

THE WESLEYAN
FRIDAY, JULY 7, 1882.

Several articles on religious and general topics are crowded out this week by Conference reports.

The Calendar of Dalhousie College and University for 1882-83 has been published. It contains all necessary information in reference to that institution.

We are in receipt of the Calendars of the Mount Allison College and the Wesleyan Academy. Both are neatly printed. Friends with sons to educate, or young men seeking an education for themselves, should send to Sackville for these to President Inch for the College Calendar, and to Principal Paisley for that of the Academy.

It has been said that the great verdict of the world is "just, but slow." The statement is illustrated by the fact that a monument has at last been erected to Savonarola, the Italian martyr, in Florence, the city in which he was hanged and his body burned nearly four centuries ago. Upon the pedestal is the inscription: "Regenerated Italy to Girolamo Savonarola, after 384 years."

One is tempted to ask if time has not "rolled backward in its flight" when he finds this mention of one of the first peers of the English nation in a paper of last month: "The pilgrimage of the Duke and Duchess of Norfolk to Our Lady of Lourdes has not, the Weekly Register regrets to learn, resulted in any radical improvement in the health of the infant Earl of Arundel and Surrey."

We have made reference to the contest in Iowa for prohibition, in which the Northwestern Advocate and the Methodist preachers of the State have taken a leading part. Their victory is a signal one. That influential State has committed itself in favor of the absolute prohibition of both the manufacture and sale of intoxicating liquors by a majority of more than 50,000. From the character of the contest the liquor-sellers are not likely to have children to deal with.

The Morning Chronicle says the end has not yet been reached in the contest about the constitutionality of the Canada Temperance Act. That paper says: "We are informed that Mr. Benjamin, the leading counsel of the opponents of the Act, has moved for an arrest of judgment on account of one of the members of the Judicial Committee of the Privy Council not sitting in the case." One thing is certain, that "hell from beneath" will be moved to repeal the law, or rob it of its teeth.

When Rev. Dr. Young went to the Red River District in 1868, Winnipeg was only a small, muddy village. The whole district had but 10,000 or 12,000 inhabitants, chiefly half-breeds. His company drove in their own teams all the way to Winnipeg. In 1869 they built the first parsonage in Winnipeg and got out the timber for a church. Now the Methodist Church has property there valued at \$400,000. The rapid growth of population over the whole of the North-West Territory is incredible to those who have not been on the ground.

The influence of the good does not die with them. Rather it may be said to grow in force until it shall break as a wave upon the eternal shore. Last week, in Windsor, Dr. Douglas, President of the General Conference, remarked that the first Methodist sermon he heard—one that evidently made a strong impression upon his mind—was preached in Montreal by William Crocombe. It was a singular coincidence that the President of the Annual Conference should bear that honorable name, given him by parents, one of whom had been led through William Crocombe's ministry into the Church of which the son is now an honored minister. The fact was stated in the church which Mr. Crocombe attended at the close of life.

The last sad act in the Garfield tragedy—the execution of the assassin—took place on Friday last. The public has already had a sufficiently detailed account of the final act in the scene. As the larger journals have come to hand we have questioned whether a balance struck between the

touching narrative of Garfield's virtues and suffering and the repulsive recital of the wild, sometimes blasphemous ravings of his murderer would incline to the right or wrong in its influence upon public morals. How responsible the assassin may have been in reference to the causes producing insanity we dare not assert, but the oddities which have rendered the Guiteau family a sort of nuisance to the American nation, and the methodical madness evinced on the scaffold as well as at the trial, incline one to think of him as belonging to a class which the world will one day learn to shut up and not hang.

A New Brunswick paper states that the visit to that Province last year of Prof. Walter Smith, State Director of Art Education in Massachusetts, did much to stimulate an interest in the subject of Drawing in the schools there. Prof. Smith has now accepted an invitation from the Executive Committee of the Nova Scotia Provincial Educational Association to attend the ensuing annual meeting of that body in Truro on the 12th of July. He will deliver two lectures to the assembled teachers on the theory and art of Industrial Drawing as a branch of instruction in the public schools. On the evening of the 12th he will deliver a public lecture of a more popular character on Industrial Art Education. It is expected also that arrangements will be made for Mr. Smith's lecturing in Halifax, probably on the evening of the 14th of July.

