

THE BRITISH CONFERENCE.

The strictly ministerial session of the British Conference must now be nearly concluded. This Conference, one of the largest ever held, was begun on the 19th ult., in the well-known Brunswick Chapel, Liverpool.

An exchange remarks that the platform looked "strangely desolate," three of the most prominent men having passed away during the year—Dr. Jobson, Dr. Punshon and Mr. Coley. Rev. M. C. Osborn, the Secretary, having been unable to be present in consequence of his late illness, his preliminary duties were undertaken by the senior assistant secretary—Rev. R. N. Young.

Numbering W. O. Simpson with the lamented ministers just mentioned, four members of the Legal Hundred were reported to have died. Besides these, twenty-seven members of the same legal body were absent through age, infirmity, &c. A prominent name in the list is that of Gerrase Smith, D.D., who had been compelled to give up an intention to be present, and had felt obliged to ask the confirmation by the Conference of a District recommendation that he should become a supernumerary.

After the four vacancies in the Legal Hundred had been filled up by the Revs. C. Carter and J. S. Jones, by seniority, and the Revs. F. W. Briggs and D. J. Waller by election, the Conference proceeded to the election of its President and Secretary. The choice of the President was approached with a good deal of interest. Rumor had been busy with several names, notably those of Rev. Dr. Osborn and William Arthur. Rarely, however, has an election proved so unanimous. Just before the balloting commenced, Mr. Arthur rose on the platform and remarked that since his arrival he had been told of a paragraph in the papers to the effect that he had withdrawn his refusal to accept the presidency in case of election. He had not seen it, he said, for years ago he had made up his mind to read as little as possible in type about himself, but he denied having ever given any one authority to make such a statement. Had he regarded himself as capable of the duty of the chair, he would have been at his brethren's service so far as they might require, but he believed himself not equal to the duty, a statement they would know how to interpret. The ballot was then taken, showing Dr. Osborn to have received three hundred and fifty-one votes. Charles Garrett received eighty-seven; Richard Roberts, twenty-two, and W. F. Moulton, twenty. Forty-two votes were divided among several others. By the almost unprecedented number of four hundred and fifty-three votes, Robert Newton Young was elected to the office of Secretary.

Dr. Osborn is the eldest occupant of the President's chair, Wesley excepted. He belongs to a generation of ministers of whom there are now but few representatives. He entered the ministry in 1829, and soon gave promise of fitness for leading positions,—a promise abundantly fulfilled. A year ago his health seemed less vigorous than before, but an evident improvement has taken place. It cannot be denied that most vigorous health will be necessary to enable any man to do what Dr. Osborn's immediate predecessor, Rev. E. E. Jenkins, M. A., has done so earnestly and so well. Only on the ground of physical strength have the present President's friends any cause for fear. Many prayers will follow him as he enters upon a year of office which must be memorable in the annals of Methodism, in consequence of the great representative gathering soon to take place in Wesley's old chapel at City Road.

RE-OPENING.

On Sunday afternoon the formal re-opening of the school-room of the Grafton St. Methodist Church took place. Warm as the day was a number of visitors joined the one hundred and eighty scholars in attendance. The officers and scholars return to their room under pleasant auspices. One may travel a long distance without finding a more cheerful, pleasant place than that in which they now meet. A kind friend, George H. Starr, Esq., has provided the room with handsome oak chairs and other necessary furniture, and added 600 volumes of wisely-selected books to the library of the school. The cost of these books alone exceeded two hundred dollars. Probably no one enjoyed the afternoon service more than the gentleman who contributed so much to the comfort of the pleasant room in which it was held.

