

The Wesleyan.

217

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NOTE AND COMMENT.

According to the *Baptist Weekly*, "assisting a minister to abdicate" is the latest way of reporting the maneuverings of a minority to get rid of a pastor.

"Churches," says the *Christian Register*, "that have been living too long on honey and rosewater need a dose of lightning and earthquake."

"No duty that we have to perform," says the *Richmond Christian Advocate*, "depends so entirely on the secret state of a man's soul as the duty of a Christian giver."

The *Standard* calls attention to the fact "that in proportion as the several denominations of Christians push their various work abroad, they cease to fight one another at home."

Don't hesitate to preach, and preach your best of that, because the congregation is small. If there are only two or three present, they constitute a quorum of business—the business of the Lord's House.—*Southern Advertiser*.

The *Methodist Protestant* says: "A minister's sermons will show what he thinks, while his life will show what he is; so a layman's prayer will show what he wants to be, but his business habits will show what he is."

We have arrived at making this distinction; that a thing may be dishonest and worthy of blame in transactions between individuals, and become praiseworthy, excellent, once it is transplanted into the domain of politics.—*L'Electeur*.

Short pastorates seem to be the order outside of Methodism, though not, as with us, by statutory law. The *Christian Index* says: "There have been thirteen pastoral resignations among the white Baptists of Louisville in the last three years."

The responsibility of pastors in the training of young converts is very great. An exchange asks this question: "Where are your converts of a year ago?" and then adds, "This question will be asked again at the great day, brother pastor."

A would-be saloon keeper, failing to secure a petition of the citizens in a community authorizing him to open a den of death, said he "wanted to move to a country where there is no preachers." A shrewd facetious bystander replied: "Only persevere, my friend, and you will get there. You are certainly on the road.—*New Orleans Advertiser*."

The invalid struck down suddenly with a cherished task seemingly only half done, did not leave an unfinished work. She did not enough to reveal her high quality as a worker for Christ, and to inspire emulation in many responsive souls. The sudden pause in the music of her life leaves it echoing forever.—*Nashville Advertiser*.

"Another fact of prime importance, gleaned from a cursory review of this Methodist work is, that the growth of Methodism has been in proportion to the growth and development of the missionary spirit in the Connection. Being zealous for Foreign Missions, the Methodist Church has done wonders at home.—"*Apollonia Times*."

President Webb, of Mississippi College, was interviewed by a young man who wanted to go to school. "Well," said the President, "what do you know?" "Nothing," was the response. "Well, you are just four years ahead of some of the other students. It takes them four years to learn what you know to start with. Your prospects are fine, sir.—"*Baptist Record*."

The subject of a funeral held at East Sigmund the other day was a man who in life had been a saloon-keeper, a constable and a justice of the peace successively, and a ward politician all the time. With rare discrimination the choir sang "Asleep in Jesus." It would appear that church hymns are unlike Jack Punby's observations, in that the bearing of them does not consist in the application.—*Cleveland Herald*.

"Modesty holds his own," says the Rev. Robert Laird Collier, from London. "It is the old, old story," he tells, and tells it in the old, old declamatory, shouting, assured way. His physical exertions to day were tremendous. He perspired and yelled all things mentioned collapse; but no. He clenches and grows fat upon his bodily exertions. Sundry's voice is only a monument. It is a memory. However, these old stories and choruses take with the crowd, and the lower classes of shopkeepers, artisans and loafers fill this tabernacle."

The doctors have made life almost not worth living with their prescriptions against its being prematurely cut short. The air is laden with germs, the earth exudes poison, the sixpences we handle contain the seeds of zymotic plagues, the very cat that we stroke may have passed from a typhus patient's bedroom to bear on its fur the messenger of death next door. And now we are told that we smell a Gloire de Dijon at our peril, and that the azalea in our buttonhole may in the course of half an hour impart hay fever to a carriage full of railway travellers.—*London Standard*.

Here is something that so strangely illustrates the mutations of human life that it is worth reading. Ten years ago a penniless man, with a peculiarly shaped head, made a bargain with a London anatomist by which the anatomist was to have the head on the death of the man by paying the funeral expenses. Meanwhile, the man became wealthy. He has just died, and his friends have tried to avoid the contract. The professor, however, insisted, and the matter is now in the courts. Pending the decision, the queer head, undetached from its shoulders, has been buried with the rest of the body.—*Christian Advertiser*.

We heartily endorse the statement of *Church and Home*, the Church organ of the Diocese of Florida, that a poorly paid ministry can only be a partially effective ministry. Time and strength given to the mere details of physical living are so much taken from study and work in spiritual ways. Men can hardly be anything else than dull and uninteresting, when worried about food and clothing, or harassed with debt. To every consideration of a sentimental kind (and we by no means despise sentiment) is to be added this purely business argument.—*Church Guardian*.

It is stated that the British post-office authorities find gambling to be as fertile a source of crime as drunkenness among the employes. The latter often steal in order to pay gambling debts and bets. The curious moral perversion which regards these obligations as "debts of honor" is no doubt responsible for the consequences. Probably few of these men would steal to pay their butcher and baker, but rather than be thought capable of evading a "debt of honor" they will resort to robbery. The truth is that the so-called "debt of honor" is a relic of barbarism only fit to be bracketed with the duello.—*N. Y. Tribune*.

The latest thing in the way of entertainment to raise money for church purposes is reported from Georgia. A colored man was to be hanged on the 20th ult. A colored church arranged an excursion by steamer to the place of hanging. The advertisement set forth the attractions—a band of music, refreshments, etc., but the hanging being the chief thing. All for \$1.00, "children not excepted," the funds to be used for church purposes. How is that for Christian (?) enterprise? Of course sensitive and refined readers shuddered at the mention of the affair. But as to its morality it is worse than the lotteries, large and small, that are too common among this more enlightened people? Judge ye.—*Leitchester*.

Balance apart, will home be a happier place, among the cultured classes, when the woman shall be upon an equal intellectual platform with the man? We are inclined to say: Yes. As a rule love will be of a finer fibre and keep up its sweet illusion, if it do not last longer than under the old conditions. "Age cannot wither nor custom stale" the "infinite variety" of a well stored mind. Educated men and women will have a new bond of union in kindred tastes and in the possession of a common fund of like and equal knowledge; and what is youth often but the transient passion of passion to be sustained to the very last on firm foundations of sincere admiration and compelled respect.—*London Standard*.

Dr. Donald Macleod, in a lecture on "The Sin of Cheapness," recently delivered at Edinburgh, has put his finger on one of our social blots. He said: "The craving for cheapness and hunting after bargains, which was characteristic of the time, he condemned, not only as evidence of bad taste and as economically false, but as a cause of untold suffering to hundreds of thousands of men, women, and children; and he pointed out that when a thing was bought at less than its value, the meaning was that a part of the price had been paid by some one else. In nine cases out of ten the cheapness that was so eagerly sought after, even by persons who were well off, was obtained by the cruel oppression to which women and children were subjected by their heartless taskmasters.—"*Methodist*."

ORDINATION CHARGE.

DELIVERED BY THE REV. W. H. HEARTZ, IN THE GRAFTON STREET CHURCH, JUNE 19TH, AND PUBLISHED BY REQUEST OF THE N. S. CONFERENCE.

Mr. Hartz selected as the basis of his charge 1 Tim. iv. 6. The work of the ministry is so comprehensive and important that no one word is sufficient to describe it. Hence, a variety of names are employed, each suggestive of some privilege or duty, or designed to bring into prominence some phase or feature of ministerial work. Sometimes ministers are called ambassadors of God—men of God—labourers, builders, fishers, watchmen, stewards of the mysteries of God. In his epistles Paul writes to Timothy as an exhorter, teacher, preacher, and in our text as a minister of Jesus Christ. Minister is one who serves. I wish to press this meaning in upon you: The word conveys the idea of service—service for another. "Ye are not your own, ye are bought with a price, therefore glorify God in your bodies and spirits which are His." The title is not an honorary one. The position is not lucrative. In the business world, and with its mercantile life and varied professions, there are opportunities for wealth that the ministry cannot offer. We have no salaries to induce men to become ministers of Jesus Christ. The term is suggestive of work—unselfish work—self-consuming, arduous, tiresome labor—at it early and late. A minister is a selected laborer. You have been approved, not selected, by the various courts of our church—quarterly meetings, district meetings and conferences; but you have told us that you feel yourself inwardly moved by the Holy Ghost to the office and work of the Christian ministry. We hold tenaciously to the Divine right to select ministers of the Church. A Christian minister should be acquainted with experimental religion, as nothing short of the experience of the grace of God in Christ Jesus can qualify a man to instruct and guide his fellow-creatures in the way of eternal life. But this experimental knowledge of God, however important it may be, is not of itself sufficient to authorize any man to assume this office. Neither will human learning, however extensive, nor human eloquence, however great, nor any authority derived from man confer the right to exercise the functions of this sacred office. No man can legitimately assume this office unless he be expressly commissioned from on high. It is the exclusive prerogative of the Head of the Church to select the Christian minister.

The Church in ordaining you recognizes that God has selected you as a minister of Jesus Christ. As a Church we do not accept the fossilized dogma of the sacerdotal school, nor do we entertain the loose idea of brethernism, aptly defined as the "free and easy method which puts the ministerial office in commission and finds all authority in the aggregate of a fortuitous concourse of ecclesiastical atoms." These views are contradicted by history, are not taught in the Scriptures, and cannot be reconciled with any system of spiritual philosophy. "Tried by every test appreciable by mankind, the dogma is false and its results pernicious. And he who seeks to trace his ministerial authority through a lineal and tactual descent from the days of the Apostles, must do so through a mass of spiritual darkness and moral corruption, enough to befoul the purest soul in Christendom. The Apostles have no successors in their peculiar office. Their office died with them, and its peculiar functions ceased. The true Apostolic succession is the zeal, the love, the untiring diligence, the humility which excludes all pomp and consigns of power, and the strong faith in their Lord's presence. This succession you may, you ought to covet;

it is within your reach, it is bestowed directly by the Lord Jesus Himself, by no human hands. Let your credentials be—not parchments—but souls given you by the Head of the Church."

