

# The Wesleyan.

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## THE "WESLEYAN."

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All letters on business connected with the paper and all notices received should be addressed to S. F. HUESTIS.

All articles to be inserted in the paper and all notices to be published should be addressed to T. WATSON SMITH.

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### FROM THE PAPERS.

Miss Willard, the temperance advocate, says the National Temperance Union now embraces 20,000 Christian women.

At a sale of a part of the Brimley Library in New York city recently, a copy of the Gutenberg Bible, probably the first book printed from movable types, was sold for \$8,000.

The late Stephen Paxson, Sunday-school missionary in the West, established fourteen hundred schools, their aggregate attendance being 70,000, besides 11,000 teachers.

An American lady now assists at lectures of the celebrated physiologist, Professor Virchow, and is the first student of her sex ever entered at the University of Berlin.

At a recent marriage of infants in Bombay the youngest bridegroom was fifteen months old and the youngest bride nine months. "Here," says our informant, "is the source of child widowhood, one of the curses of India."

The Rev. William Laughton, D. D., was chosen moderator of the Scottish Church Assembly. In his opening address he said that the Confession ought not to be treated as on a level with the Bible, as incapable of being improved.

The expelled communities from France are establishing themselves in large numbers in North Wales. Within a radius of twenty miles from Wrexham, there are not fewer than seven of these Roman Catholic Orders on an extensive scale.

The father of John B. Gough was a Methodist, his mother was a Baptist, and he himself was baptised by an Episcopal bishop. Mr. Gough says he has felt as though he was "a little of every thing." In 1845, however, he became a Congregationalist.

Dr. Howard Crosby says that the common error of the Bible is not perfectly attainable to common people, and that it has "little insidious obsolescences" running all through it. We can imagine that many of these common people would not quite understand that kind of thing.—N. Y. Independent.

The Hon. Joseph E. Brown, United States Senator from Georgia, gave \$50,000 at one time to a beneficial purpose—a Baptist College—and said it was the happiest day of his life. It takes a long time to make men to know that selfishness is the suicide of the soul by starvation. The liberal soul shall be made fat.

While many of the secular and religious papers of England criticize quite bitterly the New Version, our Wesleyan exchanges are very courteous, and, on the whole, express favourable views of its general excellence. They advise calmness and careful study, and have no doubt that, out of the revision, a more correct interpretation of the divine Word will be secured.—Zion's Herald.

The Catholic Mirror announces to its readers the pleasant intelligence that on Trinity Sunday, June 12, all Catholics "who should have approached the sacraments of penance and Eucharist" during paschal time but have failed to do so, will be excommunicated from the church, and "their souls will be dead." This sounds like the days of the Inquisition.

The present British and Foreign Bible Society premises are built on the spot in Earl-street, London, where three hundred years ago a body of fanatics burned every copy of the Bible that could be found, and then congratulated themselves that the book was destroyed. The book is now printed there in one hundred and seventy-eight different languages.

The Lord Chancellor [of England] has given an opinion against the legality of using the New Revision instead of the Authorised Version in the services of the Established Church. A lively correspondence has ensued. The experts are not agreed as to the authority upon which the reputed authorisation rests. It is doubted whether the ordinary version was ever adopted to the exclusion of all others. Possibly this may prove to have been one of our "popular fallacies."—Methodist Recorder.

On the subject of the "Revised Version of the New Testament," the Paris Evangelist makes this short but significant reflection: "The general and deep interest which our neighbours have shown in this matter sufficiently shows that the Bible remains for them the chief resting-place (raison) of their moral life, and that they are not yet disposed to give it up."

It is stated that Mr. John G. Saxe the poet, within the last year, has lost his wife, mother, two daughters, and a favourite daughter-in-law. He has never recovered from injuries received in a railroad accident of six years ago, and persistent ill-health and family losses have resulted in a melancholy which seldom lightens. He has decided to break up his home, and to pass with a son in Albany the remainder of his days.

Mr. Rupert Carington, M. P., in opening a bazaar at the Centenary-hall, Walsley, Eng., expressed, amidst much cheering, his sorrow that there was such a system in existence as rendered conformity and nonconformity possible. Some of those gentlemen who called themselves Ritualists did much more harm than good, and, if his choice lay between Ritualism and Nonconformity only, he would not hesitate to dissent from the Established Church.

At the annual Tea Meeting in connection with Mr. Spurgeon's Pastors' College, it was reported that there are 355 former pupils preaching the Word in Great Britain, and considerable numbers in America and Australia. A list of subscriptions, amounting to £2166 including £100 from the Lord Mayor, was announced. Mr. Spurgeon strongly advocated open communion, and stated that it gave him great pleasure to break bread with members of other churches.

We hear that the Rev. Marmaduke C. Osborn, [Secretary of the English Conference] who has been suffering from erysipelas in the head and face, is slightly better, though still in considerable danger. At one time there were symptoms of brain fever, but this danger appears to have passed away. There is, however, great prostration, and, although there is some improvement, upon the whole, since Sunday last, the patient's case is still very critical. We are sure that our readers will unite in earnest prayer for his recovery.—Meth. Recorder.

An excellent work is being done among the very lowest of our population in New York, by Michael Dunn, an ex-convict, who has spent thirty-five years in jail. He was trained by his parents as a professional thief. He was converted in 1879, chiefly through the kindness and instruction of the Prison Association, and is now engaged in keeping a "House of Industry" for discharged convicts, whom he shelters and provides with employment, some of it on the premises. The first floor of his house is used as a reading-room and a place for religious meetings. It is at 37 Bleeker street.—Bishop's Recorder.

A good point in favor of Sunday-schools was made in a Pennsylvania country church the other day. There were two parties in the church, one in favor of, and the other opposed to, Sunday-schools, and the adherents of the latter, determining to embody their convictions in a formal protest, had a document drawn up and posted on the church. But the impressiveness of this demonstration was quite lost when the friends of the Sunday-school discovered that every man of the dissentients had signed the protest with his mark in lieu of his name. A word to the wise is enough!—S. S. Times.

The common council of San Francisco passed an ordinance making it a misdemeanor to print or have in possession lottery tickets. The ordinance included lottery schemes for church fairs. What kind of a man the Rev. I. S. Kallach, Baptist minister and city Mayor, is may be judged from his veto message: "I am compelled to return Order 1,626 without my approval. Fortunately, as I consider it, and unfortunately, as you may consider it, I happen to be a minister as well as a mayor, and, therefore, I am compelled to object to any such interference with the revenue of the churches of this city as Order 1,626 would seem to impose."

The Christian Church, referring to the views recently expressed by Professor Robertson Smith:—"We can almost imagine the illustrious dead—as Chalmers, Welsh, Cunningham, Candlish and Buchanan—turning in their graves at the proclamation of such revolutionary sentiments from the professor of a Church for which they fought such a battle—and likewise the men who, at great personal sacrifices, built her colleges and endowed her chairs. It is not, however, a question of one Church, but of the country at large, and of all Evangelical Churches, which are all intimately bound together, will they or will they not in the momentous struggles of the day."

## THE PULPIT FROM THE PEWS.

Let us from our (not stand-point, but) sitting-point, venture, with all deference, upon a word of suggestion as to the attitudes and manners of some of our spiritual teachers in the pulpit. We notice some who go into it as if staggering under the weight of the world. Their whole air is funereal, and their voices are sepulchral. There is a groan in the very look of their faces. They have no conception, seemingly, of a believer's glorious liberty in Christ. They remind us of Southern slaves who, long after the Emancipation Proclamation, had never heard of it, and were toiling in slavery still. Others are too free and easy. They saunter up the aisle, nodding to right and left, as one goes into an evening party. A social spirit is very well. But one needs to be reminded by the preacher that a Greater than the Temple is present, as well as the pew-holders. And occasionally there is one who trudges up to the desk, as if it were a matter of course—as if the dead momentum of habit carried him there. Hearers prefer to see a preacher earnest, not solemn; cheerful not flippant; orderly, not mechanical; a man whose manner shows him meekly conscious of the greatness of his work and his message.

It is well if the preacher can maintain an indifference to annoyances. A pastor in New York, of English birth, and accustomed to the English style of authority, raised a whirlwind of excitement by his rebuke of a good woman in the congregation, caught in a coughing fit. We feel for a preacher, struggling to make his voice heard between the screams of a baby or tormented by a bevy of mischievous boys in the gallery. But better anything than scolding with either the tongue or the eyes. The late Dr. William Adams, of New York, was once, after a considerable absence from his flock, confronted by so large a group of little candidates for baptism, that, with the parents they filled the main aisle. Presently one of them, near him, took fright, with the natural vocal accompaniment. That suggested the idea of a duet to another, and that to another, all the way down from the front to the door. But, in the midst of the hubbub, calm and soothing as a mother's lullaby, rose the voice of the pastor in prayer, "Infinite Father, the cry of infancy doth but provoke thy compassion!"

A pastor strengthens his hold on his people if occasionally—not too often—he reminds them of his own sacred relation to them, and that his words are those which they themselves have chosen him and authorized him to utter.

A congregation prefers to see the minister attentive during the service of song. Too often a preacher, after having announced a hymn, says, by his manner, "There, take that and praise the Lord! I have no farther concern with it." And he proceeds to arrange his notices, or look over his sermon, or, if another preacher is in the pulpit, to whisper with him. Now, singing is worship—or ought to be. Why should the minister do, during the praise, what he would not think of doing during the prayer? Perhaps half of our hymns are prayers, literally such.

As to the posture in the pulpit, we see a preacher, occasionally, who makes of one leg a twining vine, twisting it around the other. A second stands astride, like the Colossus of Rhodes. A third lounges on the desk, as if he had hardly soiled enough "to go around" among his limbs. This sort of attitude comes doubtless, from having a barricade in front, that hides the preacher's person and throws him off his guard. As to the said barricade, we once heard Mr. Beecher remark, "I have always thought that a public speaker, of any sort, should be a shining light; but it does not follow that his nether limbs should be stuck in a candle-stick!"

