

The Wesleyan.

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NOTE AND COMMENT.

We have a Baptist in our church worth \$200,000, and he takes a Baptist paper, and says he is not able to take one.—*Rel. Herald.* What about Methodists!

"The danger of popular government," says *Harper's Weekly*, "is not the ignorance and recklessness of the criminal classes; it is the indifference of the intelligent classes."

Some one says: "The most efficient night policeman employed in great cities at the present day is the electric light, which stands at the street corner throughout the winter's night, silent, unbrided, and without the smell of whiskey about it."

Neither high nor low tariffs will bring solid prosperity to any people, a large proportion of whose grown men are idlers, and who worse than waste hundreds of millions of dollars yearly in whiskey-drinking. The political economist who does not see this is blind as a bat.—*Nashville Ad.*

Preaching on a recent Sunday Mr. Spurgeon remarked that the distinctions of the Athanasian Creed were doubtless absolutely necessary at the time it was written. He, however, liked the Creed of Thomas, "My Lord and my God," much better. It was short and pithy, and no man could call Jesus, Lord, but by the Holy Ghost.

The practice of allowing your children, because they are not members of the Church, to do what your conscience will not allow you to do, is ruinous. They will have no confidence in your religion, and then no confidence in any religion. Children believe in a religion that makes you strong enough to do right even at their cost.—*Methodist Advance.*

A man may love his home and yet be a loyal citizen; and a Christian may love his Church, and yet be adorned with every Christian grace. A man who is ever pottering about other people's patches will seldom prosper for his own household; and professors who are so full of the union spirit that they are always visiting neighboring churches to the neglect of their own, will prove useless furniture in their own congregations.—*Texas Ad.*

Let science shine! "What sort of a religion," asks the *Central Presbyterian*, "would that be which should proclaim that it was afraid of investigation, and trembled before the light of the light? That is Romanism; it is not the free and bold spirit of Protestant inquiry. It is not the spirit of Luther. Had it been acquiesced in, we should never have had the Reformation. No, let the light come, and when it comes it will illuminate and vindicate every page of God's Word."

Do we want to continue the saloon? The only place in the world where young men are taught that there is not an honorable woman on earth is in the saloon; obscene stories are at a premium; a large percentage of the robberies are planned in the saloon; the vile schemes are there concocted with the drinks. No man of character ever thinks of stopping long in these dens of vice. Why continue them, is the question to be answered this fall at the ballot box.—*N. Y. News.*

Does not the blame for the widespread prevalence of divorce belong, to some extent, to those parents who encourage and sanction hasty and loveless marriages, to interested mothers, and to those young people who so thoughtlessly take upon themselves the solemn vows which ought to be binding for a life-time? And is not the very class of novels which we deprecate responsible for teaching their readers to regard the marriage tie as one that can be lightly broken?—*N. Y. Ad.*

Many persons join the minister and not the church. While their favorite pastor remains they are full of interest and zeal for the cause, but when he is removed their zeal suddenly abates, and they seem to care but little whether the church lives or dies. Such persons are not reliable, and any cause that has not true friends and more faithful and consistent supporters, is not likely to succeed. We cannot always have our preference. Others may have different tastes, and they have a right to be gratified as we have. Our devotion to the church should rise above all preferences for individuals, and if the pastor, in our estimation, lacks in any particular, we should be the more faithful, that the church may not suffer loss. We should prefer "Jerusalem above our chief joy."—*Methodist Record.*

AFRICA WAITING.

At the recent annual meeting of the Wesleyan Missionary Society, in London, the Rev. Owen Watkins, now visiting England in behalf of Africa, gave an address which called forth repeated applause, and several large subscriptions. We give portions of his address:

God himself has been working in a marvellous and wonderful way, and thousands of natives have come down from the dim, mysterious interior to the English colonies of the Diamond Fields, seeking work in order that they may gain money. For you know the black man likes money nearly as much as a white man. They come to receive wages and to work, and then perhaps, after a few months, or it may be a year, they return to their distant homes, some of them, alas! carrying with them only the vices of the white man, but others thank God! coming in contact with the Methodist preachers of the Diamond Fields, like Father Calvert and others. Some of these men have gone back, walking six, seven, eight, and nine hundred miles on foot, and when they have gone back they have become unconscious missionaries. . . . Well, when these men came back, the people of their own families heard, the tidings spread, and the people of other families heard, and so the work went on. In Macapin's tribe seventy-five miles north of Pretoria, where I baptised 120 souls in one day, a man is labouring who became converted and took a school. He had no slate or copy-book, and as for pens, ink, and pencils, 'far be it from my servant.' He had never dreamed of such a thing. The only book he had was a Dutch Bible, and the language of the people was Sisuta. Before that man knew that he was separated to the work of a minister, he had a chapel built and a school established, and a living church walking in the fear of the Lord and in the comfort of the Holy Ghost. I did want to talk to you to-day about Samuel Matabathe—I do not know what you call him. I had been labouring some years in the darkness of the northern portion of the Transvaal, close by the Limpopo. I had never heard of the man. The tradition of Samuel had died out in the town where I spent four years of my life; but one day there came to me in Pretoria a little man with one eye, but an awfully sharp eye, that he could see as much with his one eye as men can see with two. He begged me to be kind enough to go and see him, and he told me that he, in a certain tribe, had built a church to hold five hundred people; that he belonged to me; and the little fellow with his one eye looked at me, and said, 'You know, sir, you are my father.' Now, seeing that he appeared to be bold enough to be my father, I thought that was rather strong. But he told me about the work of God there. I arranged that he should be visited, and that the work of the Lord in the tribe should be incorporated with the Methodist churches. When he had fulfilled his object, and gained my consent to let my colleague return at once to carry the glad tidings that the Methodists would take them under its wing, he said, 'About fifty miles from where I live there is a real Methodist.' 'Well,' said I, 'are you not a real Methodist?' 'I want to be,' he replied. 'I have often heard Methodist preachers, but there is a man named Samuel, who has been at work for years, and he is a downright Methodist—he won't be anything else.' 'Ah,' I thought to myself, 'Samuel and I will be good friends'—that is the 'ism' for me. I believe in 'isms,' and I do not believe in men who have not got an 'ism.' I would as soon believe in a man who has not got a family. Depend upon it, when you meet any such individual he is not up to much when you have counted him up. By-and-by Samuel came down to see me; and I sent him a very nice letter; I told him all the sweet things I could talk about; and I had to stretch my faith's capacity

wider and wider still as I told what the Missionary Committee would do and say when they heard of Samuel Matabathe. However, Samuel did not know them as well as I did. He came down to see me one day, and I shall never forget it. A native never travels alone; if a man has a message from a chief there are always three or four who come down to hear that he delivered it straight; and when they go back they take care that he delivers correctly the message that he receives. So there were four men who came to me, and, naturally, as I am a little man, I looked for the biggest man of the company, thinking that he must certainly be the heroic man who had been holding the fort for nine years, unknown, unpaid, unrecognised, who had maintained the purity of his life and character, and had exercised Methodist discipline in the churches that God had raised up. I thought he must be a big man. So he is; but he has a little body with a big soul. He told me his story, all unconscious of his sublime heroism. He told me his tale as a little child would tell his mother or his father where it had been out to play. He did not know that he had done anything different from any other redeemed child of God, and his little frame, with his big heart inside it, quivered as he looked at me earnestly, and said, 'Oh, sir, I knew that my own missionaries would be sure to march into the interior some day, and then they would find me.' I went to see Samuel twelve months ago. He had been looking out for me for some days. They are very keen-eyed in that country, where the atmosphere is not troubled with fog, and they saw me, as the father saw the prodigal son, afar off. I expect I was about as long coming to them as the prodigal was in going home. When they saw me on the top of the hill where their village is, I saw the people in a great commotion; the men and women, the boys and girls, were running from hut to hut, from kraal to kraal, and they raised the cry, 'The missionary, our own missionary, is coming at last.' Then the guns fired a salute. Of course, I did not take it to myself—it was a salute for the committee in Bishopgate Street Within. Then the people came down the hillside, and then when the first party met me, being a discreet sort of man, and getting old, I stood still, and began shaking hands. But you know it is possible even to have too much of a good thing, and I had to shake hands with every man, woman, and every boy and girl, and with every baby that they had in the village; they were all brought to me till my arms ached again, and I thought I should like to have the President and ex-President to hold up my arms. Well, if God spares me I will go back again. Let me just say that beyond the Limpopo, the northern boundary of the Transvaal, there are four men, whose names I do not yet know, who have been labouring for years, who have never yet seen a Methodist minister, a minister of their Church, as they say. They have planted churches there in the wilderness, and they are begging that you will send your missionaries to them. Do you know that it is the region of which it is prophesied that 'The kings of Sheba and Seba shall offer gifts' to King Jesus? The men are labouring here to day, and they are waiting for us. Then beyond the Zambezi there is a young man, a grandson of a great chief. He had been to Kimberley, where he was converted, and he has gone of carrying Bibles and Methodist books to the region beyond the Zambezi, and he will come back to the Transvaal next year to take me to Zambezi, if you will find the money. Now, do you mean to have a share in the work in Central Africa? Do you know, my dear friends, that we are the only great Missionary Society not found in the centre of Africa? Shall not this reproach be taken away from Methodism? The Baptist, the Lon-

don Society, the University Missions, the Church Missionary Society are all there; but our people, although millions are waiting for us, are not there. Men and women of Methodism I have come 8,000 miles to ask you, Shall not this reproach be taken away? Shall we not go up and possess the land in the name of the Lord Jesus?

WOMAN'S WORK FOR WOMAN.

The following is part of the report of the Woman's Foreign Missionary Society of the Methodist Episcopal Church: Since the organization of the Society medical work has been found to be one of the most important agencies for reaching and helping heathen women, and through its influence a foothold is being gained both in India and China. Everywhere the physician is received kindly, and doors long barred against every other influence have yielded to this Christian agency.

Women from city and village come to receive treatment at the hospitals, and in each case the patient is told of the Great Physician, and frequently after recovery these women have remained to be instructed more perfectly in the "true and living way." In Tientsin, China, the "Isabella Fisher Hospital" has been erected through the liberality of a friend in Baltimore, by the gift of \$5,000; and in this city, in a single year, as many as 10,000 patients have received treatment from our medical missionaries. Miss Howard's skill and popularity here have received another attestation from the Viceroy, Li Hung Chang, who made requisition for her services for his aged mother, and also in the gift of that heathen woman of one thousand dollars to carry on Miss Howard's medical work. Miss Akers, M. D., was sent out in 1882 to the assistance of Dr. Howard.

The success of this branch of the work in the city of Foo Chow, under the superintendence of Drs. Trask and Sparr, has been remarkable. Miss Sparr has just returned, and Miss Corey, M. D., has gone to assist Miss Trask. Their judicious management has placed the work on a permanent basis. It grows steadily in interest and favor, as evidenced by the increased number of patients over other years, in greater faith manifested in foreign drugs, and confidence in foreign physicians. A second dispensary has been opened in this city, known as the East Street Dispensary, and over \$500 subscribed by Chinese gentlemen, for building a hospital for women and children. Here a Chinese girl conducts clinical lectures. During the past year over 3000 patients have been treated in the two hospitals of the city, and about 300 surgical operations performed. Four medical students have been added the past year, but the most remarkable event was the appeal made to the Society recently, asking that one of these students, the daughter of one of the native preachers, a young woman of rare ability, be brought to this country to remain and complete her medical education, that she may go back qualified to uplift the womanhood of China. This incident gives promise to the progress of Christianity in this old Empire. Medical work has also been commenced in Chukotka, China, by the appointment of Miss Hoag, M. D.

In Bareilly, India, the medical work so long under the efficient management of Miss Swain, M. D., is now in power for 2000. She has been aided by Miss Swain, who has received their training in medical sciences under her supervision. The work in India has recently been reinforced by the arrival of Miss Hyde, M. D., and her appointment to Calcutta. In several of the large cities of India, Miss Swain and Dr. Humphrey; Dr. Deane also assists in preparing women for this work.

