

The Wesleyan.

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MOUNT ALLISON ANNIVERSARY.

THE ORATION OF WM. ELDER, ESQ., A.M.,
ON "EDUCATION, IN ITS ENFRANCHISING
INFLUENCES."

(From the Chignecto Post.)

In our last issue, we promised to give our readers an outline of this oration, as we continue to call it, despite Mr. Elder's modest protest, and we now endeavor to fulfil our promise as far as circumstances permit. After some introductory remarks, in which a hearty compliment was paid to the munificence of the late Charles F. Allison in founding the institutions; to the Wesleyans who sustained them; to the learning, zeal and ability of the professors; and to the standing of many of the Alumni; Mr. Elder spoke of the fact that the Institutions were in the last decade of their 50th year, a period comparatively long in the history of a young country, but he said their lineage was more honorable than their age, and went back to the far distant past. He recognized in the Mount Allison Wesleyan College a worthy descendant of those ancient schools of learning with which Europe became dotted after the fall of Constantinople, and which had a famous history. They attracted to them hundreds of thousands of students whose zeal, self-sacrifice and love of learning were very great. Many of them were poor and ill clad. Some of them actually begging their way over a great portion of Europe, that they might sit at the feet of some teacher of note in Paris, in Bologna, in Oxford. As the plant stretched forth its tendrils towards the light, as the bird greeted with song the rays of the morning sun, so did those ardent youths hail the new learning. The universities of great Britain were in the true line of academical, or even apostolical succession from those of Medieval Europe, that of Glasgow having been founded by Pope Nicholas V. As one who has participated in the studies of those universities, "I bear to you," said the orator, "the fraternal greetings of your fellow-workers elsewhere; your kin beyond the sea." I congratulate you on the comparatively happy period which marks the closing decade of the 19th century.

He said that it was the great possibilities of our schools and colleges, and the good they might effect, and the great men they might produce which interested him most. He referred to another youth, also without family pretensions, who was a student at the time, and who prefixed to his first novel the motto—

Why then the world's mine oyster,
Which I with sword will open.

The sword which the author of "Vivian Gray" used was fashioned out of the liberal learning, persistence and ambition, which bore on that well known personage to fame and fortune, and taught him as they enabled others also to know "when to take occasion by the hand." But the Gladstones, Disraelis, etc., were few, and toil was the lot of the millions. Would liberal culture exercise an enfranchising and strengthening influence on men in general? did it do so in past times? would it still do so, if mind and heart were brought under the influence of truth, whether human or divine? He argued that men in any sphere, were higher than their trades, and could not live by bread alone, but needed liberal culture, even more than persons in a higher social circle, in order to enable them to control their passions and appetites. He took the case of a farmer, and pointing out the relations between a knowledge of geology and of tillage, asked if the one study would not at once promote and dignify the other? The same principle applied even to poets, who might be supposed to be able to dispense with the discipline of schools, but could not. They saw what Tennyson owed to culture; they remembered what Carlyle had said of the great loss that Burns had suffered from want of culture, and how it stood in the way of his doing what it was in him to do. Mr. Carlyle compared an educated man to one who stood in the midst of a boundless ar-

mal and magazine, filled with all the weapons which men had been able to devise from the earliest times, and who worked accordingly with a strength borrowed from all past ages; while the uneducated man stood without the fortress, which he could neither storm nor unbar its gates. "A dwarf behind his steam engine might remove mountains, but no dwarf will hew them down with his pick-axe." Mr. Carlyle himself, the great iconoclast of shams, the great critic, biographer and historian, was a proof of the power and the enfranchising influences of a liberal education, but it was pleasing to know that he had adhered to some of the most precious truths which he had learned in his Shorter Catechism, when a boy, and knew that he could not outgrow the prayer which, with his little folded hands, he had learned by his mother's knee, when he was taught to say, "Our Father which art in Heaven," the first words in religion and the last words in philosophy.

In taking a historic view of the way in which the mind gained strength and power by liberal culture, enabling it to cast off prejudices and superstitions, the growth of ages, Mr. Elder described how astrology, of whose dread influence in past times he gave a graphic account, had given way to the sublime science of astronomy, though some little remnants of the former were still to be seen. They had Zadkiel's prophecies, and Gipsy fortune tellers, but they were harmless as the predictions of Vennor, or the forecasts of the young lady who traced our fate in cards; whereas once the heavenly bodies and all their phenomena were supposed to be ever revealing the histories and fates of men, especially great men.

THE WARRIOR'S TALE IS BLOODED IN THE SKIES,
THE WORLD IS DARKENED WHEN A HERO DIES.

These superstitions had given way before a knowledge of the facts of physical science. Some regretted this and adopted the lament of the poet, who exclaimed—

When science from creation's face,
Her lovely veil withdraws,
What glorious visions yield the place
To cold material laws!

But the thought that the bachelor alumni, at least, would agree with him that science, like a fair woman, appeared all the more charming with the veil withdrawn, and that for one glorious vision, which had disappeared in consequence of the advance in science, it had supplied thousands instead. They had now ceased to be troubled by unlucky stars or days. If any young lady still refused to be married on Friday, the ceremony could be performed with impunity on any of the other days of the week. He did not know whether the virtues of witch-hazel, or mineral rods were yet wholly exhausted, but he did not believe that those implements of discovery were used in searching for gold at Montague diggings or for oil or albertite at Beliveau. They were as much out of date as the royal cure for the King's evil, though the great Queen Elizabeth and the good Queen Anne practised the rite, and though Charles II. had touched some 10,000 persons for that disease during his reign, the miracle of healing being always performed after due notice given, and with appropriate religious ceremonies. But the most instructive illustrations of the way in which the advances in physical science and liberal learning, aided by a more humane philosophy and better knowledge of the letter and spirit of the Sacred Scriptures, which had often been so interpreted as to favor superstitious practices, were derived from the histories, religious persecutions, and the bloody criminal code of England, which, until recent years, contained 223 crimes punishable with death. Mr. Elder drew a dark picture of the times in which such errors and cruelties prevailed, with all their tragic results. He showed that when education was neglected, no amount of severity could repress either crime or pauperism; on the contrary these became yawning gulfs, absorbing the property of the nation; while education at once stimulated the industries of the country, and restored its morals. Often, however, it was found that it was only by questioning the dicta of authority and arraying the inductions of science against it or by true interpretation that any progress could be made. The persecutions the hangings and burning of witches were due to misinterpretation of a word in the Rigveda, or rather the alteration of a couple of letters in a word, as shown

by Max Muller and others. The fact of religious persecutions grew out of the exploded idea that theological error was of the nature of crime and ought to be punished. He quoted authority to show that it was between the writings of Bacon and Locke that Chillingworth first taught a contrary doctrine, and that it was between the same writings that the writ *hæretico comburendo* was expunged from the Statute book, and that the soil of England was for the last time stained with the blood of unbelievers. The picture drawn of the way in which ignorance produced fear, and led to so many horrid judicial murders, two thousand vagrants being put to death in the reign of Henry VIII. alone, the character of some of the crimes which were made capital offences, and the indignities offered to the dead bodies of the criminals were strikingly delineated, but our space will not permit us to go further into details. We must not forget, however, that Mr. Elder referring to Cicero's eulogium on studies and books, passed a still more elaborate one on modern books, the like of which, he Cicero had never seen. He particularly spoke of the works of the moderns in criticism, history, exegesis, etc., which had revealed men to themselves in a way they never knew before, the Germans being the pioneers in the work of reconstructing human knowledge in those departments, but now the English in the same field were equally distinguished. Towards the close, the orator inquired if the ameliorating influences of education, in which he included those of religion as well, had done their work in softening the manners, enlarging the mind and purifying the heart. The answer was in the negative, and Mr. Elder hinted

liberal culture had to do its work, and in which authority ought to be superseded by the conclusions of sound interpretation and accredited science. As a specimen of what ought to be done, he went at some length into the land and labor questions, in a radical spirit, yet, holding that vested interests, which stood in the way of human progress, as called for by the enfranchising influences of liberal education, should not be ignored, but their representatives indemnified. He concluded an elaborate and often eloquent argument, by a peroration of great beauty and force.

He said that great and numerous as were the obstacles in the way of men's progress to freedom and entire enfranchisement, and great as was the work to be done in the school and college, as well as in the retirement of *sevens* and scholars, the course of humanity must be onward. Before the ice broke up in our great rivers, they formed highways for traffic, and to one who had no experience it would seem as if the ice-king would never relax his grasp. But the sun gathers strength, the ice begins to dissolve, it becomes thinner and thinner; it breaks. Little streaks of blue water begin to be seen, they become wider and wider. Lately the water was cribbed, cabined and confined. Now the water gains the mastery and sweeps the ice-flakes onward. They meet obstacles, they are piled for a time in heaps, they form miniature icebergs. But they are borne on, to the ocean, to be swallowed up in its depths, leaving the blue, free sparkling waters behind, prepared for all the demands of commerce and all the necessities of life. So was it with the breaking up of the ignorance, the prejudices, the credulities, the mental and moral fetters, by which men were so long held captive in other centuries. It seemed at one time as if they would last forever. But there were influences at work fitted to destroy them, derived partly from the past and partly from the present. They represented many agencies and instrumentalities favorable to the grand result, nature itself, helping man as the earth in the Apocalypse helped the woman. The everlasting hills, the silent stars, the great oceans, nourished in men's hearts, the love of freedom. The discoverers who had used the forces of nature in giving man greater control over matter and in aiding him in scattering far and wide the printed page were pioneers in the cause. The poets had stirred men's souls with the songs of freedom; the patriots and warriors who bled and died for it; the great teachers and thinkers of the race who vindicated men's right to knowledge, to life, liberty and the pursuit of happiness; the statesman who framed instruments of liberty, Magna Charta, bills of right,

acts of emancipation, deeds of manumission, declarations of independence; the preachers of righteousness who gave the sanctions of religion to the acts of heroes; all these were co-workers in carrying on the great and God-like work of human enfranchisement. Nor would their number ever grow less, or their voices cease to be heard until their work was done. The Girondists ere they were led forth to death, joined in singing hymns of liberty, and their numbers being large, the song swelled into a mighty chorus. But as one after another was led forth to death, the chorus waxed fainter and fainter; at last there was but a single voice to chant the hymn, and soon that also ceased and silence reigned. But the reverse will be the case with the friends and promoters of liberal culture and human enfranchisement. The chorus which they raise is ever being increased in volume and power, nor will their work ever go backward. The rivers which did so in the past will again yield to the seductive influences of the ice-king. Their waters will again be frozen, still and silent; but the rivers of knowledge and freedom shall never cease to flow, nor will the fair trees planted near the banks cease to yield their goodly fruits which will minister alike to the intellectual and moral transformation of the nations. "Be it ours, rather," said the orator, "be it yours, my young friends, you who are just setting out on the journey of life, with reverence for the past, confidence in the present and faith in the future," to quote the words of a living statesman, "never to retard but always to advance, the happy consummation. Hasten happy time, so long desired, so long awaited, when knowledge, truth and righteousness cover the sea."

The close of the peroration was the signal for a burst of long continued applause.

INGERSOLL'S MISTAKES.

REV. DR. PULLMAN ON INGERSOLL.

The Rev. Dr. Pullman, pastor of the Church of our Saviour, at Fifty-seventh Street and Eight-avenue, New York, delivered a discourse recently, on the subject of "Robert Ingersoll's Mistakes." After asserting that the characteristic of all true reform is that it gives more than it takes away, and that the advent of a reformer is a boon—a something to be hailed with satisfaction—the preacher said that he had caused a verbatim report of Mr. Ingersoll's Booth's Theatre lecture to be made in order to discover what kind of a reformer this man was. He must be credited with intrinsic felicities of style, a keen if not a refined wit, a touching pathos, and a certain justice in the plea. Some of the evils he complains of, though disingenuously stated, are true and need to be reformed. Ingersoll's atheism is the atheism of reaction from an extreme and therefore untrue presentation of truth, which calls for reform. When Joseph Cook in the Tremont Temple conducted an argument by his linked logic to prove that a vast majority of the human race is bound to be damned, an applause broke all over the house that had had no parallel, except the applause in hell, when Satan returned with the statement that he had set in motion a train of causes that would result in the ruin of the human race. Just so long as there exists an extreme like this there will be a Booth's Theatre extreme. Ingersoll's is a false and sensuous estimate of life—as if it ought to be a condition where every man should have a good time. He holds the gratification theory, and, like Herold Skimpole, wishes to throw off all responsibilities and enjoy life. His estimate is a low and sensuous one. In a lecture of 20,000 words on the subject, "What shall we do to be saved?" the word "conscience" occurs just once, and the word "character" not at all.

The preacher, after taking up in succession many of Ingersoll's statements and replying to them, summed up the lecturer's mistakes as follows: His estimate of what life ought to be, from which he draws the conclusion that there is no God, no moral order, no future, is a purely sensuous estimate, and may be condensed into this: "We do not have enough to eat and drink, we are sick, disappointed and sorry; therefore there is no God." He has no adequate idea of moral evil. He ascribes to the influence of religion those evils and disorders which arise solely from the defective moral nature of mankind. He ignores entirely the

"soul of goodness" in things evil, and the virtues that arise out of struggle and adversity. His capital error is in supposing that all human beliefs are invented by man, instead of arising out of the facts and conditions of life. His whole plea for intellectual liberty is founded on the assumption that men can endure truth from his intellect without any reference to facts. In other words, he is wholly unscientific. Many of the points which he makes as if they were fatal to all religion are in fact not vital to any. In his methods of attack, he commits all the errors that he denounces, and manifests the same intolerant spirit of which he complains.

He manifests gross ignorance of the vital forces of Christianity, of its history, its foundations, its place in human affairs; and especially of the reforms, modifications, and progress of its theology. As a reformer he is 800 years behind the age. He attacks some vulnerable points of what has been, as if there were no such thing as a modern religion, bringing forward the eternal truths free from their superstitious—a religion fruitful in hope and help, strong in moral guidance and control, and rich in great philanthropies. To detect the fallacy of his method, you have only to apply it to the science of law, government, education or medicine. Attacked by the same method, the most useful and indisputable sciences will yield the same food for the ridicule of the ignorant and thoughtless. Something more serious than mere mistake is visible in the flippant and jesting spirit in which he deals with the highest subjects of human thought; in his utter regardlessness of the sanctities which men rightly venerate; in the too subtle and polished "mis-representations" and in the evidently deliberate and intended misstatements which appear in this lecture. Whatever may be the result of present controversies, the ideas of Mr. Ingersoll will fit no form of human society. With such thoughts, methods, and spirit, no peaceful and profitable association of human beings is possible. The man who panders to a rollicking godlessness will not be a teacher of the truth; neither the cynic, the jester, nor the harlequin will bring liberty and regeneration to human society.

The death of Stephen is a bright passage in the earliest history of the Church. Where in the annals of the world, can we find so perfect an image of a pure and blessed saint as that which is drawn in the concluding verses of the seventh chapter of the Acts of the Apostles? And the brightness which invests the scene of the martyr's last moments is the more impressive from the contrast with all that has preceded it since the crucifixion of Christ. The first Apostle that died was a traitor. The first disciples of the Christian Apostles, whose deaths are recorded, were liars and hypocrites. The Kingdom of the Son of Man was founded in darkness and gloom. But a heavenly light reappeared in the martyrdom of St. Stephen. The revelations of such a character at the moment of death was the strongest of all evidences and the highest of all encouragements. Nothing could more confidently assert the power of the new religion; nothing could prophesy more surely the certainty of its final victory. —Dean Howson.

In an age when the ideal of a religious life was realized in the Baptist's withdrawing from men and burying himself in the ascetic solitude of the desert, Christ came, bringing religion into the haunts and homes and everyday life of men. For the mortifications of the hermit he substituted the labors of active benevolence; for the fears and gloom which shrank from men, he brought the light of a cheerful piety which made every act of daily life religious. He found the domain of religion fenced off as something distinct from common duties, and threw down the wall of separation and consecrated the whole sweep of existence. He lived, a man amongst men, sharing alike their joys and sorrows, dignifying the humblest details of life by making them subordinate to the single aim of his Father's glory. Henceforth the grand revolution was inaugurated, which taught that religion does not lie in selfish or morbid devotion to personal interests, whether in the desert or temple, but in loving work and self-sacrifice for others. —Gull.

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MY GOD SHALL SUPPLY ALL YOUR NEED.

Troubled and doubting soul, Tossed on life's stormy sea, Is thy sky dark with gathering clouds? Glimpses there no light for thee? Do storms thy bark assail? Do tempests wildly roar? And art thou by the angry wave Dashed on a rocky shore? Fear not the raging winds, Or rocks which mark thy way; Trust him who rides upon the storm, Whom winds and waves obey. And if he bids thee walk The waters dark and deep, The trackless way thou need not fear, Thy steps He'll safely keep. Is thy heart pressed with care? Fear'st thou for daily bread? Art anxious for the morrow's needs, Whereby thou mayst be fed? The birds in leafy nest Are robed in plumage gay, And though they neither sow nor reap God feeds them day by day. Thou see'st the lilies grow Without a thought or care, And while they do not toil or spin Do gorgeous raiment wear. God notes the sparrow's fall, He hears the raven's cry, He knows what all his children need, And will their needs supply. Then trust his loving hand To guide thy earthly way, And what thou dost not understand Leave to his sovereign way.

CORRESPONDENCE.

CONGREGATIONAL SINGING.

No. 6. As the whole service is under the supervision of the minister, I shall reserve my remarks with reference to that part of the system of praise more especially within his province till after noticing those occupying subordinate positions.

THE LEADER OF THE CHOIR.

This is a very important office; its duties are at once themselves arduous and the most thankless in the church. Indeed very few people have even the faintest idea of what the labors of a choir leader really are, or of the trial and difficulties which constantly beset his path in the discharge of his duties, otherwise his labors would be more appreciated than they are. I refer, of course, to one who discharges his duties fully and faithfully. The care and responsibility of the entire musical part of the service rest upon him. Through storm and sunshine he must be ever at his post at the public services and the weekly practices. He has to provide music for special occasions, missionary and other meetings, entertainments, &c., involving a great amount of special effort and anxiety. He has a great charge resting upon him in preserving harmony and good feeling among the members of the choir, in devising means to keep them interested in their work, and inducing them to be regular in their attendance &c., requiring constant vigilance and watchfulness, and a large amount of skill, tact, and patience on his part. Perplexities arise from the constant changes taking place in the personnel of the choir, some members leaving, and new ones coming in, disturbing his plans and arrangements.