Sometimes a preacher reminds us of a horse with his blinders. He can look from the pulpit only straight forward to the church door. That there is any hearer on the side-aisles, or in the galleries, or at his feet on the right and left, would seem to have never entered his mind. So the torrent of his elo-

quence plunges right on, upon whoever sit in front, while the unfortunates on either side catch nothing but the spray. Others, again, make the desk remind us of Hudibras's

"Pulpi-drum ecclesiastic  
Beat with a fist instead of a stick."

They seem to have no expression for a weighty thought but a tremendous thump. Or, like an automaton, they have a few, stiff mechanical motions through which they go in regular order when any gesticulation seems required. Occasionally we see one who gesticulates while his eyes are fastened on his manuscript. And an edifying sight it is—a face poring over the paper, while the arms are in the air, flying around like a windmill.

There are astonishing feats with the voice, also, at times. One we remember of a preacher who would run on in a dreary monotone for five minutes, and then would explode with a burst as if he had stepped on a torpedo. Another after announcing his text, would rush along at so breathless a rate as to leave his hearers bewildered behind him. In the words of a deacon who was a civil engineer, he "snapped the coupling instead of starting the train." But here abruptly, we must bring this fretful medley to a close.—The Advance.

## BELIEVING PRAYER.

The writer recalls few, if any, more beautiful illustrations of the immediate fruits of believing prayer than the following incident which recently came under his personal knowledge. Many of the readers of *The Evangelist* will recognize the name of T. C. Hartshorn, D. D., who for twenty-five years or more was an agent of the American Bible Society in Eastern Ohio and in Northern and Central Illinois.

At the close of an anniversary of one of the auxiliary Bible Societies in Central Illinois, an appeal was made in behalf of the American Bible Society, and a collection taken. Among the responses to the call was a somewhat liberal gift by a Mr. M—, who had been an attentive listener throughout the services, and who seemed to have responded conscientiously and with due deliberation in the bestowal of his yearly benefaction. Services being ended, Dr. Hartshorn was invited to spend the night with a Christian brother whose household had recently been visited by a severe affliction in the loss of a very dear child, upon whom the father had lavished an almost idolatrous affection. It had proved to him, however, "like a retiner's fire and like fuller's soap." During his interview with the agent, this afflicted brother dwelt much upon the goodness of the Lord in his chastening rod now so heavily laid upon him, and throughout a conversation that extended late into the night, repeatedly recalled the goodness of God that ledeth to repentance, and the chastening which had already wrought the peaceable fruits of righteousness in his soul. During the conversation the discussion turned upon faith and its fruits, and the proper subjects of the prayer of faith. Our prayer should continually be, "Thy kingdom come;" then the means for its extension; the laborers to reap the whitening harvests; the means to send them forth; the disposing of individual hearts to give, and give largely for this end, etc.; may we not pray to God to dispose the hearts of those who are within the circle of our immediate acquaintance to an "enlargement of giving?" These were the points freely discussed. While upon this topic, the question was asked, "Did our friend, Mr. M—, give all that was consistent with his means and with other claims this evening?"

"He might have easily and consistently given more" was the ready answer. "Instead of giving ten or twenty dollars could he have given a hundred and fifty without embarrassment?" was the next question propounded by Dr. Hartshorn.

"He could," was the ready and emphatic reply. "Why, then, is not the divine disposing of this man's heart to a larger gift a proper subject of prayer?"

Instantly and with animation he replied: "Certainly it comes within the range of our petitions, and let us make this the theme of our prayer to-night, that God will open his heart to give one hundred and fifty dollars, and then all we shall have to do in the morning is to call for the money," or words of that import. So at this suggestion promises were exchanged that upon retiring, and also upon rising in the morning, each should make it a special subject of prayer that God would open the heart of this man to give a hundred and fifty dollars more to the cause specified. In the early morning, with a tap at the door of the agents room, our host entered.

"And how about the promised petition? Did you fulfil your promise?"

"Yes," was the agent's reply.

"And did you?"

"O, yes! and I feel and know that God has answered our petitions." This, the agent said, inspired him with fresh zeal, and hastily adjusting his toilet, he proceeded to the residence of their contemplated benefactor. He could not wholly, however, dispossess his mind of those troublesome thoughts that had obtruded themselves during prayer, and which seemed the whisperings of Satan, saying, "Of what avail is it to ask that man for one hundred and fifty dollars more? He heard your plea last night, and deliberately settled the matter with God and his conscience, and made his gift."

The agent had, however, no sooner entered the room and made known his mission than his benefactor brought the business to a speedy and happy termination by saying that he felt impressed after last night's meeting that he had not given the subject the consideration it deserved, and he would supplement the gift with another, handing him at the same time a check for a hundred and fifty dollars. On his return to his praying friend with the good news, the agent said he never felt more like exclaiming, "I have not found so great faith—no, not in Israel."—N. Y. Evangelist.

## A CLASS LEADER.

He was the leader of four classes. In the three classes connected with Union Church, it was said he had fully one third of the members of that Church under his teachings, besides his class in Bedford St. Mission. In those classes, his sympathies, so largely developed, were taxed and drawn out to the last degree. To the trials, temptations and afflictions of all the ever-varying phases of Christian life of all those hundreds, he listened week after week for more than half a century, with such patient interest as nothing but the infinite grace of God could possibly supply, and for every one he had a tender, appropriate, and affectionate word.

"How those people were blessed under his instructions! Some of them came to class, weak, cast down, discouraged; yet his gentle words so entered into the deep, dark, and sore places of the soul, that they went out cheered, encouraged, strengthened, and enabled to overcome their spiritual foes, and to triumph over afflictions. Over, and over, and over again, he led them away from the sandy deserts of earth and time, into the green pastures of Gospel truth, and by the still waters of salvation. Often were they conducted, by their faithful leader, away from the scorching sun of some heavy trial to the grateful shade of the lofty cedars of Lebanon, on the hillsides where the fierce rays were broken, and breezes were soft and sweet. From year to year they sat listening to his words, which fell as the refreshing dew or summer rain upon the tender flowers—their open petals drinking in the reviving influence. So, those souls, opening to receive the life-giving words, grew strong, and bright and valiant for God. Never did their devoted leader become weary with travelling with them the rough paths, or climbing the dangerous passes—

"Away on the mountains wild and bare," if thereby he could bring back some fleece-torn lamb, footsore and weary, to the fold of the Good Shepherd. Over and over, through his patient and self-denying toils—

"All through the mountain thunder riven,  
And up through the rocky steep,  
There arose a cry to the gate of heaven,  
Rejoice! I have found my sheep!  
And the angels echo I around the throne,  
Rejoice! for the Lord calls back His own!"

And the lost one had no higher joy in the shelter of the fold, than he—the faithful under-shepherd, who had been the agent in bringing it back to God. "If any of his flock were sick, he seemed to know it by a kind of divination. He knew that something was wrong, and that his attention was needed. Immediately, without consulting personal ease or gratification, through summer's heat, or winter's cold, he was on his way to administer the needed aid. Up ricketty stairways leading to cheerless attics, down into cellars dark and damp, or into the abodes of wealth and comfort, he went, without distinction or choice, as an angel of mercy, bearing the glad news of pardon to the guilty, or pouring into the hearts of God's dear saints the balm of Gospel consolation.

"These visits were not the result of spasmodic uprisings of the soul, growing out of an appeal to the conscience, to be diligent in duty, but the long-established and settled habit of his life."

In regard to his hospital work, Dr. Stokes adds:

"Those blessed visits to the hospital, he continued to the last Sabbath of his life. There, among the wounded, suffering and dying, he moved like the presence of God—soft as night dew fall, and cheerful as the fresh light of the morning, smoothing the pillow, bathing the brow, and whispering blessed words of immortal hope to the soul. Often he closed the eyes of the dying, comforted their weeping friends, accompanied them to the grave, bearing words of inspiration upon his lips as from Him who said, 'I am the resurrection and the life,' and gave the last tributes of affection in silent tears."

"His heart was always quick to respond to joy or sorrow in all their appropriate manifestations. He had learned more effectually than any man I ever knew, to rejoice with them that do rejoice, and weep with them that weep." To-day he would sorrow over the afflicted or erring, and to-morrow rejoice with high exultation over one who had just entered upon the Christian life, or one who, in full view of eternal glory, was about to step out of time to be "forever with the Lord." His soul—extremely sensitive to these extremes—felt the touch of either, and vibrated to both.—Dr. Stokes in *Guide to Holiness*.

## THE JESUITS.

Expediency, in its most licentious form, is the basis of their whole system of morality. Their doctrine of "probability," their doctrine of mental reservation, by which lying and perjury are justified; their doctrine of "intention," which renders the most solemn oath of no power to bind a man; the way in which, by their glosses, they make void the law of God in every one of its precepts, and give license to every crime, not excepting murder, and even parricide, all these render their whole system of morals a bottomless abyss of iniquity. This is no mere Protestant account of the Jesuits; their extraordinary viciousness has led to their suppression and expulsion, at various times, by different Catholic sovereigns in Europe. In stating their grounds for such action, these monarchs give descriptions of Jesuit morality, which could scarcely be worse. The Catholic King of Portugal says: "It cannot be, but that the licentiousness introduced by the Jesuits, of which the three leading features are falsehood, murder, and perjury, should give a new character to morals. Their doctrines render murder innocent, sanctify falsehood, authorize perjury, deprive the laws of their power, destroy the submission of subjects, allow individuals the liberty of killing, calumniating, lying and forswearing themselves, as their advantage may dictate; they remove the fear of Divine and human laws; that Christian and civil society could not exist, where they are paramount."—Guinness.

OUR HOME CIRCLE.

THE PROMISED LAND TO-MORROW.

High hopes that burned like stars sublime,  
Gleam down the heavens of freedom;  
And true hearts perish in the time,  
We bitterly need them.

Our lips of sons are silent now,  
There are no flowers blooming;  
And freedom's spring is coming;  
And freedom's tide comes up already.

