

The Wesleyan.

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NOTE AND COMMENT.

Some think a country school an insignificant thing, but they are mistaken. The country schools will educate a majority of the children in the future as they have done in the past.—*Am Journal of Education.*

The *Christianat-Work* says:—In Bæcker's "Italy" the rivers that flow the year round are colored blue; those that dry up every summer are brown. If Christians were marked that way, reader, would there be any tinge of rust on you about these days?

The *Watchword* quotes one of the Jews in nephews of a venerable aunt who lately died at Plymouth as saying in answer to an inquisitive editor who had asked of him "about how much his aunt had left": "She must have left all, as I have not heard that she took any of it with her."

The *Edmund Advocate*, referring to an item of news that a woman had been elected a member of a school committee in Maine over her husband as the opposing candidate, is led to remark: "Is it strange that there is a divorce of every tenth couple married where such civilization exists?"

"But what are we to do if the opium revenue is lost?" is the question that meets those who would stop the traffic in that deadly drug in India. It is the same question all around the world. The *Indian Witness* answers most aptly, "Must every advocate of public virtue become a finance minister?"—*Western Ad.*

Methodists are usually considered a liberal people, but when liberality is carried so far as to permit all kinds of "shows" and other secular gatherings to be held in their houses of worship, their so-called liberality becomes folly, if not sin. Let pastors guard the honor of the Church and its Head at this point.—*Nash Ad.*

A philosophic writer makes the observation that much of the enduring and valuable work for mankind has been done by men of infirm health. Paul was diseased. The author of "Nearer, My God to Thee," was bedridden. There is a minister among us with a crutch that leaves a blessing in many homes—the best of pastors.—*Baltimore Ad.*

The Scotch Irish Presbyterians held a separate Conference July 4th. Of these "Reformed," and "Independent" and "United" Presbyterians, Dr. Wm. Adams, of New York, said in a speech before them at one of these world councils: "Brethren, you are R.P.'s and I.P.'s and U.P.'s—Why don't you call yourselves split peas and be done with it?"

The *Congregationalist* says that "probably five-and-twenty of those returned members of Congregational churches are out of their place of normal service, while it may fairly be doubted if more than twenty per cent. of these are anywhere active in the work of the Master; leaving some twenty of every hundred to be passed to the wrong side of the account, and largely reckoned as drones, if not as renegades and deserters."

Governor Robinson of Massachusetts in a recent address in Boston said: "Yesterday I visited the South Boston House of Correction, and as I passed around through their faces, and as I went into the female departments and saw the inmates there, I said to the warden, 'Ruin has done about all this work.' 'Yes,' said he; 'nearly all is the harvest of intoxicating drink.' The harvest of drink! What a harvest it is!"

Dean Barcon says that in 1880 the University of Oxford "withdrew herself from God, and now God has withdrawn Himself from her." All this is because women have been admitted to the examinations. The Dean says that "the charming specimen of young womanhood who had made these halls their temporary home proved irresistible as an argument." If that be the case, they vindicated their right to get in.—*N. Y. Tribune.*

When the name of Blaine was presented the other day at the Chicago Convention, it took that delighted body exactly seven minutes to get through its first spasm and scream of tumultuous applause. Leading men from all parts of the country, from Maine to California, shouted, whooped and yelled—some of them standing on their chairs and waving their hats and their canes. And applause started again and again at every mention of his name. Why? Only because a large body of his adherents wanted Mr. Blaine to be President. That's just about the whole of it. And yet just about every man that was there would be no little scandalized at what they would call the extravagances and excesses of a Methodist Pentecost.—*Southern Ad.*

There is such a thing as war conducted upon Christian principles. The world calls it "civilized warfare," as opposed to savage. A war correspondent of a London journal remarks that the tribes of the Soudan are not more impressed with the skill and courage of the English troops in battle than with the humane and generous treatment of wounded prisoners after the battle. Christian war may be an evangelizing agent.—*Baltimore Methodist.*

A London paper, speaking of the Pope, says: "The foot which the faithful have kissed with veneration is now the object of unusual interest. His Holiness is suffering from an ingrowing nail, which renders the least pressure of the foot so intensely painful that he literally putting his best foot forward, the left is now presented at an audience instead of the right, which has hitherto done duty upon such occasions. In this small matter, as in others of greater import, the Pope is reversing the policy of his predecessor in the chair of St. Peter."

Dr. Adam Clarke complained that the prayers were often so long in public worship that he found it quite painful to remain on his knees till they closed. This has been the experience of very many. Let a new departure in this respect begin in the pulpit, and the example will be followed in short prayer in the social meetings. A few words rightly expressed for right objects, when the heart is in the spirit of prayer, will prevail with God. It is "fervent of actual prayers" that prevail and these are generally short.—*Zion's Herald.*

The Papists who had Wydel's body disinterred and his ashes cast into the sea, were engaged in a losing business. Contempt upon his name and influence amounted to nothing, while so inhuman an indignity as that only called attention to his work, and the truth for which he lived and suffered. The beautiful stanza beginning "The Avon to the Severn runs," etc., suggests the results of his labors, which were to be as seed scattered among the nations, to carry his name and the Gospel he preached to new people and generations.—*United Presbyterian.*

Whatever reckless social destructionists may say, the chief of all reforms which most radically affect the people is wonderfully near home and thing is so costly as the viccs. Suppose for the next fifteen years the saloons of Chicago shut shop for the want of customers, and every poor man's child should faithfully use the advantages of education and culture within his reach, the richer and the poorer might live quite amicably together without the least temptation to throw stones or ugly words at each other.—*Inter Ocean.*

The *Independent* might have protested more strongly against Sunday concerts, but there is much force in its remarks: "The New York Park Commissioners have voted very suddenly, with no opportunity for redress, to have the opportunity for recreation in the Central Park on Sunday an immense multitude of working people were present to hear the music. We do not like it; but what can be done? If the Christian employers will not give their workmen a Saturday half holiday they must not complain if the Saturday holiday is moved over into Sunday."

For the first time in this country a lady has just attained the degree of Master of Arts. The lady in question, Miss Mary Clara Daves, passed the London matriculation examination in January 1879, gaining the forty-seventh place in the honours division. Last year, at the B. A. examination, having obtained a place in the first division at the pass examination, she gained also honours in classics, with the first place in the second class. At the examination just concluded she is placed fourth in the list of the Masters of Arts of the year who have taken the degree in the first branch of examination—that is, in classics with ancient and modern history.—*London Methodist.*

Judgment in the Turcotte-Lebeau case was given in Court this morning by Judge Mathieu in favor of the plaintiff. It will be remembered that Lebeau, who is sexton of the Catholic church at St. Laurent, while making the collection at a Sunday service, some time ago, passed the pew of Mr. Turcotte without presenting the box. The latter felt grievously humiliated and immediately entered an action of damages for \$190 against the defendant. Judgment was given for \$5 and costs in favor of the plaintiff. It was proved that the sexton on several occasions had expressed his intention of publicly insulting Mr. Turcotte on the first opportunity that offered.—*Montreal Star.*

SWARMING.

Much may be learned from insect life. The amount of skill displayed by many insects, and the extent and character of the organization for government and work existing among them, afford matter for interesting study and give a constant succession of surprises. Among them the bee holds a high place, since its work has been so carefully examined and is so well known. In the spring or early summer time, the hive becomes crowded with workers, and the existence of several queens all anxious for the sovereignty demand that a swarm shall set forth to find a new home, and the old queen attended by a large body of subjects goes away to the place selected, and begins life anew, while the younger ones stay in the old hive and keep up the organization and work. Churches may learn much from these simple facts in natural history. It is undeniable that the swarming of churches is often followed by the best results both to those who go away and those who remain, if only care be shown in choosing the new life and place for the new home. A weak charge should not swarm, but a strong one ought to do so as often as possible, since there will then be given opportunity for all the young workers, who but for the demands on them might otherwise become idle and listless, and eventually be quite unfit to succeed the older workers when they are called to their reward. We can readily call up a number of places where swarming would be a very healthful deed in a strong church, and out of which in a short time two healthier organizations would come than now exist, and therefore we urge upon our people the importance of considering first whether they are able to swarm, and next if there be a suitable spot in the neighborhood where the new colony may be planted, and if these two conditions be met, then the sooner the separation and new home-making takes place the better. We are not prepared to say that in every case the old members should lead the swarm, but in many instances this will be a necessity that strength and solidity be given to this movement, and that their wisdom and experience may prevent unnecessary and extravagant outlays and injudicious methods of work. There are outlying fields that demand attention, and wherever a Sunday-school can be formed, it should be done at once and workers be spared from the old hive to carry the project to a successful issue. It used to be the Methodist policy to be always reaching out to "the regions beyond," but we fear that of late there has been too much disposition to concentrate effort in a mere selfish desire to have a comfortable and easy church home, but in this Centennial year we should go back to our fathers' enthusiasm and energy and desire for an extension of the work. We dare not be content with the record we have made or I chabod would soon be written on our doorway, but as like causes produce like effects, so there is demanded of us a return to any old methods which experience has proven to be singularly successful, and we think that swarming is one of them. There is a vast amount of talent lying idle for want of something to do and talent which, unless used now, may not be available after a while, since energies not employed, soon become aborted, and we have often seen a magnificent ruin where there might have been a happy home or a busy manufactory. While we try to "clear the decks" this year of all past incubrances, we sincerely hope that we shall enter on a new era of church enterprise and be found diligent in planting colonies wherever there is a reasonable prospect of final success, and we shall verify that scripture: "There is aseth which scattereth and yet increaseth."—*Baltimore Episcopal Methodist.*

