

# The Provincial Wesleyan

Published under the direction of the Wesleyan Methodist Conference of Eastern British America.

Volume XXIII.

HALIFAX, N. S., WEDNESDAY, MAY 31, 1871.

Number 22.

## FOOLISH BOASTING OF THE FUTURE.

(From the Montreal Witness.)

BY THE REV. JOHN FRASER, MONTREAL.

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."—Prov. XXIII. 1.

The men of our day full of faith and hope, with their faces turned toward the future, are too ready to forget the lessons of the past. Bent on worldly success, let them not be deceived by the world, but listen to the teaching of more than worldly wisdom. A greater than Solomon is here. We might suppose that our text refers only to the immediate to-morrow, and regards merely the minor morals in forbidding boasting; but we shall find that it affects our interior spiritual being, and has a bearing on our whole hereafter.

*This foolish boasting is from pride.*

Its root is the first and worst sin of nature. All of the affections and passions are social, demonstrative and practical. They express themselves in words and actions. They call for interest and sympathy. Joy says, Come and rejoice with me. Love is not subjective but objective. And pride proves no exception to this rule.

As this vain confidence in the future is most naturally shown in words, boasting is proverbially put for any manifestation of it. But it may be shown in works, no less than words, for actions speak louder than words. Nay, it may be shown most strikingly, as it is manifested most frequently, by inaction. In nothing do the children of men more betray this intonation than in neglecting any preparation for eternity.

Avoid pride. It cannot prosper. Angels fell by it. And this your pride is the original type, stamped with the primal curse. It is ascribing to "gods," and intruding into the Divine domain, the future. It is seeking to be "like God, knowing good from evil," whereas "you know not the good or evil before you all the days of your vain life which you spend as a shadow."

*All of proud and foolish boasting, the most foolish is boasting of future time.*

What are your own but your sins and sorrows? What have you to boast of, unless you glory in your shame? What are all the morrows you ever will have or can have? "A span is all that you can boast; an inch or two of time." Even this is not yours. You have only the passing present; not like the Divine One, embracing all the eternities, but narrowed almost to nothing between the other two tenses of time.

However men may differ in other things, so as to leave room for the entrance of this evil passion, in regard to time all are absolutely on a level. The rich and poor, the young and old, the well and sick, "meet together" in being sure only of the passing moment. Like the children of Israel, who were on "an equality" receiving the manna which came down every day small as the coriander seed, so do we receive these golden moments. Where all are alike there can be no ground for distinctions. This is to narrow a foundation on which to rear so boastful a superstructure.

Therefore men intrude into God's domain of the future, as into a building lot convenient to their own which would succeed; thus rendering themselves liable to summary election for trespass. They are more extravagant than those whom the Latin poet satirized for building out into the deep, as if Rome had not room for them. More foolish than the foolish builders who built on the sand, they build castles in the air.

Let us misunderstand me, I may say that it is not only lawful but necessary to form plans and make provision for the future. But this is to be done in the spirit of humility, dependence and prayer. If we build on what hangs to God, we are to do so seeking his permission and seeking his blessing. As the Apostle James expresses it, say, "If the Lord will we shall live, and do this or that. But now ye rejoice in your boasting, all such rejoicing is vain."

*This foolish boasting of the future is most common.*

We meet it in everything good and bad, public and private. If we read national bulletins, we learn that they are forever on the eve of important events. Their favorite generals are about to achieve victory and push the enemy to the wall. When, disquieted, we turn to religious experience, we find it too much like the Hebrew verbs—without any present tense, but consisting of some small promise for the past, and large promises for the future. Everybody seems to have opened a credit account with everybody else, and is anxious to be taken on trust.

As you will find in families a child regarded as a beauty or prodigy, who is pampered though the others are neglected, so amongst the days the morrow is the universal favorite. It is invested with the interest and promise of youth. It reflects the rays and lancy of hope. The rising sun has all the worshippers. The Joseph; he will raise the family to influence, honor and happiness. God grant that he prove not an Abimelech.

Yet, untaught by experience, men say, This time I will repent. This year I will be happy. This scheme will succeed. Their possessions in the new world, with its mines of gold, silver and diamonds, as they imagine, will pay the debt of the old.

Therefore, this verse is connected with the following: "Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips." As much as to say, "Do not boastingly tell us what great good things you are to do in the *pau-lo-post* future; do them, and then everybody, even a stranger, can speak of them. If you must publish your own praises let it not be the office of the tongue, were lip-service; do it by many achievements. If you wish to blow your own trumpet, do not sound it before thee, as the hypocrites do, and every arrogant knave of a pretender. Boast not thyself of to-morrow. Leave it for to-morrow to boast of thee."

*Boast not of to-morrow, for it is no better than yesterday or to-day.*

No better did I say? It is not so good. In themselves considered, all days are alike; but from tendencies, influences and habits; to-mor-

row points an empty boaster the way he is travelling from bad to worse. It is an inferior yesterday—a very ordinary sort of to-day. It is a faint copy—a faded *fæc-simile*. It is a new edition struck off from old worn out types. It is the exhausted air breathed through thousands of lungs. It is like land covered all over with mortgages. Would you boast yourself of a second-hand article? And to-morrow is no better.

The golden age of life is not in the future but the past. It is not time as it comes from our hand, but as it comes from the hand of God. That is the cream of our existence—the first and best. Whatever our views of primogeniture, there is a right of primogeniture belonging to the beginning of life. God made yesterday; man makes to-morrow. The first of life, like the first day of the week, is the Lord's Day. It had the birthright. To-morrow is a day of the week—a working day—a prosy and worldly day. O how unlike that early heavenly season, divine in its inspirations and possibilities.

Why, then, regard every to-morrow with a complacency which you regard no yesterday? Is life before you like Eden, and behind you a waste-howling wilderness?

Men whose nature, wandering down the stream of time, as I have seen the stupid animals travel down a stream seeking to quench their thirst. They trouble and pollute it as they go farther and farther from the fountain head, yet look for clear water.

Will you never learn that the future inherits a taint and bias from the past ever more and more exaggerated? Its very form is determined for it. It abides by the laws of habit as its fixed rule. The morrow is but a stream from the fountain—a branch from the root. "Boast not, therefore, against the natural branches; but and if thou boast thou bearest not the root, but the root thee."

*That which makes men thus foolishly boast of the future is from themselves; therefore it is vain boast not thyself of to-morrow.*

They will take the raw material of life, they fancy, and work it up into a fabric, rich, beautiful, and happy. They will improve upon the given, and they will avoid its mistakes, and not repeat its failures. This will show the results of experience. Is not life, they ask to live and learn? Yes; could they learn a little humility, so as to apply their hearts to wisdom.

Yet nations are as presumptuous now as in the days of King Ahaz. "The bricks are fallen down, they say, but we will build of hewn stone; the sycamores are cut down, but we will replace them with cedars." And such fools are still ready to pull down in order to build larger. It would show some sense, when forced to build, rather than to build of smaller size, and of a less costly material.

Such a one would say, "I cannot rise to eminence, I will aim at contentment. Instead of being troubled about many things, I will strive to be 'faithful in a few things.'" If the Lord will I wish to carry on business in a small way. The sun of prosperity has set, but I will light the candles of industry. At my time of life and in my circumstances I would contract my aims. I would not extend my line and endanger my connections in face of an enemy. I cannot wash my hands in innocence, but may in penitence. I cannot attain now eminent holiness, but may the Lord grant me some measure of humility."

The uncertainty of the future is nothing compared with the uncertainty in ourselves, or rather the certainty that human weakness, sinfulness, and the spirit of prostration will soon be too strong for us. When will men learn that, instead of their being able to count on self as a source of strength, it only complicates the case by introducing an element of difficulty and disorder? You may now see particular mistakes you make, or obstacles to be overcome, and prepare accordingly; but there are thousands of others which you cannot see, for which you are unprepared and cannot prepare.

"What!" you exclaim in astonishment, "are we then brought to this pass? Are we bound down by this hard necessity? Can we not cut ourselves loose from the wreck of the past? Are we under hard, iron, inexorable law, and not under grace? Is there no hope? May we not grow wiser and better?"

There is indeed hope; for though under law, it is a law of grace. Repentance is never in vain, nor prayer through Christ unavailing. It were as much against my own personal feeling as against my official duty to discourage any one. The very design of Christianity is to rescue from the wreck of the past and establish on a better basis.

But he has yet the alphabet of Christianity to learn who is not cured of this foolish boasting. If your self-sufficiency is not cut up by the root, you "know nothing yet so as you ought to know." Instead of boasting of what you will do, you have enough to repent of what you have done. "Where is boasting then? It is excluded. By what law? Of works? Nay; by the law of faith."

*Boast not of to-morrow for you know not what a day may bring forth.*

The future is proverbially dark; fortune is proverbially fickle; life is proverbially uncertain. "Let not him that putteth on his armor boast like him that putteth it off." The greatest, wisest, and most successful of men have been sobered and humbled by their experience of life.

Thus boasting, you presume and procrastinate; you sacrifice the end to the means. By grasping at a shadow you lose the substance. Life itself slips away, as you are busied about projects of living. Like the builders of Babel you build your story, as if you would reach the very Heavens from your slender foundation, and labor on till the whole topples upon you, and instead of Heaven you find the grave. Surely in a country so subject to earthquake, it were your wisdom to build only one story. Instead of plan within plan, and arrangement after arrangement, you should rather use the world as not using it, remembering that the time is short.

Any one of a thousand agencies may at any time defeat your whole design. Speak then trembling. Demean yourself humbly. Walk softly. Pass the time of your sojourning in

fear. Provoke not God to make an example of you.

He knows what a day may bring forth. It may be that you look for light, but will find darkness; for peace, but behold trouble; for healing, but no time of healing will come. And that particular to-morrow, on which you count so confidently, which you already enjoy in anticipation, which is to transfigure the future and change the whole of life—if it come at all—may not come to curse instead of to bless? May it not be a day of darkness, perplexity and sorrow, that brings forth nothing but misery? May you not be left to rue it with those that curse the day; and wish that it might not come into the number of the months, nor be joined into the days of the year? It is not of ever-morrows boasting of it, it may leave you nothing in the past or future to boast of, or to hope and wait for. As this, you must admit, is possible, will you do all you can to make it actual? With feelings how different from boasting, then—yea with chastened and subdued feelings—with humility anxiety and prayer—should you look forward to the future, or to any particular period of event of the future.

