

OUR HOME CIRCLE.

THE TEXT OF THE WALL.

Every day, or blue or gray, Cloud or sun, as may befall, Turn I, with the earliest ray, To my text-roll on the wall; Word of comfort, word of cheer, Word of courage waits me here. Sometimes 'tis a whisper sweet, Sparkling like a drop of dew; Just to sit at Jesus' feet, Thence my loving Lord to view. And I meet the day untried, With the Master at my side. Sometimes 'tis a hazy note, Crisp and clear, serene and high; Or a song that seems to float Like a hawk's from out the sky. Sometimes 'tis a battle call— That brief text upon the wall. Now, in ringing phrase and terse From the lips of prophet old, Meets my eye a warning verse, Stern, defiant, eager, bold! Need to dare whatever thy, Forward in that strength I go. Sometimes when my spirits droop, And the glooming tears are nigh, Radiant as an angel troop, Flits a single promise by— Promise, herald of a train, Swift to clear away the pain. Every day, or blue or gray, Sun or cloud, as may befall, Turn I with the dawning ray, To my text-roll on the wall; Word of solace, word of cheer, Word of faith awaits me here. —M. E. Singler, in Observer.

JOSEPH BENSON.

Joseph Benson was born to be a preacher and a scholar. He graduated at Kingswood School, to Trevcca College, and to the pulpit by the force of a tendency which was providential. The adjustment of means to ends, of agents to the work to be done in the Church, is of God. He was tenacious of his opinions, conservative in every fiber of his mental constitution. Wesleyan theology was accepted by him without any mental reservations, and he was disposed to insist that all others called by the Methodist name should do likewise. With regard to all questions of Church polity, he was content with what had worked well, and opposed all changes proposed with the hope of doing better.

Frail of body, he was mighty in intellect—a living refutation of the fundamental assumption of materialism. His mental energy seemed almost inexhaustible, and he performed almost incredible labors. At midnight his study-lamp was burning, and at five in the morning it was relighted.

A studious youth and of a sedate and religious turn of mind, before he was ten years old he was in the habit of praying daily in secret. In his sixteenth year he felt consciously the regenerating power of the Holy Spirit. He had come in contact with the Methodists, and he felt drawn to them by spiritual affinity. Believing that Methodism offered to him such a career of self-sacrificing service for Christ as his heart coveted, he went to London to meet and confer with Mr. Wesley. The great leader saw that he was no common youth, and took him to Kingswood and appointed him classical teacher. At Oxford he proposed to complete his studies, but his relations with Wesley and Lady Huntingdon caused him to be regarded with disfavor there. The Bishop of Worcester refused him ordination, and thus he was thrust out to do a work that was ready for his willing hands, and he went forth under a higher commission. Soon he received clearer light and fuller assurance. "The Lord," he writes, "scattered my doubts, and showed me more clearly the way of salvation by faith in Christ. I was not now anxious to know how I had resolved, or not resolved. I had the Lord with me in all things; my soul rejoiced in his love, and I was continually expecting him to fulfill in me all his good pleasure." His life had been providentially drawn into its proper current; he knew and felt it to be so, and his thankful heart found a heaven on earth in the work to which he was called and to which he joyfully consecrated his life.

As a preacher he was richly and variously endowed. Possessing largely the critical faculty, he was exceptionally able as an expounder of the Holy Scriptures, while his declamatory powers were such as often made his awestruck hearers feel as if the thunder-peals of the final judgment were breaking on their startled ears. He was a revivalist. Vast crowds flocked to hear him, to whom he preached with such power that they were moved to tears, and loud cries of anguish were wrung from the hearts of sinners pierced by the arrows of conviction. As in apostolic times, the word as preached by him had free course and was glorified; souls were converted while he was speaking, their darkness turned into light and their mourning into

joy. His journeys were evangelical omissions, great companies of people turning out and escorting him on his way. The chapels being too small, he preached to the assembled thousands in the open air. At Gwenna, ten thousand men and women stood before him at once, and under the divine afflatus he preached with such overwhelming effect that the saints wept for joy and sinners wailed aloud in the agonies of penitential pain. In a single month he preached over forty sermons to sixty thousand hearers. He was a master of assemblies, knowing the way to the consciences of men, and how to pour oil of consolation into their troubled hearts. On one occasion when thronged by a vast multitude eager to hear him, he requested all converted persons to retire to the outskirts of the crowd, so that the unconverted might approach him and hear the message of God. No one moved—they stood as if spell-bound. "What all unconverted?" he exclaimed. Like an electric thrill, the keen conviction of sin ran through the multitude, and "conscience-stricken sinners fell as if slain by these three words."

His literary labors were abundant and useful. The work by which he is best known is his Biblical Commentary—a work which shows the fruits of his extraordinary diligence and good judgment as a compiler, and a high order of ability as an exegete. It became a standard with the Wesleyan preachers, and still holds its place as a valuable contribution to Methodist literature. He was prolific in other lines of literary labor—biography, polemics, and the editing of the *Methodist Magazine* and of books. The Greek Testament was his special study, and his accurate knowledge of its contents, and his spiritual insight, made him a master in its exposition, a trustworthy guide to such as were disposed to dig deep that they might reach the hidden treasures in this mine of heavenly truth.

He died in 1821 in his seventy-third year, literally worn out in his Master's work. His dust sleeps in the City Road Chapel, London.

A slight, stooping figure plainly attired, a grave, thoughtful face, a well-shaped head, with a few scattered hairs above the broad forehead, a voice feeble and unmusical, with a pulpit mannerism ungraceful yet singularly impressive—Joseph Benson stands in his place, a master spirit among the mighty men who made Methodism what it is to-day, and his influence will be felt until the last chapter of Methodist history shall have been written amid the thick-clouded wonders and glories of the final consummation. —Nashville Christian Advocate.

A TELLING INCIDENT.

A certain New England church recently became the scene of much wrangling and contention. One of the deacons had made himself obnoxious in secular affairs to several members, and the good brethren were determined to oust him. Nearly all the members had taken sides for or against the deacon, and the church seemed on the verge of dissolution. At one of the evening meetings in which the prayers and testimonies were of a decidedly personal nature, a venerable man of eighty arose, and told the following story:

When I was a boy, our family lived on a small farm over in York State. One day in the fall of the year, father and mother went away, and left us children to our own devices. They told us not to go away from the house, but to pick over beans until we were tired, then to play quiet games in the kitchen.

It didn't take us long to get tired of picking over beans, and we soon growled ourselves hoarse playing menagerie; then by common consent, we went to the barn, and began hunting hen's eggs. One old hen was sitting, and refused to leave her nest. My brother was of an inquiring turn of mind, and very stubborn. "He was determined to know how many eggs old Nancy had under her. He seized her energetically by the tail-feathers, and tried to drag her from the nest, but she picked him in the face so fiercely that he was glad to retreat. Soon a bright idea suggested itself to him, and he shouted triumphantly, "I know what I'll do, I'll burn her off." He ran to the house for a match, and we looked on admiringly while he set fire to the hay. You can readily imagine the result. We routed the hen, but we burned the barn and the

house. Now, brethren, will you persist in baying your own way, and destroy the church? It seems just as though the Lord had left us to our own devices, and we aren't willing to work for him; so we find time to meddle with our neighbors. Let us pray, brethren, that we may not consume the church in fire everlasting. The old man knelt, and the rest of the evening was spent in a real prayer meeting.

A WARNING TO PARENTS.

Few people seem to properly estimate the great wrong of frightening children. Nearly every household has its "ugly old man," or its "great old bear." This terrible old man and this great old bear are powerful factors in nursery discipline. "Come along here, now," a mother or nurse will say to a child, "and let me put you to bed." "I don't want to go now," the child replies. "You'd better come on here now, or I'll tel. that ugly old man to come and take you away. There he comes now." This has the intended effect, and the child, trembling in fear, submits at once and goes to bed, probably to see in imagination all kinds of horrible faces.

The sad death of a little girl, which occurred recently, shows what a strong impression these "fancies" make on the minds of children. The little girl was a beautiful child, and everyone at the fashionable boarding-house where her parents were spending the summer months loved her with that purity of affection which a child so gently yet so strongly inspires. She would stand at the gate and clap her little hands in glee when her father came to dinner, and when he would take her on his shoulder, she would shout and call to every one to look how high she was. One day a large, shaggy dog came into the yard, and when she ran to him and held a flower to his nose, he growled and turned away. She was terribly frightened, and the black nurse, who stood near, was not slow in making a mental note of the impression the dog had made. Several nights afterwards, when bed-time came, the child was unusually wakeful.

"Yer'd better come heah an' git in dis bed," the nurse commanded. "I don't want to." "All right, den, I see gwine out an' call dat ole dog what growled at yer. When he comes an' fin's yer outen de bed, he'll bite yer head off."

The little child grew deathly pale. "Nuthin' would suit dat dog better den ter git a chance at yer. 'Tother night he cotch a little girl across de road an' eat her all up." The child screamed.

"Come here den, an' I won't let him ketch yer." The poor little thing obeyed. Her father and mother were at an entertainment, and there was no appeal from the negro woman's decision. When morning came the little girl did not awake with her glad "good mornin', papa an' mamma." She had tossed all night, and a hot fever had settled upon her. She grew rapidly worse, and the next day the physician declared that there was no hope for her. She became delirious, and, struggling, would exclaim: "Dog shan't have mamma's little girl!" It was a sorrowing circle that surrounded her death-bed. The parents were plunged into a grief which none but the hearts of fathers and mothers can feel.

Her last moments were a series of struggles. How hard the beautiful can die. She wildly threw up her little hands, and shrieked: "Go away, dog!" A gentle hand wiped the death froth from her lips.

Again she struggled, and shrieked: "Dog shan't have—" but she died ere the sentence was finished. —Exchange.

A SHREWD INDIAN.