Few men are found in any community who are fully qualified to fill such a position. In addition to the qualifications required to enable him to cope with all the difficulties of the situation, of which the above is but a faint picture, he must, if non-professional, possess musical ability, both natural and acquired, quite above the average amateur; he must have an ardent love for the work, and a deep sense of its import, viz:—the leading of a company of immortal souls in their ascriptions of praise to Almighty God.

It is a fortunate congregation that has such an one among their number, and they should do all in their power to encourage and sustain him in his work. But how rarely is this the case. He is generally allowed to toil on year after year, with scarcely a word of encouragement or sympathy, the great majority of the congregation knowing little and caring less about what he has to encounter, and perhaps after the labor of a life time, he is unconsciously pushed aside without a single expression of recognition from the church for his life-long service! To the choir leader who has a proper appreciation of his high calling, and is faithfully devoting himself to its pursuit, I would say; you are engaged in a good work, persevere therein. Do not be diverted from your course by the difficulties, and trials, and discouragements which are sure to assail you; and though you may be neglected, misrepresented, and even persecuted, "let not your heart be troubled;" "the servant is not above his Lord;" the Master suffered all these. From Him whom you serve, and before whom a sparrow does not fall unnoticed, you will assuredly receive your reward.

THE ORGANIST.

As the proper use of the organ is to accompany and sustain the voices, instead of leading them, the Organist should be subject to the direction of the leader, except perhaps as relates to the voluntaries, and even in this respect the leader should have controlling influence to prevent the introduction of music not appropriate to public worship, as some organists have a propensity for doing. It is very desirable however that the organist should be impressed with a proper sense of the true character of his part he takes in the solemn worship of his Maker. The office of Organist being a professional one, the incumbent should be paid for his or her services.

THE CHOIR.

The members of this body should comprise the best musical talent and ability in the church and congregation. They should have a sufficient knowledge of music to read plain psalmody, and be of good moral character, if church members all the better. They should be regular in their attendance at the public services and the meetings for practice, and earnest in their endeavours to perform their several parts in the best possible manner. They should heartily and cheerfully sustain their leader in his efforts for promoting the general improvement of the choir and of increasing its efficiency and usefulness.

THE CONGREGATION.

In this letter it will be seen that I am treating this part of the subject as relating to such churches as have an organ, choir, &c. Churches not in such a position, must of necessity have congregational singing, if any at all, and I would say to our friends so situated, that the same responsibility rests upon them to make the most of the facilities they may possess and to do what they can for the general improvement in this most delightful part of worship, remembering that the smallest talent if rightly improved, is quite as acceptable as the greatest.

Where an organ, choir, &c., have been provided by the congregation, I would remind them that these appliances can properly only serve the purpose of leading. That the service of praise appertains to the whole congregation, and that every man, woman and child, present should earnestly and heartily join in its exercise. Let the people praise Thee, O God, Ye let all the people praise Thee.

Some may object to those having very discordant voices taking part in the singing. Do not hinder them; their voices are such as God gave them, and it is their privilege as well as their duty, to exercise them in his praise. Let all who have good voices sing their very best, and the great volume of sound will so overcome the few discordant voices that these will serve to heighten the effect of the whole, just as discords are introduced by the best musical composers, to give greater effect to the concord by the contrast. In these remarks on the congregation, I refer, of course, to the Hymnal of the service, leaving the performance of anthems and other special pieces to the choir.

This letter being already too long, I must defer my remarks with reference to the minister in its connection, till my next.

ERRATA.—In my last letter (May 28) 16th line, for "practical," read "particular."

20th line from bottom of letter for "formations" read "foundations."

18th line from bottom, for "have" read "have made."

2nd line from bottom, for "continue" read "combine."

OBITUARY.

MRS. LUCINDA COLLINS, wife of Mr. Edward Collins, of Flat Islands, Newfoundland, departed this life in blessed triumph over the last enemy, on the 25th of April, 1880, aged 35 years. During special services held in her behalf on the 17th of May, she was among those who were seeking heart purity, and often her husband would miss her, not knowing at the time the cause of her absence; but in a few days she was enabled to rejoice in the possession of the blessing she sought, and then made known to him the cause of her absence, which was the time she spent in searching the Word of God and praying for the blessing. Since that time, up to her death, her experience and prayers have convinced us of the happiness she felt while thus devoted to her God. Her sickness, which terminated in her death, was short, but severe and painful; during which she manifested such resignation and spoke in such joyful strains of the glory and blessedness of the home to which she was going, that those who were with her were led to exclaim, "We never witnessed such a triumphant death, or felt our faith more strengthened in the religion of our Lord Jesus Christ." Take

the name of Jesus with you," &c., was a hymn which she often asked for and joined in with all the remaining strength she had. She knew not how to thank God sufficiently for ever bringing her among his people, and leading her to see the great need of his salvation, and the emptiness of all forms and ceremonies, to which she had been prejudicially attached previous to her conversion. She could exclaim, "This religion will stand the test in a dying hour!"

The Word of God was more precious to her than ever, especially the 14th chapter in the Gospel according to St. John, which she tried to read for herself while in her pain, and testified to the preciousness of the words to those gathered around her bed. A little before her death she had her children brought to her, and to each she gave her dying charge, telling them how happy she was, and where she was going, hoping they would be good children and strive to meet her in heaven.

The language of many has been, since our sister passed away— "O may I triumph so, When all my warfare's past, And dying, find my latest foe, Under my feet at last." May 26, 1880. J. W.

MRS. JAMES TRAVIS.

The columns of the WESLEYAN recorded but lately the death of Mrs. James Travis, an old and much respected member of the Methodist Church. Though spending the latter years of her life with her son Mr. Stephen Travis, of Windsor, she belonged to one of the loyalist families of St. John, and was present when a gift at the laying of the foundation stone of the old German St. Church, during the time of Joshua Marsden. When the corner-stone of the new Queen Square church was laid this fact was omitted by mistake from the record of the survivors who were sent for to be present on the occasion.

Her family, the Trearntins, were Episcopalians, but she frequently attended Methodist services, and was converted under the ministry of the Rev. Mr. Joll in St. John, she was then in her 35th year, and at the time of her death had been a consistent member of the church for 50 years. She maintained a very clear evidence of her acceptance with God through all those years, and died in perfect triumph. Her special characteristics were constant gratitude to God, strong faith in his word, and peace of mind. Death had no terrors for her. She could praise God with her latest breath. It was a great privilege to witness her victory over all her enemies; it will be a privilege to be partakers of like precious faith. Windsor, June 4, 1880. R. B.

MRS. GEORGE TURNBULL.

Mrs. Turnbull was the daughter of the late George N. Arnold, Esq., of Sussex, N. B. She was born July 16, 1829, and united in marriage to Mr. Turnbull on Sept. 23, 1856. They settled at Bay View some four miles from the town of Digby and in this quiet but very pleasantly situated place they lived most happily together till death interrupted that union. Mrs. Turnbull was brought up in the Episcopal Church as all her people were members of that communion. About fifteen years ago she united with the Presbyterian Church and remained a very consistent and devoted member of this Church till the close of her life. Of the eight children given to her and her husband six remain, two having been taken in very early days to the heavenly fold. These that are left with their father are walking in the fear of the Lord. It may be said of Mrs. Turnbull that her life was a beautiful and serene one. Her trust in the divine Saviour was unshaken, and her communion with Him was most heart-comforting. It was a great privilege in the absence of her own minister to see her in the last days of weakness and prostration. Bronchial consumption, for many weary months, held her in failing health, steadily undermining her constitution. But amid very much weakness and distress God comforted her and upheld her by His presence. The last moment came. There was no indication that it was no near. She was seized with hemorrhage of the lungs and almost instantly with scarcely time to summon the family, all was over. The unbroken calm of death was upon her—the spirit had gained the homeland of Heaven. A blank in her home, her family, has been made by this bereavement. She fell asleep in Jesus May 17th, loved by all who knew her. Her funeral took place on the 20th, when a large company of friends and acquaintances attended, and after speaking words of comfort to the sorrowing ones and counsel to others the casket containing all that was mortal of one Christian woman was laid in the family burial place, beside the amatory where she often worshipped with devout and reverent heart. May husband and children by and by greet her in the heavenly home. ROBERT WASSON.

METHODISM TO UNIVERSALIST EYES.

The following estimate of Methodism is from the pen of Rev. James Gorton, pastor of the Universalist church at Poughkeepsie, N. Y. It appeared in the Star in the West, published at Cincinnati:

The Methodist church, at a hundred years of age, has accomplished a vastly greater growth and achieved a more perfect and potent organization than had the Romish Church at the same age. And it has been accomplished as a free and spontaneous movement, and not by the prestige or constraints of political power, as was the case with the Catholics all over Europe, the Episcopalians in England, and the Congregationalists in New England. The growth of the Methodist church is indeed a marvel—has been and continues to be. It is a marvel, however, which finds its full explanation in the peculiar spirit, genius, and method, or in the peculiar ecclesiastical polity of that communion.

Beyond all question the influence of the church in our American civilization is widespread, far-reaching, and beneficent. The practical efficiency of its ecclesiastical polity in achieving great results seem to have no parallel in Protestant bodies. This is evinced by the fact that, as the results of an hundred years, it has 25,000 itinerant preachers, and a lay membership of 8,598,810. It has 40,000 churches, with seating capacity for about 10,000,000; and about that number are actually connected with Methodist congregations. It has, in this country, about four times as many preachers and eight times as many churches as the Catholics, and probably three or four times as many people connected with its congregations; and has a grand faith in freedom, and in the Protestant principle of the right of private judgment in religion. The Methodist is the only Protestant church that approaches the Catholic in its genius, and power, and polity, and organized equipment for propagandism. Its percentage of growth for the past eighty years has been more than twice the percentage of growth in the population of the whole country. It numbers something like 4,000,000 of children, young people and adults in the Sunday-school; and through some of its most eminent scholars and divines is doing a grand work for Bible-study, Sunday-school literature, and for the more perfect organization, equipment, efficiency and power of the Sunday-school as an institution to lead the rising generation to fuller knowledge of divine truth, to lead them into the fullness of the beauty and glory of the Kingdom of Christ.

The Methodist church is a strong friend of free public schools, of universal education, and of the greatest possible prevalence of higher learning among men. It recognizes these as essentially Protestant forces—and all true learning as the handmaid and mighty helper of religion. Within its communion it has given abundant evidence of its interest in higher learning, and in the prevalence of universal education. It has established 71 conference seminaries, attended by eight or ten thousand students, and 28 colleges and universities, attended by 4,458 students; and to all the advantages and honors of these institutions women are admitted as fully and freely as men. It has 10 theological schools for the professional training of ministers, with an average attendance of 517 students. And it has, of course, considerable accessions to its ministry from other sources.

The Methodist more nearly than any other Protestant church approaches the Catholic in obliterating all distinction in church relations between the rich and the poor, the cultured and the ignorant, and at the same time far exceeds the Catholic church and is fully equal to any Protestant body in its liberality and zeal for the promotion of comprehensive and sound learning, and for universal education. The Methodist church, probably by its peculiar method and polity, has genius for adaptation which no other Protestant church has. It is fully prepared to minister to the highest—to the most cultivated and refined; it is equally prepared to minister to the lowest, and to every grade; but seeks, after bringing them into church relations, to lift them high—continually in the intellectual and social as well as in the religious scale. Not only by its peculiar polity, but by the widely-varied type of its ministry, it is able to accomplish this result. It has good service for rude, uncultured, but Christian men in its ministry. It has also ample work for men of learning, ability, and popular power to sway the multitude, and to organize forces and administer affairs for victory. And of such men among its ministers and bishops it has no lack. The character of its ministers and communicants is vastly diversified. And the polity of the Methodist church, however criticized within or without its own ranks, is one of consummate wisdom and masterly efficiency far beyond that of any other Protestant body. By that polity, and by its genius for adaptation to all classes

of people, and to all circumstances and conditions, it is able to establish itself and to grow strong in almost any and every community, and in multitudes of places where no other Protestant church could gain a foothold. The spirit of the Methodist church is that of a burning, impetuous, undying zeal. They are the Peters of Protestantism. They appeal largely and constantly to the impulses and emotions of men. Hence their success. Other Protestant sects do not do enough of this. The Methodist church has a genius not only for adaptation, but also for planting, nurturing, begging, praying, singing, preaching. This it is which insures its growth. The Methodist church, pre-eminently by its ministers, is a strong and uncompromising friend of reform. They strike constant and hard blows at every popular iniquity, whether it be slavery, intemperance, or vice of whatever name or kind.

NOVA SCOTIA METHODISM.

HISTORIC NOTES, SINCE 1855.

For more than fifty years Nova Scotia, New Brunswick, and Newfoundland, were mission districts, under the direction of the British Conference. But in the year 1855, they united, and thus was formed the Conference of Eastern British America. This ecclesiastical arrangement continued nineteen years, till 1874. Then, this Conference became part and parcel of the Methodist Church of Canada, and is now known to the world as the Conference of Scotia, New Brunswick and P. E. Island, and Newfoundland. Thus one became three. And the three were constituted one, with the larger Methodism of Canada. Thus we have, at least in name, a united Methodist Church in British America. In endeavoring to adjust itself to its new circumstances, this ponderous machinery, as was expected produced some friction, which we trust is wearing away. We earnestly hope, that under the guidance of Divine providence, Christian charity, and wise legislation, this ecclesiastical union will contribute to the stability of our beloved Methodism.

A few statistics respecting Nova Scotia and the other Provinces. In 1855, there were in this Province forty ministers; eight being supernumeraries. Not one of these supernumeraries is now alive. Of the 40 preachers then, in what are now the bounds of this Conference, 21 are dead. And only 10 are now in the Conference; eight laboring elsewhere.

There are at present, according to the "Minutes" for 1879, 101 preachers in this Conference, 18 of whom are supernumeraries. English preachers, in 1855 were 14, one-third of the whole number, to-day they number about the same. Then, there were 14 who had been in the ministry not more than 10 years; now there are 48. It is a youthful Conference. There are only 10 in the active work, whose standing is over 25 years. Five only have travelled over 30 years. There is, in the effective ranks, but one brother who has travelled more years than the writer. So that were it not for our supernumeraries we would have no aged men among us. We are grateful for the example, prayers and counsels of these retired brethren. Their presence and words of wisdom, are always welcome in our confessional gatherings.

In 1855 all the circuits in Nova Scotia, including Bermuda, were 30; now 81. Members then, 5,638. Now, 8,809. The increase of members, has not been in proportion to that of ministers. This result has come from various causes, which we forbear to mention. Our mistakes should make us wiser. This branch of Christ's Church is still growing in Nova Scotia, as well as elsewhere. It has, in its distinctive doctrines, and peculiar organization, elements of usefulness and popularity which warrant its advancement.

In thus referring to the Methodism of this Province, the mind of the writer naturally reverts to 1846, when he became a probationer for the ministry. There were then in Nova Scotia, only 22 preachers. Of those 22, thirteen are dead, namely, W. Bennett, W. Smith, H. Pope, T. H. Davies, B. Knight, W. Crosscombe, W. Webb, S. Bamford, W. Wilson, C. Dewolf, R. Weddall, W. Smithson, and G. M. Barratt. The nine living are the following: A. W. McLeod, J. Morton, J. E. Narraway, J. V. Jost, J. Buckley, G. Johnson, John Allison, and R. Smith.

New Brunswick proper, had twenty-one preachers at that time, of whom 10 are dead, namely, W. C. Beale, A. McNutt, Albert DeBriessy, S. Busby, R. Shepherd, R. Chesley, W. McCarty, W. Temple, and M. Fickles. The living are Wood, I. Sutcliffe, J. G. Hennings, S. D. Rice, H. Pickard, J. F. Best, F. Smallwood, H. Daniel, W. Allen, C. Lockhart, and H. Poppe. Newfoundland then had 14 ministers, of whom 9 have departed this life, E. Williams, W. Faulkner, J. Snowball, J. England, J. Norris, W. Marshall, G. Elidge, J. Ingham, and A. Nighthingale. Those living are, J. S. Peach, J. S. Ady, T. Angwin, S. W. Sprague, and J. Brewster. P. E. Island, in 1844, was included in the N. S. District, and had only two

preachers, J. B. Strong shall, both of whom have by death. Canada East then only 34 preachers, following we know to Robey, C. Churchill, Job Botterell, E. Evans, W. Bredin, J. Douce, W. S. J. y, W. Fawcett, and E. I. May 1880.

WEDDING BE AT THE BRUNSWICK ST. CHURCH.

Between eleven and to-day, there was a large beauty and fashion such an assemblage as day would be considered usual circumstance in all city churches. The capacity was taxed to the utmost accommodation been in every seat would have been. The occasion was the marriage of M. O'xley, (eldest son of B. O'xley), Swedish, N. Italian Consul at Halifax, Mary, daughter of J. A. Esq., (of the firm of S. O. and French Vice-Consul). There could not possibly be a more beautiful day, brightly from early dawn, gentlest of breezes fanned trees, and rippled the surface of the harbor. The horizon was fully the happy concept. "Oh what is so fair as Then it ever, come per The ceremony was Rev. S. F. Huestis at 11 before that hour hurried, and when the bridesmaids and almost every which a glimpse of the be seen, was occupied pews were occupied by guests.

The bride entered on the arm and was of course the all eyes. It is needless she looked charming, of cream colored and with full trail; illusion blossoms, and an orange head. The bridesmaid Laura Morrow, and Mr. row, sisters of the bride, Stairs, Nellie Morrow as cousins of the bride. The groom was account J. Seymour Scott. After the organist—Miss Maud Mendelssohn's Wedding the happy pair left the drove to the residence father, where the party The wedding couple train for a tour through them the best wishes of friends.