*Boast not of to-morrow for you know not what a day may bring forth; and you know how little any day can bring forth.*

The warning is founded not only on our ignorance of the future, but on our experience of the past. We might know by this time how little a single day can signify. Time has come to us again and again like the Sibyl with her books—always having more to ask and less to offer. The days before us, "few and evil," are against the aggravated habits of the past, and like raw recruits liable to meet veteran legions kept together by the instinct of discipline and borne onward by the tide of success. And any one day, against the whole sweep and impetus of the inveterate concentrated past, is as powerless as an individual against an armed host. One day, cannot, like a hero of old, turn the battle to the gate against a thousand.

Surely such considerations should produce something very different from carnal confidence, self-sufficiency and presumptuous prostration. Have you yet to learn that yesterday stands for privilege and advantage; to-day, for grace and salvation; to-morrow, for judgment and retribution?

All that makes salvation even now possible is the grace of Christ; and by rejecting his time you reject his terms of help. He says, "To-day, after so long a time as it said to-day," and your response is "To-morrow." He directs you to "seek first the Kingdom of God;" and you resolve to "seek it last." He entreats you to improve the present as the only time; and you only reply, Any time but the present.

My unconverted friend, if you procrastinate till the Lord Jesus leaves you, the work which you now delay because difficult will then prove impossible. Before that "to-morrow" to which you look forward arrives, you may lose reason, you may die, or the Blessed Spirit be grieved away, so as forever to leave you.

Or if the to-morrow to which you procrastinate be your dying day, it is a period of which to boast? Had I the privilege of the Apostle who drew spiritual analogies from the Grecian games, I would show by allusion to "the Turf" that this is the most reckless gambling. The day on which sinners stake their souls, heaven and eternity, resembles a steed, neither sound in wind or limb, that is given into power of enemies to drug against the time of trial. It is to carry weight—and what weight! It is not only preferred to God's day and our day, the present, but is expected to go over the ground of a lifetime. Do you not know that it is only the day of judgment that can go over the ground of a lifetime? And will you cast away your souls on a chance so desperate?

Would a man wait in a corner where he could not move to meet an enemy in mortal combat? Would not a fleet with sea-room to engage? Would a large army remain to be cut off amid defiles?

Live to-day. As Caesar was warned to beware of the "Ides of March," we warn you to avoid to-morrow as you would the fiend. He takes this form.

You may regard the difference between to-day and to-morrow as only a few short hours—a little thing. Even were it so, your salvation may depend on little things; but the habit of procrastination is not a little thing.

"To-day" is "the accepted time." It has privileges, opportunities and promises. To-day is from heaven; to-morrow is only of this world. It may be in the world to come. The difference then, between to-day and to-morrow, is the difference between doing and promising—between piety and procrastination—penitence and presumption—faith and hardness of heart.

Between the two a great gulf is fixed—as between light and darkness, good and evil, heaven and hell.

ENTERING HEAVEN.

At length the door is opened, and free from pain and sin.

With joy and gladness on his head, the pilgrim enters in;

The Master bids him welcome, and on the Father's breast.

By loving arms enfolded, the weary is at rest.

The pilgrim staff is left behind—behind the sword, the shield;

The armor, dimmed and dented, on many a hard fought field;

His now the shining palace; the garden of delight.

The psalm, the robe, the diadem, the garden ever bright.

The blessed angels round him, 'mid heaven's hallowed calm.

With harp and voice are lifting up the triumph of his psalm.

"All glory to the Holy One, the infinite I Am."

Whose grace redeems the fallen! Salvation to the Lamb!

"Another son of Adam's race, through Jesus loving might,

Hath crossed the waste, hath reached the goal, hath vanquished in the fight,

Hail, brother, hail! we welcome thee! join in our sweet accord;

Lift up the burden of our song—Salvation to the Lord!"

And now from out the glory, the living cloud of light,

The old familiar faces, come beaming on his sight;

The early lost, the ever loved, the friends of long ago,

Companions of his conflicts and pilgrimage below.

They parted here in weakness, and suffering and gloom;

They meet amid the freshness of heaven's immortal bloom;

Henceforth in ever-enduring bliss to wander hand in hand,

Beside the living waters of the still and sinless land.

Oh, who can tell the rapture of those to whom 'tis given

Thus to renew the bonds of earth amid the bliss of heaven?

Thrice blessed be His Holy Name, who for our fallen race,

Hath purchased by His bitter pains such plenitude of grace.

—Sunday Magazine.

## PHILANTHROPY OF CHRISTIANITY.

Christianity was once charged with being un-Christian, now it is charged with being un-practical. It is said that it offers a Bible and a prayer to those who beg a loaf and a pair of shoes; that it piles up in the way of human progress a wall of antiquated Scripture declarations; that it is lost in the mire of reform; and that great humanitarian movements are therefore always begun and carried on by unbelievers, until the laggard Church is lashed into the work. It is vainly proclaimed that every reform is at first an infidel movement. All this too, is affirmed with an earnestness and sincerity that can scarcely be questioned. Sometimes it comes to us with brazen effrontery and kicks aside Christ and his Church, so that the world may have some chance for advancement.

Never was there more ignorance of fact and philosophy crowded into a single sentence than in some of those used in this direction by these banners of the Church. They ought to know, when they demand that the Church lead in reforms, that great bodies never lead in reforms, not a case can be shown where any large body has come at once to apprehend some existing evil and set itself vigorously to destroy it. In every case the first realization of wrong and outrage arises in individual minds. The reform penetrates some soul, whose groans or utterances perchance reach another soul. The circle of sympathy is small, and the voice of remonstrance is weak, but after a while it is heard. Resistance to the evil swells with the widening discovery of its nature and magnitude; bodies of men become agitated by the discussion of its character and the modes of overcoming it. It comes at length to have prestige both ecclesiastical and political, and rises in its majesty and crushes the wrong.

When, therefore, infidelity asks when did the Church ever lead in reform, we may legitimately respond by asking when did any body, any individual club, any political party, any considerable body, existing for other purposes, lead off in some new movement for the amelioration of any part of our race? The question to which this response is based on the shallow ignorance of the history of reforms, and it can in no way be pertinent to the merits or demerits of the Church as a philanthropic agency. If it be true that the Church never leads in reform, it proves nothing, for that comes of its numbers, and the necessary slowness of all great bodies that is so notorious as to have acquired the currency of a proverb. It cannot be attributed to its religious character, for that is eminently humanitarian.

We, on the other hand, affirm what is pertinent to the question, that the Church is the very first of all large bodies to move off in all true reforms. Jesus Christ, the founder of the Church, while on earth seemed to be well nigh as busy in giving relief to the immediate wants and woes of the men and women about him, as in laying the foundation of a grand economy, the consummation of which was to end in the flight of all sorrow and sighing, and the trans-formation of men into angels. He was the nucleus of all true religion, which before God and the Father is this, "to visit the widows and the fatherless in their affliction, and to keep yourselves unspotted from the world,"—in other words, it is benevolence administered by pure hearts. We do not mean to say that the Church has never been at fault, nor that her foremost divines have been the first of Christians to see the wrong, and demand the right; position like numbers is naturally conservative. Greatness is often lifted too high to clearly see the prints of the iron heel on the neck of him who writes in the dust. This is true of greatness as such, irrespective of its religious or political character. But is evident that the sentiment that culminates in the redress or removal of wrongs enters the Church, penetrates Christian hearts and moves them to energetic measures, not only as soon, but sooner than in most other cases. The genius of Christianity prepares it for this work. Sometimes the reform has its very birth in Christian hearts, and its first cries are heard in the pulpit itself; its first throes divide pastors and people and Church members from Church members. So amid the tumult right marches on to its triumph. Fifty years before Wilberforce thundered in parliament against the slave trade, John Wesley pronounced it "the sum of all villainies," and later ages have not produced a truer characterization of the abomination. Susannah Wesley became a public speaker before the Lucys, the Annas, the Fannys, the Susans, and others of notoriety for woman's cause were born. The temperance movement had its beginnings with the ministry of Christ and it has always become a sickly child whenever taken from the bosom of its legitimate mother. Socialism, too has proved a failure whenever it has risen up in its Godlessness to actualize its principles, while Christianity sees the solitary in families. The

world is full of abortive New Harmonies and Arcadias. Naked philanthropy has gone to the heathen world with its Christless civilization, but its deserted fields and its dilapidated mills are in dismal contrast with whole nations redeemed by Christianity, lifted in some cases from cannibalism to a high degree of civilization. The efforts of philanthropy for the million of heathen have been few and sickly and selfish, while the Church with steadfast self-immolation has sought the recovery of the nations. The Church has within the last fifty years done more for the relief and elevation of humanity in heathen fields alone, than unbelievers have done in all the world beside. To this must be added her ceaseless contributions and labors for the good of man nearer home in all departments besides. Education swells her every-thing. There is scarcely a college in America that was not founded by Christians. State institutions that have lately become more common, may be ascribed more to them than to others, for they in all the States are in the ascendant in numbers, while nearly all other collegiate institutions were directly created by the Church. Girard College itself is preserved by the little salt of grace that is in it in spite of infidel testamentary restraints. Asylums of all sorts receive their full measure of support from the Church; the Church is not a whit behind others, but in advance. Not least of all must be counted the untold personal benefactions of those who are busy binding up the broken-hearted, opening prison doors, and proclaiming the acceptable word of the Lord. Millions of busy hearts and hands are stirred to activities by the love of Christ.

Indeed, it might be averred with perfect safety that a view of the varied individual efforts at reform would greatly redound to the honor of the cause of Christ. Go back ever so far in the Christian era, and whatever godless leader in some real reform may be pointed out, it will be no difficult thing to antedate his labors with those of a Christian not less zealous or self-sacrificing than he. So that whether we compare individual philanthropy with individual philanthropy, or combined philanthropy with combined philanthropy, Christianity and the Church never suffer by the comparison. It is time to clinch these enemies of our race, and throw them on this matter of the relative merits of Christianity and infidelity as humanizing agencies. The cross of Christ is the world's last and only hope.—North Western Advertiser.

QUESTIONS

TO THOSE WHO NEGLECT PRAYER MEETINGS.

