

GENERAL READING.

**NOVA SCOTIA CONFERENCE
PASTORAL ADDRESS.**

Dearly Beloved Brethren.—Again assembled in our Annual Conference, we gladly avail ourselves of the privilege of sending forth greetings "to all the flock, over which the Holy Ghost hath made 'us' overseers, to feed the church of God which he hath purchased with his own blood."—"Grace be unto you, and peace from God our Father, and the Lord Jesus Christ. We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God our Father; knowing brethren beloved your election of God." "And this we pray, that your love may abound yet more and more, in knowledge and in all judgment, that ye may be sincere and without offence till the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God."

Through the past we have shared the same spiritual blessings, and even amid trials have been "comforted together with you by our mutual faith." Let us then rejoice together. O come let us sing unto the Lord, let us make a joyful noise to the rock of our salvation.

The record of the year is not without a fair measure of encouragement. In many instances "times of refreshing" came "from the presence of the Lord." Some new fields have been entered, and a spirit of increased liberality has been displayed; yet we are deeply conscious that our successes are not commensurate with the means employed. Believing that Jesus Christ tasted "death for every man," and "thereby became the author of eternal salvation unto all them that obey him," we cordially invite you, even more fully than in the past, to co-operate with us, as laborers together with God, "warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." "This honor have all his saints."

We are thankful that by the kind providence of our Heavenly Father, with but few exceptions, the ranks of our effective ministry remain unbroken. One of our aged brethren, the Rev. John S. Addy, is compelled by advancing infirmities to retire from circuit work. We hope that his years of Supernumerary life will prove, as his active ministry has been from the beginning, very fruitful to the bringing of glory to God. Two younger brethren seek for a temporary supernumerary relation, hoping that after a year of comparative rest, they will be able in full to resume their loved employ.

One of the most venerable Fathers of our connexion, the Rev. Henry Pope, after a highly useful ministry of sixty-three years, entered triumphantly into the joy of the Lord, and will doubtless shine among those in the glory of the skies who have turned many to righteousness.

W. F. Penny, n. d., a young brother beloved, who had with laudable ambition prepared himself for the office and work of the ministry, was called to "enter into the joy of his Lord."

In view of the approaching General Conference our deliberations have been especially important. The experience of the past four years has suggested improvements in some of the details of the general plan of union, and we also anticipate the completion of work which could not be perfected at the first session.

"This epistle, beloved, we now write unto you, in which we stir up your pure minds by way of remembrance." Our great work is "to spread scriptural holiness throughout these lands." For this we believe God hath raised us up. "Ye are a chosen generation, a royal priesthood, a peculiar people," "which in time past were not a people but are now the people of God." At the present, there is less danger of our becoming offensively singular for piety—than of a friendly conformity—to this world. Let us guard our homes from "such diversions as cannot be used in the name of the Lord Jesus," bearing in mind that we are citizens of a heavenly city. "We are too great and born to greater things than that our souls should be made slaves to our bodies." "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him." Seek to have your joy so abundant in Christ that worldly amusements will have little attraction for you.

Next to our own homes comes the house of God. In our zeal to interest certain portions of our congregations, or to improve the financial condition of the Church, let us not countenance such entertainments as may be in disharmony with true reverence of the sanctuary, or would subject us to the reproach of Christ. "Take these things hence; make not my Father's house an house of merchandise."

To us, as to our fathers, comes the command "Remember the Sabbath day to keep it holy." Any encroachment upon its sanctity will most surely bring spiritual loss and lower the standard of morality. "The King's business requireth haste," and the Sabbaths are so few, and the Master's so great, "the Lord hath need of them."

The Sabbath Schools are included as nurseries of the church. "Those that be planted in the house of the Lord shall flourish in the courts of our God." It is highly desirable that adult classes should be increased in all the schools, and even senior members of the congregation invited to attend, not only for their own benefit, but that young persons may be encouraged to remain in the schools.

The financial support of the Church of God demands your serious consideration. "Honor the Lord with thy substance and with the first fruits of all thine increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Very heavy deficiencies are sustained by many in our ministry, whereby their hearts are sorely depressed, and their usefulness hindered, and also the ever widening fields which demand more laborers, prompt us to say to every one, with even greater emphasis than the apostle used, "Let him that is taught in the word communicate unto him that teacheth in all good things."

