

THE WESLEYAN
FRIDAY, OCTOBER 26, 1883.

DEATH OF THE REV. M. RICHEY, D. D.

The decease of this venerable minister took place at Government House on Tuesday, at about 6 p.m. In the afternoon the announcement of the departure of one so full of years and of honor, we almost hesitate to employ any symbol of mourning. But a few hours before his decease a slight motion of the head, the tongue having lost its power, gave an affirmative answer to the question of a younger brother in the ministry as to the presence of the light of God.

Few Methodists, perhaps, are aware that the heavy singing of Irish Methodism formed the first link in the chain which bound Matthew Richey to Methodism for a long lifetime. The writer once heard him, when one stanza of a hymn had been sung, ask the congregation to join with the choir, and soon after pause to request the choir to sing a tune familiar to the congregation. It was no wonder when but a boy under training for the ministry of the Reformed Irish Presbyterian Church, of which his father was a member, a schoolmate one evening proposed a visit to a prayer meeting held in the absence of any minister by some humble Irish Methodists.

one evening startled by a prayer from a humble leader. Kneen eyes watched his spiritual unrest, and a thoughtful youth put into his hands a copy of Fitcher's Appeal, through the agency of which he was led from self to Christ for salvation.

Dr. Richey's ministry began very soon after his conversion. Though yet a mere boy—for he often playfully remarked that he was born about the same time as the British and Foreign Bible Society 1804—his voice was soon heard in some of the rough districts of Donegal. How he was commended cheered the hearts of the oppressed and the old in the First General Conference of the Wesleyan Missionary Society in 1818. That his message was with power was proved by the death, only a few years ago in New Brunswick, of an aged woman who dated her conversion from one of his earliest sermons, heard in her boyhood in her native Ireland.

MISSIONARY ANNIVERSARIES.
The anniversary missionary services have been held in the city during the present week. In point of attendance and interest they have not been exceeded by any held here for several years. The sermons at Brunswick Street and Grafton Street Churches were preached on Sunday morning and evening by the Revs. Dr. Cochran, President of the Toronto Conference, and W. H. Heartz—President of the Nova Scotia Conference. The first meeting, held at Kaye Street Church, on Sunday afternoon, furnished a fine key-note. The succeeding meetings, held in the two larger churches on Monday and Tuesday evenings, and presided over by Dr. R. S. Black and W. H. W. B. Esq., were highly enjoyed by the numerous listeners. The members of the delegation have faithfully and satisfactorily performed their duties in pulpits and on platform.

With in the limits of a mere sketch just issued, we draw to the important part which Dr. Richey took in the development of Canadian Methodism. It is an illustrious record of study and pulpit duty rather than of official prominence, but was respectfully placed upon by the will of the Missionary Committee and the wish of

his brethren in the foremost place in the front ranks. To the great regret of his brethren in Nova Scotia he was removed from Halifax to Montreal in 1835, to take charge in the following year of the Upper Canada Academy at Cobourg, which has since grown into the flourishing Victoria University. In the Union negotiations of that period he was actively engaged, and at the re-union of the Conferences in 1847 was appointed Co-delegate of the Canadian Conference, and during the subsequent two years its President. In 1848 he received the degree of Doctor of Divinity, we believe from Middletown. During his travels through the Conference in 1849 he was thrown from a carriage, sustaining serious injury, the results of which were more fully developed by increasing years. On his return to the Maritime Provinces in 1850 his brethren heartily welcomed him. At the formation of the Eastern British American Conference in 1855 he was elected Co-delegate, and for the succeeding five years was chosen President. In 1867 he was once more elected to that office. In 1870 he became a Supernumerary, and took up his residence at his pleasant cottage in the suburbs of Windsor, preaching occasionally, so long as health permitted, with his usual eloquence and attractiveness.