Our hearts brood o'er the past; our eyes  
With smiling future glisten;  
To now the dawn bursts up the skies—  
Lash out your souls and listen.

The weary watching wave by wave,  
And yet the tide waves onward;  
We climb like coral grave by grave  
Till we reach the promised land.

Through all the long, dark night of years  
The people's cry ascended;  
The earth was wet with blood and tears,  
The people's grief was ended.

With many a tear of sorrow,  
The babe of hell is strong to-day,  
But Christ shall rise to-morrow.

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mosphere of a prayerless home the tender blade, just springing from the divine seed, withers and dies. American home is the hope of our nationality and Christianity. Here is the fountain from which virtues or virtues take their rise. A revival in the home just now! We would wait upon God without dictating; but now, while the chastisement is still fresh in memory, while momentous interests are still pending in our legislation, and our children are entering upon the new era of national activities, let us consecrate them to the Lord. How can we answer to him and do less? How can we endure an eternal separation from them? Just at this crisis in their history, as well as in the nation, let us remember that "the promise is unto our children."

AT RIDEAU HALL.

She is, like so many English women, a good walker and a fair rider, and during her first winter here she could be met almost any day miles away from her home. She "did" much of the vicinity of Ottawa on foot, always sensibly shod and dressed, and in slippery weather carrying a cane. Almost invariably she wears a veil. It has been the subject of much comment, and the critics often complain that the public never sees her face. Her reason for wearing it probably lies as much in the fact that she suffers terribly from neuralgia as from any wish to thwart the public gaze. Both the Princess and Marquis readily adopted winter sports, and many a merry snow-shoe tramp was organized from the Government House; and when the spring opened, and the rafts from the Upper Ottawa began to come down by hundreds, they enjoyed the grand and exciting fun of running the rapids above the Chaudiere Falls, and coming down through the "slides" upon these log rafts.

From this slight glimpse into it you see that Rideau Hall is by no means a Castle of Indolence. The Princess is a busy woman, and her range of duties is a wide one. Her artistic pursuits are, without doubt, nearest her heart, and you often see her abroad with her sketch-book, filling it with souvenirs of her Canadian home. She has a snug little sketch-book which can be whisked about from place to place as she desires it. Fortunately for one of her artistic nature she lives in a region surrounded by loveliest views, and whichever way the eye turn, it is gladdened by some picture never to be forgotten.

The Princess is a communicant at St. Bartholomew's, the little English church at New Edinburgh, which stands near the grounds (the rector of which is chaplain for Rideau Hall), while the Marquis of Lorne comes into the city, and is a regular attendant at "the Kirk." Her Royal Highness has always taken an active interest in church affairs, and to her the little church is indebted for a fine chime of bells. The children of the Sunday-school are regularly entertained at the Hall with a Christmas-tree and party. She visits hospitals, schools and convents, and carries on all the work of a charitable lady in private life. Much of her good work is done in a quiet, unostentatious manner, which fully carries out the Biblical injunction; but a princess cannot hide from the public the work of one hand, even if she can keep it a secret from the other, and so we, from time to time, catch a glimpse of her true, kind heart.

All of these public duties do not interfere with those of a more domestic character. She, of course, has a small army of servants. There is a chef and un garçon de chef, and I would be afraid to cry how many more pour faire la cuisine; there are maid-servants and men-servants for each particular kind of work, and a house-keeper to oversee them all. But, in spite of much aid, the Marchioness of Lorne is at the head of her establishment. She does not think it beneath her dignity to go into the laundry and instruct the maids concerning their duties, or to give an occasional eye to the marketing when it is brought in. A story I have just heard about her makes her quite rival in housewifely attainments of good King Stephen, who, from the "peck o' barley meal," concocted that historical pudding so well known to the student of Mother Goose. A friend of mine was lately dining at Rideau Hall, and during the dinner she remarked upon the excellence of the oyster patés to one of the ladies in waiting to the Princess. "Yes," she replied, "they were made by her Royal Highness."

The immediate household at Government House consists of two or three ladies in waiting and several aide-de-camp. The military secretary and his wife occupy a handsome house near by, where the Princess often calls informally, or

takes a five o'clock "school-room tea" with the secretary's children. —Annie Howells Prechelt, in Harper's Magazine for July.

THE MINISTER'S WIFE.

We were about getting a new minister—a difficult matter, as all can testify who have tried it. He had preached for us a Sabbath or two. He was earnest—that was unquestioned; had a consistent life for his record, and that was a great point; he was a good thinker and a fearless advocate of what he believed, but his voice was poor; he was not quite so famous as some wished, and his bearing was not sufficiently marked and dignified, some people said.

Yet as often as any thing disparaging was remarked, somebody immediately added, "but his wife is lovely." We thought it was not the wife we were to settle over us, but the man himself. Every possible objection was overruled, however, because the wife was so beyond comparison.

He came and brought with him one whom we were all eager to see and know; one of the sunniest, gentle, yet strongest, most useful woman it has ever been my blessing to know and love. She was not beautiful, but her face had such a kindling interest for one and for all that you could not forget its expression. She enters heartily into his work. They were all her people, her friends. She showed no partiality. No one of us ever felt that she liked one above another. She kept our secrets locked in her own heart, and never betrayed a trust.

No one ever heard her speak ill of another. She was approachable to every body, yet we paid her deference, both from her position and because we loved her. Men and women received alike favor at her hands. We looked to her as a leader while she was in reality a companion. We expected her home and her husband would be her first care and so they were.

She was interested in every thing—cultured enough to talk with the learned, and not above the poorest and most ignorant of her flock. She never showed irritability. If she had temper she controlled herself by prayer. She was her husband's best adviser.

Not every thing went right with the minister. He was able, not always wise; sometimes hasty, sometimes domineering it seemed; sometimes saying things best left unsaid, occasionally too frivolous, and now and then too austere.

Some said he liked the rich better than the poor, the cultured better than the unlettered. Some said he was over ambitious, that he was not always unconscious of himself; others, that he lacked magnanimity in pecuniary affairs and in the little of every-day life. But they liked his preaching, and always added, "He has such a lovely wife."

She healed all differences, really kept the Church a unit by her kindness and Christian tact. A wife less sympathetic or less capable would have completely altered the aspect of affairs.

A little child came into the minister's home, and the young wife went out of it. I never saw a Church so crushed. For weeks and months every face wore a wistful look, as though they hoped in some unexplained way to meet her, perchance, and feel again her cordial welcome. The pastor, too, began to realize, as never before, how she had brightened and sustained him. The people cared for the motherless child, because it was her babe. A blessed revival followed, and her death was the spiritual life of a great number. The failings of the minister were forgotten in the noble work he did to win souls, and yet they were not fully satisfied, and the pastorate was changed.

Our pulpit since then has been filled with able and eloquent men, who have had pleasant wives, and our Church has prospered, but our hearts have hungered again and again for the lovely woman who came to be such a power in our midst. We have said to each other often in all these years, "Does not it, indeed, make a difference what kind of a wife the minister has?" Ah! vastly more than he thinks, when he chooses her as his companion, vastly more than the people imagine when he comes among them to be their leader and guide. —Congregationalist.

THE ETIQUETTE OF THE SICK ROOM.

"Society needs overhauling," said my friend.  
"What now?" I inquired.  
"What, indeed! Nothing of importance, perhaps; but I have seriously offended two friends, or at least two whom I have hitherto regarded as friends."

"Apologize," I said, "Of course the offence was unintentional."  
"I don't know. They called to see me, and being sick I excused myself."  
"Well then they did not understand."

"Let me tell you about it," said she. "One day last week my cousin Mrs. Smith, who lives in the country, came to the city. I have always been at her disposal on such occasions—have gone shopping, or sight seeing, or calling with her, as the case might be. But on the morning of this day I was threatened with one of my severe headaches, and having learned that for this affliction quiet is my best remedy, I resolved to keep my room and see no one. Therefore, when about ten o'clock Mrs. Smith was announced, I sent down my kindest regards, with the reason therefor, offering to her the freedom of the house, and the best attentions of other members of the family. She went out shortly after, and did not return; but, concluding that she understood the situation, this did not disturb me. To-day I learn that she has again visited the city, and gone home without coming near me—an entirely new departure for her, showing a new state of feeling. She is offended. So much for number one! Misfortunes never come singly, and on the afternoon of the same day Mrs. Brown's card was brought to me. Now Mrs. Brown is sure that she never, under any circumstances, disturbs any one, and so when Jane told her of my illness, she said, 'I will just step up to Mrs. Jones' room a few moments.' Jane, however, who had received strict orders, asked permission to announce her. The pain in my head was subsiding, and anxious not to hinder the good I sent a kind message, but declined the visit. After sunset, feeling still better, I consented to ride a short distance with my husband. Of course we met Mrs. Brown. She bowed coldly, and to-day when I saw her in the street she looked me full in the face, and passed without recognition. This is number two. Now what do you think of society? Have sick people any rights that ought to be respected? Is there no need of reform in our social ways? Are not our social 'tricks and manners' open to criticism?"

Certainly my friend's questions could only be answered in the affirmative. Our social tricks and manners are open on all sides to severe criticism, but more especially as regards invalidism. Well folks can better bear these invasions of individual privacy which we all submit to from well meaning but thoughtless friends, but when sickness compels us to leave society and retire to the seclusion of our own room, there we need a reformed etiquette. Society, then, even as an intimate friend should be glad and thankful when we kindly and politely refused admission to the sick room. If friendship were sincere, based on the love of the friend, this would be the case. Indeed this question of privilege may be a test of friendship. Your tenderest friend will say, "now do not let me see you for a week if that is better for you, but I will come at your call at any time." There needs no system of etiquette so teach an unselfish loving heart that consideration.—Laces of Life.

self the power to conquer fate, is not a man in the true sense of the word—he is a pious apology for God's noblest work, and his mother would have been better employed in making shirts for a shilling than in raising him.

Of course, the poor fellow can't help being in the world, as he was not consulted beforehand; but it is a misfortune for him, since he can never be any benefit to himself or anybody else.

