

# The Wesleyan.

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## NOTE AND COMMENT.

The condition of eloquence," says the Rev. Austin Putnam, in the *Tablet*, "is not much knowledge, but a mind on fire with one great theme."

The timid, diffident young preacher will need your hearty welcome, and assurance of your sympathies, prayers and support. Give it to him in the name of the Lord.—*Southern Adv.*

That preacher who is making no special effort to circulate the literature of the Church is failing of duty at a vital point, and should make haste to correct the error.—*Central Meth.*

Dr. McArthur, of New York, takes his vacation this year in supplying his own pulpit. A good many ministers in the Maritime Provinces have made this a rule of their lives.—*Chris. Visitor.*

It is a prime absurdity of our time to see girls who are to inherit wealth, and any one of whom may be called by the emergencies of life to take charge of property, yet as ignorant of investments as a Hindoo damsel.—*New Haven News.*

The Rev. Dr. J. P. Newman wants time to come when a clergyman will be able to go from one church to another without being suspected of having changed his faith. "Some Clergymen can do that now," says a New York paper, significantly.

A correspondent writes to an infidel contemporary to say: "There are some infidels in my neighborhood who are starving for mind food." Our unbelieving friend may console himself with the thought that this condition is chronic with infidels in all neighborhoods.—*Catholic Examiner.*

The Chicago *Express* says: "No man, no woman lives or has ever lived, who can ever begin to guess his or her own untold capacity. It is as immeasurable as the universe. Trust it as you trust God, and launch yourself unflinchingly upon its vast possibilities."

Christian farmer, you know what it means to "work a field on shares." Remember "the earth is the Lord's and the fullness thereof." Also remember that probably there will be a shortage in the pasturage if somebody does not pay a little extra.—*Western Adv.*

Divine grace gives us many things but many others we must get by means that are different. A good digestion and comfortable nervous condition comes by diet and exercise rather than faith with the least untended. When one is made "a new creature" he is not necessarily cured of the headache.—*United Pres.*

There is nothing which provokes us more than to hear somebody affirm that the brute creation are possessed of reason rather than blind instinct. Why, the idea is absurd! Whoever heard, for instance, of a brute that would drink whiskey in preference to water, or talk from morning to night of baseball.—*Boston Transcript.*

The Hindu Patriot states that the king of Cambodia has sent to the Buddhist Pali College, in Colombo, Ceylon, a number of gifts, the most important of which is a brush made of his Majesty's own hair to be used in sweeping the room in which the image of Buddha is kept. The island of Ceylon, anciently called Taprobane, became as is well known a seat of Buddhism 300 years, B. C.

It is noticed that since the old man has become deaf and dim sighted, his strong, rugged face wears a serene, gentler look. Deafened and darkened to external sounds, he hears more distinctly the voice of God speaking to the inner ear, and sees more clearly the things that are discerned by faith. And this is the blessed compensation of a Christian old age.—*Nashville Adv.*

This is the report made by a pastor of the membership of his church: "Two-thirds of the members of my church are honorary members. They don't come to prayer-meetings; they don't attend Sabbath-school; they don't add to the life of the church; they are passengers on the gospel ship; they bear no burdens; add no strength; their names are on our book as they are honorary members."—*Epist. Weekly.*

Retiring and succeeding Sheriffs of London and Middlesex have both "denominational" relations. Mr. Sheriff Clarence Smith, a Wesleyan Methodist, appointed the Rev. Dr. Meritt, a Methodist minister, as his chaplain; Mr. George Faudel Phillips, an Episcopalian, as his chaplain; and Mr. H. Hayden, curate of St. Botolph, Bishopgate, a clergyman of the Church of England.

The United Presbyterians have reaffirmed their decision of last year, leaving each church to settle the question whether it will or will not use instrumental music in worship; so that (as the *Christian at Work* phrases it) "high sounding cyphals may be used by those preferring them, while those preferring to sing through their unaccompanied noses may do that."

Rev. Dr. Haywood, in his sermon at the semi-annual reunion, gave the following illustration of our "New Theology." Two little girls were contending that each had the best man for a pastor. "My pastor," said one of the little girls, "believes the whole Bible." "Mine," said the other, "believes the whole Bible and more too." It is the "more too," cried he, that is the danger of this age.—*Baltimore Baptist.*

Are you going off on a vacation this month or next? See, first, that your home work be taken care of while you are absent. Then, whenever you go, watch for opportunities to be useful. Look into the little Sunday-school among the mountains or by the sea, and lend a hand. Attend the services in the little church and help in the prayer-meeting. Carry not only your religion, but your religious activity with you.—*Westminster Teacher.*

Begin at once to pay your preacher. He has already begun his work. He began promptly. If he had not you would have complained, and you ought to have done so. But you have no more right to be delinquent in paying than he in preaching. He and his family need your contribution. Do not wait till you have a surplus, and can spare it conveniently. That may not happen during the year, and if it does he may suffer in the meantime a great deal of inconvenience. Begin now.—*Meth. Advance.*

Is it not a fact that in Italy, more than in almost any country in Europe, the light has been turned into darkness? And yet if the Roman Catholic system were true, the proximity to the Vatican ought to make Italy the centre of enlightened piety and genuine spiritual religion. But the religion taught in the New Testament is absolutely unintelligible to Italians—a handful of evangelical Protestants excepted. Dense night reigns in the land of the Popes.—*Central Pres.*

"For more than twenty-five years of my life," says John Ruskin, "I would not believe that women could paint pictures. But I was wrong in that established conviction. Women can paint. I am quite entirely converted, my ideas entirely overturned by Mrs. Butler's 'Waterloo.' I have found her to be a great artist and have the profoundest admiration for her. Since she made a name we have several women artists, all distinguished in their different ways—Mrs. Allingham, Miss Greenaway, Miss Alexander and Miss Trotter."

A clergyman in Shropshire has invited the Rev. Hilderic Friend, P. L. S., formerly a Wesleyan missionary in Canton, to lecture on China, in aid of the repairs fund of his church, on the 21st ult. During his visit on route for the Burslem Conference, the lecturer will be the guest of another clergyman of the Established Church, who is the well known author of several valuable works on the natural history of the ancients and of Bible and classic lands. This is an interesting sign of the times.—*Meth. Rec.*

The *Religious Herald* is out of humor because it hears Bishop Randolph at an undenominational college commencement alluded to "infant baptism." If the report is true, it was an accident. Episcopal sermons are not like the modern fishing-rod—in screwed sections. They are all of a piece, and can't be unjointed. The Bishop had the bad luck, in reaching into the barrel, to get the wrong manuscript. He had to run through or "ditch" the discourse. Lifted rails would have wrecked "thirdly" and telescoped the conclusion.—*Richmond Adv.*

The Society for the Prevention of Cruelty to Animals has instituted a competition among the scholars of metropolitan schools for the best essay upon our duties to animals. Over 16,800 competed this year, and prizes were awarded to 320 first essayists and 300 second essayists, thereby securing a widespread and intelligent interest in this subject among a very large number of young people. If similar training had been given to the younger people of the last generation we should not find such culpable carelessness as to the welfare of animals, nor to say positive cruelty to them, as is too frequently found in all classes of society. *More such elementary teaching is wanted.*—*London Methodist Rec.*

## MEXICO.

Mrs. Emily Pierce, writing some time ago from Zacatecas, Mexico, to the *Advance*, brings into the light a brave work done there. She says:

When the history of Protestantism in Mexico is unfolded, the name of Dr. G. M. Prevost will be found as its founder and father. Coming from Philadelphia with Taylor's army, in the olden days, this young surgeon saw, with prophetic eye, Mexico's golden harvest, the broad field in which the laborers were indeed few. He settled in Zacatecas, married the Governor's daughter; and Protestant and American as he was, boldly avowed his intention of spending his life and energy there. The Church frowned him down, and the bishop ordered that no priest should solemnize the marriage. This feat roused the mettle of the Mexican Governor, and with his wife and daughter he journeyed to Texas, where under the protection of the American flag he gave his child into the keeping of American hands. It is needless to say that the young wife lingered but a short time longer within the Romish fold, and soon became the ardent helper of her husband in the Protestant work he began. He was the pioneer that gave impetus to the upbuilding of Cos, the only Protestant town in Mexico. A physician of eminence, he won from his strongest enemies and most bitter opponents recognition and patronage. Whenever a critical moment comes the strongest Catholic cares more for his body than his soul and sends for Dr. Prevost. Plot after plot has been arranged for his assassination, each marked by failure. Only a few months ago forty men lay in wait to despatch him on his way to a lonely hacienda, to which he pays a weekly visit. One of the conspirators betrayed the plan, and he remained at home. A little more than a year ago arrangements were completed to murder himself and family and mob the church. This plan found birth within the brain of the bishop, who furnished \$8,000 of Church money to carry it out. Owing to the intoxicated condition of one of the conspirators the plot exploded prematurely, the government interfered, arrested seventy of the rioters, and sent out a proclamation stating that if violent hands were laid upon our brave doctor that same hour the bishop should be shot upon the public Plaza. During all these years he has fearlessly gone about wherever duty called, ministering to his fellowmen.

The Protestant church at Zacatecas has 709 members upon its roll. The mission district has 2,310 names enrolled. The work was begun in 1873, but abandoned on account of revolution. As late as 1875 the church was destroyed by Catholics—furniture, organ, everything was burned, except the missionary, who barely escaped with his life. The Sunday following all the congregation gathered, each one with chair in hand, although the revolution was at its height and the town without a government. The native converts are frequently assassinated, yet during disaster and danger they turn out in increased force.

In the late past the dangers have been imminent. Less than one year ago the pastor preached with a stack of loaded carbines in the pulpit and a brace of pistols beside the Bible. Less than eighteen months ago five enormous cans of dynamite were discovered under the church, sufficient in quantity to have destroyed everything within three blocks. So great was the zeal of the enemy that had their plan succeeded the Palace of Justice, the Mint, and a good share of their own numbers would have gone up in the same revolutionary explosion. The day of a new revolution here is not far off, and when it comes many of our brave Protestant friends will pay the penalty of their faith by a sacrifice of their lives, as brave as those of the early martyrs.