The story about an Indian who found a white man lying dead in the woods with a bullet-hole in his forehead is one of the best illustrations of the habit of observation which a detective must cultivate. The Indian came into the white settlement and told his story: "Found a white man dead in the woods. Had hole in his head. Short white man shot him with long gun; ramrod of gun three inches beyond muzzle of gun. Wore gray woolen coat. Had little dog with short tail. Had waited long time for dead man to come along." "How do you

know all this? Did you see it?" was naturally demanded of the Indian. "O yes! me saw; now show you." The settlers visited the scene of the murder, and the Indian showed them the spot where the murderer had waited for his victim. He had set his gun against the tree. It was a long one, because the bark was slightly grazed high up, and about three inches above the mark left by the muzzle there was a slighter mark made by the ramrod, showing that it projected three inches. The man wore a gray woolen coat, because where he had leaned against the tree little particles of gray threads had been caught by the bark. There was the place where the dog sat on his haunches. His stump-tail left a mark in the yielding soil. The murderer was short, because when he reloaded his gun he set the butt a good way from his feet. The trail he left coming and going showed he was white, because he turned his toes out. Indians never did. The trail also showed that the one coming to the tree was older than the one going away from it—hence, the murderer had waited. —New York Times.

THE LIFE OF FAITH.

Secure upon the flood's deep floor, The diver walks where others drown; In vain round him the waters pour, Or strive to sink him breathless down. His armor breaks the dangerous tide; With air that rages the rotund above His vital flame is still supplied. While safe he seeks for treasure-trove. So may we, mid the overflowing flood Of worldly thought, and sin, and care, Stand in the "pony of God," And breathe the draughts of heavenly air. So may we live as strangers here, Winning the wealth of Paradise; Till that our Lord, the Life appear, And bid us joyful to him rise. —E. Johnson.

IN NORWAY.

The Geiranger fjord is one of the branches of the Stor fjord, near its head. Though small, it presents in a concentrated form all the most notable features of Norwegian scenery—steep and lofty cliffs rising abruptly from the water's edge, towering mountains, rushing waterfalls, dark ravines, dense and leafy woods. The fjord is one of the narrowest in Norway, and the rocky walls that flank it on both sides are steep, rising in many places sheer from the sea to a height of 2,000 feet, with still loftier mountains in the background. The entrance to the fjord is guarded by two lofty headlands, and from these the fjord winds inland for twenty-five miles. On the north side, about half way up, there is a magnificent pile of rock, supported by massive buttresses, and surmounted by a bold horn which rises to a height of 5,500 feet. On the top of a prolonged ridge on the southern bank we see a deep layer of snow, the transverse section of which has the appearance of a wall fifty or sixty feet high. The echoes reverberating among these mountains, when the steam-whistle sounds or when a gun is fired, are wonderful. The walls of rock approach more closely, and become more precipitous and more picturesque, toward the head of the fjord. There the wild grandeur is most impressive, and it is intensified by the grotesque profiles that stand out against the sky. The magnificence of nature is lavished in all directions. The waterfalls, which sweep over every ledge and fill every corrie, add immensely to the charm of the scene. In some cases they are all dissolved in spray before they reach the middle of the rock. Others appear to drop directly from the clouds, or to pour themselves forth from the overhanging mists. The finest of all is the group of falls called the Kvisslaafosserne, or the Seven Sisters, the streams of which cross and recross, separate and reunite many times, forming, when the water is abundant, an elaborate network of silver threads covering the whole face of a broad and dark precipice.

High upon the cliffs we see little garrets, or farm houses, in positions in which it seems incredible that human beings can live. Some 1,600 feet up the cliff there is a glassy ledge not more than 100 feet wide, and above it there is another cliff 2,000 feet high. On this ledge the hardy Norseman has built a log hut for his family and a shed for his cattle. The farm can be reached only by a tortuous path which goes zigzag up the bed of a roaring torrent. The supplies of the peasants must be carried painfully up this path, or must be drawn over the face of the cliff by ropes. When the parents go out to the hill to work, or descend to the shore to fish, they tether their young children with ropes, lest they should stray

to the edge of the precipice and fall over. In these and in similar cases there is generally seen at the foot of the cliff a trim little boat house with a skiff moored close by. It is as necessary that the Norwegian farmer should have a boat below him as that he should have a roof over his head, and he is as much at home on the billows as on the rocks; but, with all this, it is marvelous that such situations should have been selected for human habitation, and it is ever more marvelous that it should be possible to extract the means of living from such places and out of such soil. There are many such instances among the cliffs of the Geiranger, and they cannot be said to encroach on its grand solitude any more than the eyrie of the eagle mars the grandeur of the Alpine height. —Good Words.

SATISFIED.

Do you know the origin of the word satisfied? *Satis* is a Latin word meaning full. To be satisfied means to be made full, with no room for any other wish. How impossible, therefore, for things which relate only to time to satisfy an immortal soul! A lady who came into a large fortune, built a splendid mansion and called it "Satis House," thinking that as she now possessed all the heart desired, she would be perfectly happy there. But alas! she had to find, as others have found, and are every day discovering, that money cannot buy happiness. Her life was very dreary and sad in spite of her possessions, and it ended in her growing terribly depressed (still seeking the happiness of which her heart was capable in earthly things, which cannot possibly minister to spiritual needs), and one day the mistress of Satis House was found dead, having herself terminated the life which had become so unbearable to her.

Reader, that lady is not the only one who deceives herself in thinking that her life, her inner and spiritual being, can be satisfied with the things of this world; nor is she the only one to awake to the fact that life may bear an outside label, "Satis House," while within the heart, "out of which are the issues of life," there are aching void and an anxious longing; the mere profession of being satisfied is as an empty name, a foolish mockery! —Morning Thoughts for our Daughters.

OUR YOUNG FOLKS.

NOW I LAY ME.
Golden head, so slowly bending,
Little feet so white and bare,
Dro' eyes, half shut, half opened,
Loping out her evening prayer.
Well she knows when she is saying,
"No, I lay me down to sleep,"
"Tis to God that she is praying,
Praying him her soul to keep.
Half asleep, and murmuring faintly,
"I should die before I wake."
Tiny fingers clasped so saintly,
"I pray the Lord my soul to take."
O, the rapture, sweet, unbroken,
Of the soul who wrote that prayer!
Children's myriad voices floating
Up to heaven, record it there.
If, of all that has been written,
I could choose what might be mine,
It should be that child's petition,
Rising to the throne divine.

CONVERSION OF A CHILD.

I was at this time pastor of a large church in Boston. Special interest arose among our people, and I was holding a few extra meetings, and giving some addresses to the children and young people. I was greatly pleased to see Lucy at several of the meetings, coming of her own accord. One Monday morning, a week or so after this, as I was going down to the dining-room, she intercepted me at my study door. I was surprised to see her down so early, for she was not usually the first to come down to breakfast. She came towards me with a strange eagerness. I saw by her face and the tears standing in her eyes that something unusual had happened to move her. I said, "What is it, dear?"

She made no reply at once in words, but with a bound she flung her arms around my neck and began to cry and sob, not as if in sorrow, but with gladness, hugging and caressing me all the time. Presently she said, "Papa, I have got something to tell you." I at once turned and drew her with me into the study. And catching her in my arms she sat on my knees in the same chair where a few months before she so unwillingly sat to receive my rebuke and instruction in righteousness. "Now tell me all about it, dear," I said to her. "Well, papa, you know how naughty I was when you talked

to me here a long time ago. I did not forget it. I have been very sorry and ashamed about it, and have often since prayed to God to make me a better child. Well, you know the little meeting you had with the children? I went to some of them and resolved that I would give my heart to Jesus, but I did not. Yesterday your sermon in church made me see what a great sinner I was, and I went to bed very unhappy last night, thinking of my sins and wondering if God would forgive me. I don't know how it was, but I think God must have awakened me. It was in the night and quite dark, when I awoke. I thought of my sins, and then thought of all you had taught me about Jesus. Then I got out of bed and knelt beside it, and gave my heart to him, and oh, I am so happy! and I have been awake ever since, waiting for the morning to come so that I could tell you." —Dr. G. F. Pentecost.

A BOY'S RELIGION.

If a boy is a lover of the Lord Jesus Christ, he can't lead a prayer-meeting, or be a church officer, or a preacher, but he can be a good boy, in a boy's way and in a boy's place. He ought not to be too solemn or too quiet for a boy. He need not cease to be a boy because he is a Christian. He ought to run, jump, play, climb and yell like a real boy. But in it all he ought to show the spirit of Christ. He ought to be free from vulgarity and profanity. He ought to eschew tobacco in every form, and have a horror of intoxicating drinks. He ought to be peaceable, gentle, merciful, generous. He ought to take the part of small boys against large boys. He ought to refuse to be a party to mischief, to persecution, to deceit. And above all things, he ought now and then to show his colors. He need not always be interrupting a game to say that he is a Christian; but he ought not to be ashamed to say that he refuses to do something because it is wrong or wicked or because he fears God or is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement that for the things of God he feels the deepest reverence. —Royal Road.

THE TWO MEN INSIDE.

An Indian once asked a white man to give him some tobacco for his pipe. The man gave him a loose handful from his pocket. The next day he came back and asked for the white man; "For," said he, "I found a quarter of a dollar among 'a tobacco." "Why do you keep it?" asked a by-stander. "I've got a good man and a bad man here," said the Indian, pointing to his breast; and the good man says, "It is not mine; give it back to the owner." The bad man says, "Never mind, you got it, and it is your own now." The good man says, "No, no! you must not keep it." So I don't know what to do, and I think to go to sleep, but the good and bad men keep talking all night, and trouble me; and now I bring the money back I feel good."

Like the old Indian, we have all a good and a bad man within. The bad man is Temptation, the good man is Conscience, and they keep talking for and against many things that we do every day. Who wins? Stand up for duty; down with sin. Wrestle with Temptation manfully. Never, never give up the war till you win. —Early Days.

A GOOD PLAN.