As a finished orator Dr. Richey was well known far beyond the bounds of his own section of the Church. During a visit to South Carolina about the year 1830 his preaching drew vast crowds. His addresses at the meeting of the Evangelical Alliance of 1846 and during other visits to Great Britain and the United States made a powerful impression. Many yet remember his inaugural oration on the first Dominion day—1867. His rare powers of oratory, it is pretty well known, exposed him to strong temptations to leave his Methodist brethren, but it is quite as well known that he never for a moment wavered in his loyalty to the Church of his early and intelligent choice. To be an author he had no serious ambition. His "Memoir of William Black," published in 1839; a volume of Sermons given to the public a year later; a pamphlet in defence of Thomas Powell, the writer on Apostolic Succession, another on the subject of Confession, and several special sermons are all that we can at present call to remembrance. Dr. Richey's latest days were spent with his children in this city, his wife having passed into the spirit world three years earlier. He leaves behind him three sons—His Honor the Lieut. Governor of the Province, the Revs. Jas. A. and Theophilus Richey; and two daughters—Mrs. T. F. Knight and Mrs. J. B. Morrow. The venerable minister had outlived nearly all his contemporaries but had not lost his lively interest in the work of the Church, of which he kept himself well informed. Visits from those with whom he had been previously associated were welcomed, and the Church papers told him of the progress of the Master's work.

Education in Newfoundland.
The latest Report of the Public Schools of Newfoundland under Methodist Boards, which fills a pamphlet of nearly one hundred pages, has been most carefully prepared by the Rev. Dr. Milligan, the Superintendent, to whom we are indebted for the copy now on our table. We are glad to learn that the Methodist Academy at St. John's and the Methodist Grammar School at Carbonear have been so successfully managed. The Academy is doing excellent service to the colony, and reflecting credit upon all connected with it. The manner in which Miss Leake and her assistant have managed the Primary School has given great satisfaction to the Superintendent, who also states that Principal Holloway and his three assistants by their ability, close attention and enthusiasm have secured his "unqualified confidence," and won a "large share of popular esteem and patronage." As a training school for teachers the Academy is exerting an excellent influence on the public schools. A scholarship worth \$50 per year has been guaranteed for six successive years by Wm. Pitts, Esq., one of the Board of Directors, to be awarded on the ground of general proficiency, and two cash prizes, of smaller value, have been kindly promised by J. J. Rogerson, Esq., for the greatest excellence in certain specified subjects. To the Superintendent's regret the teacher at the Carbonear Grammar School resigned at the close of his first year, but the vacancy has been filled by a gentleman from England, who has entered upon his work with good prospect of success.

LIVING STILL.
The funeral of the late Mr. Chipman, of St. Stephen, took place on Sunday afternoon, the procession being one of the largest ever seen in St. Stephen. Impressive services were conducted by the Rev. R. Duncan and several other ministers. We learn that Mr. Chipman, who has been a most generous helper to church objects, has left several handsome bequests for denominational purposes. These are: to the Methodist Institutions at Sackville, \$10,000; to the Superannuation Fund of the Methodist Church \$5,000; to the church at St. Stephen \$1,000, together with \$500 to the British and Foreign Bible Society.

ion which must be valuable to our foreign mission work. We wish that his story of Gospel effort could be told on all our circuits.

that if Sackville College would retain men coveted elsewhere it must level up on the salary question. It is equally clear that if our institutions are to move on in keeping with the spirit of the age, the era of giving must be regarded as being only begun. The possibility of retaining educated and able men as President and Professors at the salary of a business clerk, and the expectation that they shall do equal work with those who are aided by all the apparatus that science can afford, must soon be found to be a mere illusion. The sooner it is met in a common-sense way the better it will be for Canadian Methodism.

The Women's Foreign Missionary Society is each year becoming a more important feature in the work of American Methodism. The North-Western Branch recently held its thirteenth annual meeting in Madison, Wis. The treasurer's report showed the receipts for the year to have been \$26,898; disbursements were \$29,109. Two young ladies were reported to have graduated from a medical college and to be ready for the foreign field. A project for founding an illustrated paper for the women of India was presented. The subject, though entirely new, immediately commended itself to the ladies and was endorsed heartily. The committee on the establishment of a missionary training school reported that \$25,000 was ready for the endowment of such a school as soon as a place shall be secured. The evening meetings were characterized by great spirituality and unusual power. It was voted that the branch should raise \$50,000 next year. An American minister, writing on the condition of women in heathenism, remarks: "I do not wonder that our women are alive to the spread of the gospel among their sex in foreign lands. This work among our women in this country is only just begun. What they have done is as the first few drops before a mighty rain. They have done well, but will do far more in the near future."