Yours is to be an itinerant ministry. Some persons suppose that the itinerancy places peculiar disabilities upon our ministry. The fact is, it is one of its grandest features. Men who have left us for what they supposed would be a settled pastorate have in most cases been greatly disappointed, whilst numbers of ministers of sister churches move quite as frequently as Methodist itinerants, and that, too, with manifest disadvantage, because of the lack of system. During my three years' pastorate in Yarmouth I have seen changes in the pulpits of all denominations there. In ten out of the eleven churches in that town there have been changes in the pastorate during the last three years.

In the ministry you hold two relationships, 1st, to Christ; 2nd, to the people. God says: "Go, preach the Gospel." You are to bear the word from God's mouth to the people. This is to be your life work. Preach Christ in His incarnation, His teachings, His divinity, His suffering, His atonement, His death, His resurrection, His intercession. The grand old doctrines of the Bible are the themes on which you are to discourse. Anything novel, merely speculative, as such, or anti-scriptural cannot be tolerated in our pulpits. An emasculated theology is not the theology of the God-honored men who have built up Methodism. If you have doubts about the fundamental doctrines, or should in the coming time drift from the path of orthodoxy which has held in life and death the hopes of those who preceded you, then I charge you step out of the ministry of this church. Preach the truths approved by Methodism. The depravity of the human heart, the importance of conversion, the necessity of repentance, the value of faith, holiness of heart, the immortality of the soul, the existence of a heaven in which saints shall live forever happy, and of a hell where men must eternally suffer. Preach the truth, the whole truth and nothing but the truth.

Preach earnestly. Let yours be no official life—no perfunctory service. Feel the force of the truths you utter, and then throw them as burning coals upon the hearts of your hearers. Think of the interest involved—immortal souls saved or lost. These truths are to be the savor of life unto life, or of death unto death. Have something of the feeling Jesus had when he wept over Jerusalem. Let the thought rouse you if you fail to do your duty to these souls God will require their blood at the watchman's hands.

Preach tenderly. Let your congregations feel that you are deeply interested in their welfare. There is a kind of eloquence more powerful than beautiful sentences and well-rounded periods, it is the eloquence of the quivering lip—the expressive countenance, and the loving tones. Don't become mere talking machines. Assume not supercilious airs. A man and a Christian minister will feel for and sympathize with those who are struggling with life's difficulties to wards God and the better land.

Preach practically. Say beautiful things if you can, but don't let your commendation be simply this—"he is a pretty preacher." Be intellectual, but rim at something higher than good sermons, or fine literary productions. A minister must fall if he does not strive to impress truth upon the heart and conscience. Strike under the fifth rib. By manifestation of the truth commend yourselves to every man's conscience in the sight of God. You have to do with the consciences of men. Be faithful—fear not man, avoid dulness, consult not your own ease, alarm the conscience

with God's help. Don't let men sleep into perdition under your ministry. Preach wherever you are sent. You will at all times have a sphere of usefulness which an angel might well covet. If you should be appointed to churches in our cities and leading towns, be thankful to God, but humble at your responsibilities—if to villages or country and find things not agreeable to flesh and blood, act the man. Fall not into the mistake of supposing your talents to be worthy of a better sphere of toil, and overcome the morbid tendency of supposing that some persons are plotting to keep you out of better positions.

As a pastor you lead the devotions of the church, you administer the sacraments—you exercise godly discipline, and are required to attend to personal and family visitation and instruction. Know your people. Familiarize yourself with them so that you may be conversant with their sorrows and joys, their perplexities and dangers. Dr. Buckley has well said:—"Do not make the common error of neglecting the pulpit for pastoral work—yet adds—"Do not fall into that not unfrequent error of fancying that the preaching of good sermons can justify or compensate for the neglect of the pastoral work." Some of the most pitiable failures have been along that path—great preachers who had no hold upon the hearts of the people, admired in the pulpit, but going away like one of the ancient kings, of whom it was said, he departed without being desired.

Have system in your pastoral work. Dr. Deems of New York combines in his plan of pastoral oversight the two ideas of visitation by the people to the pastor for pastoral intercourse, and visitation by the pastor to the people at their homes. Possibly such an elaborate system cannot always be carried out, yet it is worth considering. You are to adjust your work so that you may be brought into personal intercourse with those committed to your spiritual oversight.

Care for the children. Look well to the Sabbath schools. Be careful of the literature in the libraries. Teach your people that the homes should be nurseries of the church, and make the Sabbath-schools a help in that direction. Children of Methodism ought to be converted young. Do not neglect the poor and sick. Find them in their homes, with your own heart mellowed by sympathy with affliction and suffering.

As a minister you ought to have something to do with the social affairs of your people. The church needs men of business capacity. Know the customs and habits, maxims and principles of business men—who are earnest students of life generally, and specially of human nature viewed from a business standpoint. Such knowledge will be of immense service in the pastorate and the pulpit. I do not say that every minister must have a business education, but I do say such education can be utilized to great advantage in the cause of Christ.

How different are the conditions of the sinner and those of the saint. The former are an eclipse of the moon by which the dark night becomes still darker and wilder; the latter are a star eclipsed by the beams of a brighter and celestial sun.

Instead of looking over the loss of a present benefit, we should be striving to make the loss of all a gain, and a momentary loss a permanent blessing as given in the Bible.

The *Baptist* says: "Well, that is the old, old story," but "Well, that is the old, old story, and we are not to be deceived by the old, old story."—*Galilee*.

When I was on the water I saw the stars for ever and ever.

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Longworth Street

OUR HOME OR ROLE

AT THE DOOR.

A singer stood at Heaven's gate, And gazed in through the shining bars. The night was hushed, the hour was late, And e'er she dreamed among the stars.

The brightness of eternal morn Streamed through the portals on her face, As though the flush of day, new-born, Forever shined the place.

As softly as a wind-blown rose Let fall a petal to the ground, So did the music, at its close, And echo drop of melting sound.

On earth the singer's thrilling note Had held a breathless throng in awe; And fame her name in sunlight wrote Where passing thousands praise saw.

Then did a maid draw near the place Whose brow might charm in Paradise: The stars—whose golden flowers that grace The dark lake of the night's cold skies—

Were not more fair, with all their light, Than her soft eyes, and not more bright. Her tresses gathered sunbeams fell In ripping glory to her feet;

Her charms had bound men with their spell, But now, none came her step to greet; No bright eye gazed upon her there, No angel spoke and called her fair.

A monarch dreaming of gold, Drew near the jeweled gates divine, But darkness closed about him cold. Scarce would the stars upon him shine;

And filled with shame he bowed alone, Dishonored, hipless, and unknown. A woman poor, with patient face, And eyes made beautiful with trust,

With soul that never showed its grace Till freed from its poor house of dust, Approached the shining portals now, And lo! a pure light bathed her brow!

Passed was her bitter journey long; She too had the gate with trembling hand, And through the portals broke a song That filled the night with music grand;

The doors flew back, and with glad face, She entered that celestial place: God reads the soul, and not the face; He hears the thoughts, and not the tongue;

In Heaven the features wear no grace, Save that which round the spirit hangs; And only they are loved even here, Whose lives on earth have noble been.

—E. W. Shurtliff.

HESTER ANN ROGERS.

This transparent, sensitive, fervid woman presents a curious psychological study. She was an illustrious example of the glorious work that may be wrought in a human soul by the transforming and sanctifying grace of God.

She was born in 1756. Her father was a clergyman of the Church of England, from whom she inherited some of the best traits of her character. His death, which took place when she was nine years old, profoundly affected her.

After a long sickness her health returned, and soon afterward she tells us that by faith she claimed and enjoyed the perfect love of God, the love that casteth out all fear. "I now walked," she writes, "in the unclouded light of his countenance, rejoicing evermore, praying without ceasing, and in everything giving thanks."

She enjoyed "a heaven of communicated bliss," as herself expresses it. But the fullness of her joy did not cause her to forget that she was still in the smoke and dust of the battle, fighting "the good fight of faith."

knowledge of heavenly things. Under a sermon in the parish church on the Sunday before Easter, in April, 1774, she was, so powerfully affected that she wept aloud, to the amazement of those around her. She went home, ran up stairs, fell on her knees and made a solemn vow to ally herself to no sin.

She had never yet heard the Methodist, and did not think well of them, but a neighbor who had found the peace of God among them advised her strongly to attend one of their meetings. She went privately at five o'clock in the morning, and took a private seat.

Her mother threatened to disown her, and but for the intercessions of a kind uncle would have turned her out of doors. She was disinherited by her godmother. "This, however," she says, "weighed nothing with me, as Jesus in earth or heaven."

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gether unassaulted by our vigilant adversary." In 1784 she was married to James Rogers, a worthy and useful Wesleyan preacher, and a wider field was opened to her for service in her Master's work.

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IN THE RAIN.

O robin, singing in the rain, If thou must sing, why not a strain To suit the day? Why trill and warble joyously As if the world were made for thee With sunny days?

Thy vision cannot pierce the cloud That winds about us like a shroud And yet, O robin, thy sweet strain Seems singing o'er and o'er again, 'Tis true—clouds cannot last.

Some lesson we can learn from thee, O robin, singing in the trees, For days of 'ereast, Thou'st trilled it o'er and o'er again, I smile to hear the joyous strain, 'Tis true—'tis true—'tis true.

THROUGH SUFFERING TO SYMPATHY.

He who has passed through trial can feel most tenderly for those who are similarly afflicted. This is so true that the inspired writer has said even of Jesus, "In that He himself hath suffered, being tempted, He is able to succor them that are tempted;" and, indeed, in one aspect of it, the very necessity for the Incarnation is found in the principle which I have just enunciated.

Indeed, it was in connection with an affliction of that sort that my attention was first drawn, some twelve years ago, to the text of this discourse. I had just a few weeks before buried a beloved daughter, the light of the household, and the darling of all in it, and had gone to attend a meeting of synod where an honored minister, who has been through the same trial oftener than once before, came up to me and took me by the hand, and said to me, with a reference to my sorrow, "By these things we live."

I cannot choose—I should have liked so much To sit at Jesus' feet, to feel the touch Of his kind, gentle hand upon my head. While drinking in the gracious words He said, And yet to serve him—O divine employ, To minister and give the Master joy!