The children lived in a little cabin home, and all three of them—Nell, Rob and Lizzie—were taking a gay "make-believe" ride on an old log. Fido jumped and barked as if he enjoyed the fun as much anybody. A gentleman who was passing down the road stopped and laughed. "Good morning, little folks! That is rather slow riding. Wouldn't you like a horse and carriage?" "Yes, sir," said Robbie; "but we haven't any, and so we are getting the most fun we can out of what we do have."

Was not that a wise answer? How much pleasanter this world would be if all the little people—and big ones too—would stop fretting about the things they cannot get, and make the best of what they have! Do you know any verse in the Bible that teaches us to be satisfied with what we have? —Sign-beam.

THE MY ST Of the with me have ma pecially y my own came me There w as youn I was so two or th Israel, opinions, should e in the set far too took the Our rank easy to se this." I all diffi client, an those w cause to As far of our te one is st an Metho cannot be ed dead; them, bu we knew their Lov Little ably; dis but their King, and rewa success by souls "Once th And pe They we With I ask the They w A scrib Their T they to write only men began, I pose any the same that I did some had love; ind whether t est places that I was them, and their disp Once I quire for had been dny's only, she was th Are y mother. "Yes," know of "She said mother; I to get at, "Yes," tell the la Jesus." "She se sus blessed as well as will take c Dear cl the—" Children A bo asked a by-s' ader. "I've go a good man and a bad man here," said the Indian, po nting to his breast; and the good man say, "It is not mine; give it back to the owner." The bad man say, "Never mind, you got it, and it is your own now." The good man say, "No, no! you must not keep it." So I don't know what to do, and I think to go to sleep, but the good and bad men keep talking all night, and trouble me; and now I bring the money back I feel good."

REMEDY A recent contained s Academy of Dr. Dilthi and turpe fibrous e the throat thil pours and fac sets fire to resious in the air in Dr. Dilthi to experien ratio stop; slumber at

THE SUNDAY SCHOOL

MY SUNDAY-SCHOOL WORK.

Of the sisters who were associated with me in Sabbath-school work I have many pleasant recollections, especially as the years went by, and my own standing in the school became more defined and established.

As far as I know, there are but two of our female teachers now living; one is still a member of the Wesleyan Methodist Church; of the other I cannot here speak.

Little and unknown here, probably; despised and contemned often; but there! in the presence of the King, acknowledged and honored and rewarded, not according to their success but their faithfulness!

"Once they were mourners here below, And poured out cries and tears; They wrestled hard as we do now, With sin and sorrow and fears."

It would scarcely be wise to begin to write of my scholars, even if I only mentioned those with whom I began. I do not for a moment suppose anybody else saw my girls with the same affectionate appreciation that I did; even the most troublesome had qualities which gained my love; indeed, I am not quite sure whether they did not get the warmest places in my heart from the fact that I was compelled to think about them, and pray for them, and study their dispositions.

Once I called at a cottage to enquire for one of my scholars, who had been absent, for one or two Sundays only, and to my dismay I found she was that day to be buried.

"Are you her teacher?" asked the mother. "Yes," I replied. "I wish I had known of her illness."

"She said you would come," said the mother; "but I did not know how to get at you."

"Yes," added the father, "but tell the lady what the child said of Jesus."

"Dear child! surely she is among the—"

smoke with pleasure. The fibrinous membrane is loosened, and the patient coughs up microbicides. These when caught in a glass, may be seen to dissolve in the smoke.

EGGS BY WEIGHT.

There is from twenty to thirty per cent. difference in the weight of the egg; yet the custom is almost universal in the Eastern markets of selling them by the dozen, at a uniform price.

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Are you Malaria? "Kidney-Wort cured me of chronic liver disease after 15 years of suffering."

Are you Bilious? "Kidney-Wort cured me of chronic liver disease after 15 years of suffering."

Are you tormented with Piles? "Kidney-Wort cured me of chronic liver disease after 15 years of suffering."

Are you Rheumatism racked? "Kidney-Wort cured me of chronic liver disease after 15 years of suffering."

Ladies, are you suffering? "Kidney-Wort cured me of chronic liver disease after 15 years of suffering."

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THE WESLEYAN

FRIDAY, JUNE 20, 1884.

CONFERENCE WORK.

The work of an Annual Conference is in part one of review, and in part also one of arrangement. More definite statistics of membership are published by us than by others. It is well known that by the adoption of a system of computation in use in some quarters, a more imposing array of figures of membership might be obtained, but the more thorough method is by us deemed the best. Doubtless sometimes been expressed as to the correctness of our returns as tested by attendance at the class-meeting, but whatever reason there may be for such doubt, it cannot be denied that large numbers are included in the returns of other churches who would hold no place in the lists of our own.

No more important duty rests upon an Annual Conference than that of accepting young men for the ministry. To "lay hands suddenly upon no man," is however a piece of counsel presudably applicable to Methodism on account of her economy. In some churches the weak and inefficient naturally fall out of line, no congregation being inclined to seek their services, while the economical system obliges our authorities to find a place for each man so long as he may be accepted as a laborer. To dispose of a man who might go from circuit to circuit with little benefit to any, has occasionally demanded treatment of the highest order. The wisest course is to carefully inspect the candidate before he passes the gateway. Even there one man's responsibility at which he might well shudder. Dr. Milne only reached China to begin his grand work there, because he submitted to be sent out as a missionary's servant by that board to whom he had applied to be sent as a missionary; and Livingstone, the noble pioneer of present missions and of missions yet to be, was kept back for a time by men who doubted his fitness. On the other hand, that youth at the gateway may as a minister be a dead weight upon Church progress, while elsewhere he might serve with great benefit. "Field," said Spurgeon one day to a young Scotchman who had been eighteen months at his Training College, "I think you had better go back to your crackers; you can do more for God in that way than in the ministry." The young man looked startled, admitted that it might be so, and finally returned to his business. In that business he has been rarely prosperous, and has been able and ready to give most important financial aid to work for which it is probable he could have done little as a minister.

Very important, also, is the work of the Stationing Committee. There are men, women and children to-day—beginners in the Christian life—who thank God that some human agent was twelve months since sent near their residence to be a voice to their inmost souls. There are fields to which certain men are better adapted than are some others, equally good; and there are circuits to which, in view of special circumstances, even the appointment of an excellent man would be but an attempt to adjust an unequal ton and mortar. To reach in every case the proper conclusion, in view of circuit preferences and personal prepossessions and prejudices, is no easy task.

The Annual Conference has no direct control over the foreign mission work of the Church, but it has much to do with the home work whose contributions must sustain the foreign work, and from which sons and daughters must be the messengers of the Churches. On this subject an English contemporary forcibly says:

The vine of a pure Gospel Church, of a true and living Christianity, which he well pruned, well fenced, well watered, well cultivated; we must gather the stones out of the vineyard that it may take deep root and fill the land; until the hills of England are covered with the shadow of it; and its boughs are like the goodly cedars; or we shall have but little of the wine of the Gospel, of the fruit of heaven to give to others, but few offshoots to be planted beneath other skies. We must have good husbandry at home, good seed and good sowing and plenty of it, multiplied conversions, glorious harvests, bountiful harvests at home, well stocked granaries at home, or we shall have but little of the corn

heaven, of the bread of life, to give to a perishing world. In the end, the power of Christian missions will be measured by the zeal of enlightened piety and the strength of experimental godliness at home, just as the circulation of the blood at the extremities of the body depends on the soundness of the lungs and heart.

In view of such responsibilities, again we say, "Brethren, pray for us."

WOMAN AND FASHION.

Some comment has been provoked by the criticism last week of a friend of Mount Allison upon what he and some others deemed a tendency to extravagance of dress on the part of the young ladies. Nothing needs be added to his temperate strictures, but they suggest a broader view of the subject.

Similar criticism, not always from the flatterer's pen, must be looked for at this age of change in the relation of woman to public life and questions. Privileges have ever some corresponding penalties. The man who steps forward into the front ranks comes within the range of keener eyes; and woman, as step by step she emerges from the comparative retirement of the past, can scarcely expect to avoid the application of general law. With a seat on the platform, or a place at its front as an essayist or lecturer, she in fact challenges the criticism to which under other circumstances she might reasonably object.

To the rapidly increasing opportunities of to-day woman approaches under a certain bondage to that tyrannous master—fashion. A century since, when thousands of loyalists landed on the southern coast of Nova Scotia to build a town which should eclipse any of its neighbors, the merchants advertised various bright shades of cloths and trimmings with which to adorn our forefathers, while materials of simple texture and quiet colors were offered for the apparel of our foremothers. Since then fashion has laid stern hands upon woman as the model block upon which to hang out the gayest colors and the most superfluous arrangements. The man who would wear through the street the scarlet or blue hat with which the latter ornaments his window, would not be thought worth even a joke: the woman who wears such colors in dress of any description calls forth little remark.

With higher aims, it may be expected that the tyranny of fashion shall be broken, and that the dress maker and milliner shall no longer have the control of the tastes and consciences of Christian and cultured women. The topic is no trifling one. An inspired apostle in writing on his Master's sacrifice, and when on his own way to a death of martyrdom, thought it worth while to counsel woman that her "adorning" should "not be that outward adorning of plaiting the hair, and of wearing of gold or of putting on of apparel," but "the hidden man of the heart, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." If any woman can even say, "I think little of dress; it cannot affect my mind," let her not forget its influence upon others, and its relation to numerous passages of God's word. If any should urge that less time and care are demanded for gay than for sober dress—a consequence in part of the long reign of fashion—it may be worth while to reflect that it is worth some time or trouble to bring one's self into a position that shall not lead others into extravagance and sin; that shall not in society or in the house of God seem to inflict upon others the brand of poverty, and that above all things shall bring the persons themselves into line with God's commandments.