## BEING MADE A BISHOP.

A correspondent of the *Cincinnati Evening Post* has been interviewing Bishop Walden, one of the recently elected Bishops of the M. E. Church, who narrowly escaped election in 1880. This is part of his reply to the question, "How does it feel to be elected Bishop?" "How did I feel? Well, for the last six days before the balloting I had a very restless feeling. I don't know any other word that tells it so well. It was a restless feeling, and while the balloting was going on I had the same feeling. I can not say that I was indifferent. I was far from indifferent. I fully recognized the importance of the change which was imminent in my work for the rest of my life. I had the deepest interest in the results of the ballot, as it might affect, not only my family and myself, but also the Church and its world-wide interests. How did I feel? Well, I'll tell you. Most people who don't know me very well think that mine is not an emotional nature; yet in fact the first time my brethren elected me to the General Conference, twenty years ago, my eyes filled with tears, which I was too shy to let any one see. It has been so every time since; and even last Fall, when they once more elected me at the head of the delegation, I was just a boy enough to give way, and my eyes again swam in tears. It was so also at Philadelphia when I was elected. I could not help it, but, so far as I could, I suppressed all signs of emotion, as I always instinctively do.

"Isn't it a relief, after sixteen years' service directing the work of the Book Concern, and carrying its heavy responsibilities, to throw them off and take up a new work, where there are a dozen of you to bear the burden?"

"Not so much as you would think. In the first place, the management of the Book Concern had been reduced to such a system that the work of supervision had grown much lighter. By the funding of the debt and the sale of real estate, the hard, critical spots in the history of the Concern had been safely passed, and I looked to a pleasant task, had I been returned. And, in the second place, I am already beginning to feel the burden of my episcopal work. I have the oversight of six conferences, the two Alabamas, the two Georgias, the West Virginia, and the Kentucky. In these conferences, covering four States, there are delicate and ever-varying questions of adjustment of men to work, and both to ever-changing environments that already are laying their care and burden on me."

"How did Mrs. Walden receive the news?"

"You'll have to ask her. I suppose her first thought was, poor woman, 'Good-bye, home!' For the sixteen years I have been in the Book Concern, I have lived in one or another rented house. I did not care to invest what little I could save from my salary in a home. I did not want my brethren in the itinerant work to feel that I counted myself out of the itinerant ranks and settle down. But a year or more ago I had a chance to buy a comfortable home in Covington on such terms that I felt that I ought to purchase it. We were just getting nicely settled down in a home of our own, and now that is all past. We expect to move to our Southern residence next Fall. But, look here this is not to be printed, you understand. I have been talking to you freely for the sake of old times, and not as a newspaper man."

"You may trust me, Bishop," I replied, "I'll not print any thing you will not be willing I should." And in compliance with that promise, I have not given the entire conversation.

"The Sunday school is for spiritual culture. If a teacher has no spiritual culture himself, what business has he in a Sunday school as a teacher?"—*David Lath.*

## EVANGELICALISM IN ENGLAND.

In a letter to the *United Christian Advocate*, Dr. Abel Stevens makes reference to the death of Dr. Bickersteth, Bishop of Ripon. Bickersteth was of a distinguished family—a somewhat important consideration with Englishmen; he was, moreover, a man of excellent pulpit talent, and of admirable personal character; but a parently, the most interesting fact, to these journalists, was his representative position in the Evangelical party. His death is considered another and an irreparable misfortune to that "decaying" party. "The peculiar form of religious faith which Dr. Bickersteth represented is," says the *London Spectator*, "fast dying out in the Church of England, and not only in the Church of England, but amongst educated men all the world over; it is dying as fast among orthodox Nonconformists as it is in the Church of England," etc. The *Spectator* is not, nominally, a religious organ, but it is one of the best religiously inclined of the London literary weeklies. It asserts that the same dejection of Evangelicalism marks "the Presbyterian Church of Scotland." Its verdict is entirely too sweeping. All old religious bodies, in England, do, undoubtedly, show the modifying influence of "modern thought," and of the spirit of theological innovation, which characterizes our times; but, while Evangelicalism declines in the Anglican Establishment, it unquestionably holds its own in the great Wesleyan body—the most powerful of the Dissenting communions, and in the Dissenting sects generally, and is strenuously active and expansive in the popular religious movements of the country, such as the Moody and Sankey operations, the labors of the Plymouth Brethren, and the marvellous though eccentric achievements of the Salvation Army. It may be sorely doubted whether "Evangelical" sentiments were ever more prevalent, or Evangelical labors ever more strenuous, throughout the United Kingdom than they are at this moment. While this may be true, the old Evangelical party in the Anglican Church, does, nevertheless, decline. This fact is generally acknowledged.

## A THOUGHT ON PRAYER.

I remember many years ago one Sunday afternoon, far from here, I sat in an upper room by the side of a coffin in which lay the body of a dear child—no matter whose child. A small boy came to me with a deep feeling, and showing how far some times children penetrate into the deep mysteries of life and spiritual things, said to me: "Uncle, I want to ask you something." I said: "Well," said he, "Does God always give us what we ask him for?" And I hardly knew what to answer, and I said: "Why do you ask?" Said he, "Because I asked him to spare my dear little cousin and he didn't do it, and I do not know what to think about it." The child touched bottom. We have all had the same difficulty. I said to him, "Suppose that your father should send you off to boarding-school, and should say to you, as he bade you good-bye, 'Now, if you want anything, just ask me for it and I will send it to you.' You do not suppose that he meant to say that he would send you anything that would not be best for you? Now, God says, 'Ask, and it shall be given you'; but he does not say that he will give us any thing that is not best for us." And I said, "Does that help you any?" And he said, "I think I see." Now that is just as far as I have ever been able to go, "I think I see."

But do you not see, dear friends, that right here is the very privilege of praying to God? Why, if God should give us everything we ask him for, the very best and wisest of us would all most be afraid to pray. How many times good people have prayed for

certain things and they did not get them. Many years afterwards they saw that it would have been a thousand pities if God had given them what they asked for. When we shall climb the shining steeps of heaven and from the light of the eternal world look back on this enigma of human life, we shall have nothing for which to praise God more than for not having given us everything for which we ask him here on earth. He knows how to give. He sees what is best. So what first may seem one of the greatest discouragements, may be a blessing in disguise.—*Dr. J. A. Broadus.*

## UNCONSCIOUS BACKSLIDING.

It is generally admitted that great temptations are not the most dangerous to the followers of Jesus. Very few people are in danger of openly denying their Lord, or of committing flagrant acts of sin. We are in far more danger of yielding, all unconsciously, here and there a little. A Christian does not become a Sabbath breaker or profane because any one temptation is too strong for him. This result is reached by a more gradual process.

We do not become cold in our service by any sudden chill or failing of the spiritual life, but by neglecting one and then another duty. The disciples slept through Christ's agony before they forsook Him and fled. Peter is first found following "afar off" before he is ready to deny his Lord.

Those who would follow closely and serve faithfully must avoid the beginnings of coldness and evil. This is why Christian life is like to a warfare, and on this account we are enjoined to pray without ceasing, to watch with prayer.

If you will keep the gate of the citadel the enemy cannot storm your defences. If you will avoid the fate of Demas, the first backslider mentioned in the Bible, shun the half unconscious beginning of evil. Keep out the foxes and the vines will bear much fruit.

## AN ANSWER.

Dr. J. P. Newman, in a recent sermon, said: "In New Orleans I was smitten with yellow fever. I buried the first victim, and from July to September I tended the sick. I buried that noble young lawyer, Vice-President Hamlin's son. At last my turn came, and I was stricken down. During my sickness I was attended at night by a negro nurse sent to me by General Sheridan, and in the daytime by a devoted lady who was a member of one of the churches in the city. When I recovered I gave wages whose wages were due. Then I went afterwards to Washington as chaplain of the United States Senate. One day, as I was in my study, the thought came suddenly to me to reward that lady. The answer was 'You did.' 'True, but not enough,' I said to myself, and I wrote a cheque and sent it at once. At that moment the lady was kneeling by the body of her dead sister, praying that God would send her a friend. She had been reduced to poverty, and what I sent her came in time to defray the funeral expenses. You may relate such a thing to the law of coincidences, but we are praying every day that God will administer just such a law of coincidence as this."

We never know through what divine mysteries of compensation the great Father of the universe may be carrying out His sublime plan; but the words, "God is love," ought to contain to every doubting soul the solution of all things. *Mrs. Mulick.*

Don't be a cynical and disconsolate preacher. Don't bewail and bemoan. Don't use the negative propositions. Proceed with incessant affirmatives. Don't waste yourself in rejection, nor fight against the bad, but chant the beauty of the good.—*Emerson.*

Longworth Israel

OUR HOME CIRCLE.

MY PRAYER.

If, when I kneel to pray With eager lips, I say, "Lord, give me all the things I desire, Health, wealth, friends, friends, brave heart, religious fire, The power to sway my fellow-men at will, And strength for mighty work to doish ill!" In such a prayer as this The blessing I must miss.

Or if I only dare To raise this fainting prayer: "Thou seest, Lord, that I am poor and weak, And cannot tell what things I ought to seek; I therefore, do not ask at all, but still I trust Thy bounty all my wants to fill." My lips shall thus grow dumb, The blessing shall not fail.

And if I lowly fall, And thus to faith I call: "Through Christ, O Lord, I pray Thee give to me Not what I would, but what seems best to Thee." Of life, of health, of service, and of strength; Until to Thy joy I come at length; My prayer shall then avail: The blessing shall not fail. —Richardson.

THOMAS WEBB.

His title is Captain Webb. By it he will be known and honored as long as Methodism has a name and a place in the earth. He helped to lay its foundations in America in troublous times, and his name is indelibly engraved on the corner-stone of the grand superstructure.

He was of good family, and inherited a considerable estate. The first distinct glimpse we get of him he was a young captain in the British army. He was one of the gallant force that stormed Louisiana, planting the cross of St. George upon its ramparts, after a desperate conflict. It was a glorious day for the British troops, but it cost him dear. A bullet hit him in the right eye in the midst of the fight and destroyed it. Lying among the wounded and the dead when the battle was over, he heard himself called dead, but was able to deny it, and in a few weeks was again on duty. He fought by the side of Washington at "Bradock's defeat." Both escaped that terrible day, God having other work for them to do. Four years later he was among the heroes that scaled the heights of Abraham with the immortal Wolfe, and was again wounded—this time in the arm. When peace was declared he returned to England minus an eye and covered with what the world calls glory.