The Woman's Foreign Missionary Society of the M. E. Church, intro-

duced woman's medical work into India and China, and now has the privilege also of introducing it into Japan, by the appointment of Miss Hamisfar, M. D., to Hakodati, who arrived there in December.

Of the fifty missionaries in the field, eight are medical women, and it is estimated that through their ministrations annually between thirty and forty thousand heathen women have the Gospel of Christ presented to them.

HELP HIM.

Mr. Spurgeon, in answer to a member of an almost deserted church, who writes inquiring how it may be filled again with worshippers, has given some excellent advice which may be useful to other people elsewhere. He says:

"Quite enough for the pastor to fill the pulpit well, and that filling of the pews depended upon the zeal, the earnestness, and the diligence of those with whom he commenced his ministry; if they would support him by their earnest co-operation, the meeting-house would soon be full. I remember, when I first came to London, preaching to eighty or ninety in a large chapel, but my little congregation thought well of me, and induced others to come and fill the place. I always impute my early success to my warm-hearted people, for they were so earnest and enthusiastic in their loving appreciation of 'the young man from the country' that they were never tired of sounding his praises. If you, any of you, are mourning over empty pews in your place of worship, I would advise you to praise up your minister."

"Another one says: 'Do not be afraid of doing too much for him. If he has a conscientious appreciation of his duties, no man can carry about with him higher views of life or more pressing anxieties and responsibilities.' His labours for the race, especially his own flock, extend from the cradle to the grave. Help him."

THE REASON.

Perhaps some reader of this paragraph may wonder why he or she makes no progress toward a better life. You often think about it, often make good resolutions, and perhaps some earnest prayers. Yet all the time you are holding fast to your sins, unwilling to cut loose from them. I have seen a steamer at the wharf start its engine, and while the propeller was churning the water at the stern, the vessel did not move. A stout hawser held it to the pier: as soon as the rope was "cast off" the steamer started. That vessel was not "well put" for its voyage until it was detached from the wharf, and could use its motive power unhindered. I do not care what be the sin that holds you back, so that it keeps your soul from a full, honest surrender to Jesus Christ. Cost what it may, make a clean breast of it in confession to God, and clean work of it in renouncing the sin. You cannot cling to your sins, and cling to your Saviour too. Up to this time you have failed, and you will continue to fail as long as you try to "serve two masters." At the very point where the Holy Spirit is pressing your soul up to a duty there you must yield. When Jesus pressed close on the young man with the demand to sell his estate and come and follow him, the young man drew back. "He was afraid," he very likely said, "for he would not cut loose from his possessions." That poor, old youth was not "well put" for the noble career of discipleship which Jesus held out to him. Complete him with Matthew the publican, who sold up his toll-booth, and found discipleship his place of honorable retirement. In the forefront of the New Testament.

Sometimes a single passage of God's Word comes as a heavenly message for the soul. Here is a text for you: "For the Lord God will help me; therefore shall I not be confounded; therefore have I set my feet upon a rock, and I know that I shall not be ashamed." As soon as you set your feet toward Christ you are an inverted cross, as long as you keep it in that position you are climbing heavenward. Let your hand be "well put" into his hand; let every outstep be "well put" in obedience to his commandments.—*T. L. Cuyler, in Expositor.*

OUR HOME CIRCLE. OUR FOOLISH WISDOM. Often and often doth he hear, a said. The many importunities wherewith we press.

TRYING TO BELIEVE.

REV. G. F. FENTON. It was during the last week of the meetings in the great Terminus Hall, St. Paneras, that I fell in with a very intelligent young lady on her way to the inquiry-room.

"Oh! yes, sir! I am not in doubt there in the least. I fully believe that he was God's Only Begotten Son, just as the Bible says." "Very well. Now, do you believe that God sent him into the world to save sinners?"

"Yes," I said: "Salvation is not the object of our faith. Indeed, salvation is the fruit or end of our faith. Further, we are not to look within for salvation, but to Him who is our salvation."

I KNOW NOT. I know not what you need, my brother, sister. But this I know—my God will listen now in tender sympathy and deep compassion.

part of a trophy of the Lord's great design of loving kindness and tender mercy to His chosen ones. For truly the work is all His—in direction, in design, and in development.

THE LITTLE BUILDERS. John Brown and Jimmy Atkins were great friends. At school, at play, everywhere they were together; and when one learned anything new, it was not long before the other knew it also.

THE BIBLE IN SILVER. At Upsala, in Sweden, is carefully preserved a curious and renowned old manuscript known as the Silver Hand-writing. It consists of a translation of the Bible into the original Gothic, and the best authorities claim that it was written toward the end of the sixth century.

CONCEALED WORKERS. At the manufactory of "Gobelins Tapestries," in Paris, the weavers sit concealed behind the beautiful fabrics on which they are engaged, working from a pattern designed by some great artist, and perhaps only taking occasional peeps at the fair exterior and the marvellous effects which their patient labors are producing.

OUR YOUNG FOLKS. GRANDMA'S ANGEL. Mamma said: "Little one, go and see if grandmother's ready to come to tea."

OUR YOUNG FOLKS. GRANDMA'S ANGEL. I knew it was time for her to wake; I thought I'd give her a little shake.

OUR YOUNG FOLKS. GRANDMA'S ANGEL. I went up close, and I didn't speak one word, but I gave her on her cheek the softest bit of a little kiss.

OUR YOUNG FOLKS. GRANDMA'S ANGEL. She opened her eyes and looked at me, and said: "Why, pet, I have just now dreamed of a little angel who came and seemed to kiss me lovingly on the face."

OUR YOUNG FOLKS. GRANDMA'S ANGEL. I never told her 'twas only me; I took her hand and we went to tea.

OUR YOUNG FOLKS. GRANDMA'S ANGEL. It is in vain to talk of running the Christian race without putting off woefully incumbrances.

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THE SUNDAY SCHOOL.

JUNE 15.

THE BLESSEDNESS OF BELIEVERS.

ROMANS 8: 28-30.

Our lesson opens with the glorious statement that all things work together for good to them that love God (ver. 28). Not always for good in the worldly sense, but for our highest good, they are all made subservient to our salvation, conducive to our future and eternal good.

God knows all things, past, present and future; and therefore, He knew from the beginning who amongst men would receive the Gospel and believe in Jesus Christ. Those whom He thus foresaw as believers He "predestinated," i. e., "foreordained" (Revised Version), "to be conformed to the image of His Son."

This simple statement has been made a subject of much mystery, by some who would be wise above what is written. It does not say that any persons are predestinated or foreordained to eternal life; but those who obtain salvation in God's appointed way are foreordained to undergo a certain transformation—and that transformation is to be made like Christ.

The phrase employed leads us to think of some other passages. What was the highest dignity conferred on man when he was created? He was made in the image of God (Gen. 1: 26-27). Then, in two passages, St. Paul refers to the restoration of the image of God as the great work of redemption (Eph. 4: 24; Col. 3: 10). Putting all together we learn that the great purpose of the gospel is not simply to secure to men salvation from the guilt and punishment of sin, but to restore them to the image of God in Christ. It is needful to keep this aspect of redemption before us, as we are too much in danger of losing sight of it. We are never fully saved till our Divine Saviour can see His own image clearly reflected in us.

In ver. 30 the apostle states the steps by which God carries out His great purpose. The prominent idea of the apostle is, that our calling, our justification, and our glorification, are all to be referred to God, and that the workings of His grace are put forth in fulfillment of a great plan; and with a direct reference to a most glorious and momentous issue. It was no part of His present design to submit to the exercises of spirit, on the part of man, which are essential to the attainment of salvation on earth, and to the ultimate enjoyment of the Divine presence on these He had already dwelt in the former part of the epistle, and even in the present chapter (verses 12, 13). But approaching reverently the mystery of the Divine presence, He speaks of those whom God fore-chose as conforming to the Saviour, and elevating to Him; and He shows us, as to these, how their religious history from the first moment when the death of sin was broken in upon by the light-imparting call of the Spirit of Christ, involved a process in which God's agency appeared, and which He directed to the grand consummation that He had purposed—even their perfect and everlasting conformity to the glory of the Incarnate Son.

The strength of this glorious passage depends on the Divinity of Christ Jesus. If He were not in very deed and in truth the Son of God, He would not have been the greatest gift the Father had to bestow, which would deprive St. Paul's argument of its force. If He has not withal the most precious gift, then surely He will give us all things else that we need for our well being in life and death, in time and eternity. But we must look more closely at the language. He that loved not his own Son, but delivered him up for us all. The great proof of God's love is, not simply that He gives His Son to be our Redeemer, but that all which that implies. The Father spared him not, though He knew that he was delivering Him up to sufferings and death. The agony in Gethsemane, and the horror on the Cross, show that He was not spared any item of suffering needed for the full propitiatory sacrifice which He was to offer on our behalf. Such a gift, through such a process, for such a purpose, includes, all lesser gifts for all who will accept Christ in this world and in the world to come.

35-37.—"Who shall separate us from the love of Christ?" There have been great differences of opinion as to whether this question is to be understood of Christ's love to us, or our love to Him; but the apostle evidently means our experience of the love of Christ, which, of course is so closely connected with our love to our love to Him. He that loved us, though He knew that he was delivering Him up to sufferings and death. The agony in Gethsemane, and the horror on the Cross, show that He was not spared any item of suffering needed for the full propitiatory sacrifice which He was to offer on our behalf. Such a gift, through such a process, for such a purpose, includes, all lesser gifts for all who will accept Christ in this world and in the world to come.

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38, 39.—This is the glorious climax and conclusion of the whole subject. The apostle enumerates all the things which he is assured shall not separate us from the love of God in Christ, but there is one thing not mentioned in his list—UNFAITHFULNESS. It is possible for us to separate ourselves if we do not persevere in well doing, abide in Christ by faith, watch and pray, and observe all other points of spiritual duty which are necessary in order to endure to the end.—W. M. S. Mag.

WATER MELONS.

The Cuban Queen, an enormous grower, has been variously described, but no better than as follows: This magnificent new melon from the West Indies was first brought prominently before the public in 1881. The skin is beautifully striped, dark and light green, of the latter being two shades agreeably diversified. Their flesh is bright red, remarkably solid, luscious and sugary. In delicious flavor it surpasses the celebrated King. A Cuban Queen the size of a forty five pound melon of some other variety, will weigh from sixty to sixty-five pounds, so very much heavier and more solid are they. They are enormously productive, yielding heavier crops than any other variety we have ever grown. The vines are very strong, healthy and vigorous in growth. They ripen early, maturing fine large melons even in Canada, and are suited for all sections. Their enormous size, handsome appearance, thin rind, red flesh, and delicious taste, are so captivating that they bring extra prices wherever put on sale.—N. W. Ad.

THE BALDWIN APPLE.

Deacon Samuel Thompson, of Woburn, who was born in 1731, was fitted for Harvard College; but his father dying when he was eighteen years of age, leaving a widow and young family dependent on her, Samuel was obliged to assume the care of the family, and was taxed to the utmost to perform the duties devolving upon him. He early gave his attention to surveying; and in 1760, after serving in the French and Indian War, he was surveying in Butler's Row, at Wilmington, Mass. While there he noticed some excellent fruit on an old apple tree, inhabited by a family of woodpeckers, and finding it very palatable, took some home, where they were much liked. He secured seeds and set them, giving some to his brother Abijah. In a few years the tree bore and the fame of the fruit filled the neighborhood, it being then known as the "Pecker" apple. Colonel Baldwin, a neighbor of Deacon Samuel Thompson, extended the name of the apple by taking samples with him to the Courts of Middlesex County, in about 1784. It was known as the "Pecker" apple by citizens of Woburn as late as the year 1830.—Massachusetts Horticulturist.

