

The Wesleyan.

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NOTES AND COMMENTS.

Of the Anglican prelates, one archbishop and six bishops are Oxford men, and one archbishop and thirteen bishops Cambridge men.

"The rich man and Lazarus" are now "The great man and the poor man." It is not only "a good deal less than a Christian," but also, "less than a Jew."

The *Sunday School Times* says that the man "who does not give one seventh of his income to some form of his income to the Lord," is not only "a good deal less than a Christian," but also, "less than a Jew."

Dr. Morgan Dix says, in the *American Church Review*, that the Episcopal daily service compels him to use the words, "dearly beloved brethren," seven hundred and thirty times a year, until like Job, he is ready to cry out, "My soul is weary of my life."

Some churches have a way of making to themselves "friends of the mammon of unrighteousness," by negotiating with the world in fairs, festivals and other similar performances, to secure money "for the support of the gospel." It doesn't pay.—*Ex.*

Not only is temperance hygiene to form a part of the studies in all the Vermont schools, but all the teachers of that State are to pass an examination by November 1, 1883, in physiology and hygiene, with special reference to the effects of alcoholic stimulants upon the human system.

An instance of "suttee" (or the voluntary sacrifice of a widow on the funeral pyre of her husband) has occurred in the Jeypoor territory of British India; but, the practice being happily contrary to law, no time was lost in arresting the chief accomplices to the terrible superstition.

They called him a mean man because he saved in small matters that he might give to the cause of Christ. But in the true judgment of God he will outweigh a thousand of the "good fellows" who scatter at random the dollars that cost them no special toil or self-denial.—*Nashville Ad.*

Churchmen will rejoice to learn that the new Archbishop of Canterbury will, when the Deceased Wife's Sister Bill is again brought forward, lead a combination of the Bishops against the measure in the House of Lords. In Conservative circles, this announcement has given great satisfaction.—*Church Review.*

At a temperance meeting in London, Rev. G. M. Murphy announced that the number of deaths in Great Britain through intemperance, during the Christmas and New Year holiday season alone, was greater than the loss of the British at the battle of Tel-el-Kebir. Mr. Murphy has since forwarded his figures to Mr. Gladstone.

A correspondent in the *London Times* says that Switzerland is the most drunken nation in Europe, corroborating the assertion by the alleged fact that, in proportion to its population, it annually consumes a larger amount of intoxicating liquors than any other European nation. It manufactures wine.

Dr. Patterson, the wide-awake, enterprising superintendent of the Mexican Mission of the M. E. Church, South, strongly emphasizes the importance of Christian schools in Mexico. The importance is intensified by the fact that Popery's greatest endeavor is to encompass the minds of the children. We must fight the errors of Rome on their own ground.

Two thousand young men, students of theology, are being trained in fifty two seminaries in the United States by two hundred instructors. As every instructor suggests that they ought to be well taught. It is doubtful if there is such a case being taken of any other set of youth in the country.—*United Presbyterian.*

Russia, it is reported, lacks doctors. There are only 14,000 qualified practitioners in the whole country. In St. Petersburg mortality resulting from diphtheria and scarlatina is frightful. During the last year the former disease carried away 1,146, and the latter 1,323. Official statistics declare that in Europe, during the last five years, 43,912 persons have been attacked by one or more diseases, and that out of these 156,928 have died. The ravages of disease are larger than the ravages of war. 95 per cent. of the victims have been young people. Such a drain on the future strength of the country cannot be endured. In England medical men are too thick on the ground. Why should not young men seek practice in other countries?—*Methodist.*

It has long been the belief that portions of Greenland are regularly sinking. Some recent observations confirm this belief. Between latitudes 60 and 70° buildings have to be continually moved inland, or they get below the level of the sea. On the other hand there are evidences that the land is rising in Sweden and Norway. Buildings have to be continually moved seaward to bring them down to the level of the sea.

You meet the blue ribbon at every turn in the streets on the breast of civilians, but soldiers are not allowed to wear it on their uniform, which prevents the temperance men among them from showing their colors and places them, in this respect, at a disadvantage. Lord Wolsey, who is now the rising sun in the military world, has been appealed to, in hopes of getting this disability removed.—*Victor, in Chris. Visitor.*

There is a wondrous looking round among our Presbyterian brethren, to see what is the matter with the system that has 320 vacant churches. The *Central Presbyterian* says they need a larger supply of ministers than the Theological schools can give. Correspondents agree with the editor. One suggests the circuit system of the Methodists, and the calling out a class of men other than Seminary graduates, or turning over the vacant churches to the Methodists, who he says will supply them.—*Richmond Ad.*

The wonderful success of the Rev. Thomas Harrison, a Methodist evangelist, preaching now in the Northwest, is a phenomenon to be studied. Nobody in his senses would think of imitating his methods—which are the results of his evangelism as fanaticism only. God's hand is in it. No doubt of it. Nine hundred conversions are reported at a recent meeting in Illinois. Most of the Churches enter into the work, and reap its fruit.—*Southern Christian Ad.*

It appears that since Great Britain passed a law prohibiting the importation of adulterated tea, the chief market for the vile article has been this country. This artificial tea is made out of dried leaves of various plants, vegetable dust, refuse, bird-lime, iron filings and glue. The bill before Congress to prevent the introduction of spurious tea into this country should be passed without delay. The people of this country annually consume about 80,000,000 pounds of tea, and much of the cheap stuff sold in the United States is deleterious to health if not absolutely poisonous.—*Central Ad.*

The following, from *The Irish Congregational Magazine*, will be recognized by many as a true picture: "As to ministers, their present difficulty is to find time for study, for meditation, for pastoral visitation, and for the actual discharge of pressing obligations in connection with their various spheres of labor. Many a pastor does not know what it is to enjoy the luxury of a spare evening, or an hour or two even in which he is free to follow the bent of personal inclination. He is constantly haunted by the thought of sick people unvisited, of stray sheep that need the shepherd."

There is reason to believe that the recent proceedings of the French in Madagascar are attributable not so much to a restless spirit of aggression on the part of the part of the French Government as to the intrigues of colonial planters, who think that under cover of the national flag they may draw a perpetual supply of servile labor from the western coast of the great African island. It is satisfactory to learn that the attention of the anti-slavery party in France is being directed to this subject, and that they have resolved strenuously to oppose the revival of a system which, if sanctioned by the Government, is not only a disgrace to the Republic, but a crime against humanity.—*Day News.*

Referring to "Krao," the so-called missing link now exhibited in the Westminster Aquarium, the *Medical Press and Circular* says she is simply a "very young Malay woman," and it is impossible to speak of her as a "missing link" or of her as a "very young Malay woman." But if a "missing link" she is, she is a "very young Malay woman." None could be more mischievous than that advanced in the case of Krao. Thousands who look at her—and she certainly presents a very curious and unique appearance—will go away with a crude notion that the problem of the descent of man is solved, and that a "missing link" is a fatal blow at orthodoxy. Thousands will think she is "the missing link in the chain of being," whereas she is only a long well recognized link in the chain of monstrosity.—*Methodist.*

MOODY AND SANKEY.

The well-known American revivalists have concluded their mission in Birmingham. The meetings have been held in Bingley-hall, the largest building in the town for public assembly; a structure erected for the purposes of the great annual cattle show, and other exhibitions. The attendance has been from 9,000 to 11,000 every night, and from 3,000 to 5,000 every afternoon, the daily average being about 14,000. On the last two Sundays the afternoon meetings have been exclusively for women, and those in the evening for men; and on the last Sunday extra meetings were held in the Town-hall for men in the afternoon, and for women at night, the afternoon service being conducted by the Rev. J. H. Haslam, vicar of St. Matthias, and in the evening by the Rev. W. F. Callaway, of Soho Congregational Church. For half-an-hour or three-quarters of an hour before each service the time has been occupied in singing exercises, hymns being sung by the choir, and the choruses taken up, sometimes sectionally, the people in one span of the building taking one line, two or three thousand taking up the next, and a third division taking the third line, with the whole ten thousand joining in the closing verse; or other times unitedly. Last Sunday the hall was thronged before the advertised time, and the various entrances were closed, the energies of the police being taxed in keeping the adjoining streets clear. After the opening hymn, which followed some half-hour of preliminary song, Mr. Moody called upon the Rev. Samuel Lees (Wesleyan), to open with prayer. The recitation of the Lord's prayer by the vast multitude was most solemn and impressive. Other hymns followed, and after the Rev. G. T. Turnbull, of St. Matthias Episcopal Church, had prayed, Mr. Moody gave an earnest appeal, and asked all to bow in silent prayer, and then requested those who desired to be specially remembered in prayer to rise. Numbers rose in all parts of the building, sometimes in line after line. The lines rose and fell out of view, as the ridges of distant waves may be seen with crest after crest to rise and disappear. Mr. Moody then asked all who had risen to rise again, and remain standing while he prayed. Seen from the platform at his side, it was a powerfully impressive scene. Those who stood numbered at least one to two thousand. Hymns were sung as the general congregation was dismissed, and a great curtain reaching the whole length of the hall was let down, dividing one of the side gallery slopes, in the outer bay nearest Broad-street, from the rest of the hall. The inquirers were led thither, and accompanied by workers, Mr. Moody addressed them a short time, and after a time took his stand in the gangway from the gallery, and spoke to each one individually. The great majority of the inquirers on Sunday afternoon last appeared to be attendants at various parish and district churches in the town. The number was large enough to have filled the floor of great Conventual chapels such as Great Queen-street, London, or Brunswick, Leeds. The evening service was for men only, and long before the hour for commencing the hall was crowded, late comers having some difficulty in finding standing room, the number present being estimated at 13,000. Mr. Moody's address was on the three exodus of the men bidden to the marriage feast. At the subsequent prayer-meeting a very large number remained behind.

At our last on Sunday last Mr. Moody said: "Except on some great national crisis—a crisis that seemed to threaten a revolution—they would find it impossible to crowd Bingley-hall for a fortnight six evenings in a week to sing political songs, and listen to a political speaker." In referring to the former visit eight years ago, he said he admitted 200 members to his Church, and of those 70 per cent. remained steadfast.—*Methodist Recorder.*

VOICES OF HEAVEN.