The extraordinary Temperance revival which has swept over this continent during the year, bringing peace, hope and comfort to thousands of stricken homes, and prompting our parliament to advanced legislation for the suppression of the traffic in ardent spirits, has been hailed by us with unmingled satisfaction. Convinced that the hand of God is in this great movement, we must earnestly bespeak for it your undivided influence and constant prayers, trusting that the time is not remote when this monster evil of evils which so long has mercilessly afflicted humanity and impeded the progress of religion shall be forever driven from our redeemed world. "Men of Israel help."

Our Educational Institutions at Mount Allison continue to hold deservedly, a high place in the estimation of the Conference. They are a strong bulwark against scepticism and immorality.

The records of the past, the facts of the present, and the hopes for the future, all assure us of the wisdom of placing higher education under the fostering care of the church. We commend our institutions of learning to your patronage and prayers.

Our Book Room sends forth its supplies of a sound literature, and is entitled to your interest and support. Whether for the home or Sabbath School you will find it profitable to draw your reading from its shelves. The Wesleyan is so necessary to us as a church that we feel desirous of having it in every household of our congregations, as it will increase your knowledge of the work of God in our midst and elsewhere.

And now, dearly beloved, "leaving the principles of the doctrine of Christ let us go on unto perfection." It is the will of God that we "may grow up into him in all things which is the head even Christ." Let holiness be sought as a definite blessing, to be obtained by unconditional self-surrender to Christ and implicit faith in the blood which "cleanseth us from all sin." Continuance in that blessed state will depend upon walking "worthy of the vocation wherewith ye are called with all lowliness and meekness." Every worker for God should constantly have the assurance of his acceptance in the beloved. By diligence in the study of the Holy Scriptures, by frequent approaches "unto the throne of grace," by the preservation of the family altar, and by faithful attendance upon the social and public services of the church "work out your own salvation with fear and trembling."

It is a time when the trumpet should give no uncertain sound. "The soul that sinneth it shall die." Let us on the one hand guard against a philosophy which would subordinate the inspired word to the deductions of miniature science, and on the other, repudiate a theology which magnifies the benevolence of God to the exclusion of his justice. As a church we stand firmly upon the old foundation, declaring to all that souls are saved or lost eternally as they accept or reject the only Saviour. "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life;" and may the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen."

JAMES TAYLOR, *President.*
S. F. HUESTIS, *Secretary.*

WHEN CHARITY IS NEEDED.

Of all the people in the world, Christians should be most kindly in their judgments of one another. The man who has had a genuine religious experience ought to be able to understand and consider how much the living of a Christian life involves. The conflict with long indulged habit, with inward sin and outward influences, calls for constant vigilance and ceaseless striving. This every Christian should remember when tempted to judge harshly the deportment of fellow-Christians. But the critical man never takes account of these things. If a brother, who was originally a man of violent temper and harsh manners, falls into a passion and says or does things unworthy of his Christian profession, your critic will hasten to say of him: "A pretty Christian he is, to fly into a rage and storm about like that!"—forgetting the tremendous power of established habit, and unthoughtful of the tears and bitterness of soul that may follow these outbursts of passion. If, again, a man apparently well-to-do in his affairs opens

his purse slowly and not widely in response to the calls of charity, he is set down at once as a stingy, close-fisted curmudgeon, when the fact may be that he is either really unable to give largely, or that in giving at all he is fighting manfully against a life-long habit of prudence, which prompts him to give nothing, while an awakened conscience bids him give cheerfully, according to his means. And in many other ways the faults and failings of those who are, it may be, striving hard to overcome them, are caught up and talked about as though there was no such thing as growth in the Christian life, and the gradual attainment through much tribulation and many slips of a higher and stronger Christian character.

"SABBATH SICKNESS."

This remarkable disease has not yet been treated in books of pathology.

1. This disease is of the intermitting kind, attacking the patient by violent paroxysms, which return every seventh day.

These paroxysms return only on the Lord's day, and hence it is called Sabbath sickness, but by the faculty it is technically known by no other name than *Dei Domini Morbus*.

It partakes somewhat of the nature of ague, especially as it is attended by a great degree of coldness. This coldness is first apparent early in the morning of the Lord's day, and in many cases seizing the patient before he has left his bed. But it begins in the region of the heart, and is attended with dullness of the head, followed by yawning and lethargy.

2. The patient is sometimes deprived of the use of his limbs, especially the legs and feet, so that he is indisposed to walk to the house of God.

3. In some cases this attack has come upon them after they have gone to the house of God, and has been attended with yawning and slumber.