USEFUL HINTS.

Save your cold tea; it is excellent for cleaning grained wood.

A little sweet oil and beeswax rubbed on mahogany polishes it up beautifully.

The yellow stains on the margin of engravings may be removed by a solution of hydrochloride of soda.

A hundred pounds of sunflower seeds produce forty pounds of oil. The refuse may be sold to stock. It is fine for chickens if they will eat it.

When one has a fever, and the hair is falling off, take a tea-cup of sage, steep it in a quart of soft water, strain it off into a tight bottle. Sponge the head with the tea frequently, wetting the roots of the hair.

The portion of the body which most requires protection against cold and wind, is that between the shoulder blades behind, as it is at this point the lungs are attached to the body, and the blood is easily chilled.

To spend two or three moments on rising and retiring, in rapid friction of the whole surface of the body with the hand, is a more rational treatment of the skin, and a more health promoting operation for most persons than a daily cold water bath.

Stick a knitting needle into your pocket and when you go to a meal dip it in the milk pitcher. If any of the milk adheres to the needle it is pure, but if it does not the cow that gave a large portion of it is known to science as a well.

Vegetables do not ordinarily form as large a part of the ordinary subsistence of a Canadian family as they should. Whether cooked alone or jointly with the cheaper pieces of meat in the form of a stew or hash, they will always serve as a substantial means of nutrition, and tend to diminish the cost of household consumption.

A correspondent, writing to the St. James Gazette about the recent fatal fire in Old Bailey, London, says: "I recommend that on retiring to rest you should place a pocket handkerchief under your pillow. Should you be aroused by an alarm of fire, steep the handkerchief in water and tie it round your head, covering the mouth and nostrils. This will enable the wearer to withstand the suffocating influence of smoke, and give him or her a valuable chance of escape. For years I was an ~~escaped~~ fireman, and so proved the efficacy of this plan."

SAVED FROM THE SCALPEL. A Toronto lady, Mrs. Berkenshaw, contracted a disease of the knee joint and was advised to submit it to a surgical operation by the best physicians attending; all other treatment having failed, when Hagyard's Yellow Oil was tried and speedily effected a cure. It is the unfailing remedy for accidents and emergencies, and is for external and internal use.

The reason why India ink picked into the skin at an early age is retained until death at an advanced age is that the ink, being mineral, undergoes no change.

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

TESTIMONY OF WORTH.—Mr. G. E. Hutchins, of Rosway, 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 speedily healing Ointment.

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THE WESLEYAN

FRIDAY, JUNE 6, 1884.

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To lead to the introduction of the WESLEYAN into the families of Methodists who do not now get it, the Book-Steward offers to send it from this date to the end of the year to any new subscriber for ONE DOLLAR—thus giving it free for one month. Please mention this offer to your neighbors.

ANOTHER EPOCH.

Another important epoch has just been passed by Canadian Methodists. On Sunday, June 1st, the proposed union of the several Methodist churches of Canada reached its legal consummation, in accordance with the legislation of the Dominion and of that of each of the Provinces. On that day "praise waited for God in Zion." The voice of rejoicing was heard in His tabernacles. Even in these Maritime Provinces, where the Methodist Church of Canada had had the ground almost wholly to herself, the day was one of gladness, for to men of peace it is good and pleasant even to know that "brethren dwell together in unity." That the ministers and laity of the East took an important share in the union movement, and that they have awaited with some solicitude the financial development of the scheme, is well known, and that they therefore should rejoice in the oneness of the Methodism of Coughlan and Black and Barry in the East and of Tuffy and Losee in the West, after years of division and rivalry, should afford no cause for surprise.

In the light of this event hymns that our fathers sang, winged heavenward in tunes that they exchanged for the strains of the "upper choir," possessed a beautiful fitness as used on Sunday afternoon last in the largest Methodist church of this city. Most appropriately, such hymns and anthems followed the reading of that later prayer of the Redeemer for the unity of his people. Has not his teaching proved a grand incentive towards our union, and is not his joy in it to be assumed as a fact beyond possibility of dispute? "The centuries are looking down upon us," said Napoleon to his warriors in battle array under the shadow of the pyramids; "I am not dead, but looking at you," said the wounded Highland chieftain to his faltering men. Greater stimulus, in a work of peace, have Christ's followers found from the assurance of their Lord: "I am He that liveth and was dead, and, behold, I am alive for evermore."

But "praise, unmingled, does not belong to earth. It is to be heaven's 'new employ.' Prayer can never be dispensed with below. The forbidden fruit was eaten in the Garden of Paradise; Peter's fall followed the Saviour just instituted by the Master, and the Church has in all ages found that the elements of her greatest danger have been developed in her seasons of greatest prosperity. Not long since, a secular journal, in "A word to Methodists," reminded our assembled American brethren that "the tendency of all associate bodies, secular and religious, is to neglect their motive power and their aim in their anxiety to perfect their machinery." The writer of that caution attributed a large portion of our success as a church, not to our machinery, but to the spirit and conviction back of it. We are not sure that the suggestion is quite unnecessary to us as a church—it is certainly worth keeping in mind as a preventive, if not needed as a cure. The special successes of the months in which preparation for union has been going on, and the fervent prayers of last Sabbath, lead us to believe that "Methodism" in Canada has not transferred her trust from the presence and power of the Holy Spirit of God to any reliance upon prominence of position or immensity of numbers. Such being the case, the present epoch will only mark a date at which once-divided sections met around one common standard, to go forth thence to preach all the more earnestly the great doctrine that Jesus Christ "by the grace of God tasted death for every man," that "whosoever believeth in Him should not perish, but have everlasting life."

NEWFOUNDLAND.

Our ministers in Newfoundland, as well as their brethren on the mainland, are sorry to learn that Dr. Carman will be unable to visit them at the approaching session of Conference. One of them, in a private note on the work in the colony, remarks with much reason:

Newfoundland is unfortunately far too much of a terra incognita to our friends in the West, and the peculiarities of our work, as a consequence, are likewise unknown. We have been anxious for a long time that some of the authorities from head-quarters should pay us not a mere flying visit, but a visit that would give time for a tour of inspection. This, indeed, is absolutely necessary in order to a genuine understanding of our needs as a Conference, and, (may I add?) of our importance as a Mission field, as well as to a genuine appreciation of the difficulties and isolations of Newfoundland missionaries.

We shall, doubtless, accord to all distinguished visitors a hearty Newfoundland welcome; but, being practical as well as hospitable, we are anxious that they should be regaled not only on the fatted calves of St. John's mansion, but on the tea and caplin of the fisherman's cottage in Seldom-Come-By, or Button-Hole Cove. "A fallow feeling makes us wondrous kind," and it is just possible, that upon return to the Goshens of the West, the official bowels might yearn, not certainly for the dainties of coast life on our outlying stations, but with sympathy, and the appreciation gained of knowledge, for the men who toil upon them, ill fed, ill housed, ill provided for, year by year.

The year has been one of great spiritual success in the colony. The Rev. Jas. Dove, President of the Conference, writes us: "I am glad to refer to gracious visitations of saving power on many circuits in our Conference—St. John's, Grand Bank, Fortune, Petites, Britannia Cove, Northern Bight, Bay Roberts, Brigus, Port de Grave, Cupids and other places. Many, young and old, have professed saving faith in Christ." Another minister feels "sure that when the returns are made they will be such as to make us, in a very special degree, thank God and take courage."

THE MOUNT ALLISON ANNIVERSARIES.

(EDITORIAL CORRESPONDENCE.) Seen in the darkness of a stormy night, Sackville seemed forbidding enough as on Tuesday morning about 1.30 a.m. we arrived at the station. Fortunately a carriage had come down for a passenger who did not arrive, and as we reached the hotel, only to find that not even a sofa with the necessary wrappings could be furnished to any. Accompanied by another, I moved toward the Male Academy, and so far disturbed the peace as to gain admission after having played the tramp sufficiently long to lead my brother minister to silence the disturbed Principal's apologies by an assurance that the Academy "seemed like heaven."

Later on Tuesday morning, it became evident that not only hotels but academies and colleges were crowded with visitors, and that a large number of these were former students—a very pleasing fact. These visitors had begun to arrive as early as Thursday, after which the stream grew larger. We learned that the various written examinations of the week had been quite satisfactory. Eight scholars from the Male Academy will enter college at the beginning of the next term. Three young men had been graduated from the college class—Messrs. George Glendinning, of Amherst; S. Howard, P. E. I., and F. Hall, Cape Breton. Miss Ogden, of Sackville; M. S. Sharp, of Moncton; J. Mann; and Miss Weldon, of Sackville, have received the degree of M. L. A.; Miss Fillmore, of Sackville, having also graduated in music. We learned too that the competition on Saturday morning for the John McDonald prize for elocution, had resulted in its award to J. W. Tait, a young minister from the N. B. and P. E. I. Conference. A crowded reception at the Ladies' Academy closed the proceedings of the week.

Sunday was a bright and cheery day, and congregations were large. In the morning the Rev. S. B. Dunn preached the sermon before the Theological Union. The explicit statement of Peter (Acts 13: 38-39) furnished him with a theme—the old but ever important one of justification by faith. A somewhat elaborate introduction was followed by earnest, sententious utterances about the man, the message and the mission, in Mr. Dunn's well-known style. According to general report it was a fine putting of an old doctrine. His sermon will have a useful place in the annually enlarging library for which the Theological Union will one day receive the thanks of the public. Serious illness in his family circle prevented the Rev. Robert Duncan from preaching the Baccalaureate sermon; a short sermon was therefore preached by the Rev. Dr. Stewart, whom President Inch followed with an address to the young men of the Institutions. The meeting then resolved itself into a Union commemorative meeting, presided over by the Rev. Dr. Pickard, whose address was succeeded by others from Rev.

Dr. McMurray and Pope, and Dr. Allison. A threatening sky had not prevented a fine audience from gathering on Monday morning to witness the anniversary exercises of the Male Academy. These are generally mentioned as having possessed unusual interest. The essays were generally regarded as good, and as aided by the manner in which they were read. The esteemed Principal, the Rev. C. H. Paisley, A. M., was privileged to be able to report a good attendance, general harmony in work among his efficient staff, and a success warranting hope of even better things. In the afternoon a large number of visitors viewed the new college building. The heavy rain of the evening sadly lessened the attendance at the Theological Union Lecture by the Rev. Edwin Evans, of Marysville. His very able effort bore marks of abundant work in its preparation. Only parts of it were given—the whole was too long—but sufficient to enable his hearers to discern that it will take a place among that literature which treats of the pastoral relation in the early Church, the development of the Episcopal form of government, and the origin, at a long subsequent period, of the dogma of the apostolic succession. No sketch will now be given, as it will be repeated in Halifax at the approaching Conference, and will be published under the auspices of the Theological Union. At the meeting of the Union, at the close of the lecture, the Rev. Dr. Stewart was re-elected President, and the Rev. H. Heartz vice-President, and the Rev. C. H. Paisley was again appointed Secretary-Treasurer. Drs. Stewart and Kennedy, and C. H. Paisley, A. M., were appointed the Committee. Hereafter, it was arranged, either the annual lecture or the sermon before the Union will be repeated on some evening during the session of each of the Maritime Conferences. A course of reading is also to be arranged for members of the Union, after the plan adopted in the Western Conferences. We mention the fact that the Union is in debt some forty dollars, in order to stimulate our readers to aid the members by the purchase of their publications.