People speak about holiness in different terms, but surely in whatever words it may be expressed, holiness is oneness of heart and mind with God; true in its measure here, but to be completed and perfected when we shall see him as he is. I often think, when it is said of Enoch, "He walked with God and was not, for God took him," that Enoch became so one with God in walk, in thought, in all tastes and habits of his life, that, as when two hearts and ways are in perfect affinity, they cannot be long separated, so God took him out of the narrowness in which his friendship existed here to the infinite sphere in which it could expand above, to be with him in his own immediate presence forever. We are faulty, failing, weak, full of infirmity, but yet, if we have received the unction of the Holy Ghost, if we are abiding in Christ, then we are in agreement with God. Let us search and see what our hearts answer to this question, "Do we, can we, desire anything apart from God's will?" A lady lately told me that during the visit of a holy man who came to spend the day at her house, she was much struck with the atmosphere of quiet calm about him (which I think always belongs to Holiness), a restfulness and loving gentleness that marked his demeanor, and she said to him, "I have heard a good deal of the 'higher life,' and I think you must be quite unfit to succeed the older workers when they are called to their reward. We can readily call up a number of places where swarming would be a very healthful deed in a strong church, and out of which in a short time two healthier organizations would come than now exist, and therefore we urge upon our people the importance of considering first whether they are able to swarm, and next if there be a suitable spot in the neighborhood where the new colony may be planted, and if these two conditions be met, then the sooner the separation and new home-making takes place the better. We are not prepared to say that in every case the old members should lead the swarm, but in many instances this will be a necessity that strength and solidity be given to this movement, and that their wisdom and experience may prevent unnecessary and extravagant outlays and injudicious methods of work. There are outlying fields that demand attention, and wherever a Sunday-school can be formed, it should be done at once and workers be spared from the old hive to carry the project to a successful issue. It used to be the Methodist policy to be always reaching out to "the regions beyond," but we fear that of late there has been too much disposition to concentrate effort in a mere selfish desire to have a comfortable and easy church home, but in this Centennial year we should go back to our fathers' enthusiasm and energy and desire for an extension of the work. We dare not be content with the record we have made or I chabod would soon be written on our doorway, but as like causes produce like effects, so there is demanded of us a return to any old methods which experience has proven to be singularly successful, and we think that swarming is one of them. There is a vast amount of talent lying idle for want of something to do and talent which, unless used now, may not be available after a while, since energies not employed, soon become aborted, and we have often seen a magnificent ruin where there might have been a happy home or a busy manufactory. While we try to "clear the decks" this year of all past incubrances, we sincerely hope that we shall enter on a new era of church enterprise and be found diligent in planting colonies wherever there is a reasonable prospect of final success, and we shall verify that scripture: "There is aseth which scattereth and yet increaseth."—*Baltimore Episcopal Methodist.*

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will say to those who shall have done nothing for him, in the persons of his disciples, "Inasmuch as ye did it not to one of the least of these ye did it not to me." And this he assigns as a reason why he will say unto them, "Depart from me, ye cursed." And the piercing, alarming question, which confronts every unsaved person is, "How shall we escape if we neglect so great salvation?" The cry from heaven to-day is, "See that you refuse not Him that speaketh from heaven." Men may congratulate themselves on the supposition that because they have lived outwardly respectable all of their days, and have borne a reputation that has been admired for its frankness and honesty, they will receive a favorable recognition at the bar of God; but, with all of their splendid moral virtues, they will stand condemned before God, because they either refused or neglected to accept Christ as their Lord and Saviour.—*Religious Herald.*

NEEDED TEACHING.

The preachers and other teachers of Methodism have, from the beginning, aimed, not too much, to evangelize the people, but too little to indoctrinate—to root and ground—converts and children in the doctrines and polity of the Methodist Church. Other sects, in the meantime, have given greater attention to the instruction of their "faith and order." The result has been that, compared with some others, the Methodists generally are so broad and liberal in their views as Christians, and yet so imperfect and shallow in their convictions as Methodists, that many of them fall an easy prey to proslavery, and readily yield the point—very often their clear right—when the question is, Shall a minister of their church or of another officiate at a marriage, a baptism, or a burial? While the Methodist church has been relieved by low proselytism of many unstable and fickle members—dead weights—it cannot be denied that some of a better quality have been persuaded into other communions who would have remained with us if they had been more perfectly instructed in our doctrines, government, and usages. Our people should not be less broad and liberal in their views as Christians, but by sound teaching, they should more clearly define and firmly fix their church relation, not as bigots, but as Methodists, who are ready always to give an answer to every man that asketh them a reason of the hope that is in them with meekness and fear.—*Christian Neighbor.*

AN EARNEST CAMPAIGN.

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The division which Mr. Richard Beresford Hope moved that his Cemeteries Bill should be read that day three months, is a valuable indication of the opinion of the House on the subject. Mr. Hope's amendment was defeated by 176 to 154, but before the final question could be put that the Bill be read a second time the debate stood adjourned. The voting was very straight, the majority consisting of Liberals, and the minority of Conservatives and Parnellites. The *Times* of June 26 contains an article explanatory of this measure. The article embodies Liberal national sentiment as against Conservative and ecclesiastical sentiment. It indicates that the measure will soon become law. The Bill merely provides for the extension of the principles of the Burial Bill to cemeteries. It proposes to release local authorities from the obligation to build in new cemeteries separate chapels, and to make consecration entirely an optional matter. The Bishops can consecrate whole cemeteries if they choose, and thus give Dissenters the advantage of sleeping in "holy ground." We shall be curious to see what course they will take. If they consecrate, the people will say that they believe in their own ceremony. If they do not, the people will doubt their sincerity. If they consecrate only a part, the people will say that they are anxious not to benefit Dissenters, but to emphasize their separation from Churchmen, in death as in life. Finally, the measure, with due regard to vested interests, abolishes those compensation fees which go into the pockets of the clergy whether they render any service or not. The Bill is a further step towards religious equality. *London Methodist.*

Our vile bodies made glorious! We saw the water in the stagnant pool yesterday; it was filthy and poisonous; to day it shines as a dewdrop on the roseleaf. Then it was death to drink it; now it is the perfection of health, mysteriously changed, yet still the same. So the grimy coal becomes the shining crystal; we know not how, but it becomes the gleaming diamond. So of the body. It is sown in dishonor; it is raised in glory.—*Chancellor Sims.*

"The same silly reasoning," says Dr. E. A. Kittredge, "which would do away with the creed of the Church would do away with the constitution of the State."

It is better to make a high profession with a fixed aim to live up to it, than to make a low profession with a perfect willingness to live down to it.

We let our blessings grow muddy and then call them curses.

ENGLISH CEMETERIES.

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DYNAMOCOLORS AFFEYALIM

OUR HOME CIRCLE.

THE CHILD.

The following is a part of a chapter from "Home and Social Life," by the Rev. Dr. H. W. Bolton, of Boston, an interesting book soon to be given to the public:

So many and constant are the demands upon our time and thought in supplying the wants of our physical nature, that we very naturally become commercial in our treatment of all interests, and too often measure value by the law of ready exchange. Matters of great interest are often treated slightly, and persons of great dignity pass by unnoticed. National wealth and historic greatness sacrificed in view of minor interests. This often closes the door upon those whose presence would bless and enrich us if suffered to abide. Children are too often treated as troublesome comforts, if comforts they are—a tax upon time and usefulness, in the way of those pursuits that bring pleasure and accomplishment.

In this we have gone little beyond the Spartans, who looked upon the interests of the state as infinite, while its subjects were simply worth their market price, and when by any accident they were rendered unsalable, some law must remove them, society must not be burdened with them. But this is not the highest law of estimate. The Giver of all life took the babe and put him in the midst of His cabinet, that He might call their attention to His estimate of childhood innocence. He took a child's nature to show the world the nature of His kingdom; yea, more, He took on Himself the form of a child, that the world might see God and live.

This truly gives the child a value not often recognized. A child, a rosy-cheeked Jewish lad, was placed in the midst of a company of church politicians by Jesus with these words, "Whosoever humbly himself as this little child, the same is greatest in the kingdom of heaven."—a strange lesson for a company of lords in ambition and expectation. What a lesson for men holding the keys to treasures and kingdoms, called upon to humble themselves and become like little children, for we have no reason to suppose this was an elect child though tradition claims for it the name of Ignatius, whose body was thrown to the beasts at Rome, a martyr to the Christian religion; but, if this be historic, it may have been the result of training.

The child is to every home an inspiration we cannot afford to lose. Look not on the mother who cares for her child weeks, months, and years, with pity, as though your hours of leisure, reading, and concerting, were much to be preferred. Few mistakes so fatal. Has music charm and power? Love has more. Will it live? Love will live longest and accomplish most when the fingers now busy with piano and curls are stiff in death. Love will guide steps and accomplish deeds of undying worth to the faithful mother.

Cherish the children if you have them; if not, covet them as God's best gift. Their presence is the presence of innocence, that will constantly call you back to the hours of your own childhood, and enable you to live again the life of confidence now sadly disturbed by the experiences through which you have passed.

"Ah! what would the world be if the children were no more! We should dread the desert behind us worse than the dark before."

What the leaves are to the forest, With light and air for food, Ere their sweet and tender juices Have been hardened into wood—

That to the world are children, Through them it feels the glow Of a brighter and sunnier climate Than reaches the trunk below.

Come to me, O yechildren, And whisper in my ear, What the birds and the winds are singing, In your sunny atmosphere.

For what are all our contrivings, And the wisdom of our books, When compared with your carresses, And the gladness of your looks?

Ye are better than all the ballads, That were ever sung or said; For ye are living poems, And all the rest are dead."

—Longfellow.

Let not the presence of children prove a burden, though they demand time and attention. That music floating in from that childless home may be perfect, but it is passing away; your noisy little ones are touching notes the masters never knew, and they may be yours forever.

"Yes, I know there are stains on my carpet. The traces of small muddy boots; And I see your fair tapestry glowing, All spotted with blossoms and fruits. And I know that my walls are disfigured With prints of small fingers and hands; And that your own household most truly In immaculate purity stands."

And I know that my parlor is littered With many old treasures and toys; While your own is in daintiest order, Unharm'd by the presence of boys. And I know that my room is invaded Quite bedily at all hours of the day; While you sit in yours unmolested, And dream the soft quiet away!

Yes, I know there are four little bedsides Where I must stand watchful each night, While you go out in your carriage, And flash in your dresses so bright. Now, I think I'm a neat little woman; I like my house orderly, too; And I'm fond of all dainty belongings; Yet I would not change places with you."

No! keep your fair home, with its order, Its freedom from bother and noise, And keep your own fanciful leisure, But give me my four splendid boys."

HELPING THE WICKED ONE.

Walking by the way-side home from church, along the smooth, broad pavement of the city, the whole family moves along together, the mother feeling very complacent in her handsome silk and new bonnet, and the father stepping quite proudly beside his pretty wife.

The young people have all been dutifully drilled to go to church with their parents, unless they have some good excuse for staying at home. So they are all here except the eldest daughter, whose new dress was not quite finished, though the sewing girl worked hard on it until late Saturday evening. Little five-year-old Emma holds her father's hand; George, next older, walks beside his mother; while two bright intelligent misses of ten and twelve follow in their parents' footsteps. Lily, the elder, looks serious and quiet. Some good seed, perchance, has found a tender, moist spot in her young heart, and may take root and bring forth fruit to the glory of God.

Alas! the mother's voice breaks heedlessly in upon the sober thoughts of the child:

"Don't you think Mr.—is falling very much? He does not preach near so well as he did at first—do you think he does? There was not a thing in the sermon to-day. I could not keep myself awake all I could do, and you did not try; you were fast asleep before he was half through."