Heaven help the woman who marries him! The very sourest old maid on the footstool in Paradise compared to her.

Self-confidence discovered America, conquered rebellion, emancipated three millions of slaves, built the Pacific Railroad, discovered the art of printing, invented telegraphing—but why go on enumerating its achievements, since we all know that it has been at the bottom of every great enterprise since Adam.

Somebody says, Oh, "I don't like those self-conceited folks!" My friend, self-conceit and self-confidence are two qualities as different as light and darkness; and though the self-conceited man may not be the most agreeable of companions, we infinitely prefer him to the creeping, cringing, craven-spirited fellow who is never ready for an emergency, and who, like Urish Heep, spends his life in trying to be "umble."

The man who says "I will do it!" who says it from the heart, and means it too—who bends his whole energy to the work, almost always accomplishes it, and then the people call him "lucky" and "successful"—and all that sort of thing, when in fact his "luck" has been brought about by his own persevering efforts, and by his confidence in himself.

Fortune, fickle jade though she be, detests laziness and cowardice, and the man who sits down with his hands in his pockets, and "I can't" standing out in big letters from every angle of his body, will never share her favors, unless some rich old aunt dies and leaves him a legacy, and in nine cases out of ten the old lady will endow some other nephew who is "smart."

Young men, have confidence in yourselves and in the capacities God has given you. Don't wait for your father or your uncle, to give you a start in the world—start for yourselves. Depend on nobody. The tree which leans against its neighbor can not withstand the blasts which leave the lone pine on the bleak hill-top unscathed.

Never be discouraged at failures. Stick to your object. If obstacles arise trample them down! you will be the stronger for it. Labor develops muscle.

Be brave always to do right. Never mind what people say; keep peace between yourself and your conscience.

Shun intoxicating liquor as you would the foul fiend; keep away from the gaming table; seek for friends such men and women as you would not be ashamed your Christian mother should see you with—and having chosen with care the life business to which you are best adapted, pursue it without faltering, and never fear that you will bring success out of destiny.

"The gods help those who help themselves."—Thora Payers.

child once, and had every kind of trouble, so that He can feel for little children."

"But, Florie, I'm so bad; you don't know how bad I am sometimes, and aunt Harberger says, 'There is no place in the kingdom for such evil ones.' I upset her splatters yesterday night on the kitchen floor because I was careless and pointing, and let the tea-kettle go dry and crack, and swept the dirt into the corner instead of the dust-pan. I know I'm too bad and too small for Jesus to care about," and Kitty's apron was held close to her eyes as she sobbed herself out of breath.

"Aunt Harberger is cross and cruel," thought Florie, but she kept her thoughts to herself. If I had aunt Harberger instead of a dear mamma, who knows how bad I might be," and the thought made her sigh, wondering, as she did, if she had really gone to Jesus, or if she was only good because those around her were good.

"I'm always forgetting and upsetting; always making mistakes and making trouble; nothing but trouble have I brought to aunt Harberger. Do you think that Jesus would ever care for me?"

"Mamma says He cares for the most wicked men and women in the world, are you are only a little girl trying to do right and getting wrong sometimes."

"If Jesus is close by and sees me every minute He knows how bad I am, and He can hear how bad aunt Harberger tells about it. Oh, dear, if I could only find some place where Jesus did not come, but now He sees me all the time, and what can He think?"

Florie's face was very serious as she said, "Jesus came to save sinners; mamma says that knowing He sees us is the best thing in the world to help us to do right, because its stops us when we go to do wrong, and remember He is just close by."

"What are you crying for?" said aunt Harberger, popping her head in at the door, and thinking the little girl was complaining about her.

"Oh, nothing," said Florie, blushing and looking down, "only we were talking about Jesus, and Kitty is crying because she cannot please you and Him better."

"Humph!" said aunt Harberger, bustling down stairs, the tears bubbling up in her eyes. "Humph!" and though it may seem odd, aunt Harberger, from that time, had no more "dirt in the corners," no more "splatters spilled on parquetry" for the little girl, growing bigger and stronger every day to work, was also learning to remember that Jesus saw her, and that Jesus loved her through everything and if aunt Harberger did not tell, as she had done before, fifty times a day, to the walls up stairs and down, and to the people in doors and out, what "a bad child that pesty Kitty Harberger was," it was hard to say if it was altogether because she remembered the scene in the attic with Kitty crying over her bad ways, or altogether because Kitty without going further than her own rundle bed and her own little attic room, had found and given herself to Jesus.—Presbyterian Journal.

TAB'S DOLL.

On the curbstone on Brush street the other day, sat a girl of nine or ten years, full in the hot sun, but so busy with a woebegone rag-baby that she seemed not to mind the heat and glare. One arm had been torn from poor 'baby,' its head flung over to one side, and the sawdust from the dilapidated feet every time it was lifted about.

As the child sat there trying to make 'baby' whole again with an old darning needle and a bit of twine, a boy of fourteen halted on the walk and sneeringly said: "That doll's been sunstruck, and all the doctor's in town can't save her life."

The girl made no reply, and after a moment the lad advanced, snatched the doll and flung it high over his head, laughing loudly at her efforts to prevent him.

"Is your mother dead?" asked the girl, as her eyes filled with tears and her chin quivered.

"Not as I know of."  
"But mine is, and she made that doll for me when her hands trembled so much and her eyes had so many tears that I had to cut the cloth for her. That's why baby looks so bad."

"Whew!" whistled the boy below his breath; and walking into the street and carefully picking up and carefully dusting the plaything, he placed it in her hands as he said: "I remember now 'bout seein' the crape on the door, and I'm sorry I was rough. This 'ere linin' in my cap will make that baby a half dress, an' if you won't say nothin' to nobody of how I acted, I'll give it to ye."

ISRAEL IN EGYPT

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SUNDAY SCHOOL LESSON: JULY 5, 1891.

ISRAEL IN EGYPT.—Exod. 1: 1-14. Were seventy souls.—To place the multiplication of the children of Israel into a strong nation in its own light as the commencement of the realization of the promises of God, the number of the souls that went down with Jacob to Egypt is repeated from Gen. 47: 27. This number includes Joseph, his two sons, and by a mode of reckoning two sons, and Jacob himself. See Gen. 46: 27; Deut. 10: 22. These seventy souls were of more worth than the seventy nations of the whole world, say the Jews. God reckons of men by their righteousness. It is good for those whose latter end greatly increases often to remember how small their beginning was.

And Joseph died, after attaining to the age of one hundred and ten years, during eighty of which he was a ruler in Egypt. Perhaps all Jacob's sons died about the same time; for there was not more than seven years' difference in age between the eldest and youngest of them except Benjamin; and when death comes into a family sometimes it makes a full end in a little time.

Were fruitful, etc.—The rapid growth of Israel into a nation is the fact of this paragraph. That is, the district allotted to them, ending probably from the eastern branch of the Nile to the borders of the desert. It appears from other passages (see 3: 22) that they did not occupy this land exclusively, but were intermingled with the native Egyptians.

"A new king" is a phrase not found elsewhere. It is understood by most commentators to imply that he did not succeed his predecessor in natural order of descent and inheritance. He "arose up over Egypt," occupying the land, as it would seem, on different terms from the king whose place he took, either by usurpation or conquest. The fact that he knew not Joseph implies a complete separation from the traditions of Lower Egypt. Their persecutor, apparently, was Aosis, the first king of the eighteenth dynasty. Originally he was king only of a district in the south of Egypt. He evidently regarded with suspicion the presence of so large a body of foreigners in the land, and took measures to weaken them. By Dr. Brugsch Bey he is considered to be Rameses II., a mighty conqueror, who dwelt at Thebes, and reigned four hundred years rather than Ansis or Aosis. Nothing sooner perished than the remembrance of a good man.

More and mightier than we.—They had become mightier by becoming more; that is, not perhaps absolutely more; not so as to outnumber the population of all Egypt; but more in proportion to the space occupied; more within any given limits.

Let us deal wisely.—The wisdom here proposed to be employed was the wisdom of the serpent. So easily is language perverted, and made a sanction for the most iniquitous proceedings. There were no wars, and yet they say, "If there be wars." The Israelites had not given cause of fear to revolt, and yet they say, "Let them join to our enemies." Much of the real suffering of the saints in all ages has been inflicted on the ground of hypothetical offenses. This incidental notice proves that the Israelites were still mindful of the God of their fathers, and cherished the hope of one day entering into possession of the promised land.

Taskmasters.—These "taskmasters" were men of rank, carefully distinguished in the monuments from the subordinate overseers, as they are by the sacred writers. Ex. 5: 6. By hard feudal labor (burdens, burdensome toil) Pharaoh had, according to the ordinary maxims of tyrants, to break down the physical strength of Israel and lessen its increase, since a population always grows more slowly under oppression than in the midst of prosperous circumstances, and also to crush their spirit so as to banish their very wish for liberty. Treasure cities.—The Hebrew word corresponds very closely, both in form and meaning, with "magazines," "deposits of ammunition and provisions." The same word is used in 1 Kings 9: 19; 2 Chron. 8: 4, and 32: 28. Captives were employed in great numbers for building and enlarging such depots under the Egyptian kings of the eighteenth and nineteenth dynasties. In a papyrus served in the museum of Leyden, the scribe "Kastan" reports to his superior, the scribe "Bakaphtha," that in compliance with his instructions, he has distributed the rations among the soldiers, and likewise among the Hebrews, (Aberies or Apuris) who carry the stones to the great city of King Rameses M amun, the Lover of Truth, and who are under the orders of the captain of the police soldiers, amemman. I distribute the food among them monthly according to the excellent instructions which my lord has given me." There are also other documents referring to the people and their serfdom.

They multiplied.—In this increase of their numbers, which surpassed all expectation, there was the manifestation of a higher, supernatural, and to them awful, power. The leading idea is doubtless that of a mingled chagrin and abhorrence.

With rigor.—The Israelites were subsequently prohibited from ruling in this manner over their brethren; Lev. 25: 46. But over your brethren, the children of Israel, ye shall not rule one over another with rigor; i. e., without mercy.