1. Are you always better employed? If not is it well for you to absent yourself?
2. Do you get more good to your own soul, and do more good to others, by staying away? If not, can you be acting wisely?
3. Does your own conscience justify you, or have you not sometimes a difficulty in keeping it quiet on the subject?
4. Will a death bed commend your present course, or will you then look upon your neglect of prayer meetings with pleasure, thank you?
5. Does your pastor suffer by your neglect? Does it hurt his feelings, cool his zeal, and hinder his usefulness?
6. Are not your fellow members in the Church discouraged by you, and may you not offend Christ's little ones?
7. Is not your own family injured by your neglect? What will your children think of prayer meetings, seeing you habitually neglect them? Is it surprising if they despise them?
8. Is there no reason to fear that the unconverted may be both hindered and led to think lightly of prayer by your conduct?
9. Can you have a proper concern for the prosperity of the Church, the spread of Christ's cause, and the conversion of sinners, if you never meet to pray for them?
10. And are you sure that you fulfill your duty as a church member while you neglect prayer meetings? Is neglect of duty no sin, and is there no probability of your being called to an account for it?
11. Did any one ever gain anything, either in spiritual or temporal things, by neglecting prayer meetings? If you think so, can you prove it?
12. Is there no selfishness or pride, or worldly-mindedness, at the root of your neglect? If so, ought such things to be encouraged?
13. Would it be right to give up the prayer meetings? Do you think this would please God or improve the cause? But if all the members did as you do, must they not be given up? Could not the rest find excuses for staying away, think you, as well as you? Do you not think they would, if their hearts were as worldly, or as cold, or as indifferent about the prosperity of the cause as yours appears to be?

## ENCOURAGING ONE'S PASTOR.

Dr. Curry, in an editorial on the duty of a Church to its minister says:

First impressions cling tenaciously. Welcome him; call on him. Make him feel at home. Early and cordial attentions to a minister and his family are among the best investments you can make for the good of the Church.

Pave the way for his early acquaintance with your family. Introduce him to every one of them, and when you can get his ear, speak a few words about them. Pastoral work in cities at least, is exceedingly difficult and unsatisfactory. The minister must devote his mornings to study; the evenings are mostly taken up with meetings, "companies," and the reception of calls. In the afternoon the pastor sallies forth to the houses of his congregation. He is introduced into the parlor, and, after a painfully long waiting sometimes, sees one well-dressed lady, and goes on sighing for the times when the advent of the circuit-rider was the signal for the whole family to assemble to hear a message from God. It is no elegant parties your pastor wants, but an introduction to your home life. He wants the opportunity to pass an hour or two with your own family, to become acquainted with them, to find out who are Christians, to speak a word for Jesus, and to pray with them. An invitation to tea with you is worth ten times as much to you and to your minister during the first half year of his pastorate among you as at any later time.

When Napoleon was on St. Helena he was walking one day with some ladies along a mountain delfe, and met a negro bearing a heavy burden. Napoleon stepped aside into a cleft in the rocks for him to pass, and when one of the ladies expressed surprise he said, "I respect the burden, madam." So we now say, in this case—respect the burden of your ministers. Help them; help them all you can. Sympathize with them. "Esteem them very highly, in love for their works' sake."

## THE ANNIVERSARY OF THE MOUNT ALLISON INSTITUTIONS.

(Special to the St. John Telegraph.)

SACKVILLE, March 22.

Thy College examinations were held Thursday and Friday. All Students recommended for regular advancement in classes. Ralph Brecken and Charles Dewall Heard, both of Charlottetown, passed for degree of Bachelor of Arts. The theological examination Saturday morning was entirely satisfactory to the examiners.

Sunday morning, Rev. Andrew McKeown preached an eloquent sermon, and Sunday evening Rev. Mr. Pope of St. John preached the anniversary sermon in Lingley Hall.

To-day, Academic Examinations in Male and Female Academies passed off very creditably. In latter particularly, students acquitted themselves admirably. Physical Geography and Geology classed very good. The standing of students in some cases reached ninety and ninety-five per cent of marks,—one whole hundred per cent in one branch of study.

A pleasing exhibition of fine arts, the product of the past year's labor, followed examination. The display reflects great credit on the skill and energy of Prof. Gray. There are pictures in pencil, water colors, and oils in a great variety, chiefly intended for the Bazaar to be held in St. John soon, the proceeds of which are intended for the Institution here.

A large number of visitors are here and more are expected for the public exhibition. The weather is warm and delightful.

Prof. Weldon, who goes to resume his studies at Yale College, was presented by Prof. Gray and others with fine oil painting by Prof. Gray—scene, Morris' pond, two miles from this place, where Prof. Weldon often rowed. The presentation took place in the drawing room of the Ladies' Academy, with a suitable speech and reply. It was a pleasant surprise.

There was a public gathering in Lingley Hall at seven o'clock—Rev. Mr. Duncan, of Charlton, presiding. The Hall was crowded. The opening prayer was by the Rev. Howard Sprague, followed by a Piano duet by Miss Clark and Miss Chapman.

The chairman then introduced the Rev. Andrew McKeown as Alumni Orator for the occasion. He was greeted with hearty applause.

His theme was "ORATORY AND ORATORS," or "Incentives to Oratory, with Illustrations of its Use and Power." In a happy introduction, among other things, he explained his temerity in attempting to treat his audience to a discourse on so ambitious a theme, by comparing it to the devotion of a lover the very thought of whose passion blinds him sometimes to the impossibility of what he attempts,—a lover who sees not the effort to be vain as does all the world besides. He confessed to the ambition of having paid his devotion to this shrine. He reminded his hearers that it does not follow that because a man writes or speaks on oratory he therefore claims to be an orator, any more than that the man who writes or speaks on poetry claims to be a poet,—it rarely happens that the artist is a judicious critic of his art.

Coming to the body of the discourse, he claimed that articulate speech is an endowment and an art, chiefly the latter. Men learn to talk as they learn to walk. The requisite powers are the gift of nature, but the ability to use them is acquired. Man is the talking animal as well as the "laughing animal." He alone of all creatures on earth has or can have proper speech, for Soul is the Parent Divinity of which speech is the *Logos*.

Speech is an attainment, as a cultivated art is perhaps limitlessly improvable, ranging through almost every conceivable variety; yet how few persons, even in cultivated society, derive from it anything like that degree of pleasure or advantage which it is capable of conferring. Its possession even as fine conversational powers is as rare as it is precious; while oratorical talent, of anything like a high order, has ever been held as among the most distinguished attainments of man. Of all God's inspirations "Genius is the rarest," and of all the breathings of genius the rarest is eloquence.

Oratory in its grandest conception must be ever esteemed the highest of the Fine Arts—the art of arts—the one most difficult of attainment, perhaps—certainly the one most illustrious accomplishment. A moderate degree of proficiency in public speaking may be easily attained, and is not to be despised; but the accomplished orator, who sways men—on whose lips they love to hang—is not so easily made. He needs the long, patient, laborious training of all the best faculties and powers with which humanity is gifted,—he needs the perfect development, training, and use of the whole man, physical, intellectual, and moral. In the other fine arts a man may excel, and yet be defective in some of his powers, as Milton in Poetry, without the bodily sense of sight; but for the highest excellence and effect in public speaking nothing can suffice, but the whole being brought into full and finest play. The cultivated and best use of a perfect physical organism is his auxiliary. (This he appropriately, nay, wittily, and with fine effect, illustrated by reference to Henry Giles, Danl. O'Connell, Danl. Webster, and Ben Butler, concerning the last of whom especially he told a capital anecdote.) He quoted Cicero in support of moral qualifications, thus:—"The speaker who would inspire lofty sentiments must first himself be the subject of them." Eloquence, whose source is sincerity, is the language of noble sentiment. The orator requires the highest and best use of

his intellectual nature also. The powers called into exercise by oratory are invention—that creative act of the mind—imagination, sensibility, taste, and expression,—the last named including the correct and copious use of strong and appropriate language and gesture. These are man's highest honors, and of them all the orator needs the simultaneous and most strenuous exertion.

There is another quality of the true orator of highest type,—yet not a single quality so much as a combination of qualities,—a result of a highly poetic temperament combined with extreme nervous susceptibility, all under the pressure and headway of powerful passion. If there is a single word that encompasses it, it is the word "inflammability," but this does not sufficiently include the kind of "sensibility." It is sensibility, but it is more than that,—it is sensibility that has strength in it. It is the element that can weep and fight at the same time—that is at once tender and true and brave. It is what gives the aroma to eloquence—the sparkle to the flowing bowl—the crest of foam on the wave—and it is the only element, perhaps which culture cannot bestow. Patrick Henry was the finest example among the moderns, and Demosthenes among the ancients; while Edward Everett, with all his mastery of elaboration and high-wrought beauties, had not a particle of it. It was to this element that Mr. Webster doubtless referred when, giving a definition of true eloquence, he said,—"The marshalling of words and sentences cannot compass it; it comes, if it comes at all, like the bursting of a fountain from the earth or the bursting of volcanic fires."

Eloquence is almost the sublimest exhibition of human power. The inspired before a vast assembly who are swayed by the invisible hand of his eloquence, as the forest by the wind, is grander than Jove hurling the thunderbolts. He stands amidst the radiance of his own thought like the angel in the sun, holding the hearts of men in his hand, and turning them whithersoever he will. He is a tree on fire with lightning.

"He hears a voice you cannot hear; He sees a hand you cannot see."

And with fierce flashing utterance, burning vehemence, bright, stern strokes, he pierces through the reason and through the passions of his audience, directly at their vitals. He stands amidst the radiance of his own thought like the angel in the sun, holding the hearts of men in his hand, and turning them whithersoever he will. He is a tree on fire with lightning.

