

The Wesleyan.

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No. 23

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IN MEMORIAM

REV. JOSEPH HART

We mourn to-day the friend of happy
years—
Looking our last upon his dear, dead
face,
Death may not rob of majesty and grace.
We bring our tribute of sweet flowers and
tears.

Flowers for the loved, they to him
were his;
As were all sweet and pure and holy
things,
Even while with us his restless soul had
wings.

To soar above earth's dust and gross and
dim;
Tears for the loved, worthy of our love,
Tend and true, none but he but to
bless;

To joy be brought more gladness, to
distress
A sweet compassion, born of heaven above.

Tender, not weak, no coward heart had he,
Thro' all tribulation brave and kingly
went;

His was the faith that battles for the
right;
His was the royal soul of a saint.

Ambitious, was he? Then, at least, he won
High place among the great ones of the
earth?

Nay, nay, he held his honors little worth
In the white light of the Eternal Throne.

But for his Master, oh, no tribute large,
No sacrifice too noble, too complete,
No toil too great, if to the Sacred Feet
He bring at last the trophies of his charge.

Christ's foes were his, and these he put to
flight;
With burnished weapons from Truth's
armory,

False hope, false creed and vain philoso-
phy,
The giant Evil and the spotted Doubt.

Ah, no, his life was brief, yet long is life
If its true work be well and bravely done;
Why mourn we that the higher sphere
is won,

Rest for the toil, and victory for the strife?
Yet ere he heard the welcome "Come up
higher,"

There came a call to suffer and be still:
"As thou hast done, so must thou bear
My will!"

And the true gold was purified by fire.
So was he fitted for a higher plane,
For nobler ministry, for louder praise,
By holy toil, by patient, weary days,
By the stern discipline of grief and pain.

Oh, may the memory of his holy life
Who dwelt so near to the Eternal
Throne
He made its whiteness and its strength
his own—
Arm us with courage for all pain and strife.

And we thank GOD that while to us are
given
The loneliness, the heart-ache and the
loss,
For thee, Beloved, there is no further
cross,
Nothing but rest and peace and joy and
Heaven.

S. S. S.

CHATAQUA LECTURES AND LECTURERS.

BY THE REV. W. O. SIMPSON.
DR. CHARLES H. FOWLER.

Milton, in a well-known passage in
Paradise Lost, represents a group of
the citizens of Pandemonium, not ap-
parently of the highest rank, holding a
sort of theological conference, where,
apart from the throng, they discuss fate,
freewill and cognate questions. If any
of these dwellers in the spirit-world
found their way to Chataqua—and
even the stringent guard kept on quay
and portal would be ineffectual against
them—they would find congenial quar-
ters in St. Paul's Grove, a forest-shel-
tered corner of the 'city in the woods.'

Here is situated the Hall of Philosophy,
described in my first Paper as a timber
construction in imitation of the Par-
thenon at Athens. This Hall, while
the Sunday-School Assembly was in
session, was transformed into a theo-
logical lecture-room. Here at eight
o'clock every morning the 'upper ten'
of the Chataqua population turned
aside from the main current of intellec-
tual and godly excitement to listen to
calm expositions of theological themes.
Our teachers were of the highest rank;
I need only mention, *inter alios*, the
names of Dr. Hodges, Dr. Lyman Ab-
bot, Bishop Simpson, and Chancellor

Haven. Our subjects were of the first
importance: the Atonement, the Per-
son of Christ, Atheism, Arminianism,
Augustinianism, Confucianism. The
Lectures furnished valuable contribu-
tions to the stores of knowledge and
thought already acquired by the Minis-
ters who formed a large proportion of
the audience, and must also have com-
municated a measure of intellectual
stimulus to non-professional listeners.

Dr. Fowler's first appearance in the ses-
sion of the Assembly was in connection
with this series of theological Lectures.

Dr. Fowler is a Canadian by birth,
but has won for himself a good degree
in the Ministry of the Methodist Epis-
copal Church of the United States.

North. He is joint-editor of *The New
York Christian Advocate*, a newspaper
of large circulation and of most com-
manding influence among the Metho-
dist Churches of the States. He is,
probably about forty, a strong man;

He carries himself with an air of
independence, not to say defiance. He
seems to expect an opponent coming
round the corner whom he will be
rather glad to meet. He has a fine
open countenance, set off with an abun-
dant dark, curling hair. His pre-
sence, voice, temperament and style
combine to make him a most efficient
man on the platform.

The Doctor's subject was *The Holy
Spirit*. After repeating the usual argu-
ments in proof of the divinity and per-
sonality of the Holy Ghost, the lecturer
advanced a thought to which he de-
voted much space and emphasis: 'The
revelation of the Spirit in the Book of
God is the completion of the Divine re-
velation.' His argument was illus-
trated by an analogy derived from
material nature. The earth advances
from rocks to animals. Man advances
from helpless babyhood to intelligent,
ripened manhood. I will venture to
quote the paragraph in which this ana-
logy is applied, as it presents a fair
specimen of the Doctor's style:

THE DEVELOPMENT OF THE DOCTRINE OF
THE HOLY SPIRIT.

This law holds concerning the revela-
ment in the Book of God. We begin with
coarse figures. We read in Genesis and
along through the book the outside move-
ments. We have a narration of crude,
outside, rough facts. Then we have a
system of symbols, altars, priests, drip-
ping knives, cleansed and washed gar-
ments, smoking altars, acceptable sacri-
fices; now and then a response to the
painful and pleading heart, but an outside
and material combination all the time, till
we push on into the centuries and down
into the body of the Book, we touch the
visions of the Prophets and the promises
of the future, until all the people of God
by slow processes, little by little, are lifted
up from the seen to the unseen; tak-
ing the promise to-day and the fulfill-
ment to-morrow, they learn to lean on
the word of the promises, till by-and-by
(after dropping into a grave of four cen-
turies) we come to the Son and the Spirit;
processes crude in their beginnings, round-
ing as we go on till we come to this last
development. He pushes on into the re-
cord, and by and by, when he has been
keyed up by the story itself until he be-
gins to feel that these men, whoever they
are, and whatever they are, had a wider
reach and a stronger grip upon the truth
than any other men he has ever found
anywhere, until he is borne up by a sort
of internal conviction into a feeling that
there must be not very far off, some super-
intending, sleepless, invisible spirit about
these men to carry them up to life and
the truth—then he begins to stumble
upon some little statements made about
the Spirit of God, and he finds that there
may be a right spirit renewed within him.
Then following on still farther, he meets
squarely the statement that "Holy men
spoke as they were moved by the Holy
Ghost." And he is come then to the state-
ment in which the doctrine is brought out
clearly: like the promises of God, first a
little, then a little more; germinal truths
unfolding through the ages as the human
heart and spirit were able to take them in,
till by-and-by they begin to talk about
the Holy Ghost, and the Preachers and
Prophets say to their followers and dis-
ciples: "Have ye received the Holy
Ghost?" and they were baptized with
the Holy Ghost. We find that the record it-
self brings us at last into the dispensation
of the Holy Ghost. It seems to me that
out of this line of facts there comes to us
a sort of conviction that this is to be the

completion of the revelation of God to
men.

The action of the Holy Spirit upon
the nature of man is adapted to the
peculiarities of our mental constitution.

The Doctor then entered upon a discus-
sion as to the tripartite nature of man:
body, soul, and spirit; and, from his
words, it might be inferred that the
subject is almost a novelty in the theo-
logical systems of America. Yet the
following sentence seems to indicate
that he has himself scarcely realized
the exact distinction between the soul
and the spirit: 'The spirit takes in
all spiritual or moral truth, while the
soul receives all intellectual truth.'

With my soul I handle all argument;
with my spirit I make a voluntary ac-
ceptance of the result. In his own
way, the Doctor affirms that the gift of
the Holy Spirit is the supreme gift of
God, because by it the Spirit divine
makes his dwelling in the spirit of
man. He contends that in parsing the
report of the Doctor's Lecture, one
looks through fitted clouds of verbiage
expecting something to turn up, and
is not always satisfied with the result.

But it is reassuring at the conclusion
of the Lecture to find a distinct state-
ment of the Spirit's witness, to the
heart, the believer's strength and con-
solation. The Doctor is a Methodist
preacher after all!

Dr. Fowler seemed more in his place
when, on the afternoon of the same
day, he stood before a large audience
in the Amphitheatre and lectured upon
Great Deeds and Great Men. There was
room for force; and we had it even to
impassioned vehemence. There was
room for language, 'tall,' strong, hum-
orous, ludicrous, grotesque, and we had
a few specimens of each. The Doctor
uses a large brush and employs very
strong colours. His pictures lack accu-
racy, discrimination, proportion and
perspective. They are best seen at a
distance, like the mediæval frescoes
which cover huge spaces in the dome of
an Italian cathedral.

The Doctor began by telling us that
'God's great teachers are great men and
great events, and these never come
singly.' But I must allow the Doctor
to unfold his theory in an extract which
will show his peculiar mode of putting
things:

GREAT MEN.

'Look over all the ages, and under all
the stars, and throughout all the races,
and wherever you see a stalwart soul that
rises above the dead level of obscurity,
claim that soul as a part of your patri-
mony. Our inheritance recognizes neither
clime nor race, recognizes only this—the
capacity to cause things to come to pass.
And whoever has that ability enters by
Divine right into our patrimony. These
men, when they do come, are of priceless
value. You cannot put a price-mark upon
a great man.'

Napoleon at Ulm serves the Doctor
for an illustration, conveniently and
effectively set off by a most powerful
word picture of the battle of Trafalgar
and an admiring tribute to the charac-
ter of Lord Nelson.

But great men are not made out of
one material. They may be carved out
of ebony, as well as chiseled in Parian
marble. So we pass from Napoleon
and Nelson to the story of

A BRAVE NEGRO.

'Down yonder on the banks of the Mis-
sissippi, in our last "unpleasantness," a
coloured man was entrusted with the flag
of the regiment; in the storm he stood
alone; the men about him had been swept
away in the breath of battle. His leader,
seeing the situation, called out to him,
saying: "See here, bring back that flag;
you will have lost it the next, you know;"
and the coloured man said: "Massa
cap'n, dis yere flag never goes back;
bring up dem men dar," and "dem men
dar" came up. So much for a great
leader.'

Modern civilization is made up of
'the deposits of greatness left for our
advantage.' But greatness is of slow
growth, and there are few cases of great
men who have been remarkable for pre-

cocty in childhood. Ancient this pro-
position, we have an eulogistic passage
on Shakespeare, and another on Ed-
mund Burke. Upon Burke, Dr. Fowler
employs a large amount of 'untemper-
ed, meretricious' The greatest man, per-
haps, that England has produced: a
man who had brains enough to stock all
the Governments of to-day, if you will
take out Grant and Bismarck—and I
think you might leave Bismarck in.

Yet, apparently, Dr. Fowler does not
believe Edmund Burke to have been a
genius nothing more than an able,
studious, slow-growing man. His bril-
liant contemporaries—no mean judges
—thought him and spoke of him as a
genius. That is a pity, for Dr. Fowler
has the most supreme contempt for per-
sons of that order. He recommends,
metaphorically, that very strong mea-
sures should be taken with any budding
specimen of the class: 'If you have a
son who is a genius, tomahawk him!'
But to resume the thread of the Lec-
ture. Great men are self-poised. In
explanation of this singular epithet
we are told that 'the self-poised man is
the man who carries the majority un-
der one overcoat, the man who fights
the battle, the man who does the decid-
ing.' I hope the explanation will be
satisfactory. After what has been said
my readers will not be surprised to hear
who is the hero of the present day, the
Colossus of the period. It is the man
to whom Burke and Bismarck must play
the part of subordinates. It is

ULYSSES S. GRANT.

'There he sits with his back to a tree
and his face to a cigar. Down comes a
scout and says: "General, the left has
turned, and is in full retreat." He takes
out his cigar just long enough to say: "I
don't believe it," and smokes on. Presently
the men come streaming by, and there he
sits. At last he gets up and walks out
into the company of the fugitives, and says
to them: "Boys, you can run now for ex-
ercise if you want to; but you must fight
it out here and now, for you can't get
over the river." And he went and sat
down again and let them run.'

Great men are impelled by great mo-
tives. The Doctor illustrated this point
by drawing an analogy between the hu-
man mind and an ocean steamer. Both
need fuel to 'get up steam.' 'This
wondrous engine which we call the hu-
man mind, so delicately constructed
and yet so powerful, will bear the pres-
sure of about a thousand million tons
to the square inch, and most of us
work our engines at about three and a
half pounds to the inch, and the reason
we don't produce a greater result is be-
cause we do not generate more power.'

Dr. Fowler concluded his lecture by
a high tribute to the Duke of Wellin-
gton, and a vivid, lurid, powerful picture
of the battle of Waterloo.