It is to be feared that the oppression brought over many of them to join with the Egyptians in their idolatrous worship; for we read (Job. 24: 14) that they served other gods in Egypt;

we find (Ezek. 20: 8) that God had threatened to destroy them for it even while they were in the land of Egypt. Of a bad man it is said in the East,—"He makes the lives of his servants bitter." Also, "Ah! the fellow; the heart of his wife is made bitter; My soul is bitter." "My heart is like the bitter tree." A vast amount of brick was required for the walls of cities, fortresses, temple-courts, and private as well as public buildings. They were made of the Nile mud mixed with straw, and of clay without straw, baked in the sun, and their manufacture was a government monopoly. Immense piles of these bricks—the ruins of ancient works, many of them stamped with the hieroglyphics of the Pharaohs—are now found in the land of Goshen. All manner of service in the field—Not merely agricultural labors, to which the Israelites were accustomed, but probably the digging of canals and processes of irrigation which are peculiarly onerous and unhealthy, and on both accounts likely to have been imposed upon the Israelites.

WHY SO PALE!

Probably a lack of fresh air and exercise out of doors. Housework is exercise of course, but it has not the invigorating quality that a brisk walk in the open air has. I wish, dear Daisy, you would be persuaded to try for a month the effect of a regular walk every day, in the morning, which is the vital, exhilarating, delightful part of the day. But walking without an object is very stupid, you urge. That is true enough. Have an object. Do the marketing. Undertake some of the family errands. Go to see the poor and the sick, the people who are in trouble or weighed with some infirmity. Carry the papers that you have read to Aunt Brown, who never sees a paper unless someone lends it to her. Ask to be included in the visiting committee of the Sunday-school, and look after absentees. That will give you an object.

Still, all the out-door exercise you can take will not make you bright and blooming, if you do not eat the right sort of food. Tea and toast, coffee and warm biscuit, rich cake and pastry—above all, Daisy, the constant nibbling of sweets and candies, will keep you pallid. You must eat wholesome partridge, made of nutritious partridge; you must eat the roast beef and steak and mutton-chops, and plenty of fruit. And if you go to bed early, bathe in cold water once a day, keep your mind busy, and your heart at rest by leaving life and its orderings submissively with God, you will have what every woman needs if she would be useful and happy—good health and good looks.

A friend says, "Do tell the girls to rest, and not to wear themselves out by too much pleasuring, too much studying, or, indeed, by too much of anything."

And that is good advice, too. But the mothers need it quite as much as the daughters; possibly a great deal more.—Chr. Intelligencer.

THE LIQUOR TRAFFIC.

The liquor traffic imposes a tax of thirty-three per cent on the people. The saloons outnumber all kinds of business houses of any one kind in the country. We pay about one eighth as much for education as for rum; twice as much for intemperance as for the support of the government. We waste over \$700,000,000 a year for the demoralization of the intellect and the destruction of the body, and pay with reluctance less than \$160,000,000 for education and culture; then we throw over fifteen times as much into the seething caldron of rum as we contribute annually to the cause of religion. Are not these startling statements? Do you comprehend the enormity of this startling vice? With these facts before us, is it strange that our measure of misery is full? This vast waste would provide a school-house thoroughly appointed, for every fifty of our youth, and set teachers in the midst of them, of the highest possible culture. Aside from the lamentable havoc and waste from the use of rum, we are compelled to support courts and prisons, and an army of official benefactors in the name of charity that would be almost wholly unnecessary were the people taught to abjure rum as an enemy.

USEFUL HINTS.

Spent tan bark has been ploughed into a compact clay soil with the best results, as it rendered the soil mellow and increased its warmth. One of the best deodorizers in stables is ground plaster. It may be sprinkled about the stalls and over the manure heap daily. It will absorb the ammoniacal odours and retain them, thus increasing the value of the dressing. The keeping quality and taste of butter depends largely on the quality of the salt used in making it. Salt that contains lime and magnesia, the two principal impurities, is unfit to use. But as the difference in price between the best salt and inferior grades is slight, while that between good and bad butter is very large, it pays to get the best always for dairy purposes. Onions require rich soil, and clean culture. A newly reclaimed swamp is the best soil, and the longer it is kept in onions the better they succeed. The seed is sown in drills nine to twelve inches apart and thinned out to three or four inches in the rows. High manuring is required, and with thoroughly rotted stable manure, superphosphate of lime is the best artificial help.

INFORMATION.

FOR DYSBENTERY.—Take a teaspoonful of Perry Davis' Pain-Killer well mixed in a gill of hot milk and syrup, or with a tablespoonful of castor oil, at the same time bathing the bowels.

Persons under the operation of Fellows' Hypophosphites, should examine their blood under the microscope from time to time, and mark the increase of red and active particles, and diminution of the white or dead ones; these observations are interesting and instructive.

BEEF AND MUTTON.—Let it be understood by the growers of these two great staples, that by mixing HALL'S CONDITION POWDERS with the food of the animals that produce them, their weight and quality are enhanced twenty per cent, while their health is kept perfect. Sold everywhere.

Scarcely any disease to which human beings are subject, is so thoroughly discouraging as Fever and Ague. The periodical return of alternate chills, fever, and sweating, is terribly depressing. Ayer's Ague Cure is the only remedy known, which is certain to cure permanently, by expelling the malarial poison which produces the disease. It does this surely, and leaves no ill effect upon the system.

WHOOPING COUGH.

From P. Guitte, formerly Proprietor of the Courier de St. Hyacinthe, Canada. "Several months since my daughter, ten years of age, was taken with whooping cough in a very aggravated form, and nothing we could do for her secured in any way to relieve her suffering. We at length decided to try a bottle of Dr. Wistar's Balsam of Wild Cherry. In three hours after she had commenced using it, she was greatly relieved, and in less than three days was entirely cured, and is now well. I have since recommended the Balsam to many of my neighbors, who have used it, and in no case have I known it to fail of effecting a speedy cure." 50 cents, and \$1 a bottle. Sold by dealers generally.

PULMONARY CONSUMPTION arises from a decline or deficiency of vitality in the natural bioplasm or germinal matter, and this deficiency manifests itself not only in a general wasting or atrophy of the whole body, but also in a peculiar degeneration, chiefly in the lungs and lymphatic system, of portions of this bioplasm into a sluggish, low-lived, yet proliferating matter, which instead of maintaining the nutrition and integrity of the tissues (which is the natural office of bioplasm) clogs them, and irritates them with a substance which is more or less prone to decay, and eventually involves them also in its own disintegration and destruction.

To remedy this deficiency by sustaining the vitality of the bioplasm, and thus provide for the general building up of the whole system, is the office and design of Robinson's Phosphorized Emulsion of Cod Liver Oil with Lactophosphate of Lime.

Prepared solely by Harrington Bros, Pharmaceutical Chemists, St. John, N.B., and for sale by Druggists and General Dealers. Price \$1.00 per bottle; six bottles for \$5.00. June 24, 1891.

The common expressions, "I feel so dazed," "My food don't digest," "I do not feel fit for anything," which we so often hear during the spring and early summer months are conclusive evidence that the majority of people require at that season especially a reliable medicine that will strengthen the organs of digestion, stimulate the circulation of the blood, and "tone up" the debilitated constitution.

Harrington's "Quinine Wine and Iron," taken according to directions, produces buoyancy of spirits, vigor of mind and gives lasting strength to the whole system. apl 1-3 mths

REST AND COMFORT FOR THE SUFFERING.

"BROWN'S HOUSEHOLD PANACEA" has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of a Pain or Ache. It will not surely quicken the Blood and Heat, as its acting power is wonderful. "Brown's Household Panacea," being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family handy for use when wanted, "as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds," and is for sale by all Druggists at 25 cents a bottle. jan 28-ly

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 at 25 cents a bottle. jan 28-ly

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PURIFIES THE BLOOD PURIFIES THE BLOOD PURIFIES THE BLOOD

Prevents Disease, Prevents Disease, Prevents Disease,

RESTORES THE HEALTH. RESTORES THE HEALTH. RESTORES THE HEALTH.

GOLDEN EXILIB Will remove from the system every taint of Scrofula, Strabismic Humors, Tumor, Erysipelas, Salt Rheum, Syphilitic Diseases, Rheumatism, Gout, Pimples and Humors on the Face, Paralysis, St. Vitus Dance.

GOLDEN EXILIB Has never failed to cure Ulcers and Diseases of the Skin, Pimples, Itches, Boils, Ringworms.

GOLDEN EXILIB Will relieve Asthma, Bronchitis, Catarrh, and all the diseases of the Lungs.

GOLDEN EXILIB Gives perfect satisfaction in Costiveness, Headache, General Debility, Loss of Appetite, Loss of Constitutional Vigor, Kidney Complaints Nervousness.

GOLDEN EXILIB Will purify the Blood, restore the invalid to vigorous health after many years of suffering.

GOLDEN EXILIB Can be used with perfect safety in all diseases of the human system.

GOLDEN EXILIB Has no equal as a remedy for restoring the Health and for all diseases arising from an impure condition of the Blood.

PRICE ONE DOLLAR. FOR SALE BY ALL DRUGGISTS.

More Valuable Than Gold. ENGLISHMAN'S COUGH MIXTURE. (TRADE MARK.)

THE GREAT REMEDY for Coughs, Colds, Asthma, Hoarseness, Spitting of Blood, Bronchitis, Loss of Voice, Whooping Cough, Influenza, Soreness of the Throat, Chest and Lungs and ALL Diseases leading to Consumption. DON'T FAIL TO TRY IT. ONE BOTTLE WILL CURE YOU. Price 25 and 50 cents.

Beware of Imitations.—See that our name is on the label and bottle. We are the original owners and hold a trade mark for this preparation. Any person found selling or exposing for sale a counterfeit of ENGLISHMAN'S COUGH MIXTURE, will be prosecuted to the extent of the law.

T. B. BARKER & SONS, Sole Proprietors, ST. JOHN, N.B.

Fellows' Dyspepsia Bitters.