The land of silence surely extends no farther than to the gates of the heavenly city. "All is life and activity within; but thou that world, so populous with thoughts, and words, and songs, no revolution penetrates through the dark, silent land which lies between us and them. Our frigids are there. Stars so distant from that light, which began its travel ages since, has not reached us, are none the less worlds, performing their revolutions, and occupied by their busy population of intelligent spirits, whose history is full of wonders. Yet the first ray denoting the existence of those worlds has never met the eye of the astronomer in his incessant vigils.

The silence of the departed will, for each of us, soon, very soon, be interrupted. Entering among breaking shadows and softly unfolding light the border land, we shall gradually awake and eternal, all so kindly revealing themselves to our unaccustomed senses as to make us say, "How beautiful!" and, instead of exciting fear, leading us almost to hasten the hand which is removing us, we long silent, may be the first to utter our name; we are recognized, we are safe. A face, a dear, dear face, looks forth amid the crowded lines of the dissolving night; a form, so familiar, assures us that faith has not deceived us, but has delivered us up to the objects hoped for, the things not seen. O bestial moment! awaiting every follower of them who, by faith and patience, inherit the promises—dwellers there "whithor the Forerunner is for us entered."

THE GRACE OF FIDELITY.

I know of no grace more needful to the Sabbath school teacher than the humble grace of fidelity that marches steadily on in sunshine and rain, when no banners are waving, and when there is no music to cheer your weary feet, no crowd to applaud you, simply bent upon duty, loyally true—that is one of the grandest qualifications for a Sunday-school teacher, for it brings grandeur of character and brings about glorious results.

Down in the lower part of the city the old smith keeps hammering away at the cable-chain. He could make ten more links a day by skipping his work; but each link must be truly wrought, so he hammers on, in and out, through the long days, until his work is finished and he passes away and lies under the green sod in the church yard. The chain, too, passes until it is found upon the deck of a noble ship, coiled limp and rusty around an anchor, and the passengers march up and down, spurring it with their feet as they pass, for it seems to be in their way. But the day of sunshine goes by. The night comes. The wind whistles in growing fury, and the mad waves leap like mountains. The yards snap, the masts give way, the vessel is driven a waif on the raging sea until in the light of the morning dawn a howling reef boom, before which the vessel drifts, a hopeless wreck. Little bow or anchor, great bower are gone. "Stand by men! let go the sheet anchor!" Out it falls into the sea, and still lurch and listless as it runs out, until at last the vessel is brought to bay, when the limp chain stands out in the tempest, stiff as an iron rod, and it takes to sing a song of triumph. It is the old black smith fighting the storm. Clank, clank, clank, he hammers on, till out in the night it is one man against sea and storm, and one man wins because of his fidelity. The storm passes, and the skies are clear, and three hundred men gather to sing thanksgiving to

God for deliverance. Think you the old blacksmith bears anybody quite so other man as earning the need for his faithful work?

ROME IN AMERICA.

For a full half-century the House of Refuge in New York was managed, as it is to-day, by a body of the most intelligent Christian merchants and professional men of the city. Their generous services and large donations of money have been constantly and appreciatively acknowledged by the government of the State. Twenty thousand boys and girls have come under their care in the last half-century, and thousands of these, in happy homes and in conspicuous positions in society, acknowledge the institution to be the occasion and place of their salvation. A dozen years ago, not assisted with depleting the city treasury to build up institutions for herself, and securing such a change in the organic law of the State reform schools as to permit magistrates to send children (the best always selected) to these Roman Catholic reformatories, she has been constantly besieging the legislature of New York to permit her to enter, with her peculiar rites, this unsectarian and heretofore harmonious institution, and to secure, by the power and money of the State, not so much the virtue and industry of the youth committed to its care, as their allegiance to the Roman Church. Their efforts, through the press, through party influence, and in a thousand secret ways, have greatly affected the peace, the usefulness and the prosperity of the institution. The rebellious acts of older inmates, culminating in violent attacks and even in manslaughter, some years since, were, without doubt, inspired by these incessant and unfounded criticisms from without, instigated by those who have been, and still are, seeking to make the House of Refuge simply another Roman Catholic establishment.—*Zion's Herald.*

MADAGASCAR.

On Tuesday evening the Rev. J. Peill read a paper before the Society of Arts on the present Social Conditions and Prospects of Madagascar. In Madagascar the preaching of Christianity had been remarkably successful, and in a very short time had resulted in radical and permanent reforms. Sixty years ago the inhabitants of the island were mainly polytheistic savages, possessing the virtues of savages, but without any system of morality. The sovereignty was regarded as a viable deity; the most servile respect was paid to rank; polytheism and infanticide were frequent and slavery was universal. Many of the beneficial changes that have since occurred have been the direct consequence of a Government which, though excessively centralized, has provided self-enlightened and liberal-minded rulers. It is a mistake that has been made by the rulers of Madagascar to have been with one exception, women and the women of the island, so far from sinking to the usual level of the sex among barbarous nations, appear to enjoy something very like our English Married Women's Property Act. In this respect, as in the case of the

system of compulsory education that prevails in the island, the Malagasy have unhesitatingly adopted laws which in England have been the slow outcome of much controversy. At the same time, the political reforms of the island primitive kind. There are no executive instructions, no laws, no decrees, and no taxation in Madagascar. The people are ruled by a monarch, who is responsible to the people, and whose sovereignty is absolute. The ruling race is a portion of the African race, and the language is African. The conversion of the Malagasy to Christianity—a religion adopted by them with much sincerity and intelligence—has unquestionably struck the death blow to the institution of slavery. Not long ago the slaves formed a very considerable proportion of the population, and African slaves were imported in great numbers. Proclamations in 1874 and 1877 declared those imported slaves free, and more recently still both the export and the import of slaves have been prohibited. Domestic slavery however, still exists, but the slaves do not appear, as a rule, to be ill-treated. Slavery, the land question, and the question of the import of slaves from the Mauritius are the problems of home politics which now present themselves to the rulers of the island.—*London Watchman.*

BLESSEDNESS OF PURITY.

I might preach to you upon the necessity of a pure heart or how to obtain it, but I will confine myself to the blessedness attendant on this state. It is blessed because it removes the hindrance to growth. Sin in the soul hinders its growth, but purity only takes away the hindrance to growth but promotes the growth. The soul was made for expansion in the knowledge of God and of his perfections, not only through time, but through all eternity. What a thought—what a glorious fact! How terrible to have anything in our souls to hinder this great and glorious work of God!

Men may grow in knowledge, wealth and intellect, and yet not grow in grace. To grow in grace we must grow in humility, in tenderness, in simplicity, faith and love. It is blessed to have a pure heart because it improves our spiritual tastes. Before Christians have a pure heart they have a taste for the Bible and for other books. They love the closest some, but they love other places; they love the family altar some, but they love some other things not in harmony with the Bible. Like the Jews in olden times they love God and worship their idols. Some professors love the Church some, and also the theater, and so there is a mixture in their tastes; but when they have a pure heart they love God with a pure heart fervently, and only those things and pleasures that God loves. The soul is ravished with God, takes its supreme delight in God, and has a taste only for what God loves.

This state is blessed because it improves and perfects our vision of God and of divine things. It is the pure in heart, for they shall see God. They see God in his word, in his providences, in all things of his life. Their vision is expanded and purified. It is blessed to have a pure heart because it prepares for the blessings of heaven, so that we can enter heaven at any moment, day or night, without surprise, just as the pure drop of water falling into the sea, so the pure soul enters the kingdom of God. It is a privilege to have a pure heart, and the women of the island, so far from sinking to the usual level of the sex among barbarous nations, appear to enjoy something very like our English Married Women's Property Act. In this respect, as in the case of the

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OUR HOME CIRCLE.

THE PRICE OF A DRINK.

BY JOSEPHINE POLLARD.

"Five cents a glass!" Does any one think That that is really the price of a drink? "Five cents a glass," I hear you say, "Why, that isn't very much to pay. Ah, no, indeed; 'tis a very small sum You are passing over 'twixt finger and thumb; And if that were all that you gave away, It wouldn't be very much to part."

The price of a drink? Let him decide Who has lost his courage and lost his pride, And lies a groveling heap of clay, Not far removed from a beast, to-day.

The price of a drink! Let that one tell Who sleeps to-night in a murderer's cell, And feels within him the fires of hell, Honor and virtue, love and truth, All the glory and pride of youth, Hopes of manhood, the wreath of fame, High endeavor and noble aim, These are the treasures thrown away As the price of a drink, from day to day.

"Five cents a glass!" How Satan laughed, As over the bar the young man quaffed The heated liquor; for the demon knew The terrible work that drink would do; And ere the morning the victim lay With his life-blood swiftly ebbing away; And that was the price he paid, alas! For the pleasure of taking a social glass.

The price of a drink! If you want to know What some are willing to pay for it, go Through that wretched tenement over there, With dingy windows and broken stair, Where foul disease, like a vampire, crawls With outstretched wings o'er the mouldy walls.

There poverty dwells with her hungry brood, Wild-eyed as devils on a rack of food; There shame is in the corner crouches low; There violence deals its cruel blow; And innocent ones are thus accursed To pay the price of another's thirst.

"Five cents a glass!" Oh, if that were all, The sacrifice would, indeed, be small! But the money's worth is the least amount We pay; and whoever will keep account Will learn the terrible waste and blight That follows the ruinous appetite. "Five cents a glass!" Does any one think That that is really the price of a drink? —N. O. Christian Advocate.

SAMUEL TUCKER'S SECOND WOOING.

