# THE WESLEYAN, FRIDAY, SEPTEMBER 10, 1880.

## A SABBATH AT OCEAN GROVE. REV. R. WASSON.

It is now a little more than a decade since a few brethren seeking quiet, rest, and recuperation, from the heavy strain of city pulpits, pitched their tents on the sandy surf-beaten shore of the State of New Jersey, now known as Ocean Grove. Whilst there, enjoying sea bathing and other healthful exercises the thought came into their mind-what a splendid place for the hosts of our Israel to congregate for rest, for promotion of health, and to worship God. The thought soon crystallized into vital action, and soon the locality was baptized unto the Lord, and received its present name. The sandy shore for many miles is laved by the blue waters of the Atlantic. During the holiday season, steamers run from New York several times each day to Long Branch, a splendid watering place, distant only a few miles from the Grove, and trains run almost hourly from New York to the Grove itself. The express runs down in two hours.

The Grove embraces an area of 120 acres. In the centre of this stands the great Auditorium, the Tabernacle, and the young people's temple. The roof of the auditorium is supported by ten rows of columns, and will seat some five thousand persons. The seats are strong, substantial and comfortable, very much like the best we have seen in our first class vestries or Sabbath school rooms. The tabernacle will seat one thousand, and the temple three or four hundred. The grounds are tastefully divided off in avenues and streets, and are lighted with gasaleine. At present there are nearly seven hundred cottages, costing from \$600 to \$3,000 each. In fact Ocean Grove may be called the Methodist Saratoga of America. Many go there for the summer months. There is an abundance of hotels and restaurants.

Sabbath, the 22nd, was the great day of the camp-meeting. We think many would like to take a glimpse at that part of the Lord's host gathered on this occasion. The Sabbath dawns with a subdued effulgence. At 5.30 a. m., the soft tones of the encampment bell tell ns it is time to get ready for work. A 6 o'clock the same bell calls us to the tabernacle, and the beautiful songs of Zion from the melodious organ and more melodious human voices proclaim that the day's campaign has fairly set in. We are there. A thousand are present. The service is technically called the "consecration service." There is no formality about it. Every. thing is done with intense earnestness. Prayer praise, exhortation follow each other, or intermingle. Prompt and pushing must the man or woman be, to get a minute's hearing; no one waits for each other; ten, twenty, are on their feet at one time to witness for God. Perhaps a dozen are all praying at the same time in dif-ferent parts of the house. Dr. Andrews has charge of the service. At a suitable moment he rises and in substance save.

# ing. It was with great difficulty he held | FINANCIAL DISTRICT MEETINGS.

At 6 o'clock the surf-meeting was held About fifteen thousand persons gathered on the beautiful sandy beach to join in the worship of the God of ocean as well as of land. It was an impressive and grand sight. White sails dotted the waters of the mighty sea in front of us-the waves rolled up at our feet, and there stood before us fifteen thousand immortal men and women soon to sail out on the great sea of eternity. The surf service consisted of alternate Scripture readings by the leader and the people, singing and addresses. It was heartily sustained and was deeply interesting and impressive.

out to the close.

At 7.30 the vast auditorium was thronged by about eight thousand persons who heard Dr. Lansing Taylor. He preached from Jacob's vision. We thought the Dr. spoke well, especially towards the close of the discourse, but others who had often heard him, remarked that this was not one of his happier efforts. He spoke for about an hour. After this followed prayer, praise and exhortation. These seeking pardon for sin were asked to present themselves for counsel and prayer. Several obeyed this request, and some of those professed to find pardon through faith in Christ. Thus came to a close one. of the happiest Sabbaths we have ever spent. How we wished that in our own dear land we could see such taking hold of divine verities; how we prayed that the glorious manifestations of our all gracious God, in his saving power, might be felt throughout our Conference bounds this year.