A Maritime Conference has concluded to seek in England five young men for our ministry. On the subject of ministerial recruits an exchange has these words, which are timely: "How pastors drop out of their work, or go upward to reward. Is the church sure of filling their places? We say: 'God buries His workmen, but carries on His work.' At the same time, we can and may not, do all possible to keep the ranks full of devout, devoted men. Do we stimulate the boys to look to the ministry? Do we so prompt our own boys? Do we implant the idea sufficiently deep among young men in our church institutions? Do we reserve enough room for young recruits, and do we never displace them unwisely by accepting older men of insufficiently if not actually deficient outfit? Far from being 'crowded,' all work in all churches is crying out for strong, efficient, godly workers."

We must join issue with our contemporary, the Church Guardian, respecting its statement that the additions to the Episcopal Church "are made from the advanced, the thoughtful, the reasoning." Not unfrequently those who have made money covet that vain thing the world calls "society," and seek to reach it by constituting themselves such "additions." These may be educated or they may not. They are quite as likely not to be, in the popular sense of that much abused word. But it is "the thoughtful, the reasoning"—the men and women who study the Gospel and are weary of the commands and ordinances sought to be substituted for it—who tread the track in the opposite direction, "in search," as an Episcopal journal recently remarked, "of the simple Gospel truth in which they believe, but which they have not heard preached in the Church of their fathers." The simple preaching of the Gospel of Christ will induce that awakening for which our contemporary is naturally anxious.

The Anglican Synod of Nova Scotia is in session in this city. A missionary meeting on Monday evening was well attended. The addresses of the several speakers are said to have been well to the purpose. In the course of his somewhat lengthy address to the Synod on Tuesday morning the Bishop spoke very plainly on the subject of education and the support of the ministry. In reference to the latter he remarked: "Unfortunately for us, the withdrawal of grants to the universities from the Provincial Treasury has been accompanied by the withdrawal of a large portion of the aid received from England towards the support of the clergy. We received this year from the S. P. G. £700 sterling, or nearly \$3,500 less than in 1881, and the loss is practically even more serious than it is represented by the figures, for we are not at liberty to make the most of what is left by a redistribution equalizing the loss of different missions, but

it is appropriated to specified missions, and the withdrawal is total from other clergy and places not included in the specified list."

The eyes of the nations are at this moment fixed upon Egypt. The wily Sultan, one of whose predecessors England kept on the throne by the expenditure of the blood of so many of her sons, has suggested the cry of "Egypt for the Egyptians" with only too much success. England now finds herself bound to protect the Suez Canal, the key to her supremacy in the East. Her fleets are on its shores, and orders have been given to forces in her East Indian territories to be ready at a moment's notice to embark for that point, but she hesitates to strike the first blow. With immense numbers of Mohammedan subjects she prefers not to be the aggressor in a conflict with the Sultan, who has succeeded in becoming the nominal leader of Mohammed's followers, rather than only monarch of Turkey. In the background, too, is Bismarck, who would look on the conflict with pleasure, and dilatory France and a possible European war, to say nothing of treason in Ireland. At any moment however the conflict may be precipitated. If war must come—dread alternative—the sooner England strikes a bold, thundering, decisive blow the better. Let prayer ascend from pulpit and fireside for our beloved country!

N. B. AND P. E. ISLAND CONFERENCE.

The ninth annual meeting of the N. B. & P. E. I. Conference began its sessions at Fredericton on Wednesday morning, June 27th. A large number of ministers were present, and others arrived that day by each boat and train. The preparatory Committee met the preceding afternoon. The Rev. J. C. Berrie preached in the evening to a large congregation in the basement. Although called upon unexpectedly the sermon was highly appreciated.