No rain fell on Tuesday morning, though mists enshrouded the marshes. A crowd filled Lingley Hall to overflowing. This hall is not nearly large enough to seat the crowds which each year flock there to witness the exercises of the Ladies' Academy. The ventilation too is terribly defective—i. e. fact there is no ventilation—and as a consequence the interest in these always pleasing scenes is somewhat lessened. The smashing of two or three panes of glass would have been a mere act of mercy on Tuesday morning. (The young ladies under Prof. Cranx favored us with that and all the other gatherings; and the essays so full of thought and so well delivered, could have kept an audience within the walls. Numerous prizes were presented by several ministers, and Dr. Allison, under very unfavorable conditions of atmosphere, gave some choice thoughts upon the new and better dispensation opening up to woman. Principal Kennedy, the Lady Preceptor and all the teachers, must have felt gratified by the evident appreciation shown by the public of their faithful and patient effort. The attendance at the Institution and its standing throughout the Provinces were never better than now.

"Arbor days" tax one's faith and patience when he has to stand under an umbrella and watch the process of tree planting. Faith in what these shall be, when having drawn in through root and myriad pores the juices of the earth, they shall throw their shade over the future students at Mount Allison, was needed on Tuesday afternoon. Representatives of the classes of the various year performed the pleasing task, so far as it could be performed. Dr. Inch and W. Y. Chapman conducted the ceremonies. In the evening a conversation was held in the new and beautiful college building. Of this building we do not attempt a description, since the already crowded columns of the paper assure us that it would inevitably be held over. It is of red sandstone, with basement and trimmings of olive freestone, and is ninety-five feet long, fifty-two wide, and two stories high above the basement, with a central tower seventy feet high. Two memorial windows have recently been placed in the chapel—one by M. P. Black, of Halifax, in memory of Rev. William Black, founder of Methodism in the Maritime Provinces, and the other by Mrs. C. F. Allison, in remembrance of Chas. F. Allison, founder of the Institutions. The designs and illustrations are very fine. The gathering in the building on Tuesday evening was an exceedingly pleasant affair, in spite of the heavy rain.

The College convocation on the following morning was commenced at 9.30. The day was beautifully clear, and the hall well filled. The Faculty and several visitors were on the platform. After devotional services by Rev. Dr. Stewart, Dean of the Faculty, and music by several ladies from the Academy, the salutatory address was given by Hugh Harrison, and orations were delivered by Messrs. Glendinning and Howard, that prepared by F. Hall, the other graduate, having been omitted on account of pressure for time, a large number of visitors and students desiring to leave by the train at noon.

The following are the degrees conferred: B. A.—G. W. F. Glendinning, Anherst; C. Frederick Hall, Sydney; C. B.; Samuel Howard, Cornwall; P. E. I. M. A.—Sydney Walker

Hunton, B. A., (Lond.) 1881; Rev. Frederic H. Wright, B. A., 1875. Ad Eundem—Sydney Walker Hunton, B. A., (Lond.); George Jackson Laird, M. A., (Victoria). The degree of D. D. was conferred upon Rev. John Lathern, of the Nova Scotia Conference, that of D. C. L. upon A. A. Stockton, LL. D., St. John, and the degree of LL. D. upon His Honor Lieut. Governor Richey, Halifax. After President Inch had given an interesting and suggestive report, which ought to be pondered by all our people, an address was given by Rev. W. H. Heartz and a very pleasing gathering brought to a close. Any further remarks must be postponed. It is sufficient to say that the closing exercises have been greatly enjoyed by the numerous visitors, lay and clerical, whose presence, we hope, may be deemed a promise of increased effort to build up an important department of our church work.

In our list of deaths our readers have all the information yet received by us concerning the decease of the Rev. Charles Churchill, M. A. Mr. Churchill arrived in this country in 1837, in the same vessel which brought to America the Rev. F. Smallwood, now of Charlottetown, P. E. I., and soon became known as one of the most eloquent and attractive preachers in the British North American Provinces. In Montreal, Fredericton, Halifax, Yarmouth and other important circuits, he drew large audiences, and in several of his charges his ministry was attended by most important revivals. After having served for some years as Book Steward and Editor of the WESLEYAN, he returned to England about 1863. During his supernumerary life his name was often placed on the preaching plan of the London circuits. Having observed it less frequently of late we feared that his health was failing.

An American Methodist missionary writes to the Mission Rooms: The first convert among the Tharus of India came into Bareilly, North India, lately, with his wife. He was rather a rough looking specimen, but being the first convert from among this race of aborigines, was joyfully received. A marked peculiarity among this people is that the women have the precedence in almost everything. They eat before their husbands and not after them, as Hindoo women do. The story is that when the Mahomedans were attacking the rajah of Chit-ore's fort, before its seizure, his wives fled and made their way to the Serai forests, and here in the course of time took other husbands. Their female descendants have always on this account claimed their superiority over the men, and have been able to maintain their rights.

On Sunday afternoon a service celebrating the unification of Methodism in the Dominion was held in the Brunswick street church. A large audience was present. All the Methodist ministers in the city, with one exception took part in the service, as did also the Rev. J. S. Phinney, of Sackville. The speakers were the Revs. S. F. Huestis, F. H. W. Pickles, and J. J. Teasdale. The tone of the prayers and addresses throughout was grateful, and thoroughly appreciative of the fact that only through Divine guidance and strength had we reached our present high position, and that only through its continuance could our future record show an advance upon that of the past.

The annual meetings of the Eastern and Western Sections of the Book Committee have been held at Halifax and Toronto respectively. The *Christian Guardian* reports the business for last year at Toronto as "very encouraging." Our establishment in this city has felt to some extent the general depression in business, but under the management of the Rev. S. F. Huestis, and with an excellent staff which is constantly being renewed, the coming year should be a successful one.

Arrangements have been made with the managers of the principal lines of travel, by which ministers and lay delegates who pay full fare to the N. S. Conference, to be held 18th inst., will, upon presenting a certificate of attendance at the Conference, signed by the Secretary, either get free reduced tickets or tickets at largely reduced rates.

The pressure upon our columns of Conference Plans, etc., which could not be delayed, has obliged us to condense many reports and omit some interesting matter.

In another column the Rev. George Johnson embalms the memory of the late Mr. John B. Gaynor, of St. John, N. B. Mr. Johnson's description of Mr. Gaynor's conversion would prove a help to any anxious inquirer. The surviving friends of the Rev. Dr. Wood will be glad to learn from Mr. Johnson's pen that they are not forgotten by that venerable minister.

The anniversary meeting of the Wesleyan Missionary Society seems to have been of unusual interest this year. The total receipts of the year were £150,106. The *Watchman* says that "the anniversary sermons have been worthy of the occasion and the preachers. The Rev. Joseph Chown, Baptist minister of the Bloomsbury Chapel, was the distinguished preacher from another Church this year."

A word about the Camp-meeting. It will begin on Wednesday, July 1st, at 2.30 p. m. Get there if possible.

JAMAICA.

Our esteemed Jamaica correspondent writes from Mount Ward, May 16th: Our annual District meeting was commenced on Friday, the 25th of January, preceded by the usual early morning prayer-meeting, at which the presence and power of God were manifested. Bro. J. C. Richardson, late of the Bahamas, who happened to be in Kingston, on his way to his new sphere of labor, was with us for a little while. By his genial bearing and many Christian characteristics of the Jamaica brethren, and goes to Barbados accompanied by their earnest prayers, that God's blessing may abide upon him and his work.

After the roll had been called, the question, "What brethren have died since last District meeting?" caused a feeling of deep solemnity, calling up as it did the painful circumstances in connection with the death of Brother Spratt, at Duncan's. This brother had gone on the Sabbath morning to one of the churches of his pastorate, where the services he conducted were testified by the congregation—characterized by intense earnestness, free flow of utterance, and great power in prayer. Next morning, in company with several leaders, he started to attend the quarterly meeting, at Ulster Spring, further into the mountains. When about two miles from the place of starting, the horse he was riding stumbled, and he was thrown forward on the saddle with great violence, causing internal injury so severe as to cause unconsciousness. Falling to the ground he remained insensible for some time, and on regaining consciousness his first words were, "My work is done," then with his dying breath he entreated those whom intelligence of the accident brought around him, to give their hearts to Jesus and thus prepare to meet death. Mrs. Spratt was at once sent for, but ere she arrived the happy spirit had gone to be with God. After a successful ministry of twenty-seven years, spent in this and several other fields of missionary labor, Bro. Spratt was often heard him express when I was his colleague, viz., that he "might die upon the mission field, and be carried to his grave by the fruit of missionary toil." Whilst saddened by the death of our brother it afforded us pleasure to receive one of his sons into the ranks of the ministry. The young man has been trained at our York Castle High School and gives great promise of future usefulness. Since we returned from the District meeting, another of our brethren, the Rev. H. B. Foster, has exchanged the warrior's sword for the comrade's cross. Bro. Foster, after having travelled 48 years, received permission to become a supernumerary at the last Conference. After a short illness of only three days he passed away, resting peacefully upon the Saviour he had preached for so many years.

The District Missionary Anniversary services were held in the Cathedral of Jamaica, Methodism—Coke Chapel, beginning on the 27th. The three Sunday services were attended by overflowing congregations, and at the public meeting on Tuesday evening the building was too small to accommodate the "crushing crowd" which turned out to express in a practical manner its sympathy with the great missionary enterprise. The chief subject of interest in connection with the meeting was the discussion by some of the speakers, of the contemplated new departure in West Indian Methodism, by the establishment of affiliated Conferences. The financial results of the services were materially in advance of previous years. The entire session of the District meeting, covering a period of three weeks, was marked by harmony and brotherly love, and their circuits strengthened for the year's work by their fraternal intercourse and the mutual interchange of thought.

The report of our work for the year presents many encouraging features, and furnishes reason for thankfulness to God for the past and increased trust for the future. The general circuit finances of the District, notwithstanding that the year was one of commercial depression, has been maintained, whilst we can joyfully report an increase in our aggregate membership, and a gratifying addition to the number of scholars in

our schools. Our York Castle and Barbican High Schools have distinguished themselves at the recent Cambridge local examinations. Six "honorary places" fell to the lot of Jamaica, York Castle (which only sent five students to the examination) took five out of the six. Three of the young ladies presented by the Barbican School have been successful, one passing in the senior, and two in the junior division.

At the earnest request of the Jamaica people at Colon, the District meeting decided to send a deputation there for the purpose of planting Methodism and providing for the spiritual needs of the hundreds who were connected with Methodism in their native land. The exodus to Colon still continues, and the sugar industry is languishing for want of labor. The country is still in a state of political unrest. The new departure which Lord Derby announced with such a flourish of trumpets, has proved to be a delusion and a mockery. The noble Earl, as if conscious that in reply to our entreaty for bread he had offered a stone, when apprised of the popular indignation which the terms of the new departure had aroused throughout the country, expressed the willingness of the Imperial Government to reconsider the matter. Notwithstanding that his Lordship characterized the deputation as "incomplete" and "imperfectly constituted," and "requiring to be reconstructed," so as to represent the wishes of the people, and command their confidence," and directed the Governor merely to take a vote of credit for six months, intimating that by that time the new Legislative Assembly would be fully organized, six months of suspense passed away without anything being done to fulfil the promises made to the people, when a summons by the Governor to the Legislative Council to assemble for the purpose of passing the estimates for the balance of the year, fell like a thunder-clap upon the inhabitants of the Island.

At a mass meeting held in the city, and called as soon as the "summons to Council" was published, a most emphatic protest was made against the assembling of the unconstitutional Legislative body, and resolutions condemnatory of the utter disregard of the people's rights, as well as of its own specious promises by the Colonial office, were forwarded to the Governor for transmission to the Secretary of State for the Colonies, while copies thereof were forwarded to several members of the House of Commons, who have on more than one occasion shown themselves friends of Jamaica by bringing her grievances before the house. The Council, consisting of five paid officers of the Government presided over by the Governor, met and voted away nearly half a million sterling, which the unfortunate slaves, of despotism will have wrung from them, in order that alien oppressors may live in wealth and luxury. Still we do not despair, for "while there is life there is hope." C. R.

THE CAMP MEETING.