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to what he does not prefer; but facts are stubborn, and can't be put away. So long as house-keeping remains in its present chaotic condition; so long as "servantism" is the chief topic of conversation; so long as the woman who toils is considered inferior to the woman who dresses and does nothing; so long as two codes of morals are tolerated, one damning the woman and the other upholding the man; so long as emotion is cultivated at the expense of reason, women will, as a rule, be practically inferior to men.

A BEAUTIFUL DEATH.

"Doctor, is it got to go?" "Aunt Liza, there is no hope for you." "Bless the Great Master for His goodness, I see ready." The doctor gave a few directions to the colored women that sat around Liza's bed, and started to leave, when he was recalled by the old woman, who was drifting out with the tide.

"Marse John, stay wid me till it's ober. I want to talk ob de old times. I knowed you when a boy, long 'ore you went and been a doctor. I called you Marse John den; and I call you the same now. Tak yo' ole mammy's hand, honey, and hold it. I see lived a long, long life. Ole marsester and ole missus had gone before, and de chillun from de old place is scattered ober de world. I'd like see 'em 'fore I starts on de journey to-night. My ole man gone, and all de chillun I nussed at dis breast has gone too. Dey's waiting for der mudder on de golden shore. I bress de Lord, Marse John, for takin' me to meet 'em dar. I see lought de good fight, and I see not afraid to meet de Saviour. No mo' wo'k for poor ole mammy, no mo' trials and tribulations—hold my hand tighter, Marse John—fadder, mudder—marster—missus—chillun—I see gwine home.

The soul, while pluming its wings for its flight to the Great Beyond, rested on the dusky face of the sleeper, and the watchers, with bowed heads, wept silently. She was dead.—Eli Perkins.

I CANNOT CHOOSE.

To sit at Jesus' feet, to feel the touch Of his kind, gentle hand upon my head. While drinking in the gracious words He said, And yet to serve him—O divine employ, To minister and give the Master joy!

POLITENESS AND ITS PLACE.

Sir Arthur Helps has the happy faculty of putting expressions of wisdom into a few words. It was he who said "familiarity should not swallow up courtesy." Probably one-half of the rudeness of youths of this day, that late in life will develop into brutality, is due to the failure of parents to enforce in the family circle the rules of courtesy.

There is at this day, undeniably among the rising generation, a lack of courteous demeanor in the family. Of all places in the world, let the boy understand home is the place where he should speak the gentlest and be the most kindly, and there is the place of all where courteous demeanor should prevail.

When we propose to do a thing, and have not full faith in its rectitude and propriety, then it is a thing not to be done.

OUR YOUNG FOLKS.

FOR THE BOYS AND GIRLS.

A minister had preached a simple sermon upon the text, "And they brought him to Jesus." As he was going home, his little daughter walking beside him said, "I like that sermon so much. Well inquired her father, "whom are you going to bring to Jesus?" A thoughtful expression came over her face as she replied, "I think, papa, that I will just bring myself to Him. Her father thought that would do admirably for a beginning.

"What are you doing now? I never saw a girl that was so always finding something to do!" "I'm only going to sew a button on my glove." "Why, you are not going out, are you?" "O, no, I only like to get things ready beforehand; that's all."

Some bad boys tried to persuade a good little boy to play truant. "No, no, I can not," said he. "Why? now why?" they asked. "Why," answered the boy, "because if I do, I shall have to pray it all out to God at my mother's knee to-night."

There was once a horse that used to pull around a sweep which lifted dirt from the depths of the earth. He was kept at the business for nearly twenty years, until he became old, blind, and too stiff in the joints to be of further use. So he was turned into a pasture, and left to crop the grass without any one to disturb or bother him.

Arthur was walking along the beach with his father one fine afternoon. He had been watching the bathers bobbing up and down, their red caps or flapping straw hats shining in the water, like shoals of buoys in the ocean.

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THE SU...

GOD'S CO...

rest," etc. O understood of rest on the east dom. Many wards, and it part of his life and permaner David made resting time, he meditated. Lord. Looking his eye was undarned to ark of God was struck with, and his own better than the pugnant to his formed the gre ark and be the worship. The to the wilder times of the n settled kingdom gent building, and decided action was most pious. It wot to God and ma tion to use his sion of religion David, king ov to be any les David, the sho the fugitive at too many rich houses of their to worship in and inconven ies. While wa six expensid decorations, w pounds of the the poor can than in making convenient, co conducive to th it is intended. had special re the good work.

2. It was not approved of David cause the right The approval but elsewhere Chron. 6: 8-9) tery to us whe not only righ which have his seem to us to know what cas we must wisdom of Him and overrules a and His own gl that when dist of any plans dis fort of being as It was in our h But while pos of David's desir David's son, th cious covenant the permanent lishment of his would make of reward for prop for God, is the promise that his shall be establi thus learn that the Lord's hous our houses. T cations close with their full sense of the Messiah, '86). This prom has a points to Dav try and to u to the Messian heaven. It rep as types and p ... This promis David's naturai, al, so that the l ed them of the not by that de nullify the covet for this is only, the commencement event of their e Chron. 28: 9.) eternal part of to the Messiah, the seed of Da flesh, and to be dead to sit for throne. The pre the Messiah was led to be cruci 3.—When Dav message, he we ew. There he to Him, and in is no word of pointment at a carry out his Minged with a to the Divine d thanksgiving for faith in God's w and earnest pi future blessing.

A correspondent suggested that where there are many wrecks in life, men make mistakes that end in ruin, and they often find there is more danger in grog than in fog.

Never read a book that you would not read in the presence of your mother. No matter how late at night or alone you are when slumbering, God is looking right at you.

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FOLKS.

THE SUNDAY SCHOOL. JULY 20.

GOD'S COVENANT WITH DAVID.

2 SAMUEL 7: 1-16.

1.—"And the Lord had given him rest," etc. Of course this must be understood only of the temporary rest on the establishment of his kingdom. Many troubles arose afterwards, and it was only in the latter part of his life that he enjoyed settled and permanent tranquility.

David made good use of his quiet resting time. As he sat in his palace he meditated on the goodness of the Lord. Looking out of his window, his eye was arrested by the plain, unadorned tabernacle in which the ark of God was enclosed, and he was struck with the contrast between it and his own new costly palace.

2. It was not because the Lord disapproved of David's purpose; but because the right time had not come. The approval is here only implied, but elsewhere distinctly stated (2 Chron. 6: 8-9).

3. This promise, like that to Abraham, has a twofold aspect—one points to David's natural posterity and temporal kingdom, the other to the Messiah and the kingdom of heaven. It respected the former only as types and pledges of the latter.

4. This promise, as it represented David's natural seed, was conditional, so that the Lord at length deprived them of the kingdom, but he did not by that deprivation violate, or nullify the covenant with his servant; for this is only what he threatened at the commencement of it to do in the event of their committing iniquity (1 Chron. 28: 9).

5. The promise as it respected the Messiah was absolute, and in him had its full accomplishment. King David received his Divine message, he went into the tabernacle, there he poured out his heart to Him, and in his outpourings there is no word of complaint or disappointment not being permitted to carry out his cherished design.

6. This promise, as it related to the Messiah, was unconditional, and in Him had its full accomplishment. King David received his Divine message, he went into the tabernacle, there he poured out his heart to Him, and in his outpourings there is no word of complaint or disappointment not being permitted to carry out his cherished design.

WEEDS IN SUMMER.

After the lettuce, radishes and early peas have gone past use, the ground is neglected and produces a crop of weeds, which matures seed enough to stock the farm. Now make it a rule to remove a crop just as soon as it is past use, and start something else to growing.

THE FATAL CRAMP.

A writer in the British Medical Journal calls attention to the frequent notices of death by cramps of bathers, and suggests some preventive remedies are in these cases too late. He says that cramp is a painful and tonic muscular spasm. It may occur in any part of the body, but it is especially apt to occur in the lower extremities and in its milder forms, it is limited to a single muscle.

USEFUL HINTS.

Wheat bran fed to cows produces a good flow of milk, but does not make butter.

Underdraining and irrigation make the farmer largely independent of the weather.

There is very much to be said in regard to the value of hedge fences, but they do harbor vermin. They tend on the soil. But they also protect a breadth of soil from bad winds.

Succotash is usually made of green corn and garden beans, though string beans are sometimes added. Cut the corn from the cobs, scraping them afterward; add the beans and a trifle of hot water; cover closely and boil until the beans are soft.

Turpentine has so strong an odour that it will prevent depredations of most insects, and on a small scale is one of the best applications that can be made.

Recent investigation shows that the rays of the moon shed directly on a fish, even if it be on ice, will cause rapid decay. The test of this in tropical countries, where the moon's influence is supposed to be greatest, was entirely satisfactory. One of the sailors who ate some of the moon-struck fish having nearly died.

Remedy for Hay Fever. Dr. J. E. Hutchinson, of Roxbury, Digby County, states that his wife had been severely afflicted with Hay Fever in the hands for a long time, and could find no relief from the pain and distress until she used Gales' 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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Are your nerves weak? "Kidney Wort" cured me from nervous weakness &c. after I was expected to die.

Have you Bright's Disease? "Kidney Wort" cured me when my water was just like chalk and then like blood.

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Have you Liver Complaint? "Kidney Wort" cured me of chronic Liver Disease after I prayed to die.

Is your Back lame and aching? "Kidney Wort" (1 bottle) cured me when I was so lame I had to roll out of bed.

Have you Kidney Disease? "Kidney Wort" made me sound in liver and kidney after years of unsuccessful doctoring.

Are you Constipated? "Kidney Wort" causes easy evacuations and cured me after 10 years of other medicines.

Have you Malaria? "Kidney Wort" has done better than any other remedy I have ever used in my practice.

Are you Bilious? "Kidney Wort" has done me more good than any other remedy I have ever taken.

Are you tormented with Piles? "Kidney Wort" permanently cured me of bleeding piles. Dr. W. G. Kline recommended it to me.

Are you Rheumatism racked? "Kidney Wort" cured me after I was given up by 20 physicians and I had suffered thirty years.

Ladies, are you suffering? "Kidney Wort" cured me of peculiar troubles of several years standing. Many friends use and praise it.

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THE WESLEYAN

FRIDAY, JULY 11, 1884.

A WORD TO METHODISTS.

Through the financial statement the circulation of the WESLEYAN has been brought pretty fully before the public.