The New Brunswick Free Baptist General Conference met on the 13th inst. at Tracey's Mills, Carleton Co., and continued in session until the following Thursday. The Corresponding Secretary presented a very favorable report. Three hundred and eighteen persons had been added to the Church by baptism during the year, making a total membership in the Province of 10,685. A delegate from Nova Scotia reported 68 additions in that Conference and a total of 3,415 members. On the Temperance question our Free Baptist friends take high ground, as they have ever done. The Rev. Joseph McLeod, editor of the "Intelligencer," and Geo. E. Foster, M. A., an honored member of the Church, are well-known as total abstinence advocates. At the Temperance meeting Mr. Foster spoke of the new license law as being a decided gain to the interests of temperance, a point on which some earnest workers in the same cause might give a different opinion. He urged the upholding of the Scott Act. On Wednesday a deputation from the Baptists appeared before the Conference to invite their cooperation in academic education. A committee reported favorably on their propositions, which will be considered in a Free Baptist Convention to be called at an early date.

His Excellency, the Marquis of Lansdowne, and the Marquis of Lorne met at Quebec on Tuesday last. The meeting took place in the Library of the Provincial Government buildings, where the inaugural ceremony took place with the customary *celibé*. Behind the single seat placed upon the dais were the crest and mottoes of the Lorne and Lansdowne families. In the centre of the room was placed a long table, at which sat the Federal Cabinet ministers, nearly all being

Windsor gold lace uniforms. The Chief Justice and three other judges were also present. After the Chief Justice had administered the usual oaths to the Marquis of Lansdowne, the Marquis of Lorne, who had been standing in front of the throne, having performed his last official act as Governor General of Canada, stepped down from the dais, thereby abdicating in favor of his successor. The retiring Governor General returns to his native land, accompanied by his royal wife, having conducted the public business in a way that has done no discredit to the honored name he bears. His administration will be remembered by Canadians with satisfaction. His successor comes under fortunate auspices. We wish for him a most successful career.

The English correspondent of the "Christian Visitor" writes to that paper that Miss Agnes Johnson, a daughter of the late Judge Johnson, of Nova Scotia, has for several years been engaged as one of the workers in the McAll Mission in Paris. The correspondent adds: "The ignorance and superstition with which the missionaries have to contend are almost incredible. In the course of conversation, a poor Parisian woman in reply to some remark by Miss Johnson said, 'Ah, but I am a Christian.' 'So am I,' replied Miss Johnson. 'Oh,' said the other, 'I thought you were a Protestant.' On another occasion Miss Johnson said to a poor woman, 'You know you can not be saved without Christ; you must have Christ.' 'Mais Mademoiselle, l'en ai trois,' replied the woman, meaning that she had three crucifixes! But the light is gleaming through the darkness, and it is a cheering sign that multitudes of these poor French men and women crowd every Mission Hall to hear the Gospel at every service, and that there are constant calls to open new Halls not only in Paris but in many other cities of France.

A correspondent of "Zion's Herald" gives this incident of the late A. V. Stout, Esq., a wealthy layman of New York: "Nearly twenty five years ago, shortly after the completion of that fine Christian temple, St. Paul's Methodist Church, New York, Mr. Stout conducted another ministerial brother and myself, on a week day, through the edifice, and when he had exhibited every part to us, and we had exclaimed on its beauty, simplicity and completeness, he replied: 'Yes,' said he, 'we lack but one thing here now; we haven't the poor with us.'" This lack is a serious one from two points of view. It prevents the outflow of Christian sympathy, and it bodes ill for the future. The Church that cares for the poor today is likely to find in their children the strong men of the next generation.

Miss Booth, of the Salvation Army, has placed the Swiss authorities in an unenviable position. She has contended that the prohibition of the Council of State was illegal and has proved it so. We see with regret that the officer in charge, as soon as the favorable verdict of the Court set her at liberty, withdrew the men to whom she ought to have been able to apply for protection. The cloven foot has been too clearly shown. In spite of the sometimes questionable movements of the Salvation Army Miss Booth is likely to take a place in the list of real heroines. Rumor gives Ottawa as the gathering place of the Canadian detachment of the Army during the coming winter.