The Conference was formally opened at 9 a. m. under the presidency of the Rev. Douglas Chapman. Proceedings were commenced by singing "And are we yet alive?" reading of Scripture by the Secretary, and prayer by the Rev. J. V. Jost and Dr. Stewart. The roll was then called, when 66 brethren responded to their names. The Conference then proceeded to the election of its officers, which occupied nearly two hours. Several ballots were taken before a selection was made of President, but on the fifth the following result was shown: John S. Phinney, 35; Chas. Stewart, d. d., 32. The retiring President, then welcomed the President elect to the chair in a few well-chosen remarks. At the request of the brethren, Mr. Phinney delivered a brief address, in which he said that he appreciated the kindness of the brethren in placing him in the honorable position in which he stood. He had not sought it, nor taken one step towards securing it. If he had been allowed to consult his own wishes, he would have occupied a humbler position in the Conference, but as his brethren had indicated their confidence in him by electing him to the presidency, he would press his gratitude by using his best endeavors to promote the interests of the kingdom of Christ and of the Church. In conclusion he asked the assistance of the Conference in striving to bring its work to a successful issue.

The new President entered the ministry of the Methodist Church in the year 1851, and has served faithfully. He has travelled on a large number of circuits in the Maritime Provinces and Newfoundland, such as Woodstock, St. John's, Brigus, Dartmouth, Bedeque, Bethurst, Fairville &c. He enjoys the respect and esteem of all his brethren. The Rev. R. W. Weddall, A. B., was elected Secretary; Rev. Robt Wilson, Journal Secretary; Assistant Secretaries, Revs. H. R. Baker, A. B., Wm Harrison and Geo W Fisher. Thomas Hicks was appointed Reporter for WESLEYAN.

During the morning a letter was read from the Transfer Committee stating that the Rev. Benjamin Chappell A. B., had been transferred to the Toronto Conference, and the Rev. J. Pascoe from the Newfoundland to this. Conversation ensued on the question of the observance of disciplinary requirements, in which Messrs Duncan, Evans, Chapman, Read, Burwash and Daniel took part. The matter then dropped. On motion of Rev. Dr. Sprague the Conference then proceeded to elect the Contingent Fund and Sabbath-school Committees. The Conference then adjourned till 4 p. m. Immediately after adjournment, the Conference prayer meeting was held. The Conference sat all the afternoon with closed doors, being occupied with the question of ministerial character. The

MISSIONARY MEETING

was held in the evening, and was fairly attended. The President of the Conference occupied the chair. After singing the Rev. Henry Daniel engaged in prayer. The President said that the object of the meeting was well understood, namely, to consider the missionary work of their own Church. It was an important work, indeed in

glancing over its different departments it was hard to say which was the most important. The different races to which the Society sent its missionaries were loudly appealing for help. There were the aborigines of Canada, of which class the census told them there were 105,000, but only 40,000 of whom had been brought under the influence of Christianity. The rest were in darkness, error and superstition, and living in the practice of vices which tend to demoralize and destroy. The object of the Society in sending out its missionaries to this class was to civilize and Christianize them, a worthy object. Then in Japan the Society had an important work to do. In that far-off land there were 34 millions of souls—as precious as ours—without the gospel. He held it the duty of the Church to send to them that truth which had done so much good, and given us so much happiness. After a few remarks on the French and German missions, the President called upon Rev. Robt. Duncan (Secy. and Treasurer) who gave the following report: "In the different fields occupied by the Society, scattered as they are from Newfoundland to British Columbia, and even to the empire of Japan, our agents have been toiling faithfully and with varied but real success. The Indian missions in the North West Territory and British Columbia have been favored with many signal proofs of the power and presence of the Divine Spirit. In Japan the missionaries report the year to have been one of greater encouragement than the former, showing an increase of fifty seven in the membership; to which all the missions have contributed. Of the French missions it is declared that the prospect shines with greater brightness, thus giving the missionary greater encouragement to discharge his arduous duties. The reports from the Domestic missions are of the most encouraging character—especially in regard to spiritual results. "Enlarged congregations," "increased liberality," "the churches quickened," and "souls saved," are among the most frequent expressions met with in the perusal of the reports from the fields. Hence, in the words of the General Report of the Society, we can say that "from Japan to Newfoundland when examining every spot occupied by the Society's laborers, with devout humility and heartfelt gratitude we may exclaim, 'Now thanks be unto God which causeth us to triumph in Christ and maketh manifest the savor of his knowledge by us in every place.'" The amount raised by the N. B. and P. E. I. Conference is as follows: St. John District, 974.80; Fredericton District, 747.63; Miramichi, 315.20; Sackville, 916.83; St. Stephen, 236.31; P. E. I. District, 1616.81. Total \$4397.88.