It is rarely that such of costly and handsome gathered together on a and the friends of the showed that she held a in their estimation. silver and china; the as and vertu; the objects and beauty; were innumerable. "Happy is the bride on," says an old couple should be anybody reciprocal manifestations of rearing on the sea of life's "The Beta" and "T ships at Cunard's wh decorated with bunting staff at the head of the Tri-color and a bridal w ed, June 10.

SOME OF DR. JO STORES

From an Address at Dr. Hall said that he in Ireland who used to his pulpit every Sunday mon, and the people, in front of him, would pass the compliments of older told the pastor on the Lord keep you hum will keep you poor!" policy of too many churches as they are with the ministry should be apostolic plan of poverty. Dr. Hall told a story by the late Richard W. a prominent Congregationalist. Mr. Hamilton, fill a pulpit in a province waited on in the vestry service by the presenter the latter laid down which provided for a v and a shorter sermon, terminably long hymns: "Our people; we are very few plenty of it, and we long prayers or long ser you to cut it short, si phazise as before that music, because in he the chief order of the Hamilton answered, "

preachers, J. B. Strong, and J. Marshall, both of whom have been removed by death. Canada East and West, had then only 34 preachers, of whom the following we know to be alive: M. Bichey, C. Churchill, John Borland, E. Botterell, E. Evans, W. Andrews, J. Bredin, J. Douse, W. Steer, J. Manly, W. Fawcett, and E. Ingalls. May 1880. G O H.

WEDDING BELLS.

AT THE BRUNSWICK STREET WESLEYAN CHURCH.

Between eleven and twelve o'clock to-day, there was a large gathering of the beauty and fashion of the city; such an assemblage as on a Sabbath day would be considered quite an unusual circumstance in almost any of the city churches. The capacity of that edifice was taxed to the utmost; and had the accommodation been more extensive, every seat would have been occupied. The occasion was the marriage of Jas. M. Oxley, (eldest son of the late James B. Oxley), Swedish, Norwegian and Italian Consul at Halifax, and Miss Mary, daughter of James B. Morrow, Esq., (of the firm of S. Cunard and Co., and French Vice-Consul at this port.)

There could not possibly have been a more beautiful day. The sun shone brightly from early dawn; while the gentlest of breezes fanned the budding trees, and rippled the wavelets on the surface of the harbor. Not a cloud obscured the horizon; and it realized fully the happy conception of the poet: "Oh what is so fair as a day in June. Then if ever, come perfect days."

The ceremony was performed by Rev. S. F. Huestis at 11:30 a.m. Long before that hour hundreds had assembled, and when the bride arrived the aisles and almost every spot from which a glimpse of the fair one could be seen, was occupied. The middle pews were occupied by the invited guests.

THE BRIDE.

entered on the arm of her father, and was of course the observed of all eyes. It is needless to say that she looked charming. She wore a dress of cream colored and brocaded silk, with full trail; illusion veil and orange blossoms, and an orange wreath on her head. The bridesmaids were Miss Laura Morrow, and Miss Edith Morrow, sisters of the bride, and Katie Stairs, Nellie Morrow and Hilda Stairs cousins of the bride.

The groom was accompanied by Mr. J. Sermour Scott. After the ceremony the organist—Miss Mackintosh—played Mendelssohn's Wedding March, as the happy pair left the church, and drove to the residence of the bride's father, where the party lunched.

The wedding couple left by the 1.30 train for a tour through the province and Prince Edward Island, taking with them the best wishes of their numerous friends.

It is rarely that such a large number of costly and handsome presents were gathered together on a similar occasion and the friends of the bride certainly showed that she held a very high place in their estimation. The services of silver and china; the articles of jewelry and vertu; the objects of admiration and beauty; were innumerable.

"Happy is the bride the sun shines on," says an old couplet; and happy should be anybody receiving such cordial manifestations of regard on embarking on the sea of life's responsibilities.

The "Beta" and "Delta," the only ships at Cunard's wharf, were gaily decorated with bunting, and the flag-staff at the head of the wharf bore the Tri-color and a bridal wreath.—Recorded, June 10.

SOME OF DR. JOHN HALL'S STORIES.

From an Address at Madison, Wis.

Dr. Hall said that he knew a preacher in Ireland who used to come down from his pulpit every Sunday, after the sermon, and the people, passing in a line in front of him, would shake hands and pass the compliments of the day. One elder told the pastor one day, "Let the Lord keep you humble, sir, and we will keep you poor!" But that is the policy of too many church boards, imbued as they are with the notion that the ministry should be kept on the apostolic plan of poverty and humility.

Dr. Hall told a story related to him by the late Richard Winter Hamilton, a prominent Congregationalist in England. Mr. Hamilton, being called to fill a pulpit in a provincial town, was waited on in the vestry just before the service by the presenter of the meeting; the latter laid down a programme which provided for a very short prayer and a shorter sermon, but several interminably long hymns. Said the presenter: "Our people are a peculiar people; we are very fond of music, and plenty of it, and we are not fond of long prayers or long sermons; in asking you to cut it short, sir, I wish to emphasize as before that we are fond of music, because in heaven singing is the chief order of the day!" Mr. Hamilton answered, "It is a comfort,

sir, to know that you will not be there to lead it!"

There are funeral ministers, said Dr. Hall; gentlemen who carry around with them an air of professional solemnity; they carry it even in their hat-bands and pocket handkerchiefs, and look continually as if gently laid out in their coffins. There was a minister of this sort called on to marry a young couple; he stretched out his hands, and unconsciously commenced the burial service. "Sir," spoke up the young man, "we came to be wedded, not buried!" To which the gentleman of the cloth responded, "It won't be many years before you'll wish you had been buried." Ministers should be men first, then ministers—manliness and Godliness are twin qualifications.

Then come your fluent ministers. Turn on the faucet and the stream flows. The less they have to say, the bigger the stream and the louder they shout. Lyman Beecher, on returning home from church one Sabbath, said that he felt he had done very poorly. Said one of his boys: "Why, father, I thought you were never in better trim; you just shouted it out to 'em." "Aye, aye," replied Mr. Beecher, "that's it exactly; when I'm not prepared I always holler at the top of my voice."

The doctor told the story of a simple, God-fearing Irish pastor he used to know, in the old country. Each year, he used to go up to the General Assembly, for there every minister is ex-officio a delegate; whenever the time came for making the announcement of this annual vacation, the pastor would give out: "May it please the congregation next Lord Day I'll be vacant!" Leaving it for the wags to make the inquiry whether or no he were not vacant more than one Lord's Day in the year. Such as these are children of nature—simple, unconventional and often splendidly noble men. He well remembered one such, in Ireland—"and," said Dr. Hall, "although many stories related in this way are not strictly true, I assure you this one I am about to tell you, is."

He said that this simple, poorly-paid, but honest and noble-hearted pastor was riding along one day, and seeing a laborer at work in the fields, whose ragged shirt did not protect his back from the blistering rays of the sun, jumped off his horse, strode over the fence, stripped off his own coat and shirt, and made the astonished laborer put on the latter; the now shirtless preacher buttoned his coat to his chin, and disappeared as he had come, unconscious that he was in the least transcending his line of exact duty. Dr. Hall said he liked these men; these unconsciously humorous souls, who live nearer heaven than half the rest of mankind.

LETTING ALONE.

To learn how to let things alone is as important a lesson as to learn how to take things up. If in considering any question, you have asked God for strength or guidance, and have made your decision to the best of your ability, that decision ought to be as much a matter of verity as the existence of the law of right and wrong. It is useless to talk about human fallibility; God, and conscience, and the Bible, are not fallible, and when we have obeyed their commands, our duty so far is done. If we have erred, we have erred by the light of the only lamp we had. When we have decided to follow God, we ought never to heed the devil's suggestions that perhaps our God is not the true God, after all. Satan knows how to tempt us on the line of deep piety and sincere desire to do right, just as dangerously as on any other line. He asks no better servant than one who can never make up his mind on which side he is fighting. A gun that is never fired is as useless as no gun at all.

In lesser matters, as well as in great, the person who does not know when to let things alone becomes a bane to himself and to those around him. He is miserable before he acts, lest he acts wrongly; and afterward, for fear that he has made a hopeless mistake. He is in constant fear of being misunderstood; he is ever offering excuses before they are asked for, "review his record" and "vindicate his course," as the politicians say; and he fans into a lasting flame, by his misdirected attempts to put it out, a spark that otherwise would have died of itself. He starts quarrels in the zeal of his efforts as peacemaker; he arouses suspicions that but for him never would have existed; and he brings all about him into a wretched state of uncertainty as to what he is going to do next. Being eternally irresolute he makes a little task more laborious and disquieting than a great work ought to be. "The irresolute man," says a clever essayist, "whatever his position and powers, not only fails to himself, but is felt by those around him to be useless for the parts of counsellor, supporter, or advocate. He is essentially incompetent for these offices. His own course is determined, not by intention, but by chance; his judgment wants the education of personal experience.

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Our sale of Pure Spices has increased to a very gratifying extent, and as we purchase the whole Spices in large quantities in the best markets of the world, we are enabled to offer our Genuine Spices at little, if anything, higher prices than are demanded for inferior goods of other brands. Be it understood, however, that we will never sacrifice the QUALITY of our goods to the rage for CHEAPNESS, but will always maintain the standard of purity which has given our brand of Ground Spice the preference wherever it is known.

Our Spices are ground by Steam Power, on our own premises, packed in tinfoil packets of 2 ounce and quarter pound, FULL WEIGHT, and labeled with OUR NAME. They may be had of all the leading retail grocers throughout the Maritime Provinces. We request the favor of a TRIAL of them by any who have not already used them, convinced that their own merits will secure their continuous use.

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A careful observance of the laws of health, and the systematic and persistent use of SCOTT'S EMULSION OF COD LIVER OIL with HYPOPHOSPHITES OF LIME AND SODA will accomplish the result. This preparation has all the virtues of these two valuable specifics, in a form perfectly palatable, and acceptable to the most delicate stomach, and we make the unqualified statement that SCOTT'S EMULSION is being used with better results, and endorsed and prescribed by more physicians for Consumption—and the diseases leading to it, Chronic Coughs, Bronchitis, Scrofula, Anæmia, General Debility and the Wasting Disorders of children, than any other remedy known to medical science. The rapidly with which patients improve on this food medicine diet, is truly marvellous.

SEE WHAT PHYSICIANS AND THE PEOPLE SAY ABOUT IT.

Messrs. Scott & Bowne: 66 West Thirty-sixth street, New York, Sept. 2, 1876. GENTS—I have frequently prescribed SCOTT'S EMULSION OF COD LIVER OIL with HYPOPHOSPHITES during the past year, and regard it as a valuable preparation in scrofulous and consumptive cases, plethoric and effluviolous. C. C. LOCKWOOD, M.D.

Messrs. SCOTT & BOWNE—Gentlemen—Within the last year I have used in my own family, and in my private practice prescribed very extensively SCOTT'S EMULSION OF COD LIVER OIL with HYPOPHOSPHITES and found it a most valuable preparation, especially in diseases of children. It is agreeable to the most delicate stomach; which renders it a very reliable agent as a nutritive remedy in consumptive and scrofulous cases. October 12, 1876. Yours respectfully, A H SAXTON, M.D Baltimore.

Messrs. SCOTT & BOWNE—Gentlemen—Within the last two months I have fairly tried SCOTT'S EMULSION OF COD LIVER OIL with HYPOPHOSPHITES, and I candidly declare that it is the finest preparation of the kind that has ever been brought to my notice; in affections of the lungs and other wasting diseases, we consider it our most reliable agent, in a perfectly elegant and agreeable form. December 10th, 1876. Very truly Yrs. J. SIMONAUD, M.D, New Orleans, La.

Messrs SCOTT & BOWNE—Gentlemen—In September 1877, my health began to fail and my physician pronounced it spinal trouble; under his care I got some relief from pain, but my general health did not improve, and early in the winter, I began to raise blood and rapidly grow worse. In May last I was taken with a violent bleeding which brought me to my bed and my life was despaired of for many weeks; violent symptoms appeared, night and morning coughs, night sweats, short breath, and a return of the spinal trouble. My physician stopped the bleeding and then ordered Cod Liver Oil and Lime: and I used various preparations, but they did me no good. I lost all hope of life, and was an object of pity to all my friends. Last September I purchased a bottle of your Emulsion, before it was all taken I was better. I then bought a dozen bottles and have taken all with the following results: Cough subsiding, night sweats stopped, appetite returned, pains in spine disappeared, strength returning, and my weight increased from 118 to 140 pounds in sixteen weeks. I am perfectly well. I frequently meet some friend on the street who asks, what cured you and I answer SCOTT'S EMULSION OF COD LIVER OIL, &c. I have a friend who has not spoken aloud for over 15 months and he is getting better. I gave him a bottle, and he brought two more, then got a dozen and says that it is food and medicine for him. He was given up to die a year ago; but he is improving now wonderfully. My recovery is exciting the surprise of many people, and I shall do all I can to make known your valuable medicine. Very truly yours, H F SLOCUM, Lowell, Mass.

About the 25th of last April I got a bottle of your EMULSION, and at that time I was so prostrated that no one who saw me thought I could live but a few days at most. I could retain nothing on my stomach and was literary starving. I commenced the use of the EMULSION in small doses; it was the first thing that would stay on my stomach; I continued its use, gradually increasing the dose; and from that hour I commenced mending, and now am able to ride and walk and am gaining flesh and strength rapidly. I have advised other parties to try it, and some two or three have already tried it. I am sure I shall entirely recover. I am yours B W HAMILTON, M.D. For Sale by all Druggists at \$1 per bottle.

SCOTT & BOWNE Manufacturing Chemists, NEW YORK and BELLVILLE, ONTARIO Nov. 14, 79 Year.

SAMUELA. CHESLEY, M.A Attorney-at-Law, &c., Lunenburg, N. S. July 1st

BORDEN & ATKINSON, BARRISTERS AND ATTORNEYS-AT-LAW, Solicitors, Conveyancers, Notaries Public, &c. OFFICE—C. B. RECORD'S: RICK BUILDING Main Street, Monc N.

R. A. BORDEN. M. ATKINSON. July 6.17.

AMERICAN HOUSE: 230 ARBYLE STREET. Opposite Salem Church and North of Colonial Market. HALIFAX, N. S.

Terms:—\$1.00 per day. Special arrangements for Permanent Boarders. MISS CAMPBELL. Oct. 28. 1 yr.

17 Stod Organs Sub-bass and Oct. Coupler, box'd and ship'd only \$97.75 New Plans \$106 to \$1,600. Before you buy an instrument be sure to see my Midsummer offer illustrated free, Address DANIEL F. BRADY Washington, N.J.

all circumstances and able to establish itself long in almost any and y, and in multitudes of other Protestant church thold. The spirit of church is that of a burn- undying zeal. They of Protestantism. They and constantly to the notions of men. Hence Other Protestant sects h of this. The Metho- a genius not only for also for planting, nurtur- ay, singing, preach- which insures it growth. church, pre-eminently s, is a strong and un- friend of reform. They and hard blows at every , whether it be slavery, or vice of what-ver

WESLEYAN METHODISM.

NOTES, SINCE 1855.

In fifty years Nova Scotia, and Newfound- tion districts, under the British Conference. But they united, and thus, Conference of Eastern s. This ecclesiastical continued nineteen years, n, this Conference be- of the Methodist ada, and is now known the Conference of Scot- wick and P. E. Island, and. Thus one became three were constituted rger Methodism of Can- have, at least in name, dist Church in British endeavoring to adjust it- circumstances, this pon- ry, as was expected pro- tion, which we trust is

We earnestly hope, guidance of Divine pro- an charity, and wise le- ecclesiastical union: will be stability of our belov-

ies respecting Nova Sco- er Provinces. In 1855, his Province forty min- being supernumeraries. ese supernumeraries is of the 40 preachers then, ow the bounds of this are dead. And only 10 Conference; eight labor-

present, according to the 1879, 101 preachers in e, 18 of whom are super- English preachers, in 1855 hird of the whole num- number about the same. re 14 who had been in ot more than 10 years; e 48. It is a youthful here are only 10 in the ose standing is over 25- nly have travelled over ere is, in the effective brother who has travell- than the writer. So that our supernumeraries we aged men among us- for the example, prayers these retired brethren, and words of wisdom, come in our confederal

he circuits in Nova Sco- Bermuda, were 30; now then, 5,638. Now, 8, rease of members, has portion to that of minist- it has come from var- ick we forbear to men- mistakes should make us ranch of Christ's Church in Nova Scotia, as well It has, in its distinctive peculiar organization, usefulness and popularity its advancement.

ring to the Methodism e, the mind of the writer ts to 1846, when he be- tioner for the ministry, en in Nova Scotia, only Of those 22, thirteen are W. Bennett, W. Smith, Davies, B. Knight, W. Webb, S. Bamford, W. ewolf, R. Weddall, W. G. M. Barratt. The e the following: A. W. rton, J. R. Narraway, J. ckey, G. Johnson, John Smith.

rick proper, had twenty- at that time, of whom 10- ely, W. C. Beals, A. Mc- DesBrisay, S. Busby, E. Chesley, W. McCarty, W. M. Pickles. The living Butcliffe, J. G. Hennigar, Pickard, J. F. Bent, F. Daniel, W. Allen, C. H. Pope.

and then had 14 ministers, he departed this life, R. Faulkner, J. Snowball, J. Morris, W. Marshall, G. ham, and A. Nighthingale, J. S. Peach, J. S. Ad- n, S. W. Sprague, and J. d, in 1844, was included district, and had only two

THE WESLEYAN.

FRIDAY, JUNE 18, 1880.

REV. WM. E. HALL.

We received, some weeks ago, a letter, dated at Melvern Square, N.S., and having the signature of "Wm. E. Hall." We were not aware, at the time of the receipt of his letter, that Mr. Hall was the resident Baptist Minister at Melvern Square, and we therefore tender our apology for not having, in our reply through the columns of the WESLEYAN, addressed him by his proper title.

Brother Hall appeared to regard the lexicon of Schrevelius, and also some other lexicons that he mentioned in his advertisement, as being Greek-English lexicons. We pointed out to him that those lexicons were not Greek-English, but Greek-Latin ones. We have since then received a letter from Mr. Hall, in which he thanks us for favors rendered, and still expresses a desire to obtain some favorite "old books."