Public speaking, then, in its highest examples can never be other than the rarest of accomplishments. And yet it is worth while in some to try to be orators. The attainment is so grand in itself, and the country and age furnish so many facilities for its cultivation, and so many inducements, in opportunities for its honorable and profitable exercise, that it is quite worth while for those favorably situated and endowed to attempt its acquisition. Who has not at some time felt that he could be an orator? Who, reading or hearing some glorious speech, has not felt a thrill of impassioned utterance which filled him with the thought that he would one day be an orator? (Speaking of the field for oratory in this country, the Rev. gentleman paid in the New Dominion and the intelligence and taste of its people a warm compliment.) Never fear, he continued, that the endless multiplication of books, and the superabundance of reading matter furnished by newspapers, magazines, reviews and pamphlets will supersede the necessity of the public speaker and render his occupation like Othello's—gone. They only prepare the way; they furnish the conditions of his success. What, then, is so popular orator is no longer, as he was at Athens and Rome, the principal endeavor of an ignorant common people; are we the less prepared to appreciate and enjoy him, or any the less subject to his sway, because we have been raised from the sluggishness of ignorance, and can instantly comprehend his every thought and enjoy his most distant and delicate allusion? His task may become somewhat more difficult than was that of the ancient speaker. It may require consummate skill now to touch and set in motion all the springs of action, to humor or overpower the prejudices of educated men, to keep in ceaseless play their imaginations and sway their passions at will; but examples of the most perfect success in these things may be had from the experiences of many of our great orators. George Whitefield made David Hume—philosopher, sceptic, sofferer though he was—start to his feet with a burst of admiration, as he closed up a sermon in these words:—"The attendant angel is just about to leave the threshold and ascend to heaven, and shall not be heard with him the news of one sinner among all this multitude reclaimed from the error of his ways?" Then, elevating his voice to its full-toned majesty, he shouted "Stop, Gabriel, stop, ere you enter the second portal, and carry with you the glad tidings of one more sinner won to heaven." He next depicted in glowing terms, the effect on Benjamin Franklin of Whitefield's preaching a charity sermon, and of his enchantment of the *élite* of Philadelphia in introducing the parlor, and, after a painfully long waiting sometimes, sees one well-dressed lady, and goes on sighing for the times when the advent of the circuit-rider was the signal for the whole family to assemble to hear a message from God. It is no elegant parties your pastor wants, but an introduction to your home life. He wants the opportunity to pass an hour or two with your own family, to become acquainted with them, to find out who are Christians, to speak a word for Jesus, and to pray with them. An invitation to tea with you is worth ten times as much to you and to your minister during the first half year of his pastorate among you as at any later time.

As a means of gaining political power, position, office, the value of oratory is nowhere so great as in America. Here art, enterprise, ambition, breath as free as the wind of heavens, and draw upon resources as inexhaustible as the fountain of our great rivers and lakes. Position and power arise from the people, as the mountains from the plain. The people are the sovereign; they, for the most part, confer the orders of knighthood. But the peo-

Halifax	
Sets	Halifax
3.25	4.50
3.51	5.29
4.18	6.18
4.46	7.20
5.25	8.36
6.08	9.30
7.32	9.52
8.34	10.49
9.42	11.30
10.41	12.07
A	1.06
2	



ple most readily reached and most deeply moved by the living voice of men who have something to say and know how to say it. The man capable of stirring up the multitude at a mass meeting may reach an office in the gift of the "dear people." Examples were here given of persons whose success was mainly attributable to the debating societies they attended while pursuing some humble calling.

Oratorical talent is chiefly acquired, it is the product of art rather than of nature, as speech itself is an art more than a gift. The orator, unlike the poet, is made, not born. Some take to oratory more readily than others. The only single endowment, perhaps, essential to the orator is the requisite degree of sensibility. This is the sine qua non of all true eloquence, and it is unquestionably the gift of nature, and a troublesome gift it is, too, though the basis of all greatness in this line. It makes orators of its possessors. It made both Demosthenes and Sheridan break down and become the objects of derision on their first attempt to speak in public. Take courage boys, if you take to oratory, it will make orators you are the ones, class that will make orators you are the ones, that quality which makes us speak effectively when once we have learned to manage it. The man who does not tremble before he begins to speak ought to tremble afterwards. The man who can see the artillery of five hundred pairs of eyes levelled at him and not be hindered, doesn't appreciate the situation. No bold, coarse man can ever be an orator; but with the requisite degree of sensibility, any man without marked physical or mental defects may become an orator, who will pay the price for the distinction—the price being nothing short of this, that every bodily and intellectual gift of nature, however magnificent and however superior, did, must be associated with every resource which diligence can bestow. The world has yet to furnish the first instance of eminence in public speaking which was not the result of great preparatory labors. The eminence has been in proportion to the pains taken. He stripped off the veil which popularly surrounds the famous Patrick Henry, and showed that he too was a patient student, a profound and accurate observer of human nature from his very childhood—a qualification in an orator second only to sensibility. Patrick Henry was no more an orator without discipline than was Demosthenes.

It would be indifference to the noblest aspects of the theme, an act false to the idea that rules the auspicious hour we have lived to see, not to notice the connection of oratory with the progress of Liberty. Eloquence and freedom have gone hand in hand to victory; and it is difficult to say whether Liberty is most adorned by Eloquence, or Eloquence most adorned by Liberty. The generality of men are slow to right themselves and cast of old impositions and abuses—some from chronic servility, some from excessive conservatism, fearing to make bad matters worse. They endure the evils they have, rather than fly to those they know not of. But for the voice of the reformer breaking in upon our apathy, the energies of the great mass of mankind would lie sleeping around the citadel of the heart like gods reposing on their arms on the eve of battle. The clarion blasts of the trumpet of oratory, blown by some master spirit, wake them to the contest and the victor. When then the battery of the orator's brain sends along the golden wire of his speech the living force of his own free, heroic spirit into the hearts of the irresolute or feeble people, only then do they become charged, as so many Leyden jars whose combined power shakes the continents, and scatters into fragments thrones of tyranny. Of how many examples is history full! (Several examples given.)

Volumes might be written on the patriotic value of eloquence—its power to extricate and deliver in moments of great exigency. Not only has it aroused the indifferent to a righteous assertion of their rights, but also inspired the oppressed to an effectual resistance. It has repelled the invader, exposed the conspirator, subdued the anarchist. The case of hemostases among his countrymen to meet Philip, and of Cicero stilling the disturbances in the theatre or crushing the insidious Cataline, are in point, and instantly suggest themselves to all. Lamartine stood in the streets of Paris in 1848, and by the magic of his eloquence held at bay for six hours the infuriated and blood-thirsty populace—furious as wild beasts broken loose from confinement—covering with the majesty of his presence, as with a shield, the terrified street at his back filled with defenceless women and children. He kept them before him and harangued them, and charmed them, till at length they lost the scent of blood, and the evil spirit went before him with his harp. France owes Lamartine a monumental shaft. After timely reference to the state of France, he proceeded thus:—

"No fitting words had to day,  
For measuring spirits of his stature,  
Only the Future can reach up to lay  
The laurel on his lofty name."

The day will come when Lamartine, standing by the gate-post of the Hotel de Ville, and subduing by his eloquence the furious passions of the thousands on thousands of delirious revolutionists, who sought they knew not what at the hands of the Provisional Government of 1848, will be commemorated in stone, on canvas and in immortal song, as the very impersonation of moral sublimity.

Finally, if eminence in public discourse were not in itself, the crown and glory of human ability, if our cultivated age and free government made no special demands, and held out no special inducements for its cultivation, still it would be well worth acquiring, if possible, for its own sake,—the refined and exquisite pleasure which it affords to its possessor. How sublime to rule by the potency of reason and the majesty of thought! Take the case of Daniel Webster in his celebrated reply to Hayne, the eloquent South Carolinian. The North and the American Constitution are attacked by no ordinary foe.

"It is no drizzling shower,  
But rattling hail of arrows barbed with fire."  
The burning eloquence of the Sunny South is in eruption, and carrying all before it. Who will turn back the scathing tide? Who? There is but one. Every eye turns involuntarily upon the Senator from Massachusetts, Mrs. Webster is in the gallery. Her woman's heart is busy. The gauntlet is at her husband's feet. As she takes his arm in the vestibule she says, "Oh, Mr. Webster, you cannot answer that?" "I'll answer him tomorrow," says the morrow came and he did answer him. Never before did he go to that house with such spirits. It was a time for a man to act in, and he was the man for the time. Only this once perhaps was he fully roused. The details of ordinary business were not sufficiently difficult to keep him awake. This time he woke up. He would about his antagonist the strong meshes of an invincible argument till he bound him hand and foot, and then catching him up in the tempest and whirl

"Transported demigods stood round,  
And men grew heroes at the sound."  
While he poured forth, as if by inspiration, period on period of the purest and loftiest rhetoric, profoundest logic and soundest logic,—defended like a warrior angel his beloved Massachusetts and his dearer country, won the proud distinction of "Expositor of the Constitution," reached the perfection of human eloquence, and amidst his peers,

"Above the rest,  
In shade and gesture proudly eminent,  
Stood like a tower."  
How felt he, think you, when he saw that cloud of doubt and fear for the issue which lowered on the countenances of his colleagues when he began, gradually clear up, and pass away as he went on, till at last he saw their faces shining with the reflection of his own coming triumph? How, when he had done and they had gathered about him to admire and bless him for the talents they had once envied. They clasped his knees. They hung upon him like children to a returning father. There are those still living who remember how, when he came forth to leave the capitol, from the crowds that thronged the galleries, the lobbies and the entries, there arose an involuntary burst of admiration and transport. Hats, caps and handkerchiefs filled the air. He could not have been invisible to the best and highest of all earthly rewards—the love and admiration of his fellow-citizens. He was not. "Black Dan" grew radiant for once.

The foregoing is but a meagre outline of a brilliant effort. Of course much of the very best of it is omitted altogether; but where the whole presented on the printed page the reader would have but a faint conception of the beauty and power it possesses, as uttered by its author. As he himself says of an Irishman (an anecdote concerning whom does good service in illustrating the force of gesture in oratory) you must see him, his very arms do speak.

There were bursts of applause repeatedly during the hour and twenty minutes of delivery. He held the audience spell bound at times. It was pronounced the best effort ever made in Lingley Hall. A vote of thanks was moved by Prof. Weldon and seconded in a speech by President Allison. There was a Piano Solo by Miss Chapman.

Mr. Stockton gave notice of a meeting tomorrow of young ladies to form an Alumni Society in connection with Ladies' Academy.

Miss L. White sang a solo sweetly to piano accompaniment.

After the benediction by Rev. Mr. Milligan, of Charlestown, the company adjourned to the dining hall of Male Academy, where a large assembly of ladies and gentlemen partook of a collation given by the Alumni.

Instrumental music, and religious exercises by the Professor of Music, Rev. Dr. Storer, closed the day's proceedings a little before 11 o'clock.

From the Borderer.