Although Farmer Tucker had long dreamed of a visit to Chautauqua, when he actually found himself at that Mecca of devout excursionists, early last August, the brawny man was tempted to doubt his own identity. The holiday surroundings were wholly unlike anything to which he was accustomed in his prosy New England home; the rich, crowded programme was in striking contrast to the dull monotony of farm life. When this son-of-toil first entered the auditorium, and saw that rustic amphitheatre crowded with thousands of people listening breathlessly to the full, sweet tones of the grand organ, his cramped, selfish heart was strangely touched and expanded. For an instant the wish crept in that he had asked Jane if she would like to come too. But there was not much time for his own thoughts, for as the music ceased a white-haired speaker arose and was introduced to the audience as Mr. John B. Gough.

At this announcement Samuel Tucker's satisfaction was too great to be kept to himself, and he said half aloud to his next neighbor: "Well, now, I am beat to think I'm going to hear the man I've wanted to see for more'n twenty years." The young lady gave an amused little laugh, but it fell unheeded upon the unsophisticated speaker whose attention was already caught by the orator.

Mr. Gough commenced his brief lecture with one of his inimitable descriptions. The story was of a man who applied for a divorce, and was advised by his eminent lawyer to try the effect of making love to his wife as he had done before marrying her, instead of resorting to the measure he had proposed. It included also an account of a later visit when the happy husband withdrew his application; and, fairly dancing with glee, assured the lawyer that his experiment had worked like a charm; "that 'Sally had become as amiable and affectionate a wife as a man could ask to have."

Mr. Gough's representation of the scene drew forth prolonged applause; but Samuel Tucker's interest was of too serious a nature to permit of his joining in the laughter. As if unconscious, for the moment of the multitude about him, he said in an undertone: "I'd be willing to take my oath that wouldn't work with Jane. All I have to say is, that man's wife was different from mine; I'd as soon think of feeding sarrup to a mummy as to begin sparking again with her.

It would seem that this course of reasoning did not wholly dismiss from the farmer's mind a train of thoughts and possibilities suggested by the lecturer's story. In every treat of the following days—at sacred service or popular lecture, in the museum or by the

model of the Holy Land, when listening to a concert or gazing with throngs upon the illuminated fleet, the far-away husband was relentlessly followed by a vision of hard-worked Jane, looking upon him with reproachful eyes. At length he quieted his conscience with the determination to prove that his estimate of his wife was correct. "When I go back," he said to himself, "I'll show the woman some little attentions, and I'll see they won't have no more effect on her than they would on the old bay mare. Jane's bound to be sullen and obstinate, and I suppose I may as well make up my mind to it."

On reaching home the resolution was not easily carried out. When Mr. Tucker planned some gallantry towards his wife, the very thought made him feel so unnatural and foolish that postponement resulted; but the Sabbath offered an opportunity so convenient that he improved it.

The farm was nearly a mile from church, yet Samuel Tucker had for years been in the habit of driving back alone after the forenoon service, leaving his wife to attend the Sabbath-school, and then walk home as best she could through mud or dust. Great was Mrs. Tucker's astonishment, therefore, on the Sabbath after her husband's return, to find him waiting for her at the close of the Bible service. The faintest suspicion that he had driven back to the church for her did not cross the good woman's mind; she supposed he had business with some of the brethren, and was hesitating whether to walk on as usual or to suggest waiting for him, when the farmer called out, "It's jest as cheap to ride as walk." Silently the wife took her seat in the buggy, and silently they drove home, much to the husband's satisfaction, for it seemed to him a proof of the woman's dull, unappreciative nature. "She didn't act pleased, but was only dazed like as I know she would be," he muttered as he went about his mid-day "chores."

At the same time Mr. Tucker was conscious of having performed a most praiseworthy act, and felt so comfortable that he resolved to repeat the experiment. So on the following Sabbath, Jane again found her husband in waiting, and as she mounted the high buggy, ventured to utter a half audible "thank you," and to ask Samuel if he had been waiting long. To which Mr. Tucker replied that he had just reached the church, and didn't know but he might find she had started on foot. This reply seemed to Jane a positive assurance that her husband had really returned for the sole purpose of taking her home; and her chilled heart glowed with a warmth unknown for years. She longed to tell her husband how much she appreciated his trouble, but imagined it would sound "so foolish," that she kept her pleasure to herself.

The third Sabbath was rainy, and as she washed the breakfast dishes Mrs. Tucker kept thinking, "I wonder if Samuel means to come for me this noon; it would be such a help in the rain; I'm half a mind to ask him." This resolution was soon stifled, however, with the reasoning which had silenced many similar resolves in the past ten years: "No, I won't ask no favors; if he don't think enough of me to come, why he needn't." Although proudly unwilling to seek any attentions, Jane longed for some demonstration of her husband's love and care; she had walked home in the rain too often greatly to dread such exposure; but a week before, the wife had tasted the joy of being considered, and longed for some new and further proof of her companion's affection.

Mrs. Tucker's heart leaped for joy, when, at noon, she saw the old mare's head from the lecture-room window. Indeed, her hungering heart suddenly became quite unmanageable, and entering the carriage, poor, melted Jane sobbed out: "I'm sure it's very good of you Samuel, to come back for me this rainy day," and then the tears flowed so fast that further words were impossible.

Completely taken by surprise, Mr. Tucker exclaimed: "I declare! I hadn't no idee you'd care so much about it!"

"I wouldn't mind the walk," responded the wife, "but—Samuel—I'm so happy to have you—care enough about me to come."

The strong man was brushing away a tear from his own cheek now; his tenderer, better nature was mastering the hard, selfish spirit which had long possessed him, and with some coughing and

choking, he said: "Jane, I see I've made an awful botch of our married life; if you're a mind to forgive me, I'll see if I can treat you from to-day as a woman ought to be treated."

This confession was all too much for the weeping wife, and she answered quickly: "You're not a bit more to blame than I am; I've been proud and obstinate; but I tell you what it is, we'll begin all over again."

The ice was now thoroughly broken, and that afternoon Farmer Tucker and his wife had a long talk over the past and the future. And in the evening when they were about to start for the prayer-meeting to be held in the neighboring school-house, the renewed husband stopped and kissed his wife, saying: "Jane, I've been a-thinking that married life ain't so very different from farming or any other occupation. Now I ain't such a fool as to think a field will keep a yielding if I only enrich it once and plant it once; I have to go over the same round every season; and here I supposed as you was going to always do as you did when we were a courting, without doing my part at all."

"If I hadn't changed any, maybe you would always have been as tender as you used to be," pleaded the happy wife.

"Perhaps so, and perhaps not; but I don't mean to leave you to try no such plan. I tell you what it is, Jane, I feel as if we hadn't never been really married till to-day. It most seems as if we ought to take a wedding tower."

"I'm afraid we'll have to wait till next summer for that," was the smiling response.

"I suppose we shall, but we'll take it then, certain; and I'll tell you where we'll go, wife—that's to Chautauquy!"—Congregation-alist.

WOMAN'S INFLUENCE.

It would appear from a recent Washington letter to the Pittsburg Dispatch that a marked change has come over Washington society since the memorable and commendable days of Mrs. Hayes at the White House. The correspondent says: "Overeating and overdrinking at receptions and parties are among the most common forms of ill-breeding, and the way in which some 'swell' people gorge themselves at the supper-table would make a cannibal blush." Among the illustrations cited the writer mentions a recent instance of one of these society "swells" who, while obeying the request of a young lady whose escort he was for "another ice and some more wine-jelly," himself "went over to the side board and swallowed in succession six glasses of wine which had been poured out for somebody else!" It was a noteworthy fact that, so potent was the restraining influence of Mrs. Hayes, as the wife of the President of the United States, not only did society leaders in Washington in many instances omit wine altogether from their entertainments, or greatly limit its quantity, but the liquor-dealers themselves complained of a marked falling off in their sales. With the return of wines, and the introduction of New York club life to the White House, the disgraceful social customs chronicled in the letter from which we quote again become conspicuous in the nation's capital.

CULTURE.

"It's a good thing," said the squire, talking over the proposal with his wife, "to get used to the ways of the world 'arly. It comes awkward to a man after he gets grown up and has reached the top of the ladder the Lord has set afore him to climb, to be brought into company with those that were born somewhere about the top rungs. It must take a deal of trouble to get used to servants and forms and ceremonies then. But they're the very things a man's got to know—and not only to know, but be used to if he's going to get on in the world."

"Marty is a well-behaved boy," said the mother, half resenting the idea that any training could be better than that of Paradise Bay.

"Of course he is, and he's got good stuff in him, too. But he's like my Sunday boots. There ain't no better made boots in Albany than them—good stock and good work, every stitch on 'em. And they're all right for church here at Skeneoah meetin'-house, too. But you just ought to have seen them boots when I went into the

governor's house to present that petition we sent up about the bank; I thought they were just the meanest, awkwardest, cheapest looking things a man ever wore. I had them blacked at the hotel, but they warn't used to it, you see, and it didn't take well. They squeaked an' hollered, stuck out at the sides an' up at the toes an' were run over at the heel till I thought every one in the room must be lockin' at them, and when I sat down I hustled 'em under my chair jest as far as I could get them. But there was the governor, jest as homely a man as ever looked over a stump fence, with feet as much as three sizes bigger'n mine, great, long, flat mud-splashed, the biggest I ever saw except Harry Clays—I shall never forget his. As I say, the governor sat there among all them great ladies and gentlemen with jest the commonest kind of boots not more'n half-blacked and a patch on the toe of one of 'em, but I tell you, Martha, they looked as if they'd just grown there. They were used to it, you see—used to it. That makes the difference and just about all the difference, Martha, whether its with men or boots."—Our Continent.

ONLY A LITTLE SUNBEAM.

Only a little sunbeam,
But it fell on an op'ning rose;
Only a tiny rain-drop,
But it helped a green leaf unclose.

Only a robin singing,
But the song reached to heav'n above;
Only a lovely blossom,
But its mission was one of love.

Only a gentle hand clasp,
But it made grateful tear-drops start;
Only a look of pity,
But it fell on an aching heart.

Only a kind word spoken,
But it reached a poor outcast one,
Only a word that told her
Of the dear loving Father's Son;

Only the cry, "Forgive me!"
But the Saviour approving smiled,
Only an outcast praying,
But the Father calls her his child.