We left the Grove yesterday at 10.30 a. m., unutterably thankful to our loving Father in Heaven for His wonderful goodness to us. We write these rough notes at the beautiful residence of H. H. Benedict, Esq., of New Haven, who with his dear wife accompanied us to Ocean Grove and back; and through whose truly Christian and benevolent heart under a gracious Providence we have seen and enjoyed far more than will ever be committed to writing.

Our good and infinite Father will not be unmindful of this loving service. May all who read these lines be filled with the Holy Spirit. New Haven, August 26, 1880.

## Correspondence. THE LAY MINISTRY.

MR. EDITOR,-My object in writing is for the purpose of pointing out objections to the practice of dividing and subdividing circuits, with a view of calling into the field additional paid agents. We think that the practice in England of moderately large circuits, with plenty of employment for the Lay Preachers, is what we should aim at in this Methodist **Ohurch of Canada**. I have admitted that the people are

asking for additional Sabbath and other services, but I affirm, that we are not now as a church, nor will we ever tion, financially, to respond to their requests. The work must be done by our lay preachers. But we are told, sometimes, that lay preachers are not indigenous to the soil of these Provinces; that they won't grow here. We cannot tell what will grow in our orchards and fields until we plant the seed and cultivate the soil. We have heard that apples would not grow in some sections of the country; no wonder, as the trees were left to take care of themselves ; they had no chance to grow. Select the right kind of laymen and give them a

chance to take root and they will flourish

### ANNAPOLIS.

ME. EDITOR-The ministers of this District met at Lawrencetown on Wednesday, the 25th ultimo, at 3.30 p.m. The afternoon was spent in examining the estimated expenditure and probable receipts of the various missions. After due deliberation and severe but just criticism, the accounts were placed (in our opinion) in the most equitable condition in view both of the interests of the Missionary Society and the ministers.

In the evening a social service was held at 7.30 p. m., having for its special object the promotion of holiness. Bro. W. H. Evans, who was present,

was invited by the Chairman to open the meeting with singing and prayer. After a few appropriate words from the Chair-man, Bro. Strothard gave a very appropriate address, followed in the same spirit by Brethren Nicolson, Parker, Evans, Cassidy and, of the laymen, Bro. Newcombe Bent of Berwick. These addresses were interspersed with very appropriate music. Such was the influence of the meeting that we hope and pray that the heart's desire of our Chairman may be fully realized in the conversion of many couls, and the canctification of many be-lievers, worshipping in the Methodist Church at Lawrencetown.

At a subsequent session of the District arrangements for the Missionary Meetings on the various circuits were made, of which due notice will be given in your columns by our Secretary.

On Thursday morning, after making arrangements for the Educational Meetings, we proceeded to discusss the very important matter of District scholarships; after some expression of opinion the following resolution, moved by Bro. Nicolson and seconded by Bro. Heartz, was unanimously passed.

Resolved-" That this District would heartily adopt the suggestions of the Mount Allison Col-lege Board in regard to District scholarships; and as a practical evidence of our disposition to support our excellent Institutions at Sackville we nereby pledge ourselves to provide for one scholarship of twenty five dollars (\$25.00) this year. We look forward, however, to the early opportunity when, freed from our present obligations to the funds of the Connexion, this District may show a very liberal support of the scholarship movement." Had the brethren felt themselves at all able, either by personal subscriptions or canvas, to do what they esteem this movement worthy of, I think three or four instead of one would have been the number of scholarships provided for.

Before adjournment Bro. Heartz sug-gested the holding of Munisterial Conventions in different parts of the District, to discuss the spiritual interests of the After some discussion it was church. arranged that the first meeting should be held at Bridgetown, on Tuesday and Wednesday, the 21st and 22nd inst. The District then adjourned to meet