Under a sermon preached by Mr. Wesley at Bristol in 1765 he was awakened. He had a long and painful struggle before his proud and fiery spirit yielded to be saved by grace. But when he did surrender, he did so with soldier-like completeness. He kept back nothing, and his perfect surrender was followed by perfect acceptance. His consciousness of sins forgiven was undoubting and joyful. He enlisted for life as a soldier of Jesus Christ, and henceforth his battles were to be fought with other than carnal weapons. With all the ardor of a generous and enthusiastic nature he threw himself into the Methodist movement that was putting a new element into the religious life of England. Without delay he joined the Methodist Society at Bristol. He found among them the fellowship that was congenial to his nature and the means of grace that nourished the new life in which he rejoiced with exceeding joy. His frank, buoyant nature luxuriated in the theology, the social life, and the aggressive energy of Methodism as it then was, in the bloom and freshness of its first days of triumph.

It was not long before the rejoicing soldier made an important discovery—he found that God had called him to preach the gospel. Entering a Methodist congregation at Bath, and finding that the expected preacher had failed to appear, he went forward to the altar in his regimentals, and spoke to the people with such power and pathos that there was a great stir among them. His own Christian experience was his theme, and as it was poured forth in an impetuous torrent from his glowing heart, it swept its hearers on with him in a resistless tide of feeling.

Wesley was not slow in discerning this new light that had suddenly appeared in an unexpected quarter. The great leader loved to enlist military men in the work of the Church—he knew that the discipline, the obedience, and the courage characteristic of the true soldier, when turned to the nobler service of the Captain of our salvation, made them successful leaders in his army. He soon gave him a preacher's license, and sent him forth an accredited minister of

Jesus Christ. His labours were crowned with success from the start. The people heard the bluff soldier with delight, and caught fire from contact with a spirit so ablaze with holy zeal. They trembled under his fiery fulminations, and wept with him as he portrayed the unutterable sorrows of the Son of God, who loved the world and gave himself for it. "The Captain is full of life and fire," said Wesley, after hearing him preach. The secret of his power was the old secret ever new—he was a man of prayer. "He wrestled," said an intimate friend, "day and night with God, for that degree of grace which he stood in need of, that he might stand firm as the beaten anvil to the stroke, and he was favored with those communications from above which made him bold to declare the whole counsel of God. His evidence of the favor of God was so bright that he never lost a sense of that blessed truth, the blood of Jesus Christ cleanseth us from all sin." It is the old story—he wrestled and prevailed. The wrestlers only are the conquerors. The preacher must prevail with God in the closet before he will be able to prevail with men in the pulpit.

The divine hand was plainly visible in the next important turn in his life. In 1776 he was sent to Albany, New York, in charge of the barracks where the British soldiers were stationed. He was specially needed in America just then, and his coming was one of the many coincidences that mark the providential character of the events connected with the planting of Methodism in America. Hearing that there was a small band of Methodists in New York, he soon paid them a visit. The little company assembled in Philip Embury's house were surprised and somewhat frightened when a British officer in full uniform entered the room. But their astonishment and alarm gave way to joy when he made himself known to them. His ability as a preacher, his strong character, and his money at once put him in the lead among them. The situation suited the zealous, generous soldier. He had little to do as barrack master, and the whole country was before him as a field of evangelical labor. He took an active part in obtaining the site for the John street church, and headed the subscription with a liberal sum. While the church was being built he visited Philadelphia, where he organized a Methodist Society, and collected money for the John street church. In 1779 he was again in Philadelphia, and aided Mr. Pilmoor and the Society in the purchase of St. George's church, to which he was a liberal contributor. He extended his labors to New Jersey, Delaware, and Baltimore, stirring the people by his powerful appeals, inspiring them by his unflinching courage, and giving substantial help to the initial enterprises of American Methodism by the free and judicious use of his money. The work of the Lord was a luxury to him, and he was willing to pay for its enjoyment. He has had some successors in this line of things—men and women who have given themselves and their substance wholly and gladly to the service of Christ, thus exhibiting indisputable proof that the splendid ideal of Christian character presented in the New Testament was not the dream of enthusiasts in a by-gone age, but a picture, painted by the Holy Spirit, whose living reality shall adorn the Church and bless the world until the glory and honor of the nations shall be brought into the New Jerusalem descending out of heaven from God.

In 1772 he returned to England for the purpose of securing men and money for the work of Methodism in America. He preached in London, Dublin, and other places, eliciting a deep interest in behalf of the work in America. At the Conference at Leeds he made a thrilling appeal for recruits. The next year (1773) he came back to America, bringing with him two devout and able men, Rankin and Shadford. He made a special effort to bring over Joseph Benson, but failed; that wiry and brainy little giant felt no call to cross the Atlantic. The zeal of the soldier-evangelist burned as intensely as ever, and his popularity as a preacher was unabated. Great crowds thronged to hear him. John Adams—afterwards President of the United States—heard him at St. George's, and said: "In the evening I went to the Methodist meeting, and heard Mr. Webb, the old soldier,

who first came to America under General Braddock. He is one of the most fluent, eloquent men I ever heard."

An event which changed the destinies of mankind brought his ministry in America to a close. The War of the American Revolution broke out, and America "became too hot" for the frank, warm-blooded British soldier. He had done his work. Bidding a reluctant farewell to America, he left forever the land which had been the theater of the most thrilling incidents of his eventful life.

After his final return to England he traveled and preached in his military dress, and scattered his money with a liberal hand. We suspect there was a slight vein of eccentricity in his large, brave, liberal nature. The red coat in the pulpit was a novelty that attracted a class of hearers, who listened, wept, repented, and believed under his preaching. His noble presence and commanding voice were admired by military men, and many a soldier of King George was led by him to become a soldier of Jesus Christ. His headquarters were at Bristol, where he was the chief instrument in the erection of the Portland-street chapel.

Like a shock of corn, fully ripe, he was taken to his reward on high in his seventy-second year. He died suddenly, July 29, 1796. He took his supper and went to bed at ten o'clock, in his usual health. In less than an hour he was in the world of spirits. He had expressed a presentiment that his departure would be sudden, and we may be sure the old Captain was ready, and went sweeping through the gates, washed in the blood of the Lamb.

A sturdy, thick-set, full-chested man, of erect military carriage, clad in flaming British army uniform, with just a little of the self-asserting manner that indicates that he will insist on being heard when he has something to say; his face about equally expressive of benevolence and determination; his one good eye beaming kindly, and the other veiled with a green shade; the bald head, nearly as round as a bullet, swelling a little where the organ of veneration is supposed to be located; and with plenty of pugacity and drifing-force behind his ears—this is Captain Webb, the bluff, brave, fiery, yet tender soldier-saint who will have a place among the noble historic figures that crowd the canvas in the Centenary picture until the last battle of the militant Church shall have been fought, and the last victory won.—Nashville Christian Advocate.

FOR LIFE TO ME.

For life to me is as a station Wherein apart a traveler stands— One absent long from home and nation In other lands;

And I, as he who stands and listens Amid the twilight chill and gloom To hear approaching in the distance, The train for home! —Longfellow.

POMPEII.

In two recently excavated houses the paintings on the walls are as fresh as if just put on, and the halls are rich with decorations. Some of the marble tables are still standing; the fountains in the atrium and peristyle, with their pretty little statues and mosaics, look as if they might begin to play at any moment; the kitchen hearths, built like ranges, seem ready for their pots and kettles; a few flower pots are still set in the gardens; in the store-rooms are some oil jars and wine jars; it is as if one might begin house-keeping to-morrow, and invite one's friends to dinner the day after.

One thing is difficult to conceive without seeing it, and that is the gorgeousness of the interiors of the private houses. The colors are now faded; yet, even as it is, one is continually amazed by the brilliant effect of the interior vistas. The old Pompeians lived in a rainbow atmosphere.

Another striking thing is the absolute cleanliness. You may say that the dirt has all been taken away by the Italian Government. That is true, but it is quite evident that in the old times it never was there. Our modern houses are not made to be clean, as were the Pompeian residences. The walls, the floors, every corner of their homes, were finished with the most admirable workmanship. In their rooms no plaster ever fell, for it was of such excellent material, well put on, that it soon became like marble. They had no wooden walls, no cracks where dust could penetrate.

Water for cleansing was found in every part of the house, and ran off through perfect drains. All the tables and beds were of marble or granite; even the water-cisterns and the basins of the Hygieia must have been naturally to the old Pompeians, he evidently had no chance to get a typhoidal attack; the only class of disease he could not provide against was the eruptive, and one of these carried him off at last.

The excavations are going on steadily, and are admirably managed. It is a delight to see one room after another revealed to the light of day. The authorities are now beginning to replace the charred timbers of the roofs with new ones. In this way some second-story balconies are kept in place, instead of being allowed to fall down as formerly. Over some of the most richly decorated houses the roofs are being restored exactly as they were, with tiles made after the ancient patterns.

You would be astonished at the size of some of the Pompeian houses, and of the rooms and spaces they inclose. They look small because they are so empty, but when you measure them you find them very spacious. Houses of thirty and forty rooms in the first story are not uncommon. The great space was the atrium, often 35 to 40 feet long, having an opening for light in the centre of the roof; just under this a marble lined basin, raised above the floor, into which the rain fell and on the margin of which were placed bronzes and vases. Out of this opened bedrooms, and at the end a reception room and dining room. Beyond this was a peristyle or court, surrounded by from eight to twenty columns, thus making a broad corridor running all around. Some of the peristyles were 80 to 100 feet square, with a great variety of rooms opening into them. Beyond the peristyle was the garden sometimes 150 feet square, or more, with all sorts of arrangements for plants and fountains. A good many of the elaborate niche-shaped fountains are still perfect. The street entrances to some of the houses are 10 to 15 feet in width and had quadruple or four leaved doors.

In fact, so spacious are these dwellings on the ground floor that it is generally believed that the upper story rooms were rented out. The floors of the first and second story were of cement in which patterns of mosaic or tessellated work were laid. Many of these floors are uninjured.

In examining Pompeii it is necessary to remember that it was a small provincial city bearing the same relation to Rome that Auburn or Utica does to New York. This increases our wonder in walking through its well paved streets, or its richly adorned houses, or about its theaters and temples and squares, or in studying the thousands and thousands of art objects in terra cotta, bronze, silver, gold, alabaster, marble, and glass, which have been discovered within its walls—even with less than half the city excavated.—American Architect.

"HE FAILETH NOT."

I have tried love, and I have known love fail; Have trusted friends, and found that friends forgot; Sought help from my own heart without avail—"He faileth not."