Both laughed as it was a very amusing thing to throw contempt on a man's faithful, earnest labor.

"It certainly was a poor sermon; but he may not have been feeling very well, I believe he was sick the other day," remarked the father.

"But I don't think a minister has any business to preach unless he can do it well, so that his congregation will enjoy hearing him. Don't you agree with me, Mrs.—?" she added, as an acquaintance stepped up beside her.

"Indeed I do," replied her friend; "I wish we could find some one who would give us good sermons all the time."

"And yet," mused Lily, "he said he had a message from the King of kings, and I thought it was meant for me."

"But I believe, after all," continued the mother, "I would rather listen to our own minister than to that little fellow he had preaching for him last Sunday; his gestures were as awkward as a school-boy's, and his whining voice made me so nervous I couldn't sit still."

"And he," thought Lily, "told us he was an ambassador for Christ."

"I couldn't sit still either," said little Emma.

"No, you never do," replied the mother, carelessly.

"I liked the young preacher best," spoke up Master George, "because he did not preach so long."

"Well," questioned Lily in her heart, "if father and mother, who are Christians, see no good in the sermons, why need I disturb myself? Surely, if they believed what the preacher said, they would talk to me about it sometimes. I reckon it will be time enough for me to think about being a Christian when I am grown."

Ah! whether had the good seed gone? Had not the parents, her own father and mother, played the part of the evil one in taking away the word out of her heart, lest she should believe and be saved? And who can calculate the number of souls that have been lost, turned out of the way, by just such thoughtless criticisms as the way home from church, or even at any time?—S. S. Times.

THROUGH LIFE.

We slight the gifts that every season bears, And let them fall unheeded from our grasp In our great eagerness to reach and clasp The promised treasure of our coming years;

Or else we mourn some great good passed, And, in the shadow of our grief shut in, Refuse the lesser good we yet may win, The offered peace and gladness of to-day.

So through the chambers of our life we pass, And leave them open by our own, and never at all; Not knowing how much pleasantness there In each, until the closing of the door Has sound it through the house and died away.

And in our hearts we sigh, "For ever no more."

A MINE OF MUMMIES.

In the northeastern delta of the Nile, on the banks of a canal which connect Zagazig with Lake Menzaleh, are found two places named San—Arab San and San-el-Hagar. San-el-Hagar—perhaps the most extraordinary spot in Egypt—is a city of the dead.

It was once a magnificent capital, more splendid in some respects than Thebes. The canal was then a noble river. The neighboring lake was a fertile plain, studded with towns and temples. Now the city, as its name indicates, is a heap of ruins. San-el-Hagar means "San of the stones." Its ancient name was "Tan. We find it so written in the hieroglyphs. The II-brews converted "Tan into Zouan, and the Greeks converted it into Tanis. The place remained unexplored till the late Mariette Pasha, with small means and few men, first attacked the site of the principal temple in 1861. From time to time, when a few hundred francs could be spared from other enterprises, he continued the work, and his efforts were rewarded by the discovery of a vast treasure of broken obelisks, sphinxes, shrines, architraves, columns, and statues of gods and kings. Some few of these statues (most notably those attributed by Mariette to the Hyksos period) have been transported to the Boulaq museum. Some have found their way to the Louvre. The rest, in countless profusion, yet lie as when first unearthed; heads, trunks, giant limbs scattered, piled, or thrown, like a battlefield of Titans turned to stone.

Thus Mariette left the scene of his labors, and thus it has remained ever since his death. Such is the site which the Egyptian exploration fund (now in the second year of its existence), after some negotiation with the Egyptian government, has undertaken to explore. Mr. Flinders Petrie is engaged in prosecuting the excavations.

The prophesied Pompeii has begun to yield its buried treasures, and the necropolis its buried dead. The remains of a new temple of Ptolemaic date have been identified, antiquities of various descriptions have been turned up in considerable numbers, and last, not least, Mr. Petrie's laborious examination of the building materials employed by successive kings in the construction of the great wall, the second wall, and the pylon has brought to light an unsuspected mass of reworked stones of all periods, each stone a fragment torn from a page of history. Obelisks, statues, and historical tablets prove to have been cut up into lengths, dressed down, and built in with as little ceremony as though they were blocks fresh from the quarry. Some of these destroyed obelisks are palimpsests in stone. They date from the important times of the eleventh and twelfth dynasties and were originally covered from top to bottom on all four sides with inscriptions elaborately engraved in small hieroglyphs about one inch in length. Mr. Petrie finds that these inscriptions were effaced by Rameses II, who re-engraved the surfaces with his own titles and cartouches cut on a large scale. Finally, some three centuries later, a Sheshonk or an Osorkon, with a sacrilegious recklessness worthy of a Turkish pasha, hewed them in pieces to build a wall and a gateway. The historical stelae—apparently a uniform series of large size—are found in halves, none of which match, but their legends seem to have been already corroded and illegible when they were thus utilized. The other halves must either have been destroyed or are yet imbedded in the structure. But of all Mr. Petrie's discoveries the most striking thus far, if not archaeologically the most valuable, is that of the cut up colossus of Rameses II. Several fragments have been found—an ear, a toe, pieces of an arm, part of the pilaster which supported the statue up the back, and part of the breast, on which are carved the royal ovals.

ILLINOIS FRENCH MISSTION.

This mission commenced two years ago, and has grown into a circuit of four preaching places and two regularly organized churches, and is about to organize the third. The preaching places are Kankakee, Papineau, Chicago, and Frenchtown, or L'Etable. Kankakee is the center of this work. We have lately succeeded in getting an assistant in the person of Rev. P. J. Robidoux, of the Montreal Conference of the Methodist Church of Canada. The people are most accessible, willing to hear us preach. Invitations come to us from several Roman Catholic communities, asking us to come and preach to them. The coming in of God's word has brought light to many hearts and homes.

At the Onarga district conference last November, action was taken to get a church for our people at Kankakee. The first year of our work in that city we had the city hall. Since then we have been worshipping in the First M. E. church. The district conference knowing the need of a church authorized me to deliver my lecture, "Why and how I became a Protestant," and to raise funds to build a church in Kankakee.

We have visited 300 more places, and raised \$1,460 in cash, and \$330 on subscription. Lots have been bought, and we are now hoping soon to have a sum sufficient to build the church, which will cost \$2,000, exclusive of lots. The people in the state have manifested interest in this home mission work among the French Roman Catholics of Illinois.

Having sent missionaries among the Roman Catholics of Italy, South America, and Mexico, our American brethren are awakening to the need of doing something for the conversion of the 8,000,000 Roman Catholics of these United States. Of these 8,000,000 at least 3,000,000 are of French and French Canadian descent. In Kankakee and Iroquois counties we count the French Canadians by the thousands. Many out of the Roman Catholic church are waiting to hear what Protestantism has to offer. With the action of our late General Conference in reference to this mission work among Roman Catholics, we are sure the Methodist church will soon be in the field in which other Protestant denominations have been for several years. Baptists, Presbyterians, and Congregationalists have had missionaries among this class of people for a number of years.—N. W. Devenau, Missionary, Kankakee, Ill.

Prayer should be intelligent and discriminating to secure its object with greatest ease and certainty. We grant that there are manifold provisions for much of human weakness and ignorance. We do not deny, but are happy to allow, that many who from the negligent habits of early life, or the force of theological training, have failed to acquire just views of the special work of sanctification, under the guidance of the Holy Spirit, and in answer to prayer, that is quite general and undenned in its objects, do actually receive the cleansing baptism, and become real examples of perfect love. But all this indefiniteness is evidently in the way of the most sincere exertion. There is confusion in the view, and dissipation of thought, giving great advantage to temptation, and preventing the grasp of faith, which is so important in such a crisis. Let the thing desired be matter of distinct and intense thought, and separated from everything else, let it be asked for.—J. T. Peck.

In a recent issue of one of the New York dailies we are reminded that "the life of a political scheme seldom reaches so extended a period as two years!" This is only one form of affirming that sin is self-destructive—a characteristic of all sin to be declared with the utmost solemnity; not as something probable, but as necessary and inevitable. The warning comes to the sinner from every side, "Be sure your sin will find you out!" No secret concealment of maneuvering will avail. The full-orbed day will come; envy, pride, and prejudice, unless washed away in the cleansing blood, will stand out in unmistakable prominence the unquestionable evidence that final retribution is just.

A PILLOW PRAYER.

The day is ended. Ere I sink to sleep, My weary spirit seeks repose in Thee; Father! forgive my trespasses, and keep This little life of mine.

With loving kindness curtain Thou my bed, And cool in rest my burning pilgrim feet; Thy pardon be the pillow for my head— So shall my sleep be sweet.

At peace with all the world, dear Lord, and Thee; No fears my soul's unwavering faith can shake; All's well! whichever side the grave for me The morning light may break!

A SINGLE GLASS.

A striking illustration of the deadly fascination of strong drink may be found in the following account taken some time since from the *Kansas City Times*:

"A young gentleman, a journalist, a capitalist and a Christian, is the victim of a suddenly acquired mania which is remarkable. He went to visit his former home last summer in Cincinnati. On his way home to Kansas City he became sick, and, in the absence of a doctor, went to the steamboat bar and asked for and was given a drink of whisky. The drink coming upon a system unaccustomed to it, created an intoxication, which has been perpetual ever since. It gave the young man such a mania for strong drink that nothing could restrain him in his excesses.

There was nothing about his intoxication offensive to those who visited him. On the contrary, his brilliant mind and inexhaustible fund of conversation seemed to be renewed. He knew that he was surrendering himself to drink and its fascinating effects, but paid no attention to the remonstrances of his friends. There was nothing violent in his excesses. He was calm, mild and genial; but he insisted on drinking when he desired to drink, and he kept on drinking. He had a wife to whom he was devoted; he idolized her and made every provision for her comfort. He was a member of a church, and in good standing; a good lawyer, and the chosen leader of the Young Men's Republican Club. He owned a large amount of real estate, and was on the highway to wealth and prosperity. He had never taken a drop of intoxicating liquors in his life before this drink was taken on the Ohio steamboat.

Yesterday he was taken East by his father and brother, where restraint will be placed upon his actions, in the hope that the brilliant and cultivated mind may be saved from this strange and fatal infatuation."

Such was the effect of taking a single glass of whiskey. Up to that point this young man could say, "I can drink, or I can let it alone;" but when he had once drunk, he could let it alone no one can tell. The drugged intoxicants of the present day work fearful havoc with both mind and body. Genuine alcoholic liquors are deadly, but the drugged and adulterated beverages now in use are far worse. He that lets them alone is safe. He who tastes a single drop may find in him the appetite of drinking ancestors, which only waits a spark to kindle it into a devouring flame.