The Rev. W. Ainley, one of the vice-presidents of the Association, writes: Your note in a late issue of your paper about the Camp-meeting, must have been very reassuring to those who are interested in that important movement. The public have long waited for improvements which were thought necessary to insure the success of that institution, and to those who did not occupy a place in the inner circle of workers the delay doubtless seemed unnecessarily lengthened; still it was, as it would appear, unavoidable.

The Executive Committee of the Association may now however expect that the support which has been so long withheld, awaiting the fulfilment of the promise of improvements, will flow in with a freedom equalled only by the inducements held out and the pledges given. The Committee are working in full expectation of this, hoping that if payment is not made before that time, every shareholder will come to the camp ground at the July gathering, prepared to see, believe, and then pay at least 50 per cent. of the shares they have taken up, and that many additional shares will be disposed of.

From the improvements which are being made many advantages will accrue; comfort for those who pitch their tents upon the ground, whose numbers it is hoped will largely increase; the services will not be marred as they have unnecessarily been in the past by continued appeals for funds to sustain the institution, as it is expected that these will be raised by admission fees and the sale of shares; the Camp meeting will also be saved from any reflections which may be cast upon it on account of the improper conduct of those who gather in the vicinity. The testimonies of good already received come from far as well as near, and if it has not accomplished all some might wish, it is because many who might have not placed themselves under its influence in the proper way. If its influence has been more largely local than might be wished, the fault is not in the institution, but in those who failed to patronize it.

The people of this and adjacent Provinces desiring a week or ten days of thorough enjoyment, combined with rich spiritual blessing, at moderate cost, can find no place better adapted to the demands of a wearied body and a hungry soul, than the romantic ground so well and so favorably known as "Berwick camp ground." Let them furnish them-

elves with circuit tents provide the pitch their tents take their Tent," with this season It is hoped obtained a est to the aver to an usual favor. Methodist people and all fr and "spiri the help of ing meeti those who member t

N. B. AN The Ne Edward Is Church of Annual S Methodist ing, June 1. 1. Prayr Jane Trth 1. 30 p. m. Statistcs 8 p. m. C 7 p. m. C Society 7 p. m. M 2. FIRST 9 a. m. O 12 noon. 2.30 p. m. 2.30 p. m. 7 p. m. C 8 p. m. C ing. Address John Bur W. Hamilt 3. THUR 9 a. m. C 8 p. m. M Address Inch. Esqr 4. FRID 2.30 p. m. mittee. 8 p. m. S following meeting Tredrea 8 p. m. S F. Small 5. SABB 6. CENTENARY 11 a. m. 3 p. m. C John Pr 7 p. m. QUEEN St Stewart. 7 p. m. R Exsterru. 7 p. m. R PORTLAND 7 p. m. Rev CAMPBELL 7 p. m. Rev FAIRVILLE perthwa 7 p. m. R CARMARTH 7 p. m. Rev M 8 p. m. O TUESDAY perance Spokers. John Ba Parker. The S united ch ment of June 24th new sess mittee ad The N. C. (Union) the ca B. on A committ T. m. churc 3 o'clock. Tryon-C 24th. The N. S. Methodi in the Gw opening a. m. The Stud ed to mee Monday, J Cupid. May 14 6 o'clock GOWER St S. R. B. 63 p. m. C COMBAST 6 p. m. G 63 p. m. G 63 p. m. G 63 p. m. G 4 p. m. S 4 p. m. T 7 1/2 p. m. C 9 1/2 a. m. 11 1/2 to 12 1/2 7 1/2 p. m. of the W

181

tle and Barbic... recent Cam... Six "hon... Jamaica... sent five... took five... of the young... School... passing in... the junior di... of the Jama... District meet... thereg... Methodism... spiritual needs... are connected... native land... all continues... a languishing... still in a... unrest. The... Lord Derby... a flourish of... be a delusion... Earl, as if... our enemy... red a stone... popular indigna... the new de... throughout the... willingness of... to reconstruc... standing that... the de... constituted... reconstruc... wishes of the... their conf... the Govern... credit for six... by that time... assembly would... months of au... about anything... promises made... monies by the... ve Council to... of passing... the clap upon... land... in the city... summons... a most em... against the... tutional Le... solutions con... disregard of... well as of its... the Colonial... the Govern... Secretary of... while copies... to several... of Commons... one occasion... is Jamaica... before the... consisting of... Governme... met... half a million... runaway from... on oppressors... luxury. Still... while there... C. R.

elves with either family or church or circuit tents, and the Committee will provide them with sites on which to pitch them: as for food they may either provide themselves with it or take their meals at the "Boarding Tent," which will be well catered this season. It is hoped that such help may be obtained as will give additional interest to the meetings, and that in answer to special prayer we shall enjoy an unusually large share of the Divine favor. May we not ask the Methodist people of this Province especially, and all friends of "vital godliness and spiritual holiness" to rally "to the help of the Lord" at the approaching meeting on the camp ground, and those who cannot be present to remember the meetings in their closets.

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

The New Brunswick and Prince Edward Island Conference (Methodist Church of Canada) will hold its Annual Session in the Centenary Methodist Church, St. John, commencing, June 18th 1884. 1. PREPARATORY DAY, Tuesday June 17th. 1.30 p. m. Committee on Conference Statistics. 3 p. m. Committee on Nominating. 7 p. m. Committee on Educational Society. 7 p. m. Missionary Committee. 2. FIRST DAY, Wednesday, June 18th. 9 a. m. Opening of Conference. 12 noon. Conference Prayer Meeting. 2.30 p. m. Contingent Fund Committee. 3.30 p. m. Sabbath School Committee. 7 p. m. Children's Fund Committee. 8 p. m. Conference Missionary Meeting. Addresses will be delivered by Revs. John Burwash, A. M., Aquila Lucas, C. W. Hamilton, and W. E. Dawson, Esq.

3. THURSDAY, June 19th. 9 a. m. Conference Session. 8 p. m. Meeting of Educational Society. Addresses by Rev J. S. Allen, J. R. Inch, Esq., E. L. D., and others. 4. FRIDAY, June 20th. 2.30 p. m. Supernumerary Fund Committee. 8 p. m. Sabbath School Meeting. The following brethren will address the meeting: Revs. James Crisp, J. M. Tredrea, William Penna. SATURDAY, 8 p. m. Social prayer meeting, Rev. F. Smallwood. 5. SABBATH SERVICES, June 22nd. CENTENARY, 7 a. m. Rev. J. W. Wadsworth A. M. 11 a. m. President. 3 p. m. Conference Love-feast, Rev. John Prince. 7 p. m. Rev. John Burwash, A. M. QUEEN SQUARE, 11 a. m. Rev. Dr. Stewart. 7 p. m. Rev. Dr. Kennedy. EXMOUTH, 11 a. m. Rev. Edwin Evans. 7 p. m. Rev. Robert Wilson. PORTLAND, 11 a. m. Rev. S. T. Teed. 7 p. m. Rev. W. W. Brewer. CARLETON, 11 a. m. Rev. George M. Campbell. 7 p. m. Rev. C. W. Hamilton. FAIRVILLE, 11 a. m. Rev. H. P. Cowperthwaite A. M. 7 p. m. Rev. Geo. M. Fisher. CARMARTHEN, 11 a. m. Rev. Wm. Lawson. 7 p. m. Rev. Thomas Marshall. MONDAY, June 23rd. 8 p. m. Ordination Service. TUESDAY EVENING, Conference Temperance Meeting. Speakers, Revs. George M. Campbell, John Ball, Edwin C. Turner, I. N. Parker.

The Stationing Committee of the united church will meet in the basement of Centenary church on Tuesday, June 24th at 2 p. m. It is deemed unnecessary to call the Stationing Committee at an earlier date. S. T. TEED, President.

The New Brunswick and P. E. I. Conference of the Methodist Church (United) will hold its First Session in the Centenary Church, St. John, N. B., on Wednesday, June 25th, 1884, commencing at 9 o'clock a. m. The Stationing Committee will meet in the basement of Centenary church on Tuesday, June 24th, at 3 o'clock p. m. S. T. TEED, Chairman. Tyson, P. E. I., May 17th, 1884.

NEWFOUNDLAND CONFERENCE. The Newfoundland Conference of the Methodist Church will (D. V.) be held in the Gower Street church, St. John's, opening on Tuesday, July 1st, at 9.30 a. m. The Stationing Committee is appointed to meet at the Conference church on Monday, June 30th, at 4 p. m. JAMES DOVE, President. CONFERENCE PROGRAMME, 1884. SUNDAY, June 29th. GOWER ST. CHURCH, 11 a. m. Rev. S. Reid. 6 p. m. Rev. Geo. Bullen. COCHRANE ST. CHURCH, 11 a. m., Rev. Geo. C. Frazier. 6 p. m. Rev. James Nurse. GEORGE ST. CHURCH, 11 a. m., Rev. John Pratt. 6 p. m. Rev. James Wilson. MONDAY, June 30th. 4 p. m. Stationing Committee. 7 p. m. Temperance Committee. 7 p. m. Colportage Committee. TUESDAY, July 1st. 9 a. m. Opening of Conference. 11 a. to 12 a. Conference Prayer Meeting. 7 p. m. Public Meeting on the State of the Work of God.

WEDNESDAY, July 2nd. 7 1/2 p. m. Public Temperance Meeting. THURSDAY, July 3rd. 7 1/2 p. m. Public Missionary Meeting. FRIDAY, July 4th. 7 1/2 p. m. Public Meeting on Colportage. SATURDAY, July 5th. Meetings for the promotion of Holiness. GOWER ST. CHURCH. Rev. W. Swann. COCHRANE ST. CHURCH. Rev. Geo. Bullen. GEORGE ST. CHURCH. Rev. S. Snowden. CONFERENCE Sunday, July 6th. GOWER ST. CHURCH, 11 a. m. Rev. J. S. Peach. 6 p. m. Rev. Geo. Boyd. COCHRANE ST. CHURCH, 11 a. m. Rev. G. S. Milligan, LL. D. 6 p. m. Rev. James Dove. GEORGE ST. CHURCH, 11 a. m. Rev. J. Goodison. 6 p. m. Rev. J. Embree. GOWER ST. CHURCH, 3 p. m. Conference Love Feast. MONDAY, July 7th. 7 1/2 p. m. Public Educational Meeting. TUESDAY, July 8th. 7 1/2 p. m. Public Sabbath-school Meeting. Geo. J. Bond, Sec. Conf.