Brother Hall, moreover, appears desirous to know what the learned Dr. Dwight, for many years President of Yale College, in the United States, says about the definitions of baptizo, as given in the Greek lexicons. If brother Hall will examine Dwight's Theology, he will find that President Dwight, in the chapter on Baptism, gives the following testimony:

"Concerning the former of these subjects I believe, that the body of learned critics and lexicographers declare that the original meaning of both these words (baptizo and baptis) is to tinge, stain, dye, or color; and that, when it means immersion, it is only in a secondary and occasional sense; derived from the fact that such things as are dyed, stained or colored, are often immersed for this end. This interpretation of the words, also they support by such a series of quotations as seem unanswerably to evince that this was the original, classic meaning of these words."

"I have examined almost one hundred instances, in which the word baptizo, and its derivatives, are used in the New Testament, and four in the Septuagint; these, so far as I have observed, being all the instances contained in both. By this examination it is to my apprehension evident that the following things are true.

1.—That the primary meaning of these terms is cleansing; the effect, not the mode, of washing.

2.—That the mode is usually referred to incidentally, wherever these words are mentioned; and that this is always the case, whenever the ordinance of baptism is mentioned, and a reference made at the same time to the mode of administration.

3.—That these words, although often capable of denoting any mode of washing, whether by affusion, sprinkling, or immersion, (since cleansing was familiarly accomplished by the Jews in all these ways); yet in many instances, cannot without obvious impropriety be made to signify immersion; and in others cannot signify it at all."

Brother Hall has announced, by advertisement, that he will give fifty dollars for Dwight in a "rare old" form. We have Dwight's works in six volumes. But they are neither very "old" nor very "rare." They might, however, by some dexterous manipulation be made to take on appearances that would make them look both "older" and "rarer" than they are; and, perhaps, they would then appear both "old" enough and "rare" enough to suit the taste of brother Hall. We will assure him that those volumes contain the testimony quoted above, and also much other valuable instruction. We don't like to take fifty dollars from Mr. Hall for those volumes. No doubt they cost their popular and learned author much more than that amount; but we obtained them at a very much smaller price. And as they are not "old" enough and "rare" enough to command an extravagant figure, we will, on receipt of one-fifth of the amount he offers, namely ten dollars in a Post Office Order, send him the six volumes of Dwight, either by mail or by express as he may desire.

SUNDAY SCHOOLS.

The Centenary of the foundation of Sunday Schools was observed in Halifax, England, on the 15th of May, with befitting ceremonies. It is a noticeable incident that the Halifax Market Hall, or Piece Hall, as it was formerly called, also

this year celebrates its own hundredth anniversary. That Market Hall is somewhat famous in being sufficiently large, it is said, to hold an audience of forty thousand persons at one time. On the occasion of the Sunday School Jubilee celebration in 1881, there were, including teachers and scholars, 14,331 persons assembled in the Halifax Market Hall.

At the recent celebration the teachers and scholars of the Halifax Sunday Schools numbered 29,320. About 40,000 persons including spectators were present in the Hall during the Centenary meeting. Robert Raikes never imagined what great results his experiment of a hundred years ago would grow. Halifax, England, is only a representative town, indicating what great things have grown out of the Sunday School work of a hundred years, in thousands of other towns, the world over.

The statistical returns of the Halifax schools as reported at the Centenary celebration are interesting, and are as follows:—

Table with 2 columns: Category and Count. Includes Methodist, Free Church, Baptist, and Instrumental performers.

Twenty bands, including 430 instrumentalists, furnished music during the procession, and other proceedings. Old Halifax it is supposed never witnessed so brilliant a display as was manifest on this splendid occasion. A choir of 17,000 scholars and teachers, sang with splendid effect: "And round the wide world let it roll," while 500 instrumentalists accompanied their singing. Beethoven's "Hallelujah" was rendered by the bands. And "Hail thou once despised Jesus," was sung to the tune of "Dismission." This successful celebration will be followed by others, more or less similar, in all parts of the Christian World.

We fail to recognize in the local papers of Halifax any reference to Church of England; or Roman Catholic Sunday Schools, in their reports of the proceedings of this grand occasion.

THE CHRISTIAN VISITOR, in a tolerably kindly reference to our notice of Rev. Mr. Hall's offer of \$500.00 reward for a few "rare old books," has, somehow or other, involved itself in a few suggestive misstatements. Several of those misstatements are not important enough to call for a reply. There is one point, however, about which we ought to say a word. The Visitor indicated that we admitted that we had stated that the lexicon of Schrevelius is a Greek-English one. As we have had a Schrevelius in our library for many years, it is impossible that we could have said anything of the kind. The Visitor can not point to any sentence in any book, pamphlet, or newspaper, that will prove that its statement is correct.

THE NOMINATION.

As it has often been hitherto, so it has been at the Chicago Convention—the unexpected has come to pass. General Jas. A. Garfield, of Ohio, has been nominated as the Republican candidate for the Presidency of the United States. He has been for nearly twenty years a member of the House of Representatives at Washington. He was recently elected Senator for Ohio for the term commencing March 4, 1881. Garfield's father was an early settler in Ohio when that State was almost entirely a wilderness. He is a self-made man. He is a member of the Campbellite Church, and either now holds a position therein analogous to that of a local preacher in the Methodist Church, or, at least, did so some years ago.

The determined antagonism, by a large number of the Convention, to Grant upon the one hand, and to Blaine upon the other hand, rendered it impossible to choose either one of them. The Convention, probably, did the best thing possible, under the circumstances, in selecting Garfield. If the Republican party could have united as cordially upon Grant, as they will upon Garfield, we think Grant would have been a much stronger candidate than he.

Chester A. Arthur, of New York, who has been nominated for the Vice-Presidency by the Convention, has not been very generally known beyond a limited circle. He is, we believe, connected with the Baptist denomination. It has been by no means an unimportant thing that for several years the occupants of the White House, at Washington, have been persons who have practiced that righteousness which exalteth a nation. We trust that the successor of the present incumbent of the White House will not permit its halls to be used as drinking saloons, or its parlors for gambling purposes.

In the estimation of partizan writers, and speakers of the Democratic party, Garfield and Arthur, of course, will appear to be monsters. The whole country will be astonished, in a very short time, to discover what villains Garfield and Arthur are. Multitudes, perhaps, will wonder that those gentlemen happen to be outside of a State prison. Every known mistake that either of them has made in his public career will be magnified into a hideous crime. But, this was to be expected: this is the penalty which the world's most distinguished men must pay for being honorable and great.

CAMP-MEETING.

We are pleased to learn that arrangements have been made for holding a camp-meeting on the grounds at Berwick, during the first week in July. For some reason, not known to us, the arrangements last year did not lead to such rich results as had been desired. The enlarged experience of the managers of the Berwick camp-meetings ought to lead to increased wisdom. In order to win souls we need to be wise. Last year the experiment was tried of not holding services on the camp-meeting grounds on Sunday. It was well, we then thought, to try the experiment. It is better, as we now think, this year to return to the former time-honored and successful arrangement, of giving one Sabbath day to the service of the Lord in the tented grove. The enemy may blaspheme. But the world will be sure to show its complete unfitness, under any circumstances, if great good be done. The Conference now in session at Truro will, no doubt, make definite arrangements for securing the attendance of a sufficient number of ministers throughout the whole of the campaign.

SOUTH MOUNTAIN, June 12, 1880.

MR. EDITOR: In a recent article in the WESLEYAN you mention Liddell and Scott's Greek-English Lexicon as giving to "dip repeatedly" as a meaning of baptizo. Liddell and Scott is spoken of, in our part of the country, sometimes, as being one of the best Greek Lexicons of the day. And it is admitted that Liddell and Scott's Lexicon does not give "dip repeatedly" as a meaning of baptizo. I am aware that different editions give different renderings. Can you inform us where there is an edition of Liddell and Scott that gives "dip repeatedly" as a meaning of baptizo? and oblige.

A DWELLER IN THE VALLEY.

REPLY.—There is an edition of Liddell and Scott's Lexicon, in the Library of the College at Sackville, N.B., that gives "to dip repeatedly" as a meaning of the Greek word baptizo. President Inch will be pleased, no doubt, at any reasonable time, to allow any respectable person to examine the said volume.

BAPTISMA: THE NODE AND SUBJECTS OF CHRISTIAN BAPTISM, by Rev. J. Lathern. A new and revised edition of this excellent work has just been issued from the press of the Wesleyan Book Room, Halifax. The subject of which this book treats is still, in many parts of the country, a living question. Circumstances occasionally arise, in some localities, which imperatively demand a re-consideration and a new discussion of this topic. Mr. Lathern's book is a timely and valuable contribution to the literature of this subject. Different minds have different ways of looking at this theme. The author of Baptisma has investigated "the doctrine of baptism" in an independent way, and has given us the results of his investigation from his own standpoint. The whole baptismal issue upon which good men take different sides is here discussed clearly, candidly, and thoroughly; and in an easy and attractive style. The unprejudiced general reader will find the perusal of the pages of Baptisma both pleasant and profitable reading. It is on sale at our Book Room in Halifax. Price 75 cents.

WHAT DOES THIS MEAN?

We clip the following paragraph from the Truro "Guardian." What does it mean? "We understand that the feeling is growing among the leading Presbyterian clergymen in the Lower Provinces that the union of the Presbyterians of the Dominion, though a grand idea in itself, when it comes to practical working, is invested with a good deal of impracticability and unviability. Just as in our political system, there are too many governing bodies—Assembly, Synods, and Presbyteries—involving a good deal of ecclesiastical "red tape," circumspection and expense. Besides, the members of assembly from the Maritime Provinces, or at least some of them, feel that the church business of the West overshadowed that of the East—that, in short, it is often very difficult to secure a satisfactory hearing of matters affecting the welfare of the church in the East. This is unfortunate, for if the grievance is not remedied the dissatisfaction will be very apt to grow into undesirable proportions. Many of those who went in heartily for a union of all the Presbyterians in the Dominion, have come to the conclusion that for all practical purposes the Presbyterian church in the Maritime Provinces would occupy a better position, and be capable of doing better work, if its ecclesiastical connection with the General Assembly were severed."

NOVA SCOTIA CONFERENCE.

The Nova Scotia Conference opened at Truro, on Wednesday morning, at nine o'clock. Prayer was offered by Rev. James G. Hennigar and Rev. Joseph F. Bent. Rev. S. F. Huestis, the retiring President, delivered a brief address. The roll of the Conference was called, and the Conference proceeded with the election of a President. Sixty votes were cast on the first ballot, thirty-one votes necessary for a choice. Rev. W. C. Brown received nine; Rev. Geo. O. Huestis, nine; Rev. J. Lathern, seventeen; Rev. Richard Smith, twenty. The second ballot gave the following result: Geo. O. Huestis, three; W. C. Brown, five; J. Lathern, nineteen; and Richard Smith, thirty-two. Rev. Richard Smith was declared duly elected as President. On taking the chair he delivered a short and appropriate speech. Rev. Jabez A. Rogers, of Amherst, was elected Secretary on the first ballot, and appointed as his assistants, Rev's. A. D. Morton, D. W. Johnson, and E. E. England. Rev. C. Jost was elected Journal Secretary, Rev. J. B. Giles was appointed Assistant Journal Secretary.

THE LONDON CONFERENCE.

The London Conference commenced its sittings in the Wesley Church, Hamilton, Wednesday, June 2nd. Rev. John Wakefield was elected President. The vote stood as follows: J. Wakefield, 128; A. Langford, 43; Wm. Williams, 20; W. B. Parker, 13. The vote for Secretary was as follows: G. H. Cornish, 14; W. C. Henderson, 51; W. R. Parker, elected, 105.

Rev. James Harris was appointed reporter for the WESLEYAN. Eight young men are recommended for ordination as follows: Solomon Cleaver, W. Bridgeman, H. T. Crossley, W. F. Campbell, Augustine Broadway, E. B. Stephenson, G. W. Henderson, and Charles Deacon.

Rev. Drs. Nelles, and Williams were the speakers at the Educational Meeting. Nine young men were received on probation for the ministry.

Dr. Nelles spoke of the work being done at Victoria University. Twenty-seven young men were sent out from the graduating class in Arts this year; twenty-seven from the Toronto Medical School, and twenty-six from the Montreal Medical School, making a graduating class of eighty. Dr. Nelles prophesied that Victoria University will be not only one of the most useful, but one of the wealthiest, institutions of learning on the continent, if the ministers will continue to work for it as hitherto.

THE REV. ROBERT A. DANIEL, of Avondale received fifteen persons into the fellowship of the Methodist Church, on Sunday last, at Belmont, on the Avondale circuit. Five of those persons received baptism in the church at Belmont. Four others went to Lily Pond, near by, waded into the water, knelt therein, and were baptized by pouring, by Mr. Daniel. The venerable Rev. Charles Tupper, D. D., still hale and hearty at ninety years of age (at whose feet we, two-score years ago, received Academic training,) preached an excellent sermon on the occasion from Phil. 1. 28—"And in nothing be terrified by your adversaries; which is to them an evident token of perdition, but to you of salvation, and that of God."

Dr. Tupper is one of the most scholarly fathers of the Baptist ministry in the Dominion. The peculiar way that immersionist writers have of "putting things" when treating of the subject of baptism, has, no doubt, had some effect on the Dr.'s mind, and he would naturally feel more or less gratified, or excited, or otherwise, in seeing those young persons going "down into the water," and being "baptized," and coming up "out of the water" again.

THE ANNUAL MEETING OF THE WESTERN BOOK COMMITTEE has been held. The Toronto Book Room shows a "large and gratifying increase on the results of last year." The Montreal branch has not been equally successful. Some of the periodicals of the Conference Office "have not made the progress expected at the last Conference;" but better things are hoped for next year. The Committee decided to publish a Tune Book for the use of the denomination; and not to publish a Hymn and Tune Book as the Eastern Section had recommended. Our Canadian Methodism is behind the age on the Hymn and Tune Book question. We greatly need such a volume. We hope the day is not far distant when in every pew in every Canadian Methodist Church, and in every family of our people, there will be a Hymn and Tune Book in sufficient numbers. The new Hymn Book will not be in the market before October or November next.

Rev. Mr. Evans received fifteen persons into the Methodist Church, at Fredericton, by the right hand of fellowship on Sunday last.

SOME of the United States Life Insurance Companies have gone into bankruptcy. The Attorney-General of the State of New York has recently taken action concerning the following defunct companies of that State, namely:

- The American Popular Life Insurance Co.
The Atlantic Mutual L. Ins. Co.
The Asbury Life Ins. Co.
The Continental L. Ins. Co.
The Empire Mutual L. Ins. Co.
The Guardian Mutual L. Ins. Co.
The North American L. Ins. Co.
The New York State L. Ins. Co.
The Reserve Mutual L. Ins. Co.
The Security Life Ins. Co.
The World Mutual L. Ins. Co.
The Widows' and Orphans' Benefit Life Ins. Co.

A correspondent of the New York "Independent" speaks out plainly, in its issue, against the present "methods of management" of the New York Mutual Life, that once had so popular a name. The officers of that Company, it appears, have attempted to bribe the "Independent." The surplus of the company is \$1,454,751. The correspondent to whom we have referred writing from St. Louis, Mo., says in the last number of "The Independent":

"What security will the policy holder have if the Company continues in its present course? The wrecks of our own State companies are too fresh in the minds of the people of this section to regard such management disinterestedly. You have told us of the attempt of the officer of the Mutual Life to bribe your paper. Can you not inform us of some practicable measure upon which their policy holders can unite to force an official examination into the management of that Company?"

HONORABLE JUDGE WILMOT, a Biographical Sketch, by Rev. J. Lathern, has just appeared from the press of the Wesleyan Office, Halifax. A very fine likeness of Judge Wilmot, from the establishment of Notman & Co., Montreal, accompanies the volume. The work of preparing a sketch of the Hon. L. A. Wilmot, could not have been committed to more competent hands than those of Mr. Lathern. We may, in an early issue, refer at greater length to this valuable contribution to our Canadian literature. This volume is for sale at our Book Room, Halifax, price 75 cents.

THE papers announce an eclipse of the Moon on June 22, 1880. It is said that in this eclipse the moon may disappear completely from view. Observations of such eclipses have been very rare. Within 700 years there have been records of only six, and in all there it was observed that during the eclipse nothing of the moon was seen. These eclipses all occurred in April, May, or June.

The almanacs say the eclipse will be total, and will begin at 4 minutes past 7 in the morning, and continue until 8 minutes after 12 noon. This eclipse, at that hour of the day, will scarcely be visible, we should suppose, in Halifax.

WE have received a new edition, revised and enlarged, of the "Buckeye Cookery and Practical Housekeeping," from the Buckeye Publishing Company, Minneapolis, Minn. This volume contains 520 pages, is printed on good paper, and is substantially bound. It is just such a book as every one who desires to be a good housekeeper ought to have. Some one has said: "Bad dinners go hand in hand with total depravity, while a properly fed man is already half saved."

CANADIAN METHODIST MAGAZINE for June. Wm. Briggs, Toronto. Price \$2 a year; \$1 for six months.

The current number completes the 11th volume of this well-estimated Magazine. The leading article is a splendidly illustrated one, on Oxford and its Colleges, by the Editor, who also tells the story of his visit to Worms, Frankfurt Mayence, and down the Rhine. Dr. Ryerson recounts with vigour the stormy struggle for civil rights in Canada fifty years ago. Mr. Kirby's touching story of Stony Creek, which few will read without tears, is concluded, and "Barbara Heck" grows in interest. The other articles are of the usual high character.

The announcement for the 12th volume is very attractive. Illustrated articles are promised on Japan and its People, British Columbia and Alaska, Cyprus and the Levant, Oxford, Edinburgh, and other historic scenes in Great Britain. "The Cliff Cities of the Far West," and a Canadian Portrait Gallery of leading ministers. A new serial of great interest, of English Life in the last century, is announced. Dr. Ryerson's able articles on the struggles of past times in Canada, and the Editor's "Canadian in Europe," and story of "Barbara Heck," and "Great Reformers," will be features of much interest and importance. Now is a good time to subscribe. This Magazine, though loyal to Methodism, is broadly liberal and unsectarian.

