those who come at the invitation of the Association will be what our Yankee friends call 'live men.' We have quite plenty furnished, strong, healthy, vigorous Christians in the city. What we want are men that can say their message briefly and stop at the right time. We want earnest men who believe that life is so short that they must hurry to get their share of God's work done. We want men of prayer and work. Above all we want men who are honest in their hearts, and who are not egotism and self-seeking of their alphabet. All those who are most of a servant is greatest as a man. Come every one that can, and we are sure you will be ready to explain, 'It is good for us to

be here." Not for the sake of the speeches, though no doubt they will be clever and able, nor for the prayers—fervent and effective, but for the sabbath,—for the full swelling like the music of many waters,—not for all these so much as that you meet Christ, who, by His Holy Spirit, delights to dwell in such a loving, worshipful assembly.

And to our readers in the city we give this question for their quiet meditation. How many delegates can you entertain? For the visitors must be received as the custom is, hospitably into our homes and hearts.

It cannot be doubted that times have quite changed since Abraham the rich, the son of his day, was so kind and attentive to perfect strangers. His reward was that he entertained angels unawares. No doubt it will never do to keep open house in the city for every tramp who came along, neither does it do to open our doors only to those who are of our own kind and kin.

The charity of the present day wants rebuking up. Let us appeal to those of our readers who entertained members of Synod: Did you not feel it a pleasure to extend your hospitality to our Lord in the person of a proxy? We trust, therefore, that the vast of room will not be the reason why the coming Convention will be short of any of its desired, worthy Christian men, who, coming here, as at a place where they are when they die, will through grace tread the floors of the mansions of glory. Remember therefore, the grace of our Lord Jesus Christ, who for our sake became poor, that through his poverty might be made rich, and do not think it a great thing to do for him, to ask of him the gift of a short season with which he has abundantly blessed you. Then about the meetings we would say a word. Frequent them and do not miss a privilege to live in a day when Christian men recognize their brotherhood and love one another much deeper than our forefathers could see their way clear to do. It is a hopeful sign of the times and it is quite likely there is a little more of the old leaven of bigotry about us than there was in the Convention with others; just as medicine you see."

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#### Conference Pastoral Address.

To the Members of the Wesleyan Methodist Church of Eastern British America.  
BELOVED BRETHREN.—Under the auspices of a favouring Providence once more convened in Annual Conference; we tender to you our most cordial greetings in the name of the Lord Jesus Christ—your Saviour and ours. Many and various are the considerations which with a sweet contrition, as partaking of the love of the Spirit and the gentleness of Christ—more us in our Pastoral capacity to rejoice over you as fellow-citizens with the Saints and of the household of God—and to beseech you that ye walk worthy of the vocation wherewith ye are called.

You will rejoice to know that as another token of the judicious and affectionate regard of the Parent Connection for our prosperity as an affiliated Organization; we have had the honour and happiness during this Session, to have our President in the person of the Rev. Wm. M. Pugh, A. M.—the prominent and eminent of genius and of grace, by which this servant of Christ and His Church, is so remarkably distinguished, have done forth in his luminous explications of Methodist doctrine and polity—both in the course of Confederal deliberation and amid the more purely spiritual associations of the sanctuary—like an privilege—and inspiring us to purpose for ourselves and to hope on our behalf, that by the same rule and to mind the same thing.

On a prayerful review of the work of God throughout our bounds—our hearts have been greatly rejoiced by the indubitable evidences afforded that the Holy Ghost—the Lord and Giver of life has been with us during the past year—giving testimony to the word of His grace, by more or less copious effusions of His Spirit—abundantly upon the numerous congregations and societies committed to our care. His happiness to record an increase of 320 members to our Church, with upwards of 2011 on trial for a similar relationship. You will gladly unite with us in devoutly ascribing all the glory to the God of our Salvation—while we gratefully exclaim "Now thanks be unto God, which always causeth us to triumph in Christ and maketh manifest the savour of His knowledge by us in every place."

We feel it to be a just occasion for deep thankfulness to God that our ministerial ranks have been unimpaird by death except in the case of a brother; beloved—Rev. Joseph Sutcliffe—who was enabled to glorify God in the flesh—and efficiently equipped and led by the Captain of his salvation—triumphant in the mortal hour, and passed on to glory.

