

(Continued from first page.) ceeding well, he was recommended and received at the ensuing Conference, in 1856, and has continued a devoted and successful laborer since—a period of nineteen years. His Circuits have been only good rural ones, but he has capabilities in him for much more advanced positions. He has been Financial Secretary of his District the last two or three years. He takes a great interest in Sabbath-school work, and has been on all the Committees connected with that department. For a considerable time past has prepared the International S. S. Lessons for the *Banner* and *Guardian*. Was the Secretary of the Sabbath-school Committee, which made the late report to the General Conference. He, like most others, who have tried their hand at S. S. Constitution-making, is too much inclined to multiply and complicate machinery—but that is only our opinion. Mr. A. is one of the most earnest and efficient ministers in the body, and will be sure to have a good record in the end.

Dr. W. W. OGDEN. We have several members of the medical profession in the General Conference, such as Drs. Clarke, Norris, and our present subject, is not more. Dr. OGDEN is a native of the high-at-hand village of Cooksville; his age is 37. His parents belonged to the early stock of Canadian Methodists. He was converted in old Adelaide St. Church, in 1858, under the Rev. John Borland and his colleagues. He succeeded good brother Charles Brown, for some years deceased, in the leadership of his class, on the recommendation of Mr. B. himself, a class which has had a glorious history, and still exists in the Metropolitan Society. Dr. O., since 1860, has stood connected with the Queen-street Church, where he has become a leader, trustee, and secretary of the Bathurst-street Church Board. Our friend has the reputation of being a truly pious and active official in advancing the interest of Methodism. He has, therefore, worthily earned his present responsible position. The Doctor's personal is—medium size, slight-made, thin-faced, and light complexioned. His education was obtained in the Toronto University, and Toronto School of Medicine, where he won scholarships, prizes, and medals. He is Lecturer on Toxicology, in the Medical School in which he graduated. His practice, we believe, is large and lucrative. He represents a Ward of the city in the Public School Board, and is generally respected.

F. J. OSBORNE, Esq., Is a mill-owner at Conson, in the County of Prince Edward. He is a native of Devonshire, England—fifty-one years of age; but from his under size, plump figure, and fresh, fair countenance, looks almost boyish. He was converted in boyhood. Came to Canada at the age of nineteen, but his religion and total-abstinence habits have raised him into social position and wealth. He was the first Wesleyan leader at Canniff-ton. Moved to Bridgewater, and met the class there when there were only four members. Has been a local preacher for eighteen or nineteen years. Is noted for his connexional spirit, and his liberality in giving. The almost boyish leader at Canniff-ton is now a member of the General Conference; and a very intelligent, observant one he is.

REV. R. ALDER TEMPLE Was born in Sackville, N. B., in 1826. Parents both born in London. Was converted to God and joined the church in St. John, N. B., in 1840; was accepted as a candidate for the ministry in 1849; was elected Chairman of the Fredericton District in 1860 and 1861; was elected Journal Secretary of Conference of Eastern British America, in 1863-64; Secretary of Conference from 1864 to 1868; Journal Secretary again from 1872 to 1873; and now Secretary of the Conference of Nova Scotia; seldom speaks in Conference, but works and writes methodically, and with great assiduity. He is the son of a very respectable minister of long standing, and named after a distinguished Missionary Secretary.

A. W. NICOLSON, Born in Lewis Island, Highlands of Scotland, in 1830. Came to America when sixteen years of age. Subsequently travelled extensively in Europe and portions of Africa. Was converted at Wallace, Nova Scotia, in 1855. Began almost immediately to preach, and entered the ministry in 1857. Served several years as Financial Secretary in different Districts. Was elected a member of the Montreal Committee on Union in 1872. Elected to the combined offices of Book Steward and Editor in 1873, by one of the largest votes ever taken in the Eastern Conference for any connexional officer. Re-elected by acclamation at the Conference of June last to offices above

referred to. Is representative for Nova Scotia on the Transfer Committee. No mean man is this.

REV. JOHN PRINCE. Was born at Moncton, County of Westminister, New Brunswick, in the year 1820, and connected himself with the Methodist Church in Point de Bute, under the Ministry of the late Rev. J. Busby in 1844. He was recommended as a suitable candidate for the Wesleyan Ministry by the Quarterly Meeting of the Wallace Circuit, N.S., and appointed the Pownal Circuit, Prince Edward Island, in 1046. Since then he has laboured with acceptance and great success on some of our most important Circuits in different parts of New Brunswick, Nova Scotia, and Newfoundland. For several years he filled the office of Financial Secretary, and is at the present time Chairman of the St. Stephen District, New Brunswick. We made this gentleman's acquaintance and enjoyed his hospitality many years ago in New Brunswick, and are glad to find the thus diligent and pastorlike young minister, has purchased to himself a good degree, and ranks amongst the influential Seniors of the church. (He is looking hale and healthy.)

Care for the Lambs. Dr. Tyng once said that if pastors would preach oftener to children, most of their sermons would be understood by grown people in their congregations. Dr. Nelson of St. Louis, puts this truth tellingly in *The Presbyterian at Work*, when he says: "There are, nowadays, some pastors who come weekly among their flocks, bringing their arms full of sheaves with which to feed them, who always cull out some of the finest and fullest ears with which to feed the lambs, 'rubbing them in their hands' most winningly, and 'dropping the bright kernels within their reach. Some of these, after a little, conclude to leave all the straw at home, and the chaff too, bringing only the clean-wintowed grain, all in such shape that the lambs can eat of it. Very noticeable is it that they find the sheep also to feed and fatten all the better."

Life a Trial Trip. If you buy goods, you very soon want to find out whether they are really worth what you paid for them. Every new ship must make a trial trip. If you bring a man into some important position, and there is a crisis where his behaviour will either make or break you, you say: "Now I will have a chance to see what he is." Well, every man is on his trial trip. Men, angels, and devils are finding out what is in you, what you are worth, and what your weaknesses are. No man liveth to himself. Every word you speak, and every action you perform, has a thousand echoes. Earth and heaven and hell are gazing upon your behaviour, and you are passing the trial. You are watching me to see whether I am faithful, or unfaithful; and each one of us are going now through the solemn, unmissable, tremendous test.—*Christian at Work*.

The Old Catholic cause will sustain a serious loss in the defection of Pere Hyacinthe. The ground on which he resigned his functions as cure of Geneva was, as is generally known, that he found the body of reformers advancing more rapidly than himself. The Supreme Council of the Catholic Church of Geneva took his resignation into consideration last week. There was a strong disapproval of the step which Pere Hyacinthe had taken. He had embarked in a common cause with the general body of Liberal Churchmen, every step which that body had taken had only been adopted after full discussion; but instead of endeavoring to influence the views of his fellows, he abstained from taking part in the debates, and when he found schemes proposed of which he disapproved, he resigned. The Council have adopted a series of resolutions, in one of which they state that the only reforms which have been introduced are the rupture with Ultramontane doctrines, the abolition of the enforced celibacy of the priesthood, the abolition also of obligatory auricular confession, and the adoption of the national language in the services of the church. These changes are not very radical innovations upon the teaching of Romanism; and if Pere Hyacinthe is unprepared to go thus far, it is as well that he should disconnect himself with the Reformers.—*London Methodist*.

USING HAPPINESS.—The day had been overcast; suddenly the sun shone out, and a little patch of sunshine brightened the corner of the carpet. Immediately Tray got up, and, with a wise look, trotted to the bright place and laid himself in it. "There's the true philosophy," said George; "only one patch of sunlight in the place, and the sagacious little dog walks out of the shadow to roll himself in the brightness!"

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