The periodicals reprinted by THE LEONARD SCOTT PUBLISHING CO. (41, Barclay Street N. Y.) are as follows: The London Quarterly, Edinburgh, Westminster, and British Quarterly Reviews, and Blackwood's Magazine. Price, \$4 a year for any one, or only \$15 for all, and the postage is prepaid by the Publishers.

THE CONFERENCE.

New Brunswick and land, for 1880, will Square Church, St. J.

- 1.—PREPARATORY I.
2.—FIRST DAY—Wed.
3.—SECOND DAY—Thu.
4.—THIRD DAY—Fri.

In the arrangements their Hosts, for the O John, alterations are Fisher, G. W., Miss Hastie Penna, Henry H. Rabbits, Penna, Wm., E. H. Israel, Stebbings, Thos., Mrs. R. Colwell, B. E. Mr Dawson

N. B. AND P. E. CONFERENCE.

- QUEEN SQUARE
TUESDAY, JUNE 22nd
8 p.m., Preaching, Robt
WEDNESDAY,
7 a.m., Preaching, H. R.
7 p.m., Annual Conference
THURSDAY, JUNE 24th
7 a.m., Preaching; I. N. F.
FRIDAY, JUNE 25th
7 a.m., Preaching, Thos
SATURDAY, JUNE 26th
7 a.m., Preaching, John
8 p.m., Meeting for the E
H Daniel.

- SUNDAY, JUNE 27th
7 a.m., Preaching, Thos
11 " " " The P
2 p.m., Sunday School Ser
3 " Conference Love-F
7 " Preaching and Co
Sprague, M. A.

- MONDAY, JUNE 28th
7 a.m., Preaching, Aquila
8 p.m., Ordination Service.

- TUESDAY, JUNE 29th
7 a.m., Preaching, George
8 p.m., Temperance Meeti
Campbell, W. W. Colfins, W
son, and Hon W G Street.

- CENTENARY O
THURSDAY, JUNE
8 p.m., Educational Society
dresses will be delivered
Chapman, and E. Evans.

- SUNDAY, JUNE
7 a.m., Preaching, Henry P
11 " " " H Cowpe
2 p.m., Sunday School Serv
7 " Preaching, Wm Dob

- EXMOUTH STREET
FRIDAY, JUNE
8 p.m., Anniversary of Sabb
Issac Howie, Wm Dobson, C
W Weddall.

- SUNDAY, JUNE
7 a.m., Preaching, John F E
11 " " " T J Delan
2 p.m., Sunday School Serv
7 " Preaching, Edwin E

- PORTLAND
SUNDAY, JUNE 2
7 a.m., Preaching, Theop L
11 " " " Robert Du
2 p.m., Sunday School Serv
7 " Preaching, S T Teed.

- CARLETON
WEDNESDAY, JUNE
8 p.m., Preaching, A B B Sh

- SUNDAY, JUNE 2
7 a.m., Preaching, Frederic F
11 " " " J S Ackm
2 p.m., Sunday School Serv
7 " Preaching, W W Brew
Richard Opt

- CARMARTHEN ST
SUNDAY, JUNE 2
9 a.m., Sunday School Serv
11 " Preaching, Wm Magga
7 p.m., " " Wm Lawso

- FAIRVILLE.
TUESDAY, JUNE 22
8 p.m., Preaching, S C Wells.

- SUNDAY, JUNE 27
11 a.m., Preaching, Douglas Cha
7 p.m., " " John S Phin

- PRESBYTERIAN CHU
St. David's—11 a.m. Rev. Prof.
St. Stephen's—11 a.m. Rev. Charle
" " " 7 p.m. Rev. G W
St. John—11 a.m. Prof. Burwash,
" " " 7 p.m. Rev. Joseph Sel
Calvin—11 a.m. Rev. W. W. Colp
" " " 3 p.m. Rev. F. W. Har
Carlton—11 a.m. Rev. John F. R
" " " 6 p.m. Rev. M. R. Knig

- BAPTIST CHURCH
Germain St. 11 a.m. Rev. C. Paisi
" " " 7 p.m. Rev. R. Wilds
Brussel St.—11 a.m. Rev. L. N. Pa
" " " 7 p.m. Rev. W. Treco
Zion Church—11 a.m. Rev. Willia
" " " 3.30 p.m. Rev. C. W.

THE CONFERENCE OF

New Brunswick and Prince Edward Island, for 1880, will meet in the Queen Square Church, St. John, N.B., as follows: 1-PREPARATORY DAY—Tuesday 22nd. Stationing Committee, at 9 a.m. Committee on Conf. Statistics, at 9 a.m. Committee on Educational Society, at 2.30 p.m. Committee on Missionary Society, at 7 o'clock, p.m. Supervisory Fund Committee, at 2.30 p.m. 2-FIRST DAY—Wednesday, June 23rd. Opening of the Conference, at 9 a.m. Contingent Fund Committee, at 2.30 p.m. Sabbath School Committee, at 2.30 p.m. 3-SECOND DAY—Thursday, June 24th. Conference Session, at 9 a.m. Stationing Committee at 2.30. 4-THIRD DAY—Friday, June 25th. Conference Session, at 9 o'clock, a.m.

H. MCKEOWN, President of Conference.

In the arrangements for Ministers and their Hosts, for the Conference at Saint John, alterations are made as follows: Fisher, G. W., Miss Hastings, Elliott Row. Penna, Henry H. Rubins, Britain Street. Penna, Wm. E. H. Israel, 140 Princess St. Stebbings, Theo., Mrs. Reid, Horsefield Street. Colwell, S. E., Mr. Dawson, Castle St.

N. B. AND P. E. I. CONFERENCE.

CONFERENCE PLAN.

QUEEN SQUARE CHURCH. TUESDAY, JUNE 22nd—8 p.m., Preaching, Robt S. Crisp. WEDNESDAY, JUNE 23rd. 7 a.m., Preaching, H. R. Baker. 7 p.m., Annual Conference Meeting. Addresses will be delivered by G. W. Fisher, L. S. Johnson, T. J. Deinstadt, and J. Reid. THURSDAY, JUNE 24th. 7 a.m., Preaching; I. N. Parker. FRIDAY, JUNE 25th. 7 a.m., Preaching, Thomas Marshall. SATURDAY, JUNE 26th. 7 a.m., Preaching, John S. Allen. 8 p.m., Meeting for the Promotion of Holiness, H. Daniel. SUNDAY, JUNE 27th. 7 a.m., Preaching, Thomas Stebbings. 11 " " The President. 2 p.m., Sunday School Service. 3 " Conference Love-Feast. 7 " Preaching and Communion Service, H. Sprague, M. A. MONDAY, JUNE 28th. 7 a.m., Preaching, Aquila Lucas. 8 p.m., Ordination Service. TUESDAY, JUNE 29th. 7 a.m., Preaching, George Steele. 8 p.m., Temperance Meeting: Speakers, G. M. Campbell, W. W. Colpitts, W. W. Brewer, R. Wilson, and Hon. W. G. Strong. His Worship the Mayor will preside.

CENTENARY CHURCH.

THURSDAY, JUNE 24th. 8 p.m., Educational Society Anniversary: Addresses will be delivered by Dr. Stewart, D. Chapman, and E. Evans. SUNDAY, JUNE 27th. 7 a.m., Preaching, Henry Penna. 11 " " H. Cowperthwaite, M. A. 2 p.m., Sunday School Service. 7 " Preaching, Wm. Dobson.

EXMOUTH STREET CHURCH.

FRIDAY, JUNE 25th. 3 p.m., Anniversary of Sabbath School Society: Isaac Howie, Wm. Dobson, C. W. Hamilton, and R. W. Weddall. SUNDAY, JUNE 27th. 7 a.m., Preaching, John F. Estey. 11 " " T. J. Deinstadt. 2 p.m., Sunday School Service. 7 " Preaching, Edwin Evans.

PORTLAND.

SUNDAY, JUNE 27th. 7 a.m., Preaching, Theop. L. Williams. 11 " " Robert Duncan. 2 p.m., Sunday School Service. 7 " Preaching, S. T. Teed.

CARLETON.

WEDNESDAY, JUNE 23rd. 8 p.m., Preaching, A. R. B. Shrewsbury. SUNDAY, JUNE 27th. 7 a.m., Preaching, Frederic Freeman. 11 " " J. S. Ackman. 2 p.m., Sunday School Service. 7 " Preaching, W. W. Brewer. 8 " " Richard Orie.

CARMARTHEN STREET.

SUNDAY, JUNE 27th. 9 a.m., Sunday School Service. 11 " Preaching, Wm. Magga. 7 p.m., Wm. Lawson.

FAIRVILLE.

TUESDAY, JUNE 22nd. 8 p.m., Preaching, S. C. Wells. SUNDAY, JUNE 27th. 11 a.m., Preaching, Douglas Chapman. 7 p.m., John S. Phinney.

PRESBYTERIAN CHURCHES.

St. David's—11 a.m. Rev. Prof. Kennedy, S.T.D. St. Stephen's—11 a.m. Rev. Charles Stewart, D.D. " 7 p.m. Rev. G. W. Campbell. St. John—11 a.m. Prof. Burwash, A.M. " 7 p.m. Rev. Joseph Sellar. Calvin—11 a.m. Rev. W. W. Colpitts. " 3 p.m. Rev. F. W. Harrison. Carleton—11 a.m. Rev. John F. Betts. " 6 p.m. Rev. M. R. Knight, A.B.

BAPTIST CHURCHES.

Germain St.—11 a.m. Rev. C. Paisley, M.A. " 7 p.m. Rev. R. Wilson. Brassel St.—11 a.m. Rev. L.N. Parker. " 7 p.m. Rev. W. Tready. Zion Church—11 a.m. Rev. William Tippitt. " 3.30 p.m. Rev. C. W. Hamilton.

FREE CHRISTIAN BAPTIST CHURCHES.

Waterloo St.—11 a.m. Rev. John C. Berrie. " 7 p.m. Rev. A. E. LePage. Portland—11 a.m. Rev. G. George Harrison. " 7 p.m. Rev. James Crisp. Carleton—11 a.m. Rev. W. W. Percival. " 6 p.m. Rev. D. H. Lodge.

PROVINCIAL LUNATIC ASYLUM.

3 p.m. Rev. William Harrison. HOME FOR AGED FEMALES, 3 p.m. Rev. E. Slackford.

PORTLAND, WEDNESDAY, JUNE 23rd.

8 p.m. Rev. J. T. Baxendale.

POSTAL CARDS.

NEWPORT, June 10, 1880. MR. EDITOR.—Camp-meeting Committee have decided to hold their meeting this year, commencing July 1st. Yours, etc. F. H. W. P.

CORRESPONDENCE.

SUPERNUMERARY MINISTERS' AND MINISTERS' WIDOWS' FUND.

MR. EDITOR.—As you are doubtless aware, the 15th Article provides against any ill-considered change in the constitution of this Fund, requiring that before a motion for a change can be acted upon, in the Conferences which are concerned, notice of such intended motion must have been given a year previously, and must have been considered and reported upon by the General Committee of the Fund.

One who had, probably, devoted far more attention, study, and time to the Fund, both in its inception, formation, and operations, than any other member, believing that a change in the 10th Article was both desirable and expedient, and that it might be made with advantage to the Fund and to every one of its members, had the required notice given, at the Conference of 1879, of a motion to effect such change, to be submitted for adoption or rejection at the Conference of 1880; and the proposed motion, of which notice had been so given, was brought before the General Committee at its last annual meeting, and after very careful consideration it was unanimously resolved to report to the Conferences in favor of the proposed change. And the Committee believing that the reasons, which led all its members to the conclusion that the proposed change was both desirable and in every way expedient, would, if so placed before the members of the Fund that they could receive calm, candid consideration, lead generally to the same conclusion, instructed the Treasurers to prepare a circular, embodying a summary of those reasons, to be sent to all the members of the Fund. Accordingly the Circular given below was prepared and forwarded some time since.

CIRCULAR.

DEAR BROTHER.—You are probably aware that notice was given, at the Conferences in 1879, of a motion to be made in 1880 to increase, thereafter, the possible or maximum allowances of the regular claimants on the Supernumerary Ministers' and Ministers' Widows' Fund of the General Conference of the Methodist Church of Canada by the addition of twenty per cent to the present scale.

This proposed change of the 10th Article of the Constitution of the Fund was, as required by the 15th Article, considered by the General Committee at its last Annual Meeting, held in Sackville, Oct. 1879; and the Committee, after full discussion, unanimously resolved to report to the Conferences in favor of the change. And the Treasurers were instructed by the Committee to prepare a Circular to be sent to all the members, the special design being, as we understood, to have a brief statement of the principal reasons which induced the Committee to recommend that the change should be made, submitted for the consideration of all concerned, before they should be called upon to vote upon the matter.

1. It seemed to the Committee very desirable that the scale of allowances for men who had worn themselves out in the service of the Church, should be, as nearly as possible, the same in all parts of Canada; and it was known that, by a law of the General Conference, the maximum claims of the Supernumerary Ministers of the three Western Conferences upon the Fund, to which they had contributed only about one half as much as our men of the same standing had contributed to our Fund, were twenty per cent. higher than our present standard.

2. It seemed to the Committee very clear, also, that if heretofore Supernumeraries should be paid in full, according to the proposed improved scale, no one could regard their allowances as too liberal. According to the present scale, the largest sum a minister, who, having been engaged in the service of the Church twenty-five years, and having, in each of those years, paid a personal subscription of Ten Dollars, and in every other way faithfully labored to build up the Fund, may then have to become a Supernumerary, can claim for the support of himself and his family is two hundred and fifty dollars per year; and if the proposed change shall be made, the maximum sum he can claim will be three hundred dollars per year.

3. It appeared to the Committee that the change, so manifestly desirable, might be made without, in the slightest degree, endangering the stability of the Fund, or the interests of any of its members, because (1) the 8th Article of the Constitution provides for a constant increase of THE CAPITAL STOCK from year to year. It is imperatively required that the amount of all legacies; of all subscriptions paid by preachers for the years of their probation; or subscriptions paid by ministers received from affiliated Conferences or other sections of the Church, for the years of standing assigned to them in either of our Conferences at the time of their reception; and excess of Current Income above current claims shall be added to CAPITAL STOCK. Judging from the past history of the Fund, it may be confidently expected that the Capital Stock must continue to be considerably augmented from some, if not all, these sources of income. (2) The Constitution provides that "The Capital Stock," however largely it may be increased, shall never at any time be diminished, but be preserved intact to the end, for the common benefit of all, as much for the latest as for the earliest claimant. The last clause of the 10th Article requires "That when in any year the Current Income,"—that is the income reduced by the amount of the several sums, which the 8th Article, as just above noticed, requires to be added to the CAPITAL STOCK,—is insufficient to meet the claims of that year in full, such claims shall be proportionately reduced by the deduction of an equal per centage from all."

Moreover, 4thly. It appeared to the Committee, in view of the past history and present condition of the Fund, not unreasonable to hope that, if the brethren on the various circuits should be all faithful in urging the claims as they are required to do by the 5th, 6th, and 7th Articles of the Constitution, the Fund may be able to pay claims in future in full, according to the proposed improved scale. "The Capital Stock" in 1870, amounted to \$50,000.00; in 1874, to \$64,000.00; and in 1879, to \$97,040.00, showing an increase in the four years, 1870 to 1874, of \$47,040.00; in the four years, 1874 to 1878, of \$71,040.00; and in the year 1879, of \$26,040.00. The amount added to the Capital Stock in the four years ending in 1879, would have sufficed to pay 30 per cent. more to the regular claimants during those years; and have furnished a surplus of nearly \$2200, or seven per cent of the total income for addition to the Capital Stock. The income of the year 1879-80 would have sufficed to pay twenty per cent. more to the regular claimants and have had over a surplus of more than \$1400, or fourteen per cent of the total income for addition to the CAPITAL STOCK.

5th, and finally. It seemed that it might be confidently expected that if any year "The Current Income" shall be found inadequate to pay the claimants in full, according to the proposed improved, but yet very moderate scale, the necessity for an increase will, when made known, call forth from the Circuit greatly increased manifestations of liberality towards the Fund.

We trust the foregoing will be found sufficient in your judgment, to justify the report which will in due season reach your Conferences from the Committee in favor of the proposed change. Respectfully yours, H. PICKARD, Treasurer. J. K. LESTER, Secy. Sackville, N.B., March 27, 1880.

CUMBERLAND DISTRICT MEETING.

MR. EDITOR.—Our District meeting was held this year at River Philip. All the brethren excepting Bro. Bird, were present. The most of them appeared in good health and excellent spirits. Bro. D. W. Johnson was chosen secretary, and brethren Purvis and Swallow assistant secretaries. The religious state reports showed that the brethren had been laboring earnestly during the past year, and that on several of the circuits and missions many souls had been brought to God during the year. We report an increase in our membership of 29. A very interesting conversation was held upon this part of our work in which both the laymen and ministers participated. It was the general opinion that we were not progressing as rapidly as we ought to be, and all seemed anxious to find out the reason. While none seemed able to explain it satisfactorily, as far as the ministers are concerned it was suggested that we need more spiritual power, and that our people generally need more fidelity to the principles and ordinances of our church.

We report a very slight falling off in our missionary receipts, but considering the amount raised for the Relief Fund it was thought we had done well. The most of the brethren reported an advance in their circuit receipts for the previous year, which is certainly a hopeful and cheering sign of the times. When we remember that ten of the brethren reported an aggregate deficiency of \$2523 dollars in their salaries there is ample room for improvement in this matter. The brethren were glad to find that Bro. Pike felt himself able to get back to the active work of the ministry; but were sorry to learn that Bro. Hemmon felt compelled to ask for a year's rest.

On Tuesday evening a social meeting was held in the church, Wednesday evening Bro. Ogden preached an earnest sermon to a large and attentive congregation. The following brethren were elected to the different Conference committees. Bro. Pike, Stationing Committee; Bro. Hale, Sabbath School Committee; Bro. Giles, Children's Fund, and Bro. W. Oxley lay representative to the missionary board. On Thursday morning the District closed its sessions. The brethren separated feeling glad that they had been permitted to meet together in such a charming locality, and among a people who received them so cordially and hospitably. June 12, 1880. J. HALE.