The excessive labours peculiar in a large degree of our work have wasted the strength of our more highly esteemed fellow-workmen in the service of the Lord—and they have been permitted to rest from Circuit work at least for a year. We confidently bespeak your prayerful remembrance of them at the throne of Grace—that by the Divine blessing they may be speedily privileged with recruited energies to resume their beloved and much loved toil.

The painful concern occasioned by so large a reduction of our effective agency—is however much relieved by the prudent wisdom and goodness of the Head of the Church whose progressive it is to supply His flock with pastors after his own heart—as evidenced by the fact that seven young men of more than ordinary promise having witnessed a good confession before many witnesses—have been this year solemnly set apart to the full work of the ministry among us, by prayer and the imposition of the hands of the Presbytery—while four others have been received as candidates for the same sacred office. The manner in which several material interests of our Church have been sustained and promoted during a year of general depression in the necessary resources of the country—gives pleasing evidence that you deem it not unreasonable that having participated in our "spiritual things"—be abundant of the ability which God giveth contribute of your "carnal things" to the sustentation and extension of the cause of the Word of Life through the agency of the Parent Missionary Society to foreign lands. We acknowledge with gratitude the grace of God manifested by many of our beloved people under circumstances of more than ordinary embarrassment and anxiety—of whom we can testify "How that in a great trial of afflictive the abundance of their joy and their deep poverty, aboundeth unto the riches of their liberality."

We have had much pleasure in renewing our annual expression of confidence in the operations of those important auxiliaries of our work namely the "Provincial Wesleyan and Book Room" in Halifax, and our Educational Institutions in Sackville—and would earnestly recommend them to your increased sympathy and patronage.

But now, beloved Brethren, recalling your thoughts from the past period to direct your attention to the future—and suggest the objects for which you should live—the principles by which you should be actuated—and the encouragements to your privilege to command. We sincerely trust that you are all alive to the Apostle's meaning when he affirms by the universality of redemptive love and the commensuratefulness of ascription

merit in the blood of a dying Saviour—that it is the gracious purpose of our Heavenly Father—that they which live should not henceforth live unto themselves, but unto him which did for them and rose again." In order to the full realization of a life that is called in its purpose and dignity—we pray you "reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Be assured of this that there is no such thing as doctrinal, sacramental or denominational holiness. Looking beyond your creed however pure—your ceremonial observances however scriptural in their character or just however commendable your Church organizations however timely—honoured and apostolical they may be, embrace Christ as your all salvation and all your desire. To receive and communicate of the grace of God to others by diligence in prayer, fidelity in instruction and virtuousness of example is the obligation your profession devolves and the honourable destiny of your lives bespeak. In the various relations of life—illustrate the high toned principles of Christian morality—that ye may be proved by your works to be the sons of God, not by works, holding forth under all the aspects of your intercourse with the church and the world—the "word of life."

By the godly training of your children and the intelligent and pious government of your households—the sanctified observance of the Christian Sabbath—and a constant use of the more public ordinances of the Lord's House—together with a frequent waiting upon God through the social and private prayers and fastings—shall your lives remain to the glory of God—

"And thus we pray that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ, being filled with the fruits of righteousness which are by Jesus Christ unto the glory and praise of God." And finally Brethren pray for us that "the Word of the Lord may have free course, and be glorified, signed on behalf and by order of the Conference.

R. ALDER TEMPLE, Sec'y. General.  
Fredericton, June 30, 1868.

of having served the Church in the work of the ministry, one 22 and the other 17 years, were at the last Conference compelled by failing health to retire at least for a season. Both of these brothers have somewhat large families quite dependent upon them, and neither of them have any claims upon English funds for any supplementary allowance. The claim of each of these upon our Conference fund is \$170 for the year. It is too large a retiring allowance for a man with a family to provide for, who has spent his strength and the best of his years in the service of the Church? Must such almost "Current Income" shall not be made large enough to pay them without any reduction? This may not be the case "each Chairman of a District" should remember that it is his "immediate duty to earnestly endeavour to secure the due observance of the Rules of this Fund throughout his District by calling special attention to them at the September or Financial District Meeting in particularly enquiring at the Regular District Meeting whether proper attention has been paid on each District to the interests of the work for the year in regard to the 5th and 6th Rules; and by reporting to the Conference if any Preacher, Superintendent or other, is unfaithful in this respect."