Neither by day or night, in age or youth; In poverty, and in the fairest lot; In sorrow and in joy, His word is truth—"He faileth not."

If I should let all other comfort go, And every other promise were forgot; My soul would sit and sing, because I know "He faileth not."

I cannot tell what winds of God may blow, What safe or perilous ways may be my lot; But I have little care, for this I know—"He faileth not." —Christian at Work.

A SAD SCENE.

What pathetic incidents occur in our police courts! One morning, a short time ago, a woman was arraigned before a justice on the charge of having been found drunk on the street the previous night. When asked if she had anything to say for herself she flushed and trembled, but looked the judge steadily in the face as she replied: "I can say nothing. I forgot myself and must bear the consequences." She was fined five dollars, and, as she could not pay, was about to be conducted to prison, when a man, having the appearance of a hard-working mechanic and accompanied by a pretty little girl, rose in the audience and offered to pay it for her. It was her husband. Hearing his voice she hid her face in her hands

and said harshly: "You must not pay it." "But we want you at home," replied the man, smiling at her pleasantly. "No, you must not pay it," insisted his wife. "Don't waste the money on me. Use it at home. Buy a new pair of shoes for baby with it." "Please come home, mamma," said the little girl; and her father silently drew the money from his pocket and handed it to the clerk of the court. But the woman still protested, declaring that she would not go home, and she would go to prison; and it was not until the little girl began to cry and the judge begged her to think of her children that she consented to return. Her husband at length took her by one hand and the child by the other, and between them she was led slowly from the court. "O, the curse of intemperance!"

THE LOST KITTENS.—"Some years ago in a sermon one Sunday morning," said Mr. Spurgeon, "I told my congregation about the awful stir that was in my house one night, and all because the kitten had been lost. I added: 'If we feel happy over a found kitten, what sadness the Lord must feel over a lost soul, and what must be his joy over the finding of it.' Last month an old lady came to join the church and brought me a sermon, which she had carried in her pocket for some time, and there was this little bit about the kitten marked. 'Sir,' she said, 'you introduced that story with an apology, but you need not have apologized.' Then she told me a story about two kittens that were lost when she was a little girl, and described what a fright she was in when they were lost, and what joy she experienced when they were found. 'And so, sir,' she added, 'I found peace with God from reading this, for I recollected my own joy as a girl over the finding of my kittens; and I thought God must think more of me; so I came to him, and here am I.'"

OUR YOUNG FOLKS.

THE ROYAL CHILDREN.

When Osborn house was ready to go into, the Queen and her family had a house-warming. It was a gay and merry and happy time. There is a beautiful hymn of Martin Luther's which the Germans often sing at house-warming; and Prince Albert being a German, and keeping a tender liking for the pleasant home customs, repeated it at his house-warming. Here it is:—

"God bless our going out, nor less Our coming in, and make them sure; Our God bless our daily bread, and bless Whatever we do—what'er our nature; In death unto his peace awake us; And heirs of his salvation make us."

Well, the little princes and princesses had very good times at Osborne. On their mother's birthday they had a fine present. You never could guess what it was, so I must tell you. It was a lovely Swiss cottage, a grown-up cottage—not a play cottage—with grounds all about it. And these grounds were given them, too. Here each one had a garden, where they raised vegetables and flowers. They had hot-houses and forcing-frames, so that they could have flowers and vegetables as early as other gardeners. Each had a set of garden tools, marked with his or her name, from Victoria to Beatrice.

Did they work in these gardens? Yes, every day. The two eldest boys built a fort. It was small, but it was perfect in every part, just like a real fort. They even made the bricks! Every Saturday night they carried in their bills for work, and their father paid them. In the pretty Swiss cottage was a kitchen, where the princesses cooked and made pickles and jellies. There was a pantry and dairy and closets and everything as complete as possible. Should you not like to have seen them at work in their big aprons, floured up to their elbows? I suppose they had heavy bread and starchy cake and half-cooked things, just as we do at first. But they are very good house-keepers now, and they learned a good deal of their house-keeping, no doubt, in the little Swiss cottage at Osborne. Of course they made collections of things just like all boys and girls. They had a museum of natural history with stuffed birds and bits of rocks and specimens of flowers. They had a big telescope, too, for star-gazing. It was a happy, happy time.—Little Men and Women.

"DIDN'T I, DAN?"

"Jimmy, have you watered my horse this morning?" "Yes, uncle, I watered him; didn't I, Dan?" he asked, turning to his younger brother.

"Of course you did," responded Dan.

The gentlemen looked at the boys a moment, wondering a little at Jimmy's words; then he rode away. This was Mr. Harley's first visit with his nephews, and thus far he had been pleased with their bright, intelligent faces and kind behavior. Still there was something in Jimmy's appeal to his brother that impressed him unfavorably, he could hardly tell why; but the cloud of disfavor had vanished from his mind when, two hours later, he turned his horse's head homeward. Just in the bend of the road he met his nephews, Jimmy bearing a gun over his shoulder.

"Did your father give you permission to carry that gun?" he inquired.

"Yes, sir," replied Jimmy; "didn't he, Dan?"

"Of course he did," said Dan.

"And of course I believe you Jimmy, without your brother's word for it," said Mr. Harley.

Jimmy's face flushed and his bright eye fell below his uncle's gaze. Mr. Harley noticed his nephew's confusion and rode on without further comment.

"This map of North America is finely executed; did you draw it, Jimmy?" asked Mr. Harley that afternoon, while looking over a book of drawings.

"Yes, sir," replied Jimmy with a look of conscious pride; then turning to his brother he added, "Didn't I, Dan?"

Mr. Harley closed the book and laid it on the table. "Jimmy," he began, "what does this mean? To every question that I have asked you to-day you have appealed to Dan to confirm your reply. Cannot your own words be trusted?"

Jimmy's face turned scarlet, and he looked as if he would like to vanish from his uncle's sight.

"Not always," he murmured, looking straight down at his boots.

"My dear boy, I was afraid of this," said Mr. Harley kindly. "The boy who always speaks the truth has no need to seek confirmation from another. Do you mean to go through life always having to say: 'Didn't I, Dan?'"

"No, uncle; I'm going to speak the truth so that people will believe me as well as Dan," said Jimmy, impulsively.

Mr. Harley spent the season with his nephews, and before he left he had the pleasure of hearing people say, "What's come over Jimmy Page? He never says lately, 'Didn't I, Dan?'"

Mr. Harley thought it was because Jimmy was gaining confidence in himself. Do you, children?—Little Sower.

SHE HATH DONE WHAT SHE COULD.

While walking in one of our large cities not long since, I met a little girl whose singular walk and movements attracted at once my attention. Her shoes looked strangely empty, and were much twisted on her ankles, and I now noticed that the sleeves of her dress were long, and gathered at the lower end, entirely concealing her arms. "Do you see that poor child?" said a friend walking with me, "she has neither hands nor feet; she has never had them, having come into the world without them." And yet," she continued, as we both noticed the little girl's bright countenance, "as you would be surprised to see how much she can do, and how happy she is. She goes to school, learns fast, and how do you suppose she writes? Why, she holds her pencil between her two shapeless wrists, and has learned to guide it quite well!" Ah, little children what a lesson is here for us to whom God has given hands and feet, and all our faculties to serve him! How little do we do, and how little gratitude do we feel, compared with this little one whose cheerful face was quite as noticeable as her sad affliction. Does it not call to mind those beautiful words, which may indeed be said of her, yet which we too, should strive to have said of us: "She hath done what she could!"—The Young Churchman.

Envy is a vice which keeps no holiday, but is always on the wheel, and working its own disquiet.

Souls are not saved in bundles; the Spirit asks of each man, "How is it with thee?"

In order it is necessary to have the account of the psalm and 2 Sam. the occasion It was written after the se with the A

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THE SUNDAY SCHOOL.

AUGUST 3.

DAVID'S REPENTANCE.

Ps. 51: 1-19.

In order to understand this psalm it is necessary to read it in connection with 2 Sam. 11, where is given the account of David's sin of which the psalm is his humble confession, and 2 Sam. 12: 1-14, which tells us of the occasion that led to his penitence. It was written probably about a year after the siege of Rabbah, in the war with the Ammonites, 2 Sam. 11: 1.

NOTES.

Psalm-praise. In the Hebrew the Psalms are called Songs of Praise, or the Book of Praises. In the Hebrew Bible they are divided into five books: I. 1 to 42; II. 43 to 73; III. 74 to 100; IV. 101 to 150; and V. 151 to the end of 150. The psalm of our lesson is one of the seven "Penitent Psalms," so called because they express sorrow for sin. The other six are Ps. 6, 32, 38, 102, 130 and 143. This psalm is often and fitly called the "Sinner's Guide." No truer conceptions of religion than those embodied in this psalm can be found. Husop, just what this plant was is not certainly known, but probably a species of marjoram. It grew on or near the walls. 1 Kings 4: 33; was used by the Israelites in Egypt to sprinkle their door-posts with blood, Ex. 12: 22, and always in the purification of lepers, Lev. 14: 45. Zion II, as is possible, vs. 18 and 19 were added to the psalm after the Babylonian exile, then Zion here stands for the temple and its worship. Even David, however, might have prayed for a blessing on Zion, the stronghold of the city and seat of the ark which he had brought there. Jerusalem, the walls of the city may not yet have been built, see 1 Kings 3: 1. If verse 19 was added after the captivity, then the walls were in ruins. Zion and Jerusalem are often used symbolically of the Church of Christ.

EXPLANATIONS.