Men differ. Some can drink, and stop when they please. Some can not. You can set light to a stick of wood, and put it out when it is half burned; but if you undertake to burn out half of a keg of powder, you will not be able to stop just on the line. Keep fire away from powder, and whiskey away from men.—*The Christian.*

It is recorded of an architect of the name of Cnidius that having built a watch-tower for the king of Egypt, to warn mariners from certain dangerous rocks, he caused his own name to be engraved on a certain stone in the wall, and then having covered it with plaster, he inscribed on the outside, in golden letters, the name of the king, as though the thing was done for his glory. He was cunning enough to know that the waves ere long would wash away the coat of plastering, and that then his own name would appear, and his memory be handed down to successive generations. How many there are, who, while affecting to seek only the glory of God and his Church, are really seeking whatever is calculated to gratify self-love. Could the outer coat, as it were, of their pretenses be removed, we should see them, as they really are, desirous not of God's glory, but of their own.

No unhappiness in life is equal to unhappiness at home. All other personal miseries can be better borne than the terrible misfortune of domestic disunion, and

none so completely demoralizes the nature. The anguish of disease itself is modified, ameliorated, even rendered blessed, by the tender touch, the dear presence of the sympathetic beloved, and loss of fortune is not loss of happiness where family love is left. But the want of that love is not supplied by anything. Health, fortune, success, nothing has its full savor, when the home is unhappy; and the greatest triumphs out-of-doors are of no avail to cheer the sinking heart, when the misery within has to be encountered.

OUR YOUNG FOLKS.

DOING AND BEING.

A young girl had been trying to do something very good and had not succeeded very well. Her friend hearing her complaint said:

"God gives us many things to do, but don't you think He gives us something to be just as well?" "O, dear! tell me about being," said Marion, looking up, "I will think about being, if you will help me."

Her friend answered: God says: "Be kindly affectioned one to another."

"Be ye also patient."

"Be ye thankful."

"Be not conformed to this world."

"Be ye therefore perfect."

"Be courteous."

"Be not wise in your own conceit."

"Be not overcome of evil."

Marion listened, but made no reply.

"Twilight grew into darkness. The tea bell sounded, bringing Marion to her feet. In the flight Elizabeth could see that she was very serious.

"I'll have a better day to-morrow. I see that doing grows out of being."

"We cannot be what God loves without doing what He commands. It is easier to do with a rush, than to be patient, or unselfish, or humble, or just, or watchful."

"I think it is," returned Marion.—*Watchman.*

HONOR IN BOYS.

There is great confusion in boys' notions of honor. You should not go to your teacher with tales of your schoolmates, but when questioned by those in authority over you, parents, guardians or teachers, it is your duty to tell who did a mischief, or broke a rule, no matter what result to yourself or how unpopular you become. Boys have a false honor which hides mean and skulking actions in each other, which ought to be ridiculed out of them. Too many cowardly injuries and injustice among boys goes unchecked and the weaker are abused and bullied in a way every decent boy should resent, because this false notion of comradeship leads them to lie, prevaricate, or keep silent to screen the guilty. Teachers and parents ought to put down this ignorant, petty "sense of honor" for something more intelligent and upright. When you know of a wrong, and keep silent about it when asked, you become a partner in the wrong, and responsible for the original meanness. It is a pity that boys and grown up people do not carry the same strictness of principle they show in screening bullies and frauds into points of genuine honor and courage.—*Wide Awake.*

THE ELEPHANT.

But all the elephant's exploits upon mankind are outdone by the trick it played upon one of its own neighbors in the menagerie. One of the workmen had been engaged painting a portion of the house, touching off the ornamental projections with red paint. The young elephant watched him with great interest, apparently amused at the bright bits of color that suddenly appeared wherever the brush touched. The painter was absorbed in his work when the dinner-bell rang. He put his pot and brush down and went off to his meal. The elephant waited till he was out of sight, then carefully felt for the brush with his trunk. Next to Tom Thumb stood a sleepy camel, dreamily eating his hay. Tom Thumb took up the brush and streaked the camel's side. Today happened in just then, and watched events. The elephant was beside itself with joy when it saw the red line of paint on the camel's gray flanks. When the painter returned the brush was back in its place, but the paint pot was empty, the elephant was gazing earnestly into space, and the camel was emblazoned all over with red stripes like a erimson zebra.—*N. Y. Truth.*

THE SUNDAY SCHOOL.

JULY 27.

EARLY FRIENDSHIP REMEMBERED.

2 SAMUEL 9: 1-13.

1.—What led David to make special inquiries whether any of Saul's family survived we are not told. Probably the purpose had been in his mind, but he had been too much engrossed with other affairs. He had already acted very nobly in relation to Saul and his family. The inquiries led to the discovery of a man named Ziba, a servant of Saul. This man had evidently prospered. Judging from the narrative here, compared with the subsequent history (chap. 16: 1-4; 19: 24-30), he had enriched himself at the expense of his master's family, and nothing would ever have been heard of Mephibosheth if David's strict enquiries had not made his existence known. Ziba was sent for and compelled to tell what he knew; that there was a son of Jonathan living, lame in both his feet. We have the origin of this lameness in a previous chapter (chap. 4: 4). When his father and grandfather were slain on Mount Gilboa, Mephibosheth was a child five years old, under the care of a nurse, probably at Gibeath, the usual residence of Saul. The tidings that the Philistines were sweeping all before them, reached the royal household. The nurse fled, carrying the child on her shoulder, but in her panic and hurry she stumbled, and Mephibosheth fell to the ground, with such force as to deprive him for life of the use of both his feet. This accident, according to Oriental usage, would prevent him from succeeding to the throne under any circumstances; and in the reduced state of his family, he remained in such complete obscurity that even his existence was known only to a few until David's inquiries led to the fact becoming known.

2.—The discovery of Mephibosheth was no doubt a surprise to David. When he was born David was a fugitive and an exile, and was not likely to learn that his friend Jonathan had a son. The knowledge that there was a son of Jonathan alive stirred the deepest feelings of his heart. Mephibosheth dwelt at Lo-debar in the neighborhood of Mahanaim, on the east of Jordan (chap. 17: 27-29). It is probably the same which is elsewhere called Debir (Joshua 13: 26). David immediately sent messengers to bring Mephibosheth to Jerusalem. The young man arrived in the king's presence with much humility, and evidently with some trepidation. In reply to David's kind words, he spoke of himself as a 'dead dog,' an expression intended to show his deep humiliation at his own helplessness and uselessness. The sense of his infirmities, combined with the utter ruin of his father's family, seem to have taken all spirit out of him, for, when his name appears in the subsequent part of the history we find him manifesting the same abjectness. The contrast between the dignity and power to which the house of David had risen; and the poverty and humiliation into which the house of Saul had fallen was striking. And we see the fruits of obedience and disobedience. David served the Lord; Saul forsok him. David obeyed his commandments; Saul disobeyed them. David thought more of the glory of God than his own interests; Saul made the honor of God a secondary thing, and was carried away by ambition and self-will. It young people will try to realise the difference between David and Mephibosheth in the royal palace in Jerusalem they will see which course of life it is best to take.

3.—The king-spoke assuring words to the timid, shrinking young man, and promised him the restoration of his family property, a place at the royal table, and all due recognition and honor as a royal prince. The land which David promised to restore him, of course, his private estate, the family possession at Gibeath, which had no doubt come into the king's possession, because no representative of the family had appeared after the death of Mephibosheth. He no doubt had his own house in Jerusalem; but a recognised place was given him at the royal table, and he would be expected usually to dine there with the princes and officers of state. The instruction to Ziba about the cultivation of the land was in accordance with a custom that still prevails in the East, and some other countries. The owner of the land provides the seed, and his dependents do the work, getting half the proceeds in lieu of wages. The number of Ziba's sons and servants is made so prominent, in order to show that Mephibosheth had a retinue of dependents befitting the dignity of a royal prince to which he was restored.

There are two lessons, besides those already mentioned, which we should learn from the whole incident. 1. If we become prosperous in life, not to forget the friends of our youth. 2. To be especially kind and considerate to the helpless.—W. M. S. Mag.

PAINTS AND FARM IMPLEMENTS.

Our neighbor, the *Weekly Press*, avers that crude petroleum is better for farm implements, etc., than any sort of paint, and the cost per gallon is hardly one tenth that of the cheaper kind. Any farm laborer can put this on waggon, carts, plows, harrows and other implements just as well as the most skillful painter; and

it may be done in stormy weather when outdoor work is impossible. Now is an excellent time for it, so as to allow the petroleum to dry and harden well before the implement will be wanted for use in the fall. When it soaks into the wood freely, perhaps it may be advisable to put on two, or even three coats. This would last longer, and is done so easily and quickly as to make it no great job. The wood work of implements thus oiled will last much longer, making its free use a great economy to the farmer, besides giving them a nicer appearance, in which all should take a just pride.—*Tribune and Farmer*.

THE HAMMOCK.

A drive or a stroll through the suburbs will show generally the hammock has come into use as an adjunct of out doors comfort. There is scarcely a door-yard or piazza of any pretensions without one or more of these swinging couches. Rightly placed and hung, the hammock affords the very luxury of repose, and our people have done well to borrow it from their southern neighbors, whose climate and temperament are so conducive to the cultivation of a "genius for repose."

But rightly hung does not mean suspended in a cramped situation. This is the way to put up a swing, but not a hammock, unless it be intended simply to sit in. For reclining purposes, the head should be higher than the feet. A good rule is to fasten the head of the hammock six feet three inches from the ground or floor, and the lower end three feet three inches. The distance between the two should be eighteen or twenty feet, though fifteen feet will answer. The longer rope should be at the bottom end, as this makes swinging much easier and more agreeable.

For outdoor use, when two trees are not available, the hook for the head may be fastened upon the tree or the rope tied to it, and a post set in the ground at the required distance for the lower end. In this manner, shade can be secured through the longer be the possessor of but a single tree. The fastenings and the rope should be strong and secure beyond a peradventure; and if the hammock is to be used by young children, it should be hung very near to the ground, that the inevitable tumbles and spillings may be as harmless as possible. The closely woven hammocks are the best as they do not wear out.—*Boston Herald*.

USEFUL HINTS.

Do all work at the very earliest seasonable moment.

Hoe early and hoe often. An active hoe is a good substitute for manure.

Do not let dirt get into the milk and then depend on the strainer to get it out. You can not strain out the flavor.

Be careful during the very hot weather not to drink too much ice water. Though it may taste better, it really will not quench thirst as quickly as water of the temperature of the air.

A little less than a quart of sweet milk, thickened with a little more than a quart of graham poured into a hot muffin pan, baked in a hot oven, makes what we consider good gems. Am partial to food that may be well prepared without soda, as I fear it will cause the teeth to decay.