IN MY BOYS' POCKET.

The morning after Fred came home from college for his holiday vacation, he brought me his coat, pointing significantly to certain rents in the lining and to the worn binding on sleeves and front. The demand was not an unexpected one, and I was soon seated in the little sewing chair, with a work basket on one side, and a roll of pieces and stick of braid in my lap, equipped for the renewing process; quietly happy, too, in having something to do for my boy, whose three months' absence had told upon my mending-basket as well as upon everything else in the house.

Fred, meantime, had donned his best suit, given me a good-by kiss, and sauntered out to greet "the boys."

Busily I stitched away for two hours, mentally commenting the while on the improved appearance of my boy, and wondering if other eyes than those of his mother would note the change. Then, as I turned the coat over to see if anything more was needed in the way of repairs, two letters fell out of the breast pocket. The envelopes were soiled and worn through on the edges, but the face still showed Fred's name in the delicate tracery of a woman's hand. Of course I read the letters—what mother would not?—then, with tears of gratitude I thanked God for having given my boy such a friend. They were notes Fred had received before leaving home from one who for three years previous had been his Sunday school teacher, and he had carried them with him, and had read them over and over, until the folds would scarcely hang together. The longer one had been written shortly before he had left for college, and was brimming with affectionate solicitude in view of the temptations that would beset him in his new life. Tenderly she pleaded with him to accept Jesus as his Saviour, to begin his life work under the banner of the cross. And in closing she commended him most earnestly to the loving care of his heavenly Father. In short, it was just such a letter as I, his mother, had longed to write him and dared not.

Why is it—can any one tell?—that so often between parent and child, even the most tenderly attached, there grows up such a barrier to all interchange of thought on religious subjects? Day after day, all his life long, I have prayed for my boy, often with agonizing cries as the years have passed by, without witnessing his consecration to the Master. And yet, when I have longed to speak to him of these things, my

tongue has refused to articulate a word.

But how thankful was I that from one whom I knew he loved and revered such words had come to him! Yet more thankful that they had been written words—words that he could read, as evidently he had done, again and again, and which must leave their impress on his life. Oh, if teachers and friends would do this oftener—would embody their warnings and entreaties in some form more permanent than fleeting sound—would not more souls be born into the kingdom? Spoken words, however earnest, oftentimes make little impression and are soon forgotten. But, with the young especially, a few penciled lines from one loved and respected are carefully treasured, many times re-read, and often produce the happiest results.

Replacing the letters in the pocket, I hung the coat away, resolved to say nothing to Fred or to any one else about the matter, but anticipating with a sort of satisfaction the warm grasp of the hand with which I should greet Miss B., when next we met, because of her interest in my boy.—Christian Union.

"ALMOST BUT LOST."

How important it is to sail on a ship which has the Master on board. Some years ago a minister, now preaching in New York city, was preaching in Liverpool, England. It became there his duty one evening to bring a message of sadness to the wife of the first mate of a steamer, the Royal Charter. The ship had gone round the world in safety, and had reached Queenstown, where its arrival was telegraphed to Liverpool. When two or three hours out of Liverpool the ship was overwhelmed with sudden calamity, and over four hundred persons perished. Among them was the unfortunate officer. The minister, who brought the dreadful intelligence to the wife, found her sitting in her parlor, with the table spread, and all things in preparation for the anxiously expected return of her husband. The news was appalling as an earthquake shock; and the woman, with a look of inexpressible grief on her face, with an anguish too deep for tears, could but seize the minister's hands with both of hers and exclaim:—"O, so near home, and yet lost!"

Have you ever thought how near one may reach the harbor of heaven, and yet be forever lost? Many a soul is stranded in the seas of unbelief and sin, and never gains the heavenly port. Jesus once said to a man: "Thou art not far from the kingdom of God," and yet we do not learn that the man ever entered in. Be sure that you are on a vessel that has Jesus aboard, and the safety and ultimate success of the voyage is assured.

OUR YOUNG FOLKS.

THE "WHINES."
There was a little boy,
We'll call him Norman Guinness,
He had a very strange complaint,
His doctor called it whines.

His mother had him treated
In many different ways,
But still the fearful whines
Lasted through the Winter days.

And then there came the Spring-time,
So bright, so warm, and gay;
Just like the little birds and bees,
This boy went out to play.

Just how it came about,
We never quite could tell,
But while the birds were singing
This little boy got well.

TONG WING.

Tong Wing is a little Chinese boy. He has long, narrow eyes and a round face. His hair is shaved off his head, except on the crown, where it grows long, and is braided with red silk into a queue.

Tommy's mother keeps Tong to wash dishes, and help her about the house. He is only eight years old, and so small that he has to stand upon a box to reach the dish-pan; but he is very quick and handy, and hardly ever breaks anything.

He says he has a dear mother away off in China, and he hopes to save enough money some time to go back and see her.

Nobody seems to care for him except a tall, cross-looking Chinaman, that he calls his cousin. This cousin comes to see him every Sunday, and little Tong always looks glad when he goes. I do not wonder, for he always says to Tommy's mother: "This boy is good, play, break (break) dishes you tell me; I whip him." And then he scowls until poor

little Tong trembles in his wooden shoes.

But Tommy's mother always says, "Oh, no! he's a very good boy," and she wonders how her own Tommy would get along washing dishes in some rich Chinaman's kitchen.

When his work is done, Tong loves to play with Tommy; and a very pleasant playmate he makes, too.

He once made a wonderful kite for Tommy. It was the best kite in town, until it fell in love with the telegraph wire, and refused to come back to earth. Tong and Tommy were in despair.

Tong made a new one, in the form of a bird. It had gold eyes, and red, blue, and yellow feathers. It was done on Friday, and on Saturday morning the wind was just right. Tong wanted to go right out for the wind might go down but he had his dishes to wash, and it would take him an hour.

"Leave 'em on the table, Tongy; ma won't care!" said Tommy.

But Tong shook his head, and looked sad.

"You go up stairs; me do 'em welly (very) quick," he said. And when Tommy had gone, he piled them up in the closet, on the floor, and covered them over with the big clothes-basket. Then he coiled his queue around his head, called Tommy, and off they skipped, holding the kite between them.

When Tommy's mother came down stairs to see about lunch, she saw the basket in that unusual place. She was very much surprised to find the dirty dishes underneath.

Tong stayed out longer than he intended, and when he came in he was frightened to find the basket gone and the dishes washed.

His round face was very long, as he said to Tommy's mother, "You tell my cousin?" "No," said his kind mistress, "but you must not do that again, Tong."

And Tong never has been naughty since.—Our Little Ones.

THE RIGHT KIND.

It was an express train with only half a dozen stops for the day. Elsie Lee had a ticket for the last stopping place. It was rather tiresome for the young girl, riding hour after hour with no one to speak to. The country was lovely, to be sure, but Elsie was lonely for all that, and was glad when the newsboy came in.

Nothing but "dailies!" She cared for none of these. Then he came with a pile of books. Perhaps here was something to wear away the monotony of the ride. Pretty covers and engravings made the book the boy left in her seat look very attractive. Into the middle of it she plunged, and not until he came back and twice asked for it did Elsie realize that she was absorbed in the very class of book her mother had never allowed her to read. She closed it quickly, vexed to think she had read it for one moment when she found what it was.

"Good morning, Miss Elsie!" sounded at that moment a familiar voice.

"Why Walter! How came you here?" Elsie exclaimed.

"Have been in the other car until now, never dreamed I had a friend so near. I thought you were going to buy a book as I came in. Didn't it suit you?" "No," said Elsie. "It was one of those wonderful stories that we know could never happen—quite unlike real life, that mother says profit no one, and she does not like me to read."

"And you think reading one would hurt you?"

"Yes."

Walter laughed a little incredulous laugh. Elsie was pained, but she said bravely, "I'll tell you Walter. In the first place my mother would be displeased if she heard of my doing it, and that would hurt me. Then," she added (and it cost her a good deal to say this), "If I had got excited over that book—as I am sure I should if I had read it through—my hour of devotion in my closet to-night would have been sadly broken up. If I read exciting things I want to read the right kind—those that excite me to better thoughts and better deeds."

Walter made no reply, and soon began talking of something else. But Elsie's words followed him and many a time afterward he was kept from reading, and from other amusements as well, that excited him in the wrong direction.—Young Reader.

THE SUNDAY SCHOOL.

MARCH 11.

THE SEVEN CHOSEN.

ACTS VI. 1-15.

1.—"Grecians" here and elsewhere has not the same meaning as Greeks. It means the Greek speaking Jews—Jewish families which were scattered abroad through various countries of the East, who had thus lost to a great extent such knowledge of the Hebrew language as would enable them to use it in ordinary life. The Jews of Palestine still spoke a dialect of the original Hebrew; but those resident in foreign parts spoke Greek, the prevailing language of the time. A difference in language often a symbol of other differences out of which jealousies and disagreements are likely to arise amongst those of the same nationality. This was clearly in the Apostle Church. This is clearly indicated in chapter ii. 3-11.

Through the mutual jealousy of these two sections of the early Church this first serious dispute arose. The Grecian converts complained that in the daily administration of the common fund their widows were neglected. This was the first prominent illustration of what our Saviour had told His disciples, that it most needs be that offences come. (Matthew xviii. 7). Even in the Primitive Church they thus early arose, and we must not be surprised at dissensions which spring up amongst Christians in our days. Even when all are united by faith in our common Saviour, and devotedness to one common Master, the infirmities of human nature make such differences almost inevitable. It is in the spirit manifested, the temper shown, and the conduct pursued under such circumstances, that the degree of the mind of Christ in Christian professors is made manifest. So far as men are still under the influence of the carnal mind they will foment such dissensions until they make a serious disturbance; but so far as the mind of Christ has replaced natural tendencies, there will be mutual forbearance, a desire for reconciliation, and a disposition to waive personal claims for the sake of the cause and the common good.