again in its annual spring session at Aylesford West, on Tuesday, the 7th June. After adjournment all the brethren remained to discuss Camp Meeting affairs. After receiving such information as could be furnished by Bro. Cassidy and others, it was found that, while the brethren were in hearty sympathy with the new departure, little could be done without the personal canvas of the President of the Association or some person he might see fit to appoint as his representative, the brethren promising their co-operation should he visit their several circuits and missions. A few shares in the new Company were taken up. Yours truly, W. A. HALIFAX. V The Financial meeting of the Halifax District was held at Hantsport on Wednesday, Sept. 1st. Nearly all the ministers in active work were present. The supernumerary ministers were represented by Father McMurray, still ready for any duty assigned, and wise in council as when in circuit work. There was a general expression of regret that so few of our lay brethren were present. The usual routine of financial matters was gone through, and unless several of the circuits make a special effort to advance their receipts, some of the brethren and their dists. Having had frequent opportuni-ties of listening to the best specimens of ments were made for holding missionary and educational meetings. An interesting conversation on our institutions at Sackville resulted in taking two district scholarships; and a resolution that Bro. J. G. Angwin be requested to look after the interests of this subject in Bermuda.

and Educational deputations were appointed. An amount of miscellaneous matter was brought before the meeting. The chairman introduced the question of providing a " boat" in accordance with a recent appeal in the WESLEYAN for a brother in Newfoundland. After some discussion the question resolved itself into pledging the District, by formal resolution, to bring the mission work, in its general aspect, more directly before our Sabbath schools, that the two-fold object may be gained, viz., early impressing the mind of the children with the importance of Christian liberality, and also increasing the Mission funds.

were a little in excess of last. Missionary

A communication relative to the WES-LEYAN. from the Book Steward, having been read by the chairman, the following resolution was passed ; This meeting regrets that the past showing for the District is so discouraging, and resolves to put forth renewed and earnest effort to increase its circulation.

The matter of a ministerial association was also brought forward, and the meeting resolved on forming one. A committee was appointed to make arrangements for the first meeting to be held early in December next.

Friends in Dorchester are proceeding apace in building enterprise ; the steward of that circuit saking for information respecting a grant towards new a parsonage, the circuit being desirous of selling the old, so as to build a more convenient and comfortable one.

Public services held in connection with the District were well attended. On Tuesday evening, the chairman, Rev. R. Duncan, preached a practical and profitable sermon from John 4:10. On Wednesday evening a missionary meeting was held, addressed by Revs. Dobson, Percival and Marshall. The meeting was pronounced a good one.

The annual District Meeting is to be held at Petitcodiac, on the third Tuesday in June, 1881. Usual votes of thanks were passed. Meeting closed on Wednesday afterncon. G. W. F. Point de Bute, Sept. 4th, '80.

### WIT AND WISDOM.

To live long it is necessary to live slow-

No one ever looked for the dark side of ife without finding it.

Most congregations expect their ministers to preach for them and not at them.

'Not guilty,' said an Omaha jury, 'but if the prisoner is smart he will leave the Territory before night.' He left.

Young man, don't trys to forget your identity and become somebody else; for the other chap is almost sure to be an in ferior person.

The lecture the preacher gave to the absentees did not do the 'stand-bys' present much good. It was a waste of words and temper.

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which we know, to precifice and use it in their own families. In fact, VEGETINE is the best remedy yet dis-covered for the above diseases, and is the only reliable **BLOOD PURIFIER** yet placed be-fore the public.

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### Valuable Information.

BOSTON, MASS

BOSTON, MASS. Ms. II. R. STEVENS:-Dear SU.-My only object in giving you this the benomal is .o spread valuable information having been badly afficted with Salt Rheum, and the whole surface of my skin being covered with pimples and eruptions, many of which ensed me great pain and annoyance, and know-ing it to be a blood disease, I took many of the divertised blood preparations, among which were any quantity of saresparilla, without ob-taining any benefit until I commenced taking they toorstrike, and before I had completed the direct Consequently I followed on with it until thad taken seven bottles, when I was pronoun-ed a well man, and my skin is smooth and entire-ty free from pimples and eruptions. I have never enoyed so good health before, and I attribute it afficient with Rhuematism, I will make mention as of the VEGETINES wonderful power of cur-ing me of this acute complaint, of which I have afficient with Rhuematism, I will make mention is me of the acute complaint, of which C. R. R., 6 Washington Street, Boston.