### MOUNT ALLISON ANNIVERSARY EXERCISES.

The closing exercises of the Mount Allison Institutions came to a successful termination on Tuesday last. The College examinations which took place on Thursday and Friday of last week, both written and oral gave satisfaction to the Examiners and general public. The examination of Academy Classes in both branches took place on Monday evening, in the College building, in the presence of the faculty and a large number of the public. The examination of the Mount Allison Institutions was a brilliant display of oratory. The speaker kept his large and very appreciative audience in the best possible spirits throughout, and during much of the time, awayed the assembly with the magic wand of the true orator. We cannot find space to notice at any length the able manner in which the speaker discussed his subject; suffice it to say, that it was analytical, historical, illustrative, clothed in fine flowing diction, and rendered attractive by the easy gesture and cultivated voice of the accomplished elocutionist. The social gathering of the Alumni and their friends, after the oration, was large and in a measure representative, and seemed to give unbounded satisfaction to all present.

The commencement exercises on Tuesday well sustained those which had preceded. The following is the programme of the occasion:—

1. DEVOTIONAL EXERCISES.—Rev. C. Stewart, D. D.
2. SALUTATORY ADDRESS, (Latin), George J. Bond (Sophomore).
3. ORATION.—Limits of Individual Self-Control, William H. Johnson (Junior).
4. MUSIC.—Pavillon de Louvain (Piano Duett), Misses Cogswell and Stewart.

III. ESSAYS.—What shall we do?—Miss Mary L. Fowler. Out of the Depths—Miss Hester V. Daly. "Beyond the Alps Lies our Italy"—Miss Alice A. Chesley.

MUSIC.—Piano Solo, by Miss Julia M. Clarke. Alice—Romance sung by Miss S. Cogswell.

IV. ORATIONS BY SENIOR (GRADUATING) CLASS. Mary, Queen of Scots—Charles DeW. Heard. Les Idees Napoleoniennes—Ralph Brecken.

MUSIC.—Sweet is the Dream, (Duett), sung by Misses L. White and S. Cogswell.

V. REPORTS, CONFERRING DEGREES, &c., MUSIC.—Tender Blossoms, (Quartette), sung by Misses F. Smith, N. Byers, S. Cogswell and E. George.

VI. MASTERS' ORATIONS.—Making a Mark—Wm. H. G. Temple, A. M. Independence—Benjamin Russell, A. M.

DOXOLOGY.

The degree of M. L. A. was conferred upon Misses Fowler, Daly and Chesley, and prizes for proficiency in arithmetic awarded to Misses L. Elderkin, Dawson and A. Elderkin, and in penmanship to Miss E. Beatty. It is well, we think, to hold out every encouragement to pupils to become well grounded in the elementary and useful branches. The orations by the young gentlemen were commendable. Of course we might take exception to the manner of style and substance and appropriateness in one or two instances, but among such diversity of mental endowments and inclination it would be "passing strange" if all would be in accord with recognized suitability of time and place.

The degree of B. A. was conferred upon Messrs. E. Brecken and Charles Heard;

stantly defended, and the war in turn carried into Africa, if we may so speak. It seems to us, watching the course of the conflict, that neither side has won or is likely to win an undisputed victory. As when two forces simultaneously strike the same movable object but at different angles that object is driven in a direction common to neither force, so in this case, the general result has been as likely to be a sort of compromise between the respective parties in regard to both questions in dispute. Which side however, in our judgment gains and will probably gain the most in the controversy we shall indicate farther on.

Within Methodist circles there are, if our impression is well founded, many who are of the opinion that for the education of our future ministry, the one thing needful is a well-worked Theological school in which ministerial candidates shall be well grounded in Christian doctrine, and trained carefully to the performance of the different branches of pastoral duty. These are undoubtedly right in regarding it of high importance that ministerial candidates should be thus grounded and trained. Thoughtful men, were never better prepared than at this moment to regard with favour special training for the performance of special work. The astonishing achievements of the German army during the recent Franco-German war taught the world a lesson on that subject not soon to be forgotten. Various causes contributed to the triumph of the German arms in that contest, but one of the most influential of these was the wonderfully skillful manner in which the Prussian staff officers had been trained for the real business of war. The French Government had been forewarned on this subject. Napoleon III kept an acute and keenly observant military officer at Berlin to watch the progress or note the condition of military affairs in North Germany. This officer discharged the duty devolved upon him in the most intelligent and faithful manner. He furnished his master with elaborate and strictly accurate reports of what passed under his notice. These reports were found at Versailles last autumn. One of them contained a detailed account of the mode in which the Prussian staff was trained for duty, and has been published. So strong was the impression made upon its author's mind concerning the unrivalled efficiency of that staff that he gave utterance to his feelings in these remarkable words, "Beware of the Prussian staff." Well would it have been for Napoleon and for France had the warning been heeded.

What the Prussian staff was and is to the German army that ought our coming ministry to be to our church in the future—most completely prepared for the efficient performance of every part of ministerial work. And we do not doubt but that by the blessing of the Great Head of the church our Theological Professor will materially contribute toward securing that result so ardently and devoutly to be desired.

J. R. N.

MOUNT ALLISON INSTITUTIONS.

CLOSE OF ACADEMIC YEAR, 1870-1.

The village of Sackville is, at the close of the College year, the confluence of annually increasing streams of visitors from all parts of the Lower Provinces. These crowd the hotels or meet the genial welcome accorded in the pleasant private homes, whose doors are thrown open to all comers. The centre of attraction is that noble pile of buildings erected and dedicated to the service of God and his country. We have not space to notice at any length the example of the late returned Charles F. Allison. At this present juncture however we have rather to do with passing than with past events. The latter in connection with the Mount Allison Institutions live within the memory of the many Methodists within our Conference bounds; the former is included in the area of observation of the few. A year after year therefore, we are called upon to record the measure of success which has attended the educational labors of the Sackville professors and teachers.

ALTHOUGH the brevity of the period allotted to each class prevented searching enquiry into scholarship, showed that the painstaking efforts of President Allison and his efficient staff of co-adjutors were in no small degree successful, while the Report of the Board of College Examiners, based upon a careful investigation of the merits of written papers, gave the public to understand that the thoroughness of the training of the past, is fully equalled by that of the present. We are more than ever convinced, after careful observation for many years, that the youth of our country, who are engaged in the liberal education which in Wesley College unrivalled opportunities.

ACADEMIC EXAMINATIONS.

These took place simultaneously in both branches of the Academy. The evident care and application which had been brought to bear upon the various subjects under revision were alike creditable to teacher and pupil; and the display of intimate acquaintance with their text books on the part of the young ladies on the one side, and the young gentlemen on the other, called forth the highest encomiums from the visitors present. This was especially the case in the Ladies' Academy, where many of the classes are embraced in the College Curriculum.

(As the details of the public exercises on Tuesday are given in the article which we have copied from the Borderer we omit the most of that part of our correspondent's report relevant to these Exercises.)

The reports of the President and Principals showed increased prosperity in every branch of the Institution. The numbers in attendance being in each case in advance of last year. The following are the figures, College 33; Male Academy 64; Female Academy 63; or a grand total of 160. In his report Principal Inch alluded to efforts which were being made to secure repairs and refittings necessary to make the Ladies' Academy a comfortable home for the pupils, and to continue its efficient working. We heartily concur in his ideas and would urge our readers, in every part of the land, to aid the enterprise by contributing to the Bazaar to be held in St. John during the coming month, or by direct money gift. Time and natural wear and tear have done its wonted work upon the building and its appointments, an effort is required, let that effort be made at once.

J. G. A.

### IMMERSIONIST DEVELOPMENTS.

Since poor Wentworth has subsided, the Visitor manifests extraordinary excitement. A small crowd of writers has rushed into print in the Visitor. They think it is too bad that Wentworth should lie under the charge of forgery, and that the Dr. Cramp affair should remain as it now is. They do not know how to help themselves. They are terribly angry and malicious. They betray the same bitter and intolerant spirit which characterized Wentworth's later productions. They find it impossible to conceal their chagrin and mortification. The spirit they evince shows how the truth of their unfair statements has been.

The developments which have been brought to light in the Visitor are suggestive. It says some wonderful things about us. It complains (May 18, 1871) that we quoted from these words; "The vulgar and renewed of Rev. Mr. Currie" when we should have said: "The vulgar and renewed of the Rev. Mr. Currie." The error was the fault of the printer, and we cheerfully give the Visitor the benefit of the correction. The inference is clear that if the Visitor would endeavor to make capital against us, out of what was obviously a typographical error, and what in itself is altogether unimportant, it would have rejoiced at the opportunity to have made some damaging point against us, if that were possible.

The Visitor has developed its peculiar way of defending immersionist dogmas from the unsoundness of these dogmas is exposed. A recent editorial in the Visitor, begins with a somewhat grandiloquent reference to the "Reverend Duncan D. Currie of the Conference of Eastern British America," and ends with an announcement that in the judgment of the Visitor, the said Mr. Currie is a "fool." How brilliantly the Editor defends Wentworth, and Dr. Cramp! The immersionist style of reasoning is certainly remarkable. Of course, if the Visitor had any better "arguments" to bring against us we should hear of them.

We have no doubt, those the best it could. We have recently learned, through Baptist authorities, that "Wentworth is the deepest thinker in St. John" (rather hard on St. John); the venerable Editor may yet sink into the same depths of that "deep thinker," in bewilderment and intolerance.

The Visitor has developed its peculiar way of referring to the Rev. Dr. Dale, a Presbyterian clergyman, of Pennsylvania. Dr. Dale has published a work on Classic Baptism. He has critically examined every instance of the use of the word *baptizo*, and its derivatives in the whole range of the Classic Greek literature of a thousand years. He has established the fact, beyond successful contradiction, that the word *baptizo* was never used in classic Greek literature, but always to express baptism. Our immersionist friends meet Dr. Dale in substantially the same way that they meet us. "Dr. Dale's exploits," says the Visitor (March 16, 1871), are surpassed only by Blondin's feats over Niagara Falls on a tight rope. . . . Dr. Dale is a mere sophist and trickster. No controversialist ever resorts to such a style of defence if he can find anything better to say. He that does so virtually acknowledges himself defeated. What the Visitor has said of Dr. Dale it has said of us. We can afford to bear patiently all its manifestations of anger and hatred. We can afford to smile at its bitterness and malice, and to say that its exposures were truthful as well as severe. He who wins in a contest may smile; while he who loses may gnash his teeth and mourn.