Have mercy, nothing but mercy, free, undeserved grace, will be claimed by a penitent. According, etc., not according to the sinner's merit, but God's infinite love. Blot out, erase, cancel, as from a written account, or "wipe away." 2 Kings 21: 13, utterly remove. Wash me, the sinner is unclean, needs to be cleansed. Thoroughly, again and again, till every trace of sin be removed. My sin, see 2 Sam. 11: 1, etc. Ever before me, haunts me; sorrow and remorse give him no rest. The only, David's sin was indeed against Bath-sheba and Uriah and against society, but primarily all sin is against God. According to Eastern ideas a king was responsible to no one but God. In the eyes of men it scarcely was an evil in those days. The fifth verse declares his whole nature to be radically sinful. Inward parts, the heart. Hidden part, thoughts and conscience and feeling. God will teach not only to act rightly, but also to think and feel rightly, wisely, purely. Purge me, thou wilt purge me, etc., cleanse and declare clean. Wash, wilt wash, as a ceremonially defiled person had to bathe himself and wash his clothes. Bones broken, figuratively expresses the utter crushing down of the whole being under the deepest sense of sin. Create, not only reform the old, but make new, pure heart. Cast me not away, do not banish. Thy presence refers to the worship and service in the tabernacle. Holy Spirit, for the first time mentioned in the Old Testament. Restore, he once had this joy, but by sin lost it. Thy free Spirit, "a willing spirit," noble, upright nature. Then, i. e., being thus renewed and filled with the Spirit. Teach, from his own experience. Blood guiltiness, David had in mind the murder of Uriah. Sing aloud, declare to all. Thy righteousness, that will in no wise clear the guilty. Ex. 34: 7, but "If we confess," etc. see 1 John 1: 9. My lips, which had been sealed by sin. Desirest not sacrifice, no legal sacrifice can atone for such sins as mine; see also Ps. 40: 6, etc. Burnt offerings, thank offerings from a guilty heart are not pleasing to God.

PRACTICAL LESSONS.

- 1. Not on anything in us, but on God's grace do all our hopes depend.
2. We must be deeply conscious of our sinfulness before we can properly pray for pardon.
3. Confession of sin must be full and absolute.
4. Our feelings, desires, thoughts and entire nature need to be purified.
5. Only the blood of Christ can wash the soul clean.
6. Reform is not enough; "ye must be born again."
7. When you are converted bring others to God.—Consensed from Scholer's Hand book.

NATURE'S ANÆSTHETIC.

The Roman gladiators shouted and laughed aloud while their wounds were being dressed. A scalded child sob and gasps for a therapeutical purpose: instinct teaches it the readiest way to numb the feelings of pain. The physiological rationale of all this is that rapid breathing is an anæsthetic. In a paper read before the Philadelphia Medical Society, Dr. W. A. Bonwill ascribes that effect to the influence of the surplus of oxygen which is thus forced upon the lungs, just as by the inhalation of nitrous oxide gas (which is composed of the same elements as common

air, but with a large proportion of oxygen), and mentions a large variety of cases in his own practice where rapid breathing produced all the essential effects of a chemical pain-oblunder, with appreciably diminishing the consciousness of the patient. Persons who object to the use of chloroform (perhaps from an instinctive dread that in their case the ether-slugger might prove a sleep that knows no waking), can numb their nerves during the progress of a surgical operation by gasping as deeply and as rapidly as possible. "One of the most marked proofs of its efficacy," says Dr. Bonwill, "was the case of a boy of eleven years of age for whom I had to extract the upper and lower first permanent molars on both sides. He breathed rapidly for nearly a minute, when I removed in twenty seconds all four of the teeth. He declared there was no pain, and we needed no such assertion, for there was not the slightest indication that he was undergoing a severe operation."—Remedies of Nature, in Popular Science Monthly.

KEEP UP YOUR TREES.

A tree, undoubtedly, is one of the most beautiful objects in nature: airy and delicate in its youth, luxuriant and majestic in its prime, venerable and picturesque in its old age, it constitutes in its various form, sizes and developments the greatest charm and beauty of the earth in all countries. The most varied outline of surface, the finest combination of picturesque materials, the stateliest country house would be comparatively tame and spiritless without the inimitable accompaniment of foliage. Let those who have passed their lives in a richly wooded country, with daily visions and deep leafy glens, forest clad hills and plains luxuriantly shaded, transport themselves for a moment to the desert, where but a few stunted bushes raise their heads above the earth, or those wild steppes, where the eye wanders in vain for some "leafy garbure," where the sun strikes down with parching heat or the wind sweeps over with unbroken fury, and they may perhaps estimate by contrast their beauty and value.

USEFUL HINTS.

- Newly ground flour, which has never been packed, is very superior to barrel flour.
Every closet and room in the house should be thoroughly inspected once a week.
Those crops of grain and grass that are driven to market on foot generally bring the best prices.
An orange eaten every morning before breakfast is said to be a specific for the craving for alcoholic liquors.
Give the fowls soft feed in the morning; it satisfies their immediate wants after their night's fast quicker than whole grain.
The old fashion of serving lunch or supper without a cloth has been revived, and is particularly effective. The prettiest mats to use for these occasions are made of scarlet yarn.
Field beans should never be cultivated when the leaves are wet, as then the dirt falling on the leaves causes them to rust and thus injures the crop. Nor should they be cultivated at all after blossoming.
A good and quick way to test jelly, to see if it is done, is to drop a little in a glass of cold water—ice-water, if possible; if it falls to the bottom immediately, the jelly is done.
Thistles and weeds among grain not only decrease the yield, but also make its curing much more difficult. Much of the loss from heating of grain would be avoided by keeping out the weeds.
Too much rain! Yes, that may be; at least you and I might think so. But God knows best, and we had better leave the weather entirely to him, and go on our way cheerfully. We have been often mistaken in the past, and perhaps are wrong this time.—Western Ad.

Buttermilk is considered one of the best summer drinks. Those who have a craving for something sour in warm weather will find the lactic acid which buttermilk contains, very grateful to the stomach, and the staving properties of the drink will enable a person to undergo more fatigue than anything else that may be drunk.—Philadelphia Record.

Under the head of greens are comprised spinach, beet-tops, cabbage-sprouts, turnip-leaves, mustard-leaves, all of which are excellent, and milk-wood leaves, cowslips and dandelion leaves, which, though a trifle bitter, are not unwholesome. All require to be carefully washed and cleaned, and boiled until very tender; then drained in a colander and sent to the table.

We have often seen an infant which has been dosed ad nauseam for gastro-intestinal irritability assume almost at once a more cheerful appearance, and rapidly grow better when treated to the much-needed draught of water. If any prescription is valuable enough to be used as routine practice, it is, "Give the babies water."—New York Medical Record.

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THE WESLEYAN

FRIDAY, JULY 25, 1884.

THE NEW PREACHER.

Each third year there are searchings of heart in certain quarters in reference to the Methodist itinerant system. With not a few persons these experiences date back from childhood's days, when the Conference order robbed them of favorite playmates, and to-day their feelings are scarcely the less keen as they mark the departure of a faithful man of God whose presence has cheered them in varied experiences, and who may be dear to them as no other can, because his lips bore to them a message which has resulted in leading them out of darkness into marvellous light.

But to none are these changes more trying than to the transferred pastor—except it be to his faithful wife, to whose womanly instincts this frequent upsetting of domestic arrangements does such violence. If the pastor be genial, and possessed of ability to sympathize readily with the sufferings of members of his flock and to rejoice in the prosperity of the prosperous, so much the longer may familiar faces seem to intervene between his pulpit and the real faces in the pew; so much the more trying will the rupture seem which tore him away from the intimate friends of recent years.

We urge for your new pastor a warm reception. It is just possible that he may be one of those rare men who lean lightly upon ordinary sympathy, but there are nine-hundred and ninety-nine chances out of a thousand that he is not. We have heard of a minister who was met on his unwelcome arrival at an English circuit by the blunt question from an official, "Why have you come here?" Equally blunt in reply, he answered, "The Conference sent me here, and if I like the circuit I will stay the second year, and if you wish me for a third you can ask for me." But this brother, for whom the circuit did ask for a third year, is a rare specimen of the Methodist itinerant. Even Paul, who never flinched in the presence of the most terrible dangers, thanked God and took courage when brethren from Rome came over as far as the Three Taverns to meet him. Have you given your preacher a hearty welcome to his new charge? Have you tried to make his family feel at home? If you have, you have opened the way for a happy and successful year's labor on his part. If you have not, upon you must rest, in great measure, the responsibility of the little fruit which may appear from his labors.

Occasionally a circuit puts its preacher on, three months' trial, instead of receiving him as a man of God, sent by the proper authorities. All are not Methodists who bear the name. Many are governed by their fancies in their conduct toward their pastors, and, if the preacher is not sent them for whom they express a preference, dissatisfaction is manifested in coldness to him and indifference to the Church. Others have no special preference, but wait to see how the new preacher demands himself, in and out of the pulpit, before they give him a welcome, or commence to help in his work. Parties may have been formed in the church about a preacher. Some have been for Paul and some for Apollus, and, if either is sent, one or the other party is dissatisfied; or, it may be that a stranger is sent, and there is universal disappointment, and the preacher is so chilled at the beginning that recovery is a matter of time—precious time. If there has been any dissatisfaction with any appointment, in the spirit of loyalty let the best be made of things. Let no man's prejudice run away with his religion. Give your new preacher a cordial grasp of the hand. Greet him with a smile, say a kind word to his wife, invite her to your house, and if you hear any complaint, discourage it by expressing a hope that things will be better than the fears of the fearful. Above all pray and work with him, and you will find him with the power of a living zeal, which will count no sacrifice too dear to accomplish his task.

Many of our preachers reach their new circuits with no surplus of this world's goods. A tablet beside a certain pulpit had a new and sad interest for this writer, when he learned that the minister whose name it bore was one who had been called a fool by former friends for the prospects he had renounced—had expended his

last "quarter" before he reached that circuit. The expenses of the year have consumed the income of the year, so that with the expense of a removal, and the added costs of fixing up a new home, much inconvenience will be endured, unless the churches thoughtfully and dutifully concern themselves for the comfort of their pastors and their families at an early day. It mortifies a sensitive preacher, immediately after his arrival at a strange place, to be compelled to ask credit for the necessities of life, and give for his reason, "I am the new preacher."

YOUR SUMMER.

Already requests for a change of address during certain weeks of summer remind us that the holiday season has set in. To our immediate ancestors this season was unknown. Its adoption is one of the changes brought in by our current modes of travel. Already the railway train is turning night into day—a change to be perfected, we fear, under the brilliant gleams of the electric light—and what is perhaps more serious, it is promising to break up our home life for a no small part of the year. Under the regime of the old stage coach many were found who like one in Pollok's "Course of Time," lived literally "where his father lived and died where his father died," but in this age of steam such a description is only true of "rare birds in the earth."

It is hardly fair to term this tendency to rove at the present season an epidemic of "summer foolishness," at least in the case of those who long for some quiet retreat where away from the busy world, in intercourse with chosen friends and absent from those conventionalities of life which too often interfere with comfort and health and even with higher interests, they may strengthen failing energies and fit themselves for the life struggle which demands now, as never before, the utmost human energy.