Dr. Fowler, though Canadian born,
is a pronounced American, and bears
no strong affection to this country and
its political institutions. Indeed, whilst
I was in the States, he issued in the
paper of which he is co-editor, an ar-
ticle at which an Englishman could af-
ford to smile, but which gave great
offence to the Queen's subjects North
of the St. Lawrence, so unfounded were
its so-called facts, so unworthy was its
spirit. Jealousy, like beauty, may be
only skin-deep. Pierce the veins, let
the blood flow; it is *ours*. It is *our*
Burke of which the Doctor makes his
boast, *our* Shakespeare, *our* Nelson, *our*
Wellington.

I do not know the lines of promotion
along which a backwoods preacher
must travel to the Episcopal bench, but
I suspect the Doctor is in sight of the
goal. He puts more than 'three and a
half pounds pressure on the inch;' and
I can conceive that a change from the
Editor's desk to an Episcopal visitation
well fitted to bring out the noblest
parts of the Doctor's character. I can
think of him in the new territories be-
neath the Stars and Stripes, in Asia
and in Europe,—in labours more

abundant, in journeyings often, mak-
ing vast organizations pulsate with his
own large and wholesome energy.

No one can listen to Dr. Fowler, or
read one of his Lectures, without not-
icing how popular speech in America
is modifying the English language.

Not to mention smaller matters, we
have 'revelment' for revelation. The
Bible states a thing 'squarely.' Men
'swing up to power.' Byron 'acquired
quite a reputation down away in child-
hood.' 'Mush-rooms grow up in a
night, so do such heads.' We have
constantly the German 'Adieu' of the
noun-adjective 'spirit nature,' spirit-
instruction, soul nature, and the like.

These peculiarities, which of course do
not strike an American audience, would
not be unattractive to an English one,
being rather refished as giving an
American flavour to the sober speech
of the old country. Should the Doctor
visit this country, and take the plat-
form as a lecturer, I can safely pro-
phesy an overwhelming reception, more
honorable to ourselves, and more grati-
fying to him than that accorded to a
recent visitor from Brooklyn. But na-
tive lights must be prepared to pale
their splendour.

BREVITIES

BISHOP SIMPSON, at the seventy sec-
ond anniversary of the Pennsylvania
State Bible Society, was elected pres-
ident for the ensuing year.

REV. S. COLEY, the distinguished
Wesleyan minister, who visited this
country two or three years ago, is suf-
fering from paralysis, caused by over-
work and the lack of physical exercise.

REV. WILLIAM TAYLOR, the world
renowned itinerant missionary evangeli-
st, spoke on Sunday afternoon, with
his usual power, at the meeting for the
promotion of Christian holiness, in
Wesley Chapel, Cincinnati, Bishop
Bowman presiding.

THE London correspondent of the
"Independent" reports the conversion
of the great English novelist, Charles
Reade, from rationalism to congrega-
tionalism: "It is not known what Mr.
Reade will do in the future. Since his
conversion he has prepared very copious
notes on his autobiography. I under-
stand, also, that he is meditating a
delineation of Scripture characters and
events. His pen can not be at rest,
and, now that it is 'converted,' the
world may ere long hear from Charles
Reade upon themes to which they are
unaccustomed, under his guidance."

THE Presbyterians are discussing the
cause of their denominational decline
at prominent points. New York City
has now exactly the same number of
Presbyterian Churches that it had thirty
years ago, when its population was
less than half a million, while Chicago
has lost nine Presbyterian Churches in
ten years. The Chicago "Interior"
thinks this decline is due to the spread
of rationalism, while the "Christian
at Work" ascribes it to a growing reli-
gious indifference, resulting from the
demoralization of the late war.

A RESOLUTION was adopted at the
African Methodist Episcopal General
Conference, at St. Louis, to adhere to
the prefix "African." There was only
one dissenting voice. The "Christian
Recorder" says that settles—for four
years at least—the controversy that has
been so vigorously waged for the past
six months.

THE forest fires on the New Jersey
coast, a few days ago, startled the resi-
dents of Ocean Grove and Asbury Park,
by the near approach of the flames to
the gates of the "twin" Summer cities.
A general alarm was raised, when it
was found that the pine forest, west of
the two villages, was in flames. Three
engines were soon on the spot. The
fire extended half a mile from both
places. The fire department was found
inadequate and the citizens then un-
dertook to fight the flames and prevent
them from reaching the Park and
Grove, by building fires back of the
original fire, with the wind in their
favor. Both fires soon met, and soon
the fires were under control.

The Breakfast Meeting of the Wesleyan Missionary Anniversary was held in the Cannon Street Hotel, May 1st.

We give the following extract from the speech of Rev. John C. W. Gostick.

Mr. Chairman, many a glorious page has been contributed to the annals of English history through our rule in India.

Many a deed of daring, many a bright example of the bold and intrepid spirit peculiar to our race has been furnished in that far-off land.

They tell still of Clive and Plassy. Bengal mothers still sing their children to sleep with the story of the prowess of Warren Hastings.

They tell still of the great rebellion; but, Sir, there is no grander page in the history of Anglo-Indian life in India than that of the great famine in 1877.

When a few English officials stood to their posts and in that land of disease and death fought that fearful scourge day by day, lived for months in cholera camps pouring medicine down the mouths of the dying, encoring the poor Hindus in the famine camps, disputing each inch of ground with that dreadful pestilence,

and when at last the famine cloud rolled away from the land that glorious band was still there, and remained there until that land was saved.

Oh! Sir, long will their memory live. Long will their tale be told in village and bazaar, and with their tale as part of it will be told that England, where the good Queen lives, helped, and she herself, sympathizing with them in their hour of need, joined in breaking her box of precious ointment for their poor wounds and stretching forth her hands to wipe their tears away.

These things will live forever. As long as this country can accomplish deeds like these the sun will never set upon Britain's glory, and the morning bugle of the British regiment shall herald the rosy dawn across the broad belt of the world.

Oh! I hope that you will put out your hands again as you put out your hands in that great famine and succor these poor Hindus. I would that you would put out your hands again in a royal manner and sweep away the opium traffic.

OBITUARY.

ISAAC SPIEER.

Died of inflammation of the lungs, at Spencer's Island, April 15th, Isaac Spieer in the 62d year of his age.

Bro. Spieer was a consistent member of the Methodist Church for 30 years, being converted to God under the faithful ministry of the late Robert Crane; and from the time of his conversion to the day of his death he exemplified, in his every-day life, how the religion of Jesus is calculated to adorn and beautify the character of the man in whose heart it dwelleth.

The deceased was appointed a Steward of the Quarterly Board when Advocate Harbor Circuit was first organized, and he continued to discharge the duties of that office with great diligence and success until his death.

Bro. Spieer was truly loyal to Methodism, and a liberal supporter of our cause while, at the same time, the needy and suffering found in him a true friend.

His last sickness was brief. One week before his death he was seized with inflammation of the lungs; and almost before he or his family could realize that he was in a dangerous condition, he found himself face to face with death.

But, although death came suddenly and unexpectedly, he was fully prepared. When made aware that he had only a short time to live, he manifested no anxiety or concern, but assured those who spoke to him of the near approach of death that all was well.

C. SWAKLOW.

WILLIAM H. SMALL.

William H. Small, of English Settlement, Queens Co., N. B., died at his late residence, Feb. 21st, 1880, aged 49 years.

Bro. Small was well known by the minister and people of this circuit, to be an honest and straightforward man. Twenty-five years ago he was converted to God, and united with the Methodist Church, and about five years afterward was appointed leader, which office he held until his death, to the edification and strengthening of the church.

He was very humble, yet bold and fearless in the defence of the truth of the gospel of Christ. His goodly example and admonition will long be felt in his family, as well as in the church and in the world.

During the early part of his illness, the enemy of souls greatly troubled him about the reality of his conversion and Christian walk, but through all he expressed his faith in God and his word; and when the light came again to his soul, he seemed to be full of holy joy and peace, and with a glorious anticipation of the eternal future.

Often would he dwell upon the 23d Psalm, which brought to him solid comfort, and many other promises were also precious to his soul.

Bro. Small leaves a widow, one son, and three daughters to mourn their loss; and our prayer is that, the great Head of the Church may sanctify this sad bereavement to their eternal salvation.

MR. HENRY DAVIDSON.

As the grave has but just closed over the remains of Henry Davidson, of Glenville, River Philip, a venerable man of nearly four-score years—and as the privilege of visiting "the chamber where the good man met his fate," and of preaching his funeral sermon, devolved upon the Wesleyan minister, he feels it to be due to his many relatives, and friends, in Nova Scotia and the United States, to pay a passing tribute to his memory, especially as some of his sons are honored members of the Methodist Church, and two of his brothers belong to the M. E. Church of the United States, besides numerous friends who will desire to see some permanent record of his birth.

Mr. Davidson was himself a Baptist, and as he had lived, so he died, in the communion of that church, and was buried in the cemetery where stands the old Baptist Church, in which, when there was a pastor, he was accustomed to worship. His remains now repose near the remains of Rev. Joshua Coggswell, whose name is still fragrant in River Philip, and who died on the road-side, some years ago, while engaged in pastoral duties.

This good man, without doubt, left much of the impress of his spirit upon Mr. Davidson's heart; but as years and varied reading had enlarged his views of divine things, and grace had refined his heart, he realized, more and more, that he was a member of the one household, which has one living head;—in a word, that it was his privilege to claim affinity with the Holy Catholic Church throughout all the world. Indeed, this was no conjecture; for as he was almost a constant attendant upon our ministry, and as I was always welcome to his house, with as much cordiality as he could have accorded to his own minister, I had ample proof of the catholicity of his spirit.

During one of my last visits, he showed me "Smith's History of Methodism," which his son, Mr. Oscar Davidson, had sent him from Yarmouth, in which he was so interested that he read it twice over, and lent it to his neighbors; expressing his admiration of the grace of God, which he had seen in the lives of the eminent men it records, and how truly all good men, in all the essentials of religion, are one.

It was upon this ground that I claimed a true church relationship with Mr. Davidson, and felt it a privilege to minister to him as a member of the household of faith.

His death was, as his life had been, eminently peaceful. He frequently spoke of his unwavering confidence in his Redeemer, saying, he has promised to come again, and take me—and he cannot deny himself: he will come. His death took place on the 25th April. His funeral sermon was from Pa. 88: 26-24. G. W. T.

River Philip, May 7, 1880. American Methodist papers please copy.

MRS. STEPHEN MACK.

The late Mrs. Stephen Mack, of Mill Village, the daughter of Nathan and Lydia Tupper, was born at Milton, Queens Co., N. S., in 1798. Her parents were devoted members of the Congregational Church in Liverpool, who endeavored, by early religious instruction, to bring their children to Jesus; and happily their labors were not in vain in the Lord.

At the age of twelve years our late sister became seriously interested in religious things, but as she did not make known the movements of the good spirit on her heart, she remained until she was twenty-five years of age before she decided to join the church. But at that time united herself with the Congregational Church at Liverpool, and remained a constant and devoted member of the same until 1851, when she joined the Methodist Church in Mill Village.

Not that she had sought against the church of her early choice, but as there were none of that church in Mill Village, and the Methodist had an interesting and rising cause there, to which her husband and united herself, and to whose services her children attended.

She thought it would be of advantage to her husband and family to join the class, and no doubt that step was a blessing to the whole, as her pious counsels and care had a tendency to give stability to her partner, and encouraged her children to give their hearts to God; and she had the pleasure of seeing several of her children consecrate themselves to Christ, two of whom are now active official members of our church.

She answered the character of "one of the Lord's inn-keepers," for her house was ever open to entertain any of the ministers of Christ, when they were visiting or passing through Mill Village; nor was any labor or trouble begrudged to make them comfortable. Often the writer or this has received the hearty welcome and kindness under her hospitable roof; and was ever found free to converse on religious subjects.

No one, indeed, could be long in her company without perceiving that she was a person of sterling good sense, of general intelligence, and earnest piety. It is true she was outspoken, but not censorious, pressing her disapprobation of what was inconsistent with a religious profession.

For several years she was too infirm to go to the house of God then her Bible was over by her side and the visits by her minister were specially enjoyed, upwards of four years since she was called to pass through a most painful dispensation in the death of her venerable partner.

But it was wonderful to see how divinely supported she was, her language of joy and confidence, astonished all that were present, and though she felt the loss very sensible and spoke of her lonely feeling it caused, yet, she would express the utmost confidence, of a joyful meeting in a better world and ever after thus her experience might be summed up in the language of dying Jacob, "I have waited for thy salvation O Lord." In this peaceful and happy state she passed away to her eternal rest.

Those around her still unconscious of it and had no time to summon the family to hear her dying testimony; but they needed none for her whole life told how she died. One of her children uttering the feeling of the one who claimed, "Oh! we have lost a praying God fearing mother but our loss is her gain."

Thus in the early part of April last, she fell asleep in Jesus, in the 84th year of his age.

Asleep in Jesus, blessed sleep; From which none ever wakes to weep; A calm and undisturbed repose, Unbroken by the last of foes.