J. W. White, Esq., St. John, in moving the first resolution said in the course of a telling address, that the resolution recognized the importance of prayer. In work of this kind it was absolutely necessary. Archimedes once said that if he had a lever large enough he could lift the world. Prayer was the lever that would lift the heathen world out of darkness. He pointed out how the Lord's prayer inculcated the missionary spirit. "Our Father" implied a universal brotherhood, arising out of which were many obligations. God's kingdom in the earth would be established through human instrumentality, and as men have to preach Christ, it is necessary to throw energies and means into the work to bring glorious success. Above all things the Church ought to pray for the removal of obstacles, and for the missionaries. They could never understand the real power of prayer, for there was no limit to it.

Rev. J. F. Betts seconded the resolution in a vigorous speech. He said the multitudinous difficulties of the work might be divided into two classes; namely, those existing in the Mission field, and, secondly, those existing at home. A great many which existed in the different fields of labor fifty years ago, have passed away; political difficulties and disabilities have been removed, the life of the mission is now protected, and every place open to receive him. But others yet remain. In heathen lands there is superstition—the people are wedded to the systems in which they have been trained, and are slow to give up time-honored religions for what is untried. These are difficulties which we cannot reach. Those at home may be enumerated as: first, want of knowledge of fields of labor. An intelligent knowledge of this branch of work is necessary and he knew no better means of information than by reading the "Missionary Outlook." Secondly, the fashion some people have in placing the Home and Foreign missions in opposition to each other. This was not right, for in proportion as we have sympathy with the one branch, we should have with the other. The speaker claimed that prayer was the proper remedy for these evils. There was a three-fold benefit to be derived from it; the soul of the suppliant was blessed in the exercise in being moulded to the Divine image, and thirdly, the object of prayer received benefit. If the Church would engage more in earnest prayer the obstacles referred to at home and abroad would be removed.

Rev. R. Wilson moved and Rev. H. McKeown seconded the following resolution: "That this meeting expresses its gratitude to Almighty God for the liberality shown by the adherents and members of our Church during the past year toward the various interests requiring financial aid, and

hopes that under the guidance of the Holy Spirit such an augmentation of the funds of our Missionary Society may be secured, as will speedily enable us to put forth commensurate effort to supply the spiritual wants of our country and other portions of the world." The collection taken up amounted to twelve dollars.

SECOND DAY, THURSDAY.

Conference opened in the usual manner. The journal was read and approved. The nominating Committee was appointed by ballot, one member being chosen from each District, as follows: Revs. Dr. Pope, W. W. Colpitts, Isaac Howie, T. Marshall, E. Slackford, H. P. Cowperthwaite A. M.

The following were recommended to be continued on trial as having travelled 2 years: S. B. Grigg, A. B.; Thomas Pierce; and the following as having travelled 1 year: Frederick Black, Samuel Howard, J. W. Tait, Cleophras Williams, Artemus Bell. The Conference gave permission to A. D. McCully, A. B., to return to Sackville College as having travelled 3 years. Geo. F. Dawson was recommended to be received on trial. At the afternoon session the following Committees were appointed by Conference:—