To day, as never before, the press is a power in the world. Books are not to be ruled out, as their constantly increasing number shows.

The WESLEYAN is not a local paper. For this reason lengthy communications on purely local matters have been often declined.

It is a paper for the people. Long communications have at times been cut down to a few lines, simply because the remark, "It's a minister's paper," once reached the ear of the editor.

With our growing numbers, our people should be posted as never before. Their activity will depend upon their knowledge.

FRATERNAL GREETINGS.

Among the more significant signs of the times are the least pleasing are the courtesies which were recently shown by several Christian bodies in Canada to each other.

For many years, happily, Presbyterians and Methodists have cherished a growing fraternal spirit. When, some fifty years ago, a Presbyterian minister, under some compulsion to the Methodists, announced an appointment in his church in a Nova Scotia village for Wm. Webb, then on his way to Guysboro', he probably represented the feelings of his brethren when he added that he "would rather not have him preach there."

Provincial element became more influential in Presbyterian circles, and as the work of the Methodists became more widely known, such erroneous views were abandoned, and in 1863, at Charlottetown, deputations passed for the first time between the Presbyterian Synod and an Eastern Methodist Conference.

With our Western contemporary, the Christian Guardian, we "trust that this growing fraternal feeling may lead to a wise economy of men and money in the missionary field, and in other places.

With the consummation of union there comes for the first time a public exchange of courtesies between Anglican Synods and Methodist Conferences. It is worthy of note that the resolution of congratulation passed in the Synod of Toronto upon the accomplishment of the union was favored by all sections represented in the Synod.

On this subject, the Evangelical Churchman, of Toronto, of whose Christian spirit we have had occasion to speak in the past, remarks:—"Most heartily do we rejoice in the spirit which prompted the fraternal and hearty greetings sent by the Synod to the General Assembly of the Presbyterian Church and the United Conference of the Methodist Church, and which were so cordially and graciously reciprocated by these bodies.

THE EPISCOPAL SYNOD.

An interesting discussion took place in the Episcopal Synod last week on the educational standard for candidates for the ministry. Last year the Synod passed a law requiring each intending clergyman to take a full arts course, except in special cases to be decided by the bishop.

Our Episcopal brethren are showing a strong disposition to lay aside the ecclesiastical straitjacket. Their temperance meeting in Freemason's Hall was a most excellent one.

THE CHOLERA.

That the cholera brought to France from Tonquin is of the Asiatic type can scarcely be doubted. The fact is a startling one, though an ocean rolls between the American continent and France.

Cholera epidemics were in the past always connected with the twelve-yearly Hindu festivals. The great epidemic of 1819 proceeded up the Ganges as far as Allahabad and then deflected southward as far as Bundelcand, in which the Marquis of Hastings was carrying on war with 90,000 men against the Maharrats.

In 1826 another pestilence appeared in the north of India and epidemic cholera broke out at Hurdwar. Thence it was carried back to Calcutta. It spread over the Asiatic caravan route, extending to Moscow, and was distributed all over Northern and Western Russia, whence it was conveyed to Berlin and Hamburg and over to London.

again brought to New Orleans and spread to St. Louis, Cincinnati and San Francisco. The last great twelve-yearly epidemic commenced in India in 1865. The pestilence was carried to France and finally reached New York, and from there was distributed in 1866 in every direction over the United States west as far as Kansas.

A few weeks ago, on the motion of Sir Alexander Gordon, copies of the Canadian "Act respecting the Sale of Intoxicating Liquors and the Issue of Licenses therefor," were issued to the members of the British House of Commons. The English Methodist does not expect this to be "more successful than the hundreds of Acts which the British Parliament has passed for the same purpose."

While replying to the addresses of several Wesleyan ministers present at the recent English Primitive Methodist Conference, the Rev. Dr. Antliff made some reference to Methodist union: "You Wesleyans," he remarked, "have too little of the laymen, and we Primitives a little too much.

Certain radical changes, such as are suggested by Judge Pitman in a thoughtful article upon "Juries and Jurymen" in the North American Review for the present month, are only what intelligent observers of our jury system have for some time felt to be a growing necessity.

The Central Christian Advocate remarks "that the Salvation Army in India, as far as one can see, shows a degree of enthusiasm that quite outstrips the eccentricities of the English department."

We have not felt warranted in publishing some statements that have been forwarded to us in reference to a picnic held at Entfeld on Dominion day, under Roman Catholic auspices.

As we write, numbers of delegates to the National Division of the Sons of Temperance are arriving, and the first meeting of that important body is in session in the Legislative Council Chamber, Provincial building. In reply to a remark that this was probably the first time that that building had been used for a temperance gathering, the Rev. Dr. McMurray informs us that so far back as 1834 he had attended a temperance meeting in the Assembly room, at which powerful addresses were delivered by Rev. Dr. Crawley and others.

On Wednesday of last week Governor Richey laid the foundation of the new building for the Home for Aged Ladies, the Rev. Dr. Hill conducting devotional exercises. Mr. R. J. Sweet gave an historical sketch of the institution, which was established in 1869, to provide a comfortable home for persons above the necessity of receiving direct charity, yet of means too limited to enable them to live in that condition of life to which they had been accustomed.

The members of the International Lesson Committee, chosen at the recent Convention at Louisville to select the Sunday-school lessons for the next seven years, are as follows: The Rev. J. H. Vincent, D. D., Chairman; the Rev. John Hall, D. D., New York; the Rev. Warren Randolph, D. D., R. I.; Hon. S. H. Blake, Ontario; B. F. Jacobs, III; the Rev. Dr. M. D. Hodge, Richmond, Va.; the Rev. Dr. W. E. C. Cunningham, Tenn.; the Rev. Dr. J. A. Broadus, Louisville; Prof. H. Lewis Daughler, D. D., Pa.; the Rev. John Potts, D. D., Canada; the Rev. A. E. Dunning, Mass.; Prof. J. I. D. Hines, Tennessee; the Rev. Isaac Errett, Cincinnati; and the Rev. D. Burger, D. D., Ohio.

The following notice, forwarded by the committee, is inserted with pleasure. Dr. Lathern's devotion to the Church of which he is a minister, has been thorough, and his labors by tongue and pen have most successfully aided her interests:

We therefore request that Mr. Lathern's friends will kindly forward donations for this purpose to the committee as soon as possible. The committee will acknowledge all donations from time to time, and publish the result when the event is over.

The Nashville Advocate, in speaking of the success in Southern Methodist colleges and schools, cannot dismiss the subject without a "but." It says in reference to the "niggardly policy of the Church" which drives a good teacher to the wall or forces a cultivated, earnest and able educator to abandon a calling for which he is eminently qualified, and to which he had fondly hoped to devote the energies of his life:

The martyrdom of such noble spirits seems to be a part of the price to be paid for our permanent educational foundations. And though there will be notable exceptions, let us comfort ourselves with the hope that the fittest will survive. But these exceptions! The lives of the men and women who have been crippled or crushed by the burdens they have been left to carry in their endeavor to furnish a half-awake people with Christian education would make a book whose pages would melt any heart not utterly frozen by the icy touch of covetousness.

The Christian Advocate says that the Revs. R. N. Young and S. Whitehead, the English Wesleyan delegates to the General Conference, "made the happiest impression everywhere. Men of dignified, yet unpretentious bearing, they were so sympathetic and so observant toward American life and Methodism, and yet so loyal to their own land and order, that those who met them knew not which most to admire—the intelligence with which they mastered our denominational peculiarities or the just conservatism of their opinions. They performed the duties assigned them with so much grace, ability and ardor, that they constitute a new bond between the Methodism of England and that of America."

We have just seen the first six pages of the Methodist Hymn and Tune Book, now in course of publication at our Toronto Book-room. The work has been prepared by the Eastern Section of the Hymn Tune Book Committee, by whom it is submitted to the Western Section of the committee. The judgment of the gentlemen engaged in its preparation is so much to be depended upon that the work of the Western members must be very light. The type is very clear and distinct, and the size of the book will be quite convenient.

We have a note from Windsor to say that on Sunday evening, June 29th, an ordination service was held in the Methodist church of that town. The Rev. J. B. Butterick was ordained for special work in Bermuda. The President of the Conference, the Rev. J. A. Rogers, was assisted on that occasion by the Superintendent of the District, by the Revs. Dr. McMurray and Roland Morton. The President's sermon and charge were both eloquent and impressive.

REV. J. LATHERN, D. D. The following notice, forwarded by the committee, is inserted with pleasure. Dr. Lathern's devotion to the Church of which he is a minister, has been thorough, and his labors by tongue and pen have most successfully aided her interests:

It is intended to observe the twenty-fifth anniversary of Rev. Dr. Lathern's wedding-day (the 20th July next) as a silver wedding. We need scarcely remind the Church that Mr. Lathern has claims on Methodism beside those of his relation as pastor to several important circuits. In certain departments of official work—notably in compiling the new Methodist Hymn Book—he has done the Church great service.

We suggest that the contributions be either in cash, or such silver articles as the judgment and taste of the donor would dictate. A cash will be converted into silver coin by the committee.

DE... John... has th... eon... Wale... that... the v... River... bound... crit... goes... count... four... layan... as fi... chap... open... will... next... Cote... ship... ated... not... years... the p... was... and a... spring... The... 250... finish... about... Sud... for... that... tions... vices... collect... valua... old cr... Le Pa... made... som... 30 pe... are... to be... were... new h... to th... Shen... R. O... The s... concil... 3 p... Paul... Bro... word... We... ments... bring... success... to the... mitted... be cov... provid... With... this... glory... We... A. W... It is... be an... The... week... with... dia... the... event... Lane... cessor... C. B... The... table... we h... "Jun... Pitman... by... Div... "The... Bend... by... game... Fath... sym... It... geon... he is... nec... Foun... pub... the... great... sick... iss... you... T... S... L. W... Instr... Ch... sket... bers... form... prep... This... read... A... bish... tab... But... Gar... dom... m... The... of... sim... ally... will... live... bord...

WELSFORD CIRCUIT, N. B.