NEWS OF THE WEEK.

A TERRIBLE STEAMSHIP DISASTER.

TWO HUNDRED LIVES SUPPOSED TO BE LOST. NEW YORK, June 12.

The steamer Stonington collided with the steamer Narragansett last night off Cornfield Light. The collision occurred near Connecticut river.

The steamer Narragansett, which left New York last evening for Stonington, and her companion, the Stonington, which left Stonington for New York, collided off Connecticut river in a dense fog about 11.15. The former took fire and sank in eight fathoms of water. The passengers of both steamers were transferred to the City of New York, which arrived here at 10.15 this morning.

STONINGTON, CONN., June 12. The Stonington arrived at 6.30 this morning with about 50 survivors from the Narragansett. The bow of the former is stove in three feet aft of stem. Nearly to the water line. She struck the Narragansett at 11.30 on the starboard side forward of the wheel house. The shock burst the gas tank, and in 15 minutes the Narragansett was on fire. The New York and Providence went to her assistance, and all the boats and life rafts of the four steamers were lowered and put into service. It was two hours before the last passenger was picked up.

On the arrival of the Stonington twenty-five women were on board in their night clothes, one of whom died before reaching here from the effects of the shock. She has not yet been identified. One man also died—Rev. E. B. Lookwood, of Sixty Eight St. Methodist Church, New York.

NEW YORK, June 12. The "Graphic" says about 100 lives were lost altogether.

The "City of Boston," of the Norwich Line, took a portion of the surviving passengers of the Narragansett aboard on its uptrip, and the "City of New York" of the same line, came down with about 100 additional ones. She arrived at Pier 40, North River, at 10.30 o'clock. Her decks and cabins were filled with men, women and children, partly in dis-habille, who were aboard the ill-fated steamer. Many of them had been robbed of their clothing and are wrapped in their under garments, over which they had thrown the state room blankets. The interior of the steamer had the appearance of an hospital. When the steamer was finally moored, a rush was made for the gang plank, and many, who it is feared had gone down, rejoined their friends amid rejoicings.

A GRAPHIC NARRATIVE.

According to the story of Mr. Cornelius Henry of this city, who carries on business at No 48 Portland street, there must have been a great many lives lost. He says that at the time the Narragansett—upon which he took passage from New York—left that city, there were between 400 and 600 passengers on board; that at time all the berths and staterooms were engaged. "My stateroom," said he, "was about amidships on the saloon deck. It was very foggy on the Sound, but, as nobody was apprehensive of danger, there were but few passengers in the saloon at the time—in fact, I think that, with the exception of the officers, I was the only one of the Narragansett that saw the Stonington when she struck us. The accident occurred shortly after 11 o'clock at night. We were running at a pretty fair rate of speed at the time, as was also the Stonington. She struck us amidships, on the starboard bow, and raked us clear to the wheel. The force of the collision caused the Narragansett to list heavily to port, and in less than five minutes she went down as far as the main deck and ground. Shortly after that I saw a sheet of flame shoot up out of the engine room, and, in less time than I can describe it the entire ship was on fire. The moment I saw what had happened I rushed for the hurricane deck and tried to cast loose a life raft which had been placed there, but was unsuccessful in so doing. I then slid down a post to the saloon deck and tried to cast loose another life raft, but was unsuccessful. By this time the fire had gained such rapid headway that I hardly knew what to do, and for a few seconds it seemed as if 'all was up' with me. I then saw a life raft floating in the water a short ways from the steamer, and as it was my last chance, I jumped overboard and commenced paddling for it. When I was a short ways from the raft I became pretty well exhausted, and had it not been for a man rope that had been left towing behind, I would most assuredly have been drowned. That moment I commenced pulling myself, hand over hand, toward the raft, and, finally and with great difficulty, succeeded in reaching it. At the same time there were five ladies and one child on the raft, but if my recollection serves me rightly, one of the ladies fell off and was drowned. We remained in the water until about 2.15 o'clock this morning, when we were picked up by the boats of the Stonington and carried into Stonington, Ct. We were, at that place, furnished with suitable clothing and subsequently sent to this city. The moment the Stonington struck us and her officers saw what damage had been inflicted, they ordered the engineer to back the engines which he did, and for a long time she cruised around the vicinity picking up passengers and rendering all the assistance possible, and the same is true of the steamer Massachusetts, of the Providence line, which was also in the vicinity at the time. It is my impression that there are a great many persons drowned. I am unable to see how those who were in the berths on the lower deck could by any possibility escape, the steamer sunk so rapidly after she was first struck, to say nothing about the flames. I don't believe the Stonington, in her damaged condition, for there was a fracture in her bow at least 13 or 14 feet long, could have accommodated more than 100 additional passengers. How many the Massachusetts took on board I am unable to say but it does seem to me that there must have been at least 200 persons drowned. I myself saw a gentleman and his wife die from exhaustion after they had been taken from the water, and there must have been a number of persons injured by the collision. After the collision somebody cried out to the passengers below that there was no danger and that they need not be at all frightened. At that time they could plainly be heard raving round in the darkness, and the fact that, within a few minutes, the steamer went down makes me think that a great many must have been lost, as they could not have escaped in the few minutes that intervened. In conversation with a gentleman who resides in Attleboro, he informed me that a great many residents of that place, who had been in attendance at the Chicago Convention were expected home every day and he feared very much some of them were on the steamer Narragansett at the time. I was also informed that there were on board the Narragansett a large number of sporting men on their way to the races on the Seekonk River, but how much truth there is in this story I am unable to state.

hands. By this time the boat had taken fire from the blazing gas, and there was a scene of the utmost confusion. A woman flung herself upon him, screaming "Save me and my child," but, of course Mr. Wilcox could do nothing in his helpless condition. He managed to dress himself and struggle on deck, where there was a scene of equally mad confusion, disorder and frantic fear. A dense fog prevailed, so that nothing could be seen on the water, and only the whistle and bell of the Stonington gave tokens of her presence not far off. There was a cry for life boats, and one was cut loose from amidships. From near where Wilcox was standing, he threw himself over the side, and fortunately struck safely within it. Others followed, including a woman, who buried him beneath her weight. Some one cut loose or untied the rope and the boat was pushed off from the burning steamer. To avoid being swamped by the passengers who were swimming on the water, supported by life preservers and pieces of furniture and filling the air with cries for help, the boat was pulled out, and within a short time, the Narragansett sunk in its flame, leaving a total darkness on the waters. The boat remained out for what Mr. Wilcox judged to be about three hours, when feeling the approach of the coming storm of wind and rain, he urged them to pull for the sound of the steamer, which was still blowing her whistle, as the hope to escape being overcast. They did so, and arrived safely on board the Stonington. The boat's load, including Mr. Wilcox numbered 13 persons, none of whose names he learned, but three of whom he thinks were of the crew of the Narragansett.

The statement of Mr. Spring is to the effect that he was a passenger on the Narragansett, that he had no room or berth and was lying down in a cot in the upper saloon, about going to sleep when he heard a crash. He knew that a collision had taken place with some other vessel, and jumping up ran out through the gangway on to the guards of the steamer, but he could see nothing, a thick fog and utter darkness being upon the waters. The lights of the Narragansett were put out by the force of the collision, and for a few seconds nothing could be seen in any direction. Then the cry of fire was heard, and turning toward the other side of the boat, he saw the flames leaping up. The boat had taken a twist to port and felt as if she were sinking.

The flames increased, and it was not more than ten minutes at the longest before they spread over nearly the whole vessel. The passengers rushed from their rooms and from the cabins below, and a terrible panic ensued. Women screamed and fainted, and men groaned and evaded.

As the heat grew intense many who had secured life buoys, himself among the number, crowded to the gangways and threw themselves into the water. At this time the boat had apparently sunk to such a depth that the water was not far from the main deck. She seemed to be aground in shoal water, but the water was still deep enough to drown those who could not keep afloat. The officers of the Narragansett had also thrown overboard a life raft and life buoys, and to these the most loyal until we were rescued by boats. Mr. Spring could make no estimate of the number lost. He only remembers to have seen a few fall away from the life buoy, and go down before they were rescued.

ANOTHER STEAMSHIP DISASTER.

NEW YORK, June 15th. Steamship the Queen arrived up, reports 13th, 300 miles east of Sandy Hook, in a fog, collided with the steamer Anchoria. Both vessels were seriously damaged, and for a while it was thought both would sink. The Queen's bow was stove. The Queen took off all the passengers of the Anchoria, 180 in number, and brought them to this port. The Anchoria is below awaiting assistance, which has been sent her. She has 28 feet of water in her hold. Among the passengers on the Anchoria were Miss Ella A. White, of St. John, N.B.; Dr. J. R. Inch, and Miss Annie S. Inch of Sackville, N.B.

THE PRESBYTERIAN GENERAL ASSEMBLY.

met at Montreal, on Wednesday last, in Crescent St. Church. Dr. Reid, the retiring Moderator, preached before a large assemblage. Revs. Principal McKnight, C. B. Pittblado, E. Laing, from Halifax, and a large number of ministers and laymen, were present. Rev. Donald MacRae was unanimously elected Moderator for the ensuing year. Among the names of applicants for admission as ministers was one named B. C. said to have been a Baptist minister in Ontario. Leave to retire from active services was asked for Rev. Wm. Duff, of Lunenburg, and four others.

The next Assembly is to meet at College Hall, Kingston, Ont., on the 24 Wednesday in June, 1881. Rev. Dr. Steel, Deputy of the General Assembly of the Presbyterian Church of Australia, was introduced to the Assembly by Dr. McGregor, of Halifax.

By this time the boat had taken fire from the blazing gas, and there was a scene of the utmost confusion. A woman flung herself upon him, screaming "Save me and my child," but, of course Mr. Wilcox could do nothing in his helpless condition. He managed to dress himself and struggle on deck, where there was a scene of equally mad confusion, disorder and frantic fear. A dense fog prevailed, so that nothing could be seen on the water, and only the whistle and bell of the Stonington gave tokens of her presence not far off. There was a cry for life boats, and one was cut loose from amidships. From near where Wilcox was standing, he threw himself over the side, and fortunately struck safely within it. Others followed, including a woman, who buried him beneath her weight. Some one cut loose or untied the rope and the boat was pushed off from the burning steamer. To avoid being swamped by the passengers who were swimming on the water, supported by life preservers and pieces of furniture and filling the air with cries for help, the boat was pulled out, and within a short time, the Narragansett sunk in its flame, leaving a total darkness on the waters. The boat remained out for what Mr. Wilcox judged to be about three hours, when feeling the approach of the coming storm of wind and rain, he urged them to pull for the sound of the steamer, which was still blowing her whistle, as the hope to escape being overcast. They did so, and arrived safely on board the Stonington. The boat's load, including Mr. Wilcox numbered 13 persons, none of whose names he learned, but three of whom he thinks were of the crew of the Narragansett.

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Two or three of these cases were women and children. All he remembers is that he was picked up with a number of others, brought into Stonington and came to Boston on the train in a very prostrated condition, he not being a well man.

A LADY ESCAPES BY A BURNING RAFT.

A lady just arrived in Boston, who occupied a stateroom on the Narragansett, says that she felt the shock and ran up on deck in her night clothes. She got into a boat which filled with water, and she then succeeded in grasping the edge of the raft, which took fire. The lady was badly burned about the face, head and limbs, and was finally taken off by another boat. This passenger says she saw several persons drowned near her. One lady belonging to Boston, died on the raft and was brought to that city. The first instant of fire was when the flames burst forth from the deck. She thinks there was ample time for those in the cabin to escape.

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(Continued on Eighth Page.)

SUNDAY SCHOOL LESSON.

THIRD QUARTER.

THE BOOK OF GENESIS.

I. AUTHOR—Moses, born B. C. 1571, and died 1451, aged 120.

II. NAME—Genesis means the origin of things, and describes the creation, or origin, of the world, of man, and of things as we see them.

III. DATE—Probably during the forty years wanderings in the wilderness, B. C. 1491-1451.

IV. TIME—The Book of Genesis covers 2,369 years,—from the creation of Adam, A. M. 1, to the death of Joseph, A. M. 2369, or B. C. 1635.

LESSON I—JULY 4, 1880.

The Creation.—Gen. 1: 1-3: 2: 4-8.

INTRODUCTION.

The first two chapters of the Bible describe the creation; the last two, the new creation. It first goes from chaos to Eden, the second from the moral chaos of sin to the heavenly paradise. The whole Bible describes and carries on the work from one to the other. There can be no more fitting beginning for the Bible than the first chapters of Genesis. And there is an exact and perfect harmony between Genesis and the latest discoveries of science. Professor Dana says, of the first chapter of Genesis, "Examining it as a geologist, I find it to be in perfect accord with known science; therefore, as a Christian, I assert that the Bible narrative must be inspired."

1. The works of God must be in harmony with the word of God. The Bible is not intended to teach science, but if it teaches false science it cannot be true. Every heathen religion that gives an account of creation proves itself false by teaching false science. The Bible alone stands this test.

2. The Bible does not and must not use scientific terms, but must use popular language, or to most of the ages it would seem false, while it was true. It says, "The sun rises and sets," and so does the modern scientist himself, though it is only popularly, and not scientifically, true.

3. There is absolutely no conflict between the Bible and science. The apparent conflict is either between the new science and the old, which science taught the believers of the Bible; or between unsettled scientific theories and the Bible; or between science and wrong interpretations of the Bible, but which do not belong to the Bible. Between the Bible, fairly and rightly interpreted, and all that is firmly settled in science, there is to-day absolute harmony.

EXPLANATORY.

In the beginning. At the very first, when heaven and earth began their existence, at the commencement of all created things. God. In the original the word means "the Everlasting," and in the plural "the Eternal Powers;" correctly rendered "God," the Eternal Supreme Being. Created. Caused to be that which did not before exist.

Dr. Guyot has called attention to the fact that the word "create" is used three times, and only three, in this chapter:—1. For the origination of matter, ver. 1. 2. The origination of life, ver. 21 (the summary of the fifth day); and 3. The origination of soul, ver. 27. Now, it is remarkable that these are exactly the points where Nature has said to Science, "Thus far, and no farther." All the powers of modern science have failed to originate matter, or life, or soul. After they have these, men can go on developing; but they cannot create. Here must come in a personal God, who can create. It is remarkable also, that while the development theory is still unproved, the wording of this chapter will harmonize with this theory of second causes: "Let the waters bring forth," "Let the earth bring forth." It is not evolution instead of God, but evolution under God's control, with God as creator and guide of all. It is well to note that Genesis states the fact that God created all things; it does not state how he created them. God makes a tree as really when it grows in the field as if he had sent it ready-made from heaven. Let scientists discover how. We know, and hold to the fact, that God creates all The heavens. The skies, the heavenly bodies—all were created by God.

The earth was without form, and void. A formless, lifeless mass. Darkness was upon the face of the deep. The deep is the formless fluid, either water or gas, referred to above. On the nebular hypothesis this is the darkness which would necessarily be in inactive gases before motion was imparted. On the other, as represented by Hugh Miller's "Mosaic Vision of Creation," it would refer to the earth when all the light of heaven was shut out by the thick clouds of steam surrounding the world. In either case science says the world would be entirely dark. The Spirit of God. The breath of God, the divine power energizing in nature, the source of vegetable and animal, as well as of rational and moral life. Air is the emblem of the Divine Spirit; a substance invisible, yet diffusive, permeating, animating, quickening, inspiring, forceful. Moved upon. Hovered over, brooded upon. Came to flutter, produced vibrations, set the matter in motion. The waters. The deep. It means fluid, liquid, or gaseous. All power and life come from the Spirit of God. This is a picture, too, of the spiritual creation of each soul. The first movements toward a new and true life in the chaos and darkness of sin are from the spirit of God.

And God said. Have we anything here of the Trinity? "In the beginning was the Word (John 1: 1). "And God said,

Let there be light." And we can see for ourselves "the Spirit of God moving." We have, then, God (the Creator), the Word, and the Spirit, all brought before us in the work of creation. Let there be light. The Hebrew word for light is wide enough to cover heat and electricity, the primal forces of the universe.

2: 4. These. The account just given in the verses omitted, but which should be carefully read in the Scriptures. Here begins the second account of creation, the one in its relation to man. Are the generations. The acts of forming or generating, the births. "Lord God," "Jehovah" God, so used throughout this second account. Jehovah is the covenant God, the Saviour; and here it is shown that Jehovah is the creator God.

And every plant of the field before it was in the earth. That is, these are the generations, or this is the history, of the production of the plants and herbs, prior to the ordinary mode of propagation from the seed. Plant of the field. The higher orders. Had not caused it to rain. The absence of rain was somewhere in this summer-up day of creation; its place, however, is not fixed in the series, and it is alluded to not for his own sake, but in connection with the plants, as originating from a higher causality.

But there went up. There came a time when rain began to fall, and the present condition of the atmosphere came into existence. No wonder that this is referred to. Ponder what a stupendous thing evaporation means. The average quantity of water held in the air is 54,000,000,000,000 tons. The annual rainfall is estimated at 186,240 cubic miles. Reflect now, that water in its natural state is 773 times heavier than air. And now suppose that you had never heard of the principle of evaporation, and that you were required to lift up this vast mass of water, one, two, miles into the air and keep it there!

Formed man of the dust. This part of the verse gives the account of the formation of man's body. It does not say how the body was formed of the dust; it simply states the fact. Our bodies to-day are formed of the dust, as really as was Adam's; the elements of our bodies are the elements of the dust; we eat that which grows out of the dust. If the development theory, as to our bodies, should prove true, it would not affect the statement of fact in Genesis, as to our bodies being formed of dust; and it makes no difference to us whether our bodies were derived from lower animals, or whether we eat them, and so form our bodies from them, in either case from the dust. Let scientific men search this question out; we simply adhere to the fact. This verse is a mode of showing that there is a divine life beyond the earthly life. Breathed the breath of life. The Hebrew is *live*, including the animal and spiritual life. God's Spirit is first imaged under the symbol of breath, and the same is imparted to man. This and not the forming of the body, is the real creation of man. Man became a living soul. This is the imparting of the divine life to man. God made man in his own image. Not the body, but the spirit. His soul is of a nature like God's,—spiritual, reasoning, thinking, loving, religious, immortal. The creation of woman. Afterwards God created woman from man, ver. 21, 22, by taking a rib (not merely the bone, but a piece of the side) and forming it into woman. It is strictly in accordance with the processes of life as revealed by modern scientific research. Only two modes of propagating are known—by sexes, and by fission (i. e., cuttings, or budding). Generation by fission is now constantly going on in many of the lower animals, as well as in plants. Adam was the only one of the race. God chose the only method in existence among his creatures which the nature of the case rendered possible. So from a portion of Adam made he a woman. A miracle, indeed (as all creations are miracles), but a miracle conforming, as far as the conditions permitted, to methods already in use.