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"All who are fally decided to give themselves entirely and forever to God and his service will rise up. Almost every person, old and young, doctors, lawyers, business men, all classes are there. A thousand hearts and lives are laid on the altar for God. All kneel in silent prayer, then, all remaining in this attitude we sing, "O that the fire from Heaven might fall," etc., and the benediction is pronounced.

At 8.45 about 4,000 persons met in the Auditorium for the grandest Methodist love feast we ever saw. Dr. Stokes is in charge. The audience being so large the Dr. said they would have to dispense with the bread and water, and instead thereof he would recommend that all on the encampment would shake hands. Such hand shaking and Christian congratulations followed as can not well be described. The love feast now began in right good ear-nest. In the hour and a half devoted to this service I think hundreds bore clear and strong testimony to the pewer of the Divine Son, our precious Jesus, to save to the uttermost. At one point in the service, the Dr. requested all to stand up who could say that Christ now saved them from all sin, and about three thousand instantly rose on their feet. It was a glorious sight. We need not say that our gracious Lord and Master filled to overflowing our heart with his peace and joy. Thus we witnessed a love feast we shall not forget either in this or in that more glorious life which is to come.

At 10.30, Rev. C. H. Payne, D. D., preached. His text was, "For I know whom I have believed," etc. He discussed both eloquently and logically two lines of thought. Ist. That our religious belief rests upon historic certainty. 2nd. That our religious belief rests upon experimental and positive assurance. At 2 p. m., Sabbath school. About twenty-two hundred present. We took part in the latter. Here we humbly ventured a very decided opinion in opposition to that advocated by the learned Dr. in charge of this class. The subject was the sin against the Holy Ghost. He expressed his conviction that no one could now commit this sin. We had given this subject all the thought we could, and had come to the conclusion that in this period of light and glorious privilege there is no sin that poor allen men had ever committed which might not be repeated with awful aggravation. We believed this from Bible testimony, from the words of the blessed Lord himself. And on the above occasion so we spoke, and, from the expressions of the audience, not in vain.

At 3 p. m., Rev. G. F. Miller, D. D., preached from "His name shall be called Wonderful." The nature, extent, and variety of Christ's influence on the nations of the earth were the thoughts alaborated and illustrated. This subject gave the preacher a fine opportunity of exulting Christ. and nobly did the Dr. do this. It was an able and effective sermon. He however, had great difficulty in delivering his message. Like many nervous men hebegan on too high a key-note, and not being able to maintain this eleva-ted tone, his voice became hoarse and rasp-

and grow. We have heard, sometimes, that the people don't much appreciate the platform and pulpit services of men of their own cloth-that laymen may do very well in England, as the Methodist people there are not so intelligent as the people in this Dominion. If the objection to laymen lies here, we would say that it is groundless. Being a native of this country myself, I am not disposed to underrate the intelligence of my fellow countrymen, but knowing something of English Method. ism from personal observation, I am prepared to say that, in whatever else Engish Methodists may be behind us, tney are not behind us in everything which goes to make up well-instructed Methopulpit oratory from the lips of such men as Newton, Beaumont, Hannah, Angell James, Parsons, Raffles, and their succes-

sors, they know what good preaching is, and the difference between a modern essay or sermonette, and a sermon sound in doctrine and effective in delivery. If I were a preacher I would fear much more the criticisms of an English audience than I would of those who compose our congregations, and I would feel the necessity of being more thorough in my preparation, both as to matter and to manner.

Let me then say to the members of our congregations, that there is no such difference between the English work, as to render what is appreciated and effective there in this department of our economy unappreciated and ineffective here-that there is no superiority upon the part of the laity who hold office in England, over the same class here; and that the Methodist public yonder are not a whit behind us in intelligence and good taste.