DEAR MR. EDITOR.—In an old magazine I found a letter, dated St. John, Aug. 15th, 1845. The letter has the following heading, viz., "Carlson and Leung Beach, Opening of Wesleyan Chapel at Cooto Hill." At that time the whole of the country on the western side of the St. John River, as far up as the northern bounds of the present Jerusalem circuit, was connected with Carlston. It goes on to say, that, in the tract of country just mentioned "there are four chapels belonging to the Wesleyans, two of which may be regarded as finished. Of the two finished chapels the one at Cooto Hill was opened on Sunday, the 3rd inst. It will therefore be 39 years, the 3rd of next month, since the old chapel at Cooto Hill was dedicated to the worship of the great King. Much dilapidated and worn, the worshippers have not had much comfort in it of late years. Some four years ago, during the pastorate of Bro. A. E. LaPage, it was resolved to build a new church, and a beginning was then made. This spring the undertaking was completed. The new church is 28x38, will seat 250 persons comfortably, and is well finished and furnished. Its cost was about \$1800.

Sunday, the 8th ult., was set apart for its dedication. The day was all that could be desired. The congregations were overflowing. All the services were seasons of refreshing. The collections were \$36. At 9 a.m., a valedictory service was held in the old church, conducted by Rev. A. E. LaPage. Touching reference was made to the departed who were present when the old house was opened 39 years ago. "The fathers, where are they?" Many of them are gone to the better land. But their children were found taking an interest in this new house, which they had met to devote to the Lord. At 10:20 the Rev. J. Shenton, of S. J. M., preached and assisted by Rev. A. E. LaPage and R. Opie conducted the dedication. The sacrament of the Lord's Supper concluded the morning services. At 3 p.m. Bro. LaPage preached from Psalm 23:5, last clause. At 7 p.m. Bro. Shenton again expounded the word of God to a delighted audience. We accord our grateful acknowledgments to all who have assisted in bringing this godly enterprise to a successful end. The church is a credit to the place, and the building committee contractor and trustees are to be congratulated on their success in providing such a beautiful church. With gratitude to God, we pray that this house may be filled with his glory.

ELIAS SLACKFORD, Welsford, N. B., July 2, 1883.

PERSONAL

The accident last week to the Rev. A. W. Nicolson was somewhat serious. It is feared that a finger will have to be amputated.

The Good Templars of the city last week presented the Rev. W. G. Lane with a set of the "People's Cyclopaedia." At an interesting meeting in the Kyve street church on Monday evening, a farewell was said to Mr. Lane, and a welcome given to his successor, Rev. J. J. Teasdale. Rev. B. C. Borden presided.

LITERARY, ETC.

The North American has a weighty table of contents for July, to which we have more than once alluded. "Juris and Economics," by Judge Pitman; "American Economics," by Prof. Deans; "Marriage and Divorce," by Judge Noah Davis; "The Annexation of Canada," by Dr. Bender; "Government Telegraphs," by Prof. Means; "Private Vengeance," by C. T. Congdon. The Future of the Negro is discussed in a symposium.

It will be glad news to C. H. Springer's many admirers to hear that he is again at work upon *The Treason of David*. He writes Messrs. Funk & Wagnalls, his authorized publishers in the United States, that the seventh and last volume of this great work, so long delayed by sickness, will, he hopes, be ready for issue before the close of the present year.

T. Wadmer, London, has just issued *John Wesley*, by the Rev. W. L. Watkinson, with portraits and illustrations. The London *Daily Chronicle* calls it "the best popular sketch we have seen of the life, labors and writings of the great reformer." Mr. Watkinson by its preparation has laid English Presbyterianism under a lasting debt. This book should be everywhere read. Price 75 cents.

Vol. 2nd *Devotional Manuals*, published by Wadmer, London, contain the letters of the Rev. Samuel Butler, etc. The Rev. Charles Garrett says that these letters have done him more good than any other means of human help he ever read. They lead the believer into a garden of glory. Beautifully sensitive they are of holy thought and most stimulating to holy purpose and aim. Samuel Rutherford's other writings have been all forgotten, but these sweet, loving letters will live forever. Crown 16 mos., red borders, cloth, red edges, 60 cents.

BERWICK CAMP MEETING.

The Rev. Wm. Ainley writes from the camp ground on Tuesday:

Though we have had some unpleasant weather, there is no report in which the work of the Association has not been a success this season. To those who have conducted the work of fencing the ground the past few months have been full of hard work and anxiety, but none are better satisfied than they; among these may mention the names of the President—Rev. J. Johnson, and H. E. Jefferson and E. C. Foster, Esq. The result of the work is a marked improvement in the order both on and off the ground and an increase in the receipts at the gate beyond the expectations of the most sanguine. To these receipts have been added generous donations by several friends and a number of names as shareholders. Much however remains to be done before the grounds will be fitted up as they should be for the important work which is done here from year to year.

With regard to that work we can but say that from the first God has greatly honored us during the past week. It is estimated that not fewer than 200 have been forward to the altar for prayer, two-thirds of whom have professed faith in Jesus Christ; nor has the clear presentation of the doctrine of "Scriptural holiness" been made without blessed results following. Some have taken more firmly hold of Christ as their complete Saviour; others have received the blessing of "perfect love," while a still larger number are seeking it. Sabbath was indeed a day of rich spiritual blessing; from the fore-feast at 8:30 a.m. we were led by our Great Captain till in the evening service we took the citadel and some sixty or seventy were at the altar indicating their surrender. It was a day of glorious achievements.

Everybody present is perfectly satisfied on all the questions pertaining to the camp meeting. No fears were entertained for its future, for none could be for an institution receiving such evidences of the Divine approval as this has. Both spiritually and financially the future of the Association is most promising. To God be all the glory.

There are points touched in this epistle to which will your permission I may refer again, but for the present I must refrain, as our work, which does not end here until this evening, demands my attention. I would however just call the attention of your readers to the fact that the Association is to be incorporated as a limited liability company in which no shareholder will be liable for more than the value of his shares, but with power to add to the number of shareholders at will.

The officers for the ensuing year are as follows: Rev. John Johnson, President; H. E. Jefferson, Esq., 1st vice-President; Rev. E. H. W. Pickles, 2nd vice-Pres.; John S. McNeil, Esq., 3rd vice-Pres.; Rev. Wm. Ainley, Secretary and Treasurer.

A PLEASANT EVENT.

At the Toronto Conference on June 20th, according to previous announcement, the deputation appointed by the late Anglican Synod of the Toronto diocese visited the Conference, and was introduced to the President by Dr. Rose, who, in turn, introduced them to the Conference, which repeatedly cheered the deputation as they took their places on the platform. They were the Ven. Archdeacon Boddie, Rev. John Pearson, Rev. Mr. Cayley, Rev. Septimus Jones, and the Hon. Senator Allen, and Dr. Hodgins, Archdeacon Boddie first addressed the Conference. He was followed by Senator Allen. These gentlemen congratulated the Conference on the consummation of the Union movement which has brought together four branches of the Methodist Church into one, and assured the Conference that while they had great respect for the Presbyterian Church, whose General Assembly they visited a few days ago, they felt themselves still more intimately associated with the Methodist Church, as they remembered the fact that John Wesley, the founder of Methodism, was an ardent friend of the Church of England. The object of the fraternal visit was not merely to promote greater union, but also to see if it were not possible for Churchmen and Methodists to blend their energies together in church work, especially with the plan of seeking to get the Bibles introduced into the public schools of the country.

The Rev. H. Johnson moved a resolution thanking the deputation for their visit and assuring them of their love for them personally and the great esteem they bear for the Anglican Church, which they so ably represent. In eloquent terms Mr. Johnson spoke in favor of the resolution, which was seconded by the Hon. Justice Rose, who, in beautiful language, expressed his personal pleasure at seeing such a deputation in the Conference, and thought it augured well for the future of the Church universal.

The resolution was adopted by a rising vote of the Conference. Dr. Sutherland, President, then addressed the deputation, and in a most appropriate manner presented to them the resolution which the Conference had so heartily adopted. At the suggestion of Dr. Rose the Conference joined in singing the doxology, and this grand event was brought to a close. The scene was a memorable one. The gallery of the church was crowded and all present declared that the scene was one never to be forgotten.

FRATERNAL.

In reference to the addresses by the members of the deputation to the General Assembly of the Presbyterian Church to the Toronto Methodist Conference, Dr. Rice said:

We know your work, and regard it and you with the most cordial sympathy. I can assure you that this Conference receives gladly the kindly sympathy of your General Assembly, and sympathizes very strongly in the important sentiments that have fallen from individual members of the deputation. We endorse most heartily your sentiment that notwithstanding minor differences, we have one Lord, one faith, and one baptism, and that in a better and truer sense than I saw illustrated only a few years ago. I happened to be in the city of Halifax, and passing along one of the streets I noticed the Roman Catholic church, I believe they call it the Cathedral church. They had been building a new tower and spire, and over the door of the church on three separate blocks was inscribed one Lord, one faith, and one baptism. Some how or other the weight of the tower was too much, and the pressure had resulted in a hopeless fracture of the "one faith," of the holy Catholic church. It was a fracture only to be repaired by taking the stone completely out of its place and putting in another, and from what we have witnessed of late years of the marvellous Providence of God we might even pray and hope that the fractured stone might be replaced by a stone cut out of the mountain without hands, and we shall have one faith in a sense we could scarcely dare to hope for to-day. We can assure you also of our cordial sympathy in the work God has called upon you to do. We are already crowded together in most things than most people suppose. It has often been stated that we as a people do not believe in the final perseverance of the saints, but the fact is that it is the final perseverance of the sinners that we have objected to. We cannot tell what may be the purpose of our heavenly Father in the line of further organic union. We can assure you of this, that not only this Conference but the Methodism which we represent, joins with you in the solemn league and covenant to endeavor to bring about the kingdom of the Lord Jesus Christ. All the signs of the times indicate that the time is very nearly upon us when people of the Church of the Lord Jesus Christ must stand shoulder to shoulder and look ancient armies must march with locked shields in solid phalanx against the forces opposed to us to-day. We wish the Church you represent God speed in its noble work. We hope to work side by side with you in carrying on the work of the Lord in this Dominion.

TEMPERANCE WORK.