JOHN S. ADDY.

CONVERSION OF KAREN WOMAN TO CHRISTIANITY.

BY THE LATE MARY E. HERBERT.

Beside the Salween river, I took my lonely stand; Watching, with curious, wistful eyes, A ship approaching land. Nearer it drew, and from it A stranger stepped on shore; A form so gracious, face so good, I never viewed before.

In accents sweet and gentle, He straight accosted me,— And said, "Wh'er thou goest, May peace abide with thee." Then with a kindly gesture, He clasped my willing hand,— And, lo, again within the ship, I saw him sail from land.

With what a bitter yearning, I marked him pass away, Then, hastening, told my kindred, "An angel came to-day! I told them of his greeting, How kind his words to me,— 'As I had been a man' he spoke, An angel he must be."

They listened, darkly scowling, Then from my husband fell, Fierce taunts and cruel scolding, "That I such tale should tell; And sternly spoke he to me, For festal rites prepare, Hasten to Guadama's shrine, And choicest offerings bear."

Then changed my spirit in me, I would no longer bow, With fawning eyes, undaunted mien, I made this solemn vow; "No more to Guadama, An offering will I bring, For twenty years I've worshipped him, A vile and worthless thing."

But not one answer send he, My broken heart to cheer, Why suffer he thy husband thus, The good me to despair? But taunts and blows are useless, For, hear me, from this day, The God that made the white man good, To Him alone I'll pray.

Then five long years I waited,— And sent forth bitter cry, "Oh Father God, oh Righteous One, O just Lord, make reply; Wherever be thy dwelling, On earth, or in the sea, In the mountains, in the heavens, Have pity upon me."

And lo, at last, in answer, Another stranger came, I, at his feet, sat gladly down And heard of Jesus's name, Oh precious, precious tidings, The white man's God is mine, And for the love he shows to me, I all things can resign.

No more to Guadama, My kindred homage pay,— But, bowing to Jehovah, Thy own his sovereign sway, And by Christ's love united, The heavenly race we run, Still working, till our Master, Shall say to each, "Well done."

The above narrative, rendered into verse by the writer, was related to the wife of a Methodist Missionary in Burmah, by a Karen woman, who has been the instrument of the conversion of her husband and family, and of raising three churches; a wonderful exemplification of the saving power of the glorious Gospel.

THE ARCHDEACON OF MEATH ON M. RENAN'S "EARLY CHRISTIANITY."

The Venerable Archdeacon of Meath in preaching the anniversary sermon at the Female Orphan House, North Circular road, Dublin, on Sunday week-gave an able reply to the theories propounded in London by M. Renan, on the subject of "Early Christianity." Archdeacon Reichel selected as his text James i. 27. "Pure religion and undefiled before God and the Father is this. To visit the fatherless and widows in their affliction, and to keep himself unspotted before the world." He pointed out what he considered the enormous improbabilities and the absolutely entire historic baselessness of M. Renan's theory of early Christianity. The difference according to M. Renan, between St. Paul and the Apostle of the Circumcision was that of two hostile Churches, and yet marvellous to state, within forty years of the death of the two great apostles Peter and Paul—all trace of that enormous difference had disappeared. The first Epistle to Peter, was there visible any trace of the sacerdotal or hierarchical spirit which M. Renan said the Church of Rome inherited from that Apostle? Was it not an exhortation to act as examples to the flock, and not as dictators? Dr. Reichel argued with great clearness and force from the history of the causes which led to the splitting up of the Eastern and Western Churches, and of the Latin Church at the Reformation, that the great difference which M. Renan contended existed between the teaching of St. Peter and St. Paul could not have disappeared from the church in the small period of forty years, and that the churches impersonated in two hostile bishops could not have been so completely fused in so brief a period, or at all, when the history of all churches pointed to the constant widening of the smallest differences, until they became utterly insurmountable. A powerful argument against M. Renan's theory of the extraordinary change which took place in St. Paul's convictions from the

occurrence of some merely natural phenomena (if M. Renan's hypothesis be true) was that so incapable of distinguishing between impressions from without and impressions from within, a mind so unable to trace the course of its own thoughts as to ascribe to such a cause a change which had been gradually stealing over it from within itself, should still be a mind so original as to be the first to prophesy the necessity of opening the church to all the world, utterly resigning all the ancestral theocratic feelings of the proud-born Jew, a mind at the time so powerful as to impose that novel system on the whole world—a mind, that, in a word, combined the most childish fanaticism and the most absolute smallness with the highest speculative and highest governing power. Such a mind had not even existed in the distempered brain of the modern French novelist, much less in the brain of the masters of thought and history. What was the foundation on which M. Renan following the steps of the antiquated school of criticism in Germany, had built a superstructure so strange and so different from previous conceptions of the rise and early progress of Christianity? That foundation, it was surprising to learn, consisted simply in two religious romances, which, according to internal indications appeared to have been written about the second century. The conception given of St. Paul in these works was monstrous.

NERVES IN THE HOUSEHOLD.

There is hardly an American family in which some member is not a victim to some sort of nervous disease—neuralgia, hysteria, the extreme of epilepsy, or the mild form of constant "tires." Women, often young than old, are frequently mere bundles of nerves; thin and bloodless, living on morphine and valerian, known only in their homes or social lives by their sufferings, which are real enough to carry them to the edge of the grave, if too vague for any ordinary medicine to touch. An eminent physician has hit upon a system of treatment for this class of invalids, which is said to be successful. He removes them from home, changes the whole material and moral atmosphere about them, puts them to bed, and forbids them to move hand or foot. They are overfed five times a day. The lack of exercise is supplied by kneading the entire body, and by electricity. The patient goes to bed a skeleton, and comes out, it is said, fat and rosy. The secret in this treatment is absolute rest, and the reduction of the patient to the condition of a mere animal. If this principle be correct, there is no reason why every mother should not apply it in the treatment of her nervous patient (for she is sure to have one). Her husband is overworked in the office or shop; he grows thinner, more irritable; every month his appetite fails; he cannot sleep, complains of dull vacuity at the base of the brain, of a stricture like an iron band about his jaws. There is no time to lose. If possible lift the weight a little. Adopt a cheaper, simpler style of living, let the floors go uncarpeted, or take out the money in the savings-bank. There will come no rainier day than this. Give him a month's absolute holiday free from worry and work, feed him well, amuse him. Let this holiday be taken in the country, or somewhere on the water, out of sight or hearing of his daily work and cares. Nine chances out of ten he will come back a new man. Or it is one of the boys who is pale, who has constant headaches, whose face jerks strangely in the spring, who has moody fancies, complains of injustice, has doubts of the Bible. It is the boy who is head of his class, too. The lad does not need moral discipline, or appeals to his feelings or his faith. Take him from school, and from home; turn him into a farm for a year. He will learn some things there as useful in his future life as Greek or geometry. Make him bathe regularly, eat heartily, drink milk and beef tea, sleep early at night and late in the morning. It is not the mind but the machine that needs repairing. Or it is the mother's own arm or head that tortures her with neuralgia. At any cost give the suffering part heat and absolute rest; wrap it in cotton and flannels to exclude the air. Let the arm stop its working and the brain its thinking. In short, the home treatment of all nervous disorders should be based on three words: change, warmth, and rest.

GENEROUS LIVING.

years ago, and a few were who made a strong mark on the world. Each felt usefulness, as is said, at a what should have been Both lived generously, stimulants, both ate and—far more than was good with powerful constitution, both as a physician might have lived 50 years of useful, honorable life. The just published life of Dickens show how he worked up to the last moment he was in many things, a generous as we know him to be, and the science of life a valuable life more recently destroyed. The world is ampler; and though the medical men like Sir V. Henry Thompson, Dr. Kerr, who see the evil and have some proper not great mass of the medical scribbles beef and branny and continual stimulants which we see around Stimulants may quicken, but they do not stimulate, it is a waste. There is no one who would not be equal, live longer with less applies to tea, coffee, hash, as well as to hants.—Phrenological Jour

HOME AND FO

Mr. Joseph North Ont., has been called place of the Hon. Geo

Montreal has had a ship laborers, striking The different lines ha 20 and no further tro

At Springfield, Ill the Republican State amid considerable con declaring Grant the e tion for the President

Mrs. Weldon, wife has presented a valua china, numbering 353 eum of King's Colle collection is worth 50 lara. Many of the ar brought to St. John b several of the bowls w baptismal fonts.

Another Chicago ter is wandering awa minister Catechisms, Christ, and he is ee ignorance. Dr. Kitt died for the salvation are some who tell us sires the salvation of blood was shed only o us be careful to shat doctrine of election by ry, rather than contru get it into our narrow trine." And just wh the Christian instructe that through ignoran

The Imperial Parli on Thursday last. T refers to the cordial re powers, and hopes for tion of the whole Tre says the efforts to pac establish a strong and f. iendly Government, ing. A policy of con Africa is advised, but be retained. "Importe other signs indicate th The Peace Preservation will expire in June, and ed. The loyalty and Irish people will just provisions of ordinary istered, for the mainte order.

The "Congregationa right to provide for a service in the Sunday notwithstanding the at tists, because "no har done, for no close coun be compelled to be pr be considered that u stances, the proposed be an act not of fellowa ship; not of unity but the circumstances, it ap would be an act of un to thrust before our B bit of respect for their is, true that "they are present" but that is n them where they would absent.

What an Englishman depends somewhat on h what where he goes. A the London Times lately from Boston to New Y that the New England washed over every ye did not once occur to h painted with the best of baby a search through would hardly discover a tentious than an Irish that was whitewashed. ber of Parliament for B after coming home from ca, he only saw four ar in the country. But M. M.P., who was here for into our agricultural p that he: "Saw six men carried pistols!" We witnesses. But we surr went to the very confine N. Y. Independent.

The Presbyterian Ch street, Picoadilly, Lond time was largely attende of the Maternal Scotch to be closed about a ye lack of worshippers. now been sold for the £1,800, and will, it is s with converted into the one of the Metropolitan

The just published l Dickens show how he worked up to the last moment he was in many things, a generous as we know him to be, and the science of life a valuable life more recently destroyed. The world is ampler; and though the medical men like Sir V. Henry Thompson, Dr. Kerr, who see the evil and have some proper not great mass of the medical scribbles beef and branny and continual stimulants which we see around Stimulants may quicken, but they do not stimulate, it is a waste. There is no one who would not be equal, live longer with less applies to tea, coffee, hash, as well as to hants.—Phrenological Jour

THE WESLEYAN

FRIDAY, JUNE 4, 1880.

EDUCATIONAL INSTITUTIONS. SACKVILLE, N. B.

The work of the Educational Institutions at Sackville for another year, terminated on Wednesday, June 2nd, of the present week. The Male Academy was opened in 1843; and, therefore, has just closed its thirty-seventh year. The Female Academy was opened in 1854; and has now terminated its twenty-sixth year. The College was opened in 1862; and has now finished the eighteenth year of its collegiate work.

THE ACADEMIES.

During the week beginning on Monday, May 24th, the different classes in both the Male and the Female Academies were subjected to the trying ordeal of the written and the oral examinations. In the oral examinations the student does not know in advance what questions will be asked, and is expected to give an immediate reply. In the written examinations slips of paper containing questions are handed to the students, and answers are to be written and handed in within a definite period of an hour-and-a-half, or so. The oral and the written questions take wide ranges, involving the various departments with which the student has been connected, and including the whole work of the year. These examinations are thoroughly practical tests. They indicate the student's ability to acquire knowledge, his devotion to his work, and his attainments in the various branches to which he has applied himself. These tests also afford hints of the capacity of the teacher, and of his tact in inspiring enthusiasm in his pupils, and in leading them up "the hill of science." The result of these examinations in both Academies is highly satisfactory.

THE COLLEGE.

The written and oral examinations in the College extended over seven days, from Saturday, May 22nd, to Saturday, May 29th, inclusive. The subjects included Geology, Mineralogy, Chemistry, Mathematics, Physics, Metaphysics, Philosophy, Logic, Political Economy, Church History, Evidence of Christianity, Theology, Greek Testament, English Constitution, French, Latin, Greek, and Hebrew. The results indicated diligent application to the work of the year, and a very commendable mastery by the students of the various branches taught in the College.

There were fifty-one students in attendance at the College classes during the year. The attendance at the Male Academy this year has not been so large as in some preceding years. A smaller number of special students is reported this year, because of the discontinuance of the Commercial Course. The general department of the male students has been satisfactory. The religious interest has been very marked.

The musical examination, which took place on Saturday morning was witnessed by a large number of visitors, and passed off very pleasantly. The attendance during the year was 74 and on the whole very good work was done at the Institution, showing the efficiency of the staff as well as the earnest endeavours on the part of the pupils to make the best use of their time. The musical staff consists of Prof. W. Jost, Miss M. E. Pickard and Miss E. M. Stewart.