Pastoral Address:—J. R. Narraway A. M. John Read. Memorials:—Revs. H. Pope, D. D., Jno S. Allen, Isaac Howie, William Dobson, Howard Sprague, D. D., Frederic Smallwood. Statistics:—Revs. Geo. W. Fisher, Wm. Harrison, H. R. Baker A. B. Educational Fund:—Revs. President of Conference, Joseph Sellar A. M., F. W. Harrison, Chas Stewart, D. D., T. J. Deinstadt, Treas., Chas. H. Paisley, A. M., Geo. M. Campbell, also Messrs J. R. Inch, L. L., Josiah Wood, A. M., W. A. Weeks, J. D. Chipman, Hon. Judge King, Alfred A. Smith. Supernumerary Fund:—Revs Henry Daniel, H. Pickard, D. D., H. McKeown, Edwin Evans, S. T. Teed, C. W. Dutcher, H. P. Cowperthwaite, also Messrs H. J. Thorne, J. J. Weddall, Geo Whittaker, Senator McLellan, Z. Chipman, W. E. Dawson, and J. Yeazey, Esqrs. Examiners of Theological Students:—H. Pickard, D. D., S. R. Ackman. Visitors to Sackville Institutions:—John Prince, I. N. Parker, George Steel, M. R. Knight, A. B. George W. Fisher. Parsonage Aid:—The President and Secretary of Conference, Robert Wilson, Elias Slackford, C. W. Dutcher, George Harrison, J. F. Betts, H. R. Baker, A. B.; also Messrs J. Irvine, A. Rowley, J. D. Chipman, Thomas Pickard, Wm. Lemont, J. J. Anslow, Esqrs. Temperance:—Revs. D. D. Currie, Jno Read, E. C. Turner, J. F. Betts, Wm. Maggs, W. W. Colpitts, A. E. Lepeage, J. C. Berrie, C. W. Hamilton. Board of Examiners:—Revs R. Duncan, R. Wilson, E. Evans, H. Sprague, D. D., C. H. Paisley, A. M., J. J. Colter, Secy, Rev J. Burwash, A. M. Conference Expenses:—Revs Thomas Allan, James Crisp. The

EDUCATIONAL MEETING was held on Wednesday evening. The President occupied the chair. The Rev. F. Smallwood conducted the devotional exercises. During the evening an efficient choir sang some beautiful anthems. The speaking was excellent, indeed, the synopsis below furnishes a poor idea of the able addresses which were delivered. The President introduced the subject and then called upon the Secretary (Rev. T. J. Deinstadt) to read the Report, from which the following extracts are taken. "Among the many noble enterprises of our Church, none are more important than that contemplated by this Society viz, to assist our Universities, our Theological and Higher Schools, and to aid candidates to obtain a suitable education for the ministry. At its organization it was hoped that the minimum sum annually raised would be \$15,000, which amount, besides affording help to young men to obtain suitable training for the work of the ministry, would also have greatly assisted our colleges in their important work. Not one half of that sum has been obtained in any year. The amount raised last year by the whole of the Conferences was \$6,523, contributed as follows:—Toronto Conference, \$1,599, or 4¢ cents per member; London Conference, \$2,326, or 6¢ cents per member; Montreal Conference, \$1,181, or 5¢ cents per member; Nova Scotia Conference, \$658, or 5¢ cents per member; Newfoundland Conference, \$204, or 2¢ cents per member; N. B. & P. E. I. Conference, \$663, or 7¢ cents per member; The income of the Society for the past year in this Conference is:—St. John District, \$56.32; Fredericton District, \$190.02; Miramichi District, \$37.42; Sackville District, \$98.85; St. Stephen District, \$30.10; P. E. I. District, \$96.86.