2. In this difficulty the Apostles acted with wisdom and moderation. The complaint was against themselves, for though the work had probably become too great for them to perform the whole of it personally, they still retained the responsibility. They seem to have seen at once that through the want of a settled plan and properly responsible officers, it was only too likely that such irregularities may have occurred. But they also saw that they were called to a higher work than that of attending to the secular and financial affairs of the Church. They therefore decided that they would give themselves entirely to prayer and the ministry of the word, and leave the other matters to be managed by men apart for the purpose, chosen by the general consent of believers, and in whom all would have confidence. We do not infer from this that the secular affairs of the Church are of little importance; but rather that these are two departments of service, and that some of Christ's servants may be called to the one and some to the other. Many are qualified for collecting, taking charge of, or distributing money, have no qualifications whatever for the more spiritual offices of the Church, or for teaching the Gospel. These are the most important services to Christ in the lower ranks, while they would be quite out of place in the higher one. On the other hand, those called to the work of the ministry should devote, as far as possible, the whole of their time to that which is spiritual, and not be well undertaken by others.

The qualifications as laid down by the Apostles (verse 3) indicate what should always be required of those who had even a secular office in the Christian Church. (1) They were to be men of honest report—good reputation, trust-worthy, such as their brethren would have confidence in as likely to administer the affairs committed to their charge faithfully. (2) They must be full of the Holy Ghost. Their piety must not only be sincere, but earnest. Though not directly engaged in spiritual work, they must nevertheless be spiritual men. It is always an injury to the Christian Church when secular affairs are in the hands of any who have not the fullest sympathy with its spiritual work. (3) They must be full of wisdom. The duties devolving on such officers of the Church are always such as to require intelligence and discrimination, and under many circumstances their wisdom is to be severely tested.

1.—Of these seven first deacons the only two subsequently mentioned are Stephen and Philip. The former was brought prominently before our attention immediately Stephen's death, a man who speedily found himself involved in controversy with a certain section of the Jews which he was unable to give up of the bidden and others. These were Grecian Jews, and the probability is that Stephen had been one of them, and was thus brought into more direct contact with them. These Jews of the dispute would doubtless be the "Grecians" in the prophecies of the Old Testament that Jesus was the Messiah's servants, also, he insisted on the necessity of faith and repent-

ance as the only means of salvation, in opposition to the legalism of the Pharisees; and he was very direct in his denunciations against all who obstinately persevered in unbelief. This led to a charge against him which his enemies endeavored to prove by false witnesses. The charge that he had spoken blasphemous words against the temple.

BREATHE THROUGH THE NOSE.

Dr. Ward, Physician to the Metropolitan Throat Hospital, in an article on singers' throat troubles, in the Musical Critic, treats of the various kinds of catarrh troubles experienced by singers, and repeats the well-known fact that the nose is the only channel through which air should pass during ordinary acts of breathing, the mouth being intended only as an accessory breathing agent, when on certain occasions—as, for instance, running—the lungs demand a rapid supply of air. The air, in passing through the nostrils, is warmed and sifted of its harmful ingredients, and thus prepared for its reception into the delicate structures below. It passes directly into the mouth without the above preparation, it will frequently cause irritation and inflammation of the mucous membrane lining the mouth and throat, by being, in the first place, too cold, and, in the second place, by containing irritating particles of dust and other matter.

USEFUL HINTS.

Harness oil made of one gallon of neatfoot oil, with four ounces of lamp black, well mixed, is simple and effective.

The quality and juices of meats are far better preserved if the meat is wiped with a towel instead of washed.

It is said that trees felled in August and left untrimmed till winter, give the best wood for fuel or any other use.

The use of a couple of kerosene lamps in an ordinary sized cellar serves to raise and maintain the temperature above the freezing point.

Here is a hint for potato-growers. A man used one quart of sawdust in each hill of potatoes in one plot and none in another. The sawdust hills yielded nearly twice as much as the others and the tubers were larger and smoother.

There is a danger, as many have found to their sorrow, of a gossamer waterproof cracking when stiffened by cold; so before putting it on, in severe weather, warm it before the fire, both outside and in, and this danger is averted.

For ginger snaps take one quart of molasses, one pound of brown sugar, one pound of lard, quarter of a pound of ground ginger, two ounces of cinnamon, one ounce of soda, one pint of water, and four pounds of sifted flour.

We want no better sign of a good farmer than that he prizes manure, and he never returns to the soil anything like an equivalent for what is removed. The secret of good farming lies in making the land produce the best possible results without deterioration.

To make good turkey-soup take the bones and cook for about an hour in just enough water to cover them, then add a little of the dressing and a beaten egg, and, if desired, a little finely-sliced celery. After taking from the fire, season with butter, pepper, and salt.

In 1881 there were examined in the Municipal Laboratory, Paris, 3,000 samples of wine, of which 271 were found to be good, 991 passable, and 1,728 bad. In the first five months of 1882, 1,869 samples were analyzed, of which 372 were good, 683 passable, and 814 bad—145 of the latter being very injurious.

Glue, as ordinarily made, with water, must be used hot, and when cold it becomes hard and almost solid again. Glue, that will remain liquid, and be always ready for use, is very convenient to have at hand. It is prepared by placing fragments of the best glue in a bottle, and covering them with Acetic acid, which may be had at any drug store. The bottle is placed in a vessel of water, which is gradually heated and kept warm until the glue is dissolved.

CONSUMPTION CURED.—An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested it in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Accompanied by this motto and a guarantee, a few luminous letters, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. N. Y., 149 Power's Block, R. Charles, N. Y. 13 in E. O. W.

REMEMBER THIS. IF YOU ARE SICK.

If you are sick, HOP BITTERS will surely aid Nature in making you well again when all else fails. If you are comparatively well, but feel the need of a grand tonic and stimulant, never rest easy till you are made a new being by the use of HOP BITTERS.

If you are costive or dyspeptic, or are suffering from any other of the numerous diseases of the stomach or bowels, it is your own fault if you remain ill, for HOP BITTERS are the sovereign remedy in all such complaints.

If you are wasting away with any form of Kidney disease, stop tempting Death this moment, and take a "Balm in Gilead" in the use of HOP BITTERS.

If you are sick with that terrible sickness Nervousness, you will find a "Balm in Gilead" in the use of HOP BITTERS.

If you are a frequent sufferer from a spasmodic asthma, or a headache of all countries—migraine, vertigo, bilious, and intermittent fevers—by the use of HOP BITTERS.

If you have rough, pimply, or scaly skin, bad breath, pains and aches, and feel miserable generally, HOP BITTERS will give you fair skin, rich blood, the sweetest breath, health, and comfort.

In short, they cure ALL Diseases of the Stomach, Bowels, Blood, Liver, Nerves, Kidneys, &c., and \$500

will be paid for a case they will not cure or help, or for anything impure or injurious found in them.

That poor, bedridden, invalid wife, sister, mother, or daughter, can be made the picture of health by a few bottles of Hop Bitters, costing but a trifle.

Will you let them suffer? Cleanse, Purify and Enrich the Blood with Hop Bitters. And you will have no sickness or suffering or doctor's bills to pay.

MOTHERS! MOTHERS!! MOTHERS!!!

Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of Mrs. Winslow's SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it; there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere. 25 cents a bottle, fully

REST AND COMFORT TO THE SUFFERING.—Brown's Household Pain-Reliever is a household remedy for all kinds of aches and pains. It is a simple, safe, and effective remedy for all kinds of aches and pains, including headache, toothache, neuralgia, rheumatism, and all other kinds of pains. It is a household necessity for every family. Sold everywhere. 25 cents a bottle, fully

IT IS SAID THAT among the Chinese, the larvae of insects are used medicinally to give strength to feeble children; Caterpillar Syrup they consider a specific for Bronchitis; Dried Toads are taken to give tone to the system, while the horns of the rhinoceros, the bones of tigers, the jaws of tigers, and the wings of bats all have a place in the Chinese Pharmacopoeia. A simple remedy containing well known ingredients is nothing thought of by a patient, and their doctors seem to be quite of the same mind. How different it is with our outside barbarians in this respect, composed of well-known and well-tried remedies, such as is embodied in Robine's Emulsion of Cod Liver Oil with Lacto-Phosphate of Lime is not only sought after by the patient but is recommended and largely prescribed by the most intelligent physicians.

For sale by Druggists all over the Dominion. Feb 9 1m

For all troubles of the throat, use Allen's Lung Balm. See adv. in another column.

DIPHTHERIA CURED.—I hereby certify that by the use of Murdock's Linctus, internal and external, my daughter was cured of what appeared to be a fatal attack of Diphtheria, after all other remedies failed, and recommend it to all who are suffering from the same dreadful disease.

JOHN D. BOUTLIER, French Village, Halifax, June, 1882. feb 9 1m

BETTER THAN GOLD! ENGLISHMAN'S COUGH MIXTURE

It is better than Gold to any one that is troubled with COUGHS, COLDS, ASTHMA, BRONCHITIS, HOARSENESS, SPITTING OF BLOOD, LOSS OF VOICE, WHOOPING COUGH, INFLUENZA, SORENESS OF THE THROAT, CHEST AND LUNGS.

And all other Diseases leading to CONSUMPTION!

It will not make you thin, but will prevent the disease from spreading, and of the whole substance of the lungs, there are no facilitating tissues.

DON'T FAIL TO TRY IT! IT MAY SAVE YOUR LIFE! IT HAS SAVED OTHERS

A Large Reward Will be paid for any case by name Englishman's COUGH MIXTURE.

A WONDERFUL MEDICINE!

A prominent Government Official writes us as follows: "Of all the cough mixtures that I have used during a long life I must say that Englishman's COUGH MIXTURE is superior to any."

LEAVING HOME! Consumption leaving home for change of climate should not fail to take with them a supply of Englishman's Cough Mixture.

It will ensure a good night's rest, free from coughing, and easy, light expectoration in the morning.