Each minister should faithfully observe the 5th, 6th and 7th Rules as above quoted; and not only fully explain in every class and congregation "the nature and reasonableness of the claims of this Fund upon the justice and liberality of our Church;" but also "enter in the class book the individual annual subscriptions" of the members, and see that suitable "applications are made on his Circuit to other friends for subscriptions and donations in aid of this Fund."

Respectfully urged by  
A TREASURER OF THE FUND.  
July 24, 1868.

#### Liverpool Circuit.

ADDRESS TO THE REV. D. D. CURRIE.  
By the Rev. Duncan D. Currie, Wesleyan Methodist Minister, &c. &c.  
REV. AND DEAR SIR.—We the office-bearers and dear brethren of the Wesleyan Methodist Church and congregation of Liverpool, N. S., beg leave to express the high respect and esteem we entertain for you, and our regret at parting with you.

Your sojourn among us of three years has been marked by events that will ever live in our memory, and henceforward your name will be linked with one of the most interesting periods in the history of this Circuit.

The dedication of your Church and Parsonage by a terrible conflagration, soon after your arrival, enlisted your warm sympathies, and you gave yourself up to the task of rebuilding the edifice with unflinching zeal and energy; and while devoting yourself to the material concerns of the Church, you have also been watchful over its spiritual interests.

We rejoice that the Great Head of the Church has owned and blessed your labours here; and that many through your instrumentality have joined the Church of their Redeemer, "in us, we trust, to the glory of His name, and the praise of His Father."

We have also witnessed with the liveliest satisfaction your eloquent exposition and defence of cardinal doctrines, which have been the means of establishing and building up many in the faith; and we deeply sympathize with you on account of the misrepresentation to which you have been subjected thereby.

It is our earnest prayer to Almighty God that in the new sphere of action to which you are removing you may enjoy much comfort and happiness, and that your labours may be abundantly blessed, and that you may be spared for many years to the Church and to the world.

We also beg leave to convey through you to Mrs. Currie our best wishes for the continued health and happiness of herself and family.

Signed by the Officers and Members of the Church and Congregation.  
To the Office-bearers and Members of the Methodist Church and Congregation, Liverpool.

I thank you for the kind words which you have addressed to me on the eve of my departure. I trust that I appreciate the consideration which you have evinced toward me during the period of my appointment to this Circuit. These years have been marked by peculiar vicissitudes. It has been to me a joy that in the midst of your trials, I have been enabled to minister to your needs. The Great Head of the Church has, in His wisdom and beneficence, so grouped and arranged the circumstances around us that we have been happily delivered from the sore distresses in which the devouring flames had involved us.

The cords that have bound us together in the relation of people and pastor are now severed. I am your minister no longer. I go to another field of labour and of duty. You remain to meet the experiences which the future will reveal, but whatever the future may reveal, to this we may be confident—the Master will never leave nor forsake his people. Unto him we can make our daily appeal. No man can shut against us the door of prayer; it stands open by day and by night. Amid the solemn services of the sanctuary and busy activities of secular toil; amid the even flow of healthful life and the jarring discords of society; amid our seasons of brightest sunshine, and in the cloudy and tearful hours that try men's souls, there remains the privilege of prayer, whereby you may secure the comforting and strengthening, and saving presence of God.

Accept my thanks for the kind interest you have manifested in the health and happiness of Mrs. Currie and our family. We will often recall with fond and fragrant memories to our happy sojourn among you.

That you may be faithful to truth and to duty, and that heaven's choicest gifts may enrich you, is my earnest prayer. And now, brethren, I commend you to God and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

(Signed),  
D. D. CURRIE.  
Liverpool, N. S., July 20th, 1868.