Rev. C. H. Paisley said that in the past the question has been, How shall the Church reach the masses of the debased and ignorant? But before long the question will be, How shall the Church reach the masses of the educated and learned? To face that question and to answer it as we should it will be wise for us to consider our relation and obligations to the education and learned. Paul stated this relationship when representing the ministry of every age, he said "I am debtor to the wise." In what way are we debtor to the wise? We are under obligations to men for benefits conferred upon the Church. From them we have received the translations of our Scriptures. By them have they been studied and explained, so that

the aggregate number of books written by the learned and wise to expound the sacred books, in all probability, exceeds the number written in the interests of science. Who shall estimate the obligations of the Church to the preachers of the Word:—to Paul, who, of the apostles, may be considered as the representative of the learning of his time:—to Luther, Erasmus, Melancthon, and others, who issued from the colleges of Germany and France to proclaim the Gospel, and to Wesley and Whitefield in connection with the Methodist revival of the 18th century? We are also debtors to the wise, in the sense that we owe to them the same services as we owe to all other who are perishing and for whom Christ died. That which alone can constitute a claim upon the service of the Church is need of salvation, whether that need may arise from sin born of the depravity of the heart, or of the perversity of the head. Indeed there comes to the Church an almost piteous cry from the sceptics of today to come and save them from this scepticism, which, they say, is the voluntary and unwelcome result of their search after truth. No sadder lot can fall to any man, than by one means or another to be swung loose from the faith of his fathers. If, then, a man, by his views of the teachings of science, finds himself out of the faith of his fathers, he deserves the infinite depths of our indignation and our not our indignant denunciation and scorn. We must see that we do not neglect this large class of the world that we have been commissioned by Christ to save. How, then, can we discharge this duty? By providing for the spiritual needs of the wise,—by laying hold of education and guiding and using it, as never in the past for the training and qualifying our ministers for their great work; and by recognizing the claims and relations of science and learning to the Church and the exposition of the Word. Then, at length, when religion and science join hands they shall march forth to the conquest of the world and Christ shall be avowed universal King.

Rev. D. D. Currie next delivered a very characteristic speech, which greatly amused the audience.

Rev. C. Stewart, D. D., believed that there was a possibility of arousing enthusiasm in regard to educational work. He would have been thankful if still more had been present. The time is coming when this work will command full houses. Enthusiastic gatherings will awaken deep and wide spread interest and a wonderful change in the Churches that name the name of Christ. There was a time when the subject of Missions was looked upon with some doubt and hesitation. The time is past and the Christian Church does not exist today that is not in some way connected with the great Missionary work. We have come to believe that Christianity is the source of blessing to this fallen world. Where Christianity has not been regarded as the real power of salvation there is no uplifting of humanity. Just as Christianity is recognized as the real power that blesses and saves man, so the Church will awaken to the thought that Christianity is education and that education in its true sense is Christianity. When the Church gets hold of that truth we shall have grand Educational meetings just as we now have grand Missionary meetings. Christian ministers are Christian teachers, and Christian teachers are not to be found merely among ministers but all the people are to become prophets. Education is not merely padding with history or literature, but it is taking the mind and developing it. It is training those vast powers which God has given us, that they may be used for the ends for which they were given. We want to give men the best training and in the most economical way. Economy must be looked at. Wasteful expenditure is recognized everywhere as wasteful expenditure, whether it be in money or time or abilities. It is possible to throw away much that is more valuable than money. At the commencement of Methodism her ministers were well trained for their work. John and Charles Wesley and John Fletcher were highly educated. The preachers generally had a training that fitted them for being useful and acceptable ministers. In process of time Mr. Wesley's own wish was realized and a Theological school established. This idea was not new. From the beginning it was recognized that learning must regulate the conduct of its ministers. We never had an untrained ministry. Many of the early ministers had their manhood developed in the store, the mine and the workshop. The blessed Redeemer selected men who had been trained under his own care. Our Church after a time began to see that her ministers must be trained in the schools. He believed in giving men a good training in the understanding of men. God largely blessed our fathers and brethren who had not the advantages that many of the younger are having. If there is any class of men that ought to be well trained it is our ministry. We have so much work to do in preaching, in pastoral oversight, in philanthropic agencies and in the temperance work that we are left little time for study. In the temperance cause, in Sabbath-school work and in Bible revision, every Methodist must take an honest pride in knowing our ministers are able to take their place side by side with the ablest ministers of any other Church. The thorough development of the minds of our young men is one great object of this Society. Higher education is not wanted merely for the ministers but also for the laymen. It

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