Ripe and rich-flavored blackberries neither admit of nor require cooking. But when the fruit is unripe or inferior it should be cooked. Pick over the fruit and wash it necessary; put it into a stew kettle with a very little water; if very sour add a few dates; boil fifteen minutes; serve cold.

A boiling solution of sulphate of copper applied to a floor on laying a carpet will keep away moths. For outside coverings of furniture, especially of wool, a solution of corrosive sublimate dissolved in colorless alcohol can be used without fear of discoloration, and is a certain exterminator of these pests.

Stewing is the usual method of cooking all kinds of squashes; but some of the more solid and richer kinds are excellent and sometimes preferable when baked. Wash, wipe and cut in four pieces, remove the seeds, and bake in a pan. Steaming a squash, however, is better than boiling.

In Sweden tree culture is taught in the public schools, and every school is required to have a certain acreage for the planting of flowering plants, shrubs and trees by the pupils. When leaving school, they are allowed to take up all the trees they planted, for the purpose of ornamenting their homes, and the same course is pursued by every generation of children in endless succession.

Beans are one of the crops for which it would be thought that salt was not needed. But an old farmer says that a little sprinkled on the rows of beans just as the plants are coming up makes them more vigorous and greatly increases the production of pods. The salt probably acts on the soil, releasing plant food that would otherwise remain inert.

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

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NEWFOUNDLAND.

For the WESLEYAN.

MR. EDITOR.—For the first time since my appointment as Book Steward I have had the privilege recently of visiting the Newfoundland Conference. A few notes of my visit may not be out of place in the columns of the WESLEYAN.

I have no fondness for the sea, but having a fine ship and most agreeable fellow passengers, including our general brother, the Rev. Job Shenton, the passage from Halifax to St. John's was exceedingly pleasant.

Nothing could be more friendly than the greeting I received from the brethren of the Conference whom I found in session upon our arrival at St. John's. The familiar faces of the President of the Conference, Rev. Dr. Milligan, and a few more of its members, especially the brethren Peach, Dove, Goodison, Bond, Boyd and Percival, made one feel not altogether a stranger in a strange land.

From those dear brethren, and from those whom I had not previously met but whose acquaintance I was glad to make, I received many expressions of good will and friendship.

The Conference honored me with two appointments on the Sabbath, and also allowed me the privilege of speaking at the Missionary and Educational anniversary services, and also at a meeting held in the interests of Methodist colportage work in Newfoundland.

The brethren also listened patiently to the financial statement of the Book Room and WESLEYAN office, and to the somewhat lengthy addresses upon these important Connexional interests of our Church which it was my privilege to make in Conference.

From all I saw and heard during my week's stay in St. John's, I am impressed with the important work which is now being done by our Church in Newfoundland. Our ministers there are a noble body of men, ready to endure hardships as good soldiers of Jesus Christ.

Many of them are called to endure fatigue and suffer hardships, and are exposed to dangers unknown to most of the brethren in the other Conferences of our Church, and yet I heard no words of complaint, but with commendable zeal and hearts glowing with the love of Christ they gladly go forth to toil in the vineyard of the Master.

The work of these brethren is really missionary in its character, and they are justly entitled to special consideration by the missionary authorities of our Church. Our cause is progressing rapidly throughout the Conference. Large accessions to the membership of the Church are reported annually, and the various Connexional funds are liberally sustained.

This year the increase in the missionary income of the Conference is over \$1100. The collections on Conference Sabbath for the Educational Society exceeded \$700. We have in St. John's three very fine churches, all of them well furnished, and, better still, well filled with intelligent and loyal Methodists.

The churches are supplied with fine organs and well-trained choirs, and the music is most inspiring.

Bro. Percival took his farewell of St. John's during my visit, and he seemed to regret his departure. He was presented with addresses and well filled purses by the Presbyterian and Methodist churches, and also by the Orangemen of the city.

Before closing I must not omit to acknowledge the great kindness of our friends in St. John's whose hospitality I enjoyed, especially the Hon. James Pitts and lady, to whom I am indebted for a most comfortable and pleasant home while in the city. I trust that my visit may result in the increased circulation of the WESLEYAN throughout Newfoundland, and in furthering the interests of our Book Room.

S. F. HESTIS.

in adding it to other dues that is, in paying for the use of the pew distinct and separately from the support of the ministry, the latter being maintained as by ancient Methodist custom.

But the strong argument in favor of rented pews, besides its cosiness, is that the pewholder having selected a pew which suits him, secures the advantage of having all his family seated within his oversight, and is not compelled to seek other seats beyond his control, where, by behaving unregularly, they would not only bring their parents under censure but annoy and interfere with the comfortable worship of others. If, in rebuttal of this, it is urged that it can be so arranged that families can have pews assigned to them, (which must be done without respect of persons or preference,) then as such would be very likely to appropriate the greater portion of the sittings what becomes of the free pews? They certainly are no longer free in the sense advocated, and would it not be a fact that in the course of a few Sabbaths the regular members of the congregation would come to occupy the same pews, and would be disappointed if, on entering the church and walking up the aisle to the accustomed seat, it was found occupied by others; thereby causing temporary confusion to both parties. Thus a tacitly acquiesced in right virtually recognizes ownership and ignores the free idea.

We have not spoken of the minor objections, such as tobacco chewers, rendering the pew unfit to kneel in—inodorous and uncleanly persons—chatting and idling parties—hymn books taken possession of, and other little annoyances which might be enumerated.

Erect two buildings within a short distance of each other, the one free, and the other rented pews; which would obtain the preference and become the soonest filled, thereby manifesting the public choice?

E. L.

RECEPTION SOCIAL.

For the WESLEYAN.

The friends of the Windloe South Methodist Church, (late Bible Christian), held a social for the purpose of wishing farewell to their esteemed pastor and his wife, Rev. J. M. Tredrea, who has laboured amongst them for the past three years with much acceptance, and also to give their welcome to their new pastor, Rev. W. H. Spargo, who arrived in the city on Friday last.

At six p.m., the friends sat down to a bountiful spread table, which did great credit to the ladies who provided it, after which the chair was taken by Mr. John Holman, who gave a very nice address, including many words of encouragement to and appreciation of both the pastor and his esteemed wife.

The following gentlemen took part in the programme. Mr. Isaac Essery's speech was short and pithy; Mr. Charles Bryantine followed with a neat little speech, in which he showed the benefit of such social gatherings, and the advantage of united effort and Christian liberality; next, Mr. James Essery gave a stirring speech, showing the need of the younger membership taking active part in the business and work of the Church, also the blessedness of Christian charity and Christian giving. Next came Rev. W. H. Spargo, who gave an address, based on, 1. The necessity of Christian sociability amongst pastors and their people. 2. That continued sympathy and prayer on the part of the people for their pastor, is an incentive to success and spiritual prosperity. 3. The duty of the pastor and the duty of the people to each other. Rev. J. M. Tredrea gave the closing address, in which he referred to the pleasant, profitable and successful three years' pastorate he had spent on the circuit. To crown a very enjoyable time, the friends presented Mrs. Tredrea with a purse of about \$20.00 as a token of their high esteem and the love in which they held her. So ended one of the most interesting social gatherings held here for a long while.

W. H. SPARGO. P. E. Island. July 9th, 1884.

PERSONAL.

Principal Kennedy, of Sackville, is visiting Ontario. On the 3rd inst., he attended the golden wedding of his parents, Mr. and Mrs. Jacob Kennedy, of Smithville, Ont.

Mr. Crown Gibson is canvassing the city in favor of the "People's Cyclopedia." This most valuable work has been prepared by the Rev. Dr. De Puy, formerly assistant editor of the Christian Advocate. It has had a heavy sale in the United States.

The Rev. E. R. Young has been spending a few days in the city as a delegate to the National Division of the Sons of Temperance. His sermons on Sunday and his lecture on Monday evening on the Northwest have been heard with much pleasure.

To the list of our deceased subscribers must be added the name of Mr. Alonso Taylor, of East Florenceville, N. B. On Sunday evening, the 6th inst., he went out to care for his stock. His wife soon after found him suffering, but before she could procure aid he passed away. We, with many ministers, sympathize with his family in their sorrow.

Last week the Rev. S. James, of Gagetown, left for England on a visit to his aged mother and other friends. We hope that his health, which has

not been very good since an attack by fever last autumn, may be improved. During his absence the pulpit will be supplied from St. John, Fredericton and Sheffield.

The funeral of the late Captain Dutton, of the Sardinian, took place at Montreal on Friday last, from that steamer. A number of officers and seamen from various steamers followed the remains and made the scene an imposing one. Several Methodist ministers officiated at the service. The captain was covered with a Union Jack and served for the pulpit, the Bible used being the one which has served at the services on the Sardinian ever since she was launched.

"Cyrus," the English correspondent of the Central Christian Advocate, makes these references to the late Rev. Charles Churchill, A.M. "I have spent a few pleasant visits with him and his excellent wife, and he had always some pleasant reminiscence to relate of his labors and acquaintance in America. He resided close to the Salvation Army Congress Hall at Claxton. He wrote the article relating to English Methodism in Bishop Simpson's Cyclopaedia of Methodism, and we usually had the work down for reference on the occasion of my visits to him. He was a devoted Methodist and a happy Christian. I was at his house a few hours before he died, his mind was clear and he was waiting to depart."

LITERARY, ETC.

The Life and Letters of the Princess Alice will shortly appear in India, in both a Bengali and a Guzerathi translation.

The memoirs of Robert Moffat, the famous African missionary and traveller, are being prepared by his only surviving son, Mr. J. S. Moffat, now resident at Graham's Town.

The consolidation of the Southern Pulpit with the Pulpit Treasury is perfected in the July number of that excellent periodical. It will be welcomed by preachers of all denominations who love good expositions and sound doctrine. All departments are overflowing with the best thoughts of eminent writers. E. B. Treat, 74 Broadway, N. Y.

The N. Y. Independent regards Archbishop Malmonson, (Funk and Wagnall's "Standard Library") a book to be read through in ten hours, but to dwell in the memory forever. A friend of ours thinks it the most remarkable book published for some time. Julian Hawthorne, the author, gives one or two remarkable incidents which he suggested it.

Messrs. McDonald & Gill, Boston, issue two instructive tracts on the subject of holy living. One is a very able treatise upon "The Historical Position of Wesleyan Methodism in the Subject of Holiness," by the Rev. Chas. Munger; the other, an excellent practical essay by a minister of the M. E. Church, South, on "The Second Blessing Demonstrated, or Sanctification from the Wesleyan and Scriptural Standpoint." They are ten cents each.