AN ESTABLISHED REPUTATION! ENGLISHMAN'S COUGH MIXTURE

Is the most certain and Speedy Remedy for all Disorders of the Chest and Lungs. In Asthma, and Consumption, Bronchitis, Coughs, Influenza, Difficulty of Breathing, Spitting Blood, Hoarseness, Loss of Voice, etc., this mixture gives instantaneous relief and properly prepared with scarcely ever fails to effect a rapid cure. It has now been tried for many years, has an established reputation, and many thousands have been benefited by its use.

A BLESSING IN THE FAMILY! A well-known clergyman writes as follows: Englishman's Cough Mixture.

The bronchitis, cough, &c., which had distressed me for over three years.

SHOULD NEVER BE FORGOTTEN! ENGLISHMAN'S COUGHS & COLDS

Should always be kept in the house, and never be forgotten. Such ailing ailments are to be feared, and a supply of this mixture may be found in every family.

Englishman's Cough Mixture This Popular Remedy is Infalible.

It is highly praised by the thousands of persons who have tried its wonderful efficacy, and who are to be found looking for it in every drug store, and in every household.

A POSITIVE CURE. ENGLISHMAN'S COUGH MIXTURE

IS A POSITIVE CURE FOR COUGHS, COLDS, SORE THROAT, HOARSENESS, DIFFICULT BREATHING, Inflammation of the Lungs, BRONCHITIS, ASTHMA, CROUP, AND ALL Diseases of the Pulmonary Organs

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ANNOUNCE THE COMPLETION OF THEIR Spring Purchases!

EVERY DEPARTMENT THOROUGHLY ASSORTED.

Their STOCK this SEASON is the LARGEST and most ATTRACTIVE

THEY HAVE EVER SHOWN!

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THE WESLEYAN

FRIDAY, MARCH 2, 1883.

RENEWALS OF SUBSCRIPTIONS.

We are waiting patiently to hear from all our subscribers before we revise our lists. We dislike very much to lose a single name, but the rule of the Book Committee forbids us sending the paper to any subscriber who has not paid 2.00 within twelve months. The application of that rule immediately would strike off many names. Don't let yours be among the number. RENEW NOW.

S. F. HUESTIS, Publisher.

JUST A GLANCE.

Announcements of numbers for and against union have almost ceased to be made from the West. The *Guardian* of last week stated that over four hundred Quarterly Boards had voted in favor and only fifty in opposition. Under such circumstances, in secular affairs not influenced by party politics, a proposition would be offered to "make the vote unanimous." Next week larger lists of votes may be expected from the East. Notices of decisions should reach us not later than Wednesday morning.

Methodism everywhere is watching the issue of our present action with deep interest. There can be little doubt that when the history of the Church shall be written it will be deemed a small tribute to Canadian Methodism to say that she, though comparatively "little among the thousands of Israel," had the honor of being the first to make a combined movement upon the entrenchments of Satan. Nor will the happiness of our successors in Gospel work be at all lessened by the remembrance that voices from other sections of Methodism cheered our fathers on. Such voices reach us every day. From across the ocean the London *Methodist* says: "We rejoice in this manifestation of Christian unity, and we commend it to the careful consideration of the Methodist Churches of England," and our nearer neighbor, the N. Y. *Christian Advocate*, speaks of the movement as one "which, if consummated, is sure to conserve the highest interests of Canadian Methodism."

While some good brethren are worrying over anticipated dangers from General Superintendency, some of our Methodist Episcopal friends grow equally sad over what they deem the destruction of Episcopacy. Some of their statements ought to reassure the timid. A correspondent in the *Canada Christian Advocate* claims that two things "have been considered essential to constitute a Methodist General Superintendent or Bishop, to wit: election by the General Conference and consecration, and that no man would think of exercising the functions of this office without both these. He says that the 'theory and practice of the Methodist Episcopal Church for near a hundred years has been this. Here is our starting point. If we have not a man elected and consecrated we have no Bishop." "In support of this view he quotes the case of Dr. Wilbur Fisk who was elected bishop by the General Conference of 1836 but was not ordained. 'No one ever called him Bishop. In short he was not recognized as a Bishop, though elected, because he was not set apart as such by consecration.' The writer might have used the case of Dr. Atticus Haygood, of the Southern General Conference, who last year declined to receive ordination for the office of bishop after a very large vote in his favor, and who simply retained his place on the floor of the Conference. And yet by some the adoption of an eight years' term instead of a life-term and the absence of any special form of induction are declared to amount to nothing! Is there no prejudice here?"

WHAT CAN BE DONE.

We are not guilty of irreverence when we remark that there is a sense in which it is not prudent to observe the command, "Take no thought, saying, what shall we eat or what shall we drink, or wherewithal shall we be clothed." The interpretation to which we refer is a wholly modern one, and called forth by an evil which we little know when the Great Teacher gave his wise counsel

against over-anxiety. It is only suggested by modern competition and only rendered possible by the aid of modern science.

If a sound mind in a sound body be necessary to the highest form of service, one may well be anxious about the purity of food who has no over-anxiety respecting the promised supply. That supply is guaranteed him by a "faithful promiser," but he may yet doubt the honor and rectitude of some at least who hang out their sign as middle-men between Providence and the myriads of dependents.

The report on the adulteration of food, laid on the table of the Commons at Ottawa a few days ago, is a somewhat important document. We have glanced at it in the light of a recent editorial in a leading New York paper, and have concluded that in this respect we are probably better off than our neighbors, but have not been quite set free from some unpleasant feelings. That "each must eat his peck of dirt" is a statement that secures a general grim assent, but it is even more trying to learn that mere competition on the one hand and a desire to buy cheaply on the other are inducing into many necessary articles of food positively injurious ingredients, or robbing others of those qualities which give them their main value, and are by these means inducing frequent destruction of health and often slow or sudden loss of life.

Even the infant may meet this danger in the milk purchased for its nourishment, as the older child meets it in the sweetmeats offered for its pleasure. The adult finds it at his breakfast table. His tea may be of that description which Britain refuses to accept and America receives; his coffee may be one of a dozen substitutes, his cocoa may be "grateful" without being "healthful and comforting," and he cannot tell all the "sophistications" to which the milk has been liable or be sure that no trace of glucose might be found in his sugar. A chemist only could tell the precise character of his butter, if purchased without careful discrimination. Unhealthy combinations threaten him at the dinner and tea table. Time may have wrought an injury worse than adulteration to the canned meats or fruits before him. Dominion analysts have found in these traces of tin and lead, and a large dealer in New York recently affirmed that one half the butter sold in that city was either adulterated or an imitation. Similar devices may follow the patient into the critical hours of the sick room. An adulterated drug may fail to produce some necessary effect, and some manufactured wine may only aggravate the fever it was intended to lessen.

We dwell no longer on this subject, or upon the dangers that are known to lurk in many of the colors of the clothing that is worn. We have said thus much to show that there is need of all possible care in providing for our household wants, and to remind our readers that a desire for cheapness may lead us into peril. The report referred to is reassuring. It assumes that the adulteration of food in the Dominion is gradually decreasing. Let us encourage the improvement. An honest man, met at the very start by the remark, Oh! "I can do better than that," has a strong pressure put upon him to meet his customer upon an even platform by providing him with a less valuable article. A proper price paid to an honest dealer is one of the best guarantees for safety in this direction.

PARLIAMENTARY.

The attention of leading men in the House of Commons has been engaged by the local elections of Ontario. When the excitement caused by these has somewhat subsided, one great event of the session, the Budget Speech, may be expected. The total liabilities of the Dominion on July 1, 1882, were \$205,365,251, an increase of \$5,503,741 over the previous year. The total assets of Canada are set down at \$57,703,601. Of the public debt \$132,122,875 is payable in London and the rest in Canada. The annual interest payable upon the entire debt is now \$8,848,764 against \$7,748,785 in 1880-81.

The subject of winter communication between P. E. Island and the mainland has caused a good deal of discussion. No doubt every possible effort will be made by the Government to improve the winter travelling.

In the Nova Scotia Legislature full financial returns have been presented.

The total expenditure for the year has been \$583,068; and the total revenue \$341,729, thus causing an increase of debt of \$41,338.

Among important Bills introduced is one which gives the Government the sole power of appointing Sheriffs. At present the Judges have a voice in their selection, and the Government cannot remove them at will. The Bill last week passed its second reading by a vote of twenty-two to fifteen. The City Assessment Bill occasions some lively discussion.

The New Brunswick Legislature was opened on the 22nd ult., when Lynott, of Charlotte, Government candidate, was elected Speaker of the Assembly, over Dr. Vail, of Kings, Opposition, by a vote of 21 to 17. Hon. Mr. Hanington was elected President of the Legislative Council. The right of the Hon. Wm. Kelly to occupy a seat in the Council, to which, in his absence from the Province, Hon. Mr. Davidson had been appointed, was questioned and discussed with closed doors and finally referred to the Committee on Privileges. Hon. W. B. Beveridge, who had removed to Wisconsin, was also present to attend to Parliamentary duties.

On Monday the Government was defeated on an amendment to the first section of the address, moved by Mr. Blair, seconded by Mr. Elder. The vote stood 22 to 18 for the amendment. The resignation of the Government is looked for.

The first session of the new Legislature of Newfoundland was opened on the 20th ult. The Government have twenty-seven supporters and the Opposition but five. Statements submitted show the revenue for the past year to have been \$1,104,800, an increase over the receipts of last year of \$100,000.

After conversion comes church membership. Some times the latter is sought when the former has not been seriously looked for, and when the love of the world remains in all its force. *Zion's Herald* has some remarks on the point which are not at all too strong: "That pastor who consents to the admission of members to his church with an understanding that they can continue to indulge in worldly amusements, is guilty of conniving at the corruption of his church. He lowers the standard of Christian living which requires believers not to consent to but to 'crucify the flesh with the affections and lusts.' That minister who told a young lady that if she could conscientiously gratify her passion for dancing, he would not object to her joining his church, taught another gospel. The lady did join his church; and then danced more than ever before. But was she a believer after the pattern of those to whom Paul said, 'They that are Christ's have crucified the flesh with the affections and lusts?'"