There is a danger that some may not take a vacation who absolutely need it. Pure air and simple food, with the freedom for rest and exercise which country life affords, would brighten the eye and render more elastic the step; life would seem to lose some of its burden and even moral fibre, which is not unconnected with physical well-being, might be strengthened. Might not, too, a higher end be attained? In former days the writer strongly condemned the remark of an American preacher who replied to some questions respecting his personal spiritual life, "I have no time to think of it," but a short absence from home, spent in part in the isolation of an Atlantic steamer and with quiet Sabbaths in Britain, convinced him that there was better warrant for the remark than he had supposed.

There is danger too that the vacation may be a positive injury. In employment there often is safety; idleness always brings weakness rather than strength. Change, and not absolute indolence, is the general need. The book may be the companion of the man whose hands are generally employed, while the boat or the farm or the bird may most wisely interest the brain worker. Involved in this will be care in the choice of a place of rest—and so much the more if a family rather than an individual be concerned.

The Christian will not object to a word of caution. Many men and women have lost ground spiritually at this season. The question once asked, "Who prays on board steamboats?" is a practical one, and one which will recall to some reader costly neglect while voyaging or resting. An exchange says: "We are not our own any month of the year. We cannot throw off the rows we have taken upon ourselves. We can never lay aside the Christian office or character, as one young minister, to our knowledge, proposed to do during a European tour, that he might reap more pleasurable excitement from it. One may never recover spiritually from such an abandonment of religious vows. It approaches as near the unpardonable sin as any act we can commit. If our proposed vacation is to cause a hiatus in our religious life and experience, it is better for us not to have even its physical or intellectual rest. What shall it profit a man if he gain the whole world and lose his own soul?"

Are you going away from home? Go where the sanctuary is near. Men who prefer to worship God by the side of some babbling brook are less likely to worship Him than where men hold communion with each other as they

recognize him who has said, "Where two or three are met together in my name, there am I in the midst of them." Wisely does some one, in writing on this subject, recall the wisdom and zeal with which Frances Ridley Havergal sought to benefit souls while seeking health for a delicate frame; and ask who of all tourists found keener delight in visits to lake or mountain, at home or abroad, than his devoted saint? The summer garb of the tourist should not be an undress uniform in the case of a Christian. Rather let heaven be nearer and Christ dearer in this holiday pause, and let piety at this season assume its most attractive, because its most intense, aspect.

THE GREELY RESCUE.

Contrary to the general fear, the third expedition sent in search of the United States explorers under Lieut. Greely has succeeded in rescuing that officer and a small remnant of his company, just as in utter hopelessness he was reading the prayers for the dying. It is well that commander Schley pressed on as he did in the face of Arctic dangers. A delay of a day or two would have shown him only corpses under the fallen tent. Life in those far northern latitudes could not for many more hours have been sustained on soup made from boiled sealskin boots, and thickened with reindeer moss, lichens and the tiniest possible shrimps. The terrible tale of suffering and death will place in no enviable position the leader of last year's relief expedition, Lieut. Garlington, to whose early and ill-judged retreat southward may be charged that long, agonizing struggle for life which lasted from September to June.

In view of the history of this party sent out to Lady Franklin Bay in the summer of 1881, and of the equally sad, and in some cases worse, fate of numbers of their predecessors, any mention of additions to scientific or geographical knowledge as a recompense seems almost a sin and shame. It is said that through the advance northward of members of Lieut. Greely's party, England has lost the blue ribbon of Arctic discovery. If it can only be won back at the risk of such lives as those of the gallant Sir John Franklin and his party, let it ever remain with our Republican neighbors. No missing party is now in Arctic regions; there is therefore no further excuse for attempting to pass barriers which Providence has seemed to place at the gateway of those ice-bound regions. Henceforth, men can hardly merit pity who expose themselves to such terrible disaster.

An important paper on diphtheria was read by Dr. J. W. Macdonald before the Nova Scotia Medical Society. Of four hundred clergymen in Nova Scotia, to whom he applied for information respecting deaths by certain zymotic diseases, two hundred and seventy-four were heard from. The reply of one of these reminds us of the somewhat equivocal statement of a city rector at the recent Episcopal Synod—that he had "buried a number of 'Dissenters' and was ready to bury more." "I am happy to say," the note ran, "that I buried quite a number during the past year, but none from the causes you mention." That clergyman must have lived in a favored locality, as the number of deaths from diphtheria in 1883 in this province was four hundred and ninety-six—a too large number, but only one-fourth of the mortality of three years ago. Dr. Macdonald estimates the total number of deaths in Nova Scotia from diphtheria alone during the last twenty-five years at not less than twenty thousand! This important paper is enclosed with earnest counsel:—1. To avoid the infection of diphtheria exactly as one would that of smallpox. 2. To secure good sanitary conditions, which in a word means cleanliness, clean houses, clean surroundings, clear, pure, and uncontaminated water, and air not loaded with pestiferous smell, but free and life-giving, as bestowed upon us by our Creator.

The waste caused by drinking habits is something terrible. At the recent Temperance Congress in Liverpool, G. B. Mr. Stephen Bourne, F. S. S., London, pointed out that according to the latest Excise returns 65,000,000 bushels of malt and grain, and nearly 1,500,000 cwt. of sugar were last year converted with drink! Besides this, 22,000,000 gallons of beer, wine and spirits were imported. These represented a total value of £222,000,000, an amount that would suffice to feed three millions of people. Mr. Wm. Hoyle, taking an illustration from the cotton trade, said 2 1/2 per head per day was spent on drink, while only about 1d was expended on cotton. Our cotton trade at home might well stagnate and the foreign markets be glutted. Sir W. Collins, addressing the Economical and Statistical Section, believed the net cost to the country of its drinking habits was £192,000,000.

The House of Lords has entered upon a course of action which must end in its humiliation, if it does not foreshadow its abolition. For a half century that body, an anomaly in government, has been a rallying-point for all that has been selfish and obstructive in the movements of the nation. Refusing to recognize the progress of democracy in England, they seem to have determined to plant themselves squarely between the people and the rights which clearly belong to the people. If the inquiry which they have thus forced into the reason of their existence, and the measure of their usefulness should lead to measures they scarcely dream of, the responsibility will be their own. The popular demonstration on Monday last in London, had no resemblance to a mob. The Telegraph says that it was one of the "most remarkable and imposing that has been witnessed during Queen Victoria's reign, and that over 100,000 men marched in procession with decorum rising to dignity," and adds that "it will not do for the peers to mock or undervalue its simple, peaceful methods, or decry it as a paid show." Even the Standard, while treating lightly the influence of the demonstration, says that "the behaviour of the people was admirable."

The outlook for liquor dealers in this city is not of the most cheering kind. On Monday in the Supreme Court the Chief Justice delivered judgment in two cases which had been appealed to him from the conviction of the City Stipendiary for selling liquor without license under the Dominion Act of 1883 and argued before him on appeal last Tuesday. His Lordship dismissed the appeals and confirmed the convictions in the court below with costs, holding the Act to be intra vires so far as these cases were concerned. His decision on appeal is final and must be accepted as settling the cases.

On Sunday next the formal re-opening of the Charles street church will take place. In the morning the Rev. Ralph Brecken will preach; in the evening the Rev. S. F. Huestis. In every way the interior of the church is greatly improved. At both services a special collection will be asked for in aid of the cost involved, and in the evening a financial statement will be given.

The fifth annual meeting of the Provincial Educational Association took place last week at Truro. Four hundred teachers were present, and leading educationists of the Province took part in the proceedings. Among the latter were Dr. Allison, Superintendent of Education, and President ex officio, Supervisor McKay, Secretary, and Professors Rand and Keirstead, of Acadia, and McGregor, of Dalhousie. The session this year has been probably the most successful of any ever held, and the papers read were of a high order. In addition to the papers were a number of lessons given by Normal School pupils to classes taken from the Model School. These lessons were particularly interesting and instructive. Such a gathering must prove a fine stimulus to the teachers of the Province.

The cholera still calls for notice in the cable despatches. In Marseilles the number of deaths has been much smaller than during previous epidemics, but at Toulon the disease is reported to be assuming a virulent character. It has reached Paris. Vigorous preparations are being made for its advent in New York, should it cross the Atlantic. The worst cholera epidemic in that city during the last half century—that of 1849, causing 5,071 deaths—was taken there by French vessels. No very special measures have yet been taken in Canadian cities, though there is probably need enough for them.

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BERMUDA.

The Bermuda Royal Gazette of the 15th inst. says: On Sunday afternoon last the new Methodist church at Port Royal was dedicated with the ceremonies usual in the denomination. Rev. J. S. Coffin, of Hamilton, preached with his usual eloquence, setting forth the claims of Christ upon men, and His special sympathy through His human nature. The speaker congratulated the people upon the completion of their beautiful house of God, and paid a high tribute to the character and ability of their departing pastor.

In the evening a congregation, with representatives from nearly all the parishes in Bermuda, filled the church to hear the closing sermon of Mr. Wier. The service was most solemn and powerful. The preacher spoke from Matthew, xvi, 26, "For what is a man profited if he gain the whole world and lose his own life; or what will a man give in exchange for his life?" An address followed by J. Uttridge Brown, Esq., in which he recounted the advances made by the congregation during the past two years in the different departments of work. He related the pressure brought upon their minister to retain him another year, and he, himself, could be reconciled to his departure only by a knowledge of his personal and private reasons.

The Rev. Mr. Wier was then presented with a magnificent testimonial in the form of a purse accompanied by a most appreciative address.

From this address we take a single paragraph: As we look over the past history of our church no period of its existence is marked with such evidence of Divine blessing as the two years in which you have labored among us. To God be the praise! We are aware, dear sir, that your prayers, sacrifices and endeavors have all been in our behalf, and many of us are the seals of your ministry. Although we know that the membership of our church has doubled itself under your charge, yet the spiritual results cannot be measured by figures. Not only in spiritual things, but in material resources have we as a church advanced. Our building enlarged, our Sabbath-school work and social services more efficient, our congregations increased in numbers and attentive interest, our missionary, our philanthropic and other enterprises obtained a more liberal support.

A SILVER WEDDING.

