Obituary

MRS. DAVID ROGERS, OF RIVER JOHN.

Died, at River John on the 27th Feb., in the 71st year of her age, Mrs. David Rogers, leaving a husband and a large family to mourn the loss of a kind wife, and a most affectionate mother. Mrs. R. whose maiden name was Hadly, was brought up in the County of Guysboro', and removed to the County of Pictou, where she married and settled in early life. During her lengthened pilgrimage she had seen many changes, and in the course of Divine Providence, had experienced many trials. For a long period through infirmity of body, she was unable to attend the house of God; het she retained her attachment to the Church of her early choice. The truth that she had received in the love thereof, when she was able to hear it preached, was her stay and her solace in her affliction. Our sweet and inimitable hymns were often on her lips; and her last request—in the form of a solemn charge addressed to her family—was that they would give diligence to meet her in heaven Her death was improved by a discourse founded on Deut. xxxii. 29. G. W. T.

MR. DUNCAN M'DONALD, OF NEW ANNAN.

Died, at the Lake Road, New Annan on the 18th ult., aged about fifty years, Mr. Duncan McDonald, leaving a widow and large family, to mourn their irreparable loss. Mr. McD. was converted to God about eleven years ago, under the ministry of the Rev. G. Milligan—the first Wesleyan minister he had ever heard. The Spirit of God applied the truth to his heart—he saw himself a lost sinner—fled to Christ by earnest prayer—and was justified through faith in his blood. The hallucinations of Swedenborg—subsequently propagated with great zeal, and no little ability have deluded many in that neighbourhood, who have therefore received another Gospel: which indeed is not another; but there have been some who have troubled them, and so perverted the Gospel of Christ, saying "that the Resurrection is past already" or rather *that there is no resurrection.* This has led to the withdrawal of our ministry. While many were sliding off the old foundation of the trinitarian faith, with its cognate doctrines of *atonement* and *divine influence*, Mr. McDonald was one of the few who remained unmovable; and rested his faith upon a perfectly human and an adorably Divine Saviour, "who truly lived and died and rose and revived that he might be, Lord both of the dead and the living." In his last illness he was enabled to possess his soul in patience; and though sometimes severely harassed by his spiritual enemy, he could say at the close of his earthly career, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give to me in that day.

MISS ELIZABETH SLED, OF GOOSHORE.

In the same neigbourhood, near Gooreshore, about a year previously, Miss Elizebeth Sled, a member of our Church—and a young woman of great amiability, died happy in the Lord. She had been converted some years ago—had been spending time in the United States when she returned—was unexpectedly seized with consumption, and after a lingering illness exchanged mortality for life. Her death-bed was eminently serene, and her last end was peace. G. W. T.

We have to add without being able to furnish dates that another young lady Miss Mary Joice in the same neighbourhood has passed away within a few weeks, to the spirit world. Mary had never given her heart to God in health, though she had been a diligent attendant upon the ministry of the word; but the diligence with which she sought the Lord during an illness of about eight months; and the happy testimony she was enabled to bear to the preciousness of her Saviour, and her desire to depart and to be with him, justifies this brief tribute to her memory. We would at the same time place on record, a solemn warning to the young, who may read this notice, to beware of the danger of putting off the concerns of their souls, to a sick bed, and a dying hour. While *one* such may find mercy at the eleventh hour, perhaps *thousands* are snatched away without time or disposition to breathe a prayer for mercy.

G. W. T.

River John, 1869.

Provincial Wesleyan.

WEDNESDAY, JUNE 30, 1869

Conference Proceedings.

The Conference commenced its sittings in Charlottetown, on Wednesday, the 23rd inst., at 9 A. M. The Co-Delegate, Rev. H. Daniel, gave out the 456th hymn, 'Father, if justly still we claim,' &c., the Secretary read 1 John, i. i., and Dr. Richey and Rev. J. Hennigar offered prayer.

The Secretary read the passage in the letter from the English Conference relating to the appointment of President and Co-Delegate for the present year; and, in accordance therewith, the Conference proceeded to ballot for the election of its highest officer. The second voting gave:

H. Pope, jun.	19
H. Pickard, D. D.	27
H. Daniel	34

The third and last, which decided the appointment:

H. Pickard, D. D.	38
H. Daniel	41

Mr. Daniel, on taking the chair, remarked that he should have been as well pleased and satisfied if the lot had fallen upon some other brother. He trusted that their proceedings would be marked by harmony and crowned with success. Important duties devolved upon us as a Church at the present time. We had not to contend with the vulgar abominations which opposed our fathers, but there was still most formidable opposition. We never had more need to be united and in earnest. We had to confront Popery, and semi-Popery in the form of Ritualism. To be aggressive, as the times demand, we must put on the whole armor of God and seek a fresh baptism from above. He trusted that in the course of the Conference, time would be taken for special consideration of the state of the work of God, and of the means necessary for its revival and extension. The time thus spent, during the sessions of a recent English Conference, was a season of humbling and profit, and of renewed consecration to the work; and the year following shewed a large increase in the membership. He desired the prayers of the brethren, that he might be enabled to discharge his duties in a manner acceptable to God and to them.