The day is passing away when a group of scholarly men shall feel it necessary to pause in their conversation when a lady may approach their circle, and to address her in some empty commonplace of compliment; the day is coming when the use of the compliment will in such circumstances be considered an insult. The always marvellous influence of woman is finding a practical development through her direct energies as well as through the agency in the past of brother, husband or child. We speak of missionary work and remember that Mary Michener went as a missionary to Africa, where she occupies a last earthly resting place near that of Melville B. Cox: of temperance, and think of Frances E. Willard as the leading agent in this work in America;

of literature, and we recal the fact that altogether the most important article in the June number of the *North American Review* is that of Elizabeth Stuart Phelps on "The Struggle for Immortality"—a paper that glows with wonderful thoughts and warmth of conviction: of physicians, and think of Miss Howard, a Canadian woman, as in charge of a missionary hospital in China which is first in repute in that vast empire; and in all departments of life are signs of advance on the part of woman.

Meanwhile, thoughtful women, who mark and inwardly protest against certain follies of fashion, can do much hasten to the better era. They may aid its arrival by keeping a grand fact ever before those children who in all their play are not unmindful of the words of their seniors. Let the child begin life with the idea that the intangible is "he"; the physical is "his." "I should never," says Elizabeth Peabody, "teach a child, 'You have a soul,' but 'You have a body.'" It was Benjamin Franklin, "one of the coolest of scientific men," as Miss Phelps remarks, who said a century ago, "We are spirits. That bodies should be lent to us while they can afford pleasure, assist us in acquiring knowledge, or in doing good to our fellow creatures, is a kind and benevolent act of God." No child trained up to view herself as spirit and her body as her agent can ever find her greatest joy, her most pleasing employment, in personal adornment. The temple of an immortal soul will not indeed be treated lightly, but it will be lighted up with inward beauty, and all its garb will be in harmony with heaven-inspired instincts. Reform here, as in nearly all matters whether of the Church or of the State, must begin in the home, and therefore Christian women who would have their daughters rise to the high estate for which they are fitted, will help their own teaching by training them in independence of the opinions of the hitherto so powerful modiste, and at the same time set them an example worthy of women professing godliness. To do this is worth a little trouble and expense. It will give us less girlhood—which in the adult is too often only another name for mental dwarfhood—but it will give us more true womanhood. And true womanhood will adjust all matters in accordance with apostolic injunction.

A FADING TOPIC.

A paragraph from an editorial in the *London Watchman* will furnish a reply in part to the question of a subscriber who wrote us recently from Massachusetts respecting the assertion of a minister who had been trying to impel John Wesley to condemn Methodists. The remark of the *Watchman* is called forth by a lecture on Methodism, recently given as one of a course in Edinburgh:

Mr. Williamson almost succeeds in avoiding the usual mistake as to the relation of the early Methodist Societies to the Establishment. We hope to see a day when that time-worn phrase, "The Mother Church," shall no longer be applied by Methodists to the Church of England. Mr. Williamson speaks of our origin as that of a mere religious society within the English Church. Now, strictly speaking, the Methodist Societies were never within that Church. They had no organic connection with it. Wesley did his best to induce the Bishops to take over his societies, and thereby include them within the boundaries of the Establishment, but he failed, and, as societies, they remained outside, and so remain to this day.

Does not our contemporary concede too much? Abel Stevens, in his History of Methodism, recalls the fact that, so early as 1757, "Walker of Truro, a devout man but rigid Churchman, had proposed that Wesley should abandon all his societies in parishes over which evangelical clergymen presided, but that 'Wesley's good sense led him to see that this course would soon result in their extinction, and the defeat of the great work for which God had brought him out: he therefore declined the proposition of Walker.'" And, says the historian, "a more prudent and important act had hardly occurred in his history."

Let it however be remembered that in our past history we recognize the hand of God rather than the "good sense" of John Wesley. The Englishman who, on the ground of origin, should seriously urge the American republic to become a part of the British nation, would be the laughing stock of the world. The application is obvious.

Even good men grow weary of "collections." But it appears that Canadian congregations are dealt with more tenderly than are some others. At a recently London anniversary, an English Methodist minister said:

Until about two months ago he thought Methodists had more collections than anybody else, but being in Holland he visited one of the churches with a relative, and five minutes after the official came round with a long stick, having a bag at the end, for the collection, to which he and his friend contributed; after another five minutes the official came round again, but, as he had little but English money about him, he asked his friend to contribute for both, but this the collector did not agree to, and waited until he had put in a coin himself. He thought two collections in the course of a sermon about enough, but presently, to his dismay, he saw the insatiable collector approaching again, and, knowing he had only sufficient current coin to pay his expenses home, he was about to make his way out, but the door was closed, and he was only allowed to leave on making his third contribution. On mentioning the matter to the hotel keeper, he said it was customary to have three collections at every service; so that, after all Methodists were not so highly favored in that respect as some other churches.

The *Price Essay on Missions*, for which the Rev. Dr. Patterson, of New Glasgow, was awarded the prize of one hundred guineas, has just been published in attractive style by our Toronto Book-room. Those who have read Dr. Lethbride's essay on the same subject will be anxious to see this, by which the prize was won. In its preparation a brief review is given of heathen systems "as now found in actual operation in the life of the several races and tribes subject to them;" then "a review of the actual condition of the heathen" and a "consideration of the need of the Gospel as the Divine and the only remedy for the evils under which they labor;" and, as a third topic, the "duty of the Church to supply them with the means of life." Dr. Patterson's previous volumes on the missions of the Presbyterian Church have no doubt helped him in the preparation of this, which will also be of permanent value. The gentleman whose liberality has called forth the recently published essay has done a good service. In accordance with his wish, Dr. Patterson's essay is sold at the low rate of 70 cts. Methodist Book-room.

The *London Methodist Recorder* says: "The ladies are victorious all along the line. It is announced this week that the only name in the First Class of the Moral Science Tripos at Cambridge is that of a lady, Miss Hughes, the sister, we believe, of the Rev. H. P. Hughes, of Oxford. It is a somewhat grave and reverent title for a lady to bear—"Senior Moralist" of the year, but it is one of great honour, implying, as it does, eminent successful toil in a field in which man has hitherto assumed that he alone could shine. Henceforth, certainly, there will be, according to Lady Psyche's prophecy, in 'The Princess'—

"Two plummets dropt, for one, to sound the Of science and the secrets of the mind."

To be overmuch studious is not a common fault in young ministers, but it is an occasional one. To Joseph Benson, John Wesley once wrote: "Beware you be not swallowed up in books; an ounce of love is worth a pound of knowledge. Throw away that thirst for books. That thirst is the symptom of an evil disease. The dreadful drowsy increases by indulgence. What is the real value of a thing, but the price it will bear in eternity? Let not study swallow up or entrench upon the hours of private prayer. Nothing is worth this. Simplify both religion and every part of learning as much as possible. Be all alive to God, and you will be useful to men."

The Rev. W. Ainley notes an error in his communication on the camp-meeting, which seems to imply a reflection upon an active member. It should have read: "The services will not be marred as they necessarily have been;" and not "unnecessarily." Another error is but trifling.

Lay representatives coming to Conference by the N. B. and Maine railway, and Grand Southern, having paid one first-class full fare, on presenting a certificate from the Secretary of Conference will get a return ticket free.

This is the concluding paragraph of an excellent leader in a Southern paper, on "Stationing the Preachers":

It will be found that the Church and the preacher, who loyally submits to the authorities of the Church, and who conscientiously refrains from intermeddling with them, succeed best. "But," you say, "others will elect me for a place, and if I do not, they will beat me. Your plan would do very well, if all would adopt it." Such a declaration leaves out altogether the superintendence of divine providence. It does not matter who counsels, or plans, or maneuvers, if God is for you, my brother, you cannot suffer because you do right. The steps of a good man are ordered of the Lord, and they will lead in the right direction. The history of the Church verifies the declaration that those who are loyal to the principles of the itinerancy succeed best in the itinerancy. For our part, if it is to be directed by more worldly expediency, we are unwilling to trust it, and would like to get out of it.

The reports of the *Christian Guardian* in respect to the membership of the Methodist Church of Canada in the Toronto, London and Montreal Conferences during the past year, are very pleasing. The forebodings expressed some time since by certain timid ones have been proved to have been without any foundation. The Toronto Conference increase of 3363, apart from those districts formerly within its bounds, but now forming the Manitoba Conference, (embracing last year a membership of 4,286,) and from which we have not heard, added to the 3,457 for the London Conference, and 1,252 for Montreal Conference, makes a total of 8,072 for these three western Conferences. This exceedingly gratifying report shows that the numerous revivals reported throughout the year have resulted in substantial additions to the Church.

What Joseph Cook not long since said of Methodism in the United States, is in some measure true of Methodism in Canada. The trust is one of terrible importance. Mr. Cook said:

If America is ever ruined the Methodist Church will be to blame. For she is the strongest and most influential Church on the continent of America to day, and can do more to turn back the tide of ruin than any other Church. Among her communicants, in her pulpits, and at the head of her schools, she has some of the finest minds. We used to think the Methodist adapted to only frontier and missionary work. But the frontier of our country to day seems to center in our large cities, where more missionary work is needed than anywhere else, and where our greatest peril is; and the Methodist Church, adapted to the city as well as the country, and every kind of work, can do much to solve the problem—how to save America!

A bishop of the English Church has been appointed for the chaplaincies of Northern and Central Europe. But for these chaplaincies British subjects abroad would sometimes find it difficult to meet for public service. One Sabbath a few years ago, the writer took part in the only Protestant service held on that day in the old Swiss city of Fribourg, and was aided by a number of hymn books and prayer-books placed in the hotel for the use of travellers by the Society for the Promotion of Christian Knowledge. Recently the Bishop of Gibraltar performed the rite of confirmation at Odessa—the first time it had ever been performed according to the Anglican mode upon the shores of the Black Sea.

Of the denominational relations of the Republican candidates for the Presidency of the United States, the *Baltimore Methodist* gives this statement: "Mr. Blaine was raised in the Presbyterian Church, but the rest of his family are Roman Catholics, as his mother was. Mrs. Blaine has always been a Protestant, and so was the daughter, and a member of New York-avenue Presbyterian Church, before marrying a Roman Catholic officer in the army, about a year ago. The marriage was performed by a priest. Senator Logan and his excellent wife are Methodists. They attend the Metropolitan Church, and are warm friends of the pastor, Dr. Huntley, who is chaplain of the Senate."