An obliging correspondent sends us this account of a pleasant gathering:

The celebration of the twenty-fifth anniversary of the Rev. Dr. and Mrs. Lathern's wedding, as announced in the WESLEYAN, took place at the Reform Club Hall, Windsor, on Monday evening. The committee of arrangements had the hall nicely decorated and everything in readiness by 8.30. At that hour the Rev. A. W. Nicolson took the chair, and the "happy couple" came up the aisle, these proceedings being accompanied by Mendelssohn's Wedding March on the piano and violin.

After the Rev. R. Morton had offered prayer, the chairman in a humorous manner described in a position of a young couple thirty years ago—one in the North of England, the other in the metropolis of New Brunswick. This young couple was to be brought together, and the question was, how was it to be done. Step by step he followed them in their different paths, until at last they met and were united twenty-five years ago. He referred to his connection with Mr. Lathern in Halifax, and other circuits, and closed by wishing Mr. and Mrs. Lathern as much happiness in the coming twenty-five years as in the past, and by expressing a desire that at the end of that time their golden wedding should be celebrated in Windsor, as was their silver wedding. Mr. Nicolson's speech had the effect, as he evidently intended it should, of removing any feeling of stiffness or formality that the audience might feel in assembling in a public hall. The choir then followed with a well-rendered quartette, Tennyson's "Sweet and Low," after which the chairman called on Dr. Black, Warden of the town, to make the presentation of the articles on the table.

Dr. Black, in an excellent speech, referred to the feeling of respect cherished toward Mr. Lathern, not only by his own congregation but by the whole community. He had often, in his professional capacity, had occasion to meet him in the sick-room and at the deathbed, and he could testify to his kindness and sympathy in all cases. In his own congregation, Mr. Lathern was loved more the longer he stayed with them. This feeling of respect and love, he claimed, was not confined to the church in Windsor, but was felt all over the Maritime Provinces, as was shown by presents sent from St. John, Halifax and other places. He briefly referred to Mr. Lathern's services to the Church outside of his pastoral work, in the compilation of the Hymn-book, in the union movement and in other branches of Church work. He closed by offering his congratulations and by making the formal presentation of the silver presents. Besides a number of gifts suitable for the household, were a pocket communion service from two ladies, a fruit dish from the lady teachers of the Sunday-school, and an ice pitcher and mug from Dr. Lathern's Bible class. In silver coin was \$162 from Windsor, \$102.50 from Halifax, and \$10 from St. John, N. B.—a total of \$274.50.

Dr. Lathern, on rising, said that though he could not say that he was "unaccustomed to public speaking" yet he was embarrassed to find himself in this position and found it difficult to reply to the kind speeches made. He could hardly say what his feeling was when he first saw the circular in the WESLEYAN last week, but he had thought afterwards that as the friends were so kind as to offer him this honor the least he could do would be to accept it. He referred to some points in his early history to which reference had been made by the chairman, and said it was a wonder to him where Mr. Nicolson got all his information about him, as some of the stories he had never told outside his own family. Dr. Lathern made a pleasant speech, and after thanking his friends took his seat.

Speeches were given by the Rev. Dr. Maynard, Rector, the Rev. A. Gunn, of the Presbyterian Church, the Rev. Mr. Vidot of the Baptist Church, and Rev. R. Morton. They all spoke in the same happy style, congratulating Mr. and Mrs. Lathern, and wishing them much future happiness. Between the speeches vocal and instrumental selections of music were rendered by different persons, all in such a manner as to draw hearty applause from the audience. The concluding overture, to the "Past and Present," on the piano and violin, was especially well given. The audience separated at 11.30, well pleased with the entertainment and all, if possible, with a stronger feeling of love and respect for Dr. Lathern and his lady than before.

C. E. N.

The income contributed by the noblest year to Dr. Bourdieu's Home for outcast children in London, was no less than £55,740.

The Russian Government has suppressed the Russian Temperance Society and banished its active officers, Count Koff and Mr. Von Paslow. Both of these gentlemen have been successful leaders in every field of work, and the authorities of the Orthodox Church are taking this method of removing them. They were ordered to have their Episcopates for ten days, and their tracts were ordered to be burned.

AN... We... Watch... National... The... Fete... one of... actor... like... From... ing, it... night... from... of the... of jub... rendez... when... opened... and ch... England... enter... a prog... and en... worthy... study... At half... place... Templ... Temper... revolut... these... hand... except... At elev... entered... and silv... an Alpe... course... was a g... the No... choirs... began... medals... zealous... the win... glory... great... the O... son, Har... sent... organiz... Tawna... by Maj... and the... remark... ments... half pas... was giv... parts of... the "D... not hear... to be... the Re... hour... of total... under... teat... At a qu... imposing... lodge... was crow... initiated... In the... gaged in... as cold... ancient... from a s... lars, S... Sons of... perance... and not... instruct... symbol... of the... 5.30 an... place, r... metrop... town and... then the... voices... ments... We... amuseme... tion... of the... day... kind... It is... sands... parts... in the... They... of day... B... impo... impo... vigorous... scenes... and the... public... flows... happy... through... mental... Men... and he... illustr... absent... days... were... galed... open... scenes... story... and rec... youth... vogue... and hos... than... get... est... Such... ne that... an hour... ever... one... the... own... tolling... the... what... a... The... will... de... imp... and mo... and the... the... Sabbath...



MEMORIAL NOTICES.

WAITING. I am kneeling at the threshold, weary, faint and sore. Waiting for the dawn, for the opening of the door. Waiting till the Master shall bid me rise and come.

Died at Brooklyn, Newport, June 7th, Dr. Levi Minard, in the 68th year of his age.

Dr. Minard was born at Milton, Queens Co., where he spent the early part of his life. He has been for years a resident of Hants County.

COM.

LOUISA BURCHELL.

The subject of these brief memorial lines was in early life powerfully influenced by the Holy Spirit. Her mother, the late Mrs. Rachel Loring, was for many years a faithful member of the Church of the Disciples.

I find her name on the roll of membership for the year 1844. The minister stationed on the circuit was the Rev. James Buckley.

When I came to this circuit two years ago, I found her health considerably impaired. She was however very sanguine in regard to its return, and we all cherished the hope that every unfavorable symptom would soon pass away.

better land. Speech and consciousness had fled. Loving hearts and hands did all they could to aid her in the final conflict; and commending her to God in prayer we felt persuaded that He who had consoled and sustained her in all the past with her still.

Sydney, C. B., 15th July 1884.

NEWFOUNDLAND CONFERENCE.

SIXTH DAY.—JULY 7TH, 1884.

After devotional exercises, a committee was appointed to confer with the Presbyterians respecting the rental of a church at Little Bay.

It was resolved, seconded and carried by a rising vote, that the minute of the St. John's District, in reference to Rev. W. Percival, be endorsed by the Conference, and signed by the President and Secretary in behalf of the Conference, and presented to Bro. Percival.

SEVENTH DAY.

After the usual exercises, the Rev. J. Goodison brought in the report of the Committee for Examination of Candidates and Probationers, which was adopted.

The Secretary read a letter from Mr. Walker, who enclosed a cheque for \$75, as the proceeds of the "Cantata," the amount to be devoted to the Parsonage Aid Fund.

EIGHTH DAY.

The report of the Parsonage Aid Society was read by Rev. J. S. Peach, and after some conversation was adopted.

In the evening a public Sabbath-school meeting was held in Gower street church under the presidency of the Rev. Geo. Boyd.

NINTH DAY.

After praise, prayer and the reading of the journal, the Stationing Committee retired to prepare the final draft of stations.

It was resolved that the Conference has great pleasure in expressing its thanks to Joseph Lawrence, Esq., of East Keswick, for the deep interest he has taken and still manifests in this work of God in this Conference.

A large amount of routine business was gone through during this session. The final draft of Stations was then read.

At the afternoon session the Rev. G. J. Bond, B. A., was appointed a member of the Board of Directors of the Methodist Academy, in place of Rev. W. Percival, who had left the Conference.

On motion it was resolved that in the opinion of the members of this Conference now present, who are members of the Supernumerary Ministers' and Ministers' Widows' Fund, all claimants on this fund who have contracted a second marriage, and have made in behalf of the second wife payment at the rate of \$10 per year, as required by the original constitution of the fund for each year of their ministry prior to the date of each marriage, have a just claim to repayment from the fund of one-half of the amount paid by them in such manner above specified.

ELEVENTH DAY.

The Constitution of the Missionary Society was decided, and ministerial and lay-members were appointed by ballot to form the Committee. The treasurers and secretaries were also appointed.

TWELFTH DAY.

The session opened as usual with prayer, praise and reading of Scriptures. The minutes of the past day were read and confirmed.

The minutes of the Conference were read by the Secretary and signed by the President and Secretary, and after devotional exercises the first Conference of the Methodist Church was brought to a close.

THE BRITISH PEOPLE.

Thirty millions of people within the area of one of our large states, and who shall say that high-water mark is yet reached? Everything betokens a race still in its youth, still on the road to empire.

COOKING GREEN CORN.

It is said that Mr. Peabody, the banker, who it appears was then in England, once invited some English and American friends to dinner.

it was disposed of by them, and following their example and manner of disposing of it. Then, at a signal, entered a stately butler, bearing a large covered dish which he deposited solemnly before Mr. Peabody.

Last year the duty paid in Great Britain on patent medicines amounted to £150,000. If we reckon the selling value of the medicine at about eight times this, we have for this one class of medicine alone a total of nearly a million and a quarter of money, all of it spent in amateur doctoring.

BREVITIES.

There are a thousand hacking at the branches of evil to one who is striking at the root.

English authorities claim that the circulating library system has so affected the minds of readers that many of them never think of buying a book.

As they passed a gentleman whose optics were terribly on the bias, little Dot murmured: "Ma, he's got one eye that don't go."

From a book on swearing, just published in England, it appears that St. Paul's Cathedral was finished without an oath having been uttered in the build.

The wife of an Episcopal clergyman in Minnesota is afflicted with a terrible malady. Her bones have turned virtually into chalk, and are so fragile that she can scarcely move without breaking them.

A lover of her sex, but still a woman devoid of tact, established a "Cash Girls' Home" in New-York. Of course the name had to be changed to "Cash Ladies' Home" in order to reach the class desired.—Buffalo Express.

In the East and West Ridings of Yorkshire over 4,500 females are employed in colliery labor; and more than 3,700 boys from ten to thirteen years of age work underground, while the boys whose ages are between thirteen and sixteen number 37,313.

The phrase "dark horse" in the sense in which it is commonly used in this country was first used by Thackeray in his "Adventures of Philip." Said Philip, referring to some talk about a candidate for Parliament: "Well, bless me, he can't mean me. Who is the dark horse he has in his stable?"