The nomination of H. Pope, jun., as Co-Delegate, was confirmed by acclamation. The President congratulated him on being so appointed.

Mr. Pope said it was at once the happiest and the humblest moment of his life. Next to the favor of God he valued that of His people; and he especially prized the esteem and love of his fathers and brethren in the ministry. He felt his unworthiness of the honors conferred upon him, but had confidence that the word, 'My grace is sufficient for thee,' would be fulfilled to him in the future as it had been in the past. He congratulated the President on his election. He was glad to have so little of the responsibility of office, and also glad that the chief weight would rest upon one who was equal to it. For himself, he was a child of Methodism, and desired no honor higher than that of being an effective Methodist preacher. His father, now more than eighty years old, was still able to preach the Gospel; and his mother's last record upon earth was, 'The blood of Jesus Christ cleanseth from all sin.' He loved the doctrines of Methodism, and admired her organization; and, as far as his influence went, he would use it in advancing her interests. He thanked his brethren for their vote, and asked their prayers, that he might prove worthy of his position.

The second ballot for Secretary to the Conference, gave

D. D. Currie	19
R. A. Temple	20
Jas. Taylor	40

Mr. Taylor said he was always glad to serve the Connexion in any way; but, in view of the amount of work already in his hands, he feared he was not physically adequate to the performance of the additional duties of the Secretariat. He begged that the vote might be reconsidered.

Dr. Pickard thought that Mr. Taylor was entitled to the appointment as an acknowledgment of his past services. If, however, he felt he could not undertake its duties, he would move that he be excused. Motion carried by show of hands.

The ballot for Secretary was accordingly repeated, with the following result:

R. A. Temple	31
D. D. Currie	49

The President then called upon Mr. Currie to take his place. He had no doubt he would well and faithfully perform its duties, and be happy on his new appointment.

Mr. Currie had no speech, for the vote had taken him by surprise. He felt his incompetency, but would do the best he could; and he trusted that with diligent attention and God's blessing he would be able to perform his work. He appreciated the honor conferred upon him.

The ballot was then taken for Journal Secretary:

R. A. Temple	13
C. Stewart	18
S. F. Huestis	48

Mr. Huestis was more than surprised. He thanked his brethren for the unexpected and undeserved token of their esteem and confidence. He had had a model predecessor, and would endeavor to walk in his steps.

Messrs. J. R. Hart and F. W. Pickles were appointed Sub-secretaries; J. A. Rogers assistant to Journal Secretary; and Sprague, Sen. and Jun., Letter-writers to the Conference.

The Secretary read the letter of the British Conference, in answer to the address, all present standing; and Messrs. Botterell and McMurray were appointed to prepare a reply.

Messrs. Stewart and Jos. Hart were selected to prepare a draft of the Pastoral Address; Prestwood and Cowperthwaite to receive and disburse the Conference collection.

The Secretary read the address from the Canada Conference, and Messrs. Duncan and Nicolson were requested to prepare a reply.

The hours of business were then fixed, 9 to 12 1-2, and 2 1-2 to 5 1-2.

Dr. Pickard asked if the Conference would consent to take up Book-room affairs to-morrow morning, and Theological Institution business in the afternoon. Agreed.

Brethren Le Page and Sargent were reported as recommended by their respective District Meetings for admission into full connexion.

At twelve o'clock the doors were thrown open for the admission of the public to the Conference Prayer Meeting. Brethren Botterell, Milligan, G. O. Huestis, Stewart, Harris, R. Smith and L. Gaetz led in prayer.

Conference Correspondence.

Charlottetown, P. E. I, June 19, 1861.

That is certainly a pleasing advance in our travelling facilities which enables us to leave Halifax in the morning, and to take tea with comfort in Charlottetown in the evening of the same day. The Island, as one surveys it from the spacious and well-furnished saloon of the "St. Lawrence," is the *beau ideal* of an agricultural country. The sea-worn edge of the soil that forms a reddish fringe to the green levels that stretch inland relieved, in the absence of high hills, by gentle well-wooded slopes; the homesteads prettily situated in a landscape more English-rural in its general characteristics than anything it has been our lot to see out of the old country; the absence of tall chimneys belching clouds of smoke, are sufficient to tell you what kind of country you are approaching. And when on landing you traverse the wide streets—for the city is not strait-laced, but has wide lungs and breathes freely—as you note the multitude of travel-stained vehicles light and heavy that congregate about the doors of dry goods or hardware stores, or loaded with produce line the market place, you realize that you are at last in the Island which you have long known at a distance as an apparently inexhaustible source of potatoes and turnips, oats and pork, butter and cheese.