Of late Canadian invalids have looked towards California as earth's most favored spot, and yet statistics show that more suicides take place there than in any other State in the Union. Dissipation, financial embarrassment and domestic troubles, are the alleged reasons.

NOVA SCOTIA CONFERENCE.

The Eleventh Annual Session of the Nova Scotia Conference of the Methodist Church of Canada began at the Grafon St. Church in this city on Wednesday morning. Rev. W. H. Heartz, the retiring President, occupied the chair. After singing the 418th hymn, the Secretary read the 4th chapter of 2nd Corinthians, and Rev. J. F. Bent and G. O. Huestis engaged in prayer. The roll being called, between sixty and seventy members responded to their names. Before the election of President, Rev. W. H. Heartz addressed the Conference in a most earnest and touching speech, expressing his gratitude to God and the brethren for the comfort and success of the past year. As this address, by the request of the Conference, is to be published in full, it is not necessary to say further here.

On the first ballot for President, Rev. G. O. Huestis received 23 and J. A. Rogers 21 votes. On the second ballot G. O. Huestis received 36 and J. A. Rogers 22 votes. The former was declared elected. The retiring President congratulated Mr. Huestis, who on taking the chair addressed the Conference. He attributed his election to the affection of the brethren rather than to their convictions of his fitness for the office. Thirty eight years in the ministry had greatly endeared him to Methodism. His has been a happy life. There has been more of sunshine than of storm in it. He was glad to be elected to this office in Halifax. Many years ago he had sought and obtained a treasure here which he prized even more than the honor which had been placed upon him to-day. He was glad to be here at the outgoing of the old dispensation. Some one suggested the "intermediate state." He answered, "Well, it is paradise." Mr. Huestis was born in Wallace in 1821. He has been 38 years in the ministry, and has been Chairman of District five or six times. He has filled some important connexional appointments with marked success. Some few years ago he published a small book entitled, "Memorials of Methodist ministers in E. B. America." Mr. Huestis has always been an enthusiastic temperance advocate. He has been Grand Worthy Patriarch of three Provinces and most Worthy Chaplain of the National Division.

Rev. J. A. Rogers was elected Secretary, Rev. C. Just, a. m., Journal Secretary, and Revs. E. E. England, D. W. Johnson, a. b., and B. C. Bor den, a. b., Assistant Secretaries. An enthusiastic vote of thanks was given to the retiring President for the kind, courteous, and satisfactory manner in which he has discharged the responsible duties of his office.

THE REV. CHARLES CHURCHILL, M. A.

The *Methodist Recorder* of the 6th inst. contains this sketch of a minister formerly well-known in the British North American Provinces, the Rev. Chas. Churchill, M. A.: Having spent the first twenty-five years of his ministry in British North America, our departed brother took rank among the members of the English Conference as one of "the less known." Taking into consideration that his four years of probation were passed in the city of Halifax, Nova Scotia, and that subsequently his ministerial incumbency was continued four years in Montreal and five years in Fredericton, N. B., there is abundant evidence how highly he was esteemed by our churches across the water. His election to the office of Book Stev ar and Editor in connection with the Nova Scotia Conference, and his occupancy of that honorable post during six years, testified to the confidence and esteem cherished towards him in the realm of the far West. The ten years of his public ministry in his fatherland were devoted to proclaiming the word of life in the spacious sanctuaries connected with the Oxford-place Circuit, Leeds; also in the miscellaneous congregations which gather from all parts of the country in the chapels of watering places situated on the picturesque coast of South Devon and Dorset, as well as to the blue jackets and civilians uniting with us in worship at G. p. r. During his ministry at Windsor, he furnished the readers of the *Christian Miscellany* with a graphic description of the interior of the Royal mausoleum. As a preacher he exercised the happy art of compressing his thoughts into compact sentences, composed of choice words and terse phrases. A quick observer of the ever-varying forms of modern scepticism, and possessing a fair acquaintance with history, philosophy, and science, wherever he embellished his discourse, he was wont to give great prominence to the fundamental truths of the Gospel, and insist on practical godliness. He undertook the editorship of one of the earlier Year-books of Wesleyan Methodism, and felt deeply the importance and advantage of the annual issue of a volume supplying the Connexion with a review of the current events and a resume of the official addresses delivered during the

past year, his declining Divine will perfect. Hence he... A trustful... A blissful... A backward... These... Born at... he died at... the forty... For the W... I not... H... A Lay... some of... of you... this past... been en... Academi... past... been a... exercise... he all... there... among... tendency... of the... c... This ye... the mat... not cou... they di... ances... Lover of... young... knowing... to th... ial show... Sack... The... donder... the bre... ent... cheer... there... remova... return... a show... line... Quit... were in... interest... encour... trict... and its... of... tere... were... Bro... some... evang... able... interest... know... paper... Our... Corn... sev... pitali... day... princ... the ev... and... preach... hable... ment... minist... Br... a ver... doctri... mond... er... nation... nexio... nome... con... There... too... in the... d... hoped... many... up to... no ne... the... Chur... dark... Th... ion... of t... how... ing... Pro... tive... our... eat... lay... belie... Ann... in th... busi... will... coun... T... in a... circ... min... bres... hea... tric... was... pic... out... wh... ted... all...

CONFERENCE.

Annual Session of the Conference of the Canada began in this city...

As this ad of the Confer- in full, it is further here.

On the 23rd received 36 votes. The for- ad. The re- mitted Mr. Hues- chair address- He attributed the affection of the to their con- for the office. the ministry had to Methodism. life. There has not cost more than half of what they did in former years.

Many years ago a treasure was placed upon old dispensa- the "in- He answered, Mr. Huestis 1821. He has five or six some important with mark- years ago he identified, "Me- ministers in E. Huestis has all- stic temperance in Grand Wor- Provinces and of the National

was elected Sec- A. M. Journal E. E. England and B. C. Bor- secretaries. An- kanks was given for the kind, sory manner in the responsi-

ES CHURCH- A. After of the 6th ch of a minister in the British nces, the Rev.

past year. Amid the feebleness of his declining days resignation to the Divine will, thankfulness of spirit, and perfect peace reigned within him.

MOUNT ALLISON.

For the WESLEYAN. I notice a letter in the last week's Wesleyan, from a party signing himself "A Lover of Mr. Allison," in which some criticisms are made on the dress of young ladies attending Mt. Allison this past Academic year.

On Monday, June 9th, most of us went by steamboat down the St. Croix. Bro. Estey, with another friend met us with a sail boat at "Fair Haven," not with a thought to "winter there," but to sail for Cumming's Cove, in the beautiful little church in which we were to assemble.

The District Meeting was held at Deer Island, one of the happiest annual meetings which some of its members ever attended, and we trust one of most momentous interest to the churches and families who shared our company and public services.

On the next morning the chairman preached to the District and congregation, a sermon of striking, profitable lessons from Wrestling Jacob. The brethren assembled at 11 a. m. It is a sermon with deep regard that the District reports a slight decrease in members and in some important funds.

At 7 p. m., the Provisional District Meeting was opened. The Rev. R. Duncan was elected Chairman and A. Lucas Secretary, pro. tem. C. W. Dutcher was elected to represent the District on the Stationing Committee.

Our District meeting was held at Cornwall, renowned for its beautiful scenery and good old Methodist hospitality. The business of the first day, Wednesday, the 11th inst., was principally of a routine character.

The Halifax District met at Horton in annual session on June 10th. The circuits were well represented by both ministerial and lay delegates.

ed to advantage, eleven of whom were present; meetings were held in the interests of union, education, and temperance. They were well attended and well sustained.

The estimate of salary of ministers' was \$12,095, the deficiencies on that amount, \$2,953. Towards that amount there was a grant made from the Missionary Society of \$90 50.

The Provisional District Meeting of the Methodist Church was opened in the afternoon at 3. There were present the Revs. Messrs. Shenton, Dobson, Read, R. S. Crisp, W. W. Lodge, McCully, Sellar, Brewer, Maggs, Jas. Crisp, Clark, Optie, Slackford, Johnson, and the following laymen, elected by the several circuits in the district:—A. Gilmore, H. J. Thorne, John Hopkins, E. D. Whiteside, W. W. Allen, Jas. A. White, J. A. McNaught, J. N. Coates, A. J. Sinnott, Geo. Inch, J. Youngclaus.

The usual questions on ministerial character were carefully considered and satisfactorily answered. All praise be unto Him who has caused to be written, "Kept by the power of G. d." In the evening a public service was held, presided over by the Chairman, when addresses on the following subjects were delivered by the members of the District:—1. Methodism—its past history, present position and future prospects. 2. Doctrines of Methodism. 3. Financial economy of Methodism.

On Thursday morning, 12th inst., the Provisional District meeting was opened. The Rev. J. Cassidy was elected chairman, the Rev. A. D. Merton, a. m., secretary. About the time that the Cumberland District of the Methodist Church of Canada was passing out of existence, and the Provisional District was getting into order, the dignity and gravity of the meeting were upset by the sudden entrance of a messenger of the fair sex with the announcement that the chairman's horse had broken loose and was "carrying on very badly."

After making up for 100 deaths, removals, etc., there is an increase of 27 members, with 55 on trial. In all the departments of the Sunday school work there is a healthy advancement. Notwithstanding the financial depression in some parts of the county, all the funds are in excess of last year.

At a short morning session on the 11th, votes of thanks were tendered to the Fin. Secretary, who had served in this capacity for several years, and to the Secretary, who had been elected to this office in each of the three years since entering this District, and to the people for their kind hospitality.

The St. John District Meeting of the Methodist Church of Canada assembled in the Fairville Church on the day appointed, at 9 o'clock. Rev. Job. Shenton, Financial Secretary, presented reports embodying the statistics of the past year. The membership returns were 1,703, an increase for the year of 121. Infant baptisms numbered 260, adults 31. There were 79 marriages and 171 burials. The following sums were raised: Missionary fund \$1,233 17; Contingent, \$54 68; Educational, \$90; Sabbath School aid, \$20 30; General Conference, \$114 43; Superannuated ministers, \$159 49.