In the department of Natural Science, classes were examined in Geology, Mineralogy, Physics, Physiology, and Chemistry. In the last named, besides the usual lectures and recitations, we were pleased to find a course of practical work. This consists of the qualitative analysis of simple salts under the direction of the Professor. One hour a week in this practice is required from each student in chemistry. Both oral and written examinations gave evidence of very earnest and successful work. Some apparatus has lately been purchased, but professor and students are still working at a great disadvantage from want of a proper equipment in this respect. Friends of the College could not spend their money better than by a donation to this department.

THE COLLEGE BOARD.

A meeting of the College Board was held on Saturday, May 29th, at which the following gentlemen were present, namely: Dr. Inch; Rev. Dr. Pickard; Rev. Dr. Stewart; Rev. James Taylor; Rev. John McMurray; Rev. John Lathers; Dr. Allison; Josiah Wood, Esq.; Joseph L. Black, Esq.; Rev. J. Burwash; Dr. Weldon; and Rev. C. H. Paisley, A. M. The following gentlemen, who have successfully completed the Collegiate course, were granted the A. B. degree, namely: Albert J. Chapman, of Dorchester, N. B.; Sampson B. Grigg, of Studholm, N. B.; and John A. Smith, of Newport, N. S.

SUNDAY, MAY 30.

The annual sermon for the Theological Union was preached by Rev. W. H. Hertz, from Matt. 9: 9: "Follow Me," and was an eloquent and admirable discourse. We regret that our space will not admit of a full report. We can merely indicate a brief outline of the leading thoughts of the preacher.

1. The necessity of a model for imitation. Man has constitutional affinities for those

things to which he is related, and he appears to be related to every thing. To matter, and in this domain every thing is laid under contribution. To mind, his affinities link him to the mental realm. The questions "why" and "wherefore" are ever on his lips. He is a social being, and, as one has remarked, "as soon could the tree live without soil at its roots as the soul in isolation from kindred natures." We have sympathies which, like living tendrils of the soul, shoot forth and vitally connect us with the grand and good of all ages. Progress is one of the watchwords of humanity, and true progress involves the direct recognition of the command, "Seek first the Kingdom of God, and His righteousness," and then calls aloud for some copy or type of excellence, something attracting and guiding. Man, because of his sensuous, intellectual, social and religious sympathies, needs a model for imitation. The circumstances that surround him lead to the same conclusion. The agencies at work keep his soul in unrest;—envy, anger, narrow-minded bigotry, and other and varied forms of evil. Illustration from Grecian history of one who in envy sought to destroy a memorial pillar of a rival's greatness, and thereby destroyed himself. What master impulse shall bind those unholy influences that keep the soul in restlessness? We know of but one. Supreme sympathy and union with Christ, not merely as a regenerating and saving agency, but as a living model of excellence. Then on grounds purely theological we argue the necessity of a model. Truth, in its abstract forms, but indicates the fact of duty, and the direction life is to take. We need truth in an embodied form, as an authoritative standard, and Jesus is "the way, the truth, and the life."

2. Is Christ a suitable model? In urging men to follow Himself, Christ had no idea that they should seek to imitate Him in His God-like prerogatives, but only in those features of His character which show His goodness. Illustrated by reference to Ignatius, who, when questioned by Trajan as to assuming in his writings the name of Theophorus, or bearer of God, quoted the divine promise, "I will dwell in them," and though delivered to be devoured by the lions, he in his life and death illustrated those excellencies of character, learned from Christ in His model. We commune with men through their works, words and materials; and we have all these to aid us in imitating Christ, His works, words, memorials, and the Holy Spirit. To the heart right with God, Christ has become the centre of thought, tracing the winding streams of history to His throne—the golden link in every chain of thought—the sun revealing and tinging every thing within the ever-widening sweep of its action.

Christ is the divinely-appointed model. In all imitative arts the best model is invariably sought. The christian, disdaining every lower model, cries, "I have set the Lord always before me," and he rejoices in the possibility of following Christ. Of all types of goodness the world has seen, the model furnished by Christ is strikingly unique, and yet perfectly adapted for our imitation. He purifies the springs of being, and then all the avenues of the soul are thrown open to Him; then the life reproduces Jesus, and Jesus is to such the inspiration of being.

3. Characteristics of Christ, the model. He is an approved model. Lovers of art make a model their own by prolonged communion with its details. "I could spend," said an admirer of a matchless work of Raphael, "an hour every day for years in its contemplation, and in the last hour of the last day discover some new beauty and a new joy." Can then that man be guiltless who neglects the highest form of moral excellence, the study of which transforms and renews the heart? No sin that has a name can be thought of in connection with Jesus. Ingenious malignity looks in vain for the faintest trace of self-seeking in Him. Sensualism shrinks abashed before his spotless purity. Injustice is forgotten beside His equity, and the very possibility of avarice is swallowed up in His benignity and love.

Christ is a lovely model. The rainbow is a thing of marvellous beauty, because of the wondrous blending of the colors. The retulgent rays of holiness, as they stream from Deity are too strong for our gaze; but they are mildly and fascinatingly presented in Jesus,—every property of moral goodness is beautifully illustrated in the life of Jesus.

Christ is a perfect model. A perfect human being is a recognized want of humanity—one who would give forth perfect precepts, and also practice those precepts. Christ not only presented the truth in all its loveliness, but also, as our pattern, conformed Himself to all its requirements.

Christ is a model in the principles that swayed His being. Note His spirit of religious supremacy. Religion was not with Him of a fitful character, it was a

glorious power. To please the Father was the great consideration of His life. Christ is a model in the individualism that characterized Him. He trod the winepress alone, yet He boldly announced His principles, and with unflinching integrity maintained them. He did not mould His character according to popular views. We want more individualism in the highest sense in our religion. There is danger of our bartering our individuality for a small consideration. The times require independence of mind, strong convictions of duty, and an undaunted spirit.

4. Motives to induce us to follow Christ. We can but briefly name some of these. We are responsible agents. We are creatures of habit. We want an influence. We have to die, and are eternally bound. The preacher gave a deeply interesting account of conversations held with the late Dr. DeWolf, in his last hours; and the discourse, listened to with marked attention by the large congregation, was impressively closed.

The Rev. J. S. Coffin preached the Baccalaureate sermon before a very large congregation on Sunday evening, and held the rapt attention of the audience during nearly an hour-and-a-half. His discourse was well written, and well delivered, and was an admirable presentation of his theme. We hope to give in an early issue of the WESLEYAN an extended report of the sermon. His text was Isaiah 55: 6—"And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the Lord is his treasure."

MONDAY, MAY 31st.

The morning of Monday broke upon Sackville with a teeming rain, which continued through the greater part of the day. Lingley Hall was well filled, notwithstanding the unfavourable state of the weather, to hear the music, recitations, declamations, essays, and the oration of the students of the Male Academy. The programme was well carried out, the interest being admirably sustained in every part. The programme was as follows:—

- Devotional Exercises.—Rev. C. Stewart, p. p. Overture: Siege of Corinth. (8 hands)—A. Bostwick, Miss M. Fawcett, A. McInnis, J. Jeffrey, I. Oudney. Essay: The Crusades.—Jas. W. Tait. Declaration: Spartacus to his fellow Gladiators.—A. Foster. Recitation: The Lady of Provence.—E. J. White. Vocal Solo: Non a ver—The Madrigal. Miss F. Churchill. French Essay: Notre Patrie.—E. Bell. Recitation: Death of Abalmon.—Horace Fawcett. Latin Recitation: Disce.—G. N. Jeffrey. Vocal Quartet: Starry Night.—E. Oudney. Misses H. Black, A. McInnis, N. Prichard, F. Churchill. Declaration: Hannibal to his Soldiers.—F. Prichard. Declaration: Rizzi's last Address to the Romans.—E. Bell. Oration: The City of the Seven Hills.—E. J. Elderkin. Overture: Felsenmühle.—G. O. Reisinger. Misses L. Tweedie, H. Black, L. Fletcher, M. Fawcett.

DOXOLOGY.

Principal Paisley stated that through the kindness of some gentlemen of Halifax a sum had been contributed, to be expended in procuring prizes for the pupils attaining the highest number of marks in the different departments. This sum had been augmented by donations from several of the teachers in the institution. The recipients of the prizes, which were all in books, were Jas. W. Tait, for deportment and punctuality; Chas. N. Jeffrey, for excellence in Latin; Hugh Jardine, for Latin, algebra, etc., two prizes; A. M. Black, 1st French; A. Foster, 2nd French; Primary arithmetic, etc., Alfred E. Holstead; Primary grammar, John Miller.

The year has been a very pleasant and successful one throughout. The students generally in all the departments have acquitted themselves very honorably. Addresses were delivered by Principal Paisley, Rev. Dr. Pickard, Rev. J. McMurray, and Dr. Allison. Dr. Allison, Superintendent of Education, spoke of his first connection with the Male Academy nearly 27 years ago, and referred to some of his experiences in connection with it during the intermediate period. He referred to the admirable provision now existing in these Provinces for educating the youth of the country in our common schools. These Sackville institutions had done a good work for them in the past, and there will be a good work for them to do in the future. He referred to the fact that the Male Academy of Sackville had a larger representation in the persons of its old students in the Senate and House of Commons of the Dominion than any other Educational Institution in these Provinces. He spoke of the recent development of the great free Common Schools system, which was tending to supplant such institutions as the Mount Allison Academy. He was glad that in his present position, in connection with common school education, he did not find it necessary to take back any of his utterances in reference to that subject which he made in his former position in Sackville. He said nothing that he had cause to regret. He urged those who wished the old Academy to prosper to give it special features, having a prac-

tical specific end. He admitted that, while an educated man can do more harm than an ignorant, and a purely secular education will not give a man a sense of morality or duty, still the pursuit of knowledge, even without religious teaching, is good as far as it goes.

MONDAY EVENING.

LECTURE BY REV. HENRY POPPE, D. D.

The Rev. H. Poppe, D. D., of St. John, lectured in behalf of the Theological Union of Sackville Institution this evening, in Lingley Hall. Rev. Dr. Stewart occupied the chair. The learned lecturer spoke of the age as being materialistic and characterized by searching scrutiny, to which various subjects in the realm of science and religious faith are subjected; among the last mentioned being that of the immortality of the human soul. He then gave a summary exposition of various schools of belief on the question—namely, (1) the agnostic, (2) the materialistic, (3) those who believe in the conditional immortality of the soul, and (4) the common faith of Christendom. The object of the lecture was in support of what is popularly regarded as the Orthodox view of the subject, being chiefly in support of the immortality of man. Four main arguments were presented, as derived from the nature of the soul itself, (1) its high endowment, (2) its incentive longings after immortality, (3) the universal belief of the doctrine among the nations of the earth in all ages, and (4) the direct and positive testimony of revelation. The lecture was listened to with profound interest by a large and appreciative audience. Many clergymen and other professional gentlemen being present from Halifax, St. John, and other parts of the Provinces. The delivery of the lecture occupied an hour and twenty minutes. It was a logical and eloquent argument in illustration and in defence of the fundamental Christian doctrine of the immortality of the soul. The audience greatly appreciated this intellectual treat.

TUESDAY, JUNE 1st.

The anniversary exercises of the Mount Allison Ladies' Academy took place Tuesday, June 1st. The weather was fine and a large gathering was present from all parts of the surrounding country, as well as visitors from distant points. The programme was very successfully carried out in every particular, as follows:—

- Devotional Exercises.—"The Winter hath not a Blossom." Chorus.—C. Bostwick, The Young Ladies. Overture: "William Tell." (8 hands)—G. Rossini. Misses A. Purdy, L. Fletcher, H. Black, M. Fawcett. Essay: "The Dark Side."—Miss Ella Phinney. Recitation: "The Bright Side."—Miss Alice Cole. "Hernani, Recite me."—G. Ford. Miss Hattie Black. Essay: "The Lake Poets."—Miss Annie Haw-Mins. Essay: "On the Heights."—Miss Edith Fawcett. Polonaise, "Mignon" Transcription.—H. Bostwick. Miss Alice McInnis. Essay: Indios.—by Leora R. Tweedie. "Hear me, Norma."—Bellini. Misses H. Black and A. McInnis. "Wanderers Greeting." Chorus.—F. Abt. The Young Ladies. Overture: "Semiramis." (8 hands)—G. Rossini. Misses L. Fletcher, M. Fawcett, H. Black, F. Churchill. Miss Leora R. Tweedie, of Apohaqui, N. B., received the degree of "Mistress of Liberal Arts."

Prizes were presented as follows:— A beautifully bound copy of the Bible to Miss Phinney, for superior excellence in Biblical History.

Three volumes to Miss Taylor, of Yarmouth, for special attainments in Rhetoric.

Four volumes to Miss Edith Fawcett, of Sackville, for proficiency in Natural Philosophy.

Three volumes to Miss Cole, of Sackville, for excellence in penmanship.

Two volumes to Miss Irvine for high marks in Bible Geography.