The Report of Public Charities furnishes the following facts: In the Provincial and City Hospital last year the admissions numbered 551. Of these 250 were Roman Catholics; 145 Church of England; and 33 Presbyterians; 64 Lutherans; 30 Methodists; 29 Baptists. In the Poor House there were 403 Roman Catholics; 123 Episcopalians; 58 Presbyterians; 42 Baptists and 12 Methodists.

A Southern paper very truly says; There is nothing that will cultivate communism in a country more certainly or rapidly than the certain punishment of small offenders, in the humble walks of life, while the large offenders in the higher walks of life go free. If the man who steals a pair of half-soles is manacled with chains and put in the penitentiary, while the man who steals half a million is treated like a prince, the logic of the common people will draw conclusions from it, hurtful to them and ruinous to the country.

Memorial Notices will be given next week; also further communications on Union, as far as other demands upon space will permit. Only what is now very important should be said on this topic. As a brother editor remarks, there is no use in some one repeating what has been said a half-dozen times before.

We are glad to learn that prompt measures at Mount Allison are once arrested the spread of diphtheria there. No danger need now, we think, be feared.

The WESLEYAN will be sent from this date to Dec'r 31st, for \$1.50.

Bro. Lafferty, of the Richmond *Advocate*, says: "If our presiding officers would put a few searching questions as to whether a single Methodist tract or book or additional church paper has gone into congregations during the year there would be discovered a neglected 'washout' under our system."

"CHURCH" WANTS.

The *Evangelical Churchman*, of Toronto, a paper most earnest in its defence of Protestantism, gives some painful facts concerning the connection with the Romeward movement of a number of the missionaries employed by the Society for the Propagation of the Gospel in Foreign Parts. Some quotations from a periodical published in London may interest Canadian readers:

"The Rev. W. How, Mfld., sends to the editor a list of his 'wants.' These include such articles of church furniture as 'altar vases,' 'water cruet,' 'stoles, red and purple,' and 'altar crosses.' Mr. How assures us that he is 'looking forward to better days, better services, and a better opportunity of having our Divine worship conducted after the grand Ritual of our dear old Church,' by which he evidently means the 'Ritual' ejected by the Reformers.

"The Bishop of New Westminster, B. C., is a missionary of this Society. Mrs. Sillitoe, the Bishop's wife, thus writes, July 9, 1882:—'We are expecting (that is, in New Westminster) next Saturday two of the Cowley fathers—Father Hale from Boston, and Father Sheppard from Philadelphia; they are coming for three months' mission work among the railway hands. You may imagine how thankful the Bishop is that they are coming. The 'Cowley Fathers' are the most advanced company of Romanizers in the Church of England.

"Rev. Theodore Dowling (New Brunswick) writes June 8, 1882, to say that he wished some one would send him 'one pair of altar vases, violet stole, cruet for wine and water.' "Rev. John Ambrose (Nova Scotia) informs us: 'At the consecration of our new church, I placed a floral cross upon the ratable, with vases of flowers at each side. This had occasioned no word of objection up to Christmas, 1881. On that day I replaced the floral cross with a handsome brass one, with jewels.'

If it be true, as stated by the London journal quoted by the *Evangelical Churchman*, that "of the officers of the S. P. G.—twenty-one belong to the English Church Union, four to the Confraternity of the Blessed Sacrament, one to the Society of the Holy Cross, thirty-three signed the Petition for Vestments, one that for Licensed Confessors," we cannot wonder that our contemporary gives this advice:

Evangelical Churchmen ought to understand that in contributing for foreign missionary work, it is of the utmost importance to what society their gifts are sent. The Church Missionary Society is thoroughly and faithfully Evangelical and its work is purely missionary. The S. P. G., is not worthy of confidence and is increasingly sacerdotal in its tendencies; moreover its work is largely colonial and not purely missionary.

NEW CHURCH AT BAIE VERTE.

The new church at Baie Verte was opened on the 11th ult. The preachers of the day were Rev. J. S. Phinney, President of the N. B. and P. E. I. Conference, W. J. Kirby and the pastor, Robert Wilson. The dedicatory services were of an unusually interesting character, and, though the day was not favorable, the congregations were quite large, the collections amounting to \$110. A correspondent of the *Montreal Times* thus describes the interior: "In dimensions it is 70x42 with a ceiling 27 feet high, with a roomy vestibule and a school-room in the rear. The floor rises on an incline from the pulpit in every direction and the pews being curved, rise tier on tier like an amphitheatre, enabling every listener to sit facing the pulpit with unobstructed view. The pews, of ash and walnut, are cushioned with crimson repp, and carpeted. Carved open work with crimson repp showing through surmounts the large folding doors which separate the school-room from the auditorium. By throwing open the folding doors the seating capacity of the church. The pulpit and surroundings are very elegant and include three handsome Gothic chairs and a marble topped communion table. The house is heated by improved hot air appliances and is lighted by three chandeliers over the centre aisle, with pulpit, bracket and side lamps. The choir occupy an elevated position to the minister's right. A 600 pound bell with patent rotary attachment, occupies the belfry, and a new organ is on the way.

The building cost something over \$5000, but it was expected the whole amount would be provided for at once and the trustees relieved from responsibility.

At the recent Presbyterian Conference at New York, a committee of six pastors and eight laymen was appointed to investigate the Chinese question, and report as to the advisability of appropriating \$5,000 for the education of the Chinese in the city.

MISSIONS AND UNION.

MY DEAR MR. EDITOR,—I was glad to find that you were furnished with articles sufficient in number to fill up your two last papers so well calculated to serve the end which I had in view in preparing, a fortnight ago, a second letter on the Basis of Union. I trust that you have consigned my article to the waste paper basket—as its publication is, certainly, not needed.

I now send you for publication in next week's WESLEYAN, if you please, two tables designed to show, with the remarks which follow, that the Union of 1874 has been financially advantageous to our Missions and Missionaries in the East; and also, that the connection of our Mission work with the General Missionary Society has not been burdensome or financially unprofitable to it.

Table showing the amount expended on Missions in the five Conferences of Eastern British America, during the four years preceding the Union of 1874; and also the amount which was received from the same sources during the same period.

Year	Amount expended on Missions in the five Conferences of Eastern British America	Amount received from the same sources during the same period
1874-5	\$27,775	\$23,847
1875-6	27,070	4,985
1876-7	31,069	24,442
1877-8	30,609	23,071
1878-9	21,776	19,920
1879-80	23,252	17,829
1880-1	18,437	15,330
1881-2	21,751	19,801
1882-3	24,041	20,843
Total	\$204,874	\$170,330

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An examination and comparison of the above two tables will serve to show:

1. That there has been, on an average, the sum of \$6069 more per year expended in mission work in our three Eastern Conferences, during the eight years since the union of 1874, than there was during the four years preceding that union. 2. That during the period since the union we have raised for the one Missy Society, on an average per year, about \$3,000 more than we did before the union for both our Home Missionary Society and the Wesleyan Missionary Society. 3. That we have received in addition to what we have raised an annual average sum of \$4,318, instead of \$1,466 as during the four years before the union.

From which it is obvious that the previous union has not worked to the financial disadvantage of the brethren who have been laboring on the Domestic Missions of our Eastern Conferences, as has seemed to be assumed by some who have taken upon themselves to write against the proposed union; but rather to their advantage to the extent of, at least, about three thousand dollars annually.

And, moreover, it should be remembered that under a rule which had been made absolute by the Committee of the Wesleyan Missionary Society, our grant in aid from England was diminishing at the rate of a hundred pounds sterling a year, so that all we drew from that Society in 1874, over and above the net amount we collected for it, was \$156,455 stg., or \$755,40; and therefore that if our relation to that society had continued unchanged we should only have been allowed to supplement what we ourselves raised by drawing on England even for a small sum a year or two longer; and, indeed, if the old rule and relation had been continued we should have been required to remit to England a considerable sum annually during the last five or six years.

The knowledge of these facts should serve to banish all the bug-bear fears and prejudices which may have been awakened in any minds, concerning the proposed union, by the grossly erroneous assumption above referred to, as to the effect of the past union.

I do not suppose that similar effects will follow the contemplated union. I do not expect, for instance, that the New Brunswick and Prince Edward Island Conferences will be allowed to draw, during the ensuing year, more than \$15,000.00 from the Missionary Society over and above what may be collected within its bounds for that society, as it has done since 1874; and I do not think in view of the standing of our church in New Brunswick and P. E. Island, and of the wants and claims of the field for work for the Master, that it can be judged desirable or right that it should. Whether the union be effected or not the time is probably not distant when the New Brunswick and P. E. Island Conference will be expected to do as the Nova Scotia Conference has been doing for some years past, viz: collect, at least, as much for the Missionary Society as that Society may be required to grant to the Conference for the support of the Missions within its bounds. But I certainly believe that the future prospect for our Domestic Missions will be brighter if the proposed Basis of Union is accepted than it will be if the Basis is rejected.

I have therefore read with much interest and satisfaction the telling articles which recently appeared in the WESLEYAN from the pens of two intelligent laymen of Charlottetown in favor of the Basis. In one of the sentences of Bro. Dawson's article, however, it seems to be assumed that "We in these Maritime Provinces have been and are dependent on the West for money to pay our preachers," which is not correct. For although as shown in the above Table II, the Missionary Reports represent that the expenditure "in the Maritime Conferences has amounted in eight years to \$34,564 more than the sum of 'Income,' and moreover that the sum of \$2,800 has been granted to our Supernumerary Fund, making together \$37,364 as the apparent net cost of the connection of our Eastern mission work with the Missionary Society of the Methodist Church of Canada up to the time of the last General Conference; yet it should be known that the General Conference Missionary Society has received in consequence of the connection as "Income" from our Conferences; 1. £5,000 stg. from the Wesleyan Missionary Society of England; 2. Balance of the Home Mission Fund of the late Conference of Eastern British America; 3. Amount from the Residuary Estate of the late G. T. Ray, Esq., of St. John, N. B.; 4. Legacy of the late Mr. Binney, of Halifax; 5. Amount appropriated from the sums raised in these Conferences for the Relief and Extension Fund to the Missionary Society (and probably some other sums of which I am not aware) amounting together certainly to more than sixty thousand dollars as an offset to the above mentioned \$37,364.