4. In other cases there has been great uneasiness in the house of God, and a disposition to complain of the length of the sermon, though they have been known to sit very contentedly in a play house several hours at a time, or stand on the street in the cold several hours to listen to a public harangue.

5. Persons affected with this disease never mourn on account of their confinement from public worship.

6. These persons often surpris their neighbors with their great activity and health on Monday, however unfavorable the weather may be.

7. Most of the faculty agree that there is a low, feverish heat, technically called *febris mundi*, or fever of the world, which may be detected in these patients during the intervening days of the week.

8. There also seems to be a loss of appetite for savory food, and a want of relish for *panis vite*—bread of life, which in this case is indispensable remedy for this disease.

9. Persons affected with this disease generally have a disrelish for private religious exercises of the closet and the reading of the Scriptures.

10. It is also contagious—neighbors take it from neighbors, and children from parents.—*Free Press.*

SHOULD A RELIGIOUS PAPER GO BEGGING?

From *Christian at Work*: "O, now, brother New York *Weekly Witness*, how can you pass around that old hat again and ask your subscribers for 'five, fifty, or a hundred dollars' to keep the *Witness* afloat? You surely oughtn't to do that, nor ought you to talk after this fashion: 'I have tried to conduct the *Witness* enterprise on the faith principle of Rev. George Muller and Dr. Cullis, but, perhaps, owing to weak faith, or to mixing the credit principle with it, my experience has not been like theirs.'"

"The *Witness* claims, and no doubt has, 83,000 subscribers; and it owes some \$225,000—nearly a quarter of a million of dollars—almost lost in conducting a newspaper on the faith principle of Rev. George Muller and Dr. Cullis. Whether this failure is owing to 'weak faith,' or 'mixing the credit principle with it,' or to want of business capacity, or whether the peculiar faith principle here enunciated is itself not quite what it is supposed to be, we won't undertake to say. But we do think that old hat oughtn't to be passed around any more. We should like to buy that hat."

THE PEACE OF GOD.

(BY GEORGE F. PENTECOST.)

"Now the Lord of peace himself give you peace by all means." 2 Thess. iii. 16.

What is it? It is God's loving hand laid on the soul, to hold it in poise and quiet. It is Christ's strong yet gentle voice, saying: "Let not your heart be troubled."

Let me attempt—if it is not in vain to attempt—to define that which passeth all understanding. It is that frame or condition of heart and mind that enables the possessor calmly to survey all outward, passing events, whatever may be the nature of them, without fear. It is that condition of heart and mind that enables us, unhesitatingly to believe that all things, however adverse or painful in themselves they may be, are working together for good, and not only to believe it, but to enter into the peace of it. The peace of God looks through to the end of all things, and sees with God's eyes, that the end of all things, to those who love him, is good, however light or grievous the affliction may be.

I was crossing Fulton Ferry, one evening about six o'clock, from the New York to the Brooklyn side. The boat was very much crowded, as usual at that hour, and as we passed into the slip on the Brooklyn side, the tide running very high at the time, the boat brought up with a terrible bang, and careened way over on her beams' ends. For a moment everything was in confusion; passengers losing their footing were thrown hither and yon; the horses were struggling to regain their lost balance, the drivers were hallooing at their teams. In the midst of the confusion, my attention was called to a little child, some five years old, sitting on the knee of one of the hackmen, whose daughter she evidently was. As soon as the boat struck, and the noise and confusion broke on her ear, she was filled with alarm and terror; the little chin began to quiver, the tears started to her eyes, and a cry of fear sprang from her lips; but turning quickly and looking into her father's face she saw him laughing, and not the least bit afraid. Instantly, without having anything explained, the tears dried, the little mouth straightened out, and the cry of fear gave place to a merry laugh. What was it? Why without knowing anything, she had just entered into her father's peace about the matter. If we could have read that little heart, we should have found something like this there: "Father is not afraid; why should I be, especially as I am his child?"

Child of God! your dear Lord knew all the tribulations, the trials, the disappointments, the vexations, the provocations, and cares that would come upon you in this life, and made provision for them when He, leaving, said: "Peace I leave with you; My peace I give unto you." Let not your heart be troubled, neither let it be afraid." And again: "These things have I spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world." And so the dear Spirit sent this message by Paul: "Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ."

Dear reader, I know these promises to be true—I have tried and proved them. I know that God's peace keeps heart and mind in *deepest trial*, in *smallest vexation*. Oh! then let the peace of Christ rule in your heart. You cannot "keep or rule your own heart," but you can, in sheer helplessness, open it and let the peace of God come in and rule. And so may the dear Lord lead you.