Four volumes to Miss Mounce of Avondale for superior knowledge of English History.

Four volumes to Miss Dobson, of Bookland, for superiority in Higher English.

Four volumes to Miss Jeffrey, of Avondale, for attainments in Latin.

Twenty-five dollars in cash to Miss Tweedie, of Apohaqui, N. B., for excellence in English Literature.

PROF. KENNEDY.

Principal of the Institution, reported the attendance last year as seventy-four, of whom fifty-seven were boarders, and seventeen day scholars. There has been no sickness among the students during the year. Professor Kennedy spoke in the highest terms of the thoroughness and success of the work done in the music department under the care of Professor Jost and his colleagues, comprising the staff of teachers of music. He also highly complimented Miss Inch, who has just closed her first year as teacher in charge of the department of Fine Arts. The studio has been well patronized during the year, and presents a very attractive appearance. Thirteen of the students received instruction in oil painting during the year, three in crayon, ten in water colours, and seventeen in drawing. The pupils made commendable progress

in their various branches of studio work.

Rev. J. Lathers spoke as follows:—

It was once remarked by a British officer of commanding position, in reference to some incident of court martial, ordinarily he found that men who were indifferent and deficient at drill made a poor show when at review. The magnificence, celerity, and precision of military movement, with their accompaniments of sounding trumpet and waving banner, meant more than mere show. To the practised eye there was evidence of patient drill and thoroughly soldierly training. And so of those anniversary and commencement exercises and exhibitions: they afford evidence of educational drill and of genuine work.

To all earnest and faithful workers in this department, whether of teachers or students, we are disposed to accord genuine and generous recognition. "Wherever her temple stands," we may say of education equally with justice, "and wherever it is duly honored, there is a foundation for the social security, general happiness and improvement and progress of our race. And whoever labours on this edifice, with usefulness and distinction, whoever clears away its foundations, strengthens and beautifies its pillars, adorns its entablatures, connects itself in name and fame, with that which must be enduring as human society"—may more enduring: "For they that be wise shall shine as the brightness of heaven." When the renown of earth has passed away, when the wreaths of conquests shall have withered, and the gold of the millionaire crumbled, and the glittering mansions have crumbled to dust, then this greatness shall be perpetuated: "As the brightness of heaven and as the stars in the firmament for ever and ever." Believing that there ought not to be any divorce between religion and education, between the church and the college, and that the Christian church stands charged with special responsibility in regard to the subject of higher education, the satisfaction of review in this case is all the more real. That ideal that finds noble application in the legend *Christo et ecclesie*, engraved on the seal of Harvard University, has from the first been a governing principle of these Mount Allison Institutions.

There is a definition of Prof. Huxley which we have up to a certain point I very much admire: "He is an educated man who has been so trained in his youth that his body is the ready servant of his will and performs with ease and pleasure all the work that as a mechanism it is capable of; whose intellect is a clear, cold logic engine, with all its parts and proportions of equal strength and smoothness, in good working order, ready like the steam engine to be turned to any kind of work—to spin gossamers or to forge anchors; whose mind has been stored with a knowledge of all the great and fundamental laws of nature and of the laws of her operations; who is full of life and fire, no stern ascetic, but whose passions have been trained to come to heel by a vigorous will, the servant of a tender conscience; who has learnt to love every form of beauty whether of nature or of art, to hate all villainy and to respect others as himself." That definition is eloquent and beautiful, and as the ideal of merely intellectual culture all that could be desired. But it does not touch at all the noblest hemisphere of the human soul. I should like to put over against it, as a necessary complement, the definition of Prof. Ruskin. An educated man, according to John Ruskin, ought to know three things: *where he is*; that is to say what kind of a world this is in which he finds himself, what it is made of, and what may be made of it—*whether he is going*; that is to say what chances or reports there are of any other world beside this, and what seems to be the nature of that other world—*what under the circumstances we ought to do*; that is to say what are our faculties, our place in society, and what are the readiest methods of obtaining happiness and of diffusing it. The laureate bard of England would be looked upon as a foremost representative of the culture of this age. In one of his earlier poems, the Palace of Art, we have an exquisite and elaborate representation of intellectual culture, carried out under the most favourable conditions, ministered unto by every form of beauty and art, and every advantage of what Matthew Arnold would call light and sweetness. The spaciousness, splendor, and architectural proportions of the palace chamber of the soul are minutely described. There is the craggy platform of rock, bright as burnished brass, the stream pouring over the brow of the crag, court and squared lawn, the golden gorge of dragons that spouted floods of fountain foam, golden railed galleries that burnt like fringe of fire, windows deep-set and stained and traced, shadowy grots of arches interlaced, gleaming froth like spires, and all that the supreme Caucasian mind could design, every legend fair, and all of beauty and of art were there. The soul made answer readily,

"Trust me in bliss I shall divide In this great mansion built for me, So royal, rich, and wide."

But only for brief space could I have said that the student who is to be a student and will strive to help follow and exalt himself. Thy feet, at last, shall stand on joy. There is the one other matter I shall briefly refer. A few months ago there was an admirable article in the *Minister Review*, on the education and their admission to University of confess to a strong sympathy in the new departure. Girton College bridge for the education of ladies had decided success. Even at Oxford was a few months ago, medieval, conservative Oxford, the question of college for ladies has been mooted, and soon to become an accomplished fact could not but feel, when threading amongst its noble and beautiful Gothic towers, libraries and art-galleries, the life a great thing to have the many thousand students moulded by the genius and learning of that University. Untrivial advantages might be intended; and that especially it should be opened for those of whom nature speaks:

"Sweet girl graduates in their golden I am glad that in this respect Monson has made a good record. And I see why the gates which have long standing ajar, should not be thrown why lady students should not be eligible for scholarships and degrees. In our time they will walk only a fair field and no alumnae will reflect lustre on alumnae."

After which Dr. Inch, Dr. Allison, Dr. Pickard, delivered brief address.

TUESDAY EVENING, JUNE 1st.

On Tuesday evening a large assembly in Lingley Hall, to the annual Oration, by William Eldon of St. John, editor of the *Telegraph*. The subject was: "Education in its enfranchising influences." He treated his theme by individual among which were Gladstone, Burns, and Carlyle, as the pro society in recent centuries. He the changes wrought in belief by the progress of the physical in our which astrology gave way to a while belief in witchcraft, religion, a bloody criminal code as evils, were entirely swept away. With the work yet to be done in matters, and, in his concluding poem compared the melting of prejudice breaking up in rivers of the ice of influence of the sun; and asserted the higher progress of man and would not be arrested, but would on to a higher place of comfort and influence.

WEDNESDAY, JUNE 2nd. The interest, in the anniversary page, which has been growing in commencement, culminated in the Oration Exercises of to-day, Wednesday 2nd. After reading the Scriptures and the following programme was carried with great success in every part:—

MUSIC. Overture: "Euryanthe." (8 hands)—W. Weber. Misses M. E. Pickard, L. M. L. Tweedie, Prof. Jost. Salutatory Address, (Latin)—H. A. M. M. M. M. "When the tide comes in." (Vocal Solo)—Miss Louise Dixon.

ORATIONS BY THE GRADUATING CLASSES. "The Catacombs of Rome."—S. B. Grigg. "The Franchise."—A. J. Chapman. "The Franchise."—J. A. Smith.

MUSIC. Grand Galop de Concert.—E. Ketter. Overture: "Don Juan." (8 hands)—Mozart. Misses A. Dobson, A. McInnis, and I. Oudney.

The following young gentlemen received the degree of Bachelor of Arts: John Chapman, Dorchester; S. B. Grigg, Studholm; John A. Newport, N. S.

The matriculation prize of forty dollars was won by the Rev. R. B. W. Road, of St. John, for an essay year was

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chases of studio work... as follows:... by a British officer... martial, ordinarily... were indifferent... made a poor show... The magnificence... of military movements... of soundings... of patient drill and... training. And so of... commencement ex... they afford evi... drill and of genuine... faithful workers in... of teachers or... sed to accord gen... cognition. "Where...," we may say of... with justice, "and... honored, there is a... bial security, gener... improvement and pro... and pro... whoever labours... usefulness and dis... away its founda... beautifies its pil... blatures, connects it... with that which... human society"—may... r they that be wise... gnity of heaven."

But only for brief space could that intellectual supremacy be maintained. There was guilt to be purged and sin to be taken away. That superb palace house became a dark chamber, in which stood uncertain shapes and "white-eyed fantasies that wept tears of blood." Three thousand years ago, and more, the question was asked, Where shall wisdom be found? Not alone in the laborious pursuits of intellectual inquiry. "The depth saith it is not in me, and the sea saith it is not with me. It cannot be gotten for gold, neither shall silver be weighed for the price of it. It cannot be valued with the gold of Ophir, the precious Onyx, or the Sapphire. The gold, and the crystal, and the topaz of Ethiopia shall not equal it, and the exchange thereof shall not be for jewels of fine gold. No mention shall be made of coral or of pearls, for the price of wisdom is above rubies."

In the best days even of classic Greece, when mental culture had attained to its noblest development, there were gleamings of purer thought. The young men of Athens lit their lamps at the altar of Prometheus, and then ran to the city. The prize was adjudged not to speed alone, but to him who, with his torch still blazing, first touched the goal. And while we would not quench one ray from the light of genius, or pluck one leaf from the wreath that adorns her brow, we remind you as students of science that your lamp must be lit at the sanctuary altar. Your feet will then have safe guidance, and in reference to highest wisdom, like Archimedes, and in a higher sense, you will be able to say, *I have found it.*

If then indeed will be what scholars should, if then will be a student and will strive to help his fellow and shall say, "Thy feet, at last, shall stand on Jasper floors." There is one other matter to which I shall briefly refer. A few months ago there was an admirable article in the Westminster Review, on the education of girls, and their admission to University classes. I confess to a strong sympathy in the same direction. We are possibly on the point of a new departure. Girton College at Cambridge for the education of ladies has been a decided success. Even at Oxford where I was a few months ago, medieval, classical, conservative Oxford, the question of a college for ladies has been mooted, and it is soon to become an accomplished fact. I could not but feel when threading my way amongst its noble and beautiful Gothic structures, libraries and art-galleries, that while it is a great thing to have the mind of thousands of students moulded by the spirit and genius and learning of that University, these unrivalled advantages might be immensely extended; and that especially the gates should be opened for those of whom the Latin poet speaks:

"Sweet girl graduates in their golden hair." I am glad that in this respect Mount Allison has made a good record. And I do not see why the gates which have long been standing ajar, should not be thrown open—why lady students should not be eligible for scholarships and degrees. In competition they will ask only a fair field and no favour, and *alumnæ* will reflect lustre on *alma mater.*

After which Dr. Inch, Dr. Allison, and Dr. Pickard, delivered brief addresses.

TUESDAY EVENING, JUNE 1.
On Tuesday evening a large audience assembled in Lingley Hall, to hear the annual Oration, by William Elder, Esq., of St. John, editor of the *Telegraph*.
The subject was: "Educational culture in its enfranchising influences." He illustrated his theme by individual cases, among which were Gladstone, Disraeli, Burns, and Carlyle, as the progress of society in recent centuries. He showed the changes wrought in belief largely by the progress of the physical in consequence of which astrology gave way to astronomy while belief in witchcraft, religious persecution, a bloody criminal code and other evils, were entirely swept away. He dwelt with the work yet to be done in various matters, and, in his concluding portraiture compared the melting of prejudice to the breaking up in rivers of the ice under the influence of the sun; and asserted that the higher progress of man could and would not be arrested, but would go on to a higher place of comfort, intelligence and influence.

WEDNESDAY, June 2d.
The interest, in the anniversary gatherings, which has been growing from the commencement, culminated in the Convocation Exercises of to-day, Wednesday, June 2d.

After reading the Scriptures and prayer, the following programme was carried out with great success in every part:

ORATIONS BY THE GRADUATING CLASS.
"The Catacombs of Rome."—S. B. Briggs.
"The Franchise."—A. J. Chapman.
"The Parthian."—J. A. Smith.
GRAND GALOP de Concert.—E. Ketterer, Miss Leora B. Tweedie.
Overture: "Don Juan." (8 hands).—F. A. Macart, Misses A. Dobson, A. Melnis, L. Jeffery, and I. Oudney.
The following young gentlemen received the degree of Bachelor of Arts: Albert John Chapman, Dorchester; Sampson Busby Grigg, Studholm; John A. Smith, Newport, N. S.
The matriculant prize of forty dollars offered last year by the Rev. B. Brocken, was won by Mr. J. W. Read, of St. John. A similar prize for ensuing year was offered

by J. L. Black, Esq., of Sackville. The prize in English Literature was gained by Mr. M. P. Tweedie, that in Logic by Mr. H. A. McKeown, and that in Rhetoric by Mr. H. Webster. A prize for Philology was gained by M. P. Tweedie. The John McDonald prize for elocution of twenty-five dollars was won by Mr. H. P. Doane. Wm. Elder, Esq., of St. John offered a prize of \$25 to the College and another to the Ladies Academy of \$10, for the ensuing year. Other prizes also were announced, although the names of the donors were not mentioned.