Dr. Woodbury presided over the meeting, calling upon the pastor, Rev. J. J. Teasdale, to offer the opening prayer. Dr. Allison, at the chairman's request, referred to the history of the school, of which the former superintendent, Hon. S. L. Shannon, before leaving town, had given him some notes; and made some suggestive remarks concerning the library. Rev. S. B. Dunn eloquently spoke of the Sunday-school as a home, for the warning and protection of our youth; and Dr. Burns, of Fort Massey Church, made brief reference in his peculiar, pleasant style to Mr. Starr's gift, to the Sunday-school Centennial gathering in London last summer, and to the great subject of Christian work. A few remarks were also made by the editor of this paper, in reference to the results of Sunday-school toil. Each speaker congratulated the teachers and scholars upon the pleasant room provided for their future sessions. Appropriate hymns were sung by the school, and the whole was closed by the Rev. Thos. Angwin, who pronounced the benediction, after which a number of visitors passed into the room containing the library. The improvements made under the direction of S. M. Brookfield, Esq., will prove a great advantage to the managers of the Infant Class, and will also be appreciated by the numerous attendants at the Wednesday evening prayer-meeting, the interest in which is giving much encouragement to the pastor of the church.

MR. GLADSTONE'S LETTER.

The English Premier's letter, reaching Mrs. Garfield when despatches and congratulations had ceased to flow in, has caused a double joy. His appreciation, in his representative position, of the character of the President, and the delicate compliment to the excellent woman who shares his anxieties, are not less appreciated by the American people than by those immediately concerned. One of the leading religious journals of the Republic remarks that "the letter of Mr. Gladstone to Mrs. Garfield is the most precious testimonial of international sympathy that the attack upon our President has called out. We thank William E. Gladstone personally, and we are glad that so noble and true a man is at the head of the government of the British Empire." Another says: "It is one of those threads which bind the two great English-speaking communities together, and will be read everywhere with interest and appreciation by a nation which admires Mr. Gladstone as cordially as the most earnest English Liberal, and takes more interest in his political movements than in those of many of its own political leaders."

The following is the letter thus referred to:

LONDON, July 21.

Dear Madam,—You will, I am sure, excuse me, though personally a stranger, for addressing you by letter, to convey to you the assurance of my own feelings and those of my countrymen on the occasion of the late horrible attempt to murder the President of the United States, in a form more palpable at least than that of the messages conveyed by telegraph. Those feelings have been feelings in the first instance of sympathy, and afterwards of joy and thankfulness, almost comparable with, and I venture to say only second to, the strong emotions of the great nation of which he is the appointed head. Individually I have, let me beg you to believe, had my full share in the sentiments which have possessed the British nation. They have been prompted and quickened largely by what I venture to think is an ever growing sense of harmony and mutual respect and affection between the two countries and of the relationship which from year to year becomes more and more a practical bond of union between us. But they have also drawn much of their strength from cordial admiration of the simple heroism which has marked the personal conduct of the President, for we have not yet wholly lost the capacity of appreciating such an example of christian faith and manly fortitude. This exemplary picture has been made complete by your own contribution to its noble and touching features, on which I only forbear to dwell because I am directly addressing you. I beg to have my respectful compliments and congratulations conveyed to the President, and to remain,

Dear madam,

With great esteem,
Your most faithful servant,
W. E. GLADSTONE.

In reply, Mr. Blaine telegraphed Mr. Lowell:

I have laid before Mrs. Garfield the note of Mr. Gladstone just received. I am requested by her to say that among the many thousand manifestations of interest and expressions of sympathy which have reached her, none has more deeply touched her heart than the kind words of Mr. Gladstone. His own solicitude and condolence are received with gratitude, but far beyond this she recognizes that Mr. Gladstone rightfully speaks for the people of the British Isles, whose sympathy in this national and personal affliction has been as quick and sincere as that of her own countrymen. Her chief pleasure in Mr. Gladstone's cordial letter is found in the comfort

which it brings to her husband. The President is cheered and solaced on his painful and weary way to health by the many messages of sympathy which in his returning strength he safely receives and most gratefully appreciates.

OPPOSITION.