THEY CURE Indigestion, Jaundice, Bad Breath, Sick Headache, Heartburn, Bilious Complaint, Costiveness, Sour Stomach, Loss of Appetite, Constipation and all Diseases of the Stomach, Bowels, Liver and Kidneys. 1,000,000 bottles have been sold in the last years. The public show their gratitude. They ask for the name and will take no other. PRICE 25 CENTS. For Sale by Druggists and General Dealers. P.S.—The name FELLOWS & CO., is on every bottle. 105 Barrington Street, Corner of Prince

Spavin Cured.

St. John, N.B., January 6th, 1890.

DEAR SIR: In regard to your favor of a few days ago, I would say. About one year ago a horse owned by me contracted a large Bone Spavin for the cure of which I tried a number of the liniments and lotions advertised to cure the same, without any effect, and he became very lame. A friend recommended me to try FELLOWS' LIMEINE EXTRACT as being the best remedy in the market for all lameness that horses are subject to. Yours truly, THOS. F. FRY.

Horner's Anti-Bilious Pills.

SYMPTOMS OF A TORPID LIVER. Loss of Appetite, Nausea, bowels costive Pain in the Head, with a dull sensation in the back part. Pain under the shoulder, fullness after eating with a disinclination to exertion of body or mind, Irritability of temper, Low spirits, Loss of Memory, with a feeling of having neglected some duty, Weariness, Dizziness, Fluttering at the heart, Dots before the eyes, Yellow Skin, Headache, Restlessness at night, highly colored Urine. If these warnings are unheeded, serious diseases will be developed. HORNER'S PILLS are especially adapted to such cases. One dose effectually changes of feeling as to astonish the sufferer. Write him. jan 4-6m

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Bottom Prices Guaranteed.

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SYMINGTON'S PREPARED PEA SOUP!

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Bracket Saw Frames, Sorrento, Fleetwood and Dexter Foot Saws; Walnut, Holly, Rosewood, etc., for Amateurs' Fret Saws.

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CATALOGUES

OF WHICH WILL BE MAILED FREE. WILLIAM CROWE, 133 Barrington Street, HALIFAX, N. S.

March 5, 1890-ly

nd had every kind of at He can feel for little ie, I'm so bad; you had I am sometimes, rberger says, "There the kingdom for such I upset her splatters ht on the kitchen floor careless and pouting, teakettle go dry and wept the dirt into the d of the dust-pan. I had and too small for about;" and Kitty, d close to her eyes as rself out of breath, rberger is cross and ht Florrie, but she ights to herself. If rberger instead of a who knows how bad and the thought mad dering, as she did, y gone to Jesus, or good because those e forgetting and up ys making mistakes trouble; nothing but I brought to Aunt Do you think that er care for me?" s says He cares for the men and woman in you are only a little d right and getting mes." close by and sees me He knows how bad can hear how often er tells about it. On ould only find some Jesus did not come, sees me all the time, He think?" ce was very serious, as us came to see, sin a says that knowing the best thing in the p us to do right, be s us when we go to do remember he is jus you crying for?" said rberger, popping her e door and thinking, rl was complaining ing," said Florrie, looking down, "only ing about Jesus, and because she cannot d Him better." said aunt Harberger, stairs, the tears bat- er eyes. "Humph!" may seem odd, Aunt rom that time, found t in the corners," no spilled on purpose," girl, growing bigger every day to work, ing to remember that and that Jesus loved everything and if Aunt d not tell, as she had fifty times a day, to stairs and down, and in doors and out, what that pesty Kitty Hol- was hard to say if it because she remem- ene in the attic with ver her bad ways, or cause Kitty without than her own trundle own little attic room, given herself to Jes- Journal.



THE LONDON CONFERENCE.

Brampton, Ont. June 8th. 1881.

(Continued.)

Unusually great care was manifested in the investigation of candidates for the ministry. Our ranks are full, and we are practically shut out from our mission field by the Transfer Commission.

At present we are asked to spare one of our men to go to any part of the mission field, he has to be transferred to the Toronto Conference, and a member of that Conference is transferred to us; so that we are kept constantly full, our only method of relief being to guard the door of admission into the ministry, wherever possible to divide our circuits, even though the divided circuit will become hopelessly dependent upon the Missionary Fund.

After considerable conversation, which resulted in the brethren so elected tendering their resignation to the Conference, a resolution was unanimously accepted expressing regret that the action of our own Conference last year had not met with a corresponding response from the Toronto and Montreal Conferences, and thereby an unexpected exigency had occurred, which the Special Committee had met according to their best judgment, and accepting the delegates so appointed and resuming their own conference. They are Revs. John Wakefield and Dr. Ryckman, and Mr. James Bestie. The sum of one hundred and thirty dollars was voted each of these brethren out of the Continent Fund.

An incident which occasioned quite a little sensation took place in connection with the address of the venerable Dr. Ryerson. I send you from a local paper an extract concerning it: "Dr. Ryerson addressed the Conference. He was greeted with cheers as he arose. He said he wished to retire from active life, but before doing so he wished to suggest a scheme for the approbation of the Conference, and which had been cordially adopted by the Montreal Conference. He referred to the relations that had existed between the Canadian and the English Conferences, and to the fact that certain differences had not been of the most cordial character. He now suggested that, as all differences had been amicably settled, that such resolutions as exhibited an unbrotherly spirit be expunged from the minutes of this Conference. He explained that his action was taken in view of the meeting of the Ecumenical Council in September next, and the need of perfect unity being manifested on that occasion.

The Rev. W. S. Griffin read the resolution prepared by Dr. Ryerson, for submission to the Montreal, London and Toronto Conferences, which set forth the facts hinted at, and at the conclusion of the reading the Dr. made a few remarks. Mr. Griffin said he felt a difficulty in attempting to annihilate history. He had the old records in his possession and he did not wish to destroy them. He had always admired the Dr. and did not feel like expunging a part of his record.

Dr. Ryerson made a further explanation of his motives in moving in the matter. Dr. Williams said the question was a very serious one, and it demanded mature consideration. His religious and political principles had been formed in the Church, and he heartily approved of the action of the Canadian Conference in the differences with the English Conference. For his own part, he saw no necessity in raking up the past. History cannot be cancelled. The English Church had dealt liberally with us, and each can and does cordially bid the other "God speed."

A number of gentlemen took part in the discussion which followed, all of whom fully endorsed the action of the Canadian Conference in the matters spoken of. Dr. Evans spoke with especial emphasis in opposition to the resolution. He had taken part in the stirring scenes referred to, and he felt that no action now taken could cancel the acts spoken of. It would have been better for Dr. Ryerson to let the matter rest. "I say with all affection that the Dr. is asking us to stultify ourselves, and I cannot agree to it."

The Dr. replied, denying the allegations of Dr. Evans. He had never made extreme statements, but had given a correct history. On motion, the matter was laid on the table. We have seldom known such a subdued and solemn feeling pervade the Conference during the consideration of the question "Who have died," as on the present occasion. This was not due to the number or eminence of the deceased brethren—but to the spirit of unity and brotherhood which characterized the Conference. The occasion was fittingly closed by a resolution from the Goderich District requesting the Conference to commemorate the death of the esteemed Dr. Punshon. A resolution upon the subject was adopted and placed on record, while a suitable obituary notice was ordered to be prepared and placed in our Conference minutes, a copy to be forwarded to the widow of the deceased gentleman. Among the memorials which called for consideration of a distinct class of ministers—as "evangelists." The opinion of Conference was averse to the creation of such, deeming that we are and ought to be evangelists ourselves. Another had reference to class

meetings. The discussion in the last General Conference on the subject has awakened concern, and in some instances weakened the hands of the ministers in enforcing the discipline upon the subject. But upon this subject our Conference gives no uncertain note. The Children's Fund occasions much questioning—and memorials looking to the present very stringent laws were presented, and doubtless will receive yet weighty consideration.

Among the brethren who stop this year into the ranks of honored superannuation is Rev. Charles Lavelle, who has been for many years a chairman, and one of our leading Conference men. It is with regret that we part with such men from our itinerant ranks. Rev. Mr. Burns was elected to the chairmanship in the place thus made vacant. Without exception all the chairmen were re-elected. Several towns had sent invitations for the Conference of next year. Woodstock was chosen, a town in the county of Oxford, and in the very centre of the peninsula.

The Statistical Committee's report was generally satisfactory. The increase in membership was between one and two hundred. The smallness of this increase is accounted for by the unusually large emigration.

Table with financial data: Superannuation Fund, increase \$ 378 38; Missionary " " 1,853 91; Educational " " 197 50; Sunday School " " 49 95; Contingent Fund, decrease 32 74.

On motion of Dr. Fowler, it was resolved to appoint a special committee to receive from time to time suggestions and memorials, which may require the action of the General Conference. It was explained that they were to be a sort of "pigeon hole" from one General Conference to another, in which all such matter might be safely deposited and brought forth at the right time. The action may be of use as a hint to other Conferences.

On Monday last, Rev. E. Scocken and Mrs. Brecken left per Nova Scotian for England. It was evident to Mr. Brecken's friends that he needed rest. Miss Stewart, daughter of Rev. Dr. Stewart, of Sackville, N.B., also sailed for England by the same steamer. Dr. Stewart accompanied the party as far as Newfoundland, whither he goes on Connexional business.

PERSONAL. On Saturday last, Rev. J. Shenton and family arrived from St. John's, Nfld. Previous to their removal Mrs. Shenton was presented with a gold watch by the members of the Reform Club, with which for some time she had been associated.

M. R. R. S.

THE SACKVILLE DISTRICT MEETING.

Rev. A. Lucas writes respecting this meeting:—The ministers of the Sackville District assembled in their annual meeting at Petricodid Village on Tuesday, June 14th. All the brethren were present except Dr. Stewart, Prof. Burwash and Dr. Kennedy, who, it was understood, were engaged in other connexional business. Each business session was marked by perfect harmony. Reports from the circuits showed an advance all along the line, especially perhaps in the amounts raised for missions.