Addresses were given by President Inch; Josiah Wood, Esq.; A. A. Stockton, Esq.; B. Russell, Esq.; Rev. H. McKeown, President of N. B. and P. E. I. Conference; Rev. H. Pickard, D. D.; Rev. J. McMurray; Rev. James Taylor and David Allison, Esq., LL.D.
The music, both instrumental and vocal, was very fine. And a brilliant Overture of Mozart given by Misses Dobson, Melnis, Jeffery and Oudney closed the proceedings of the day, and of the year.

We are pleased to learn that Father Hennigar's "Golden Wedding," on the 26th ult., was a grand success, and that a very pleasant and profitable evening was enjoyed. About fifty or sixty of their friends were with them at their home, in the lovely village of Canning.

The social intercourse with their friends was fully enjoyed by the venerable couple, and many pleasant reminiscences of their half century of married life were narrated in the pleasing style of the renowned gentleman. After the friends were abundantly supplied at the wedding supper, and the time-honoured wedding cake was partaken of, addresses of congratulation were given. First by Stephen Sheffield, Esq., Circuit Steward, who, on behalf of the donors, presented to Mr. and Mrs. Hennigar the sum of about \$100.00 in gold coin (contributed from Halifax, Newport, Wolfville, Aylesford, as well as in Canning). Then followed a very appropriate address from Rev. James Taylor, ex-President of the Nova Scotia Conference. After which came an address by Rev. Jas. Skerthard, Pastor of the Canning Circuit. An appropriate and feeling reply was then made by Father Hennigar. The occasion was also honored by the presence of Revs. Mr. Rogers and E. Hills, of the Horton Circuit, and Rev. A. D. Morton, of Hantsport Circuit, and it was regretted that these reverend gentlemen had to leave before the addresses were commenced. The Rev. Mr. Freeman of the Baptist denomination was present also.

Many congratulatory letters were received during the day, also a congratulatory telegram from the Quarterly Board of one of the Methodist Churches of Mr. Hennigar's native city, St. John, N. B.
Several handsome and valuable gifts were sent to them from friends in Halifax. St. John, Moncton, and elsewhere who were not present. The Canning Band (of Amateur Musicians) enlivened the occasion with some of their most appropriate music. Indeed, right royal honor was paid the honored couple, and we hope that God will spare them yet some years to their family and to usefulness in their "Master's vineyard."

CORRESPONDENCE.

Mr. EDERER.—Will you kindly afford me a little space in the *Wesleyan* to take my "Farewell" of the Rev. W. E. Hall, of Melvern. I have no desire to pursue him through all the dark windings of his mysterious ramblings. When a man begins to misrepresent and misquote his opponent, you have pretty strong proof that he is becoming desperate, and to save himself from defeat in a bad cause, will resort to very questionable measures. Such has been Mr. Hall's course, and we leave him to prosecute it with all the vigor of his peculiar ability. He complains because I called him to an account for his boasting and slander of Mr. Tuttle. I have no doubt Mr. Hall would have been more careful of his utterances, had he the remotest idea Mr. Tuttle would have seen the charge he preferred against him. It suits some men best to fire at long range. Mr. Hall has his own way of stating the truth. For instance, when he says "I was three years with this church before I ever referred to the question of baptism in any of its pulpits." Again: "If it be to start the discussion, then Mr. T. did." Mr. Hall's statement in the above quotations may be true so far as they go—but they are only part of the truth. He must excuse us if we drive him from his usual shelter of "pulpits" and "first to preach." How skilled he appears to be in evading facts. Does he forget the challenges he gave at his immersions at Margareville, and other places; absent Infant Baptism? True he was not then in any of his pulpits." But Mr. Hall must remember he will be held responsible for his utterances out of his pulpit as well as in it. He will not dare deny in the face of so many living witnesses, that he gave such challenge. The man, who according to his usual custom, availed himself of the opportunity of insulting other denominations, is the man who is responsible for starting the discussion referred to by Mr. Hall. I am happy to say, Mr. Tuttle proceeded to the defence of his principles, and saved many on the Aylesford circuit from a watery grave.

Mr. Hall is not satisfied with our version of the Scriptures. No wonder—for he finds them a broken reed when he attempts to hang his immersion on them, to the exclusion of the more scriptural mode of baptism. In his desperation he turns his languid eye to the Greek. And such Greek! Did you Mr. Editor—did any one ever hear of the masculine pronoun "Antons"? If so please tell us where. Mr. Hall calls on some Mr. E. to agree that "masculine pronoun Antons" make with a neuter noun. You need not fear your position Mr. Hall. You have done a clever thing now. Don't let Mr. E. back

down—in fact you may call all the other letters of the alphabet to Mr. E.'s assistance, and yet your name will go down to posterity as victor. I think Mr. Hall must have been consuming midnight oil, or was "under the tub," when he was writing that Greek—he wanted rest. I would advise him to stick to the English; for if we are to judge from his Greek it is evident he will not improve our present version of the Scriptures. Mr. Hall calls up John Wesley as an authority for immersion. I can tell Mr. Hall, it is a fortunate thing for some people that Mr. Wesley does not respond to their call, or it would be with a sponge of small cordials to teach them not to take such liberties with him. How happily these men talk about pædo-baptist concessions. A man who can quote John Wesley in favour of immersion, as the only mode of baptism, can make any pædo-baptist any just what suits his purpose. As Mr. Hall has been pleased to refer me to Prov. xxvi. 17, I hope he will not object if I hold him tightly, in the way indicated in the latter part of the verse, for I have been frequently informed it is the only way to save yourself from unpleasant consequences.

Yours, &c.,
J. GARZE.
Aylesford, May 31, 1890.

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

BROTHERS OF THIS CONFERENCE WILL BE ENTERTAINED AS FOLLOWS:
Ackman, S. R., A. C. A. Salter, Carleton Allen, John S., J. H. Bartlett, Paddock St. Allen, Thos., Andrew Gilmour, 1744 Duke St. Baker, H. B., A. B., Benj. Potts, 123 Charlotte St. Beckwith, J. T., Wm. Shaw, 123 Waterloo St. Bell, Edward, George Meade, 10 Bobcott St. Berris, John G., Dr. Sheffield, 105 Charlotte St. Bettis, John F., James E. White, 68 Garden St. Brewer, W. W., Hon. George E. King, Orange St. Burwash, Prof. A. M., Gilbert Best, 78 Orange St. Campbell, G. M., Rev. H. McKeown, 70 Exmouth St. Chapman, Douglas, Fred E. Butcher, 120 Queen St. Chappell, Benj., A. B., Portland Clark, John A., M. Rev. J. A. Clark, Carleton Clark, H. J., John LeLachur, Stanley St. Fort'd Colpitts, W. W., Judge Palmer, 29 Queen Square Colwell, S. E., Thos. Youngblood, 26 Castle St. Comben, Chas., Alex. Lockhart, 95 Westworth St. Collier, J. J., Edwin Frost, 95 Haven St. Cowperthwaite, H. P., A. M., G. W. Burbridge, 200 Princess St.
Crisp, Robt. S., Henry Maxwell, Charlotte St. Crisp, Jas., Benj. Potts, 123 Charlotte St. Currie, D. D., Edw. R. Moore, City Road Daniel, Henry, Dr. Daniel, 73 Sydney St. Deinstadt, T. J., Mrs. Graham, 178 Union St. Dobson, William, J. R. Marshall, 23 Sewell St. Duke, Jas. A., Mrs. Andrews, 186 Germain St. Durrant Robert, Jas. T. Thomas, 56 Queen St. Dwyer, C. W., C. A. Stockton, Mount Pleasant Eley, John F., H. B. Babin, 68 Britain and Went Bines; Edwin, Rev. H. Pope, D. D., 118 Orange St. Fisher, G. W., E. H. Israel, 140 Princess St. Freeman, F., H. Babin, 68 Britain and Went Goldsmith, John, Hugh Beattie, 48 Hornwood St. Hamilton, C. W., Hiram B. White, Hazen Street Corner of Garden Harrison, F. W., Jer. Harrison, Cedar Hill, Fort'd Harrison, Geo., Wm. F. Harrison, 38 Cobourg St. Harrison, Wm., Thos. S. Weeks, Paradise Row Hicks, Thos., Mrs. Barrett, Charlotte St. Carleton Howie, Isaac, Joshua S. Turner, 277 Princess St. James, Silas, Alex. Lockhart, 109 Haven St. Johnson, L. S., Saml. Gardner, 104 Carleton St. Joest, J. V., E. W. Knight, King St. Carmarthen Kennedy, Prof., S. T. D., Judge Palmer, 29 Queen Square
King, John K., Edw. A. King, 15 Golding St. Kirby, Wm. J., Calvin Power, 120 Britain St. Knight, Matthew E., A. B., D. McAlpine, 299 Princess St.
Lawson, Wm., F. Elizard, 105 Leinster St. LePage, A. E., J. Mitchell, 112 Waterloo St. Lodge, W. W., Rev. W. W. Lodge, Fairville Lodge, D. H., Rev. W. W. Lodge, Fairville Lucas, Aquila, S. F. McCready, Lombard St. Manston, C. H., Jas. Magee, City Road McKee, H., Rev. H. McKeown, 70 Exmouth St. Maggs, Wm., D. McAlpine, 290 Princess St. Marshall, Thos., Col. Bullin, 272 Waterby St. Mills, Edwin, John Mullin, 146 Bately St. Moore, D. D., J. A. White Narraway, J. E., A. M., Rev. J. E. Narraway, A. M. Opie Richard, S. F. McCready, Lombard St. Paisley, C. H., M. A., J. E. Irvine, 18 Garden St. Parker, I. N., Mrs. Benson, 334 Union St. Payson, G. B., Alex. Lockhart, 95 Westworth St. Penna, Wm., George Wilson, 233 Britain St. Pepper, W. W., Mrs. Andrews, 156 Germain St. Percival, W. W., E. E. Lockhart, 202 Princess St. Phinney, J. S., W. A. Magee, Britain St. Pickard, H., D. D., A. A. Stockton, L. L. D., 18 Garden St. Pope, Henry, D. D., Rev. H. Pope, D. D., 118 Orange St.
Prince, John, Rev. John Prince, Wall St. Read, John, Rev. John Read, 32 Queen St. Sells, Joseph, M. A., E. L. Whitaker, Queen Square Shrewsbury, A. R. B., Mrs. W. B. Smith, Charlotte Street.
Blackford, Elias, Capt. Holder, Main St., Portland Smallwood, F., Hon. Jas. D. Lewis, Carleton Sprague, S. W., Hon. Jas. D. Lewis, Carleton Sprague, Howard, M. A., H. J. Thorne, 60 Garden St. Stebbing, Thos., Robt. Frost, 14 Charles St. Steel George, Benj. Black, 178 Sydney St. Stewart, Chas., D. D., Capt. Prichard, 86 George St. Teed, S. T., Jas. Harris, Paradise Row Tippet, Wm., Edwin Fisher, Mount Pleasant Turner, Edwin C., J. P. Goodwin, 220 Waterloo St. Tweedy, Wm., J. Calkin, Silver Falls Was, Wm., Edwin Fisher, Mount Pleasant Weddell, E. W., M. A., Rev. E. W. Weddell, Carleton Williams, T. L., Mrs. Slocomb, 171 Prince Wm St. Wilson, Robert, Robt. Law, 186 Leinster St.

CONFERENCE PLAN.

QUEEN SQUARE CHURCH.
TUESDAY, JUNE 22—8 p.m., Preaching, Robt. S. Crisp.
WEDNESDAY, JUNE 23—7 a.m., Preaching, C. W. Dutcher. 7 p.m., Annual Conference Meeting; Addresses will be delivered by G. W. Fisher, L. S. Johnson, T. J. Deinstadt, and J. Read.
THURSDAY, JUNE 24—7 a.m., Preaching; I. N. Parker.
FRIDAY, JUNE 25—7 a.m., Preaching, Thos. Marshall.
SATURDAY, JUNE 26—7 a.m., Preaching, John S. Allen. 8 p.m., Meeting for the Promotion of Holiness, H. Daniel.