The successful efforts of Methodism on the continent of Europe have awakened a degree of opposition which proves the existence on the part of some of the German States of a spirit of intolerance not less marked than that of Roman Catholic Austria. Referring to the opposition of the "Evangelical ministers" in Germany, an English exchange says: "We learn that at Wurtemberg itself an organization has been formed to withstand the followers of Wesley. The Synod of Wurtemberg has solemnly pronounced against the 'dangerous doctrines and usages of the Methodists.' At the Basle meeting of the Evangelical Alliance, held in 1879, it is said some of the Wurtemberg clergy demanded that the Methodists should not be allowed to remain in connection with the Alliance unless they should withdraw their preachers from Wurtemberg. Other counsels, however, prevailed, and the demand was not granted."

From the Frankfort-au-Main District, the Rev. H. Nuelson, of the Methodist Episcopal Church, reports to the Mission Rooms, New York, that almost incredible obstructions are put in the way of the ministers of that Church in Bavaria. To use Mr. Nuelson's words:

"The Bavarian Government has renewed its strange prohibition of the religious exercises peculiar to our meetings—such as congregational singing and praying, as also the administration of the sacrament by our ministers. An address, which shall be called a lecture, is allowed, and likewise choir singing. These regulations have been enforced at Pirmasens and Kaiserslautern, where our preachers have felt obliged to conform to the restriction. Our work had been very prosperous in the 'above-mentioned places. The one possesses a fine church and in the other a convenient hall had been rented for the services. Both charges have become nearly self-supporting. It may be hoped that the increased strength from year to year developed in our Conference sessions will contribute to render futile these despotic attempts at repression."

How serious are the impediments placed in the way of those who in Sweden resolve to identify themselves with our Church, is described by Bishop Peck in a letter from Linköping, Sweden, to the Northern Advocate:

"You can have no idea of the struggle going on here, unless you come and see it. All the people are Christians (?) by law—Lutherans as soon as they are born and baptized. Every man who becomes a Methodist must encounter the bitter scorn of family, friends, the common people and the nobles. He must get his right to belong to another church by a most uncomfortable process of law through the sufferance of the State clergy, who are sure to throw every obstacle in his way. Our dear people have to leave behind splendid churches, full of riches, and luxurious, grand cathedrals and universities and go out into little chapels and inconvenient halls, opening frequently into back yards or lanes, and thus worship, struggle, preach and pray and sing, weep and praise the Lord, in comparative obscurity. Nothing but true religion and a sublime faith could induce them to do it."

AN INCIDENT.

A grandson of Robert Barry, in another column, makes a brief reference to his grandfather's work in our Church. The reference is a most modest one, both as to the period and extent of the services rendered. A century ago, lacking two years, Rev. Wm. Black preached from a table placed between the stumps on Robert Barry's lot, the first sermon ever preached in Shelburne, and soon went forth to other settlements, leaving Mr. Barry to care for the little Methodist group who had found their way thither among the Loyalist exiles. Through a long life in Nova Scotia, begun in Shelburne and ended in Liverpool, he proved faithful to his trust. To him, more than any other, whether minister or layman, our Church on the southern shore of this Province is deeply indebted.

One incident in his life has never been given to the public. During his earlier years in Shelburne he acted as clerk in the Episcopal Church. Dr. William Walter, the gentlemanly rector, afterwards rector of Christ Church, Boston, was very fond of gaiety, and Mr. Barry and his friends were by no means in thorough accord with his pulpit teachings. One Christmas morning, the preacher closed his sermon with counsels respecting the pleasures of the day, which deeply grieved his more thoughtful hearers. When he had concluded Mr. Barry rose in his desk and announced and read the first Psalm:

How blest is he who ne'er consents
By ill advice to walk;
Nor stands in sinner's ways, nor sits
Where men profanely talk!
But makes the perfect law of God,
His business and delight;
Devoutly reads therein by day,
And meditates by night.