The Toronto Globe commissioner thus gives his conclusions respecting temperance work in the Maritime Provinces:

The substance of my observations concerning the working of the Scott Act in these Provinces is, first, that the East has a temperance sentiment vastly stronger than the West; second, that the mass of the people are uniformly more sober and orderly, and third, that the Scott Act promotes the sure and steady growth of morality, order and sobriety in the community. It is absurd to argue that the Scott Act should be denounced as a farce and a failure in cases where it has not absolutely suppressed the trade in liquor. It is most unjust to expect the Scott Act to accomplish what no law in the history of the world ever accomplished—the absolute observance of its provisions. There will be law breakers under the Scott Act just as there are law-breakers under every other statute designed to promote the public well being; but if the law punishes and repeals the punishment until the violator of the statute is compelled to yield obedience or retreat beyond the limits of respectability and decent citizenship, it has largely discharged its duty to society.

MOODY IN ENGLAND.

Mr. Moody's campaign in London, which was prosecuted much beyond the original plan, has finally closed. He says it has been extremely successful. About four hundred meetings have been held in eleven districts. Thirteen different meetings were held every week. He was absent only one day during the whole season, and that was owing to his illness. He estimates that over a million and a half persons were present at the services. All classes of society have been reached and influenced. The number of persons converted will reach into the thousands. Among them were several prominent scientists. Six male choirs and six Mizpah bands of reformed drunkards have been organized. Two large halls are now in process of building at Stratford and Wandsworth, to continue the work in those parts. The cost of the mission has been £15,000, nearly the whole of which has been subscribed. Messrs. Webb, McFarlane, Pentecost and Stubbs have given very efficient help. There has been no opposition, and the meetings have been uniformly orderly. A gentleman has bought the iron tabernacle for the Salvation Army. Mr. Moody expected to sail for New York on the 12th.

HOW TO DO IT.

A party of gentlemen were looking through a Calcutta opium den the other day, when it was remarked how uniform the complaint of the smokers was against the Government for maintaining such 'iniquitous' places. The poor chained victims of this dreadful habit, with scarcely an exception, seemed to hold the Government responsible for their misfortune. They drew no nice distinctions between direct and indirect methods, between a system of license and proprietorship, but laid the whole blame at the door of the Government. "How can the Government do otherwise?" asked one of the visitors. "By doing as the Nizam's Government did," said a Mahomedan present, as he rose from his filthy couch and stood erect before the company. "Three Chinamen went to Hyderabad and opened a chundoo shop, and when the Nizam's Government found out how they were ruining the people, they drove them out of the city and shut up the shop. That is the way to stop this bad custom."—India Witness.

METHODIST NOTES.

The Methodists of Centreville, having secured an eligible site for a church, have gone to work with vigor and now have up the frame of a building which promises to be an ornament to the village.—Carleton Sentinel.

A correspondent says: "The service of June 20th at Lawrence Station, Charlotte Co., N. B., was one long to be remembered. The Rev. A. P. Taylor preached from Col. i. 18, describing Christ as the head of the Church, and then received six candidates into full membership with the Methodist Church."

The Rev. J. B. Giles, of St. George's, Bermuda, writes respecting results of special services: "At Harris's Bay last Sunday evening the church was full of people, and I gave the right hand of fellowship to 22 new members and 4 old members. We have reorganized the church with 31 members. In Bailey's Bay we shall reorganize our church in a few days, and we shall have a few new members to join us there. As a result of our work for last year we shall have about 50 new members. We have quite an interesting military class with 15 members at St. George's. We have fixed up a Soldier's Home in one of the rooms in the basement, with papers and books, pens, ink and paper, etc., where quite a number of the military spend their even'gs, and in connection with which they have started a Temperance society, which is doing a good work among the men. I love my circuit. The climate seems wonderfully adapted to my health. We are all well, and looking forward with great interest to the reports of Conference."

About 2,000 conversions have been reported in the bounds of the Missouri Conference since last September, and still the good work goes on.

The New York Independent says: "American Methodism is without doubt, the greatest religious fact, whatever conclusions may be drawn from it, of the age."

Mr. Bishop Warren has given \$100,000 to the Denver, Colorado, University, for the establishment of a department of divinity, to be known as "The Cliff School of divinity," on condition that \$50,000 be raised.

Ten Mexicans were admitted into the West Texas Conference of the Methodist Episcopal Church, South, at its recent session. Bishop Parker says the Mexican converts are strict observers of the Discipline.

The Primitive Methodists show an apparent decrease of 5,318. The explanation is that 823 members in Canada have separated from the connexion in a friendly way to unite with the other Methodist Churches there.

The four German Methodist societies of Baltimore have united in the prosecution during the centennial year of the liquidation of the entire indebtedness upon their different churches, amounting to \$9,500.

Wesleyan University, at Middle town, Conn., is now enrolling the most successful year in its history. It has had 201 students. The institution is 53 years old, its endowment fund now foots up to more than \$300,000, and its real estate is valued at \$500,000. Its losses have been somewhat severe by the failure of Gen. L. Seney.

The recent New Connexion Conference ruled that Sunday schools shall be represented in the quarterly meeting as follows:—In cases where a school has over 200 scholars, by the senior superintendent and one officer or teacher, being a member of society; and where the number of scholars is 200 or more, by the senior superintendent and two other officials or teachers, being members of society.

A sad event happened at Coligny, Mexico, on the Central R.R., at the opening of our new station, and our mission, last week. Rev. A. W. Greenman, our missionary, and one listening to him, were suddenly attacked. Guns were fired, and one person was fatally shot. The mayor of the town refused permission for the worshippers. The fatal shot finally came to the rescue, and the government will hold the murderer to a strict account.—Zion's Herald.

GENERAL RELIGIOUS NOTES.

A new Episcopal church was consecrated at New Denmark, N.B., on the 17th ult. Part of the service was in the Danish language.

The mean annual increase of adult converts to the four Free Church Missions in Livingstonia, Africa, is 400, or more than an average congregation in this country.

The Lord's Prayer is the most diffused production in the world, being familiar to persons of fifty-three languages, including the Cherokee in America, and the Grebo in Africa.

The Baptist Missionary Union, at its session in Detroit, voted to commence Christianizing work on the Congo River, with the expenditure of \$30,000 per annum.

Mr. Walter Bars, pastor elect of the Calvary Baptist church of Victoria, B. C., was ordained at Wolfville last week. There is but the one small Baptist church among 60,000 people in British Columbia.

Though the Baptists and Methodists labor under great disadvantages in Sweden, 46 new Baptist churches were formed last year, and 3,623 converts were baptized. There are now in Sweden 25,777 Baptists, and 23,310 children in their Sunday schools.

Northfield Seminary, an institution of Christian training founded by D. L. Moody, sent out its first class of young women graduates the other day, in a flourishing condition, and is so crowded with pupils that new buildings will soon have to be erected.

General Booth proposes a Salvation Navy. At first he announced that he would be satisfied with a fast sailing yacht, but now asks for a steamer, with the hope that it will be followed by others, and a large fleet soon carry out his messengers.

Members of the United Presbyterian Church opposed to the use of musical instruments at service will hold a convention at Xenia, O., next fall, and consider the question of seceding from the present Church organization on account of the use of organs in the churches.

Bishop Ryle, of Liverpool, preaches in the open air, in the great ship-building yards at noon intermission, and among the 14,000 carters, with their wives, children, and babies, and to the men of the great goods stations, oftentimes from 2,000 to 3,000 in one assembly. Approached in the spirit of Christ there is glad and hearty response, and many won for the Master.

TEMPERANCE NOTES.

Hereafter no liquor will be sold on the boats of the New York and Hartford line.

Francis Murphy, during the seven weeks' campaign in Chicago, persuaded about 11,000 persons to sign the temperance pledge.

The tincture of capsicum in ten drop doses is recommended by a British medical committee as a cure for the craving for alcohol.

Some of the large hotels in London are beginning to grumble about taking in American visitors because they drink no wine. Let them grumble.

Not five shillings' worth of alcohol has been used in the London Temperance Hospital since its commencement, though 2,300 patients have passed through the institution.

During the great Blue Ribbon Gospel Army meetings in the Melbourne Exhibition Building more than 20,000 took the badge, and more than 1,200 pledges were signed.

Mr. Moody said that on his return to London he finds that of the converts of eight years ago who have backslidden nineteen out of twenty have done so through drink.

The 22nd anniversary of the Church of England Temperance Society was held on April 29th under the presidency of the Archbishop of Canterbury. The Council reported a grand total of 553,152 members, an increase of 120,478 members.

The alumni of the Philadelphia College of Pharmacy have condemned the sale of intoxicating liquors as a beverage in drug stores as a growing evil, tending to degrade the profession of pharmacy and damaging the morals of the community.

The will of the late M. F. Bass, the great English brewer, has been proved, the personality being shown at \$9,000,000. Think of that amount being made out of ale—besides the cost of living while the business of brewing was going on.

From the days of the children there are 60,000 a year in England who have been rescued from the fate of the drunkard. If the liquor traffic is continued, what answer do you make to this, ya mothers who have no interest in the temperance cause? Ye fathers that vote "because" ye young women who marry in desperate straits?

In England the children have been dismissed by the managers of public schools for wearing the blue ribbon. Mr. Mundella, the Minister of Education, has written to the managers, and has refused to countenance them. The blue ribbon is a mark of the temperance cause, and the government will hold the managers to a strict account.—Zion's Herald.

A saloon at Danville Junction, on the Chicago and Eastern Illinois railroad, was located so near the track that train men found it altogether too convenient to run in and take a drink while their trains were stopping. Superintendent Lyford ordered a light board fence, ten feet high, built not only in front of the saloon, but for quite a distance on both sides parallel with the tracks. Cheaper than fencing would be prohibition by the state and nation.

GLEANINGS, Etc.

THE DOMINION.

On the 4th inst. nine members of the Salvation Army were in jail in London, Ont.

In 1830 the population of Toronto was 4,000, now it is 120,000. It has multiplied by thirty in fifty-four years.

The Attorney-General of England holds that colonial lawyers are entitled to the same standing in English courts as English barristers.

Alex. Buntin, a director of the defunct Exchange Bank, has been committed for trial on charge of giving fraudulent preferences to himself as a creditor of the bank.

Crop prospects throughout P. E. Island are reported excellent. The grain crops never looked better for the time of year. There are prospects of an unusually good yield of fruit.

Two papers from Halifax are to be read at the meeting of the British Association, Montreal—one by the Rev. Dr. Honeyman, and the other by Prof. Lawson, of Dalhousie College.