MINISTERS AND THEIR HOSTS.
Ainsley, William Onslow
Alcorn, William Peter Stevens
Angwin, Thomas G. F. Downie
Angwin, Jos. G. S. Rennie
Arbury, John J. W. H. Cameron
Bent, Jos. F. Hugh McMullin
Bigney, John G. Charles Hall
Bird, Hichy William T. Wilson
Black, W. A., A. R. D. J. Thomas
Borden, J. B. S. E. Topper
Brocken, Ralph, M. A. J. Longworth
Brettie, Elias Lucius Dixon
Brewer, W. C. H. Hyde
Brewer, William William Donkin
Brayns, E. R. J. W. Johnson
Cassidy, John William McCully
Coffin, Jos. A. Smith
Crag, John J. W. Johnson
Daniel, H. A. Rufus Black
Davis, J. Hiram Mr. Yould
Day, George F. J. W. H. Cameron
England, E. E. J. A. Leaman
Evans, William H. William Beck
Fisher, Jos. M. Dunca McIltooh
Gaetz, Jos. S. S. Nelson
Gee, John Mrs. Watson
Giles, Jesse B. J. A. Leaman
Hale, Jos. Donald Fraser
Hart, James R. Mrs. Thos. Smith
Hart, Thos. Do. Do.
Hearts, William H. Lucius Dixon
Hennegon, Jos. G. Malcolm McLeod
Hennigar, James B. S. R. Tupper
Hickey, David George Donkin

METHODIST CHURCH.
11 a.m.—Ex-President.
2 p.m.—Sunday School—W. H. Hertz, F. H. W. Pickles, William Farvis.
3 p.m.—Conference Love Feast—J. G. Hennigar.
7 p.m.—Ralph Brecken, M. A. St. PAUL'S.
11 a.m.—J. S. Coffin
7 p.m.—William C. Brown
ST. ANDREWS.
11 a.m.—A. W. Nicolson.
7 a.m.—J. Lathern.
MONDAY, JUNE 21.
7 a.m.—I. Sutcliffe.
7.30 p.m.—Ordination
TUESDAY, JUNE 22.
8 p.m.—C. Lockhart
7.30 p.m.—Sunday School Meeting; Speakers, C. Joest, A. M., W. C. Brown, J. G. Angwin, J. A. Mosher.
S. F. HURSTIE, R. ALDER TEMPLE.

SUNDAY, JUNE 27TH.
7 a.m., Preaching, Thos. Stebbings.
11 a.m., "The President."
2 p.m., Sunday School Service.
3 "Conference Love-Feast."
7 "Preaching and Communion Service, H. Sprague, M. A.
MONDAY, JUNE 28TH.
7 a.m., Preaching, Aquila Lucas.
8 p.m., Ordination Service.
TUESDAY, JUNE 29TH.
7 a.m., Preaching, George Steele.
8 p.m., Temperance Meeting; Speakers, G. M. Campbell, W. W. Colpitts, W. W. Brewer, R. Wilson, and Hon. W. G. Strong.

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

EXMOUTH STREET CHURCH.
FRIDAY, JUNE 25TH.
8 p.m., Anniversary of Sabbath School Society; Isaac Howie, Wm. Dobson, C. W. Hamilton, and H. W. Weddell.
SUNDAY, JUNE 27TH.
7 a.m., Preaching, John F. Estey.
11 a.m., "T. J. Deinstadt."
2 p.m., Sunday School Service.
7 "Preaching, Edwin Evans.

PORTLAND.
SUNDAY, JUNE 27TH.
7 a.m., Preaching, Thos. T. Williams.
11 a.m., "Robert Duncan."
2 p.m., Sunday School Service.
7 "Preaching, S. T. Teed.
CARLETON.
WEDNESDAY, JUNE 23D.
8 p.m., Preaching, A. H. B. Shrewsbury.
SUNDAY, JUNE 27TH.
7 a.m., Preaching, Frederic Freeman.
11 a.m., "S. E. Ackman."
2 p.m., Sunday School Service.
7 "Preaching, W. W. Brewer."
8 " " "Richard Orie.

CARMARTHEN STREET.
SUNDAY, JUNE 27TH.
9 a.m., Sunday School Service.
11 a.m., Preaching, Wm. Maggs.
7 p.m., "Wm. Lawson."
FAIRVILLE.
TUESDAY, JUNE 22D.
8 p.m., Preaching, S. C. Wells.
SUNDAY, JUNE 27TH.
11 a.m., Preaching, Douglas Chapman.
7 p.m., "John S. Phinney."

NOVA SCOTIA CONFERENCE.
The STATIONING COMMITTEE of the Nova Scotia Conference will meet at TELURO on Tuesday, June 18th, at 9.30 a.m.
MISSIONARY COMMITTEE, same day at 4 p.m.
CONFERENCE PLAN.
TUESDAY, JUNE 18.
7 p.m.—B. Smith.
WEDNESDAY, JUNE 19.
9 a.m.—Conference opens.
11 a.m.—Conference Prayer Meeting.
7.30 p.m.—Missionary Anniversary; Speakers J. Taylor, W. Ryan, R. A. Daniel, James Strothard.
THURSDAY JUNE 17.
8 p.m.—G. O. Robinson, A. B.
7.30 p.m.—Educational Meeting; Speakers, John Lathern, A. W. Nicolson, A. D. Morton, A. M., C. Paisley, A. M., Prof. Weldon.

ANNAPOLIS.
The Annual Meeting of the Annapolis District will be held (D. V.) in the Methodist Church at Granville Ferry, commencing on Wednesday 9th June at 3 p.m.
The Lay Representatives will meet at 10 a.m. Thursday the 10th June.
The following public religious services suggested by the Superintendent of the Granville Ferry Circuit, will be held in connection with the District. Wednesday 7.30 p.m.—Sermon by Rev. James Strothard.
Thursday 6.30 a.m.—Sermon by a Candidate for the ministry.
Thursday 7.30 p.m.—Educational Meeting—Speakers—The Delegation appointed to the District by Conference—Revs. Cassidy, Nicolson and Ainley.
Friday 6.30 a.m.—Sermon by a candidate for the ministry.
Friday 7.30 p.m.—Addresses on Christian Work—Speakers Rev. J. G. Hennigar, R. W. Watson, and Joseph Garze.
R. SMITH, Chairman.

GUYSBORO AND C.B.
The Annual Meeting of the Guysboro and C. B. District will be held at Guysboro, on Tuesday, June 8th, commencing at 3 p.m.
By order of Chairman,
EBEN E. ENGLAND, Fin. Sec.
PRINCE EDWARD ISLAND.
The Annual Meeting of the Prince Edward Island District, will be held at Margate, commencing on Wednesday, the 16th June, at 10 o'clock, a.m. The Lay Representatives are requested to be in attendance on Thursday, at 10 o'clock, a.m.
H. P. COWPERTHWAIT, Chairman.
MIRAMICHI.
The Annual Meeting of the Miramichi District will be held in the Vestry of the Methodist Church, Chatham, N. B., on Wednesday, June the 16th, at 9 o'clock, a.m. The Lay Representatives are requested to be in attendance on Thursday morning, the 17th, at 9 o'clock, a.m.
By order of the Chairman,
ISAAC N. PARKER, Fin. Sec.

SACKVILLE.
The Annual Meeting of the Sackville District will be held (D.V.) at Dorchester, on Tuesday, 16th June, at 3 p.m.
The Lay Representatives are requested to meet on Wednesday, 16th, at 10 a.m.
The following arrangement has been made for public religious services in connection with the District Meeting, viz:—
Tuesday, 7.30 p.m., a Sermon by Rev. J. S. Allen.
Wednesday, 6.30 a.m., a Sermon by Candidate. Wednesday, 7.30 p.m., a Sermon by Rev. C. W. Hamilton, to be followed by Sacramental Service.
BE T. UNCAN, Chairman.

Hills, Benjamin
Hockin, Arthur
Howie, John W.
Huestis, Geo. O.
Huestis, S. F.—President
Johnson, Geo. (A)
Johnson, Geo. (B)
Johnson, Geo. F. A. B.
Johnson, John
Johnson, D. W. A. B.
Johnson, R. O. B.
Jost, Cranwick, M. A.
Lane, W. C.
Lockhart, C.
Lathern, John
Mack, R. B.
McMurray, John
Morton, Roland
Morton, A. D. M. A.
Mosher, John A.
Nicolson, A. W.
Ogden, J. C.
Parker, Calah
Pickles, F. H. W.
Pike, John M.
Frostwood, Paul
Furvis, William
Robinson, G. O. A. B.
Rogers, J. A., Secretary
Rogers Thos., M. A.
Ryan, Wm.
Scott, D. B.
Scott, James
Sharp, James
Shepherdson, J. W.
Shore, Godfrey
Smith, Richard
Smith, T. Watson
Spangole, John L.
Strothard, James
Strothard, Ingham
Swallow, Chas. W. M. A.
Taylor, James
Teasdale, John F.
Temple, R. Alder
Tuttle, Geo. W.
Tuttle, A. S.
Thurlow, Isaac
Tweedy, James
Tweedy, R.
Tyler, Charles M.
Wasson, R.
Weldon, A. F.
Williams Robert
Wright, F. H., A. B.
Wm Beck
Charles Hall
S. F. Archibald
Mrs William Fulton
William F. Archibald
A. Smith
John McDowall
Mrs Watson
S. G. W. Archibald
H. W. Killebr
Onslow
J. Longworth
J. F. Blanchard
S. Rennie
J. Longworth
Mrs James Killebr
Lucius Dixon
A. C. Scurman
Do. Do.
J. G. McMullin
Mrs Yurston
D. J. Thomas
William Donkin
Dr. McRobert
Wm Hallett
Mrs Yurston
H. W. Killebr
Frank McRobert
L. J. Crowe
S. F. Archibald
Maitland House
H. W. Killebr
L. H. Verge
J. W. Johnson
Malcolm McLeod
C. E. Gouley
Rufus Black
S. F. Archibald
Dr. McRobert
Chas. A. Kent
W. B. Alley
Duncan McLintoch
William Linton
J. Connor
Parsonage
William T. Wilson
T. G. McMullin
Maitland House
A. Shaw
James A. Kent
Chas. Rhodes
H. Hyde
Hugh McMullin
S. G. W. Archibald
Rev. John McMullin
N. B.—The Ministers are requested to inform their Hosts what Time they expect to arrive.

According to arrangement made the Brethren passing over the Windsor & Annapolis Railway to attend the Methodist Conference held in Truro, June 16th will purchase First Class Tickets for the going journey at any of the stations on this line and upon presentation of a Certificate in the required form signed by the Secretary of the Conference, to the Station Agents at Windsor Junction or Halifax, a return Ticket will be issued for the return journey at one third of one First Class Fare. (The privilege to extend to Monday 26th of June, 1890.)
P. FROSTWOOD.
Kentville, May 31st, 1890.

DISTRICT MEETINGS.

SAINT JOHN.
The Annual Meeting of the Saint John District will be held in the Methodist Church, Fairville, on June 16th at 10 a.m.
The Lay Representatives are requested to be in attendance on Thursday morning at 10 o'clock.
R. W. WEDDALL, Fin. Sec.
YARMOUTH.
The Annual Meeting of the Yarmouth District will be held at Barrington, on Wednesday the 9th June, beginning at 9 a.m.
The Lay Representatives will be cordially welcomed.
JAMES TAYLOR, Chairman.

ANNAPOLIS.
The Annual District Meeting of the Annapolis District will be held (D. V.) in the Methodist Church at Granville Ferry, commencing on Wednesday 9th June at 3 p.m.
The Lay Representatives will meet at 10 a.m. Thursday the 10th June.
The following public religious services suggested by the Superintendent of the Granville Ferry Circuit, will be held in connection with the District. Wednesday 7.30 p.m.—Sermon by Rev. James Strothard.
Thursday 6.30 a.m.—Sermon by a Candidate for the ministry.
Thursday 7.30 p.m.—Educational Meeting—Speakers—The Delegation appointed to the District by Conference—Revs. Cassidy, Nicolson and Ainley.
Friday 6.30 a.m.—Sermon by a candidate for the ministry.
Friday 7.30 p.m.—Addresses on Christian Work—Speakers Rev. J. G. Hennigar, R. W. Watson, and Joseph Garze.
R. SMITH, Chairman.

GUYSBORO AND C.B.
The Annual Meeting of the Guysboro and C. B. District will be held at Guysboro, on Tuesday, June 8th, commencing at 3 p.m.
By order of Chairman,
EBEN E. ENGLAND, Fin. Sec.
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The Annual Meeting of the Prince Edward Island District, will be held at Margate, commencing on Wednesday, the 16th June, at 10 o'clock, a.m. The Lay Representatives are requested to be in attendance on Thursday, at 10 o'clock, a.m.
H. P. COWPERTHWAIT, Chairman.
MIRAMICHI.
The Annual Meeting of the Miramichi District will be held in the Vestry of the Methodist Church, Chatham, N. B., on Wednesday, June the 16th, at 9 o'clock, a.m. The Lay Representatives are requested to be in attendance on Thursday morning, the 17th, at 9 o'clock, a.m.
By order of the Chairman,
ISAAC N. PARKER, Fin. Sec.

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The Lay Representatives are requested to meet on Wednesday, 16th, at 10 a.m.
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Tuesday, 7.30 p.m., a Sermon by Rev. J. S. Allen.
Wednesday, 6.30 a.m., a Sermon by Candidate. Wednesday, 7.30 p.m., a Sermon by Rev. C. W. Hamilton, to be followed by Sacramental Service.
BE T. UNCAN, Chairman.

