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Published under the direction of the General Conference of the Methodist Church of Canada,

\$2 FER ANNUM IN ADVANCE Postage Prepaid.

VOL XXXV.

HALIFAX, NOVA SCOTIA, FRIDAY, SEPTEMBER 21, 1883.

No. 38

NOTES AND COMMENTS.

The Examiner writes, the epitaph of the Concord School of Philosophy

"It died of Dr. Harris." Bishop McTyeire once said to a brother who claimed to have wept over the terrible state of things in his charge: "What we need, brother, is

How beautiful is that simple prayer which it is said the Breton sailors are wont to utter when launching out on the heaving ocean: "Keep me, my God; my boat is so small, and thy ocean is so wide.

ly gave expression to the following words of wisdom: "The Church is prosperous by just as much as it leans Church.

Some people assert that they will believe only what they see. What is clearly demonstrable they will accept, but nothing else. These very people, however believe with all their might that they have brains, and yet they never saw them, and other folks at rate have no evidence that they possess them. -N. Y. Her.

The Nashville Advocate says: "An unmarried preacher has built a parsonage in his circuit, not for himself, but for his successor. -- Texas Advocate. That young man is a noble example. All the married preachers in the ministry feel like saying to other young men in the ministry," Go thou and do likewise.

Shapira-a Jew of Jerusalem-who professed to have found a very ancient manuscript of Deuteronomy, is pronounced a fraud and his manuscript a forgery. The Independent intimates that he is a descendent of Sapphira, whose reputation he maintains with singular conscientiousness.

Times change. There is a Bible stand near the Piazza della Signoria, in Florence, where Savonarola was burned at the stake in 1498. A resident thus writes: "The ashes of the celebrated Prior of St. Marco were thrown into the Arno, but the Word for which he and many others suffered is now being publicly sold midway between the stake and the river.

A good man is not a raging tiger, spoiling for a fight: rather does he resemble the figure of the Archangel Michael, striking at the right moment only, and therefore with perfect effect. human mind, and it therefore needs a very skillful person to describe it.

These are days of much journeying. Christians ought to commit all their ways unto the Lord. When Paul contemplated a journey to Thessalonica he prayed, "Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you. This is a good example. If God directs our way we shall be rightly led, though we may not always reach the destination we seek. What a comfert to always feel that our Divine Father is guiding every step of our pilgrim-

The Canadian Christian Advocate, the organ of the Methodist Episcopal Church in Canada, in noticing the attempt in some quarters to introduce into Methodist worship a form of responsive Sunday service, says :- "We are inclined to think that what the Methodist Church now needs, is not the introduction of ritualism or responsive services of the formal kind, but a revival of the class and prayer-meetings, and the old-fashioned revival spirit, with the amen and hallelujah responses which distinguished Methodist worship half a century ago. We are cite a smile among the namby-pamby professors in the Church to day, but we are quite sure such a spirit as we have suggested would increase the sprightliness of our services and deveor the power of God amongst us."

HUMILITY.

"There was a strife among them a failure?

-" ye cannot so much as enter into UNITED GENERAL CONFERthe kingdom of heaven, much less have any position in it." We thus learn that the conquest of self is the indispensable condition, not only of authority in the Church, but of actual entrance into it. In this, as in all else, Christ is the example. "He not weeping Jeremiahs, but building made himself of no reputation;" he washed the disciples' feet. The true Christian is that man in whom the dominion of self is broken; so long as the fraction is held to be greater than the whole, the heart is at a great distance from Jesus. This principle has important applications in all the rela-Senator Plumb, of Kansas, recent- tions of life. The man who works only for himself may be a theologian, but he is not a Christian; he is not on its minors members. Dependence working on the line which termion heavy men will always ruin a nates in the Cross; the spirit of selfcrucifixion is not in him; Christ will excuse ignorance and pity weakness, but he cannot endure vanity. " Take my yoke upon you, and learn of me; for I am meek and lowly in heart." Anonyimous.

SOARING HEAVENWARD.

There is a grass, a kind of millet, the stems of which are seen to shoot up in the tropical forests of India. They are scarcely thicker then a stout straw.and seen but poor, weak, insignificant things amongst the grand forms and gorgeous beauty of the surrounding growth. But watch them, and you will see that with great rapidity and strength they continue to rise up higher and higher. Presently they reach the boughs of vast trees, but pushing their leaves aside, they pass onward and upward. Now they have mounted over the summit of the hightrees of the forest, they spread their flowers like some rich meadow far in the upper air ! Is not this a striking figure of the followers of Christ? Judged by the world's standard they do indeed, appear poor and weak in comparison with the pomp and show around them. There is often little of outward beauty or strength to mark their earthly way. Their flowers cannot flourish, nor their fruits ripen in the fields below. Truly their "conversation (that is their daily walk) is A man must be very clever in order to be perfectly good. Goodness is the highest intellectual effort of the upward way, soaring over the heads of their fellow-men: in affections placed higher, in aims more exalted. and in a loftier moral elevation, and, earth left behind, they rise to enjoy spiritual blessings in heavenly places in Christ .- Anonymous.