Just now the meeting of the Wesleyan Methodist Conference of E. B. America makes some stir, and the length and breadth of Methodism here and the hearty hospitality of the people are proved by their undertaking to entertain a hundred and twenty ministers during its sittings. That large substantial brick building whose absolute plainness is only relieved by the buttresses which support its sides and the massive brick pillars terminated by unique iron ornaments tipped with arrow vanes which guard its front, is the Methodist church; and the black-coats standing in groups here and there about the doors are members of committees or brethren who not being on them are anxious to know how things are going from Dan to Beersheba, and how the lot of the tribes will fall. Qy? Have they all just now full and undisturbed confidence in that over-ruling Providence which they sometimes demonstrate so clearly and preach so impressively?

From one and another we gather a few items as to work already accomplished. The committee for examining candidates for the ministry has had before it three young brethren of promising ability who are likely to pass and be recommended to the Conference, Messrs. Brecken, Daniel and Woods.

The Book Committee has finished its preparatory work and has resolved to propose certain sweeping changes, for desperate diseases require powerful remedies. They have at all events cleared the ground for a stiff contest when their report comes before the Conference. May it not prove to be a fight between the homœopathic and the allopathic members of the faculty over the bed of a sick man neither of them can cure!

June 21.

The congregations yesterday were large and attentive. Without venturing to criticise the discourses, it may be remarked that the practice of using somewhat lengthy notes in preaching seems to be gaining ground. To speakers whom the Lord has gifted with talents of a certain class the said notes are about as helpful as a pair of gilt chains on his hands would be to a good swimmer or a practised pugilist. One cannot but think of a new application of the text, "Let us lay aside every weight, &c." The singing of the large choir was well sustained and vigorous, but while we listened new thoughts were suggested with reference to congregational singing. Certainly a large proportion of the congregation did not sing. Can it be that those who in other places regret a like defect in public worship have overestimated the guilt of the *organ* as a destroyer of congregational singing? However the service of song is led, whether we have instrumental music or not, one must pray for himself and for all Christian congregations, "O Lord, open Thou our lips, and our mouth shall show forth Thy praise." We never come nearer to anticipating the joys of heaven than when with all our hearts we unite with the great congregation whose voices swell "like the voice of many waters" in singing the praises of God.

The Sabbath School gathering in the afternoon was a decided success. About five hundred children were present, with a large number of ministers and friends. The Co-Delegate presided, and the selection of speakers proved singularly happy. Mr. Hennigar gave the little ones a fatherly talk about some of the bright examples of piety recorded in the word of God. Mr. G. O. Huestis questioned them in a simple and entertaining style on certain passages of Scripture,—Paradise, Psalms, Paul, Pride, &c. Mr. Read followed with a short flowery address in which he inculcated the duty of love to parents, and gave two or three pleasing instances of happy piety in the young which had come under his notice. Last but not least came Mr. Currie with an earnest, honest speech about the dangers which beset the young, and the sad end to which he had known some Sabbath scholars come in spite of their early advantages; and an affectionate exhortation to beware of the first step in wrong doing, to guard against those things which, though represented as "good for food and pleasant to the eye, &c., are forbidden by the word of God and have been the means of leading thousands to ruin. The speeches were characterized by that appropriateness, brevity and variety which are absolutely essential to the success of such a service; and the singing of several Sunday school hymns, which were sweetly and heartily rendered by the children, formed a pleasing feature in the proceedings.

Ontario Correspondence.

To the Editor of the Provincial Wesleyan:

MY DEAR SIR,—As I am in the midst of packing, my study is all confusion, and perhaps my letter may be of the same description, should it be so, you at least, will know how to sympathize with a brother in tribulation.

I returned from Conference on Saturday last, and should have written you immediately, but, a journey to a distant part of my Circuit lay before me, and numerous farewells had to be taken, so that I have not been able to secure a few moments until now

You will be glad to know, that our Conference was of the most pleasant and happy description, elder brethren, who have had the privilege of attending Conference for many years declare that they never attended a better. All seemed to be of one heart and one mind. The number in attendance occasionally exceeded 400, besides numerous visitors, who thronged the galleries, so that the whole presented an imposing appearance. The Capital of Ontario was full of black coats, and so pleased were the people with their guests, that they were more than willing to bestow their hospitalities next year, accordingly, the Conference of 1870 is to hold its sittings in Adelaide Street Church, the oldest in the city, which is soon to give place to the magnificent structure about to be erected in Magill Square.

Rev. W. M. Punshon, A. M., whom we are proud to call our honored President, presided with great ability, except during those days when he was so ill that he could not leave his room. His address to the Laity, at the public reception of the young men, who were ordained, and the sermon preached on Sabbath at the ordination, surpassed all that we have ever heard from his eloquent lips. The Master favored his servant in an unusual degree. Both discourses are to be printed in pamphlet form, and we hope that they will be scattered broad cast over the length and breadth of the Dominion.

Unhappily the effort which our esteemed President put forth was too much for his health. He went from the pulpit on Sabbath morning to his room, and we saw him no more for three days. You may be sure, that these were days of anxiety to us all, and many prayers went up to the throne of grace, that a life so precious, might still be spared. When Mr. P. again appeared among us and intimated, that "God had given him warning, that if he would work long he must not work so hard," there was not a cheek but was bedewed with tears.