The Visitor is exceedingly dissatisfied at the way in which we have handled his Polemical testimony. He had humor in the fruit of it, makes a mistake, and we have done with that testimony precisely what we intended to do. It is not strange that the Visitor does not relish the results of our cross-examination. We did not design it should. The Visitor must bear its unpleasant predicament as best it can.

A writer in an recent number of the Visitor (May 1871) states that "an intelligent and wealthy gentleman" was, not long ago, converted from the error of his Pedobaptist ways by reading "Currie's wretched Catechism of Baptism." Another similar statement appears in a later number of the Visitor. If there be any truthfulness in the Visitor's information it proves that "Currie's wretched Catechism" is not quite so "wretched" after all. It seems to be a two-edged sword, cutting more ways than one. Of that well-defined and fiercely-hated little book has done so much for some "intelligent and wealthy gentlemen" why may not our Baptist friends help circulate the work more largely? If it has converted some, why may it not be expected to convert others? We may take this opportunity to inform zealous immersionists, who wish to enlighten "intelligent and wealthy" Pedobaptists, that we expect to have a new edition of that "wretched Catechism" in the market in a few months, and that we will sell to the said immersionists at the same low rates we do to others.

We must now take our leave of the crowd of writers who figure in the Visitor. The engagements of this season of the year leave us no time to devote to them. We have accomplished what we undertook to do in the beginning of this controversy. It is not likely we will reply to what the Visitor may still have to say about us. Our work was to throw Wentworth from his track, and expose his fraud. We have done it. It is no wonder that his friends are dissatisfied at his sad fate. We can afford to enjoy the sight of their discomfiture. We can smile at the evidences they furnish that our strictures have stung them terribly. We are content, then, with the results that have been reached. The writers of the Visitor may still howl and bark around our heels; and we shall let them gnaw and grind their teeth until their fury exhausts itself.

Fredericton.

D. D. CURRIE.

### THE WASHINGTON CONVENTION.

A word or two about the Delegation. After landing in Boston the Brethren from various quarters revealed themselves at different points of travel, and began to form acquaintances which have already produced a most gratifying effect in preparation for Conventional work. Our own men are fine specimens of Christian Ministers and Laymen. There are two or three very notable things in respect to the Nova Scotia representatives, which, resting on the indulgence of our readers to excuse us from any charge of egotism, we may mention. There is a preponderance of the Scottish element in the group. We shall not theorize on that fact; yet it is delightful to accept it as a token of the earnest co-operation in this great modern religious movement, of those to whom the world has usually attributed but little of the emotional and the sentimental. Our President—and we are all very proud of him—is a fine type of the christian gentleman. With his highly intelligent face, and firm yet prudent

manner, there are so apparent the utmost benevolence and religious heartiness. We only hope this year's convention may find a single individual so many essential qualifications for the Chair; and before the election is through with our own immediate friends may wonder less at the choice of J. S. McLean. And in all the discussions we have heard, on steamer, car or street, there has been no single attempt to force any personal hobby or denominational doctrine on the general attention. Yet there have been many scintillations of gains as minds came into warm and active contact; while the great themes of our common christianity have been very frequent in the conversation.

Save one or two amusing incidents there was nothing special in our adventures till we reached New York, the city in which we are now writing. At Eastport there was a general rush towards the inviting Restaurants, for the sea air had sharpened our appetites. We found one of the company already deep in the discussion of his subject. He had tried all his strength of masticating muscle on the fragments of some weary, miserable animal, which had been slaughtered for our express misfortune, and the look with which he warned us away from that article in the Bill of Fare, was such as to leave an impression on the mind for many a day. That sorry brute disappointed us of a solid meal; but we took our revenge in all kinds of significant nods and frowns at our landlord's expense.

In Boston we placed ourselves in the hands of a Cabman with a confidence which is now delightful to reflect upon. After driving nearly an hour, we found ourselves waiting patiently at the entrance of the St. James Hotel, of which this was the express driver, until the elite of our company was disposed of. Then wheeling in the opposite direction, one half the city was traversed ere we reached our destination. We have never before seen so much architectural and fashionable excellence for fifty cents.

In New York we seemed doomed to trouble. This respectable delegation—those of us at least who continued together—found ourselves searching for an hotel which had no existence, and bereft of our baggage entrusted to an expressman for conveyance to the same mythical abode. The shadows of our first misfortune were still darkening our horizon when we started for Fulton Ferry on our way to Plymouth Church. After riding in a horsecar for some time one of the number discovered we were astray. Leaping to the sidewalk, a brief consultation showed us how utterly bewildering is this immense Babylon to men who are lost. We recovered ourselves, notwithstanding, and now for Beecher!

It was perhaps well that none of our company knew the excitement which moved our heart beside them as we turned the corner and looked upon that unpretentious brick building. We had cherished imaginary pictures of the place and its associations for many years. Had read the Plymouth Sermons for eighteen months; and after having been prevented once from reaching the place by finding anniversary week presenting an unusual attraction in Boston, we were here now in obedience to the ambition of hearing a great man. We were prepared to weigh him with some measure of justice against orators who had thrilled us in other lands—Guthrie, McCosh, McLeod and others. There was, therefore, no lead in our boots as we obeyed the sexton's advice to hasten up the stairs and find a good seat. While the people were thronging in we had time to look round us. Dickens, after thoroughly testing the acoustic properties of this building, dissuaded Beecher from yielding to his people's wish of erecting a larger church. And really the entire internal design is admirable. Packed to its utmost capacity as it was that day, it must seat 4000 people; yet every articulation is heard distinctly, for there are no crannies or recesses to form eddies from the general stream of sound. At one end a third, perhaps one half the congregation were uttering strange, probably 2000 persons were thorough Beecherites, yet good Christians. Another thousand were likely Christians only so far as their connection with Beecher extended. "Break my people of the bad habit if you can," was his request of Chapin who was to exchange with him on one occasion. Chapin promised to try. As the dapper little Universalist stepped on the platform, hymn-book in hand, several rose to leave as usual on seeing a stranger before them. With startling emphasis Chapin called out—

"All who came here to worship Beecher this morning are at liberty to retire; those who came to worship Almighty God will join with me in singing the 860th hymn." He cured the habit; but Beecher's worshippers are there still. Another thousand who heard his name would never hear him again. Walls from every State and Province, they obeyed the universal law of curiosity.

The singing was itself extraordinary. Led by an immense choir, at whose heads were some rich and cultivated voices, and sustained by a rare organ, every stanza rolled and reverberated through the building with grand effect. Beecher's appearance at first almost shocked us. We had seen his portrait in the freshness of youth and his thoughts ever since seemed to us youthful as that fine countenance. But here he was almost an old man! He moved heavily toward the platform and calmly took his seat in the massive arm-chair made from cedars of Lebanon. Great clusters of large flowers were deftly arranged on different tables so much in harmony with all we had ever heard and read of his admirer and expounder of Nature's gifts. His prayer was simple and wonderfully comprehensive. His subject was, the exaltation of the Name of Christ. The Herald called his discourse a *happody*. There is a good meaning to the word, and the Herald after all may have been right. But it calls Beecher a Pope, and hence we know Beecher loves not the preacher of Plymouth Church. The thought was very far above the average of ordinary sermons; but the manner, voice, gestures and facial expressions of Beecher are sermons in themselves. How he walked that platform and struck down and trampled upon the enemies of the cross of Christ! Never was audience more completely under a man's control. They breathed or not as he bade them.

After the service we went down to the body of the Church, and found Beecher sitting on the steps of the platform talking to one of his parishioners. The Prince, the lordly orator, was once more a democrat. We had been pained once by the reception accorded to us by a great orator, on whose smiles we had thoughtlessly presumed; but were not to be deterred from looking fully into Beecher's eyes. His greeting was that of a man with a great heart, and we carry with us an impression in addition to that of having heard a man with sanctuary blessings; but the results of which we may write at a future date, were not quite so satisfactory.

We explored New York further in search of sanctuaries; but the results of which we may write at a future date, were not quite so satisfactory.

N.

### THE WASHINGTON CONVENTION.

Washington, May 25th, 1871. When we left home, just a week ago, the very few gardeners who had filled the soil were yet budding premature in their action. The chestnut and apple trees were struggling late to open their buds in the face of a tardy spring, and scarcely a bird was heard to warble in the trees. We were in the Thero-gometer at 80 in the shade. We were late by a month for strawberries. The best of the orange season—and this has been an unusually good one—is past. Washingtonians have eaten Nature's first fruits, and are far on in the disposal of the seasonal offering.

It was surprising to witness the progress we made in overtaking the summer solstice yesterday. Whilst creeping along the New England coast by steamer at fifteen miles an hour, we could see the fruit-trees in bloom, and as far as New York this was all that we could do to astonish us. Yesterday however, as we came south at the rate of forty miles an hour, the grain was almost starting. At Philadelphia, clover was in bloom; at Baltimore the monstrous mules were already fat with grazing. Near Washington we saw cabbages going to head, and winter wheat turning for the sickle. Under the umbrageous shadows before the door of most hospitable temporary homes, we found ladies and children enjoying the calm, cool sunset of what had been a very hot day. At the hazard of being thought pedantic, we shall say this delightful scene reminded us of Maderia. But our readers will look for the completion of our remarks upon New York.

A service in Beecher's church with all the elegance of artistic worship having been before us for two hours might be thought quite enough for a single day. But the devotional, we are ashamed to say, was never so much so touched in our nature. The impressions of that forenoon will never be effaced from memory; but we came away unsatisfied, though not dissatisfied. In saying, that with two Presbyterians and a Baptist, we set out in search of the younger Tynge's place of worship. There was no afternoon service, so we found our way to a Presbyterian church on 34th street. The Sabbath School was filling in as we entered, to hear the Pastor's monthly sermon to the young.

Little flocks of 12 and 14 summers were inflated in body and manipulated in hair to the last degree of New York fashion. Perhaps it was requisite this to compare with a church which must have cost 100,000 Dollars, for no more exquisite carving have we met on this Continent. Would that the sermon had been in keeping with the place! A more heartless, christless discourse for so many as were present, we have never before afflicted us. There is not even the merit of a sound, wholesome morality to recommend it. We went home with our aspirations still asleep.