On Tuesday night last, Mr. B. Berford, of Windsor, who was supposed to have retired, died while sitting on his veranah, where his body was found next morning. Mrs. Berford was away at the time.

The Dominion Line steamer *Sarnia*, from Montreal to Liverpool, ran ashore on Rathline Island during a dense fog on Monday. The passengers and crew were saved. The vessel will be a total wreck.

Thomas Crosskill, of Wilrot, Annapolis, has died from the effects of wounds received by being thrown from a wagon, when returning from a picnic. The deceased was a brother to Deputy Prov. Secretary H. Crosskill.

Mr. Dawson Steeves, mate and sole survivor of the lost brig, *G. P. Sherwood*, arrived from New York on Sunday, and proceeded to his home at Dover, on the Pettaucodet River, on Tuesday. He was loud in praises of his rescuer, Capt. Pina, of the Spanish barque *Rafael Pomar*. When the barque came along he was well nigh gone, after 38 hours' exposure in the boat.

GENERAL.

In the event of China's refusing redress for the action of her troops at Langson, France will immediately declare war. Active preparations are being made.

During the last twenty-five years 2,000,000 of human bodies have been buried within the limits of the London postal circle, and the people are regarding cremation with increasing favor.

The promise of the wheat crop in Australia is good, and it is expected there will be a surplus of 750,000 tons for export from the crop of 1884. Everything points to a low price for wheat and flour through the year.

A natural gas well was struck in the 19th ward, Pittsburgh, Penn., a few days ago, at a depth of 1,660 feet, and two feet lower the flow became the heaviest ever encountered. Being in the city limits, the benefits resulting to the industries of the place will be incalculable.

A great storm raged through Southern and Central Illinois on Friday night. In Macon county it wrecked thirty farmhouses, and ruined thousands of acres of growing crops. It is estimated the damage will amount to \$2,000,000 in that county alone.

Capt. Joseph Dutton, commander of the Allan line of steamers, and for many years in command of the *Scythian*, died in the hospital at Montreal, on Friday night, of Bright's disease. Capt. Dutton was a most worthy and popular commander, always avowing his fidelity to his country, though variable in his theological tenets.

It is said that the cholera panic in London is terrible. A great number have fled, as many as 6,000 going in a single day. Labor is suspended, commercial affairs cannot be paid, numerous failures occur daily, and the signs of a general prostration are almost everywhere. No laboring man has money to buy. Poor cases have occurred in Scuzzee, India, the victims being rotting in the ground. One of them was buried yesterday. The Egyptian steamer *Meris* was signaled off London with two cases on board. Numerous deaths have taken place from cholera in the *Meris*. Of the victims only five were women. It is reported that there are several cases at Nis.

LONDON CONFERENCE OF THE METHODIST CHURCH.

The Conference of the Methodist Church began its sittings in the Queen's Avenue church, London, on Thursday, June 12th.

At the beginning of the afternoon session the ballot was taken for the Secretary. On the second ballot of 189 votes 116 were cast in favor of Rev. W. S. Pascoe.

Rev. Dr. Rice gave a short address expressive of his pleasure at the union consummated, the strength of Methodism in Canada, and the progress that Methodism had made since the union effected 37 years ago.

SECOND DAY.

Conference resumed at 9.30, and after the opening exercises Rev. W. H. Butt, Secretary of the Nominating Committee, reported the committees which had been struck on different subjects.

Rev. Dr. Fowler moved that the memorial committee report as to the advisability of appointing paid evangelists. Considerable discussion followed upon the subject.

Rev. Mr. Gundy gave notice that he would move that owing to there being a surplus of ministers in the Conference, leave be given any ministers so desiring to take a holiday for recruiting their health, or for other purposes.

In regard to claims upon the children's fund, the beginning of the year was fixed for May 15.

It was decided to have the minutes of Conference published, but not in Journal form as heretofore.

Elder Hawkins, of the Gray street B. M. E. Church, was introduced, and was greeted with applause. Rev. Dr. Evans made a few remarks concerning the Western Ontario Bible Society.

THIRD DAY.

Rev. Dr. Satterthwaite addressed the Conference on the missionary question, and suggested that the missionaries be organized as a commission on the necessity of more efforts to secure a fair representation.

Rev. Mr. Meade, the singing evangelist, of New York, was introduced to Conference, followed by Rev. A. Grant, of the Baptist Church, on behalf of the Ministerial Association of London.

ence viewed the presence of Rev. Dr. Rice, and that they prayed God his health might go on improving as it had done in the past few days.

Dr. Rice accepted the resolution most gratefully. He had been slowly recovering before he came to London, but since he had arrived here he had seemed to grow right up.

FOURTH DAY.

The various pulpits throughout the city were occupied yesterday by members of the Conference. In the Queen's Avenue church the morning service was conducted by the Rev. Dr. Douglass, of Montreal.

After routine a discussion arose regarding the publishing of minutes. A proposal was carried to include the lists of all stations of all the Conferences west of Montreal.

Rev. J. H. Robinson moved that the superintendents of districts collect their records and forward them to the next Conference, when who shall have charge of them may be settled.

A petition was received from Grace Church, asking for a grant of \$700 towards the church.

FIFTH DAY.

The Memorial Committee recommended, in regard to an evangelistic agency, the employment of a Conference evangelist, whose salary should not exceed \$800 a year and his expenses.

The Children's Fund Committee recommended that the mode of assessment be a percentage on the membership, and that such percentage be the full amount allowed of 30 cents per member.

The Rev. Dr. Sanderson, Chairman of the Contingent Fund Committee, presented a constitution for the adoption of Conference in harmony with the Discipline.

The Conference educational meeting was held in the Wellington Street church, and was largely attended.

After the opening exercises the constitution of the Contingent Fund was adopted, and Rev. Dr. Sanderson appointed Secretary-Treasurer.

The Church Property Committee presented their report recommending the sale of various church estates, and to save any trouble suggested the propriety of ratifying the sale of all properties granted by the Conference of the uniting bodies.

Rev. D. McKoy and J. G. Fulcher applied for letters of standing, which were granted. Rev. J. B. Eyer asked to be left without an appointment for one year, on account of the overcrowding of ministers within the Conference.

Rev. V. R. Parker moved, seconded by Dr. Sanderson, that in view of the difficulties made by members who desired to be left without an appointment, and from those ministers whom the Nominating Committee found it impossible to locate, that such ministers be provided for out of the Contingent Fund, and a fixed sum to be allowed. Carried.

The report of the Alma Ladies' College was read, after which the Committee on Statistics recommended

of the appointment of a standing committee to gather complete statistics from the uniting churches. Chairman was selected as the place for holding the next Conference, and brought forth considerable discussion as to the expense and manner of billeting members of Conference.

As there was no public meeting, an evening session was held, one of the principal features of which was the reception of delegates from the Synod of the Diocese of Huron. Rev. Rural Dean Ballard, Rev. Rural Dean Davis, Chancellor V. Cronyn and Mr. A. H. Diamond, came to bear the fraternal greetings of the Anglican Church, and all expressed themselves as delighted with the union of the Methodist bodies.

SIXTH DAY.

While waiting for the Church Property Committee to report on a communication referred to them, Rev. W. W. Shepherd, principal of the Muncey Institution for Indians, was called to the platform to say a few words. He reported the institution in a flourishing condition. This was the fortieth year of its existence; the largest number of inmates at one time was 57, although 50 was the maximum number prescribed by Government.

It was decided that all lay delegates who were appointed to Conference should signify their intention of being present to the Secretary of the committee before a time duly specified and announced by him.

Resolved, that the action of self-denial taken by the brethren who had signified their willingness to be left without station for a year on account of the crowded state of the Conference was carried.

The list of stations was read, after which committees were appointed, superintendents of Districts, etc., were elected, and thanks tendered to the friends of London for their hospitality, and the press for the full and correct reports of proceedings given.

MEMORIAL NOTICES.

RUTH HAMMOND SHENSTONE.

Died last December, Ruth Hammond Shenstone, relict of the late Rev. W. E. Shenstone, Mrs. Shenstone was a native of Norfolk, Eng., and a daughter of the Rev. Marmaduke Revell, a minister of the British Conference.

Mrs. Shenstone never lost the influence of the godly example and strict religious training of her childhood's home, and even late in life she would sometimes refer to the careful discipline to which she was subjected in her youth. It is said that "well begun is half done." Our departed sister seems to have verified the truth of this motto in her religious experience.

Rev. D. McKoy and J. G. Fulcher applied for letters of standing, which were granted. Rev. J. B. Eyer asked to be left without an appointment for one year, on account of the overcrowding of ministers within the Conference.

Rev. V. R. Parker moved, seconded by Dr. Sanderson, that in view of the difficulties made by members who desired to be left without an appointment, and from those ministers whom the Nominating Committee found it impossible to locate, that such ministers be provided for out of the Contingent Fund, and a fixed sum to be allowed. Carried.

After leaving her home in England and reaching the scene of her husband's labors in Canada she travelled with him some 16 years on different circuits in Canada, Nova Scotia and Bermuda, and was then permitted to share with him the joys and sorrows, the responsibilities and cares of life for more than thirty years in Newfoundland. It is written, "whom the Lord loveth He chasteneth," and in faithfulness He afflicts His children. Sister Shenstone passed through more than ordinary afflictions. From her window in Brigsteade could look out on a spot in the cemetery, which was very sacred to her, for the dust of some nine members of the family lies there.

At the approach of death breathing the prayer, "Come Lord Jesus, the other exclaiming, "Praised be God, He will take me to a brighter world."

St. John's N. F. June 21st, 1884.

MRS. WILLIAM PICKERING, Of Stanley Bridge, third daughter of the late William Fife, senr., departed this life on the 9th of June in the sure and certain hope of a glorious resurrection to immortality.

It is proposed to build an asphalt road from London to Brighton, about fifty miles, at a cost of \$1,250,000, for the use of bicyclists.

Modern Magic.—Ehe magical power over pain that Hagar's Yellow Oil possesses, outwards the marvels of ancient times. It acts in a natural manner to subdue inflammation; cures Rheumatism, Croup, Deafness, Sore Throat, and painful injuries.