"Now the God of peace, that brought again from the dead our Lord Jesus Christ that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will."

He who climbs above the cares of the world and turns his face to his God, has found the sunside of life. The world's side of the hill is chill and freezing to a spiritual mind, but the Lord's presence gives a warmth of joy which turns winter into summer.—*Spurgeon.*

HOME LIFE.

I hold it, indeed, to be a sure sign of a mind not poised as it ought to be, if it be insensible to the pleasures of home, to the little joys and endearments of a family, to the affection of relations, to the fidelity of domestics. Next to being well with his own conscience, the friendship and attachment of a man's family and dependents seem to me one of the most comfortable circumstances of his lot. His situation with regard to either forms of that sort of bosom comfort or disquiet that sticks close to him at all times and seasons, and which, though he may now and then forget it amid the bustle of public or the hurry of active life, will resume its place in his thoughts, and its permanent effects on his happiness, at every pause of ambition or of business.

RANK OF WEALTH.

Why is it that a man who with no labor of his own has inherited a fortune, should rank higher in the world's esteem than his father who made it? We take rank by descent. Such of us as have the longest pedigree, and are therefore the farthest removed from the first who made the fortune and founded the family, are the noblest. The nearer to the fountain, the fouler the stream; and that first ancestor, who has soiled his fingers by labor, is no better than a parvenu. Is this sensible or just?

OBITUARY.

JOHN A. SMITH.

Died at his brother's in Halifax, N. S., July 1st, 1878, in the 49th year of his age, John A. Smith. Bro. Smith was born in Windsor, N. S., April 9, 1830. He was converted in Cambridge, Mass., at a prayer meeting held by Father Merrill in the Old Harvard St. M. E. Church, and a short time after while laboring for the salvation of a friend he experienced religion. He joined the Harvard St. Church, and was licensed as a local preacher, which office he filled very faithfully. He was ordained deacon at the New England Annual Conference at Lynn, Mass., April 10th, 1859, by Bishop Ames. He became an official member of the Cottage St. M. E. Church, Steward, class-leader and Sunday school superintendent in all of which he was very faithful. Bro. Smith was highly esteemed and much beloved by all who knew him. He is greatly missed as a devoted husband, kind father, valuable citizen and faithful steward of the Lord Jesus Christ. As a class-leader he was conscientious to detail and careful to detect. As a Sunday school teacher he analyzed the text and anathematized the wrong.

As a father while he was indulgent, he was not indiscriminate; as a soldier he was brave in battle and brother in camp. As a citizen he was benignant in manner and benevolent in heart. As a Christian he was puissant in faith and punctilious in ethics. Some few weeks ago he was made known of the fact, that a fatal disease offered him but a brief lease of life. He went to Nova Scotia to pay a farewell visit to his brothers and sisters. He failed rapidly. He telegraphed home for his wife. She reached him about five hours before his departure. As she approached the bed he recognized the long familiar voice, and resting his eyes upon that dear face, he said: "O! Elizabeth you have come, and I am satisfied." In a short time the soul plumed its wings for immortal flight and soared away to the mansions of the blest. He leaves many friends in Cottage street Church to mourn his loss, of which he was an esteemed member, beloved brother and faithful worker.

Our sister has the sympathy of her many friends in this her hour of affliction.

DUNCAN MCGREGOR,

Pastor Cottage St. M. E. Church,
Cambridgeport, Mass.
Cambridgeport, Mass., July 17, 1878.

MARTHA SMITH.

At Selmah, Maitland, on the 12th of July, 1878. Mrs. Martha Smith, widow of the late John Smith.

For many years she was a worthy member of the Methodist Church. We find in consulting the earliest records of this Circuit, that her name appears on the first list of members. These were then, in the days of the Rev. Thomas Crosthwaite, forty-six years ago, 29 Church Members; of whom only three survive; all females, two, being widows. These, in the enjoyment of a good hope, are anticipating, very soon a re-union with dear ones gone before.

Mrs. Smith was a humble, prayerful, earnest and consistent christian.

During a severe illness of several months, she patiently submitted to the will of God, and at last very peacefully passed away to the "home of the soul." We endeavored to improve the event by calling the attention of a large audience on Sabbath morning, July 14th, to the important truths, of a biographical character, contained in the 5th verse of the eleventh chapter of Hebrews.

"Our glorious Leader claims our praise
For His own pattern given;
While the long cloud of witnesses
Show the same path to heaven."

G. O. H.