At a quarter to eight we formed the same trio in the Trinity M. E. Church on 32nd street. Foss had been removed to another hall, and we were the last of the young men of the last degree of New York fashion. Perhaps it was requisite this to compare with a church which must have cost 100,000 Dollars, for no more exquisite carving have we met on this Continent. Would that the sermon had been in keeping with the place! A more heartless, christless discourse for so many as were present, we have never before afflicted us. There is not even the merit of a sound, wholesome morality to recommend it. We went home with our aspirations still asleep.

We have been trying faithfully to conceive some adequate notion of Greenwood Cemetery that it might be described in this letter. But what can one accomplish with 5000 acres of Poetry? Two hours we spent there, and we might have spent two weeks without exhausting its marvels. The elaborate archway at the entrance, with its appropriate illustrations in stone of Christ's Resurrection, the miracle of Lazarus and others of similar kind, would itself attract spectators. But you may go in and on for hours and hours, observing at every step objects new and surprising in sculpture and architectural design. Art and nature have stripped the sombre garments from death, and arrayed him in costly and graceful apparel. There is a group of statuary in the lot owned by James Gordon Bennett, which must have cost many thousands of dollars. High on a Marble pedestal is an angel holding up a little child, whose smile as it points upward and, looking into the face of its guardian, prepares for flight, is touching in the extreme. But you find an object still more affecting in the motherly image kneeling at the base of this group, with hands submissively crossed upon her breast, and saying, "I have made myself a mother, and resign my darling to a better home, and tender hands!" Then walking round the statue, one sees the lace shawl which hangs gracefully over the mother's shoulder falling into folds so exquisitely delicate that the first thought is to avoid intruding on the woman's privacy as she kneels there in hallowed converse with her God.

A young Italian lady, in returning from a ball in the city, was precipitated from her carriage by the horses taking flight. She died, and her executors expended her large fortune above and around her tomb. There are several statues and ornamental designs in Italian marble. On every figure, in every conceivable form, is worked in the Monogram G, her name having been Gauda. But the whole thing is Marlicistic Shoddy. She died in the soft luxuries of fashionable pleasure; her fortune is frittered away in pretty chisellings of stone, which cannot outlast the friction of fifty years, and according to the Artist's poetic expression, she has gone directly and triumphantly to heaven. That monument, in fact, says to every spectator—Take all this world can give; the next will supply whatever is wanting.

We are afraid that even Bennett's fine group is like his Herald—a grand New York sham. The paper parades a little Italian beside a great deal of Scepticism and Indifference. Every figure in the literary group is just intended as in the other instance to make a sensation.

Further on is a Ship-captain holding his Quadrant toward the South, and so intent upon obtaining the Meridian, that every



feature of his face seems to have been just petrified in the Act. As a work of Art this Monument is very fine. Spread over the most illustrious acres, are works of Stone in variety of form; and with the beautiful blending of variegated foliage, there seems only wanting the Sylvan Lakes and sparkling fountains of Mount Auburn to make this the great Cemetery of the world.

There are many sepulchres—imitation of Eastern modes of burial. We looked in the grated door of one of these. Judge our astonishment when we saw the work-table, with its basket—its needles, cushions, thread, buttons or just as the buried woman there had left them! We could understand the husband's intention in placing them there.

We shall reserve further letters till after Conference. The rush of excitement—the most affecting incidents of our convention are such, that only a calm reflection can enable us to do them justice. But as faithfully as we can, we promise to portray for the readers of the *Halifax* the scenes of this grandest occasion of our life.

RECEIPTS FOR THE PROVINCIAL WESLEYAN.

To the 29th May, 1871.

Table with 2 columns: Name and Amount. Includes entries for From Rev. A. Allison, From Rev. E. Brettell, From Rev. J. W. H. H. H., etc.

EDITOR'S NOTES, &c.

1. EDITOR'S ABSENCE.—We were absent from the office upwards of a week, during which time last week's number of our paper passed through the press, and most of the matter for this week's had to be placed in the hands of the compositor. We trust, therefore, that if there be any errors or defects which may be noticed in these two numbers, they will be kindly overlooked by our readers.

2. MOSTLY ALIEN ANNIVERSARY EXERCISES.—We are indebted to obliging correspondents and to two of our newspaper contemporaries for the very satisfactory reports of these exercises which may be found on the first and second pages of this paper. It was evident to all who were allowed to be present that the year had been one of great prosperity in every branch and in all departments of this by far, the greatest and most successful Educational Institution in Eastern British America.

On Wednesday morning the Board of Governors and Trustees met according to appointment in the College Lecture Room. It was found on careful review, that the business operations of the year had been practically conducted, leaving in each a small surplus to aid in making necessary repairs and improvements in preparation for the work of the ensuing year, but in neither is the amount at all adequate to what it is exceedingly desirable should be accomplished. In the Ladies Academy repairs and improvements are deemed indispensable which will require an expenditure of many thousand dollars. It is hoped that the extraordinary means to be employed to secure these required thousands in St. John's next month will be entirely successful.

From five to ten thousand dollars might be most profitably employed in erecting a Natural Science Hall and Laboratory for the College. We very much wish that some wise-minded, generous-hearted Christian gentleman having the necessary means at his command would turn his attention to this very inviting opportunity for a most permanently profitable patriotic and philanthropic investment.

The very much regretted retirement of Mr. Weldon from the Professorial Chair, which he has so ably and successfully filled for the last two years, rendered necessary certain other changes in the Faculty of the College and Male Branch Academy. Rev. Mr. Burwash was relieved from the office of Vice-Principal of the Academy in order that he may devote himself to the duties of the Professorship of Mathematics and Natural Sciences, for which he is known to have special qualifications; John T. Mellish, Esq., A. B., late very successful Principal of the Cumberland College Academy, is appointed to the Vice-Principalship of the Academy, and he will devote his undivided attention to the duties of that office.

The annual meeting of the Truro District, will be held at Truro, beginning on Tuesday, the 13th of June, at 10 o'clock, A. M. As all possible expedition consistent with accuracy and completeness will be necessary, in order that the minutes may be forwarded in time for Review by the Committees of Conference, all the Ministers and Circuit Documents, should be present at the opening of the first Session.

The Circuit Stewards are requested to be present on Wednesday morning, at nine o'clock, when the Reports of Circuits will receive attention.

How TO MAKE MONEY.—Send to the American Publishing Company, Rutland, Vt., for their beautiful Specimen Book, and make ten dollars the first day you show the book. Read their advertisement in another column, concerning the parlor album, and you will get full particulars. The Parlor Album contains more beautiful embellishments than any other work extant. The Specimen Book is sent free on receipt of postage.

We have often wondered whether there is a person in all New England who does not know and appreciate the value of "Johnson's Army-dyne-ment" as a family medicine? It is adapted to most all purposes, and is the best pain killer that can be used.

Farmers and stock raisers have frequently told us that they have seen very good results from giving "Siberian's Cavalry Condition Aowers and swine feed and after they drop their young. The powder put them in good condition and give strength to care and provide for the sucklings.

At Dartmouth, on Tuesday, May 23rd, by Rev. C. H. Paisley, M. A., Mr. Gaspar Graham, of Isabella, eldest daughter of the late James Innes, Esq., of St. Margaret's Bay.

At the house of the bride's father, May 10th, by Rev. W. R. F. Mc. Norman Ramsay, to Miss Mary E. Ramsay, both of Hamilton, Loc 18.

At the house of the bride's father, May 10th, by Rev. J. A. Rogers, Mr. James Stoeck, to Miss Catherine McKinlay, both of this city.

At the house of the bride's father, May 10th, by Rev. J. A. Rogers, Mr. James Stoeck, to Miss Catherine McKinlay, both of this city.

We give this week a partial report of the "Committee on Conference Travelling Arrangements." We hope to be able to give a more complete one in our next paper.

REDUCED FARES.—Arrangements have been made with Mr. Lunt's Boats, between Fredericton and St. John, St. Stephen, St. Andrew, and St. John, Windsor, Passmore, and St. John by which Ministerial and lay members of the Wesleyan Conference to be held in St. John, will be accommodated with return Tickets for a single fare. Similar arrangement has been made with Messrs. Hatheway and Small, for the Boats between Fredericton and St. John; and also with the Western Extension and European and North American Railways, in order that the above privilege be available.

It will be necessary for the members of Conference, to obtain certificates from the Chairman or Secretary of their respective Districts.

RECEIPTS FOR THE PROVINCIAL WESLEYAN.

To the 29th May, 1871.

Table with 2 columns: Name and Amount. Includes entries for From Rev. A. Allison, From Rev. E. Brettell, From Rev. J. W. H. H. H., etc.

EDITOR'S NOTES, &c.

1. EDITOR'S ABSENCE.—We were absent from the office upwards of a week, during which time last week's number of our paper passed through the press, and most of the matter for this week's had to be placed in the hands of the compositor. We trust, therefore, that if there be any errors or defects which may be noticed in these two numbers, they will be kindly overlooked by our readers.

2. MOSTLY ALIEN ANNIVERSARY EXERCISES.—We are indebted to obliging correspondents and to two of our newspaper contemporaries for the very satisfactory reports of these exercises which may be found on the first and second pages of this paper. It was evident to all who were allowed to be present that the year had been one of great prosperity in every branch and in all departments of this by far, the greatest and most successful Educational Institution in Eastern British America.

On Wednesday morning the Board of Governors and Trustees met according to appointment in the College Lecture Room. It was found on careful review, that the business operations of the year had been practically conducted, leaving in each a small surplus to aid in making necessary repairs and improvements in preparation for the work of the ensuing year, but in neither is the amount at all adequate to what it is exceedingly desirable should be accomplished. In the Ladies Academy repairs and improvements are deemed indispensable which will require an expenditure of many thousand dollars. It is hoped that the extraordinary means to be employed to secure these required thousands in St. John's next month will be entirely successful.

From five to ten thousand dollars might be most profitably employed in erecting a Natural Science Hall and Laboratory for the College. We very much wish that some wise-minded, generous-hearted Christian gentleman having the necessary means at his command would turn his attention to this very inviting opportunity for a most permanently profitable patriotic and philanthropic investment.