#### Letter from the United States.

METHODISM.  
Methodism in the States is advancing in all its departments and in all its branches. The Centenary offerings—most of them given for educational purposes—have greatly strengthened its literary institutions, and have placed them in more efficient working condition, and given their greater prosperity than ever before. Its theological institutions are doing a glorious work for the young men who contemplate entering its ministry. Its church accommodations are being greatly increased by the erection of new, large and commodious edifices, and by the reconstruction, enlarging and improving of old ones. Especially to the more enlarged and suitable accommodation for Sabbath worship. It is in heretofore to provide these accommodations the doors have been run into the extreme of too splendid and costly churches, all will be well. But what is better than all, the work of revival is in progress—the glory of Methodism, and while these conditions will advance and prosper in all their other interests.

PACIFIC RAILROAD.  
This great enterprise of the nineteenth century is being prosecuted with wonderful zeal and success. Already, the road from the East has reached the height of the Rocky mountains, and is expected to reach Salt Lake in November. From San Francisco the road is being pushed forward as fast as possible, and probably within eight months, the eastern and western branches will meet, and then the two great oceans—the Atlantic and Pacific will be connected by railroad. Gen. H. Carver, the father of the Pacific Railroad, in a recent letter writes as follows:—

"I mean to go right on, propose and establish if I live, as nearly as possible, an air line route between the Atlantic and Pacific Oceans (on the surface of which floats nine tenths of all our commerce) for the world for a railroad, with a track eight or ten feet wide. The passenger cars on this road will be travelling boats, whereas Pullman's cars are only substitutes, and I first described them in my pamphlet written and published at Washington twenty-one years ago last January. These passenger cars will be very large and splendid, accommodating from three to four and even five hundred passengers with all the comforts of any hotel of this or any other country. I will say to the public, call this Utopian, visionary, you please. My first plan of the present Pacific Railroad was called so and laughed at for four or five years after I had begun to recommend it, with all the ridicule, in all ways, to labor hard in its favor. Early here, I mean, if alive when the road is completed and all things in order, to travel from the city of San Francisco to Boston, by rail, in less than twenty-four hours. We have got a model car in New Jersey built of cedar, with each wheel running by itself like a wheelbarrow, and a small engine about as large as a barrel in the bow of the car, and have run it at the rate of over two miles a minute with perfect safety and ease."

Who has not heard of "Oliver Optic"? His books are everywhere, and read by most of the youth in the country. His real name is William T. Adams, and was born in Medway, Massachusetts, July 30, 1822. He was educated in the Boston schools, and was for many years a teacher in these schools. His subsequent course is thus described:—

"His public career as a writer first began in 1850. He wrote stories for the newspapers, which were immediately popular, and brought him the notice of publishers. His successful fertility of invention in this department of periodical literature is seen in the fact that he has published no less than eight hundred stories in the newspapers, exclusive of his books—of which he has written over fifty volumes! His fugitive stories would fill about sixty volumes as large as his ordinary books!"

He published his first book in 1853—"Hattie, the Guardian Slave; or the heir of Bellevue," which had a large sale for those times. It is now out of print. Subsequently published his success introduced him to Boston, who urged him to continue, and subsequently published other of his books for boys. His next volume was "The Boy's Own Magazine," a weekly magazine for young folks, which he steadily increased in circulation. Since the opening of the war, therefore, he has published 16 volumes, in addition to editing a number of magazines, and publishing a number of other volumes, most of which are in the market, and are in constant demand.

Of these 40 books alone, the sale has amounted to at least half a million of copies! Some of these, when a careful estimate was computed (and when large allowances under the actual numbers published were made) the following results were reached:—

30 vols. of "Hattie," with a sale of . . . . . 440,000
3 vols. of "The Boy's Own Magazine," with a sale of . . . . . 100,000
12 vols. of "The Boy's Own Magazine," with a sale of . . . . . 100,000
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GENERAL GRANT.  
Perhaps no man living has had so many works written, giving his life, character and achievements, as Gen. Grant. And many of these works are large volumes, written with much ability, and contain a vast amount of valuable information. Such is the character of a volume of more than six hundred pages now before me, entitled, "Grant as a Soldier and Statesman," by Edward Rowland, Esq., and issued by Messrs. J. B. Burr & Co., Hartford, Conn. The life of the General is presented with great candor and ability, unfolding his military and civil career, and illustrating various traits of his character. It is appreciative and honest, free from fulsome praise. Any one desiring the life of one who will probably occupy the Presidential chair of the United States, would do well to secure this work, which can be obtained of any Agent of the work, or by writing to the publishers.