The duties of the chair, in the absence of the President, were discharged by the Co-Delegate, Rev. G. Douglas, who is one of our modest, retiring brethren, and needs to be ever and anon dragged forth that he may appear in public. He is always a credit to the church of which he is so distinguished a minister, and is especially beloved by his brethren. At present, he labors in Montreal, in which city he spent his boyhood, and where, for the past five years, he has ministered in holy things, to the delight of the crowded auditories, who always listen with delight, to the eloquent discourses, which he delivers, both from the pulpit and the platform.

In every respect, the Conference of 1869 was one long to be remembered. The increase of members of Society was more than 2,100. The funds were all in excess of former years. There is peace in all the borders of our Zion. No brother was arrested in the examination of character, for any act of immorality. By the grace of God all our garments were pure. A few of the younger members of Conference had left the work somewhat irregularly, and a few cases had to be adjusted, where there had been some difference of opinion in respect to discipline. Twelve young men were ordained, to the full work of the ministry, *one* of whom is soon to leave the land of his fathers and occupy the outposts of the Church in connection with our honored and beloved brother, Rev. G. Young at Red River. No less than 46 young men, were received on trial, as candidates for the ministry.

There was nothing in connection with the Conference, that appeared to give the least anxiety except the state of the University, and yet even that, did not excite any alarm, for $54,000 have already been promised, by some 1200 ministers and people, and surely the balance can easily be raised by those who have not yet contributed. A vigorous effort will be made during the next few months, to complete the canvass, which has been so auspiciously begun. An agent, Rev. T. Keough, has been appointed, to assist the President of the Conference, and the Clerical Treasurer, in this important department of the Church. As might be expected, the Government grant of $5,000 has been withdrawn from the College, the Treasurers feel themselves much straitened in providing ways and means to meet the current expenditure, but, still they are not discouraged, but, are hopeful, that as they have passed through so many storms without having been wrecked, they will still be able to keep their vessel from wreck, even though surrounded by breakers. It is pleasing to know that the number in attendance at College was never greater than during the past year, which is a clear proof, that the College still has the confidence of our people. We confidently hope that before Christmas, the entire amount requisite for endowment will have been guaranteed.

The clerical visitors at Conference were not so numerous as on some former occasions. Rev. W. G. Campbell, the well-known Irish missionary was there and greatly interested the Conference by his observations on missions in Ireland. He was very desirous that the Conference should set apart one or more of its members to the work of Itinerating Missionaries, to go through the Province of Ontario at least, and preach the Gospel in the markets and streets of our large towns and cities, where he felt sure, that scores of his countrymen who had long been under the power of the Romish priesthood, would gladly listen to the story of the cross. Mr. C. is just the man for an open air missionary. He preached in the Queen's Park on Sabbath afternoon, the 6 inst., to an immense auditory, who listened with devout attention from beginning to end. A few ministers like Mr. C. would we doubt not, do a great amount of good, by standing up in the highways of our country, to deliver the message of salvation, but, at present, the claims upon our mission fund, will not allow a further draft to be made for that purpose.

For the first time as far as we know, the Wesleyan Conference was visited by a Congregational Minister who came as a Delegate from a Congregational Union of Canada. The brother so selected was Rev. W.F. Clarke, who was most cordially received. Mr. C. is a man of mark in the Denomination to which he belongs. He is possessed of a catholic spirit, and often fraternizes with his brethren of other denominations. His address to the Conference was creditable to his head and heart, and was often greeted with rounds of applause. The reply by the President was just what you might expect, a real *impromptu*, free and easy speech. The Conference most gladly reciprocated the kindness of the Congregational by appointing two of its members Revs. G. Douglas, and J. Borland, to represent the Conference, at the Annual Meeting of the Union in Montreal. We hope that such reciprocal visits will be often repeated in the future.

It has hitherto been the custom to hold the Conference Love feast at 9 o'clock a. m. of the Sabbath. This year the afternoon was substituted for that hour. We were told that the alteration was a great improvement The Sacrament too, has hitherto been administered on the Sabbath Evening. This year, a special Service was appointed for that solemn ordinance, on the Tuesday Evening, which was numerously attended.

Two Temperance Meetings were held, one of which, was very large as it was held in the open air, in the famous Magill grounds. It is not a little remarkable, that the first service held in this, we hope to be celebrated Methodist square was a Temperance meeting. The founder of Methodism, was in Temperance as in many other things greatly ahead of the age in which he lived. No Temperance Advocate, not the most *ultra*, could possibly say stronger things than he advanced on this the question of the age. The late Conference took strong ground on the Temperance question. A Deputation of its members is appointed to attend the next session of the "Canada Temperance Union." It is recommended that all ministers shall preach at least, *one* sermon in all the congregations, which are under his charge during the next conference year, on the subject of Temperance, as well as form Societies for the benefit of the young especially, in connection with all our Sabbath schools.