Planted a garden (an enclosed or separated place, specially beautified and cultured) eastward. Either in the eastern part of Eden, or eastward of the place where this account was written. The garden was but a small portion of Eden. Eden. A large region in the East, somewhere on the Euphrates and Tigris, but exactly where, is a matter of dispute. Probably it includes the vast region from the Caspian and Black Seas, to the Persian gulf, watered by the four rivers named below, which all rise in the hill region of Armenia. Two of the four rivers of Eden, all agree, rise here—the Euphrates, 1,500 miles long, and the Tigris (Hiddekel), 1,136 miles long. They rise not more than four or five miles apart. Between the two main sources of the Euphrates, and about ten miles from each rises the Araxes (probably the Gihon), and flows 1,000 miles to the Caspian Sea, encompassing the Asiatic Cush; while at no great distance from the Euphrates is the origin of the Halys (Pison), which runs a winding course 700 miles to the Black Sea. That the Halys is the Pison, is favored by the striking similarity of the original names of Havilah and Colchis, the region of the golden fleece, which was situated on the shores of the Black Sea.

DOMESTIC TRAINING.

The following is an extract from an address on the "Education of Girls," by Nathan Allen, M. D., read before the American Institute at its fiftieth annual meeting, July 10, 1879:— Once it was customary for the girls in our New England families to do much domestic labor, commencing quite early in life. They were trained up to it year after year. Some part of this labor was hard, and its performance made a severe tax upon the muscles. In this way the constitution of girls became strong and vigorous, capable of much endurance. Besides,

schools were formerly continued only about half the year, and then, in the intermediate time, girls found an abundance of exercise in work. One of the most unfortunate events or sentiments that ever befell any people, was the change in feeling and opinion that came over our New England women in regarding domestic work as menial and degrading. Had this notion been confined to hired service—for that only which received regular pay—this injury would not have been so great. But the notion or sentiment has gradually been taking possession of the minds of our New England women, especially girls, that domestic labor, wherever performed, is degrading—is not fashionable—and that any other kind of work or business is preferable.

These views have not been confined to the city, or to families "well to do in the world," but have pervaded all classes everywhere, so that very few of our New England girls are trained up to thorough domestic work. Now, no exercise or employment can be found which is so well calculated to develop strong, vigorous, and healthy constitutions in girls, as household work, commenced early, and persevered in, even the more laborious parts of it. At the present day, it is only the lighter kinds of domestic work that girls are called upon to do, and not those harder portions that develop and strengthen the muscles, that harden and toughen the constitution. As girls are now sent to school after six or seven years of age, and kept there five or six hours a day, with lessons imposed which they are obliged to learn more or less at home, there is but little chance or time to attend to household duties. Education is considered by parent and teacher as paramount to everything else; the growth and development of the body, strong and vigorous muscles, a sound and healthy physical system, are practically regarded as of but little consequence.

What, now, are some of the results of this neglect of physical exercise and supreme devotion to mental pursuits? Let us inquire what are the teachings of physiology on the subject? A fundamental principle of this science is that growth and strength depend upon exercise; and, of course, those parts or organs which are most exercised will receive most nutrition. Exercise is a primary law of existence. There may be some growth in parts of the body without much exercise, but it cannot be continued long in a vigorous and healthy manner.

For our Young People.

"ONLY A DONKEY!"

If you speak to a lad who is beating an ass, he will most likely say or think, "Oh, it's only a donkey!"—as if donkeys were created just to be ill-used. "Hit him hard! he's got no friends," seems to be the thought that stirs a crowd of street-boys round a poor donkey, who has got no friends but his own hind-hoofs, with their little shinning shoes, which he flings out from time to time when he gets out of all patience! But, alas! these efforts rather excite his tormentors to fresh goadings than gain any respite for him, as they all take good care to keep out of reach of a kick.

I wish to gain among the readers of "The Wesleyan" some friends for the unfriended donkey. Even if the donkey was as stubborn and wilful as a beast as some folk think it, it would still be very cruel and cowardly to abuse it, when it has not a fair chance of defending itself, or running away. But I think I can show that there are some reasons why we should respect the donkey, and that it is only bad treatment that makes him stupid and obstinate.

The donkey is worthy of respect, because he comes of a very old family, and has been man's useful servant for thousands of years. The donkey seems to have been tamed to man's service before the horse. Four thousand years ago, Abraham had he-asses and she-asses; and the ancient patriarch Job had five hundred she-asses.

The donkey is worthy of respect, because it is the only animal that we know of which, by God's will, spoke with man's voice, as Balaam's ass did, to reprove her master, the false prophet.

The donkey is worthy of respect, because our Lord Jesus chose to enter into Jerusalem, in His only earthly triumph, meek and sitting upon an ass, and on a colt, the foal of an ass; and it is an old fancy that the black stripes down the back and over the shoulders of the ass is the mark of the Cross, given to it because of the honour that it had in carrying the Lord Jesus.

But perhaps you would say that the donkeys in hot, sunny lands, are very different from our stupid ones.

That is true. The donkey is a native of the vast plains of Central Asia, where herds of them range about under the leadership of one chief-captain donkey. These wild asses are larger and much more lively than our donkeys, and when they are broken in for man's use they are even more spirited than the horse,—so Solomon said, "A whip for the horse," to make him go, but "a

bridle for the ass," to hold him back (Prov. xvi. 3).

Some persons say that it is our cold climate that makes the ass so stupid with us; but I think that the unkind and rough treatment which the poor donkeys so often get has much more to do with it.

I wish I could persuade all boys and girls to protect the friendless donkeys. I don't think any one can help being kind to the baby-donkeys, with their quaint, shaggy heads, and their stiff, little, awkward legs; but I wish to gain some friends for the grown-up donkeys, who have entered on the serious duties of life, in the coal-cart or the vegetable wheelbarrow.

Let me persuade you to give a kind touch or an encouraging word to such poor donkeys, or to try and persuade their owners to treat them gently, if they are using them ill.

How much better it would be for both drivers and donkeys, if kind words were used, instead of cudgels and pointed sticks! I have read of a lad who made this change, and who found to his great surprise that his donkey understood him, to use his own words, "just like a Christian."

Rowland Hill used to say, "I would give nothing for that man's religion whose very dog and cat are not the better for it;" and if perchance such a man had a donkey, it would certainly fare better than before, as well as the dog and cat. If we have any true religion it will surely lead us to show kindness to all dumb animals, and to be pained when we see them treated with cruelty.

If you happen to have a donkey of your own, or if you hire one for a ride, I hope you will rule it by love rather than fear. Do not let the lad to whom it belongs run after it, giving it a blow at every stride, as is so often done. Insist on getting down if he does not give up his beating. I wonder how any one, most of all how any girl, can enjoy auster accompanied by such savage sounds. And whenever you see a donkey ill-treated anywhere, say a kindly word in favour of kindness: try to persuade the owner to act on a Bible saying, "The merciful man is merciful to his beast;" and never excuse cruelty in yourself or in others, for so foolish a reason as this—that the sufferer is "only a donkey."

I MUST DO MORE FOR MY MOTHER.

"Is there any vacant place in this bank which I could fill?" was the inquiry of a boy, as with a glowing cheek he stood before the manager.

"There is none," was the reply, "Were you told that you might obtain a situation here? Who recommended you?"

"No one recommended me, sir," calmly answered the boy. "I only thought I would see."

There was a straightforwardness in the manner, an honest determination in the countenance of the lad, which pleased the man of business, and induced him to continue the conversation. He said—"You must have friends who could aid you in obtaining a situation; have you advised with them?"

The quick flash of the deep blue eyes was quenched in the overtaking wave of sadness, as he said, though half musingly—"My mother said it would be useless to try without friends;" then recollecting himself, he apologized for the interruption, and was about to withdraw, when the gentleman detained him, by asking why he did not remain at school for a year or two, and then enter the business world.

"I have no time," was the instant reply; "but I study at home, and keep up with the other boys."

"Then you have had a place already?" said his interrogator. "Why did you leave it?"

"I have not left it," answered the boy, quietly.

"Yes, but you wish to leave it. What is the matter?"

For an instant the child hesitated; then he replied with half-reluctant frankness—"I must do more for my mother."

Brave words! talisman of success anywhere, everywhere. They sank into the heart of the listener, recalling the radiant past. Grasping the hand of the astonished child, he said, with a quivering voice—"My good boy, what is your name? You shall fill the first vacancy for an apprentice that occurs in the bank. If, in the meantime, you need a friend, come to me. But now give me your confidence. Why do you wish to do more for your mother? Have you no father?"

Tears filled his eyes as he replied—"My father is dead, my brothers and sisters are dead, and my mother and I left alone to help each other; but she is not strong, and I want to take care of her. It will please her, sir, that you have been so kind, and I am much obliged to you." So saying, the boy left, little dreaming that his own nobleness of character had been as a bright glance of sunshine into that busy world he had so tremblingly entered.—Sunday-school Times.

VEGETINE.

HER OWN WORDS.

BALTIMORE, Md., Feb. 12, 1877. Mrs. H. R. STEVENS: Dear Sir—I have got a sore and very painful eye. I had some physicians, but they could not cure me. I saw a bottle of your Vegetine in the window of a drug store, and I bought one. I used it for a few days, and I was cured. I thank you very much for your kind and useful medicine. I will be glad to see you at any time. Yours truly, Mrs. C. KRABE, 62 West Baltimore Street.

VEGETINE SAFE AND SURE.

Mrs. H. R. STEVENS: In 1877 your Vegetine was recommended to me, and, yielding to the persuasions of a friend, I consented to try it. At the time I was suffering from general debility, and nervous prostration, produced by overwork and irregular habits. Its wonderful strengthening and curative properties seemed to affect my debilitated system from the first dose, and under its persistent use rapidly recovered, gaining more than usual health and good feeling. Since then I have not hesitated to give Vegetine my most unqualified endorsement, as being a safe, sure and powerful agent in promoting health and restoring the wasted system to its life and energy. Vegetine is the only medicine I use; and as long as I live I never expect to find a better. Yours truly, W. H. CLARK, 125 Monterey Street, Allegheny, Penn.

VEGETINE THE BEST SPRING MEDICINE.

CHARLESTON, S. C. Mrs. H. R. STEVENS: This is to certify that I have used your "Blood Preparation" in my family for several years, and that I think it the best medicine I ever used. It is a powerful and safe medicine, and it is the best thing I have ever used. I have used it for several years, and I can cheerfully recommend it to any one in need of such a medicine. Yours respectfully, Mrs. A. A. DINGWELL, 15 Russell Street.

VEGETINE WHAT IS NEEDED.

BOSTON, Feb. 12, 1877. Dear Sir—About one year ago I found myself in a feeble condition, and I was unable to do any work. I was very much distressed, and I was advised to use your Vegetine. I used it for a few days, and I was cured. I thank you very much for your kind and useful medicine. I will be glad to see you at any time. Yours truly, Mrs. A. A. DINGWELL, 15 Russell Street.

VEGETINE. ALL HAVE OBTAINED RELIEF.

SOUTH BRIDGE, W. Va., Jan. 12, 1878. Dear Sir—I have had rheumatism in my feet for the last ten years, and I was unable to do any work. I was very much distressed, and I was advised to use your Vegetine. I used it for a few days, and I was cured. I thank you very much for your kind and useful medicine. I will be glad to see you at any time. Yours truly, Mrs. A. A. DINGWELL, 15 Russell Street.

VEGETINE. Prepared by H. R. STEVENS, Boston, Mass.

Vegetine is Sold by all Druggists.

RHEUMATISM.

I had for some years been very much troubled with Rheumatic pain, and weakness in my knees, so that it was with great difficulty that I could walk about; and from the failure of every thing I had tried, I had despaired of ever finding any thing that could cure me; but, by the advice of a friend, I gave GRAHAM'S PAIN ERADICATOR a trial, one bottle of which have completely cured me, as I have not felt any return of that complaint since using this medicine, more than seventeen years ago.

GURLAND COX, J P Canning, N. S., Dec. 6, 1879.

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I have had many opportunities of observing the good effects of your PAIN ERADICATOR in the past ten or twelve years in Rheumatism and other complaints. From what I have learned of their efficacy, and from what you have told me of the ingredients composing them, and the evident skill with which they are prepared, that their combined use constitutes a very valuable remedy for Rheumatism and Neuralgia complaints.

You are at liberty to make use of this, as you see fit.

A. W. PROCK.

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Hint No. Ask your Druggist or Apothecary for PAIN-KILLER. It is down without cost from dollar from you. It is the best medicine I ever used. It is the best thing I have ever used. I can cheerfully recommend it to any one in need of such a medicine.

Hint No. When you ask for PAIN-KILLER, be sure you get the one which is made by the same person who made the "PAIN-KILLER" which you have used before. It is the best medicine I ever used. It is the best thing I have ever used. I can cheerfully recommend it to any one in need of such a medicine.

Hint No. Beware of all the mixtures, and dirty combinations which are in almost every store, and which are advertised as "PAIN-KILLER." They are all alike, and they are all alike. They are all alike, and they are all alike. They are all alike, and they are all alike.

If you cannot get genuine PAIN-KILLER, you should use the "PAIN-KILLER" which is made by the same person who made the "PAIN-KILLER" which you have used before. It is the best medicine I ever used. It is the best thing I have ever used. I can cheerfully recommend it to any one in need of such a medicine.

The is recommended by Factories, Work every body TAKEN INTER Pain in the Stomach, or Indigestion, Sudden SORES AND SPRAINS Old Sores and Rheumatism. The PAIN-KILLER, cents respectively.—PERRY

TINE.

WORDS.

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TINE SURE.

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Address, J. A. McCallum, Digby Drug Store, Digby, N. S. Mar 18 80

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By A WEBER, New York; BILLINGS & Co., New York; GUILD, CHURCH & Co., Boston; VOSE & SONS, Boston

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First-Class Instruments at Lowest Prices. Easy Terms to Responsible Buyers.

SHEET MUSIC. We pay particular attention to this Department. Any piece of music, no matter when or where published...

Landry's Musical Journal, published on 1st of every month; 60 cents per year; sample copies 6 cents.

Write to us for anything wanted in the music line. All orders by mail receive prompt attention.

Address LANDRY & Co., 52 KING STREET, ST. JOHN, N.B. July 19-1y

THE DEAF HEAR

PREPARED, all Ordinary Deafness, Mute, Stammer, &c., by the use of the...

PARIS, 1878 GOLD MEDAL at Paris Exposition, 1878

PARIS, 1878 GOLD MEDAL at Paris Exposition, 1878

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PARIS, 1878 GOLD MEDAL at Paris Exposition, 1878

MASON & HAMLIN Have the honor to announce the above awards for their CABINET ORGANS

the present season. The award at Paris is the highest distinction in the career of the artist...

MENEELY & Company Bell Founders WEST TROY, N. Y.

50 years established. Church Bells, & Chimney, Academy, Factory Bells, &c., &c. Patent Mountings, Catalogues free. No agents. July 1 1879-1y

Book Steward's Department

The Rev. H. PICKARD, D.D., Book Steward. The Rev. T. W. SMITH, Assistant Book Steward.

All letters relating to the business of either the Book Room or the Wesleyan Newspaper Office, and all remittances of money for the Wesleyan as well as for the Book Room should be addressed to the Book Steward and not to the Editor.

But all Books to be noticed, and all communications and advertisements designed for insertion in the Wesleyan, should be addressed to the Editor and not to the Book Steward.

INSTRUCTIONS AS TO REMITTING MONEY.—1.—When sending money for subscribers, say whether old or new, and if new, write out their Post Office address plainly.

2.—See that your remittances are duly acknowledged. A delay of one or two weeks may be caused by the business of this office. After that inquire if they do not appear.

3.—Post Office Orders are always safe, and not very costly. Next to these, is the security of registering letters. Money sent otherwise is at the risk of the sender.

RECEIPTS for "WESLEYAN"

Table with columns for Name, Amount, and Date. Includes entries for Mrs. Joseph Smith, Rev. Godfrey Shore, Rev. W. E. Johnson, etc.

Henry B. Narraway, Esq. has been appointed Stipendiary Magistrate for Pictou.

A freight train was thrown off the track near Truro, on Tuesday, by a broken rail. The cars were badly piled up and broken, but no one was injured.

Next Monday, the 21st, the anniversary of the first settlement of Halifax, will be a public holiday in this city.

Mr. Major Theakston has been unanimously appointed Methodist City Missionary, for Halifax, in the place of Rev. E. R. Brunya's, who returns to the active work of the ministry.

The case of the City Horse Railroad Co.'s against the Dominion arbitrators, is concluded, as far as the evidence was concerned, having occupied fourteen days. The written argument of counsel will be furnished to the arbitrators, thus dispensing with the necessity of oral addresses.

The American ship Dorneo, from New Orleans for Trieste, before reported ashore at Beaver Harbor, was floated off with part of her cargo, and towed to that place by the schooner Lizzie Tupper, Capt. Hawes. Her bottom is knocked out forward, and it is not likely she will be worth repairing being so old. The schooners Freedom and Nimble arrived last week, the former with 961 barrels, and the latter with 240 barrels of cotton seed oil, also the Lizzie Tupper arrived with 360 barrels, and the J. W. Falt with 140 barrels of oil from the ship.

MARRIED

At the residence of the bride's father, Wm. Baker, Esq., Barronfield, on Wednesday, the 9th ult., by Rev. J. B. Giles, Miss Nancy Baker to Amos S. Vernon, Esq., of Minnie.