The estimate of salary of ministers' was \$12,095, the deficiencies on that amount, \$2,953. Towards that amount there was a grant made from the Missionary Society of \$90 50.

PERSONAL.

The Rev. Dr. Dowart, Editor of the Christian Guardian, has been elected President of the Toronto Conference.

The Rev. Dr. Sprague spent several days in Fredericton last week, as the guest of the Attorney-General. He was engaged packing his library, and other property preparatory to removal.

The Rev. H. H. Johnson, formerly pastor of the African Baptist Church in this city, is now travelling through the Province soliciting aid in behalf of a mission to Africa commenced a while since by an African association in the United States.

The annual meeting was held in Oxford, commencing Wednesday, the 11th inst., the Rev. J. Cassidy presiding. The Rev. E. E. England was appointed Secretary. The examination of ministerial character was strict and satisfactory.

At 7 p. m., the Provisional District Meeting was opened. The Rev. R. Duncan was elected Chairman and A. Lucas Secretary, pro. tem. C. W. Dutcher was elected to represent the District on the Stationing Committee.

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The following appointments were omitted from the former Conference list: Sunday, June 22nd. FREE BAPTIST. 11 a. m. Rev. J. M. Fisher. 7 p. m. Rev. D. B. Scott. Deputation to Temperance Anniversary: Revs. R. A. Temple, E. England, G. O. Huestis, J. M. Fisher.

N. B. AND P. E. I. CONFERENCE.

Through a despatch from the Rev. D. D. Moore, a. m., we learn that the N. B. and P. E. I. Conference was opened in the Centenary Church on Wednesday morning.

METHODIST NOTES.

The concert given on Tuesday evening by the choir of the Brunswick street church and some friends was a success in point of music and attendance. Those able to be present spent a pleasant evening.

The Rev. Dr. Sprague spent several days in Fredericton last week, as the guest of the Attorney-General. He was engaged packing his library, and other property preparatory to removal.

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The St. John Spa last week warned the public against five and ten dollar bogus American bank bills. They should not receive any one used to handling money.

On the 12th inst., the residences of the Professors of King's College, Windsor, were destroyed by fire. The houses, built about twenty-five or thirty years ago, cost \$8,000; insurance only \$1,000.

The Nova Scotia examinations for the Gilchrist scholarship began on Monday before F. C. Sumchrest, examiner. The candidates were Messrs. Bell and Read, of Dalhousie, and Nicholson of Mount Allison.

The Royal Canadian Academy of Arts will hold an exhibition of paintings, by Canadian artists, in St. John, next month. The committee accepted the offer of the trustees of the Owens Art Gallery, to have it held in that building.

The Acadia Villa Seminary, Horton, has just concluded one of its most successful years. There have been 40 names on its list of boarders during the year. The students presented Mrs. Patterson with a beautiful silver receptacle in token of her kindness.

The Troop, recently launched at Dumbarston, Scotland, is a ship of 1570 tons registered, and the first iron vessel ever built for North American owners. This is the fourth vessel in the fleet owned by Messrs. Troop and Son, St. John.

The steamship Scott will be placed on the Yarmouth Line on the 24th inst., at 8 a. m., making her first trip from Boston to Yarmouth on that date. The Dominion will be placed on the route between Yarmouth, Boston and St. John, in July. Capt. Harvey Doane will command the Scott, Capt. Robert Blauvelt, the Dominion.

The Law Stamp Act came into force in New Brunswick last week. The new stamps are about 1 1/2 inches by three quarters of an inch in size, and are printed on stout paper. They are of four denominations, 10, 20 and 50 cents and \$2 each, and have an ornamental appearance, the centre being occupied by a figure of Justice, with the words "New Brunswick Law Stamp" around the outside and printed in the border.

The Catholic party in Belgium has once more gained the upper hand of politics. The Swiss Federal Council has rejected the petition of the Roman Catholics against the exclusion of the religious orders from the public schools. It is stated that in all probability the figure of her Majesty, which remains to complete the west front of Exeter Cathedral, will be executed by the Princess Louise.

A young medical student has offered himself to M. Pasteur as a subject for his experiments with rabies, which are to be made before a Government Commission. M. Naquet's bill, introducing divorce into France, passed the Senate by 160 votes against 118. The result was greatly applauded in the galleries, which were full of ladies.

The British iron ship Scotia, from Fiji, having on board 480 coolies, recently ran on the Nasale reef, and seventy coolies were drowned. All the crew but three are missing. A son of Justin McCarthy was elected to Parliament last week as a Nationalist from Athlone, without opposition. Strong resolutions have been adopted by a master meeting of Orangemen in reference to Lord Spencer, Lord Lieutenant of Ireland.

Gladstone has promised to make a statement concerning the Egyptian conference next Monday. Sir Stafford Northcote intimates that a vote will soon be taken in the Commons on a motion to censure the Government for the Egyptian policy. One of the most disgraceful failures of late has been that of Midleton & Co., bankers, of Washington. It is doubtful if it can pay a cent on even a million of dollars. The largest deposit swept away was that of the Hutchison estate, amounting to \$15,000, and the next highest that of a well-known official, amounting to \$60,000.

The Tribune's special says the French Bill has made rapid progress, surmounting the last danger of its passage through committee. The woman's suffrage amendment was voted down. Mr. Gladstone's reply indicated his hostility to the proposal, and announced he would support the Franchise Bill if the amendment were adopted. The division was taken, and resulted in a majority of 135 against the amendment. A French despatch says that the English have occupied the village of Sheikh Osman near Aden, and are extending fortifications and forming an arsenal which will be capable of a base of extensive operations in the Red Sea coast. The King of Abyssinia has undertaken to relieve the and Galba's tribes, and has sent an Adowa for that purpose. On the Twenty Sixth, King's men were ordered to occupy a petty station, and to take possession of the railway, which is to be built from the island. Workmen have been ordered from London to construct the railway.

The Montreal Star thinks that "trade in nearly all its branches is exceedingly dull; by common consent the season is the dullest that has been known for years. The well known freestone quarry at Wallace, known as the "Batyte Quarry," has been purchased by the Dorchester Union Freestone Co., of Dorchester. It is thought that a large trade between British Columbia and the eastern markets in fresh salmon will be opened up as soon as the Canada Pacific Railway is completed.

Among interesting articles in Little's Living Age for the last two weeks are: The Chronicles of James I. of Aragon; Cardinal Newman; Frederick Denison Maurice; the Mad Czar and the Courts of Three Presidents, Thiers, McMahon, Grey; In a Great Town Hospital; Irish Love and Laughter. The Juggernaut; The Sources of the Jordan.

How the Bible was made, a little volume of 293 pages, written by Rev. E. M. Wood, D. D., and published by Walden and Stowe, Cincinnati, presents in condensed form valuable information respecting the truths of the Bible, answers many Scripture questions which could only be solved by application to expensive works, and to young ministers and Sunday-school teachers will be of much value. Price \$1.00.

Ministers and students of the Bible will find much that is suggestive and important in A FIndication of the Mosaic Authorship of the Pentateuch, by Charles Elliott, D. D., Prof. of Hebrew in Lafayette College, Penn. The plan of the publisher is first to receive objections to the Mosaic authorship of the Pentateuch, and then to exhibit the positive proofs of that authorship. Walden & Stowe, Cincinnati. Price \$1.00.

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HALIFAX.

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ST. JOHN.

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CUMBERLAND.

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GENERAL.

The Catholic party in Belgium has once more gained the upper hand of politics. The Swiss Federal Council has rejected the petition of the Roman Catholics against the exclusion of the religious orders from the public schools.

GLEANINGS, Etc.

The Rev. Dr. Sprague spent several days in Fredericton last week, as the guest of the Attorney-General. He was engaged packing his library, and other property preparatory to removal.

MEMORIAL NOTICE.

MRS. CHARLES HILLIER. Sweetly fell asleep in Jesus on May 16th, 1884. She was a fond and affectionate wife and mother, whom all respected and loved, and she will be greatly missed in her home circle.

I have for the past few months, as her leader, listened from time to time to her experience, and she was always desirous to press onwards to higher attainments and richer grace. During the wonderful work of God of the past winter she took rapid strides heavenwards, and attained to a state of rejoicing in abundance of revelations and blessing.

At a fellowship meeting held on Easter Sunday, she spoke of the wondrous change she had experienced during the late revival, and declared she could speak before thousands as well as one. I visited her during her illness and cannot possibly forget our conversation respecting the pleasures of religion and her husband's conversion. She seemed wrapped up in her husband and her face was all aglow as she spoke of the good work commenced in his soul.

After prayer, I wished her good morning and a speedy recovery, but God in His wise providence saw otherwise, and she has been taken from our midst. Resignation to His will was evident, and she died with a smile of rapture as if she had seen the heavenly Jerusalem here. She gave up husband, child and all to be with Jesus, which is far better.

We weep not for such a happy release, for such a mighty change. A heavenly convoy was waiting to fold her spirit in the robes of light. S. SKOWDEN. Fortune, May 22nd, 1884.

PEMBROKE, N. S.

Pembroke, situated on the shore of the Bay of Fundy, and a part of the Hebron circuit, is the largest station of our Church in Yarmouth Co., except the town—that is so far as membership is concerned. Your humble servant was the pioneer—Methodistically—to this settlement some fifteen years ago, turning the first sod. It appears to me like a dream.

Mr. Geo. Guest, then a very young man, conveyed me over with his father's team. I remember the night, the audience, the shouting. There was a feeling of unrest in the neighborhood. I remember that the Rev. J. R. Campbell, of the Episcopal Church, told me about a visit which he paid to the place about the same time. However, shortly after, the Rev. Jabez Rogers was invited to preach there, and finally a Methodist Society was organized.