The following laymen were appointed to the Contingent Fund Committee:—A. Anderson, D. J. McLaughlin, S. W. Taylor, M. Trueman, J. Wood, T. Addy and—Representatives to the Missionary Committee:—D. J. McLaughlin and J. Wood. Rev. W. Dobson was elected to the Stationing Committee and Rev. G. W. Fisher to the Sabbath-school Committee.

The public services were seasons of blessing. Bro. F. Black preached on Monday evening and was unanimously recommended as a proper candidate for the work of our ministry. On Tuesday evening an interesting meeting was held in which the brethren Marshall, Kirby and Hicks delivered forcible addresses on Christian work: the addresses being interspersed with suitable music by the choir. On Wednesday morning Bro. Johnson preached on everlasting punishment. He was unanimously recommended to be received into full connexion and ordained. On Wednesday evening Bro. Dobson preached an eloquent sermon on the great salvation. Bro. Wilson conducted the early part of the service. This was followed by the Sacrament of the Lord's Supper, after which the District assembled for the reading and signing of the Minutes. Thus closed a District Meeting than which, our much loved chairman said, he never knew one of more delightful unanimity. Certainly the presence and services of the brethren here constituted a season of which the people delight to converse and which they will long remember with pleasure and profit.

MOUNT ALLISON.

The following Resolutions of the Board of Governors of the Mount Allison Wesleyan College in regard to an increase of the Endowment Fund, has been forwarded for publication, by A. A. Stockton, Esq., Secretary of the Board:—At a special meeting of the Board of Governors of the Mount Allison Institutions held in the College Library on the 3rd inst., to take into consideration arrangements to meet the financial necessities of the College arising chiefly from the withdrawal of the Nova Scotia Legislative grant, it was unanimously resolved that measures be taken at the ensuing annual meeting of the Board on Wednesday next to secure an addition of at least \$50,000 to the College Endowment Fund; and in order to provide for carrying on the work in full efficiency until such addition is secured, special annual subscriptions be solicited to the amount of at least three thousand dollars, including those which have already been generously and spontaneously tendered by a few friends in Halifax.

At the annual meeting of the Board held on Wednesday, June 8th, the fol-

lowing resolutions were unanimously adopted:—

1. Whereas at the special session of the Board just held it was deemed indispensable in order to meet the emergency arising out of the withdrawal of the Nova Scotia Legislative grant and other causes, that there should be secured an addition to the College Endowment Fund to the extent of at least \$50,000.

And whereas the success of this proposal will render available the generous offer of the Treasurer of our Institutions, Josiah Wood, Esq., M.A., either to contribute \$10,000 towards the erection of a new College Hall, or to devote his gift to the endowment of a College Professorship of at least the value of \$10,000, as Mr. Wood with the consent of this Board may deem for the best interests of the Institutions provided the Endowment Fund is increased to \$50,000, either by similar special endowments of other friends of the Institutions or by a general contribution to the Endowment Fund; this Board regards the present an opportune period for the inauguration of this highly important project and recommends that in pursuance of this work, application for aid be made to the few rather than to the many.

2. That the several Eastern Conferences of our Church be requested to afford their sanction to this proposal, and their co-operation in every practicable form.

3. That the chief responsibility of bringing this subject before the leading friends of our principal circuits will devolve upon the President of our College and the Professor of Theology who will also have in charge the completion of the ad-interim subscriptions.

4. That the Rev. Dr. Pickard and the Treasurer, Mr. Wood, be requested to co-operate with the above Committee for the accomplishment of the foregoing objects in such way as they may deem most advisable.

OUR OWN CHURCH.

The German society in Lawrence, Mass., consisting almost entirely of mill operatives in very humble circumstances, has grown from twenty to over seventy members since its organization about three years ago.

The catalogue and report of Bareilly Theological Seminary and Christian Boys' School, of the North India Conference, for 1880, shows the good work which the institution is doing. There have been 57 graduates from the seminary—13 in 1880; 27 additional pursued a partial course.

Now that the debts of old Cazenovia Seminary, amounting to \$40,000, have been paid, a permanent endowment fund has been started, with a gift from Eliphail Remington, of Iliou, N. Y., of \$10,000. Over \$20,000 have been received of the proposed endowment of \$100,000.

Rev. G. A. Crawford, chaplain, writes from the U.S.S. Richmond, Yokohama, Japan. "We have a flourishing lodge of Good Templars on board ship, and a Methodist Episcopal Church consisting of two members and three probationers. One other will join as soon as his letter of dismissal from a church in Shanghai reaches us. The attendance upon service is excellent, and the Spirit is working upon the hearts of the crew. I am looking for a gracious revival.

A new mission is to be established in Western China. Rev. W. L. Wheeler, to whom is committed the important work of opening the new field, has already spent nine years at the Foochow and Pekin missions, China. This new field, which borders upon Tibet, has as yet been uncultivated by Protestant missions. He is to be accompanied by Rev. Spencer Lewis, of Evanston, Ill. This mission is undertaken through the liberality of Mr. Goucher, of Baltimore, who subscribes \$5,000 a year for two or three years to start the work.—Zion's Herald.

IRELAND.

A despatch from London to the New York World says:—

Advices from Dublin say that quietness prevails throughout the country. Farmers have harvested the biggest hay crop for fifty years, and the root crop promises to be unprecedentedly abundant. Archbishop McCabe's pastoral of Sunday, denouncing the League and sharply reminding the clergy that their mission is not to incite war, but to promote peace and concord, has thrown leaguers into confusion. It is known, moreover, that Dr. McCabe is, in this, as in many other instances, the direct mouthpiece of the people, and the pastoral will have great weight, not only in the Arch Diocese of Dublin but throughout Ireland. Many landlords who fed from here during the "Boycotting" period are now returning home, and there are signs on every hand that the agitation has nearly burned itself out.

MIXED.

Mr. Suter, who has recently been ransomed from the Greek brigands, tells an interesting story of his experiences after his wife was sent to Salonica to secure the money for his release. The brigands consisted of Ottoman Greeks, Hellenes and Christian Albanians, and several of them were deserters from the Greek Army. They were divided into two bands between which there was constant discord, and in their quarrels their captive's life was frequently in danger. Mr. Suter and his captors slept on leaves upon the ground, and when released Mr. Suter was covered with sores and vermin. When the brigands were not absent on foraging expeditions they passed most of their time in singing, dancing, drinking, card-playing, and telling stories of murders and other villainous exploits. Notwithstanding their shameless life and blasphemous language they were very superstitious and strict in their religious observances. They fasted during Lent, and celebrated Easter with great solemnity, burning incense, chanting hymns and saluting each other with kisses, which they also bestowed upon their captive.

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BOOK STEWARD'S DEPARTMENT.

S. F. HUESTIS Book Steward

RECEIPTS for 'WESLEYAN'

For week ending June 22nd
Joseph Allison 4 00
Rev J B Evans 2 00
Rev J Shenton for John Angel & George
Dicks & Samuel A. L. C. & E. Lock-
hart 2. Rev C Lasher 1 80
L W Drew 2 00

TWO NEW SUBSCRIBERS.

PREACHERS' PLAN HALIFAX AND DARTMOUTH.

SUNDAY, JUNE 26th, 1881.
11 a.m. BRUNSWICK ST. 7 p.m.
Rev J L Sponglie Rev Byron Borden
11 a.m. GRAYTON ST. 7 p.m.
Rev W. H. Evans Rev J S Coffin
11 a.m. KAYE ST. 7 p.m.
Rev G. O. Robinson Thos Hutchings
11 a.m. CHARLES ST. 7 p.m.
Rev S. B. Dunn Rev W. H. Evans
11 a.m. COBourg ROAD. 7 p.m.
Rev C. M. Tyler Rev G. O. Robinson
11 a.m. DARTMOUTH. 7 p.m.

BEECH STREET 3.30 p.m.
Services at the POST MISSION CHAPEL
every Sabbath evening.

Preachers Meeting every Monday morning
at Brunswick St Church, at 10 o'clock.

MARRIED

At the "Cedars," the residence of the bride's
parents, on the 19th inst., by the Rev. F. Small-
wood, Mr. Edwin Gilbert, of St. Stephen,
Charlotte County, N. B., to Annie Maria,
second daughter of William Heard, Esq., of
Charlottetown, P. E. I.
By the same, on the 5th inst., Mr. Samuel
James Senter, of Pownal, P. E. Island, to
Isabella Isabel, daughter of Peter Bourke, Esq.,
of Miramichi, Vernon River, P. E. I.
By the same, on the 11th inst., Mr. Francis
Henry Anid, to Miss Clara Campbell, all of
Charlottetown, P. E. I.
On Saturday, the 4th inst., by the Rev. John
Goodison, Mr. James Pike to Miss Isabella
Martin Noel, both of Harbor Grace.
On Friday, 10th inst., by the Rev. John Good-
ison, Mr. Reuben Pike to Miss Sarah Reid, both
of South Side, Carleton Place.
At Carleton Place, on Tuesday, the 7th inst.,
by the Rev. George Boyd, Mr. George Penny to
Katie, only daughter of the late Francis Penny,
both of South Side, Carleton Place.
On the 1st inst., at the Grove Street Methodist
Church, St. John's, by the Rev. Job Shenton,
Mr. George Askwith, of Manchester, England,
to Miss Genevra Crow, of St. John's, N. B.
At the residence of the bride's father, June
1st, by the Rev. Thos. Shobings, Mr. William
Millett of Souris, P. E. I. to Susan H. Carlton,
eldest daughter of C. G. Carlton Esq., of Souris,
and formerly of Newburyport, Mass.
On the 14th inst., by the Rev. Ralph Brecken,
M. A. Charles, second son of Joseph Bell, Esq.,
High Sheriff, to Jennie, fourth daughter of Wal-
ter G. Bay, Esq., Surveyor, Bureau Veritas.
At the Methodist Parsonage, Brunswick
Street, on Wednesday morning, June 15th, by
Rev. Ralph Brecken, Mr. James H. Ellis, of
Halifax, to Miss Mary Ann, of Upper Prospect,
N. S.
At the residence of the bride's father, No. 103
Carnarvon street, on the evening of Tuesday,
the 14th inst., by the Rev. D. B. Clarke, of Wil-
lington Station, St. John, N. B., to Adèle Louise
Sanctus, daughter of W. W. Kierce, Esq., of
that city.
At the Brunswick St Church, on the 22nd inst.,
by the Rev. T. W. Smith, Harmon S Truman
Esq., M. D. of Sackville, N. B., to Lily, daughter
of A. Bliss, Esq. of this city.