The care of the young is certainly one of the questions of the day that cannot be overlooked.

The Conference set apart, Rev. John Carroll, one of its oldest ministers, to edit the S. School Periodicals and labor in connection with the Book Committee, to prepare suitable books for the Libraries of our schools. Bro. Carroll is a minister of more than 40 years standing, and though somewhat enfeebled by age, yet, he does not feel that he is getting old. He has a vast amount of nervous power and can wield a versatile pen; he will find abundance of labor in the new department to which he has been assigned. We were pleased that the Conference paid so much attention to the Sabbath school question. An excellent public meeting was held, at which Drs. Rice, and Nelles, delivered addresses, which we trust will not soon be forgotten. They are reported at great length in connection with some others in the Daily Recorder.

This communication has already become too long, but I must inform you, that the Book Room is doing well, and will I think, in a few years, be completely free from embarrassment. The present incumbent and his excellent staff prosecute the various duties with great vigor. During the sittings of Conference, the Book Steward published a Daily Recorder of the proceedings, which sold well. Reporters were especially employed to prepare particulars of Conference, which were read with great avidity, and copied almost *verbatim* into the *Dailies* of the City.

Dr. Jeffers who has held the office of Editor for the space of 9 years, returns again to the active work, but his brethren subscribed a sum of money, and purchased him an elegant Gold watch, as a mark of their esteem for him as a man, and a proof of their high estimate of the manner in which he has discharged the important duties that have so long devolved upon him.

The newly appointed Editor, Rev. E. H. Dewart, is a minister of some 18 years standing, and has occupied some of the best stations.—His health for some years has not been vigorous; rumour says, that nocturnal studies have undermined his constitution. He is a worthy brother, has a real poetical genius, and enters the Editorial Chair with the best wishes and sympathy of all his brethren. Bro. D. has already made his mark as an author. He has just issued a volume of Poetry, entitled "Songs of Light," the getting up of which is a credit to Toronto. It is an elegant volume, fit to occupy a place in the Drawing Room of the Queen. The Poetry is not of the milk and water type. To all the readers of the Pro. Wesleyan, we say buy and read it for yourselves. Several topics crowd our thoughts, but prudence says *stop*.

June 16, 1869. ONTARIO.

The American Question.

We are not surprised, though we are glad and thankful, that already the fears of a rupture between this country and the United State are being allayed. Our sprightly relatives on the other side have a 'considerable' habit of talking largely; and whilst we have often rejoiced to see their big words justified by their great achievements, we could not bring ourselves to believe that they would rush into the great crime and folly of a war with Great Britain, however energetically some of them might beat the big drum. We had faith in the commercial bonds which would make a war even more ruinous to them than to us; we had faith in those close family connections between the two peoples which exist to an almost incredible extent, and which would give to such a war a civil rather than international character. We had faith in the common sense of the American nation, which must make it difficult for them to play the devil's game of war at all, but most of all difficult to try it with us. It may serve the purpose of Mr. SUMNER and the professional politicians who can make capital out of the American grudge against England to send forth an exaggerated and one-sided statement of the American case. But the sober and thoughtful and godly men of the Republic, who do not interfere in political affairs except when some great wrong is to be prevented, or some grand moral end to be achieved, are not forgetful of the other side of the question. They are not unmindful that if we did accord belligerent rights to the Confederates, yet, but for our opposition, half Europe would have acknowledged, and by its moral support aided, the Southern Government. They are not unmindful that if 'No. 290' did slip through the meshes of our law, and get out to sea to take in the crew and armament of a war-ship and become the *Alabama*, yet we went beyond our law for the sake of detaining the two formidable rams, which, if they had once crossed the Atlantic would have given tough work to Admiral FARRAGUT or some of his captains. They are not unmindful that if many of the upper classes of this country did show a liking for the 'Southern gentlemen,' yet so strongly was the sympathy of the middle and working classes displayed towards the North that the partizans of the Confederacy could nowhere hold public meetings; while the cause of union and emancipation was advocated on a thousand English platforms. They remember that if the American shipping trade suffered greatly through the depredations of the *Alabama*, the American blockade paralyzed our cotton industry, and threw hundreds of thousands of our people on English charity for food. They remember that if British guns and gunpowder were sold to Confederate agents, such events have been heard of as Fenian raids in Canada; and Federal ex-colonels, wearing Northern swords, have been caught doing their best to rouse insurrection in Ireland. And lastly, they remember that England has offered already all that can be offered consistently with the self-respect of a great nation. That all claims arising out of the *Alabama's* career should be submitted to arbitration—what can be fairer? Does not every question pending between Great Britain and the United States come within that wide and elastic convention? But the truth would seem to be that our friends on the other side are not really anxious to have this matter settled. The true grievance was not that the *Alabama* escaped, was not that belligerent rights were granted to the South; for on precisely the same ground they would have a pretext for war with France and Spain. The feeling in the American mind would seem to be one of mortification that our love for them could let us be neutral. They are grieved, not that we did them wrong, so much as that we did not actively give them aid. We ought, as they think, to have shown towards them a feeling far warmer than mere justice; and because we did not their *amour propre* is touched. This is a lovers' quarrel, in which the lovers are two great nations. Let us hope that it will be as short-lived as lovers' quarrels usually are. Speaking as we do, in some sort as the representative of the Methodist Englishmen, we feel that an additional thrill of horror comes with the thought of a war which would not only sever the two great branches of the Anglo-Saxon race, but enstrange the two great branches of the Methodist family. And, notwithstanding the uncharitable expressions of some of the Church organs in the States, we have, strong hope in this fact. The Methodists of America are numerous enough and sufficiently powerful to exercise a very decisive influence in such a question as this.