It may therefore be confidently claimed that it has not hitherto been necessary for the Missionary Society to use moneys contributed in the West "to pay the preachers" or support the missions in the Eastern Conferences. It is not now necessary, nor will it be at least for many years to come.

In conclusion I would say that as the above stated facts prove that the previous union has been profitable for the General Missionary Society of the Methodist Church of Canada, as well as especially so to the Missions and Missionaries of the Eastern Conferences, all persons interested may be encouraged to hope that the present contemplated move—general union, to which God in His providence seems to be calling us, and which he accomplishes this year, will prove ultimately advantageous to all parties concerned, as I assuredly believe it will.

H. PICKARD, Sackville, N. B., Feb. 21, 1883.

[Ten days ago Rev. S. F. Huestis laid on our table a paper on the above subject. As his figures and deductions are substantially the same as those just given, Mr. Huestis withdraws his paper in favor of that of Dr. Pickard. It is satisfactory to find that two of our leading financiers are in such close accord. Ed.]

FROM REV. J. F. BETTS.

MR. EDITOR,—As there has been a report current in New Brunswick that Charley, our eldest little boy, wandered away on the prairie and perished, concerning which several of our friends have written us, I take this way of correcting the erroneous report. It probably arose in some way from the fact that he has been very ill for four months, from a heavy cold, which attacked the spinal cord. The lingering results which followed the inflammation have been very serious indeed, leaving him perfectly prostrate and requiring our almost constant attention during the whole time. On Wednesday last we saw no chance for his recovery, and expected his speedy departure from us, but again God was better to us than all our fears and he now seems so far improved as to give us good ground for hope. Dr. J. H. Morrison, formerly of St. John, N. B., who is now practicing medicine here, has been in regular attendance upon him, and Dr. Fleming, formerly of Sackville, now of Brandon, was called in in consultation with him. They agreed perfectly both with regard to the case and the treatment. You will see in this the reason why I have not written more and earlier to the WESLEYAN about the country, and my friends will know why I have not been more prompt in correspondence. J. F. BETTS.

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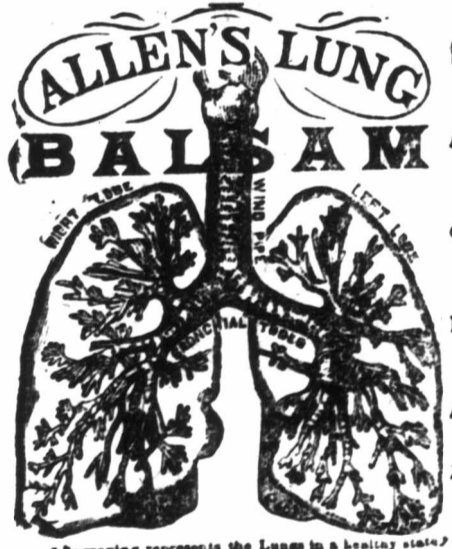
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SUNDAY, MARCH 4, 1883.
11 a.m. BRUNSWICK ST. 7 p.m.
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11 a.m. KAYE ST. 7 p.m.
J L Sprague W G Lane
11 a.m. GRAFTON ST. 7 p.m.
J J Teasdale R Brecken
11 a.m. COBOURG ROAD. 7 p.m.
J L Batty R A Temple
11 a.m. CHARLES ST. 7 p.m.
S F Huestis F H W Pickles
11 a.m. BEECH ST. 7 p.m.
F H W Pickles J L Batty
11 a.m. DARTMOUTH 7 p.m.
H P Doane H P Doan

BORN.

On the 6th inst at Heart's Content, Nfld. the wife of Rev. Henry Lewis, of a daughter.

MARRIED.

At South, Jan. 10th, by Rev. Wm. Brown, Freeman Geldert, of South, and Marsha Heister of deckman's Island.

At the parsonage Lunenburg, by Rev. Wm. Brown, Feb. 17th James H. Spidel, of North West, and Anna B. of New Bay.

At the same time and place, by the same, Charles Hinison and Anna Young, all of Lunenburg.

On Jan. 31, at Canso, by the Rev. J. Ashbury, John S. McKenzie and Maria A. Bears, both of Canso.

On Feb. 12, at the house of the bride, by the same, Elias H. Hines, of Hart Island Cove, and Ellen A. Haynes, of White Haven River.

On the 21st ult., at the residence of Mr. R. G. H. Newell, by the Rev. J. C. Thomson, Mr. James M. Andrew, of Bathurst, Gloucester Co., to Miss Elsie Jodry, of Newcastle, N. B.

On the 22nd ult., at Newcastle, by the Rev. Thomas Hicks, Mr. Edwin K. Watson, of Wickham, Queens Co., to Miss Mary E. Leung, of Northesk, Northumberland Co., N. B.

At the parsonage, Fredericton, on the 13th ult., by the Rev. Dr. Sprague, Harry Hooper, of Fredericton, and Eva Cowell, of Gibson.

At the residence of Mr. L. Cody, Portland, on the 16th ult., by the Rev. Wm. Dobson, Mr. John Collins to Miss Janie McCordick, of Grand Lake.

On the 22nd inst., at the residence of Capt. J. C. Rogers, Carleton, N. B., by the Rev. J. O. Johnson, brother of the bride, assisted by the Rev. Joseph Sellar, M. A., the Rev. W. H. Langille, Alford, N. S., and Mary Nelson, youngest daughter of Thomas Johnson, Esq., of Union, N. S.

At the parsonage, N. E. Harbor, Shelburne Co., N. S., Feb. 21st, by the Rev. J. C. Ogden, Rufus Edward Perry to Wealthy Anne Perry, both of Newey.

At Pictou, on the 22nd inst., by the Rev. W. C. Brown, Mr. Franklin Greig, of Halifax, and Jessie Catherine, daughter of Mr. George McKenzie, of Pictou.

At the residence of the bride's father, on the 20th ult., by Rev. T. Chapman, Alfred T. Talbot, of Cuthbert, to Miss J. Havard, of Lower Newcastle.

On the 10th inst., at the residence of the bride's father, by the Rev. J. A. Rogers, Mr. James E. Porter, of Memphracks, to Miss Annie Bell Ritchie, of Sanford.

At the residence of the bride's father, Jerusalem, on the 14th inst., by the Rev. H. Gray, Mr. T. Wesley Smith, to Miss Eugenie Harrison, both of Jerusalem.

DIED.

Of pulmonary consumption, at Bridgewater, N. S., on Monday, Feb. 19th, in the 29th year of her age, Jessie D.W., daughter of E. D. Davidson, Esq. There remaineth therefore a first for the people of God.

On the 12th ult., of inflammation of the lungs, Willie G. son of John and Anna Rest, aged 6 years, who was a student in a Christian home at a Sunday school. When dying he said, "I am going to be with Jesus."

At the age of 80, parsonage on the 27th ult., of the late Arthur Ross, infant son of Wm. Ross and Margaret Lane.

At the age of 70, in the 10th year of his illness, on the 14th ult., of a painful illness, Mrs. Mary M. May, beloved wife of Benjamin Long, in the 37th year of his age, deceased by husband, daughter and a very large circle of friends.

A young man, June 15th, 1882, Jason A. F. student of Bible Society, Esq., of Gasperow, Kings Co., aged 20.

At the Peninsula, Lunenburg Co., Feb. 18, Mrs. George Marston, aged 62.

At St. David's Charlotte Co., N. B., Feb. 16th, Mrs. Catherine Cuttall, aged 80 years 10 months.

Very suddenly, Feb. 21st, at the house of Capt. George T. Hagar, N. E. Harbor, Shelburne Co., N. S., Mr. J. W. Tomlinson, of Lawrencetown, Annapolis, Co., N. S., Halifax papers please copy.

At Bridgetown, on the 20th inst. Ernest Albert, infant son of Sydney and Della E. Foster, aged three weeks.

INFORMATION.

For all troubles of the throat use Allen's Lung Balm. See adv. in another column.

For diseases leading to consumption, use Allen's Lung Balm. See adv. in another column.

No female should attempt the toilet and druggery of washday, when it can be avoided by the use of James' Pain's so-called Pain-Expeller, March 2, 1883.

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SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa until noon, on FRIDAY, the 30th MARCH, for the conveyance of Her Majesty's Mails twice per week each way, between BEAVER BANK AND NORTH BEAVER BANK.

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Post Office Inspector's Office, Halifax, Feb. 16th, 1883. 5-31

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SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa until noon, on FRIDAY, the 30th MARCH, for the conveyance of Her Majesty's Mails, once per week each way, between GLEN MARGARET AND HEAD OF ST. MARGARET'S BAY.

under a proposed contract for four years from the 1st JULY next.

Printed notices containing further information as to conditions of proposed Contract may be seen, and blank forms of Tender may be obtained at the Post Office of Glen Margaret and Head of St. Margaret's Bay, or at the office of the subscriber, CHARLES J. MACDONALD, Post Office Inspector.

Post Office Inspector's Office, Halifax, Feb. 16th, 1883. 5-31

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SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa until noon, on FRIDAY, the 30th MARCH, for the conveyance of Her Majesty's Mails, once per week each way, between UPPER MUSQUODOBIT AND WEST RIVER, SHEET HARBOR.

under a proposed contract for four years from the 1st July next.

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Post Office Inspector's Office, Halifax, Feb. 16th, 1883. 5-31

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SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa until noon, on FRIDAY, the 30th MARCH, for the conveyance of Her Majesty's Mails, once per week each way, between EAST JEDDORE AND HEAD OF JEDDORE.

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Post Office Inspector's Office, Halifax, Feb. 16th, 1883. 5-31

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under a proposed contract for four years from the 1st JULY next.

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