The Homiletic Monthly for July is not a whit behind the June issue, which we thought one of superior merit. The sermonic department is unusually rich with the contributions of nearly a dozen of the ablest preachers. All the departments are up to the high standard which the Monthly aims at, and present fresh, and forcible, and pertinent thoughts in a great variety of aspects and relations. Funk and Wagnall, New York; S. F. Huestis, Halifax.

TEMPERANCE NOTES.

Of the 60,000 Jews in New York City, it is said there is not one who has so far forgotten his honorable ancestry as to become a bar-tender.

Ex-Gov. Colquitt says that two-thirds of the counties of Georgia are in actual and peaceable possession of prohibition.

Hon. Neal Dow writes under date of June 18th to the National Temperance Advocate: "Mr. Biame has been a teetotaler for years; is thoroughly in favor of the Maine law constitutional amendment."

According to the Bishop of Durham, the bill of England for drunk last year was more than the entire income of the Church of England Missionary Society for eighty-four years!

For the week closing June 28 there was either a murder or suicide nearly every day in Providence, R. I. Cause, whiskey. Yet the work of licensing this curse goes steadily on.—Zion's Herald.

The temperance work is the lifting scale for women, and before we can accomplish our hearts' desire, every woman must give her strength and support to the cause. In other words, the home of the present must save the home of the future.

About 700 liquor dealers were lately summoned before Judge Fell, of Philadelphia, to show cause why their licenses should not be forfeited because of a violation of the old law governing the sale of liquors. The matter was postponed until August 1.

A despatch to the Chronicle says that probably five or six thousand people were present at the temperance picnic at Berwick on Saturday. The entire event was a great success. Mr. Henry Lovett, of Kenilworth, acted as chairman and orations were delivered by Messrs. Carwell and Cary, which were much enjoyed and greatly appreciated.

The Iowa railroads have determined to obey the new prohibitory law, and will refuse to transport liquor into that State unless the liquor is intended for the agent designed by law to sell for legal purposes. The railroads which pass through Iowa are issuing orders that the lockers in the dining and buffet cars which hold bourbon and other spirituous liquors must be kept locked while trains are within the limits of that State after July 4th.

METHODIST NOTES.

The interior of the Carmarthen street church, St. John, is now being finished. The basement has been used since 1878, when the church was erected.

After a day's delay, the Brunswick street Sunday-school had most delightful weather for its picnic. All present—and the gathering was a large one—thoroughly enjoyed themselves.

Four young persons, one of whom was baptized on the occasion, were received into the church at Young's Cove, N. B., on the 13th, by Rev. H. J. Clark. The farewell sermon by that pastor was a very impressive one.

On Saturday evening Mr. John F. Bullock, leader and organist of the Queen square choir, St. John, was made the recipient of an address, accompanied by a very handsome silver sapphire surmounted by a bouquet of flowers, from the choir and congregation of the church. The friends present were afterwards entertained by Mr. Bullock.—Tel.

On Monday evening a pleasant meeting was held in the Gratton street church, to welcome the new pastor, the Rev. R. Brecken, A. M. The address of the Hon. S. L. Shannon, Chairman, was followed by others from Rev. J. J. Teasdale and Rev. R. Brecken. A subsequent gathering in the school-room, in the interest of the new Robie street church, was addressed by Joseph S. Belcher, Esq., the Rev. Prof. Forrest and others. Fine music was also given by the choir. The sum of \$75 was raised, though the weather somewhat interfered with the number present.

On the 2nd inst. the Rev. J. Wier, of Bermuda, writes: "We have just held two very successful Sabbath-school concerts at Somerset, adding most satisfactorily to our school fund, and a bazaar and tea-meeting, held two consecutive nights in Southampton Hall, assisted very materially the fund for our new building at Port Royal. The church will be dedicated in a few days. The structure is one of the most imposing in the colony and is an ornament to the locality. Our people here are a unit in pushing God's work."

G. F. D. writes: "On Sunday, July 6th, the new Methodist church at Tabuaintac, N. B., was dedicated for the worship of Almighty God. The Rev. D. Chapman, chairman of the Miranichi District, preached in the morning from Rom. 1: 16; and the Rev. J. Prince in the evening, from Matt. 22: 42. The services were very much enjoyed, and the people showed their appreciation by contributing liberally to the collections, which amounted to more than \$25. The size of the building is 20 x 30, and it is capable of seating about 150 people. Although the Methodist people of Tabuaintac are poor and few in number, they built their little brick church almost unaided, the only outside help they received being a donation of \$20."

ABROAD.

A number of prominent Mormon dissenters recently joined the Norwegian Methodist Episcopal Church at Salt Lake City, Utah.

The Duke of Westminster has forwarded a cheque for £2000 stg., to the treasurer of the new Wesleyan chapel near Wrexham, in aid of the building fund.

In the Second London District, the chairman suggested that the practice of united circuit love-feasts should be revived, as a means of promoting circuit unity, which was endangered by tendencies to local chapel isolation.

Dr. H. F. Johnson, of Brookhaven, Miss., has given a centenary donation to the Methodist Church South a handsome new building and other property to the Whitworth College, valued at \$20,000.

A translation into Japanese of Geikie's Life of Christ, by Rev. M. S. Vail, of the M. E. Mission, is soon to be published in Japan. A most careful system of comparison and correction was adopted by Mr. Vail, thus making a heavy addition to the ordinary occupations of a busy missionary.

The Rev. David N. Bentley, who died last week, in Connecticut, at the ripe old age of 100 years, began preaching when but 15 years old. The pioneer of Methodism in that part of Connecticut, he devoted seventy-five years of his life to its maintenance. He was converted under the preaching of Lorenzo Dow.

GENERAL RELIGIOUS NOTES.

The Queen of Sweden has sent a donation of £2,000 to the fund for translating, printing and distributing Gospel tracts among the children of different lands, and has accepted 10,000 Swedish leaflets for distribution among the children of Stockholm.

Mr. Mundella, Secretary of Education, said the other day that there was never so much religious instruction given in England as in the present day. The Sunday-schools were never so flourishing as they are now. The increase of children is larger than in the day schools. The numbers are given as 3,277,000 scholars, and 593,427 teachers, the most marvellous voluntary institution for the moral training of the people that the world has ever seen.

One of the most interesting matters in the Assembly of the Church of Scotland was the admission to the ministry of the Church, of the Rev. D. Browne, lately a priest and a professor of metaphysics and theology in the Roman Catholic Church. It was agreed to admit Dr. Browne on subscription to the Westminster Confession, Dr. Cunningham said there had been no case like it in 300 years. Dr. Browne was a man of literary attainments and his appointment as Bishop of Magras had been considered.

GLEANINGS, ETC.

THE DOMINION.

On Saturday, Judge Carro gave a decision in the Eno case, denying the application for the prisoner's extradition.

Inspector Naylor is prosecuting parties charged with selling liquor on Sundays in this city without respect of persons.

A well known Keewatin lumberman says that Manitoba and the Northwest no longer need to import meat, but have a surplus of beef and pork of home raising.

The first sod on the western section of the Miranichi Valley railroad was turned on Monday afternoon at Gibson. The proceedings were of an entirely informal character.

The Royal commission to investigate the charges of attempted bribery of the Ontario Legislature commenced the investigation at Osgoode Hall, Toronto, on Monday.

The St. Croix Cotton Mill is now furnished with water in the dyehouse from an artesian well, six inches in diameter and 209 feet in depth, which yields a constant flow of from 30 to 75 gallons of excellent water per minute.

The P. E. I. Provincial Exhibition will be held on the 8th and 9th of October next, at Charlottetown. The Board has voted \$1,500 in cash prizes, and quite a number of special prizes will be offered.

The 12th of July, the anniversary of the battle of the Boyne, was generally observed by the Orangemen of the Dominion. In Ireland there were some serious conflicts between the Orangemen and Nationalists.

The survey of the N. B. Central Railway is progressing rapidly. A line has been run through the coastal fields of Queens County and over the greater part of the distance to Fredericton. The surveyors are now engaged on the eastern end of the line towards the Intercolonial railway.—Telegraph.

The State of Maine, of the Int. Steamship Co., was lost on Saturday, on the rocks at Point Lepreau, on her way from Eastport to St. John. She was the only remaining boat of the line, the Falmouth and City of Portland having both been lost during this season. With prompt action the numerous passengers and crew were all saved.

At Muise's Point, on the Tusket River, on Sunday, a Mrs. Bouchette went to her children, who were lighting a can in through the roof, split the ceiling over her head, and touched her on the back of the neck caused instant death. Two children in another part of the house were stunned, but not seriously hurt. A house at Tusket Wedge was completely shattered. All the family were in bed at the time and none of them were hurt. A house in the city was also struck, but none of the inmates were hurt. Through the same cause a barn was burned near Windsor, on Saturday.

P. T. Barnum has given \$55,000 to Tufts' College, Mass., to found a museum of natural history.

The Indian Government is collecting material at Quetta for an advance on a large scale upon Candahar.

The sheep and cattle industries in West Texas are threatened with annihilation by drouth.

French troops from Tonquin have landed at Madagascar. Latest advices state that the Hovas are actively preparing to resist the French. Heavy fighting is imminent.

Sixty six deaths from cholera took place in Marseilles during the 24 hours ending at 9 o'clock Monday evening. The mayor of Teulon has been attacked.

The Vatican has issued an appendix to the freemasonry encyclical, suspending for a year the obligation of bishops to denounce secret societies.

The Supreme Tribunal of Hesse has issued a decree of separation between Madame Kalomine and the Grand Duke of Hesse, who were recently united in amorganatic marriage.

Printed reports show that in Calcutta in April there were 847 deaths from true cholera. In Bombay there were according to detailed reports, only 11 deaths from cholera in the week ending June 3rd.

The French minister, Ferry, is disposed to consider the Langou affair a misunderstanding. The indemnity demanded from China will probably be reduced and it is hoped the trouble will be promptly arranged.

A company of thirty or forty bicyclists are about to make a tour of Europe, beginning with Ireland and ending with Italy. They will carry their luggage with them on their bicycles.

The other day Mr. Gladstone stated that the Egyptian conference would conclude its labors before Parliament rose. In reply to a question by Sir Stafford Northcote, he stated that Parliament would probably reassemble on October 20th.

The liabilities of the lately active partners in the firm of Grant & Ward amount to over sixteen millions—a tolerably respectable debt for a third-class nation. By the failure the sisters of Gen. Grant, Mrs. Chamber and Mrs. Corbin, will lose, the former, \$7,500, and the latter, \$25,000.

The Council of the London Health Exhibition has unanimously determined not to open that institution on Sunday. A curious coincidence has been noted in the attendance. The week ending June 14 the number of visitors was 143,121; the following week it was 143,122.