Let them, in common with American Christians generally, remember that on this side of the Atlantic there is a universal wish for peace between the two countries—a wish so strong that anything not inconsistent with the national honour would be conceded to avoid war. Let them remember that after the concessions already made on our side, the responsibility of a war would rest on the American people. Let them remember how dear are the interests of civilization, of commerce, of religion all the world over, which are dependent on the harmony of the two nations. They do remember, they cannot forget, they have no desire to forget, our common origin and language and faith; nor can they forget that the English people are no more likely to submit to bullying and menace than their American cousins. We cannot believe but that moderate counsels will prevail on both sides; and that when the irritation of feeling occasioned by political complications amongst them, and some imprudent talking in our midst, has been allayed, it will be felt that there are no interests involved in the *Alabama* claims which cannot be equitably sustained without any national humiliation being allowed or even attempted.—*Methodist Recorder.*

Halifax Protestant Industrial School—for Boys.

A few weeks since the Ladies' Committee of this Institution, and a few of their female friends, met together, for the purpose of devising means for procuring the sum of $1600, in order to unable the managers to pay off pressing liabilities, and get free from debt. A Bazaar was proposed—but abandoned—and the Committee believing that the Lord is the hearer of prayer, and desires that His people should honor Him with their confidence, decided to lay the matter before Him in prayer and in faith. This they did—knowing that "the silver and the gold are His"—That "He has all hearts in His hands"—and that "their God would supply *all* their need, according to his riches in glory by Christ Jesus."

The result exceeded their petitions—in a very short time they received $1680—which was liberally and cheerfully given as soon as the wants of the Institution were made known. They had asked the Lord for $1600—and He had given that sum and $80 over,—which latter sum supplied a further need not anticipated at the time.

While sincerely thanking the several contributors for their generous help, the Committee desire that God alone should have all the glory,—well knowing that He who disposed their hearts to give, is able also to return a tenfold blessing. Names are purposely omitted. The praise of the Lord is better than the praise of men.—COM.

APPOINTMENTS.—His Honor the Lieutenant Governor by the advice of the Executive Council, has been pleased to appoint Hon. Samuel Chipman, D. M. Dicke, Esq, M.P.P., and John L. Brown, Esq., to be commissioners for carrying out the provisions of the Act, passed 12th June 1869, to provide for the payment of damages assessed for Railway purposes in the County of Kings, and to appoint assessors to assess such damages.

A Dead Fly.

Paul said, "We, also, are men of like passions with you." This is painfully true of some modern evangelists. It may not be exactly *en regle* to impale clerical offenders before lay eyes, but, as one said, "When you sin privately, and in Latin, we will rebuke you privately, and in Latin." If lay nostrils are offended by the "dead fly," I cannot see why lay fingers may not pick it from the ointment. The particular one aimed at in this writing, is the carelessness with which ministers handle each other's reputation. I don't mean they slander each other. By no means—only—well, I will give you an example or so.

Bro. A. preached for you on Sabbath morning, did he not, Bro. B.? "Yes." "Give you a good sermon?" "Yes an excellent sermon. A. is a capital fellow, but"—here follows a semi-confidential that bars the door against Bro. A. as effectually as a charge of impiety would. Bro. C., how do you get on in your new work?" "O, we're beginning to gather a little. Our congregations are improving. I found things dreadfully down at the heel."—"Let's see, Bro. D. was there last year?"—"Yes, D's. a good man. There's no question of that, but then—well, the brethren tell me, it would have been death to Jogtown, if he had come back for his third year. But there has been quite a rallying since conference." "How do you do, Bro. D.? How does your work go?" "O, as well as we could hope." "Let's see, didn't you and Bro. C. exchange charges this conference? A wide-awake sort of a man, isn't he, that C.?" "Yes, but then—I don't want to say anything but, between ourselves, here, C. is a hard man to follow. Such a pile of dead fish as I've had to clear out of my way I felt the change, I can assure you. Over there at Jogtown, we had every thing running in such trim, snug style." "You were rather expecting to be removed, weren't you?" "Expecting it! Why, sir, my removal came like a thunder-clap! The brethren never dreamed of such a thing! Now our presiding elder is a good man, but I do think he ought to have heard the Jogtown brethren, and left me there, and not made the charge, just because C. was a favorite of his, and he wanted to give him a good snug place."