N. B. AND P. E. I. CONFERENCE. MINISTERS AND THEIR HOSTS.

Ackman, S. R. G. R. Best, 148 Main St. Allen, J. S., Alex. McInnes 159 Leinster St. Allen Thomas, And. Gilmor, 174 Duke St. Baker, H. A. B. G. O. Headron, Duke St. Bell, J. Mrs. Miller, 2 Queen St. Bell, Artemus, And. Myles near, High St. Portland. Bell, Edw., Alex. Adams, Gilbert's Lane, Portland. Berris, J. J. R. Woodburn, 101 Orange St. Brewer, W. W. H. Troop, Orange St. Burwash, J. A. M., Gilbert Bldg, 78 Orange St. Portland. Campbell, G. M., Mrs. McKeown, 154 King St. E. Chapman D., Fred Butcher, 180 Queen St. Clark, J. A. M., Mrs. J. Clark eton Colmen, Chas. J. Cassidy, 30 Elmwood St. Colter, J. Alexander Lochhart, Wentworth St. Cowperthwaite, H. P. A. M., T. D. Henderson, Sydney St. Crisp, R. S., Parsonage, High St. Portland. Crisp James, Currie, D. D., Geo. Nixon, 191 Queen St. Chappell, B. A. M., David McAlpin Dafee, W. Alex. Lochhart, Wentworth St. Daniel, Henry, Sydney St. Deinstadt, T. J. E. White, 68 Garden St. Dobson, W., 114 Pitt St. Duke, A. J., J. McA. Hutchings, Orange St. Duncan, Robert, G. N. Thomas, 55 Queen St. Dutcher, C. W., Thos Weeks, Paradise Row, Portland. Estey, J. F., Capt. A. J. Holders, Main St. Evans, Edwin, Bela R. Lawrence, 45 Coburg St. Fisher, G. W., W. H. Fairall, 40 Orange St. Goldsmith, John, James Myles, Wright St. Hamilton, C. W., Hiram White, Garden St. Harrison, F. W., W. F. Harrison, 38 Coburg St. Harrison, Geo., J. B. Hanington, 25 Elliot Row. Harrison, Wm., James E. White, 63 Garden St. Howie Isaac, Jas Dawson, 9 Cast St. Hicks, Thomas, J. C. Bowman, King St. James, Silas, A. Miller, 173 Princess St. Johnson, L. S., S. Gardner, 14 Carnarthen St. Johnson W. E., A. B., W. Young, Main St. Portland. Jones, J. W., Mrs. Judson, Queen Square. Knight, John, John Bell, 84 Exmouth St. King, J. W., Calvin Powers. Knight, M. R., R. N. Knight, King St, Carleton. Lawson, Wm., J. C. Bowman, King St, E. Leppie, A. E., Baird, King St E. Longe, W. W., W. H. Fairall, 40 Orange St. Lodge, D. H., A. L. Whittaker, Sydney St. Lucas, Aquila, E. Fisher, Mount Pleasant, Portland. Macdonald, C. H., James T. Magee, Stanley St. McCully, D. A. B., St. James St. Maggs Wm., Thomas White, 216 Queen St. Marshall Thomas, Col. Baird, Carnarthen St. Mills Edwin, D. J., McLaughlan, Charlotte St. Moore, D. D., Judge King, Orange St. Narraway, J. L., R. J. McA. Hutchings, Orange St. Ope, R. J. McA. Hutchings, Orange St. Paisley, C. H. A. M., H. Austin Queen's Square. Parker, J. N., Mrs. Barnes, Queen's Square. Penna, Wm., Bela Lawrence, 45 Coburg St. Penna H. H. Lawrence, 45 Coburg St. Pepper, W. R. Phinney, John, J. E. Irvine, Garden St. Piskach, H. D. B., A. A. Stockton, Garden St. Preece, Thomas, And. Myles, Wright St. Portland. Pope, Henry, D. D., Orange St. Prince, John, Thos. Freeman, 119 Prince St. Road, John Exmouth St. Rice, S. H., J. T. Torac, Wentworth St. Roddick, W. E. J. L. Thorac, Carnarthen St. Scelzer, Joseph, Fairville. Sheaton, John, Charlotte St. Shewsbury, A. R. B., Calvin Powers. Stockwell, Elias, Capt. R. Holders, Main St. Portland. Smallwood, Fred, Senator Lewin, Fairville Springs, Samuel, John's own, 113 Hazen St. Spangue, H. D. D., Judge King, Orange St. Stebbings, Thomas, H. Lennard, Carleton Street, Geo. John E. Irvine, Garden St. Stewart, Chas. D., Capt. Richard, Orange St. Tippet, Wm., And. Myles, Wright St, Portland. T. C. S. T., President, Jas Harris, Paradise Row, Portland. Turner, Edwin, James Myles, Wright St. Portland. Tweedy, Wm., E. H. King, Charlotte St. Thomson, W. B., Lawson, Mecklenburg St. Theobald, J., Geo. Henderson, Duke St. Wass, Wm., Capt. R. Holder, Main St, Portland. Watson, J. W., Wm. Smith, Peter St. Wells, G. W., Wm. Smith, Peter St. Welsh, R. W. A. B., A. C. A. Sailer, Leinster St. Williams, T. L., James Myles, Wright St. Portland. Wilson, B., Robert Law, 125 Leinster St.

CARBONAR DISTRICT. The Annual Meeting of the Carbonar District will (D. V.) be held in the Methodist church, Harbor Grace, commencing on Tuesday, 24th June, at 2.30 p. m. The Lay representatives will please be in attendance on Wednesday, June 25th, at 11 a. m. The Provisional District Meeting will be held at the same place, opening at 3 p. m. on Thursday, June 26th. Lay representatives to the Provisional District Meeting, one for each ordained minister and probationer, must be elected by their respective Quarterly Official Meetings. JAMES DOVE, Chairman.

Cupids, N.B.I. May 15th, 1884.

NOVA SCOTIA CONFERENCE Halifax, June 18. MINISTERS & THEIR HOSTS.

Alcorn William, George Hart, 97 Pleasant Street. Angwin J. G., R. T. Angwin, Dartmouth. Asbury, John, C. Bell, 250 Lockman Street. Ainslie, William, R. T. Braine, 124 Tower Road. Beut, J. E. W. Haddie, 62 Birmingham St. Biguey, J. G., John Saunders, 262 Upper Water Street. Borden, J. R., R. W. Fraser, 299 Brunswick Street. Brecken R., Charles Dewolf, 21 Brunswick St. Brown W. C., C. Whitman, Dartmouth. Buckley F., Avery Buckley, Spring Garden Road. Brown William, Levi Hart, North West Arm. Cassidy John, Thomas Jost, 86 Victoria Street. Craig John, Mrs. England, Maynard Street. Daniel R. A. E. A. Rent, 126 Croftland Street. Davis J. H., Alex. Bond, Kaye Street. Dawson J. L., W. J. Coleman, 209 South Park Street. Day G. F., Silas Townsend, Robie Street. Doune H. W., W. Azwin, Dartmouth. Doune S. B., Charles Longard, 55 Pleasant Street. Doukin J. E., Levi Hart, Spring Garden Road. England E. E., Mrs. England, Maynard St. Evans W. H., J. Wesley Smith, 384 Gittingen Street. Fisher J. M., Robt. Theakston, 212 Robie Street. Gaetz Joseph, Jairus Hart, 188 Pleasant Street. Geo. John, James Harris, 55 Charles Street. Hele Joseph, W. H. McNaughton, 11 Moran Street. Hart J. R., R. J. Hart, 205 Pleasant Street. Hart T. D., (President), Geo. H. Starr, 33 South Street. Hemmion J. B., James Hart, 2 Canard Court. Hemmion J. G., P. McLaren, 7 Spring Garden Road. Hills B. G. A. B. J. Hills, 69 Maitland Street. Hooker Arthur, W. F. Mac Coy, 89 South Park St. How, J. W., J. Gillart, Riss-rod Street. Huestis G. O., H. V. Lambarth, 23 Carlton Street. Johnson Geo. Sen, G. H. Starr, 33 South Street. Jansson John, W. B. McSutt, 441 Brunswick Street. Johnson G. F., W. H. Nauds, 61 Agricola Street. Johnson, D. A. A. B., William Crook, 177 South Park Street. Johnson, R. O. B., J. Mitchell, 21 North Park St. Jost, C. M., Parsonage, 91 Dresden Row. Langle, W. H., Mrs. Downson. Lathern, John, M. P. Black, Gittingen St. Lockhart, C. W. J. Coleman, 209 South Park Street. Mack, R. B., James Shand, 36 Brunswick Street. McArthur, R. D. H. Starr, Brunswick Street. McMurray, John D. D., J. McCallum, North Street. Moore, E. B. F. G. P. Baker, 96 Morris Street. Morton L. and, W. B. McNutt, Brunswick Street. Mosher, J. A., De. Allison, 29 Tobin Street. Melish, I. M., J. Archibald, No 1 Bell Air's Terrace. Nicholson, A. W., Lt. Gov Richey, Govt House. Outerbridge, W. A., Rev. W. G. Lane, 41 Young Street. Prestwood, P. W., Rev. T. W. Smith, 58 Robie Street. Purvis, W. William, J. S. Balcher, 101 Spring Garden Road. Robinson, P. H., W. Bishop, Windor Street. Robinson, G. O., A. B. H. Theakston, 34 Seymour Street. Rogers, Thomas, Captain Shaw, 75 Maitland Street. Rogers J. A., Lt. Gov Richey, Government House. Ryan, William, W. Harrington, 22 Compton Avenue. Scott, D. B., S. E. Whiston, 74 Brunswick Street. Sharp, J. S. M. Brookfield, 22 Inglis Street. Shephardson, J. W., Geo. Hart, 97 Pleasant Street. Smith, Richard, S. S. B. Smith, 37 South St. Swallow, C. W., A. B., Levi Hart, North West Arm. Strothard, J. W. Smith, 384 Gittingen Street. Taylor, James, Rev. F. H. W. Pickles, 278 Robie Street.

Tagg, G. W., Prof. Weldon, Dartmouth. Tuttle, A. S., F. H. Oley, 28 Queen Street. Tweedy, James, Geo. Knight, Brunswick Street. Tyler, C. M., Lewis Kaye, Campbell Road. Weldon, A. F., Mrs. Mortimer, 63 Spring Garden Road. Wier, John, H. Wier, Brier Lane. Williams, Robt, S. M. Brookfield, 22 Inglis Street. Wright, H. A. B., C. Wright, 51 Lockman Street.

PERSONAL.

The Rev. Dr. Withrow, of Toronto, Editor of the Canadian Methodist Magazine, has been elected a Fellow of the Royal Society of Canada. An esteemed Methodist, William Oxley, of the well-known Oxford Mills, was nominated the other day as a representative of the County of Cumberland for the Dominion Parliament. The Revs. R. N. Young and S. Whitehead, delegates from the English Wesleyan Conference, to the American General Conference, spent the 25th ult. in Toronto. Both preached morning and evening to large and deeply interested congregations. After having visited Niagara Falls, they intended to see Montreal and Quebec, and from these places to go to Boston and New York. They sail this month for England. Yarmouth papers of last week speak of the late Benjamin Rogers, Esq., whose name appears in our death-roll, as a man of strong character and sterling integrity, who combined indomitable perseverance with mental gift and moral character which commended him highly to all who knew him. His remains were carried into Providence church, of which he had been a trustee, where the Rev. W. H. Hearts gave an impressive address to a large audience. The St. John's Evening Telegram of the 19th ult., refers to the appreciation by the "kirk folks" of the Rev. W. W. Percival, and remarks: "Many others outside the large and influential denomination with which he is more particularly connected will also share in these regrets. During the reverend gentleman's brief ministry here, he has made hosts of friends in all quarters, his genial manners and manly, liberal sentiments making him a general favorite. In his departure the Methodist church loses a very able preacher, and the public one of our most popular and eloquent lecturers."

METHODIST NOTES.

The Sackville District will meet at Moncton on the 10th inst., as announced, but at 2 p. m., instead of 10 a. m. The last session of the M. E. Bay of Quinte Conference has been held, Bishop Carman presiding. The various reports showed gratifying prosperity, and a satisfactory financial condition. The Toronto Christian Guardian says that "the reports of the District Meetings are very encouraging. From nearly every district come encouraging words and reports of additions to the membership of the Church." The services in several of our churches in this city on Sunday were of unusual interest. At Grafton street church, which was on that day re-opened after important improvements, fifteen persons were received into membership, and fourteen others at the Cobourg Road church. At Kaye street church 17 persons were welcomed into church fellowship. The eleventh and last session of the Montreal Conference of the Methodist Church of Canada met in Brockville, on Wednesday, the 28th ult. The following are the Conference Officers:—Rev. W. Galbraith, LL. B., President; Rev. Jas. Allen, M. A., Secretary; Revs. W. J. Crothers, M. A., and J. H. Chant, assistant secretaries; Rev. W. Jackson, Journal Secretary; Rev. James Lawson, Reporter. The thirty-first and last Annual Conference of the Primitive Methodist Church of Canada met at Brampton, Ont., on the 27th ult. On the previous day \$12,000 out of the \$20,000 which the connexion was to raise to place its funds on entering the United Church on an equitable basis was paid in, and the whole balance would, it was believed, be paid in before the close of the Conference. Several recommended sales of church property were approved. Last Sunday the annual Sunday-school sermon at Truro were preached by the Rev. S. B. Dunn, and on Tuesday evening the teachers and children took tea together. The event of the evening was the presentation to Mr. Dana of Chamber's "Book of Days" in two very handsomely volumes, accompanied by an address signed in behalf of the school by Messrs. G. O. Fulton and A. S. Black, the superintendent and secretary. An excellent speech was given by the Rev. H. P. Doane. The re-opening of the Woodstock church took place last Sunday. The church is now one of the largest and finest in the town. Both discourses were preached by the Rev. W. Dobson, of St. John. The music, under the direction of Mr. Robert Smith, with Miss Cripples at the organ, was very fine. The Rev. R. Brecken, M. A. offered the dedicatory prayer, and the pastor, Rev. G. M. Campbell, delivered a concise history of the Methodist church in Woodstock was read by Mr. G. L. Holyoke. In the afternoon a special Sunday school service was held. The three services were attended by large audiences. The collections were very liberal. The net increase in the membership of the British Conference is 3,378. The total membership is 410,463, on trial for membership, 35,127, and in junior society classes there are 35,523. Rev. Mr. Van Atta, now laboring in this city in the interests of the Chinese Bible Society, visited our Chinese last Sunday. They gave him a collection amounting to \$14. Well done!—California Ad.