At the Chicago Democratic Convention last week, Cleveland on the third ballot received 683 votes out of 820. The nomination was then made unanimous. The same was done in the case of Hendricks, for vice-President. The Kelly party was disgusted.

Should the House of Lords reject the Franchise Bill, in the fall the Government will dissolve Parliament and a general election will take place before Christmas. Postmaster General Falcott, in addressing a demonstration at Shorehitch, said the government would make no further concession on the franchise question.

The following are the Plenipotentiaries to the Egyptian Conference: Great Britain, Earl Granville, K.G.; and the Right Hon. B. Chidwell, M. P.; Germany, Count Muenster; Austria-Hungary, Count Kautsky; France, M. Waddington; Italy, Count Nigra; Russia, M. de Stas; and Turkey, Musurus Pascha. According to precedent, the Minister in whose country the meeting was held, Earl Granville, assumed the presidency, with the consent of the plenipotentiaries of the powers. On arrival at the Conference Chamber, each member took a seat at a large round table.

A GLIMPSE AT THE CAMP MEETING.

A lady who was present has kindly given us a few notes of some of the services on the camp ground at Berwick. We could not make room for them last week:

The love feast commenced the services of the day. Testimonies followed each other so rapidly that many who really wished to speak had no opportunity. At one time four rose for the purpose. It was indeed a time of refreshing. As the rain fell we had preaching in the tent by Mr. Ryan from 2 Tim. 1:12. He dwelt on what Paul knew, how he knew it, and what the knowledge did for him.

At half-past one a meeting was held in the tent for young men; and at the same time a woman's prayer-meeting was held in one of the smaller tents, kindly loaned for the purpose. At the latter meeting many testified to the love and power of Jesus. As the rain had ceased we gathered in the open air at 2:30 for a preaching service. After prayer by Dr. McMurtry, Mr. T. M. Lewis read a Scripture lesson and then preached from 1st Cor. 1:2, 8. "We preach Christ crucified." In the text he remarked, "We have a 'what'—a 'what,' a 'who,' and a 'how.' In referring to 'what' we do, he said to young men about to enter the ministry, 'Don't read the Gospels to your people, don't recite it, don't explain it, but 'preach' Christ—'preach' Christ!" A short social service, prayer and testimony followed. The audience at the afternoon service was estimated at about 2,500.

At half-past six we gathered for the evening service. The evening was beautiful and the singing of the birds did not a little to the enjoyment. A friend observed that we must adore the Father in that beautiful grove with nothing between us and the clear blue sky above, and truly God was very near. The Rev. Mr. Pickles's sermon from Jer. 36:23, was one of solemn warning to those who were refusing to listen to God's word. He had not been preaching long, when God's people knew that the Spirit was convincing deeply the ungodly. As we sang many went forward, and before long the altar was crowded with penitents. Some thought there were a hundred—we could not correctly judge as it was getting dark—but there were persons weeping bitterly who did not go forward, and workers moved here and there whispering words of encouragement and help. The power of the Lord was there and many entered into the light before they left the ground. A touching incident was told me of a young man who said that he could not pray, but who, aided by his mother's prayer, soon found the Saviour. The Lord that evening poured out showers of blessing, the results of which will only be known in eternity.

Among the Monday's services was a children's meeting, held in the tent, where between forty and fifty little ones were gathered with a few older ones who loved the lambs of the flock well enough to withdraw from the meeting at the stand. After singing and prayer one or two of the friends said a few words to the children, and then we asked those who loved Jesus to tell us what they knew of Him. Eight or nine dear little ones spoke sweetly of the Good Shepherd. In answer to our invitation to those who wished to know the Saviour to manifest their desire, many rose. It was one of the most precious seasons we enjoyed during the Monday; we were privileged to be at the meetings.

OUR INDIAN MISSIONS.

At the recent Manitoba Conference missionary anniversary, the Rev. H. B. Steinhart, Indian missionary, was received with applause. Mr. Steinhart said that the reception given him encouraged him a little. He himself was an example of the fruit of missionary labor. He referred to his experience during the last forty-four years. Men now came to the Northwest in a sleeping car and sighed to heaven over the great hardships they had to undergo. He came with Rev. Jas. Evans by way of Fort William, whence they had to paddle their own canoes and carry them on their shoulders across portages. Mr. Evans went first to Norway House, and the speaker to Fort Francis, whence, however, he was soon called by Mr. Evans to act as interpreter and school teacher. He continued in this capacity some time with Mr. Evans, until the latter finished his invention of the syllabic characters; when the speaker began to translate the Scriptures into these characters. The characters were very simple and easily learned by the Indians. On being given them in the morning, an Indian would sometimes be able to read the same night. He had been given the Book of Job to translate, and thence to the end of the Prophets, and from the Acts of the Apostles to the end of the New Testament; and, as was known, these were hard portions to translate. Although difficult for one man, yet by the help of God the work was done. And now he was glad to be able to say these Scriptures were being read by the Indians. On the mission where he had spent a long time there was hardly a man, woman or child but could read the Scriptures in these characters. In their religious gatherings every Indian was to be seen having under his arm his Bible and hymn-book; and they would search out the texts

of the sermons and follow the preacher as he read. This was what had been accomplished by missionary labor, and the Indians would be benefited by it as long as they lived. About twenty-nine years ago he had been sent to the Saskatchewan country, after having spent already fourteen years in service on missions. He had opened up the Oxford House Mission, where Rev. Enos Langford had been a missionary for four years. From there he had been sent to open a mission at White Fish Lake, in the Saskatchewan country. The beginnings were small. Besides the occupants of his own tent and that of another, there was no human being near. They never forgot to assemble for worship, although they were so few. After a while the Indians came around but were very shy. By handing around the pipe of peace, he caught them with gentle, and gained the opportunity of firing upon them the Gospel gun. After that a great many came to the ground, and he commenced preaching the Gospel among them. God blessing his labors he did some good to some of them, and they felt the converting power of the Gospel. At present there were about 400 Indians there professing Christianity. When they commenced imitating the white man in making their living out of the ground they had no hoes, so they made wooden spades with which they broke some ground. After a while the missionary got what was called a Scotch plough; but they could not make their point work, as instead of going ahead they came back. Not willing to be beaten, he took some shagunapi and hitched up twelve Indians, by which means he broke up a small piece of ground. On this he sowed some barley, and thus farming was commenced at White Fish Lake. He was glad to say that every family almost had now a yoke of oxen, cows, pigs, etc. Before they embraced Christianity the poor women did all the work, but now the men shared the burdens and no longer treated the women as slaves. They were poor people and could not have everything they wanted, yet notwithstanding they were trying to imitate the white man as far as they were able. The women would like to dress something like the white woman. Formerly it took only two yards of cloth to dress an Indian, so they did not have long trains. In the early days there was a fashion among the women which they had since given up; but he saw that among the white ladies it was becoming resuscitated; they called it banging, he thought. If the fashion continued it might come to that of the Blackfeet, who wore a bunch of hair coiling down under the nose and then turned up. Traders had wanted to establish posts there, but he would not allow it. If he had done so at first, there would have been no mission; but their Indians were now somewhat established in Christian knowledge. They were very zealous in attending the means of grace.

They had two local preachers who led the service in his absence, five classes, two day schools, and one flourishing Sabbath school. Some of the children were beginning to read the Word of God in English, and they learned 30 to 50 verses at a time to recite in Sunday school. They were very fond of singing, and it was delightful in travelling over the plains on a buffalo hunt to hear them sing their beautiful hymns. Formerly, before the missionary came, only the war-song was heard. He gave an illustration of this singing, and by way of contrast sang a hymn in Indian to the tune "Hold the Fort," and was applauded with spirit on concluding. He expressed his pleasure in the kind reception given him; thought that the same feelings would not be given to the pagan Indians seen on the streets of the town, and said that the difference in his favor was due to missionary labor. But for this and the treatment bestowed by the H. B. Co. Company, the white people would not have got up here so easily and possessed themselves of the heritage of the Indians. It was not the redcoats who had secured this peace, though he would not speak disrespectfully of them; it was Christianity. He hoped his hearers would be more than ever for the spread of this cause, that every Indian in the Northwest "might know the only true God, and Jesus Christ whom he has sent."

The chairman, before concluding the service, stated some facts showing that Indian hearers liked doctrinal sermons; and that many of the children were very proficient in the study of the catechism of the Church.

MEMORIAL NOTICES.

MARY ANN JUDPEN. At Great Burin, in the Burin circuit, N. F., Mary Ann, the beloved wife of James Judpen, sen., May 8th, 1884, aged 65 years. She was converted to God 49 years ago, during the ministry of the Rev. James G. Hennigar, and from that time till her death she was a consistent member of the Methodist Church. Two years ago she had an attack of heart disease, from which however she so far recovered as to be able to attend the house of God occasionally. During the fall of 1883 she was called to pass through a severe bereavement, in the loss of a son on the Banks of Newfoundland. This, though borne with Christian resignation, no doubt aggravated her disease and hastened her end. She attended Divine service for the last time on the second Sunday in March last. From that time till her death her sufferings were great, but never

did she murmur at the dispensations of Providence. Her trust in God was childlike and unwavering. Calling her family around her she desired them to serve God and to meet her in heaven, and sweetly fell asleep in Jesus. W. K.

THOMAS PINE.

departed this life at Burin Bay, in Burin circuit, N. F., May 19th, 1884, aged 34 years. He was converted to God in 1872 during the ministry of Rev. G. Forey, and soon became an earnest worker for Christ. Early in his religious life he was impressed as to his call to the ministry of the Gospel and was advised by the resident minister to give himself to that work, but for some reasons he could not be induced to comply. He accepted however the office of class leader, and in that capacity won the esteem and respect of those who met with him. His sickness was long and tedious, trying to the faith and patience of the sufferer, but borne with humble acquiescence to His will who said, "As thy day so shall thy strength be." Patience had her perfect work in him. When it was evident that the end was near he was asked "if he had any fear," and with calm and assured expression of confidence he said, "Oh no, I have no fear, I am on the rock." Among the last of his utterances was "Jesus is precious," and thus calmly passed away to his eternal rest one who had won for himself a good name among those who knew him best. W. K.

CENTENNIAL FUND.

Table with 2 columns: Name and Amount. Includes entries like Phoebe Brookman \$50.00, John E. Burch \$5.00, etc.

TAKE OFF YOUR HAT.