In the Brunswick Street Church, Halifax, on the 10th inst., by Rev. S. F. Huestis, assisted by Rev. S. B. Dunn, James M. Oxley, Barrister-at-Law, to Mary, daughter of James B. Merrow, Esq., (of the firm of S. Cunard & Co.), French Consul, Etc. all of Halifax.

At Milltown, N.B., on the 5th inst., by Rev. C. W. Dutcher, Mr. Samuel Treacott, to Mrs. Grace M. Campbell, all of Milltown, N.B.

On the 18th inst., at Grafon Street, Methodist Church, by the Rev. W. H. Hearts, of Granville, N.S., Harry Irwin Wellner to Alma, eldest daughter of Mr. John F. Shaffer.

At the Methodist Parsonage, Charlottetown, on the 9th inst., by the Rev. H. P. Cowperthwaite, Mr. Duncan Buchanan, of Fredericton, N.B., to Miss Charlotte N. Smith, of Hunter River.

At the residence of the bride's father, Margate, on the 19th ult., by the Rev. E. Slackford, Peter S. McNutt, Esq., of Kensington, to Amy G. Tuplin, only daughter of Wm. B. Tuplin, and grand-daughter of late Wm. B. Tuplin, Esq., Margate, Lot 19.

DIED

On Thursday morning, 17th inst., of Diphtheria Amy Harding, youngest child of James C. and Hannah Hills, aged 3 years.

MOUNT ALLISON COLLEGE

The President of the College, expecting to be absent from the Province during the summer vacation, requests that all correspondence relating to admission to College, &c., may be addressed to the Secretary of the Faculty, Prof. A. D. Smith; and that all financial matters pertaining to the College and the Endowment Fund may be referred to the Treasurer, Josiah Wood, Esq., M. A., to whom all payments may be made.

The Calendar for 1879-80 will be published in a few days, and will be sent to any address on application.

The First Term of the Collegiate year 1890-1, will open Sept. 9th. Matriculation examinations will be held on the 10th and 11th, when a prize of Forty Dollars will be competed for. Candidates for matriculation will please give early notice to the Secretary.

WOODBURY BROS., DENTISTS, NEW YORK.

DR. H. WOODBURY, Graduate of Philadelphia Dental College. Office over T. B. Conally's Book Stores CORNER OF GEORGE & GRANVILLE STREETS Halifax, N.S.

E. BOREHAM, WHOLESALE AND RETAIL DEALER IN

Boots, Shoes, Rubbers, &c., &c.

Notwithstanding the Great Advance in Prices of Leather and Shoe Findings generally we will still sell our large and well selected Stock of

Boots, Shoes and Rubbers, (With very few exceptions) AT THE OLD PRICES.

Country Dealers are requested to examine our Stock and Prices. Orders accompanied by cash or good references filled as near as possible according to order.

Our Establishment closes at 7 p.m. 10 p.m. on Saturdays.

232 Argyle Street, 3 Doors North Colonial Market N.B.—We refund money if Goods do not suit.

A GREAT OFFER! New Organs, Pianos, Sewing Machines, &c. at 50% discount. WATERS & CO., 232 Broadway, N.Y.

The Great Church Light.

FRINK'S PATENT REFLECTORS. Give the most powerful, the softest, cheapest and the best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Halls, Depots, etc. New and elegant designs. Send size of Room. Get circular and estimate. A liberal discount to churches and the trade.

L. P. FRINK, April 30 20 ins x 6 w 551, Pearl St., N.Y.

CHEAPEST BIBLES

FORGIVEN & MAKING CASH PREMIUMS. May 14 a 8 w 13 ins

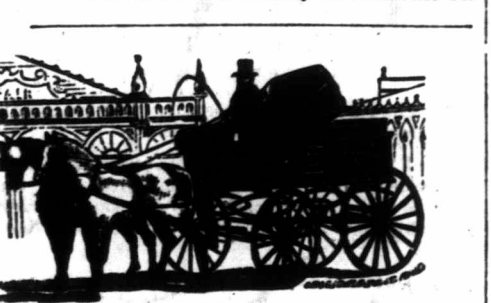
New English and American Books.

Whedon's Commentary on New Testament—Vols 5—Completing that valuable work. Sankey's Hymns, with and without music—in parts and also complete.

Economical Sunday School Libraries. Several Series. These have given general satisfaction. Latest Issues of Religious Tract Society—London Friendship's Memorial. A most appropriate gift for Birthdays.

A new supply of the Standard Series expected in a few days. These will be sold for cash at publisher's price. The List includes Farrar's Life of Christ and Life of St. Paul and other works of world-wide interest.

H. PICKARD, Methodist Book Room, 126 Granville St.



GATES' Celebrated Nerve Ointment!

A Sure Relief for the Sufferer!

THIS efficacious and beautiful compound is particularly adapted for weakness of the Nerves and Muscles, restoring them to a healthy and vigorous action, thereby assisting the blood to perform the functions assigned to it. It is to those afflicted with nervous complaints, like cold water to a thirsty soul, reviving their spirits and renewing their strength.

IT CURES: Wounds, Piles, Sores, Pimples, Cuts, Stings, Felons, Burns, Scalds, Bruises, Sties, Sprains, Boils, Chapped Hands.

And cutaneous eruptions of the skin generally for Colds, Hoarseness and Lung Diseases, is used internally as well as externally, letting a piece about the size of a bean dissolve in the mouth, and run down as often as necessary (on going to bed preferable). It thoroughly cleanses and removes all collections and impurities as well as assist the healing process.

It is perfectly pure and powerful. Try a box. Sold everywhere at 25 cents. Manufactured by C. GATES & Co. Middleton, Annapolis Co., N.S.

NOTICE OF REMOVAL AND CARD OF THANKS.

THE SUBSCRIBER having removed his old premises 129 Upper Water Street to 184 GRANVILLE STREET, (One door North of the Army and Navy Depot.)

Tenders his thanks to his many Friends and Patrons, and trusts in his new premises still to retain their confidence by a more extended patronage. With Central Position, Superior Facilities, and greatly enlarged Stock of Cloths, &c., &c., he hopes to guarantee satisfaction in Custom Clothing of all kinds.

READY MADE will be found remarkably cheap. Gents' Furnishing Goods, in SHIRTS, COLLARS, TIES, BRACES, &c., &c. William Cunningham, April 16-3m.

14 STOP ORGANS. Best book and music, bound and shipped only \$2.50. Price \$1.95 to \$1.60. Before you buy an instrument be sure to see his Mid-summer offer. ILLUSTRATED PAPER. Address DANIEL F. BRATT, Washington, N. J.

ENCOURAGE HOME MANUFACTURE.

New Boot and Shoe Store

We have just opened in the store lately occupied by C. R. THOMPSON, No. 16 Granville Street, next door South of the LONDON HOUSE, a splendid Stock of

BOOTS and SHOES, The greater part of which have been MANUFACTURED BY OURSELVES, AT THE INDUSTRIAL SCHOOL,

Expressly to suit the times, showing the purchasers the very best value for the smallest amount of money—and feel certain—that we can give better value than any house in the trade, in support of which, we call the attention of the public, to some of the advantages we possess.

FIRST—We make our Staple Goods by HAND at the INDUSTRIAL SCHOOL, and are thus able to produce a much better article than those made by machinery.

SECONDLY—By making our Goods and selling them ourselves, you buy them first hand, hence you have only to pay for the material and some small profit.

THIRDLY—As you buy from the maker his responsibility to you is greater than if he had purchased the goods of another and was selling them again.

If the style and size of the boot does not suit, you can have them made at a trifling additional cost. We sell for CASH and cash only to keep strictly to this we cannot send out for approval, all parcels being paid for before they are sent.

Should they not suit we will return the money.

Consequently the cash buyer is not compelled to pay those bills that are lost as the result of the CREDIT SYSTEM. These with many other advantages we could mention warrant us we think in reasserting that we can give better value than any house in the trade.

COUNTRY MERCHANTS who buy in small lots for Cash, would do well to give us a call before purchasing elsewhere.

FIHERMEN'S and MINER'S BOOTS a Specialty.

Remember the place 166 GRANVILLE STREET, First Door South of the LONDON HOUSE.

A. A. BLISS.

Mar-12-ly

PUTTNER'S EMULSION OF COD LIVER OIL

WITH IRON AND HYPOPHOSPHITES OF LIME, SODA AND PANCREATIC JUICE. Its effect has been most wonderful in the treatment of NERVOUS PROSTRATION, MENTAL ANXIETY, LUNGEON OF STRIPE, OVER WORKED BRAIN, WOE, AGONY, BUSINESS FAILURE, and all morbid conditions of the system dependent upon the deficiency of VITAL FORCE. This force is supplied by the best IRON TONIC, which forms the most important part of this compound, in conjunction with

PROSPEROUS. IN CONSUMPTION, BRONCHITIS, ASTHMA, COUGHS, CATARRH, and all affections of the CHEST and THROAT, it has no equal.

IRON. Which PURIFIES and REPAIRS the Blood, and which is so highly and justly valued in the treatment of ANEMIA, (due to insufficiency of IRON in the BLOOD), SCROFULA, WASTING, CHILDREN DISEASES, RHEUMATISM, IMPROVED BLOOD, &c., &c., is also contained in PUTTNER'S EMULSION.

Pancreatic Juice. By this the pure cod liver oil undergoes in Puttner's process, a PARTIAL digestion before it is submitted to the stomach, and thereby made more acceptable and more nutritious to the patient.

CAUTION.—See that you get PUTTNER'S EMULSION, as other EMULSIONS may be put off. It retails at 50¢ per bottle, and can be obtained by all Druggists and Dealers.

WHOLESALE BY Forsyth, Sutchiff & Co., Sole Agents, HALIFAX, N.S.

LAME HORSES. Do not give your horse up till you have tried Fellow's Laming's Essence. It will cure Spasms, Ringbones, Curbs, Splints, Sprains, Swellings and Stiff Joints; price 50 cents.

TAKE ADVICE. If you are troubled with Indigestion, Jaundice, Bilious Complaint, Bad Breath, Sick Headache, Heart-burn, Waterbrash, Loss of Appetite, a sense of fullness or oppression after eating, a furred tongue, languor, and aversion to exercise of mind and body, dejection of spirits, dimness of vision, or any other disease arising from Dyspepsia; try Fellow's Dyspepsia Bitters. They will give you instant relief. Price 25 Cents.

Wright and Macgowan, COMMISSION MERCHANTS AND General Agents, QUEEN'S WHARF, CHARLOTTETOWN, P.E.I. GEORGE J. WRIGHT A & B MACGOWAN. nov 14

STAMMERING, STUTTERING, CURED FOR LIFE BY Prof. Grady, STAMMERER'S FRIEND.

References: Revs. S. F. Huestis, E. R. Brunya, C. M. Tyler, also Editor of the WESLEYAN. Office 138 Hollis Street, Halifax. May 15 3 m

S. L. SHANNON, & SON, Barristers and Attorneys-at-Law, 42 BEDFORD ROW, HALIFAX

LACHINE CANAL.

NOTICE TO CONTRACTORS.

THE construction of Lock Gates advertised to be let on the 13th of JUNE next, is unavoidably postponed to the following dates: Tenders will be received until TUESDAY, the 22nd day of June next.

Plans, specifications, &c., will be ready for examination on and after TUESDAY, the 8th day of June.

By order F. BRAUN, Secretary. Dept of Railways and Canals, Ottawa, 13th May, 1890.

WELLAND CANAL.

NOTICE TO CONTRACTORS.

THE construction of Lock Gates advertised to be let on the 3rd of JUNE next, is unavoidably postponed to the following dates: Tenders will be received until TUESDAY, the 22nd day of June next.

Plans, specifications, &c., will be ready for examination on and after TUESDAY, the 8th day of June.

By order F. BRAUN, Secretary. Department of Railways and Canals, Ottawa, 13th May 1890.

CANADIAN PACIFIC RAILWAY

Tenders for Rolling Stock.

TENDERS are invited for furnishing the Rolling Stock required to be delivered on the Canadian Pacific Railway, within the next four years, comprising the delivery in each year of about the following viz:—

- 30 Locomotive Engines
16 First-class Cars (a proportion being sleepers.)
20 Second-class Cars
3 Express and Baggage Cars
3 Postal and Smoking Cars
240 Box Freight Cars
100 Flat Cars
3 Wing Flougs
2 Snow Ploughs
3 Flangers
40 Hand Cars.

THE WHOLE TO BE MANUFACTURED IN THE DOMINION OF CANADA and delivered on the Canadian Pacific Railway, at Fort William, or in the Province of Manitoba.

Drawings and specifications and other information may be obtained at the office of the Engineer-in-Chief, at Ottawa, on and after the 16th day of MARCH next.

Tenders will be received by the undersigned up to noon of THURSDAY, the 1st day of July next.

By order, F. BRAUN, Secretary. Dept. Railways and Canals, June 30

WELLAND CANAL.

Notice to Bridge-Builders.

SEALED TENDERS addressed to the undersigned (Secretary of Railways and Canals) and endorsed "Tender for Bridges, Welland Canal" will be received at this office until the arrival of the Western Mail on TUESDAY, the 18th day of JUNE next, for the construction of swing and stationary bridges at various places on the line of the Welland Canal. These for highways are to be a combination of iron and wood, and those for railway purposes are to be of iron.

Plans specifications and general conditions can be seen at this office on and after MONDAY, the 31st day of MAY next, where Forms of Tender can also be obtained.

Parties tendering are expected to have a practical knowledge of works of this class, and are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms and—in the case of firms—except where they are attached the actual signatures of the nature of the occupation, and residence of each member of the same; and further an accepted bank cheque for a sum equal to \$360 for each bridge, for which on offer is made, must accompany each Tender, which sum shall be forfeited if the party tendering declines entering into contract for the work at the rates and on the terms stated in the offer submitted.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted. For the due fulfillment of the contract the party or parties whose tender is proposed to accept will be notified that their tender is accepted subject to a deposit of five per cent. of the bulk sum of the contract—of which the sum sent in with the cheque will be considered a part—to be deposited to the credit of the Receiver General within eight days after the date of the notice.

Ninety per cent. only of the progress estimates will be paid until the completion of the work. This Department does not, however, bind itself to accept the lowest or any tender.

By order, F. BRAUN, Secretary. Dept. of Railways and Canals, Ottawa, 29th March, 1890, till June 15

Agents Wanted for the Pictorial BIBLE COMMENTATOR

THIS PAPER may be found on file at George F. Rowell & Co's, Newspaper Advertising Bureau (10 Spruce Street) where advertising contracts may be made for it IN NEW YORK.

MR. J. H. BATES, Newspaper Advertising Agent, 41 Park Row (Times Building), New York, is authorized to contract for advertisements in the WESLEYAN at our best rates.

ADVERTISING RATES.

Table with columns: Space, Week, Four weeks, Three months, Six months, One Year. Includes rates for 1 inch, 2 inches, 4 inches, 8 inches, 12 inches, 13 1/2 inches, 18 inches.

Special Notices per week 50 percent. added. Yearly Advertisers may charge once a month.

Rev. H. PICKARD, D.D. Ref. DUNCAN D. CURRIE

VOL XXXII.

"But of that day and that hour, no, not the angels which neither the Son, but the Father," 32nd verse.

"Mid the realms of boundless space Where God holds his dwelling Hangs, conceal'd from other eyes The dial of eternity! Not with Time's great Lord did those wheels begin to run When for ever he is idum They shall circle reft of him. Somewhere on that dial-plate GOD hath fixed an hour of fate He alone the time can tell. When it strikes upon the bell Not the Son Himself has power To declare the fated hour. And upon man's sleepy sight, It striketh like a thief at night There are signs—but none will Light—but darkness fits the day Characters which all might see Heralds its approach to tell. Hark! the trumpet! at its sound Swarms with life the morning Earth opens her sepulchral bed And the sea gives up her dead. Every spirit flesh hath summer Breaks the trance in which it Slumbers, tyrant, master, slave Burst their universal grate: Sire and son, monk, sister, bride, Matron, maiden, mother, bride Those who draw but one short They whose years defrauded Who shall count that countless All the families of man? He is there—the first whom GOD Summon'd from the lifeless gloom Who—soon soon by sin petrify'd Shams and sorrow up to us laid; Now he springs again from clay Shame and sorrow pass'd away, Planting his triumphant tread On the bruised serpent's head. He is there whose living ear Heard the gathering trumpet in Who with quick and unobscured Watched the path of Deity! Hath seen the angels who unfurl The banners of another world. High above in glittering station Powers are ranged in dominion From the fiery orbled wheel Chorus'd hallelujahs peal, Voices, thundering, lightning, Jubilee, with loud acclaim, Till the re-echoing depths of air Kindle with the symphony. Legion'd seraphs there unfold Wings of fiery flaming gold. Saints, array'd in raiment white Elders crowned with golden light Precedoms, virtues oh! the glo Of that matchless consistory. And upon the judgment throne Who is he that sits alone? Man—but that his forehead bore Empire more than mortal share Of God—but that his temper'd eye Seems touch'd with our humanity Millions, millions round him pre Voiceless, powerless, motionless. Now he speaks! but who shall say What the doom his lips convey? For that sentence reach our ear Father, Saviour, comforter! Wash us with thy blood of health Stamp us with thy spirit's sealing Thou hast given us life—oh give More than life—the way to live. "Juv

SEVENTH SESSION OF NOVA SCOTIA CONFERENCE

TRURO, 1890.

The Nova Scotia Conference commenced its Seventh Annual Session on Wednesday at 9 o'clock. President Huestis in the chair.

After the singing of the hymn, and are yet alive, the 3rd chap. of Ephesians was by the Secretary, and the Hon. Heming and Bent led the Conference in prayer.

The roll having been called, the President addressed the Conference referring to the work of the past year. He was thankful that it had been characterized by peace through our borders. It had never been so early even to call together the members of the Conference, except on short time in connection with the session of the Missionary Conference.

The year had been one also of successful labor. He thought highly however that a decrease in membership might be reported, but he was owing largely to the numerous removals from the bounds of our churches. God had kindly given him a measure of physical health the assistance of his brethren, sympathy and forbearance of people he had been able, with some of comfort, to discharge the and responsible duties devolving upon him, and he stood there on this position still to serve his people and the church to the best of his ability in whatever position it might be the providence of God to place