Now I would like to know if all this is not a little perplexing. Our presiding elder asked me how we'd like Bro. A. for our preacher next year. I thought of what Bro. B. said, "A, is a capital fellow, but"—and shook my head. I've no doubt A. might have been our pastor three years, and not a half a dozen of us would have been worried about his special infirmity: but knowing it in advance, he would never do.—Bro. C., then." Instantly the "dead fish" floated unsavorily before me. "No, sir!" emphatically. "Well, D. is a first-rate man You can't object to him." "down at the heel," hummed dismally through my memory, and forthwith my head moved lugubriously, in a horizontal direction. I knew these things clogged the itinerant wheel most shockingly, but then the preachers themselves were to blame.

Finally, Bro. A. was sent to us. This charge you must know, pays a thousand dollar salary; and therefore has a right to demand clerical perfection. So we grumbled not a little. Small good A's preaching did me the first quarter.—Every time I saw him in the pulpit, up would come the caricature of his infirmity, Bro. B. had favored me with. One Sunday it appeared in a particularly grotesque light, amusing me prodigiously, and provoking me to think that we had to have *such* a preacher. I went into the sitting room, when I got home from church, and commenced laughing. "My dear said I to the wife, "did you notice how Bro. A."—a startling shake of the head, and a glance toward the corner of the room closed my lips rather suddenly. There sat Mary, our eldest daughter, her eyes swollen with weeping, thoroughly "awakened" under that very sermon the infirmities menifest in which, I was about to make merry over, according to the fashion of some of my ministerial guests. That cured me. To this day if my pastor wriggles, or makes faces, or gesticulates, as if he were in catalepsy, or lops around as if his joints were coming apart, or whines, or snivels, I frown down every merry hint at the infirmity, and march straight up to him, the first time he turns his gentle side towards me, and tell him his fault, in Scriptural order, between him and me alone.

It is difficult to account for the charges being always left in such good shape by our pastor, and found in such a condition by his successor. It must be that a change in the pastorate brings the malcontents to the surface. They rally about the new minister and try to get into his good graces by their little mean flatteries. The sickly season, the sultry weather, the folks running off hither and thither for their summer rest, thin out all the meetings. But by the time the new pastor comes, the people are better—home again rested and curious to hear the stranger; so there is a general "coming up." This gives the flatterers something to say. If the minister wants to be flattered, he can shut his eyes to the facts, and make his report "from what the brethren tell me."

There is another puzzling little item. Methodist ministers are the most fraternal, warm-hearted men that breathe. Yet some of them are foolishly sensitive about the popularity of the men that precede and follow them. Bro. E., who, of all our pastors, seems to have the most common sense, said to me once, 'I always look out for those who come to me with the deficiences of my predecessor. I know just how they'll dish me up for the delectation of my successor. In measuring the men of a new charge, I try to keep myself, as far as possible, indifferent to personal kindness and coolnesses. When I went to F., G., H., and J., were all cordiality, and full odire hints about K's. short comings. I knew K., so I made up my mind about them. When I came to know L, M., and N., I said, these are the men who have the stamina for the work of the Church. To be sure, I could see they were disappointed at conference in not getting the man they wanted, but I saw they'd do to anchor to. I knew they'd like me well enough if I went on about my Master's business; and sure enough, when the three years were up—well, there's no use talking about that.' 'Bro. O. hated to follow you there.' 'Yes, but I have'nt a doubt there was some who thought everything was going to wreck and ruin and told him so.' 'He did'nt like to have your old friends make much ado over you when you went back to the charge.' 'Well, that was his infirmity. He told me, when he first went there, the people's hearts was so set on me there wasn't any chance for him. 'Tut, man,' said I, 'don't you know your chances are all the better for that? They've some heart, you see. Wait till you've married and buried, and baptized as many of them as I have.' He did bother me a little, once, though, when I went back, I found that, instead of going to work for the Master, might and main, he had been trying to build himself up by parading the superiority of his former charges, his popularity upon them, their fine gifts and all that sort of thing. But then he had real worth, and though he was'nt quite as brotherly to me as would have been agreeable, it made no difference with my opinion of him, or with my efforts, to get the brethren to see his good qualities.' 'I see,' I responded with a sigh, 'men of like passions with ourselves.'—*Quiz in N. Y. Ad.*

Beecher on the Ministry.

If there be those that are in the midst of life, or are entering life and have had serious thoughts whether it was not their duty to become preachers of the Gospel, but have been held away by some ambitious sister, or some sweetheart, who has had thoughts of public honor and glory; if there be some that have looked wearily at the till and chest, and have wondered and pondered whether it was best for them to throw away their life in the poverty of the pulpit; if there are any that have heard their companions gleefully marking out their vocation, and magnifying its trials and self-denials, and have sunk back from the prospect that they have before them, let me say to you, all these are deluding influences. I am happier every year of my life than, I had almost said, all the votaries of pleasure; I have remunerations in one year of my life greater than all they have that pursue the phantom of ambition.