The very much regretted retirement of Mr. Weldon from the Professorial Chair, which he has so ably and successfully filled for the last two years, rendered necessary certain other changes in the Faculty of the College and Male Branch Academy. Rev. Mr. Burwash was relieved from the office of Vice-Principal of the Academy in order that he may devote himself to the duties of the Professorship of Mathematics and Natural Sciences, for which he is known to have special qualifications; John T. Mellish, Esq., A. B., late very successful Principal of the Cumberland College Academy, is appointed to the Vice-Principalship of the Academy, and he will devote his undivided attention to the duties of that office.

The annual meeting of the Truro District, will be held at Truro, beginning on Tuesday, the 13th of June, at 10 o'clock, A. M. As all possible expedition consistent with accuracy and completeness will be necessary, in order that the minutes may be forwarded in time for Review by the Committees of Conference, all the Ministers and Circuit Documents, should be present at the opening of the first Session.

The Circuit Stewards are requested to be present on Wednesday morning, at nine o'clock, when the Reports of Circuits will receive attention.

How TO MAKE MONEY.—Send to the American Publishing Company, Rutland, Vt., for their beautiful Specimen Book, and make ten dollars the first day you show the book. Read their advertisement in another column, concerning the parlor album, and you will get full particulars. The Parlor Album contains more beautiful embellishments than any other work extant. The Specimen Book is sent free on receipt of postage.

We have often wondered whether there is a person in all New England who does not know and appreciate the value of "Johnson's Army-dyne-ment" as a family medicine? It is adapted to most all purposes, and is the best pain killer that can be used.

Farmers and stock raisers have frequently told us that they have seen very good results from giving "Siberian's Cavalry Condition Aowers and swine feed and after they drop their young. The powder put them in good condition and give strength to care and provide for the sucklings.

At Dartmouth, on Tuesday, May 23rd, by Rev. C. H. Paisley, M. A., Mr. Gaspar Graham, of Isabella, eldest daughter of the late James Innes, Esq., of St. Margaret's Bay.

At the house of the bride's father, May 10th, by Rev. W. R. F. Mc. Norman Ramsay, to Miss Mary E. Ramsay, both of Hamilton, Loc 18.

At the house of the bride's father, May 10th, by Rev. J. A. Rogers, Mr. James Stoeck, to Miss Catherine McKinlay, both of this city.

At the house of the bride's father, May 10th, by Rev. J. A. Rogers, Mr. James Stoeck, to Miss Catherine McKinlay, both of this city.

At Roseway, Shelburne Co., April 4th, Hannah B. Baagar, relict of Abel Baagar, in the 86th year of her age. Her end was peace. Boston papers please copy.

At Nine Mile River, Douglas, May 17th, of consumption, Mary A., wife of Abraham McDougall, aged 49 years and 5 months.

On the 15th inst., of Hoopwell, N. B., of inflammation of the brain, Ellen Barry, wife of Rev. J. M. Pike, Wesleyan Minister, and daughter of D. Pugsley, Esq., of Nappan, N. S., aged 28 years.

At Searstown, May 9th, Joseph B. Ack, Esq., aged 81 years. Mr. B. was born at River Philip, and removed to Searstown in 1822. He was a member of the Wesleyan Society for 55 years.

At Fredericton, on the 18th inst., Annie E., second daughter of Spaldford Barker, Esq., aged 22 years.

At Roseway, Shelburne Co., April 4th, Hannah B. Baagar, relict of Abel Baagar, in the 86th year of her age. Her end was peace. Boston papers please copy.

At Nine Mile River, Douglas, May 17th, of consumption, Mary A., wife of Abraham McDougall, aged 49 years and 5 months.

On the 15th inst., of Hoopwell, N. B., of inflammation of the brain, Ellen Barry, wife of Rev. J. M. Pike, Wesleyan Minister, and daughter of D. Pugsley, Esq., of Nappan, N. S., aged 28 years.

At Searstown, May 9th, Joseph B. Ack, Esq., aged 81 years. Mr. B. was born at River Philip, and removed to Searstown in 1822. He was a member of the Wesleyan Society for 55 years.

At Fredericton, on the 18th inst., Annie E., second daughter of Spaldford Barker, Esq., aged 22 years.

At Roseway, Shelburne Co., April 4th, Hannah B. Baagar, relict of Abel Baagar, in the 86th year of her age. Her end was peace. Boston papers please copy.

At Nine Mile River, Douglas, May 17th, of consumption, Mary A., wife of Abraham McDougall, aged 49 years and 5 months.

On the 15th inst., of Hoopwell, N. B., of inflammation of the brain, Ellen Barry, wife of Rev. J. M. Pike, Wesleyan Minister, and daughter of D. Pugsley, Esq., of Nappan, N. S., aged 28 years.

At Searstown, May 9th, Joseph B. Ack, Esq., aged 81 years. Mr. B. was born at River Philip, and removed to Searstown in 1822. He was a member of the Wesleyan Society for 55 years.

At Fredericton, on the 18th inst., Annie E., second daughter of Spaldford Barker, Esq., aged 22 years.

At Roseway, Shelburne Co., April 4th, Hannah B. Baagar, relict of Abel Baagar, in the 86th year of her age. Her end was peace. Boston papers please copy.

At Nine Mile River, Douglas, May 17th, of consumption, Mary A., wife of Abraham McDougall, aged 49 years and 5 months.

On the 15th inst., of Hoopwell, N. B., of inflammation of the brain, Ellen Barry, wife of Rev. J. M. Pike, Wesleyan Minister, and daughter of D. Pugsley, Esq., of Nappan, N. S., aged 28 years.

QUELPH SAWING MACHINE COMPANY. THE OBERON Sewing Machine. THOUSANDS through out Canada are now using these Machines.

Improvements have lately been made, enabling manufacturers to claim it as the SUPERIOR of sewing Machines. Hundreds of testimonials are being received from all over the world.

The OBERON Sewing Machine has no rival. It is pre-eminently the best Single Thread Machine offered for public use.

THE QUELPH REVERSIBLE. It is pre-eminently the best Single Thread Machine offered for public use.

PROVINCIAL Land and Building Society. Established under special Act of Assembly, 18th Vic. Ch. 83.

Wholesale Dry Goods. ANDERSON, BILLING & CO. Have received per "City of Durham."

E. J. MILLER, General Agent of the Seven Western Counties for the following: Sewing Machines, Howe, Singer, Wheeler & Wilson.

A NERVOUS INVALID. Has published for the benefit of young men and others who suffer from Nervousness, general Debility, &c., a treatise supplying the means of self-cure.

FRUIT FARM FOR SALE. I offer for sale on reasonable terms, the desirable property on which I now reside, and which is situated about 2 1/2 miles from Windsor, on the Halifax Road.

BRITISH SHOE STORE, 138 GRANVILLE STREET. A. J. RICKARDS & CO. HAVE TODAY received a large assortment of Ladies', Misses' and Children's Serge Goods.

7-30 GOLD LOAN. OF THE Northern Pacific Railroad. Rapid Progress of the Work!

The building of the Northern Pacific Railroad (beginning July last) is being pushed forward with great energy from both extremities of the line.

A Good Investment. Jay, Cooke & Co. are now selling, and unobtainably recommending a 7-30 Gold Loan of the Northern Pacific Railroad.

Exchange of U. S. Five-Twenties. The success of the new Government 5 per cent Loan will compel the early redemption of United States 6 per cent Bonds.

Registration of Letters containing Money, Cheques, or Articles of Value. The Post Office Department having gone to a great deal of trouble and expense to ensure, as far as possible, the safe transmission of money by Mail.

THE LORNE CORSET. This symmetrical, glove-fitting Corset, made specially for our Retail Trade—One Dollar Twenty-five cents per pair.

NEW MUSIC STORE! Messrs. Peiler, Siebel & Co. AGENTS FOR THE STEINWAY & SONS, & CHICKERING & SONS, PIANO FORTES.

CHANGE OF CURRENCY. The Act to establish one uniform currency for the Dominion of Canada, passed in the last Session of Parliament, provides:

FLOR, OATMEAL, &c. Just landing ex steamer "Cham" from Portland: 100 Barrels "Albion," 100 "Prince of Wales," 25 "Chester," 75 "OATMEAL."

REMOVAL! The subscriber has removed his place of business to the premises recently occupied by Messrs. R. D. Tucker & Co., Head of BOAK'S WHARF.

CIRCULAR FROM HOWARD, WHITEHEAD & CRICHTON. To the Citizens of Halifax and People of Nova Scotia. Having leased the Central and Commodious Premises No. 185 HOLLIS STREET.

The want of an Establishment where Ready-made Clothing of Fashionable cut, good material, and superior make could be obtained, has long been felt in Halifax.

Strictly Cash System. We shall be pleased to offer inducements to customers heretofore unprecedented in Halifax, and we beg respectfully to solicit your patronage and support.

S. HOWARD & SON'S SUMMER NOVELTIES! Modes de Londres, Dresden and Berlin. S. HOWARD & SON have received from the above cities a charming collection of

THE LORNE CORSET. This symmetrical, glove-fitting Corset, made specially for our Retail Trade—One Dollar Twenty-five cents per pair.

NEW MUSIC STORE! Messrs. Peiler, Siebel & Co. AGENTS FOR THE STEINWAY & SONS, & CHICKERING & SONS, PIANO FORTES.

CHANGE OF CURRENCY. The Act to establish one uniform currency for the Dominion of Canada, passed in the last Session of Parliament, provides:

FLOR, OATMEAL, &c. Just landing ex steamer "Cham" from Portland: 100 Barrels "Albion," 100 "Prince of Wales," 25 "Chester," 75 "OATMEAL."

REMOVAL! The subscriber has removed his place of business to the premises recently occupied by Messrs. R. D. Tucker & Co., Head of BOAK'S WHARF.

REMOVAL! The subscriber has removed his place of business to the premises recently occupied by Messrs. R. D. Tucker & Co., Head of BOAK'S WHARF.

Table with 12 columns: Destination, Class, Price. Includes routes to Truro, Antigonish, Kentville, Windsor, etc.

Table with 12 columns: Destination, Class, Price. Includes routes to Pictou, Truro, Antigonish, Kentville, Windsor, etc.

Table with 12 columns: Destination, Class, Price. Includes routes to Pictou, Truro, Antigonish, Kentville, Windsor, etc.

Table with 12 columns: Destination, Class, Price. Includes routes to Pictou, Truro, Antigonish, Kentville, Windsor, etc.