TEMPERANCE NOTES.

But a few years ago there was no temperance organization in China. Now a temperance hotel is advertised in Hong Kong, and at Shanghai there is a lodge of Good Templars, and a good able temperance paper published weekly, called the Temperance Union. The Scottish Congregationalist states that three-fourths of the Scotch ministers are pronounced abstainers. Where the pastor is firm in his attitude as a total abstainer the percentage of non-abstaining members is small; where the minister takes no stand the converse, as a rule, holds good. The Calgary Herald says that sixty cases of permitted liquor recently arrived in that town by one train, which, instead of the liquor having the medicinal properties claimed for it, has been produced of numerous filths, black eyes, a broken nose, and many other calamities. The Rev. Dr. Dochster, the noted Methodist statistician, in his articles on the liquor traffic, shows that of the 8,034 rooms engaged as liquor dealers in Philadelphia in 1876, 7,150 were foreigners, chiefly Irish and Germans, and only 296 were Americans. This is about the ratio in every city.

GENERAL RELIGIOUS NOTES.

It is announced that a committee of the Free Baptist Church, of which Father Cavazzi is a representative, propose to approach the Warden on the subject of a union of the Church. The London Religious Tract Society is declaring the truth in 165 different languages, and the number of its last year's issues reached 79,379,350, of which 32,249,800 were tracts. The Moravians at their meeting in Bethlehem, Pa., April 16th, decided to establish a mission among the Eskimau in Northwestern Alaska, and commissioned two brethren for an exploratory missionary journey there. The Presbyterian Synod of New Zealand has a Sustentation Fund which yields to each minister more than \$1,100 per annum—a most satisfactory statement. It is ahead of all the Presbyterian churches in the world. One thousand dollars has been left to the Reformed Episcopal Church in St. John N. B., by the late Mr. F. Braze, of Digby. The Rev. Mr. Winfield, lately of St. Georges, Bermuda, has taken charge of the Reformed Ep. Church, Moncton.

ABROAD.

The Independent has received long letters from three different gentlemen connected with the Evangelical Union Church of South Africa, protesting against its language in saying that the Union has always been moderately Calvinistic. They say that its members have consistently protested against Calvinism.

THE DOMINION.

About 80 men are employed on the Cape Traverse branch line, which will be graded about the end of July. A sensation has been created at Ottawa over the discovery of dynamite bombs with wires attached at Rideau Hall grounds. The Benevolent Irish Society has purchased the Bible Christian church, Charlottetown, for \$1,400. They intend to use it as a public hall. The Dominion Government has determined to redeem the notes stolen in 1878 and now in the hands of the banks and innocent holders. Several hundred trees were planted by the citizens of Charlottetown, on the Queen's birthday, on the squares and streets of Charlottetown. The planting was under the direction of the Arbor Society. Of the 612 Canadian patentees recognized last year by the Ottawa patent office, 385 live in Ontario, 165 in Quebec, 21 in New Brunswick, 26 in Nova Scotia, 7 in P. E. Island, 6 in Manitoba and 2 in British Columbia. In an essay read recently before the Royal Society, L'Abbe Casgrain, one of the most eminent of French Canadian writers, declares that the French population of Lower Canada doubles itself, by natural increase, every twenty-eight years. The natural increase must be nearly four per cent a year. A meeting of great interest was recently held by the Victoria Philosophical Institute, of London, Eng., to give a welcome to Principal Dawson, of McGill University, Montreal. The Society of Arts kindly lent its premises for the occasion, and the large theatre was crowded. Dr. Dawson delivered a lecture on "Prehistoric Man in Egypt and Syria."

Our Baptist brethren are being visited by a returned missionary, the Rev. Geo. Churchill, who with his wife and children have arrived from India. Mr. and Mrs. Churchill have been absent from the Provinces for ten years.

GLEANINGS, Etc.

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It is stated that the number of female physicians practising in Russia is no less than 350, of whom 100 are in St. Petersburg itself.

Major Kitchener reports Berber closely invested. It is rumored that the Mahdi has gone to Khartoum, and his surrender is shortly expected.

The Bill to provide for the celebration of Roman Catholic services in the public institutions of New York State has again been defeated.

The gold production of the world, which in 1857 was \$145,000,000, has been diminishing, till last year it was \$103,000,000.

In New York 700 clerks, carriers and others in the postal service are on duty on Sunday. In Washington, most of the post-offices are open all day.

Fourteen of the crew of the ice stranded brig Confederata left their vessel on May 24th to endeavor to reach the Newfoundland coast, but have not since been heard of.

An engraver at Versailles claims to have discovered the art of taking photographs in colours; or, in other words, of reproducing the colours of the body or landscape photographed.

The other day in Dakota, a traction engine was harnessed to eight ploughs and set to work. The result indicated that it is only a question of time when the horse must go, so far as ploughing in the great fields of the West is concerned.

The new Government bill for the benefit of Irish tenants is extremely liberal. Twenty-five million dollars a year at 2 per cent will be lent to tenants payable in fifty years to enable them to purchase their holdings.

In Albany, last week Mrs. Schmeber, temporarily insane, killed four of her children with a razor, and then threw herself and her eldest child, aged nine, upon the railroad track, where both were killed. The father, a German blacksmith, is nearly crazed with grief. The couple lived happily together.

Widespread desolation and nearly a score of suicides have followed the failure of the Oriental Bank of London, which was supplied with one and a half dollars on the 3rd inst. Not being organized on the limited liability principle, each one of the shareholders in the concern is liable to the extent of his entire worldly possessions for the debts of the bank, no matter how small his individual holding of shares may be. The Hamilton hotel, Bermuda, was opened for the winter season on Nov. 15th. During the six months it was in operation over 1000 different persons registered their names; the greatest number boarding at one time in the hotel was 187; but from the want of room accommodation, the hotel of that number were provided with lodgings in several places in the town. From the 1st of February till the 1st of April every room in the hotel was fully occupied. Extensive additions are being made, and when completed it will be a splendid structure. Gas manufactured on the premises will in future be used.

REMINISCENCES OF THE LATE JOHN B. GAYNOR.

BY THE REV. GEORGE JOHNSON.

Since the death of this truly worthy man, venerable and devoted Methodist, and good citizen, I have often thought of committing to paper a few facts relative to his real character, which came under my own immediate notice during the forty years of my personal acquaintance with him.

The early religious history of Mr. John B. Gaynor was before I had a personal knowledge of him. He became the subject of divine impressions, and was awakened to serious thoughtfulness on religion, while attending the ministry of some of the early Methodist ministers who labored in St. John, N. B.

Being divinely awakened to a real consciousness of his spiritual danger, he was now anxious to know how he should approach his Maker in order to obtain the remission of his sins. His language was similar to that of the Prophet: "Wherewith shall I come before the Lord, and bow myself before the High God?"

His awakened mind naturally inquired: "How shall man be just with God? or what is the ground of a sinner's justification in His sight?"

Being thus influenced, he believed in Christ "with his heart unto righteousness." His faith in Christ was not a mere cold, lifeless, intellectual assent to the great doctrine of salvation through the Atonement; but an actual trust in Christ, or a scriptural appropriation of the merits of Jesus to his own mind by faith in Him.

No sooner did he thus come to God, through faith in the merits of Christ, than he experienced the renewal of his nature by the power of the Divine Spirit. He was born again, born from above, and brought out of spiritual

darkness into the marvellous light of the glorious Gospel of the ever blessed God. He felt the Gospel to be the power of God to the salvation of his soul. He was now assured, though not in the same powerful degree that some are, of his acceptance with God.

Having decided to live to the glory of God, he and his now saluted wife joined the Methodist Church, in St. John, N. B., and continued faithful members of the same, until called from the church militant to the church triumphant.

Brother Gaynor was a true Methodist. This he demonstrated by cordially embracing and fully approving of its doctrines, discipline and usages. He highly respected its ministers, regularly and devoutly attended its services, and liberally sustained its pecuniary interests.

Such was his reputation with the public, for uprightness and integrity, that the Mayor of the city once said, "If there be an honest man in St. John, it is John Gaynor."

He was also intellectually a superior man. Persons partially acquainted with him might come to a different conclusion; but such as knew him well, and were competent to decide, could not but perceive that he was a correct theologian, and a careful student of history and the best standard authors in the English language.

This pious and intelligent man lived to a good old age, adorning his profession through a long life. At length nature became exhausted, and after weeks of gradual decline, the weary wheels of life stood still.

His death terminates nearly all the aged members of the church in St. John with whom I became acquainted in the Spring of 1830.

A CUSTOMS SUIT.

A citizen of the United States, arriving home from a visit to Europe with his family, in the end of September, by a vessel, brought with him wearing apparel bought there for his and their use, to be worn here during the season then approaching.

of March 3, 1883, chapter 121 [22 Stat. 521], exempting from duty "wearing apparel in actual use and other personal effects (not merchandise), * * * of persons arriving in the United States," the proper rule to be applied was to exempt from duty such of the articles as fulfilled the following conditions: (1) Wearing apparel owned by the passenger and in a condition to be worn at once without further manufacture; (2) brought with him as a passenger, and not for sale, or purchased or imported for other persons, or to be given away; (3) suitable for the season of the year which was immediately approaching at the time of arrival; (4) not exceeding in quantity or quality or value what the passenger was in the habit of ordinarily providing for himself and his family at that time, and keeping on hand for his and their reasonable wants, in view of their means and habits in life, even though such articles had not been actually worn.

CHINESE IN NEW YORK.

The first anniversary entertainment of the Chinese Sunday-schools connected with the churches of New York and Brooklyn, under the auspices of the Chinese Sunday-School Union, was held at the Broadway Tabernacle, this city, on Monday evening, May 12. It was an occasion to attract and delight those interested in real missionary work, and the great audience-room was filled to its utmost capacity.

A serious blow.—The Independent mentioned, some six months ago, the very sad case of the quarrel in Calcutta between Mr. Hastie, a young and very hot-headed missionary of the Church of Scotland, and Miss Pigot, a lady in charge of a girls' school connected with the same mission.

Some years ago Sir Garnet Wolseley, then plain Mr. Wolseley, was introduced to George Eliot. She wrote of him a sentence, which Sir Garnet has copied into a diary (where he recently allowed a friend to see it): "One of those men who have the power to command by means of gentleness of character, calmness of bearing, and inflexibility of resolution."

The great composer, Felix Mendelssohn, who died in 1847, was the grandson of the celebrated philosopher, Moses Mendelssohn. His father, a Berlin banker, used to say, "I should like to know who I am. When I was young they used to call me the son of Moses Mendelssohn, and now that I am old I'm only called the father of Felix Mendelssohn."