DIED

At Victoria, Wilmet, May 15th, Lillah, wife
of Mr. Arvid Ouseley
At Granville, on Friday, 10th inst., Valentine
Troop, Esq., aged 55 years
Drowned at Redman Harbour, June 14th,
Robert Stewart Marvatt, only son of George H.
Marvatt, late of Liverpool, aged 11 years.
Liverpool papers copy.

CLARKE, KERR & THORNE

General Hardware Merchants,
St. John, N.B.

We are now receiving

HAYING TOOLS

FOR THE PRESENT SEASON
And will be happy to send our CIRCUL-
LARS to Dealers, who may re-
quire our

PRICE LISTS.

Our STOCK has been carefully se-
lected to suit the

WANTS OF FARMERS

IN THE MARITIME PROVINCES

ALWAYS IN STOCK

HEAVY AND SHELF HARDWARE

CUTLERY,
PAINT OILS, ROPE,
NAILS, GLASS, ROSIN, TAR,
PITCH, Etc.

AGENTS FOR

FAIRBANKS SCALES

Archer & Pancoast's Gasfittings.

PRINCE WILLIAM STREET

ST. JOHN, N. B.

JUST RECEIVED

AT THE

METHODIST BOOK ROOM

A LARGE SUPPLY OF

BOOKS

FOR

SABBATH SCHOOL LIBRARIES

S. F. HUESTIS,



A MAN OF NOTED HEALTH was asked
how it was he seemed to be always well. "I
am particularly in my mind," he said, "but
like, and whenever I feel under the weather, I
resort to my

Tarrant's Seltzer Aperient.

which I keep always in my house." Wise man,
and economical as well. He does not resort to
violent means, nor does he use Nature's remedy,
in the shape of this aperient.
SOLD BY ALL DRUGGISTS.

DEPARTMENT OF THE INTERIOR,

OTTAWA, 23rd May, 1881.

WHEREAS circumstances have rendered it
expedient to effect certain changes in the
policy of the Government respecting the ad-
ministration of Dominion Lands Public Notice
is hereby given—

1. The regulations of the 14th October 1879,
were rescinded by order of His Excellency the
Governor General in Council, on the 20th day
of May inst., and the following Regulations for
the disposal of agricultural lands substituted
therefor:—
2. The even-numbered sections within the
Canadian Pacific Railway Belt—that is to say,
lying within 24 miles on each side of the line
of the said Railway, excepting those which may
be required for woodlands in connection with
settlements on prairie lands within the said belt,
or which may be otherwise specially dealt with
by the Governor in Council, shall be held ex-
clusively for homesteads and pre-emptions.
The odd-numbered sections within the said
belt are Canadian Pacific Railway lands, and
can only be acquired from the company.
3. The pre-emptions entered within the said
belt of 24 miles on each side of the Canadian
Pacific Railway, up to and including the 31st
day of December next, shall be disposed of at
the rate of \$2.50 per acre; two-tenths of the
purchase money, with interest thereon at the
rate of six per cent per annum, to be paid
at the end of three years from the date of entry,
the remainder to be paid in six equal instal-
ments annually from and after the said date,
with interest at the rate above mentioned on
such portions of the purchase money as may
remain from time to time unpaid, to be paid
with each instalment.
4. From and after the 31st day of December
next, the pre-emption shall be the same, but at
\$2.50 per acre—for pre-emptions within the said
belt, or within the corresponding belt of any
other railway of the said Railway, and shall be
paid in one sum at the end of three years, or at
any earlier period as the claimant may have
acquired a title to his homestead quarter sec-
tion.
5. Dominion Lands, the property of the Gov-
ernment, within 24 miles of any project of line
of Railway proposed by the Minister of Rail-
ways, and of which he has given notice in the
Official Gazette as being a projected line of
railway, shall be disposed of in the same man-
ner as follows:—The pre-emption shall be
sold at the same price and on the same terms as
fixed in the next preceding paragraph, and the
odd-numbered sections shall be sold at \$2.50
per acre, payable in cash.
6. In all townships open for sale and settle-
ment within the limits of the North West Terri-
tories, outside of the said Canadian Pacific
Railway Belt, the even-numbered sections, ex-
cept in the case provided for in clause two of
these Regulations, shall be held exclusively for
homesteads and pre-emptions, and the odd-
numbered sections shall be held exclusively for
settlements on prairie lands.
7. The lands described in public notices shall
be sold at the uniform price of \$2 per acre,
cash, or being in special cases, at the price fixed
in the public notice, and the provisions of
section 4 of the amend act in relation to the
lands of the Interior, under the provisions of
section 4 of the amend act in relation to the
Dominion Lands Act passed at the last session of Par-
liament, may be extended to the lands de-
scribed in the said public notices, and the same
shall be put up at an upset price of \$2 per
acre.
8. Pre-emptions outside of the Canadian Pa-
cific Railway Belt shall be sold at the uniform
price of \$2 per acre, to be paid in one sum at
the end of three years from the date of entry,
or at such earlier period as the claimant may
acquire a title to his homestead quarter section.
9. Exceptions shall be made to the provisions
of clause 1, in so far as they relate to lands in
the Province of Manitoba, or the North West Ter-
ritories, lying to the north of the belt contain-
ing the Canadian Pacific Railway, and which are
being an actual settler on an odd-numbered
section shall have the privilege of purchasing
the even-numbered section, or sections, of not
more, at the price of \$1.25 per acre, cash;
but no patent shall issue for such land until
after three years of actual residence upon the
same.
10. The price and term of payment of odd-
numbered sections and pre-emptions, above set
forth, shall apply to persons who have been
admitted in any one of the several bills described
in the said Regulations of the 14th October,
1879, and hereby rescinded, but who have not
obtained entries for their lands, and who may es-
tablish a right to purchase such odd-numbered
sections or pre-emptions, as the case may be,
at the price and on the terms respectively fixed
for the same by the said Regulations.
Timber for Settlers.
11. The system of wood lots in prairie town-
ships shall be continued—that is to say, the
stead settlers having no timber on their own
lands, shall be permitted to purchase wood lots
in areas not exceeding 30 acres each, at a uniform
rate of \$5 per acre, to be paid in cash.
12. The provision in the next preceding para-
graph shall apply also to settlers on prairie
sections bought from the Canadian Pacific
Railway Company, in cases where the only
wood lands available have been laid out on
even-numbered sections, and in such cases the
Company agree to reciprocate where the only
timber in the locality may be found on their
lands.
13. With a view to encouraging settlement by
cheapening the cost of building material, the
Government reserves the right to grant licenses
from its lands, to the extent of 100 acres, in
accordance with the provisions of the "Dominion Lands
Act," to cut merchantable timber on any lands
owned by it, and to sell such timber, and the
settlement upon, or sale of any lands covered
by such license, shall, for the time being, be
subject to the operation of the same.
Sales of Lands to Individuals or Corporations
for Colonization.
14. In any case where a company or individual
applies for lands to colonize, and is willing
to expend capital in contributing towards the
construction of facilities for communication
between such lands and existing settlements,
and the Government is satisfied of the good
faith and ability of such company or individual
to carry out such undertaking, the odd-numbered
sections in the case of lands outside of the
Canadian Pacific Railway Belt, or of the Belt
of any branch line or lines of the same, may be
sold to such company or individual at half-
price, or at such other price as may be fixed
by the Government, and in such cases the
section is concerned—of each even-numbered
lot of each even-numbered section, to be sold
to the company or individual at the price of
\$1.25 per acre, to be paid in cash. The
individual will further be protected up to
the extent of \$500, with six per cent interest
thereon, in the case of lands outside of the
Canadian Pacific Railway Belt, and in the case
of lands on homesteads, under the provisions
of section 10 of the amend act in relation to
the Dominion Lands Act, herebefore mentioned.
15. In every such transaction, it shall be ab-
solutely conditional:—
(a) That the company or individual, as the
case may be, shall, in the case of lands outside
of the said Canadian Pacific Railway Belt,
within three years of the date of the agreement
with the Government, place two settlers on
each of the odd-numbered sections, and also
two on homesteads on each of the even-num-
bered sections embraced in the scheme of col-
onization.
(b) That should the land applied for be situ-
ated within the Canadian Pacific Railway Belt,
the company or individual shall, within three

years of the date of agreement with the Govern-
ment, place two settlers on the half of each
section embraced in the scheme of colonization,
provision contained in paragraph 14, above, and
also one settler upon each of the two quarter
sections remaining available for homesteads in
such sections.
(c) That on the promoters failing within
the period aforesaid, to place the prescribed num-
ber of settlers, the Governor in Council may
cancel the sale and the privilege of colonization,
and resume possession of the land, and the
provisions of the said amend act in relation to
the Dominion Lands Act, shall apply to the
land, as if it had never been sold, or as if it
were not included in the scheme of colonization.
(d) That the provisions of the said amend act
in relation to the Dominion Lands Act, shall
apply to the land, as if it had never been sold,
or as if it were not included in the scheme of
colonization, as may be deemed expedient.
(e) That the provisions of the said amend act
in relation to the Dominion Lands Act, shall
apply to the land, as if it had never been sold,
or as if it were not included in the scheme of
colonization, as may be deemed expedient.

Pasture Lands.

16. The policy aforesaid shall govern
the disposal of section 10 of the amend act in
relation to the Dominion Lands Act, and shall
be subject to the provisions of the said amend
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