I glory in that word "Society," there is much formalism and death in the church simply on account of the absence of the Society element. This winter a soul cheering work took place in Pembroke under Bro. Mellish's ministrations about thirty—many of them heads of families—were added to the Church. Brothers Jos. Burrell and W. H. S. Temple co-operated. Bro. Mellish is an indefatigable worker and in some ways, which I could demonstrate, an extraordinary man. He has lengthened the cords of our church very materially in this county. A new church built through his pluck and push will be opened on Conference Sabbath. It is situated right on Yarmouth Bar, near where the fish traps are set and where multitudes gather during quite a portion of the year. A number of families also reside permanently in the neighborhood. It will be opened, I believe, free of debt, organ and all. T. M. LEWIS. Yarmouth, June 9th, 1884.

1782—1882.

The following List of contributions to the Centenary Memorial Fund is published by order of Conference. The Secretary very much desires, wherever the lists published from any circuit are found incomplete, to receive the names of later contributors, with the amounts subscribed.

The list includes unpaid as well as paid subscriptions; but it is expected that ministers of the several circuits will obtain and be prepared to pay over the amounts yet due at the ensuing District or Conference.

Treasurers of the Centennial Fund, for the Nova Scotia Conference, are Rev. S. F. Huestis and J. Wesley Smith, Esq.

HALIFAX WEST CIRCUIT.

- Bell, A. M. \$25.00
Berry Mrs. 1.00
Bordwell, Miss. 1.00
Branch, Charles. 1.00
Brown, Mrs. G. 1.00
Causby, J. and family. 10.00
Cleveland, Mrs. 1.00
Dimock, Mr. and Mrs. 2.00
Dunn, Wm. 1.00
Dunn, Richard. 3.00
Dunn, H. M. 1.00
Dempster, Miss. 1.00
Ebdon, Mrs. 2.00
Elliot, Ann. 1.00
Elliot, Rufus. 1.00
Elliot, James. 1.00
Ewson, James. 1.00
Elliott, M. M., per. 1.00
Greaves, Mrs. 1.00
Gray, Mrs. 1.00

- Hutchinson, Mrs. 1.00
Harris, J. H. 1.00
Hart, H. L. 1.00
Johnson, J. 1.00
Kline, Mrs. 1.00
Knight, Mrs. 1.00
Lalor, Miss L. 1.00
McAlpine, Mr. and Mrs. C. 1.00
Myers, Miss. 1.00
Mawley, Mrs. 1.00
McIntosh, Mrs. 1.00
O'Donnell, Mrs. 10.00
Pickles, Rev. E. H. W. 1.00
Ridgway, Mrs. 1.00
Schwartz, F. 150.00
Silverthorne, Grace. 1.00
Theakston, Mrs. J. 1.00
Townsend, Mrs. S. 1.00
Townsend, Webster. 0.50
Taylor, Arthur. 1.00
Wagner, Mrs. 1.00
Warner, Miss Bessie. 1.00
Weatherbe, James. 1.00
Weatherbe, Alfred. 1.00
Woodman, Miss. 1.00
Public Collections. 12.80

NEWPORT CIRCUIT.

- C. Northup. \$1.00
Mrs. J. Northup. 1.00
A. Forest. 2.00
Jas. Stedding. 2.00
A. S. Tuttle. 5.00
Collections. 4.00

Rev. E. Bottrell, (second instalment) \$10.00

WILLIAM TAYLOR.

Wm. Taylor, now Missionary Bishop for Africa, was born on May 2, 1821, in Rockbridge county, Va. He joined the Baltimore Conference in March, 1843, having traveled six months on the Franklin circuit, under appointment of his presiding-elder, Rev. N. J. B. Morgan. After entering into the Conference he traveled consecutively on the following circuits: Deerfield, Fincastle, and Sweet Springs; was then stationed two years in Georgetown, D. C., and one year in North Baltimore station, when he was sent to San Francisco by the Missionary society of the M. E. Church. He labored in that city over seven years, from 1849 to 1856. He then traveled at large as an evangelist for five years in the Eastern States and Canada. He then went to Australia, but on the route labored as an evangelist seven months in England and Ireland, and gave some time to the continent of Europe, explored Palestine and the pyramids of Egypt. He labored nearly three years in the Australian colonies, New Zealand, and Tasmania. He went thence to Africa, and led in that wonderful work of God among the Kafirs, 7,000 of whom were, as reported by the missionaries who examined them, converted to God in a campaign of less than a year. Subsequently he labored about a year, six days per week, in revival work in London and Scotland. He next had a most successful tour in the missions of the West India Islands and British Guiana, South America. This was followed by another tour of revival work in Australia, then by a great work of God in Ceylon. He went thence to India in the latter end of 1870, and labored about a year and half in the bounds of our India Mission Conference and other missions contiguous, and in the beginning of 1872 commenced in Bombay, Poonah, Calcutta, Madras, Bangalore, etc. That work has spread generally all over the Indian empire, and has organically developed into the South India Conference, which supports fifty ministers and their families, and is the only pure self-supporting foreign conference in our church. Dr. Taylor reports also a self-supporting, educational and evangelizing work in Central and South America, employing at this moment forty-three preachers and teachers. Dr. Taylor, everywhere and at all times, advocates earnestly the regularly organized missionary work of the church; but in addition to that proceeds under a most solemn conviction to utilize available resources of self-support in the country to which he goes.—Daily Advocate.

A GREAT LAWYER'S MEMORY.—The late Charles O'Connor remembered keenly his early struggles to obtain a foothold in the world and those who lent him aid. One morning he entered his office and heard his partner and a strange gentleman engaged in a long conversation. After the client had gone, he went to his partner and said: "I am very sorry to interfere with the business of the office, but I could not help overhearing the conversation with the gentleman who has just left, and if I am not mistaken, he contemplates bringing an action against —, naming the gentleman. You will do me a great favor if you will turn the case out of the office. My reason for it is that, many years ago when I was a young man just struggling into a practice here, without money to buy my dinner, that man's father did me a great kindness. The father has long since passed away. Probably the son does not know about that kindness; but I am not willing that my office should take business which will result in the injury of any of his family." Few great lawyers would have shown so much delicacy of feeling.

ONE MAN'S INTELLECT.

Siemens telegraph wires gird the earth, and the Siemens cable steamer Faraday is continually engaged in laying new ones. By the Siemens method has been solved the problem (by the side of which that of finding a needle in a hay-stack is one of childish simplicity) of girding out in the stormy ocean, from a depth comparable to that of the vale of Chaououi, the ends of the broken cable. Electrical resistance is measured by the Siemens mercury unit. "Siemens" is written on water meters, and Russian and German revenue officers are assisted by Siemens' apparatus in levying their assessments. The Siemens processes for gilding and silvering and the Siemens anastatic printing mark stages in the development of those branches of industry. Siemens differential regulators control the action of the steam engines that forge the English arms at Woolwich and that of the chronographs on which the transit of the stars are marked at Greenwich. The Siemens cast steel works and glass houses, with their regenerated furnaces; are admired by all artisans. The Siemens electric light shines in assembly. The Siemens electric light shines in assembly-rooms and public places, and the Siemens gas light competes with it; while the Siemens electro-culture in green-houses bids defiance to our long winter nights. The Siemens electric railway is destined to rule in cities and tunnels. The Siemens electric crucible, melting three pounds of platinum in twenty minutes, was a wonder of the Paris Exposition, which might well have been called an exposition of Siemens' apparatus and productions, so prominent were they there.—Emil Du Bois on the Siemens.

THE NEWS BOY.

A St. John man, a well-known lawyer and an eloquent lecturer, who boarded the train at Port William en route to Halifax, for newspapers, went up to a lad sitting at the end of the car, with apparently a number of papers about him. He appeared to be of the general style of the typical newsboy, and the traveller said at once: "Boy, give me a paper—the latest St. John paper, the Globe if you have it." "I have nothing but the Halifax papers," said the boy. When a St. John man can get nothing else he will read even a Halifax paper, and so the enquirer said, "Oh, well, give us the Chronicle." The lad promptly pulled the Chronicle from his pile and gave it to the gentleman, but he said, on the two cents being tendered him, "Oh, never mind the money." This was unlike any ordinary newsboy, and the gentleman again urged the lad to take his pay, but he declined. The "interview" attracted some attention, but nobody said anything until Mr. D. B. Woodworth, M. P., in a few minutes sauntered up. "You bought paper from that lad?" said he. "I got one from him," was the response. "But he wouldn't take his pay. He is a curious specimen of a newsboy." "Do you know his relations?" He is a very well connected young fellow. "I do not," was the reply; "I don't even pretend to know the relations of all the newsboys at home." Oh, well," said Mr. W., "you might like to know the connections of such a respectable young fellow as that? Why, his grandmother is the Queen." And so it proved to be Prince George returning from a fishing excursion, burned and fly-bitten. His attendant was on the platform. Those on the train who knew of the circumstance had a good laugh over it.—St. John Globe.

HOW A POET WAS PAID.

"Here is a poem which you may publish in your paper," said a young man, with eyes in a fine frenzy rolling, as he entered the editorial room. "I dashed it off rapidly in an idle moment, and you will find it in a rough state as it were. You can make such corrections as are necessary." "Ah! much obliged," said the editor, "I will give you a cheque for it at once." "You are very kind," said the contributor. "I will be delighted." "There you are," said the editor, handing him the cheque. "Many thanks," exclaimed the young man. "I will bring you some other poems." When he got to the door he suddenly paused, then came back. "Excuse me," he said. "But you forgot to fill up the cheque. You have not written the date, nor the amount, nor have you signed your name." "O!" said the Editor, "that's all right. You see, I have given you a cheque in its rough state, as it were. You can make such corrections as you think necessary."

BREVITIES.

Thirty thousand women spend their lives in driving and steering the canal boats in southern and midland England.

It is in the power of any writer to be original by deserting nature, and seeking the quaint and the fantastical; but literary monsters, like all others, are generally short-lived.—Horace Smith.