The rector walked home on one side of the street, and the clerk on the other, contrary to their usual custom. It was not long, however, before Dr. Walter, who is said to have possessed a natural disposition of rare tenderness, talked with Mr. Barry over the matter, and with tears admitted the justice of the rebuke. This incident, painful to both, led to a correspondence between Robert Barry and John Wesley. The latter very gently chided the former, and expressed his admiration of the spirit displayed by the rector. The letters which after that period reached Mr. Barry from Mr. Wesley were like all his letters, brief, but expressive of strong regard for his distant correspondent. If one can judge from a draft of a letter from Mr. Barry to Dr. Walter, written after the latter had returned to the United States, it may be assumed that the friendship between the former rector of Shelburne and the gentleman who had acted as his clerk was re-established on a more satisfactory basis, so that it became a pleasure to the former to receive such tidings of the work of God as the latter delighted to give.

LETTER FROM PARIS.

DEAR MR. EDITOR,—I think it must have been at Paris, and not at London, that Sidney Smith expressed the wish that he might "take off his flesh and sit in his bones." It is now a week since we arrived, and there has not been one cloudy day to veil the solar rays from the white streets and buildings, nor one cool breeze to mitigate the fever heat of the night. The worst is over. Switzerland and Scotland are before us, cool and breezy and stormy. Even the toils of the mountain pass, with storm and wet, would be a grateful change from the artificial splendor and suffocating air. Yet to see Paris even with the discomforts of midsummer, especially to see it as we have done, during the celebration of a national festival, is no ordinary privilege.

Everywhere, except in the monuments, picture galleries and public buildings, every trace of the Empire and Monarchy seems obliterated. The fourteenth of July celebrates the pulling down of the Bastille, and other events which heralded the final bringing in of Republican institutions into France. Paris is gay at all times, but the superficial gaiety of the French character was never more apparent than on the 14th of July, and the preceding and following days. The whole city was given up to frivolity and amusement: old men and women behaved like children out of school. Paris by gaslight presents an enchanting picture on any night of the year, but Paris illuminated and decorated on the 14th of July looked like some scene in fairy land. The Champs Elysees were truly Elysian, and the gardens of the Tuilleries might have been some Paradise, as far as beauty can make a Paradise. But minds, not places, make a Paradise, and I am persuaded that the Parisians with all their apparent light heartedness enjoy a pleasure as superficial as their tawdry splendour. They laugh noisily but seldom smile.

Everywhere one meets traces of the destructiveness and wanton cruelty of the Communists during that reign of terror when they seized the Boulevards and public buildings of Paris with their red right hand. As a result of their destructiveness a majority of the public buildings and works of art in the city are quite new—restored on the models of the old. The Palace of the Tuilleries still remains a ruin. The republicans have restored even those works of art which are memorials of the Cesarism of the first and second Napoleon. When restoring the Vendome Column they could find no more appropriate figure for the top than that of Napoleon Bonaparte. Everywhere one sees cropping out a lingering love for the military glory and display of the Empire. So fickle are the multitude that one would not be surprised if France had yet another lengthy letter; the heat and the fatigue of travel prevent mental activity. Your space is too precious, and if God spares me I trust that in other ways I may give the results of my impressions and information gathered by the way. Just a word as to Sabbath's experience. The desecration of the day was very marked in the amusements, which were in full blast after morning mass had been celebrated. Still, I was pleased to note that all the better class of stores was closed and while at the cafes there were indications of holiday no drunkenness was apparent. The bulk of the people must be very irreligious in the eyes of Roman Catholicism, but having abandoned that tyrannous superstition evangelical Protestantism is slowly picking them up. Mr. McAll, the Scotch evangelist, has succeeded in establishing about 50 missions at different parts of the city, and has succeeded in gathering in to hear the Gospel numbers of the working men. The people readily secure and read copies of the French New Testament, as one of our party, an Irish Wesleyan minister seeking health abroad, proved. The absence of the Rev. Mr. Gibbon at the British Conference debarred us from the great pleasure of either hearing him or renewing a previous slight acquaintance, neither did we hear his successor at the Rue Roquepine Chapel, but his place was filled by the American Methodist minister, Bro. Hitchcock. In the morning we attended service at the Congregational church, which is very small and only recently established. While we were worshipping in the fine audience room of the Rue Roquepine church a service in French was being held in the largest