With the dead there is no rivalry; in the dead there is no change. Plato is never aullen; Cervantes is never petulant; Demosthenes never comes unseasonably; Dante never stays too long; no difference of political opinion can alienate Cicero, no heresy can excite the horror of Bossuet.—Macaulay.

A small boy not so well versed in Scripture as he should have been, when asked, "If your father and mother forsake you, who will take you?" answered, "the police." Fathers and mothers who don't know or care where their boys spend their spare time would do well to remember this.

A may story is told of an old lady who refused to be comforted by her pastor's assurance that when he left she would have a better pastor as his successor. "No, no," she said; "I have seen fourteen changes in the ministers since I attended the Kirk, and every one has been warr to another."

It was the punishment of Si-syphus, who was an original seller of strawberries, that he had to forever roll a huge stone up an impossible hill. The modern strawberry dealer's punishment is somewhat similar. He is doomed to the perpetual attempt to put a quart of berries in a pint box. He always fails, but he keeps at it with a pluck that deserves commendation.

The Providence Journal says that of three varieties of loudness—that of dress, laughter and talk—the first is most pardonable, since we have only to close our eyes and we are not offended by it. "We believe," it says, "that psychologists are agreed that the ha-ha laugh indicates a cultured mind, the he-he laugh a shallow mind, and a ho-ho-ho laugh a gross mind."

In a Connecticut town the other day one of the most heartrending of single deaths occurred. A little school-girl, forgetting her fan, went to the deserted school-house after it. Raising a window to get in, she was caught beneath the falling sash and held there until dead.

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In Swansea, Wales, during a recent bank scare an old woman drew \$450 from the savings bank and hid it in a sack. Not long after the sack became filled with wheat and was taken to the mill. Then she remembered that the gold was at the bottom of it, and rushed frantically after it, reaching the mill only in time to hear the miller profanely wondering aloud what ailed the wheat that it clogged the stones so. The machinery was stopped and all the gold recovered, though in a much battered state.

Halcyon Day.

How varied the range of association upon the human mind. Memory is ever found of preserving pictures of events but the character of such events must be different to meet the peculiarities of the individual. The pleasant recollections of one would fall to find a place in the memory of another, but to our mind the halcyon days are those that follow the use of Putnam's Painless Corn Extractor, the same safe and painless corn cure, for it promptly relieves the misery by removing the aching corns. Try Putnam's Painless Corn Extractor, and see that no substitute is passed off as genuine.

How to Tell Genuine Florida Water.—The true Florida Water always comes with a little pamphlet wrapped around each bottle, and in the paper of this pamphlet are the words "Banman & Kemp, New York," watermarked, or stamped in pale, transparent letters. Hold a leaf up to the light, and if genuine, you will see the above words. Do not buy if the words are not there, because it is not the genuine article. Water-marked letters may be very pale, but by looking closely against the light, you cannot fail to see them.

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

A SEARCH WARRANT. If there is any lurking taint of acrofolia in the system, Burdock Blood Bitters are warranted to search it out.

Berlin has one drug-store to every 16,266 inhabitants; Breslau, one to every 13,000; and Cologne one to every 11,000. A Chicago writer expresses surprise at these figures, for his is a large German city, yet it supports a drug-store for every 1,206 inhabitants.

For Deep Seated Colds and Coughs, Allen's Lung Balm cures when all other remedies fail.

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The Shakers of the Albany settlement point with pride to their mortality record, which testifies to their longevity. The average age at death in the seventeen societies, embracing nearly five thousand persons, is fifty-seven and one-third years.

RESCUED AT LAST.

W. H. Crooker, druggist of Waterdown, says, when all other remedies fail for Bowel Complaints, then Dr. Fowler's Extract of Wild Strawberry comes to the rescue.

A polyglot newspaper is published in the City of Mexico. The languages are Spanish, French, German and English. The paper is called *The Foreigner's Daily*.

WHEN DOCTORS DISAGREE it will be time enough to doubt the reliability of Kidney-Wort. Doctors all agree that it is a most valuable medicine in all disorders of the Liver, Kidneys and Bowels, and frequently prescribe it. Dr. P. C. Bailou, of Monkon says: "The past year I have used it more than ever, and with the best results. It is the most successful remedy I have ever used." Such a recommendation speaks for itself. Sold by all druggists. See advt.

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TESTIMONY OF WORTH.—Mr. G. E. Hutchins, of Rossway, 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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PREACHERS' PLAN FOR HALIFAX AND DARTMOUTH.

SUNDAY, JULY 27, 1884. 11 a.m. BRUNSWICK ST. 7 p.m. B. A. Borden, J. J. Teasdale. 11 a.m. GRAFON ST. 7 p.m. F. Frizzous, R. Brecken. 11 a.m. KAYE ST. 7 p.m. J. J. Teasdale, B. C. Borden. 11 a.m. CHARLES ST. 7 p.m. R. Brecken, S. F. Huestis. 11 a.m. BEECH ST. 7 p.m. J. L. Sponagle, L. Daniel. 11 a.m. COBURG ROAD 7 p.m. J. L. Batty, J. L. Batty. 11 a.m. DARTMOUTH. 7 p.m. L. Daniel, J. L. Sponagle.

MARRIED.

At Port Jollie, July 3rd, by Rev. J. G. Bagnoy, Nathaniel Robertson, Esq., to Mrs. Abigail Robertson, both of Port Jollie. On July 9th, at the Passonage, Port Moun- ton, by Rev. J. G. Bagnoy, Mr. Winslow Thomson to Miss Annie Ritchie, both of Liverpool. On the 9th inst., at the Methodist Church, Watville, by the Rev. W. C. Brown, assisted by the Rev. J. B. Buttcher, Mr. Avard J. Woodman to Selina J., daughter of Daniel A. Munro, Esq. At Welsford, July 9th, by Rev. E. Slackford, Mr. Thomas G. Graham, of Juvenile, and Miss Emily Kirkpatrick, of Patterson, Sunbury Co., N. B. At Massina Springs, N. Y., on the 17th inst., by the Rev. J. N. Goss, Charlotte Margaret, daughter of N. B. Phillips, Esq., of Ogdensburg, to Chas. C. Starr, of Halifax.

DEATHS.

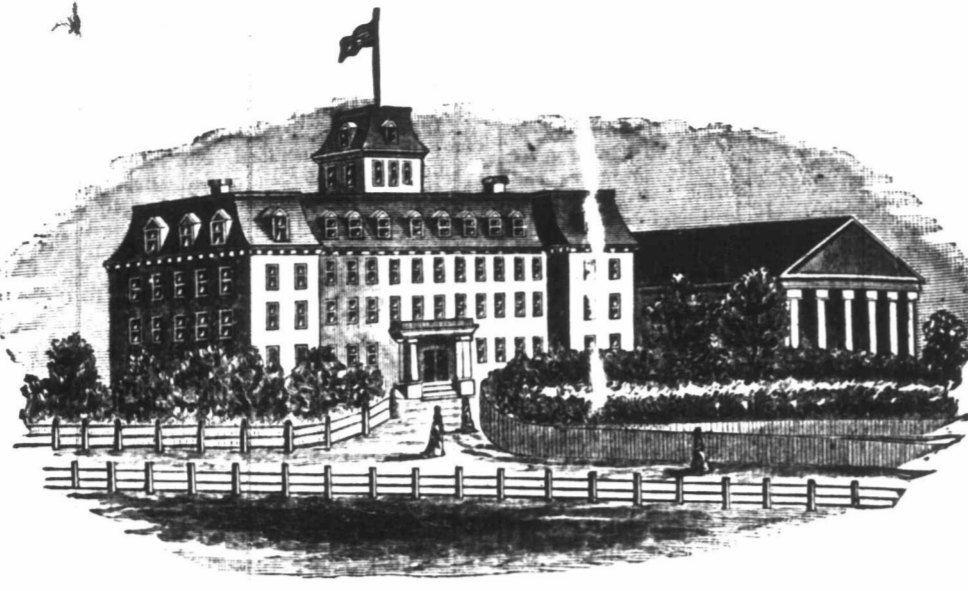
At Halifax, on the 21st July, Matilda A. McLaughlin, of Grand Pie. At Hamilton Bermuda on the 7th inst., Andrew Turnbull, aged 52 years. The deceased was for fifteen years a member of the Corporation of Hamilton, and highly respected by the community in which he lived and died. At Upper Cape, West Co., N. B., July 17th, John Rawthorn, aged 60 years.

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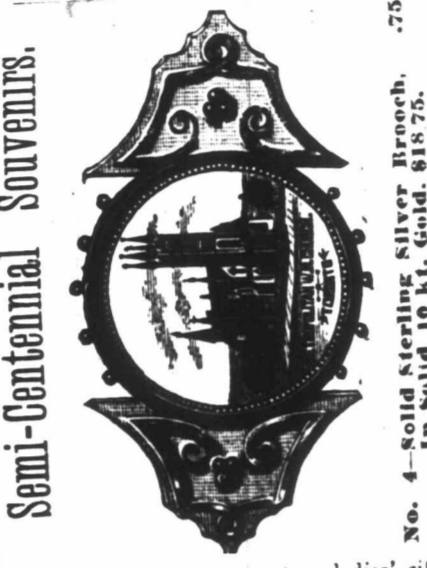
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It is feared to set that the talk on personal pastor and his fashion. Etiqu circles now for- duce the subject layman does as does when a pa advice.

The Pittsburg in Brunswick, M dication of a were opened by only prayer y which the fami could not hear dian said: "I shall ever, with pretense enter- knew whereof h

There is dan- thers may be that will in du- our spiritual re- means let down- church member the ways of wor- us not bring up- go out of the and weaken it b- any true piety.

A select num- Germany are c- nation of a t- such countries- Japan. Their b- body what they find, true in and so forth, w- tianity. Herr Switzerland, is s- spiring genius- um.—Waltham

We must give the gospel and the church and est- blish through James Macintoc- form, civility, an- the English man- ask is that you- thodist preacher- masters. These statecraft and- Louis Ad.

Light wines from drunkene- says Le Montieu- consumption of- I most disqui- physicians who- ually raise their- fearful ravages- iam. It is found- that the consu- France is yearly- four to seven an-

The Southwe- cat-says: "Our- stantly remem- a noble family- the faces of the- in the various di- tian endeavor, an-