"Where shall we go this summer?" is a question that agitates society. We would suggest that you first go around among your creditors and pay your bills.—Cincinnati Commercial Gazette.

A young lady of Urbana, O., sent seventy-five cents to New York for a method of writing without pen or ink. She received the following inscription on a postal card: "Write with a pencil."

The rose one wears on his coat as he leaves home in the morning brings to mind pleasant thoughts all through the day. So in the memory which one should carry into his business of the morning, prayer.—Taylor.

"I kept tally, and he was on the floor twenty-nine times in the morning session and ten times in the afternoon." This is what a brother said of a preacher in an Annual Conference. This brother was emphatically "the Speaker of the House."

As unusually large number of young men about to be graduated from college have announced their intention to enter the profession of Journalism—with a big J. Five years hence they will be content to call themselves newspaper men—with a little n.

Thirty years ago a man could only get his portrait in the illustrated papers by performing great deeds of valor; now the same end can be achieved by eating two quills a day for two weeks. This is another evidence of the rapid strides this country is making in the industrial arts—or something that way.

A New York correspondent quotes General Grant as saying that he "gives his wife \$1,000 a month to run the house and asks no questions, and no other woman in the Union could do it better than she." Well, we don't know. Our wife runs the house on less than \$1,000 a month, and it is very doubtful if Mrs. Grant could do it as well.—Yorristown Herald.

Every day of my life makes me feel more and more how seldom a fact is accurately stated; how almost invariably when a story has passed through the mind of a third person it becomes, so far as the impression that it makes in further repetitions, little better than a falsehood; and this, too, though the narrator be the most truth seeking person in existence.—Hawthorne.

A mother seal followed a schooner which had captured her baby along the coast of California for eighty miles. After the vessel reached that port Santa Barbara the young seal was tied up in a jute sack and left loose on the deck. Soon after coming to anchor the seal responded to its mother's calls by casting itself overboard, all tied up as it was in the sack. The mother seized the sack, and with her sharp teeth tore it open, and the reunited pair swam off together.

The Greek ritual forbids any lights inside of the Greek Church other than candles, and when it came to lighting the cathedral of St. Petersburg by electricity, a serious difficulty presented itself. But a way was found out of it. The electric lamps were placed outside of the windows, and an extra set of windows were placed outside of the lamps. The result is that the church is lighter by night than by day, and has been complied with, and everybody is happy.

The late Charles O'Connor had a wonderful memory. He used to do a thing which only one English judge could do. He would read for several hours in his large library, the largest private one in the State, upon one subject, and when he would sit down to write he would refer to his books and would always remember the volume and page in which the matter he wished could be found; he could refer to twenty different books with the same facility.

Who would employ a physician or a lawyer who did not keep well read up in the literature of his profession? The man who does not read and make use of the information he gains by reading cannot be as efficient as one who does; consequently the former is not worth the wages of the latter. The workman is generally paid for what he knows as well as for what he does. The man who works day after day with no object before him except his "dinner" and supper, with a longing for Saturday afternoon, is a laborer valuable principally for his animal power.

From a French state paper, lately brought to light, it appears that in 1770 the following parliamentary decree was solemnly passed and duly registered under King Louis XV.: "Whosoever, by means of red or white paint, perfumes, essences, arificial teeth, false hair, cotton wool, iron corsets, hoop shoes with high heels, or false hips, shall seek to entice into the bands of marriage any male subject of his majesty, shall be prosecuted for witchcraft, and declared incapable of matrimony."

Mr. William H. Mallock, the eminent English essayist and novelist, one day called upon Thomas Carlyle, one of the world's greatest talkers of considerable fluency and depth, and it is said that, on this occasion, Mr. Carlyle's conversational abilities were kept in a certain degree of check by Mr. Mallock's efforts to be entertaining. He remained to tea. When Mr. Mallock rose to go, Mr. Carlyle walked to the street-door with him, and then said: "Well, Mr. Mallock, good-bye for the day; but I never want to set eyes on you again," and shut the door after him with union.

What an Englishman wants.

LEEDS. 25 Norwood Crescent, Victoria Road, Leeds. 21 January, 1884.

Gents: Kindly send me the price of PUTNAM'S PAINLESS CORN EXTRACTOR. I have tried it and found it an admirable remedy. I call every three months upon the best boot dealers in the north of England. I will if I can profitably, buy and sell it.

Yours truly, S. DUNN. Use only Putnam's Painless Corn Extractor. N. C. Putnam & Co., Kingston, N. C.

The Prussian railway system covers 9,000 miles, a little more than that of Canada.

Be sure you get the Genuine MURRAY & LAMMAN'S FLORIDA WATER. There are counterfeits, but if you will hold a leaf of the pamphlet, which is around each bottle, up to the light, you will see in faint letters, water-marked in the paper, the words "LAMMAN & KEMP, NEW YORK," and where you cannot find this, you may be sure the article is not genuine.

Ireland's population is now 5,100,000—3,900,000 less than in 1841.

Andrew King, Proprietor Metropolitan Stables, Halifax, writes that he was confined to the house for several weeks with rheumatic gout, could not touch his foot to the floor; after trying all other remedies applied Minard's Liniment and it cured him in a few days. He says he believes it is the best Liniment in the world for man or beast.

The U. S. P. O. Department uses every year \$80,000 worth of wrapping twine, and \$11,000 worth of ink for stamping and cancelling letters.

A statistician estimates that courtships average three tons of coal each, and Minard's Liniment will cure aches and pains wherever they exist. Price only 25 cents.

The number of cattle exported to Great Britain in 1867 was 7,000; and in 1883, 55,000. The present value of the cattle trade is \$8,250,000.

Old Dr. Johnson was a benefactor. Seventy-five years ago he invented what is now called Johnson's Anodyne Liniment, the wonderful success of which in the cure of diseases of the head, throat and lungs is truly astonishing. No family should be without it.

Thousands of dollars might be annually saved to farmers if they would give freely of Sheridan's Cudgum Condition Powders to their horses, cattle, sheep, hogs, and fowl. They prevent disease and promote the growth. We said Sheridan's. Those put up in large packs are utterly worthless.

The number of immigrants settled in Canada in 1867 was 14,000; in 1883 133,000. An increase of 119,000 over the first year of Confederation.

Those who "go down to the sea in ships" will find GRAHAM'S PAIN EXTRACTOR an indispensable addition to the medicine chest. No shipmaster who has ever tried it would think of leaving port without it. For wounds, bruises, sprains, and all forms of pain it is a sovereign remedy. It has often effected cures when every other available means failed.

Scarcely a quarter of a century ago there were plenty of productive oyster-beds in the waters of Norway. At the present day the oyster is very scarce, as the banks have been over-fished and neglected.

The first lady ever placed in charge of a telegraph office was Miss Emma A. Hunter, now Mrs. Smith, of West Chester. It was in 1851, when the first line was built from Philadelphia to that point.

For Deep Seated Cold and Coughs, Allen's Lung Balsam cures when all other remedies fail. See Advt.

A man now living in Wilcox county, Ga., had thirty-six nephews in the late war, all of whom except three were killed in battle. Fifteen of them were in the same company.

TIME IS MONEY.—Time and money will be saved by keeping Kidney Wort in the house. It is an invaluable remedy for all disorders of the Kidneys, Liver and Bowels and for all diseases arising from obstructions of these organs. It has cured many obstinate cases after hundreds of dollars had been paid to physicians without obtaining relief. It cures Constipation, Piles, Biliousness and all kindred disorders. Keep it by you.

There is a large water-tank on the top of The Philadelphia Record building. In cleaning it the other day, the engineer found a number of full-grown eels and catfish in it. It is supposed that they originally came from the Schuylkill River.

GOOD THE YEAR ROUND.—At all seasons, when the system is foul and the digestive powers feeble, or the liver and kidneys inactive, Burdock Blood Bitters are required.

The number of letters mailed in the Dominion in 1867 was 18,000,000; in 1883 75,000,000. An increase of 3,700,000 per year since Confederation.

RESPECT OLD AGE.—An old favorite is the remedy known as Dr. Fowler's Extract of Wild Strawberry. Thirty years reliable for cholera morbus, diarrhoea and summer complaints.

TESTIMONY OF WORTH.—Mr. G. E. Hutchins, of Rossy, Digby County, states that his wife had been sorely afflicted with Salt Rheum in the hands for a long time, and could find no relief from the pain and distress until she used Gates' Nerve Ointment which, after using for a short time relieved her of all pain and soreness. He recommends it very highly to those similarly afflicted as a powerful and speedy healing Ointment.

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

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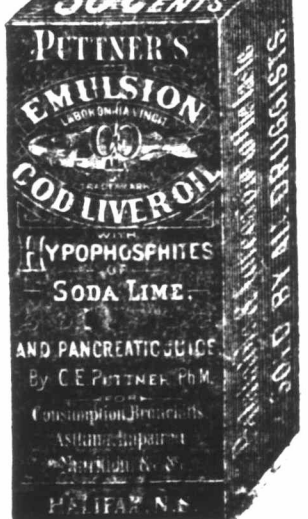
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Deranged Stomach, or irregular action of the Bowels.

BROWN & WEBB'S
REAL FRUIT SYRUPS,
MAKE MOST DELICIOUS
SUMMER OR WINTER DRINKS.
Pure Sugar and Fruit Juices being used in their Preparation,
Palatable and Healthful for the Well and the Invalid.

PURE SPICES !
Brown & Webb's Ground Spices
ARE THE BEST.
Being Ground and Packed in our own establishment, we can warrant them absolute
ly pure. The result of over THIRTY YEARS' sale through the Maritime Provinces has
been to establish the fact that

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Wholesale
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JUST RECEIVED, A LARGE ADDITION OF NEW STOCK, VIZ:
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CHEAPER THAN EVER.

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PUTNER'S EMULSION
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Hypophosphites, Soda Lime, etc.,
It is a well known fact that the most
valuable food for the human system is
that which contains the most of these
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Liver Oil is the only preparation which
contains them in the most concentrated
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