We cannot speak from experience but presume there is too much truth in what the "Biblical Recorder," a British Southern Baptist paper, has to say: "This idea of getting out a cheap paper to please brethren who are unwilling to pay for a good paper, has ruined quite a number of good brethren. They have failed to discover that such subscribers cannot be satisfied. If the paper is furnished them for one dollar, they begin at once to demand that it be sent to them for fifty cents, and would not be satisfied were it furnished them free."

The Western Christian Advocate gives some information concerning a "convert" who recently excited considerable interest: It seems, according to our Church paper in Italy, the "Fiaccola," that the famous Jesuit, Pere Curci, is now in consultation at least with Count Campello, from whom he has received several visits. Campello is anxious to start some sort of religious reform in Italy, and would like to have the influence of certain recalcitrant sons of the Church like Curci and Savorese to aid him. The meetings were held under the protecting wings of Rev. Dr. Nevin, of the American Episcopal Church at Rome, and his counsels seem in some sense to have prevailed. They have established a liberal Catholic chapel, erected an altar of consecrated stone, adorned with certain relics and crucifixes, and are thus on the way to present a travesty of Catholic services to those who reject the original and real. But the people will soon find it neither fish nor flesh. Dr. Nevin has just arrived in this country on his annual visit, doubtless to procure funds for this or other kindred purposes, ostensibly in the interest of the Episcopal Church at large.

The following is an outline of the proposed constitution for the "Methodist Church of New Zealand": Church Courts.—1. An Annual Conference, to comprise all ministers in full connection within its bounds, and an equal number of laymen, elected by the circuits. This to be the supreme legislative and administrative body of the Church. All members of it to have equal rights of speaking and voting, except that ministers alone deal with the examination of character. 2. District Meetings. The annual district meeting to consist of all ministers and probationers within the bounds of the District, together with one of the circuit stewards and one elected representative from each circuit, treasurers of Connexional funds, and any district or Connexional officer resident in the district. Its business will be substantially the same as that now transacted at the annual and financial district meetings of the Wesleyan Church. A special session of ministers only to be held for examination of character, and probationers to have no vote. Minor and Mixed district meetings to be held for the same purposes as at present. 3. Quarterly Meetings. These are to be held in each circuit, and to consist of all the ministers and probationers in the circuit; circuit, society and poor stewards; class leaders; fully accredited local preachers; trustees; the same being members of the Church; superintendents of each of the Sunday-schools; and representatives elected by Church members. The business to be substantially the same as at present in the Wesleyan Church, except that the approval of the quarterly meeting is to be given before any local preacher is fully accredited. 4. Local Preachers' Meetings to be held as at present, and with substantially the same powers. 5. Leaders' Meetings. These to consist of ministers, class leaders, circuit, society and poor stewards, with the superintendents of the Sunday-schools. 6. Church Meetings.—to be composed of all members of full age; and their business to be the recognition of new members, after probation and approval by the leaders' meeting; to appoint society and poor stewards, and annually to elect representatives to the quarterly meeting, in the proportion of one to every twenty-five members, but no society to elect more than six representatives.

Church Property.—All property to be vested in the United Church. Ly representatives to Conference are: 1. Superannuated Ministers; 2. Children's Fund; 3. Contingent Fund; 4. Home Mission and Church Extension Fund; 5. Foreign Mission Fund; 6. Church Building and Loan Fund. Church Property.—All property to be vested in the United Church. Ly representatives to Conference are: 1. Superannuated Ministers; 2. Children's Fund; 3. Contingent Fund; 4. Home Mission and Church Extension Fund; 5. Foreign Mission Fund; 6. Church Building and Loan Fund.

work. In concluding the report may be made for reference of the University, 1885. Z. CHIFFIN

The St. Croix inst. has an educated man, the late Mr. Chipman, whose death was a great loss to the church. Although a young man's death was several days being between life and death, so as to warrant the belief that he had passed away. Mr. Chipman was early employed as a teacher and in 1828 for himself in his residence was contentedly or otherwise, for a long period of years, a member of the School Trustees Brunswick and of the St. Stephen and the Frontier School Trustees of the St. Railway. He was the president of the Methodist Church at Sackville. When the church recently erected, he was elected its pastor. He died on the 13th inst. at the age of 81, leaving behind him a family of 10 children. He had been a member of the church for 50 years. He was a man of great energy and was very active in his church and in his community. He was a man of great energy and was very active in his church and in his community.

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