The Hon. Philip Hoyal, of Chicago, relates the following: "I was going along the other evening, when a savage dog flew out at me, evidently ready to 'rend me to pieces.' Now what do you suppose I did? Whipped out my pistol? Not a bit of it. I simply lifted my hat. Don't laugh. The dog stopped, looked at me, growled, and finally crouched back to the door-step and began wagging his tail. I have done the same thing over and over again with the same result. 'Dogs, in my opinion think—in a crude way. They see a man such as I, walking along, say with a plug hat on his head, and so forth. To him I present a complete picture, just as a dog with flapping ears swishing tail, and four legs, presents one equally complete. Now, mark! The four-footed picture cannot, so to speak, disintegrate. No dog ever saw another dog take off his tail, or lay down its ears, or throw away one of its hind legs. This human apparition suddenly begins to tear himself to pieces. He lifts off his hat. The dog doesn't know what is coming next, perhaps, He begins to think. He is overawed. He meets with a power which is beyond his apprehension, and he succumbs. 'Mind you, this is only my theory, but I have tried it on several times, and I always found it to succeed.'"

The Times says that sewing women of New York, after providing their own cotton, needles and thimble, make regular heavy pantaloon for seven cents a pair. They are capable of making 10 pairs a day of 15 hours. Boys' pantaloon they make for 5 or 6 cents a pair, making from 14 to 16 pairs a day of 12 hours. They work mostly 7 full days in the week; sometimes they will stop Sunday afternoon, but all work on Sunday, and their average weekly wages are \$3.81. Of course from this they must pay rent, as well as buy provisions. At the same time farmers' wives are constantly dying from overwork, caused by inability to get sufficient help. It seems to be one of the most successful devices of Satan with the poor, to tempt them to over-crowded cities to toil a miserable life, merely to sustain life.

A DOG'S EXPLOIT.—Last Thursday afternoon a woman, looking from her back window, in the city of Newburg, saw in the house opposite a little child hanging from a window-sill, but kept from falling by a dog, who had caught the child's dress in his teeth. The woman had left her baby, eighteen months old, on the floor of the front-room playing with her toys and a little terrier dog that is its constant companion. The mother was away just three minutes, but when she came back and opened the door her infant's head, arms, and shoulders were hanging beyond the stone sill of an open window, and near it, with its feet on a chair, stood the little dog holding on to the child's dress for dear life. Her child, unconscious of any danger, was crouching at some object in the yard, while the dog, holding on to the dress, looked a mute appeal for haste and help. In an instant she was by her baby's side, and the danger was passed. When the dog had been relieved of its burden he pranced round the mother and child with a delight that was almost frantic.—Warwick Advertiser.

BREVITIES.

Oliver Wendell Holmes says: "Easy crying widows take new husbands soonest."

Taking things as they come isn't so very difficult. It's parting with them as they go that's hard.

It is said that Bishop Ryle is the first spiritual peer who has appeared in the House of Lords with a beard.

He that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is really our helper.

Success soon palls. The joyous time is when the breeze first strikes our sails, and the waters rustle under our bows.

Success doesn't "happen." It is organized, pre-empted, captured by "consecrated common sense."—Frances E. Willard.

Madame Geoffrin, hearing a certain noble spoken of as a man of talent, said: "He a man of talent! He is a fool rubbed over with talent!"

Out of the twenty-one United States presidents fifteen were farmers or sons of farmers, and most of the founders of the republic were farmers.

Carpet manufacturers in New York for a country house on the Hudson, recently, have in the center the Christian name of the person who will occupy the room.

Whenever you commend aid your reasons for doing so; it is this which distinguishes the approbation of a man of sense from the flattery of sycophants and admiration of fools.—Steels.

When a man is dismissed from employment he always has a good deal to say against his late employers. A man, in fact, is like a gun. He makes a great noise when he is discharged.

Dark complexions coming into favor, it is said there is now what is known as sunburnt powder introduced for the make-up of ladies' faces, both young and old, who would fain keep up with the procession.

The name of Miss Grace House, of Fremont, Neb., is going all over the land as that of the lady who blew the biggest bubble at a recent soap-bubble sociable. It is well to be distinguished for something.

Lord Beaconsfield said: "Few great men have flourished who, were they candid, would not acknowledge the vast advantage they have experienced in the earlier years of their career, from the spirit and the sympathy of women."

The talent of turning men into ridicule, and exposing to laughter those one converses with, is the qualification of little minds and ungenerous tempers. A young man with this cast of mind cuts himself off from all manner of improvement.

"Just to think," said a Vassar graduate, "there is an account of a train being thrown from the track by a misplaced switch. How utterly careless some women are about leaving their hair around." And she went on reading and eating caramels.

Col. Henry Watterson recently said that George D. Prentice did not drink a drop in the last year of his life. Whereat the other colonels of that State look significantly at one another, and say: "There, see! Only lived a year after he quit drinking!"

An old lady hits the nail square on the head when, in writing upon the woman's suffrage question, she says:—"You may not care for the matter in whatever light you will, but simmer it down, and what is it but a quarrel with the Almighty that we are not all men?"

It is said that a company will soon be formed to colonize the Great American Desert. Only those who feel that they have not attained the position in life which they deserve will be invited as colonists. On that basis the desert would be colonized in two weeks.

Minister: "Well, John, I've nae doot frae your long experience ye cood occupy the poopit for an alternate year." "Should an emergency occur." Beadle: "Hoota, ay, sir; there's nae difficulty in that; but then where in the haet parishwad ye git onybody qualified to act as beadle?"

Gambetta once, while boating on the Seine, caught a cold which led to inflammation of the larynx, and which was never cured; and this, it is said, afterwards aided much to his oratorical triumphs, giving to his voice those hoarse sounds which his admirers compared to the roaring of thunder.

Travellers will be pleased to learn that at the last National Convention of baggage agents it was resolved that if a trunk didn't burst open after being bounced end over end four times, and tumbled out of the car on to the platform, it should be delivered to its owner in its normal condition. Baggage agents are not so destructive as some persons imagine.

Recently two Boston brides have chosen the apple blossom as their floral decoration, in place of the orange blossom or the tasteful white lilac. One bride carried a basket of these blossoms in her hand to the altar, and another received congratulations in a bower of the same, while her white satin gown was trimmed with them in combination with tulle.

A clergyman who has smoked a certain brand of tobacco for twelve years is rewarded by having his picture used as an advertisement of this particular variety of the weed. Ministers who have succeeded this year only in obtaining a D. D., or an S. T. D., will no doubt be quite overcome with envy of their more fortunate brother.—Boston Transcript.

The Day of Small Things.

Is forever. It is not the great difficulties of life that try us, but the small annoyances that ceaselessly wear away patience and good temper. The smallest grain in the eye or the pricking of a pin, even an aching corn upset us completely, and therefore it becomes our duty to protect ourselves against the lesser evils which grow great by repetition. To remove corns all that is necessary is to purchase Putnam's Painless Corn Extractor. It will very quickly remove them and without the slightest pain or discomfort. Putnam's Extractor like other articles of merit has numerous imitators. Be on your guard against such. Ask for and get Putnam's Extractor.

An English swell has a gondola on the Thames managed by real, live Italian gondoliers from Venice.

For Bronchial and Throat affections, Allen's Lung Balsam is unequalled. See Advt.

The new enrollment gives the German army a war-footing of 1,487,700 men, besides 340,000 of the landsturm.

No RIVAL IN THE FIELD.—There is no rival for Dr. Fowler's Extract of Wild Strawberry. It is the acknowledged champion for the cure of all Summer Complaints.

PREJUDICED PEOPLE.—Many people are prejudiced against patent medicines but all who try Burdock Blood Bitters are compelled to acknowledge it worthy a patent as a valuable discovery. Kalamazoo girls pronounce vase, "vace"; New York girls, "vaze"; Philadelphia, "vazs"; Boston, "vaws"; and Detroit girls, "jug."

FOR OLD AND YOUNG.—Dr. Fowler's Extract of Wild Strawberry is the remedy for Cholera, Colic, Diarrhoea and Dysentery. No person is safe without it.

Nearly eighteen per cent of the male population of Italy between the ages of twenty and twenty-five can neither read nor write.

I sprained my leg so badly that I had to be driven home in a carriage. I immediately applied Minard's Liniment freely and in 48 hours could use my leg again as well as ever.—JOSHUA WYNAUGHT, Bridgewater, N. S.

A diamond weighing 802 carats has just been unearthed in the Kimberley mines. It is but little smaller in size than the celebrated Pitt gem in its uncut state, and the latter has been sold for \$177,000.

In India the natives have hoarded a billion dollars in gold, which cannot be got into circulation.

Cramps and pains in the stomach or bowels, or in any part of the body, no matter how severe or what the cause, can be relieved by Johnson's Anodyne Linctivment used internally and externally.

The Europeans, or white men, in China number fewer than 10,000, or one to about every 25,000 natives.

More than twenty years ago we had chills and fever, and the recollection of it makes us shake even now. But this disease no longer terrifies me. Parson's Purgative Pills are a sure preventive.

There are 125 licensed distilleries in Scotland, yet say nothing of the illicit stills that are in active operation. Argyleshire heads the lists with thirty-five distilleries. Last year from Cambletown alone 1,400,000 gallons of whiskey were exported.

In China, which has always tried to have nothing to do with foreigners, wages are ten cents a day.

SOLID COMFORT.—Every one likes to take solid comfort and it may be enjoyed by everyone who keeps Kidney-Wort in the house and takes a few doses at the first symptoms of an attack of Malaria, Rheumatism, Biliousness, Jaundice or any affection of the Liver, Kidneys or Bowels. It is a purely vegetable compound of roots, leaves and berries known to have special value in kidney troubles. Added to these are remedies acting directly on the Liver and Bowels. It removes the cause of disease and fortifies the system against new attacks.

The Indians are accepting the burdens as well as the duties of American citizenship with unusual courage. An Indian baseball club has just been formed.

Pretty as a Picture. Twenty-four beautiful colors of the Diamond Dyes, for Silk, Wool, Cotton, &c., 10c each. A child can use with perfect success. Get at once at your druggists, Wells, Richardson & Co., Burlington, Vt.

Mrs. Uriah Johnson, River Herbert, writes:—"Minard's Liniment cured me of a very sore nose, and also inflammation in the eye; it is the cure-all and I believe it is the best inflammation allayer and pain killer in the world."

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

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

Advertisement for Dr. Fowler's Strawberry Extract of Wild Strawberry, curing Cholera, Cholera Infantum, and Diarrhoea. Sold by all dealers.

Advertisement for Bristol's Sarsaparilla, a sugar-coated pill for blood purification.

Advertisement for Virginia Farms & Mills, featuring the Real Estate Journal.

Large advertisement for The Music House, featuring pianos and organs, and a new discipline for the Methodist Church.

Vertical advertisement for LON MACHINIS CO, a manufacturer of machinery, public buildings, steam engines, and other mechanical equipment.