ONE GREAT YEAR BOOK.  
Has just been published by Messrs. Appleton & Co., New York, entitled, "The American Annual Cyclopaedia and Register of Important Events for the year 1867." This is a work of great value, and for a work of reference it is invaluable. It embraces a full view of the political, civil, military, and social affairs; contains valuable documents, biography, statistics, and information on commerce, finance, literature, science, agriculture, and mechanical industry. The Annual Cyclopaedia is the continuation of the "New American Cyclopaedia," which is considered the best work of the kind published.

MR. W. W. DODD.  
of New York is publishing some of the most interesting and best books issued by the American press for family and Sunday school reading. Their recent works, entitled, "On both sides of the Sea," by the author of the "Chronicles of the Schomburgk Cotta Family," and "Holidays at Rosharon," by Martha Farquharson, are charming works, illustrating character and life, and cannot fail to interest and profit the reader. Mr. Dodd issues nothing but a pure and elevating literature, that will do the people good to read.

THE PALESTINE EXPLORATION.  
On the 11th ult., a meeting under the presidency of the Archbishop of York was held in London, in support of the Palestine Exploration Fund, which has for its purpose the accurate and systematic investigation of the archaeology, topography, geology, and physical geography of the Holy Land.

Sir Henry Rawlinson moved a resolution to the effect that a systematic survey of Jerusalem should be made at the same time as the excavations were being carried on. He dwelt upon the necessity there was for having a true map of Palestine, so that we might give a local habitation and a name to the places well known to every Bible student. The Rev. Henry Allen seconded this resolution, which was also carried unanimously.

Mr. Warren read an interesting report of considerable length, explaining the works being carried out by means of a small map of Jerusalem, of which every visitor had a copy. He said there were at present engaged on the works two corporals of engineers, and about seventy Muslim assistants, and that the works were being carried out by means of a small map of Jerusalem, of which every visitor had a copy. He said there were at present engaged on the works two corporals of engineers, and about seventy Muslim assistants, and that the works were being carried out by means of a small map of Jerusalem, of which every visitor had a copy.

THE PREACHER ANOINTED.  
Living thoughts in the pulpit will start living impulses in human hearts. We need the Spirit when we preach—his divine anointing—is baptismal power.

FRESHNESS OF BIBLE TRUTHS.  
When thirty we always prefer water that is fresh and just drawn from the living fountain. We are not satisfied with that which has long stood in some vessel of human contrivance. We want it as it comes from the hand of God, which has made. The Bible is a deep well containing the waters of Divine Truth. And when people come to the sanctuary to drink of these waters and slake their spiritual thirst, they do not want their ministers to hand about to them that which has become stale by long standing in the old painted buckets of formal theology. This water may contain all the elements of truth. But yet it will taste far better if the minister will just dip fresh from the great deep well of the Bible which God has made.

RED HOT IDEAS.  
Richard Sheridan used to say, "I often go to hear Rowley of Hill because his ideas come red hot from the heart." With deep and anxious solicitude I have been pondering the reasons how Christians are brought to the work of laboring personally for the salvation of souls! In what way can they be prevailed upon to go out and bring in souls to Jesus? Does not such of the difficulty lie with us ministers? Do our ideas usually come red-hot from our hearts? Are we not cold, listless, sadly wanting in animation and earnestness in the pulpit? I sometimes hear ministers whose preaching makes me feel all the time as if I wanted to take hold of them and give them a good shaking. Not many months ago while listening to an excellent brother, I felt like crying out to him, "Fire up, brother! Fire up!" Our ideas must come out of our burning hot, or they will not heat up the people. Of course it may be the right kind of heat—the fever produced by the Holy Ghost.