I am glad to find that the Lay Ministry is appreciated at. our antipodes, and amongst a people second to none in intelligence and material wealth. I here give the following extract to the point from the " Melbourne Spectator :"-

"The local pracher's office is one of the crea-tions of Methodism. The much greater growth of Methodism, compared with that of the Indepen-dent and Baptist Churches of England and Wales, has been the subject of correspondence recently in the London Nonconformist. Some correspondents have argued that this greater progress is entirely attributable to the work of local preichers. Without wholly endorsing that view, we believe that very much of this progress has resulted, under-God, from their work. In and around Melbourne every Sabbath day scores of local preachers leave their homes to conduct worship and proclaim the everlasting gospel."

OBSERVER. P. I. Island, Aug. 1880.

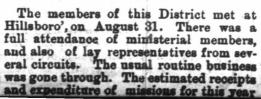
The new scheme for increasing the power for good of our camp-meeting at Berwick was heartily approved, and Brethren McMurray and Pickles deputed to visit the circuits and solicit subscriptions.

Bro. Pike's suggestion as to the advisability of holding a convention for the promotion of holiness was warmly received, and a resolution passed commending the subject to the honored President of our Conference, requesting him, if approving, to call a meeting at such time and place as he may deem expedient.

A communication from the Quarterly Board of the Grafton St. Church was received, and after due consideration a letter containing the opinion of the District was forwarded. The meeting was in every respect a pleasant one. A hopeful feeling concerning our work for the year prevailed. We were made welcome in the different bomes provided for us by the pastor, who evidently has been well received and is doing a good work. The Rev. G. O. Huestis was appointed to preach in the evening, and the District adjourned to meet in Windsor (D. V.) next June.

F. H. W. P.

#### SACKVILLE.



At thirty we are all trying to cut our names in big letters upon the walls of this tenement of life; twenty years after we have carved it or shut up our jack-knife.

How cheap does an elegant carriage and a well-matched pair of horses, with an ignorant man riding, appear by the side of an intelligent man walking.

Church membership is coming to have too much of the life insurance element in it; a profession quiets the conscience as to the future without much regard to the present.

It is a grave defect in our system of benevolence that most confine their charity to dollars and cents, and are niggardly of a smile, a hand-clasp and a gentle word, which cost nothing, and yet are precious beyond comparison. -Jewish Monitor.

When Wilberforce saw his great wealth. melt like snow in spring, turning away from his wrecked estate, he said, 'I know not why my life is spared so long, except it be to show that a man can be as happy without a fortune as with one,'

There is a disgusted chief in the Ute country. He says, 'When he was in Washington the tongues of the white men were as long as his arm, but now they are no longer than the first joint of his little finger.' The difference between promise and performance was never better put.

A contemporary luminously and very justly says : 'The man who goes fishing and sits in a cramp-inviting posture on a narrow seat from early morn till dewy eve, and calls it fun, is the same man who never goes to church because the pews are not comfortable.'

An impecunious fortune hunter having been accepted by an heiress, at the wedding, when that portion of the ceremony was reached where the bridegroom says : "With all my worldly goods I thes endow, a spiteful relative of the bride exclaimed, There goes his valise!'

People say they shell peas when they unshell them; that they husk corn when they unbusk it; that they cust furniture when they undust it. or take the dust from it; that they skin a cast when they unskin it; and that thoy scale fishes when they unscale them. Many men say they are going to weed their gardens when they are weedy enough already.

Within half a century,' says Dr. Dio Lowis, 'no young man addicted to the use of tobacco has graduated at the head of his class in Harvard College, though five out of six of the students have used it. The chances, you see, were five in six that a smoker would graduate at the head of his class, if tobacco does no harm. But during half a century not one victim of tobacco was able to come out ahead.'

Says the Manitoulin ' Expositor :' Some time ago one of our magistrates had occasion to swear some parties to certain affidavits and a person present handed him Wesley's hymns ; without looking closely at the volume he made use of it, and the mistake was not discovered. A short time afterwards the same magistrate used a copy of Scott's poems for the same purpose.



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