I am angry when I hear people talk about the 'awful responsibility' of being a minister. People sometimes say to me, 'I should think you would shudder when you stand up before your congregation.' I shudder? What should I shudder for? Do you shudder when you stand up before a garden of flowers? Do you shudder when you go into an orchard of fruit in October? Do you shudder when you stand up in the midst of all the richness and grandeur of nature? I shudder in your midst? 'But the responsibility!' I have no responsibility; I am willing to do my duty; and what more is there than that? I will not stand for the consequences, I will do the best I can. I will say the best things I can every Sunday; I will bring the truth home to you; and I will do it in the spirit of love. Even when I say the severest things, it is because I am faithful to love. 'But your care!' I have not a bit of care. I forget the sermon a great deal quicker than you do. 'Your burden!' I have no burden. I take up the battle, and I lay the battle aside again as soon as it is over. And I shall sleep to-night as sweetly as any man that is here. And every man that is in the ministry, and is willing to love men, and to be faithful to them, will find joy in it from day to day.

I am the happiest man that lives. You could not tempt me out of this place. Suppose they had offered me the senatorship of the United States, do you suppose I would have accepted it? Never, Never! I do not expect to be tried? It is not the style of men that they are after now! They do not look into churches and pulpits for public men to-day! But were they to do it, there would be no temptation in it. There could be no temptation in it. Do you suppose I could be bribed out of the pulpit if Brown Brothers offered me a full half-partnership in their business? Never! There is not money enough in all the Rothschilds' coffers to bring me the happiness that I have in your confidence and generous support, and the liberty which I have of discharging my conscience by free speech in your midst.

Here is a place where a man humbling himself, become a leader. Here is a place where a man, throwing his life away, finds it. The pulpit is above all other places on the earth. It is higher than the law, higher than the Senate, higher than the Governor's seat, higher than the Presidency. And it is open to all. You can come if you love the business, and here you will find joys that care cannot ruffle, and remunerations that time itself cannot take from you.

And the best of it is, that when you have had all this, you have had nothing. It is but just a small handful of first-fruits thrown forward. The full reward shall come when God shall gather the little children. And those that I have brought in here—you and I—a great company of us—shall stand together in the presence of the Redeemer, and see the smile of his love and the outstretching of his hands, and feel the beginning of heaven, which we are to enjoy forever and forever.

General Intelligence.

Colonial.

GRAND MASONIC CELEBRATION.—As most of our readers are probably aware, during the past three years there have been three Masonic Grand Lodges exercising jurisdiction over Masons in this Province, viz, the Grand Lodges of England, Scotland, and Nova Scotia. This to say the least was awkward, and it has been much desired that a union should be effected, and that it should unite in brotherly love and harmony. On Wednesday evening the members of the three Grand Lodges met in Masonic Hall, Barrington St., for the purpose of electing Grand Lodge officers for the ensuing year, and to transact such other business as might be necessary. On Thursday morning, at 9 a. m., they again met at the same place, and the following gentlemen, elected on the previous evening, were installed in due and ancient form.

Grand Master. Hon. Alex Keith.
Deputy Grand Master, James Forman.
Substitute Grand Master. C. J. Macdonald.
Grand Senior Warden J. N. Ritchie.
" *Junior* " H. J. Marshall.
" *Treasurer.* A. K. McKinlay.
" *Secretary* H. C. D. Taining.
" *Clerk* W. S. Macdonald.
" *Chaplain* Rev. David C. Moore.
" *Lecturer* Newell Snow.
" *Senior Deacon,* James Gossip.
" *Junior* " C. C. Nichols.
" *Architect* David Stirling.
" *Jeweller.* J. Cornelius
" *Bible Bearer* J. D. Nash.
" *D of Ceremonies* Douglas McLeod.
" *Sword Bearer.* Geo. Hyde.
" *Director of Music* J. B. Norton.
" *Marshals,* { — Ward, G. J. Fluck.
" *Tyler,* J. M. Taylor.
Grand Stewards, { W. Montgomery, Isaac J. Wylde, William Blair, John Sutherland, George Taylor, H. F. Warrell, John White, James Dempster.

After the ceremony of installation, the Masons present marched to St. Paul's Church, where a sermon was preached by Rev. D. C. Moore, of Bridgewater, Grand Chaplain. At the conclusion of Divine service, the members of the craft left the church, and again formed in procession on the Grand Parade, where the pictures of the officers of the Grand Lodge were taken by Chase. From the Parade the procession marched through several of the principal streets to Masons Hall, where the Grand Lodge was closed. In the evening a banquet was held at the Masonic building.

We hope that this auspicious union, so happily consummated, may last as long as the craft exists, and that it may be the means of assisting the growth and progress of Masonry in this Province, and be conducive to the welfare of all "