HOME PEARLING AND PULPIT PEARLING.  
Rev. C. H. Spurgeon, in a recent sermon on the "Two Talents," drew a comparison between Whitfield and a poor sewing girl, a preacher, that many may do well to pause and ponder:—  
"Here comes Whitfield, the man who stood before twenty thousand at a time, to preach the Gospel; who, in England, Scotland, Ireland, and America, has testified the truth of God, and who could count his converts by the thousand. How he comes, the man that endured persecution and scorn, and yet who was not moved; the man for whom the world was not worthy; who lived for his fellow-creatures, and died at last for their redemption. Stand by, you, and admire while the Master takes him by the hand and says, 'Well done, good and faithful servant; enter thou into the joy of thy Lord.' See how free grace brought the man whom it enabled to do valiantly."  
"Mark? Who is it that comes there? A poor, thin looking creature, that on earth was

Farwell! Good-Night!  
What a marvelous difference between these words, as we have come to use them. In its technical meaning, Farwell is a sweet, beautiful word. It has a tender meaning. It is a loving prayer, Fare you well. Technically, it might well be spoken whenever we meet or part when we separate at night, or when we join each other in the morning. Indeed, in its strictness, it might answer well enough as a synonym for Good-Night! But by usage Farwell has

become a much restricted meaning. It is now used when persons part, doubtful of ever meeting again. Farwell is spoken at shipboard off foreign lands, or at a station, or at a well, at parting, his mind wanders far away into the misty future, with a quivering hope to meet again in the morning, when the sun is up. We say Good-Night with a kiss, and a smile; but Farwell is spoken with a choking feeling that almost forbids the parting.

But if there be such a difference between these words when spoken in connection with time, how much greater the difference when spoken of the grace of a friend. Farwell at the grave, belongs to the lips of those to whom the resurrection and immortality are but fables. Nothing is a greater fraud upon one's own feelings and nature, than to talk cheerily or even calmly of the grave as the end of man's journey. For a true man to believe this, must be to count upon the possession of such a broad of comfort, as must be a constant nightmare.

We not long since attended the funeral of a lady whose parents, being fraternalists, had sought their child nothing of God or of the future, so that to him death was the utter going out of the flame of life. When he found that he was to die, so terrible did the thought seem to him that he refused to sleep, and for several days and nights he remained awake. At length at the pleading of his mother he consented to sleep, but he would not sleep until he had seen the face of his mother, and watched him carefully, and was dying; and the reason he gave for his touching one, "I don't want to die, Ma, when I don't know it." This was nature speaking untrammelled by any desire to act a part. And this is so always where men have not, through pride, trained themselves to act a false part.

Da Chailiu, who traveled in equatorial Africa where no white man had ever preceded him, tells us how those untutored children of the forest feel in reference to death, which they suppose to be the end of all being—annihilation. The thought of death is so terrible to them, that they cannot endure to talk about it. When he would speak to them about dying, they would usually close their ears so that they might not hear. He tells us of an African mother who three hours before the feet of her dead son and begged him to speak to her one more; and then, when the corpse did not answer, she uttered a shriek so long, so piercing, such a wail of love and grief, that the tears came into my eyes. Poor African mother! she was literally as some sorrowing widow beyond this life. For their people count nothing beyond the grave. For them, there is no hope beyond the grave. "This cry of the African mother is the saddest I ever heard of. Its burden is really, and plainly, 'All is done. There is no hope. We loved him. We shall never see him again.' 'All is done,' they say, with an inexpressible sadness of conviction that sometimes gave me a headache."

Such is the full meaning of Farwell! what a solemn the grave. But how unutterably the Good-Night! which Christianity enables one to say at the grave of such a God as takes in purity to himself. Good night father—mother. You have had a long, weary day in toiling for your household. You have fallen asleep before your children. But Good-Night! We shall soon greet each other with a Good Morning!

And, Good-Night! little lambs, whose ewe's choice morsel than any other earthly sounds—We fondly hoped that you would all slip after we had gone to our rest, and sleep a little longer. But, no; you have fallen asleep first. We tell you, you are a loving Good-Night! But a little while, and we shall meet with a joyous Good-Morning!—Pittsburg Ad.