class room. The excessive heat of these few weeks has rendered it advisable to discontinue a number of the religious services. The Young Men's Christian Association are not holding their Bible Class or tea on Sabbath, and simply leave their rooms open through the week, so we missed an anticipated treat. France needs a baptism of the Holy Spirit and we are sure the Church of God will not omit to pray for it. We owe much to Huguenots. A new born France would hasten the millennium.

The longer I am away and the farther I travel the more I love my home and my church. What a joy it will be to get back again.

"Midst pleasures and palaces
That we may roam
Be it ever so humble
There's no place like home."

La Belle France is not so beautiful, wealthy England is not so rich in true heart comforts.

Yours, in brotherly love,
R. BRECKEN.

Paris, July 19th, 1881.

EDITORIAL NOTES.

The Quarterly Review of the Methodist Episcopal Church, South, is always welcomed at our table. The number for July has an attractive list of contents. A paper on the Genius of Infidelity bears marks of learning and research. The account of Joseph Benson, father and son, furnishes a chapter of deep interest to Methodist readers. President Stark's paper on Carlyle's Reminiscences is good, giving a fair estimate of the deceased "age." Dr. Frierson, of the Presbyterian Church, furnishes an able paper on the Sabbath. We pass on without naming several other papers of much merit, to remark that Dr. Summers, the editor, has contributed an article on Wesleyan Methodism, written with a special view to the approaching Ecumenical Conference. Several other pages, in Notes and Queries, are devoted to this Conference. The Dr. shrewdly says, in reference to his "Suggestions": "It provokes a smile when our friends express a fear that we wished to foment controversies on doctrine or discipline in the Ecumenical Conference. The inception of the Conference came from us and we never dreamed of any such thing." Any reader of the article in reply to the question "May Women Preach" would also smile at any suspicion of radicalism on the editor's part. The closing paper of the number is The Church Corrupted, from the pen of the Rev. John Armitage, editor of the New Zealand Wesleyan, whose sad death through shipwreck had been already noticed in our columns. The Literary Notices and Notes and Queries form a valuable portion of this excellent Quarterly.

At a period when the public wisely ask for the presence of men of cultured minds in the pulpit, it is well to bear in mind that men, denied the aid of a thorough collegiate course, have risen to the high places of the Church and worthily maintained themselves there. Dr. Parker in a late number of the Fountain thus rebukes some of his Congregational brethren who are disposed to depreciate this class of ministers. "Are not such men coldly tolerated rather than warmly recognized? Are they not regarded as warnings rather than as examples? Yet the greatest Nonconformist preachers in England did not 'enjoy preliminary training' for the pulpit; notably such men as Richard Baxter, Andrew Fuller, Thomas Scott, Jabez Bunting, Robert Newton, Morley Punshon, Chas. Spurgeon, Robert Vaughan, John Bunnett, and Alfred Morris. Not one word do I say against proper preliminary training. On the contrary, it is in the vast majority of cases of inconvertible warty, and the men who conduct it are worthy of every honor and support. No man questions this for a moment. At the same time two things must be clearly recognized—(1) that preliminary training for the special work of preaching has sometimes been utterly misdirected; and (2) that some men have established their divine call to the pulpit who have not passed through prescribed courses or received official endorsement."