There is one cattle ranch in Texas which contains 25,000 acres more than the entire State of Rhode Island contains in territory.

Johnson's Anodyne Liniment is one of the few really valuable patent medicines which we always take pleasure in calling attention to. It is both for internal and external use and is worth more to a family than a whole medicine chest.

Impure blood is the cause of more misery than other source of disease, but this fact is often overlooked. Pursons' Purgative Pills make new rich blood and will change the blood in the entire system in three months, taken one a night.

When a young man explains that a young lady has no heart, it is pretty certain that she has his.—Prestige.

Some idea of the immense amount of business done by the elevated roads in New York City may be gathered from the fact that on March 29 they carried 306,200 passengers, and received \$21,004 in fares.

We are all inventors, each sailing out on a voyage of discovery, guided each by a private chart, of which there is no duplicate. The world is all gates, all opportunities, strings of tension waiting to be struck.—Emerson.

"Hello! old man," said a gentleman on Chestnut street this morning to a friendly "wally" that was going and he asked, "That's the old copy, isn't it?" "That," he said, "is my wife's little pig."

On the fall of 1832, at Kings-on, Ont. she was united in marriage to the Rev. W. E. Shenstone, by the Rev. J. P. Hetherington, a particular friend of her husband's. Perhaps, but few ministers wives have travelled over such a wide field of labor or passed through so many severe trials as sister Shenstone.

Ladies Who Shave! It will occasion you surprised to learn that many ladies make a practice of using the razor. Nevertheless it is a liberal fact, as many brothers and husbands can testify. What should it be considered unwomanly to use a razor, especially to shave down troublesome corns.

Diamond Dies Will Color Anything Any Color, and never fail. The easiest and best way to economize. 10 cts. at all druggists. Wells, Richardson & Co., Burlington, Vt. Sample Card, 32 colors and book of directions for 2 cent stamp.

Vermon has a law prohibiting school teachers from using tobacco in any form.

Health is Wealth.—It is worth more than riches, for without it riches cannot be enjoyed. How many people who are without health who might regain it by using Kidney Wort. It acts upon the Liver, Bowels and Kidneys, cleansing and stimulating them to healthy action.

About 100 weazels and stoats, ordered by the Government of New Zealand, have been sent from England to destroy the rabbits, which are overrunning the colony.

Mrs. R. H. Russell, of New York City, writes:—"Minard's Liniment cured me in 10 days of a long standing case of Rheumatic Gout. We have also used it for Sore Throat & Erysipelas, it is all that it is recommended. Please send me 2 gross at once by express as we can't keep house without it."

English capitalists have been buying up black walnut in Ohio, Indiana, and Iowa in large quantities for shipment to England. It is estimated they have purchased \$5,000,000 worth.

Custer County, Montana, is the largest county in the United States. It embraces an area greater than that of New Hampshire, Vermont, Massachusetts, Connecticut, Delaware and Rhode Island combined.

Remarkable Restoration.—Mrs. Adelaide O'Brien, of Buffalo, N. Y., was given up to die by her physicians, incurable with Consumption. It proved Liver Complaint and was cured with Burdock Blood Bitters.

It is proposed to build an asphalt road from London to Brighton, about fifty miles, at a cost of \$1,250,000, for the use of bicyclists.

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Various small advertisements and notices on the right margin, including 'MACH...', 'Public...', 'Steam...', 'Hot A...', 'Cast a...', 'PUM...', 'SOL...', 'Pater...', 'HAR...', 'CLA...', '60 &', 'Respec...', 'Hardwa...', 'Our RE...', 'Fancy...', 'ORDER...', '84. SPR...', 'COL...', 'Have received SPRING', 'Hat', 'Satin, Dra...', 'and I', 'Clerical Ha...', 'all selected LINCOLN BENN...', 'A large ST...', 'MENS', 'Y', 'Stra', 'Trunks, U...', 'mbre', 'coats', 'WHOU', '143 C...', 'Agent for L...', 'CLINTON H...', 'MENE...', 'BE...', 'TROY.', 'Manufacture...', 'Special at...', 'HELLS: I', 'McSHAN...', 'CELEBRATE...', 'and Circulars...', 'HE', 'aug 18-ly', 'MEN...', 'Fancy...', 'and new', 'Mene', 'BUCK'S BALSAM OF WINDY', 'WARREN', 'VANDU'.

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Receipts for 'Wesleyan.'

Rev. R. A. Daniel for Mrs. John Thomas	2 00
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John A. Miller	1 00

MARRIED.

At Mount Hanley, on the 25th June, by the bride's brother-in-law, Rev. F. B. Leagh, Rector of St. Thomas's church, New London, P. E. I. Henry Messenger, Esq., of Paradise, to Elizabeth, youngest daughter of Henry Miller, Esq., Mount Hanly. "Christian Messenger" and "Church Guardian" please copy.

At the Methodist Church, Summer-side, on Wednesday, July 2nd, by Rev. John Burwash, Rev. Thomas Pierce, of Fredericton, N. B., to Miss Eliza J. Duff, of Summer-side.

At St. George's Church, Mount St. Square, Dublin, on May 2nd, by Rev. Dr. Scott, assisted by the Rev. R. Hanley, John H. Pratt, of Fortia, N. W., to Fannie L., second daughter of the late Rev. Michael O'Beirne, of Glendalough manse, Wicklow, Ireland.

DEATHS.

Suddenly, at the residence of her son-in-law, Uriah Matthews, Esq., Souris East, on the 28th June instant, aged 77 years, Passmore, of Hamiltontown, aged 77 years.

At New London, on the 24th April, after a long illness, of paralysis, Mr. William Hornbrook, in the 73rd year of his age, leaving a wife and a large family to mourn the loss of a kind husband and loving father.

Suddenly "fell asleep in Jesus" at Ballard Vale, Andover, Mass., June 26th, Sara W. White, aged 67 years, wife of Otis G. White, Esq., late of Fort Mulgrave, N. S. Daily papers please copy.

PROVINCIAL EDUCATIONAL ASSOCIATION.

The Fifth Annual Meeting of the Provincial Educational Association will be held in the Assembly Hall of the Provincial Normal School at Truro, on Wednesday and Thursday, July 16th and 17th.

The programme includes the following:— "Some Educational Questions awaiting careful scientific enquiry," by T. H. B. and C. L., Professor of Education and History, Acadia College; "Methods of teaching Reading to beginners," with illustrative exercises, by J. B. Calkin, A. M., Principal Provincial Normal School; "Science in Schools," by J. Gordon McGregor, A. M., D. D., Sc., Professor of Physics, Dalhousie College; "A Glimpse at English Schools," by J. B. Hall, Ph. D., Professor of English, Provincial Normal School; "Educational Value of the study of Languages," by Mr. A. J. McEchen of St. Patrick's School, Halifax; "School-house Ventilation," by J. W. McDonald, M. D., Acadia Mines; "Short-sightedness in its relation to school life, and the importance of Physical Exercise in a complete system of education," by S. Dodge, M. D., Halifax.

A Public Educational Meeting will be held on Wednesday evening, at which addresses will be delivered by Hon. G. W. Ross, Minister of Education, Ontario; Dr. Hard and other gentlemen.

The reading and discussion of papers will be suitably varied by practical science lessons. There will be submitted for discussion a Report from the committee appointed to consider the question of a superannuation fund for teachers.

Enrolled members of the Association may expect the usual reduction on return tickets.

The first session will not open before 10 a. m. Wednesday, but the Secretary will be in attendance at 8.30 a. m. for the enrolment of members.

ALEXANDER MCKAY, Secretary P. E. A.



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FOR SUNDAY
Song Worship, (25), the New Sunday School Song Book; or *Male Voice Choir*, (50), a collection of Sacred Songs; or *Beauties of Sacred Songs*, (two dollars).

TO PLAY—FOR PIANO.
Gem's of the Dance, (25); or *Gems of Straws*, (25); or *the Fairy Fingert*, (25); or that good collection of Piano Duets, the *Piano of Home*, (25) or the classical Schumann's Album, (25).

TO READ.
The musical novel, *The Soprano*, (21); or *Mendelssohn's History of Music*, (25.00); or *Mendelssohn's Letters*, (2 Vol. each \$1.50); or *Mozart's Letters*, (2 Vol. each \$1.25).

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CHURCH BAZAARS,

The following extracts speak for themselves: From Wm. Vaughn, Esq., St. Martins. The Sabbath-school held their Bazaar on 28th inst., and I now enclose account of goods raised. I think they did very well, which your goods—could have sold more shells of certain kinds if they had had them.

From John J. Weddall, Esq., Fredericton. Enclosed please find \$49.08, being amount due you from sale of shells and baskets at the late Bazaar. The Committee were very much pleased with the selection and considered the sale of your goods a success.

From Rev. E. P. Flewellin, Dalhousie. Enclosed please find memo of account and also have a 25¢. I return good, gratulated here. The Bazaar was held on Wednesday. We have been well pleased with the article you selected.

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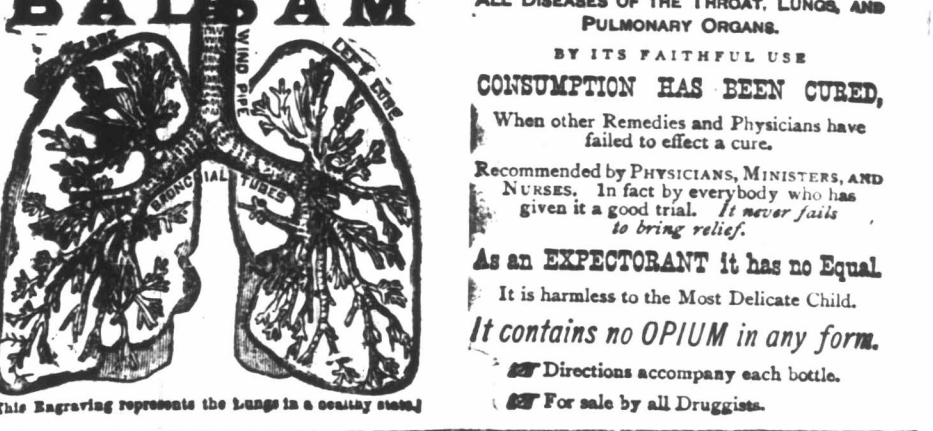
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