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Book Steward's Department

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

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

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

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

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

RECEIPTS for "WESLEYAN"

Table with columns for Name, Amount, and Date. Includes Rev. O. H. Mearns, Rev. C. H. Collette, Rev. J. L. Dawson, etc.

BOOK STEWARD'S NOTICES.

1.—The Rev. John S. Peach has consented to act as Agent for the Book Room and WESLEYAN Office at the ensuing New Brunswick Conference. The personal accounts of the members of this Conference have been forwarded to him; and the Brethren are requested to settle with him and to pay all the moneys due either Book Room or WESLEYAN Office as early in the session of the Conference as possible, as it is exceedingly desirable that he should make his returns to the Book Steward at the earliest practicable period.

It is hoped that all the Brethren will be prepared to settle their personal accounts with him promptly and also to report fully concerning the WESLEYAN Lists on their respective Circuits and Missions. The Lists of Subscribers in Newfoundland must be subjected, immediately after Conference, to revision such as was given to the Lists of the other Conference early in the year—the effect of such revision being the removal from the Mailing Lists of the names of persons who have not paid each year's subscription within a year, until such a payment is made.

Bro. Peach will receive and forward to the Book Room Orders for any Books which he may not be able to supply at the Conference; and all such orders will receive prompt attention.

2.—The Assistant Book Steward—the Rev. T. Watson Smith will represent and act for the Book Room and WESLEYAN Office at the Nova Scotia Conference.

The personal accounts of the members of this Conference will be sent to them at the approaching District Meetings; and all who cannot remit the amount due immediately to the Book Room, are requested to be prepared to settle with Brother Smith at the Conference.

3.—The Book Steward expects to attend the New Brunswick and Prince Edward Island Conference; and he hopes that the Brethren of this Conference will meet him at Saint John prepared to settle their accounts promptly.

4.—All persons not members of either Conference, who are indebted to either the Book Room or WESLEYAN Office, are also respectfully requested to settle their respective accounts and to pay whatever is due, whether the amount be great or small, within a month, as the present Book Steward is soon to be allowed to retire from Office, and he very much wishes to avoid having to hand to his successor an unnecessarily long list of over due accounts; Moreover every Dollar which is due is now needed to meet urgent claims against the office.

H. PICKARD, Book Steward. Halifax, N.S., May 25th, 1890.

MARRIED

At the Methodist Parsonage, Advocate Harbor May 16th, by the Rev. C. W. Swallow, A.B., Capt. Bamford McCullough, of Apple River, N.S., to Mary A. Kerr, daughter of James Kerr, Esq., of Fox River.

At Charlottetown, P.E.I., on the 18th May, by the Rev. H. P. Cowperthwaite, Mr. Samson T. Francis, of County Line, to Miss Jane Leadbetter, of Cape Breton.

At Berwick, on the 10th May, by Rev. J. Cassidy, Halie Bowley, Esq., to Miss Ida Finney, both of Farmington, Annapolis Co.

DIED

In Carleton, St. John, on 30th May, of Consumption, Mollie M., beloved wife of John Mc A. Hutchings, and daughter of the late James McWilliams aged 28 years. Calmly trusting in the finished work of Jesus.

At Tabusintac, on the 24th May, Margaret, beloved wife of James McKenzie, in the 63rd year of her age.

WOODBURY BROS., DENTISTS, NEW YORK.

DR. H. WOODBURY, Graduate of Philadelphia Dental College.

Office over T. E. Conolly's Book Stores GEORGE & GRANVILLE STREETS Halifax, N.S.

Entrance 97 Granville Street. 14 STOP ORGANS stool book and music, boxed and shipped only \$95 New Pianos \$195 to \$1,800. Before you buy an instrument be sure to see his Mid-summer offer ILLUSTRATED FREE. Address DANIEL F. BRATY, Washington, N.J.

PREACHERS' PLAN HALIFAX

Table with columns for Time, Location, and Preacher Name. Includes Brunswick St., Gratton St., Kaye St., etc.

E. BOREHAM, WHOLESALER AND RETAIL DEALER IN Boots, Shoes, Rubbers, &c.

Notwithstanding the Great Advance in Prices of Leather and Shoe Findings generally we will still sell our large and well selected Stock of Boots, Shoes and Rubbers, (With very few exceptions) AT THE OLD PRICES.

Country Dealers are requested to examine our Stock and Prices. Orders accompanied by cash or good references filled as near as possible according to order. Our Establishment closed at 7 p.m. 10 p.m. on Saturdays. 232 Argyle Street, 3 Doors North Colonial Market N.B.—We refund money if Goods do not suit.

New English and American Books.

Whedon's Commentary on New Testament—Vols 5—Completing that valuable work. Sankey's Hymns, with and without music—in parts and also complete. Economical Sunday School Libraries. Several Series. These have given general satisfaction. Latest Issues of Religious Tract Society—London Friendship's Memorial. A most appropriate gift for Birthdays.



GATES' Celebrated Nerve Ointment!

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

IT CURES. Wounds, Piles, Sores, Pimples. Cuts, Stings, Felons, Burns, Scalds, Bruises, Sties, Sprains, Boils, Chapped Hands. And cutaneous eruptions of the skin generally for Colds, Hoarseness and Lung Diseases, is used internally as well as externally, letting a piece about the size of a bean dissolve in the mouth, and run down as often as necessary on going to bed preferable. It thoroughly cleanses and removes all collections and impurities as well as assist the healing process.

NOTICE OF REMOVAL AND CARD OF THANKS.

THE SUBSCRIBER having removed his old premises 123 Upper Water Street to 184 GRANVILLE STREET, (One door North of the Army and Navy Depot.) Tenders his thanks to his many Friends and Patrons, and trusts in his new premises still to retain their confidence by a more extended patronage.

With Central Position, Superior Facilities, and greatly enlarged Stock of Cloths, &c., &c., he hopes to guarantee satisfaction in Custom Clothing of all kinds.

READY MADES will be found remarkably cheap. Gents' Furnishing Goods, in SHIRTS, COLLARS, TIES, BRACES, &c., &c. William Cunningham April 16—5m.

ENCOURAGE HOME MANUFACTURE.

New Boot and Shoe Store

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

BOOTS and SHOES, AT THE INDUSTRIAL SCHOOL,

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

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

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

THIRDLY—As you buy from the maker his responsibility to you is greater than if he had purchased the goods of another and was selling them again. If the style and size of the boot does not suit, you can have them made at a trifling additional cost. We sell for CASH and cash only to keep strictly to this we cannot send out for approval, all parcels being paid for before they are sent.

Should they not suit we will return the money. Consequently the cash buyer is not compelled to pay those bills that are lost as the result of the CREDIT SYSTEM. These with many other advantages we could mention warrant us in thinking in asserting that we can give better value than any house in the trade.

COUNTRY MERCHANTS who buy in small lots for Cash, would do well to give us a call before purchasing elsewhere. FISHERMEN'S and MINER'S BOOTS a Specialty. Remember the place 166 GRANVILLE STREET, First Door South of the LONDON HOUSE.

A. A. BLISS.

PUTTNER'S EMULSION OF COD LIVER OIL

WITH IRON AND HYPOPHOSPHITES OF LIME, SODA AND PANCREATIC JUICE. Its effect has been most wonderful in the treatment of NEUROUS PROSTRATION, NERVOUS AGITATION, LUNGEON OF SPLEEN, OVER WORKED BRAIN, WEAK, APATHETIC, BUSINESS PASSES, and all morbid conditions of the system dependent upon the deficiency of VITAL FORCE. This force is supplied by the best IRON TOXIC, which forms the most important part of this compound, in conjunction with

PEA SOUP! SYMINGTON'S Prepared Pea Soup.

Made from their Celebrated Pea Flour, to which is added LIEBIG'S EXTRACT OF MEAT. Delicious, Nourishing Anti-Dyspeptic.

Made in one minute, without boiling. Sold everywhere in 25 cent tins. Wholesale by WILLIAM JOHNSON, 28 St. Francois Xavier St. MONTREAL, SOLE AGENT.

JOHN M. GELDERT, JR., LL.B., Attorney-at-Law, Notary Public, Commissioner Supreme Court, &c. &c. Has resumed practice on his own account AT 42 BEDFORD ROW. Money collected, and all the branches of legal business carefully attended to.

NILS ANDERSON, CUSTOM TAILORING!

H. G. LAURILLIARD 219 HOLLIS STREET, HALIFAX, N.S. Agency for New York Fashions.

For SUNDAY SCHOOLS! For TEMPERANCE!

THE BEST BOOKS! Temperance Jewels, by J. H. TENNEY and Rev. E. A. HOFFMAN has every qualification to be a standard Temperance Song Book. Choice hymns and songs, and music in excellent taste, are found throughout. There are nearly a hundred songs. Specimen copies mailed for 35 cents. \$3.50 per doz.

White Robes

The purest sweetest and best of Sunday School Song Books Mailed for 30 cents \$3 per dozen.

Temperance Light

By G. C. HUGG and M. E. SERVOSS. Is a perfect "electric" light for radiance and beauty. It is 32 of the very best songs by 27 of the very best authors, and sell for \$10 per hundred. Mailed for 12 cents.

New High School Song Book, THE WELCOME CHORUS, is nearly through the press. OLIVER DITSON & CO., Boston: C. H. DITSON & CO., J. E. DITSON & CO., 11, 845 Broadway 792 Chestnut Place New York. Phil.

L. SIGGINS & CO. Successors to Geo. McQuinn, IMPORTERS and DEALERS IN Boots, Shoes, Slippers and Rubbers. MAIN STREET, MONTREAL, N.B.

LACHINE CANAL.

NOTICE TO CONTRACTORS

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

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

WELLAND CANAL.

NOTICE TO CONTRACTORS

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

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

CANADIAN PACIFIC RAILWAY

Tenders for Rolling Stock.

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

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

WELLAND CANAL.

Notice to Bridge-Builders

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

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

Parties tendering are expected to have a practical knowledge of works of this class, and are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms and—in the case of firms—approved by the undersigned. There are attached the actual signatures of the undersigned of the same; and further an accepted bank cheque for a sum equal to \$500 for each bridge, for which on offer is made, must accompany each tender, which sum shall be forfeited if the party tendering declines entering into contract for the work at the rates and on the terms stated in the offer submitted.

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

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

By order, F. BRAUN, Secretary.

Dept. of Railways and Canals, Ottawa, 29th March, 1890.

BIBLE COMMENTATOR

Agents Wanted for the Pictorial BIBLE COMMENTATOR. Embodies best results of latest research. Bright and readable. 475 illustrations. May be had in any of our classes. Low in price (Only 75¢). Extra large. BRADLEY, GARRETTSON & CO., Montreal, Canada.

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

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

ADVERTISING RATES.

Table with columns for Space, One Week, Four Weeks, Three Months, Six Months, One Year. Includes rates for 1 inch, 2 inches, 4 inches, 9 inches, 12 inches, 18 inches.

Rev. H. PICKARD Rev. DUNCAN D. VOL XXXII.

THE WESLEYAN BY HENRY W. BEHOLD, a giant Afloat here in m With my gran The main, the w And grind then

I look down over The harvest th And I fling it I hear the sound Far off from th In barns with And the wind th Louder and low

I stand here in u With my foot & And whichev I need it face to As a brave man And while we wr My master, th And feeds me v For he know who Who makes us

On Sundays I tal Church-going t Their low, mek I cross my hands And all is peace

At a meeting of Metropolitan Chapel B in the City Temple, May 5th, Rev. Jos spoke as follows:—

Dr. Parker, who, the meeting, was ree applause, said, as graphs of the report self, he would take answering a question times been put to his not begin his Christi Wesleyan Methodists he began his Christi Congregationalists, a gregationalists he b But from his eighti twentieth there was u in the small congreg belonged. The rest of the members were a lodging where they a dusts. He recalled the life with very grateu the frieze on his righ side of the Temple names which Wes ought to know. Un Faith the name was letters, of John Wes symbol of Hope, and letters, the name app Wesley. "Now at Hope," and Wesley than any Wesley tha should stand for Ch most orator and preo clear that the loug he himself grew in C tion and love. The fore, that he had Wesleyan memories years he was everyth iam except travelling must have been a pre then. He was a loca a class-leader; he h feasts, and he had chapels than they I in those days he pre fields and in the lea membered his fir the preachers were were upon a village s saw-pit—his spirit him, and like Dr. P ticular, he went to the intending to deliver a Testament, and op words were writte tolerable for Sodom the day of judgme He could not now g tence, but he could aggressive emphasia of the address. The Rev. Thomas McQuil lent preacher, who c circumstance when t some years ago. H what my glittering s take hold on judgm vengeance to my would see, therefo years ago under M which many peop possessed. He o... c circuit superintende was contrary to the was a crime made s at six o'clock in the with that gentleman could not... they could...