The late Duke of Buccleuch some years ago found himself in a railway carriage with the then Duke of Northumberland and a commercial traveller. The two noblemen began talking, the "drummer" joined in, without any idea who his companions were, and for some time the conversation continued, general and general.

The Atlantic, we are told, if drained, would be a vast plain, with a mountain ridge in the middle, running parallel with the American coast. Another range crosses it from Newfoundland to Ireland, on the top of which lies a submarine cable. The ocean is thus divided into three great basins, no longer 'unfathomable depths.' The tops of these sea mountains are two miles below a ship, and the basins fifteen miles. The

mountains are whiter for a thousand miles by a tiny, creamy shell. The depths are red in color, heaped with volcanic matter. Through its black, motionless water of these abysses move gigantic, abnormal creatures which never rise to the upper currents.

BREVITIES.

Inquisitive people are the funnels of conversation. They do not take in anything for their own use, but merely pass it to another.—Sir R. Steele.

A New York telegram says that a girl has been arrested while disguised as an old woman. The old woman disguised as a girl is still at large.—Ex.

Joaquin Miller says that all true modern poets are devout Christians. Perhaps so, but all devout Christians are not true modern poets by a good deal.

Let us take care how we speak to those who have "fallen on life's field." Help them up, not heap scorn upon them. We did not see the conflict. We do not know the scars.

Isn't it about time to look for some careless man to take command of ocean steamers. All that have been lost this year were captained by very "careful men."—Boston Post.

Rubinstein the musician always closes his eyes when he plays. He says he doesn't wish to see how many rude people there are who are not paying attention to his music.

It was a quaint and singularly wise remark of a modern essayist that no one's example is so dangerous to us as our own, for when we have done a certain thing once, it is so much easier to do it again.—Anon.

The way the value of raw material increases when manufactured is exemplified in the case of seal skin acquies. The Alaska seal hunters get forty cents each for the skins; the fur company gets \$24 each for them in London, and when made into acquies they are worth from \$200 to \$500 each.

During the active period of their lives men who live a more popular life than any of their fellow-men, yet these favored beings are almost sure to be forgotten in their hours of trouble. Human nature can be detestably mean to those who touch only its self-loving side.—N. Y. Herald.

At Monte Carlo it is the custom to fill the pockets of suicides with bank notes so that it may be seen that they did not kill themselves on account of losses. They tried this trick on a presumably dead Irishman a short time ago; but he was not dead at all, and skipped off with the money in the most lively style.

When a young woman trips lightly into the parlor, and explains her delayed appearance by remarking that she had been "helping mamma wipe the dishes," it is pretty hard to refrain from proposing on the spot; but go slow, my boy, go slow. She may be fooling three.—Philadelphia Call.

A witty lady says of the people of a famous New England town: "They are very pleasant, very intellectual, very delightful in a distant sort of way, and talk to you like so many books; but when you approach them socially, they all cling to their general legal trees as though they were frightened."

There never was a stricter temperance pledge than that of Solomon's. We think it sufficient to say, "Drink not," but he said, "Look not on the wine." The color, the sparkle, the very sight of the intoxicating draught is enough to awaken the appetite in some men so that it becomes necessary for them to make a covenant even with their eyes.

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A gentleman who observed Johnnie carefully taking the census of a company assembled in the parlor awaiting a call to supper inquired: "What is the matter, Johnnie?" "Why," returned the urechin, with a troubled air, "here's nine of us, counting me, and mamma has gone and cut the two pies into quarters, and they only makes eight pieces."

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Imitators vs. Substitutes.

Good points are worth remembering, for the reason that they assist us in avoiding many discomforts, and protect us against the cupidity of overreaching people. When you learn from friends that PUTNAM'S CORN EXTRACTOR is safe, prompt and effectual, don't allow druggists to palm off a worthless and perhaps poisonous substitute. His object is quite patent. He wishes to make the few cents difference between a good article and a cheap imitation or substitute. Putnam's Corn Extractor. Sold everywhere. Beware of dangerous imitations. Polson & Co., proprietors, Kingston.

Coughs and Colds.—If everything has failed, try Allen's Lung Balm and be cured.—See adv.

Prof. Sir W. Thomson, in a recent lecture, stated that the magnetic pole is now near Boothia Felix, more than 1,600 miles west of the geographical pole.

The letters R. S. V. P., which means in English, "reply, if you please," are now superseded by the sentence: "The favor of an answer is requested."

REMARKABLE RESTORATION. Mrs. A. O'Brien, 372 Exchange St., Buffalo, was supposed to be dying with consumption and abandoned by her physician. She suffered terribly and was reduced in flesh to ninety pounds. In this condition she resorted to Burdock Blood Bitters, and now enjoys perfect health and weighs one hundred and forty-six. She will gladly answer enquiring sufferers on receipt of U. S. postage stamp.

Cotton raising, which a short time ago promised to become a flourishing agricultural industry in California, has not proved as profitable as was expected. John Chinaman is not equal to Sambo in the labor of picking the fleecy staple.

Though it be slight, a Cold requires attention. Furit not checked Catarrh may supervene. But even the worst of cases, we may mention, Are promptly cured by GRAHAM'S CATARRHINE.

The only settled Government in the world now that does not issue postage stamps is China.

The chief clerk of the Government Dispensary says that no medicine chest is now complete without Johnson's Anodyne Liniment. No medicine known to medical science for internal and external use possesses the wonderful power of this anodyne.

Over 100 lives were lost the past winter in Colorado by means of snow slides.

This paper has done as much as any other to expose the worthlessness of the big pack Condition Powders, and means to keep it up, too. We know of only one kind that are absolutely and strictly pure, and that is Sheridan's.

There are 35,000 bicycle riders in the United States.

TO FARMERS & HORSEMEN.—Minard's Liniment, the great horse and cattle remedy, cures bruises, sprains, soreness, lameness, stiffness, swellings, scratches, colic, cramps, stoppage of bowels or urinary organs; and removes all painful ailments of live stock as require internal and external remedies.

There is an inscription on a tombstone in the old cemetery in Newport, R. I., reading: "The human form respected for honesty and known fifty years by the appellation of Christopher Ellery began to dissolve in the month of February, 1789."

NEW YORK WANTS IT.—Mrs. R. Llesman, 344 East 78th St., N. Y., writes: "Send me another gross Minard's Liniment by express at once. I consider it the only rheumatism and neuralgia cure yet found. The last lot has cured many persons of rheumatism and neuralgia of long standing. What will you let me have the agency of New York for a eve y rheumatic patient wants it."

Dom Pedro, the emperor of Brazil, has reigned fifty-three years—longer than any other living monarch.

Other odorous waters undergo many variations of aroma as they fade into insipidity, but MURRAY & LANMAN'S FLORIDA WATER passes through no such gradations. As it is when sprinkled upon the handkerchiefs or the garment, so it remains—delicate, refreshing, and delightful to the last.

J. S. LATHERN, M. D., C.M., L.R.C.P., London. Physician and Surgeon, Office, 247 Brunswick St.

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Entire iron frame, to which the strings are directly attached by metal caps, string securing device. 1. Best quality of tone, which is very musical and refined; free from the tininess which is common. 2. Greater durability and freedom from liability to get out of order; adaptation to trying positions and climates. 3. Increased capacity to stand in tune will not require tuning one-quarter as often as pianos on the old system.

NO LONGER INDIFFERENT!

A LONG FELT WANT SUPPLIED. Complete Cathartic. Operative for the relief of Constipation, Biliousness, Headache, Indigestion, and all the ailments arising from the impurities of the blood. It is a safe, reliable, and effective remedy for all the above complaints. Sold by all Druggists and Grocers.

Children like it! Mothers like it! Because it is agreeable to the taste, and not objectionable to the eyes, and is effective in its operation. Sold by all Druggists and Grocers.

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THE GREAT PURIFIERS. Sarsaparilla. SUGAR-COATED PILLS. The Great Purifiers. BLOOD PURIFIER.

THE ONLY SETTLED GOVERNMENT IN THE WORLD NOW THAT DOES NOT ISSUE POSTAGE STAMPS IS CHINA. THE CHIEF CLERK OF THE GOVERNMENT DISPENSARY SAYS THAT NO MEDICINE CHEST IS NOW COMPLETE WITHOUT JOHNSON'S ANODYNE LINIMENT.

THE REPRESENTATIVE MUSIC HOUSE OF THE MARITIME PROVINCES. THE MANUFACTURERS REPRESENTATIVE HAVE RECEIVED THE SUPREME AWARDS AT THE WORLD'S EXPOSITIONS WHERE EXHIBITED. WE WERE AWARDED ALL THE PRIZES AT THE DOMINION EXHIBITION 1881 FOR BOTH PIANOS, AND ORGANS.

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W. H. JOHNSON, 121 & 123 Hollis Street.

BLOOD BITTERS. WILL CURE OR RELIEVE. BILIOUSNESS, DIZZINESS, DYSPEPSIA, DROPSY, INDIGESTION, FLUTTERING OF THE HEART, JAUNDICE, ACIDITY OF THE STOMACH, ERYSIPELAS, SALT RHEUM, HEADACHE, DRYNESS OF THE SKIN, AND EVERY SPECIES OF DISEASE ARISING FROM DISORDERED LIVER, KIDNEYS, STOMACH, BOWELS OR BLOOD.

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Vertical advertisements on the right edge of the page, including 'L O', 'MACHIN', 'Manufact', 'MACHINE', 'Public B', 'Steam', 'HOT A', 'Cast a', 'PUMI', 'Fater', 'HAR', 'CLA', '60 &', 'Respo', 'Hardwa', 'Our RE', 'Fancy', 'ORDE', 'PAI', 'MAE', 'And will com', 'sea who will', 'health, if suc', 'equal. Physic', 'eight letter-s', 'DIPI', 'JOHNS', 'New York', 'Chronic Rheum', 'Spine and Lam', 'An English', 'now the only', 'of the B. R. a', 'are worthless', 'Condition for', 'Immediately', 'to be had', 'Will be m', 'customers of', 'It contains', 'Directions', 'Solely, Plan', 'D. M.', 'CLINT', 'MEN', 'TR', 'Manuf', '1884', 'MOSE', 'CELEB', 'for the', 'and G', 'aug 18-

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VOL XXX

NOTE AN

The "big meeting preached an abstruse pouggy did make but it was coveted by a nation to save

A house with ter is like a no and no man has children, without with the best b if he has the Children learn the presence of book

Sometimes we better to sing through than unlimited num and class reader, hymn for the n not have been used for Advocate.

Mr. Moody ke the sermons au made him so w not have any he ing good thing preach other ser the ones he has so greatly bleas gener.

Not long since in Yorkshire, wh of his Norman de one of his tenar was not speaking respect: "Do yo ancestors came of Conqueror?"

torted the stu daunted, 'they come!' T he had the word

Says the Do Cincinnati saloo sticklers for "p they want it all been the custo women to keep public markets. have organized to ness, since it int of beer, and the Board of Health the markets, to coffee at the pul

Will somebody of licensing one facture paupers compelling an pay the expen paupers, and of punishing the cr way that things land. The leg paupers and c adding citizens reed red necess crime.—Times

A correspond Minor complaint Catholics" have the Vatican, an American Chur "The city is fuler, Protestant testant store speaking Cath are less favo aspects than th Catholic Church but favorable."

The Rev. Re tended service a St. James's P He wept when beautiful was a add: "The se was, in plain w was unintellig in the least win ing about. He and phrases at gether that ha thy for me. body wanted an

Gen. Grant is cially ruined, fifteen thousand probably will ge ditional as an erment The C in Missouri and along on less year. Public s and society roo lavender-water fifteen million for the plunde Richmond Ad.

Any one in knowledge fro not only give th tion, but must and pennance condiments of meal. And to brought in fro The servants of go out and com into the banque for dances in the theless they at Cincinnati Com