New Brunswick and Prince Edward Island have been visited by leading men of the Dominion on both sides of politics. The daily papers make free use of superlatives in describing the ovations given to their respective favorites. We observe with regret the badinage respecting the reported disregard for temperance habits shown by some of the hosts. No one public question belonging to political circles, has now so much to do with the welfare of the Dominion or the world as that of temperance. Yet this is not even touched upon in the brilliant speeches of the political leaders of the day. The Chicago Daily News, referring to the movement inaugurated by the National Temperance Society for a national prohibitory con-

stitutional amendment, says: "It is the only great moral question that has now got a place in our politics." A similar remark might be made with truth respecting the Dominion. The highest results claimed by the most ardent advocates of the National Policy would be trifling indeed when compared with the changes which would follow the general adoption and execution of the provisions of the Canada Temperance Act.

It is reported that Bishop Ryle, of Liverpool, where the English Conference is in session, has addressed to that body a characteristic letter, expressive of his regard for the great services rendered to the cause of Christianity and morality in England by the Methodist Church. A few journals see in this act of Christian courtesy a renewal of attempted coquetry with Methodism on the part of the Evangelical section of the Episcopal Church in England. We prefer to regard Bishop Ryle's act as simply that of a Christian man—the more so, since we gave our readers a few weeks ago an extract from a speech in which he blamed the Episcopal dignitaries of a former day for the alienation of an earnest body of men whose return it was too late to expect. Of the evangelical character of the bishop there can be no doubt, but his present relations are such that Nonconformists can only love him for his own sake while they wonder at his inconsistency in maintaining those relations.

One form of temptation which troubles newspaper readers is the tendency to send the message "Stop my paper," whenever anything may appear in its columns contrary to their views. The better the paper, the more ready will Satan be with the pious suggestion. A writer in the National Baptist professes some advice to "Jimmy," which others than he may read as a preventive against temptation.

"New Jimmy, my advice to you is to look at a newspaper as you would at a dinner table at a big hotel. If ever you should dine at the Fifth Avenue Hotel along with its five hundred guests, and you should see a Frenchman at the next table served to a dish of frog's hind legs, don't make a laughing stock of yourself by running into the office and shouting, 'Stop my dinner! Better quietly eat what you like, and what you don't just let alone for other people. When you read a newspaper, read what is agreeable or profitable to you, and skip over what don't exactly suit your taste, but what does suit the tastes of a good many readers who have a right to their dishes as well as you have to yours. Failing in this you will be written down as a dunce and a dogmatist."

The Annual Convention of the Young Men's Christian Associations of the Lower Provinces will be held at Moncton, N.B. Thursday, August 18th, is the day appointed for the commencement of the sessions. H. Thane Miller, of Cincinnati, is expected to be present. The Executive Committee, in the circular before us, also invites the "presence of as many as possible of the clergymen of the various denominations." Announcements respecting a reduction of fares to delegates on the main routes of travel to Moncton will be given in a second circular, to be issued at a later date by the Association in Moncton. We are safe in asserting that the welcome to these delegates will not be less hearty than that extended to the ministers of the N. E. and P. E. Island Conference a few weeks ago, by warm-hearted citizens connected with more than one branch of the Church in that thriving town.

High Church exclusiveness received an apt rebuke at the recent Synod at Fredericton, when the Rev. Canon Medley asserted that "dissenting bodies should properly be termed not denominations but sects," and when the Hon. D. Hanington in reply referred to a certain body once known as the "sect of the Nazarenes," who were never, as far as he had read, ashamed of the title.

Zion's Herald has an item stating that "late information shows that the recent terrible slaughter in one of the Fiji Islands was not instigated by the missionary Kabue, who, on the contrary, did all he could to prevent it. The crime is laid to the charge of 'hilarious Patuans.'" In the reported massacre not less than three thousand men, women and children are said to have been destroyed.

We followed another into error last week in stating that "teachers" are ex-officio members of the Sunday-school Convention which meets next Friday at Woodstock, N.B. The word "pastors" should be substituted. The usual reduction of fares will be granted to delegates on the main routes of travel.