NO TRUE WORK EVER

WASTED.No true work since the world began was ever wasted; no true life since the world began has ever failed. Oh understand those two perverted words. failure and success, and measure them by the eternal, not by the earthly standard. What the world has regarded as the bitterest failure has oftten been in the sight of heaven the Church, desired to go ahead. In a most magnificent success. When the cap, painted with devils, was placed on the brow of John Huss, and he sank dying amid the embers of the year. A large church did not suffer flame-was that a failure ? When Francis Xavier died, cold and lonely on the bleak and desolate shore of a well aware that these remarks will ex- heathen land-was that a failure? When the frail, worn body of the Apostle of the Gentiles was dragged by a hook from the arena and the white sand scattered over the crimson life-blood of the victim whom the dense amphitheatre despised as some obscure and nameless Jew-was that

which should be accounted the great- And when, after thirty obscure, est." This "strife" was not confin- toilsome, unrecorded years in the shop ed to that early period. Our age is of the village carpenter One came laden with decorations, certificates, forth to be pre-eminently the man of and double-class honors; there is an sorrows, to wander from city to city earnest thronging toward the chief in homeless labors, and to expire in seats. It may be well for us to study lonely agony upon the shameful cross them. At all events they would carthe teachings of Jesus upon this sub- -was that a failure! Nay, my ject, to consider the principle which brethren, it was the death of Him who regulates authority and position in his lived that we might follow His foot-Church. He said, "Except ye be steps—it was the life, it was the death ferred to enter the united body with converted"—take an opposite course of the Son of God. - F. W. Farrar. the sanction of the English Confer- ing Committee.

ENCE OF THE METHODIST CHURCH.

Belleville, Sept. 5. The Union Conference of the Methodist bodies assembled at 9 o'clock this morning in the Methodist Episcoal Tabernacle. There was a full attendance of delegates, and the general public was largely represented. After devotional exercises Rev. Bishop Carman nominated Rev. Dr. Williams, of the Canada Methodist Church, as presiding officer of the provisional organization, which was unanimously agreed

Rev. E. Roberts (Bible Christian) was elected Vice President. The following were chosen secretaries: Rev. F, B. Stratton, (Methodist Episcopal), Rev. J. C. Antliff (Primitive Methodist) and Dr. Allison (Methodist Church of Canada.) The roll was then called, when it appeared there were the following delegates present: Methodist Church, 161 delegates; Methodist Episcopal, 30; Primitive Methodist, 8; Biole Christian, 9 The appraeration of the respective hodies. secretaries of the respective bodies presented resolutions adopted by them on the question of union, and the results of the voting on the basis. On motion of Rev. D. G. Sutherland the reports of the action of the various Methodist bodies were received, and nstructions were given that copies of the same, signed by the President and Secretary of each Church, under seal, be placed on file.

Rev. Dr. Burns moved that the their clure the same, signed by the President and

Rev. Dr. Burns moved that the President of the Bible Christian Conerence be requested to explain the peculiarities of their case to the Conference. The motion was agreed to.

Rev. E. Roberts, President of the Bible Christian Conference, said he was glad the Conference had adopted the motion, as they were desirous of laying the whole case before it. They were sincere when they entered into negotiations looking to union, and were now desirous to do everything union movement. At the Port Hope Conference they had the presence of a leading representative of the English Conference, the editor of the Connexional Journal, who declared they should go forward and actively participate in the union movement, promis-ing to do all he could to aid them. The people by their votes endorsed the action taken in favor of union. A delegation was thereupon sent to England, with the expectation that the parent church would understand the position of affairs in this country and recognize the vote of the Canadian members of the church, and that as the parent church had often expressed a wish for the union of the churches, at least they would say "though we reluctantly gave you up may the blessing of God rest upon you." But the brethren at home felt they wanted a little more time to mature their judgment. The Canadian Church thought they had given them enough, but people in the Old Land move That communication from England placed them in this position: -The members of the Church had by

their votes expressed their deliberate conviction that the union should take place, and they were satisfied that this could not be accomplished unless all four bodies came in, as the resolution of the Methodist Episcopal body would prevent union unless this condition was fulfilled. It was out of pure sympathy for the parent Church in Engand, not wanting to place it on the responsibility of blocking the union movement, that they the Canadian communication to the parent church he had expressed those views. His church felt they could not afford to maintain the agitation for another as a small church did. There might be some difficulty as regarded the le gal title to church property, but morally they had a right to every dollar of the property. There was not \$5,-000 worth of property which had not been created since the Canadiau Church was financially independent. That being so, though they highly respected the brethren at home, yet when it became a matter of the unification of the Methodist Churches in the Dominion and increased usefulness, they felt they must sink beneath the claims of the cause of Christ and the needs of the people on this side of the Atlantic. They did not believe the English Conference would make any legal demands on their property, and they had sufficient sense of justice to affirm that if the ministers and people joined the United Methodist Church their property must go with ry the ministers and people into the United Church and the buildings would then be useless if held by the

ence, but they would rather go on without that consent than wreck the union movement. There was not a sufficient number of dissentients to cause any danger of their forming a newand separate Church. If such had not proved to be the case they would have thwarted the union rather than have incurred the risk of the dissentients setting up a Church outside. Their ministers and people were so united in favor of the union that no practipathize with their difficulties. as they were desirous of effecting the union honorably and truly.

In answer to questions by Revs. Dr. Jeffers, W. R. Parker, and J. C. Antliff,—Rev. Mr. Roberts said that the parent church deferred giving their consent until they had time to form a fective way of meeting persons who opposed the union from obstinacy.
With respect to Dr. Jeffers' question,
there were certain bonds which united them on a conference with the English Conference. When they gave the Canadian brethren the privilege of nference they retained forming a. end a man to preside over Conference, which right spected. The deed for property was in the name Church in Canada. He er, and could not deterclaims the English on them, but he bed no moral rights, and any legal rights they quished when the par-new the unanimity of lieved t

o'clock in the Bridge-street church. Rev. Prof. Shaw moved,

"That the records received by this Conserence concerning the relation of the several Conference delegations to this body be referred to a special committee which shall consider them and report to this Conference as early as possible.

The discussion on the legal status of the Bible Christian Church was re-

Rev. Geo. Webber said the church property of the Bible Christians was worth \$395,000. with debts standing against it amounting to \$55,000. The property was theirs. In the first lace it was deeded to the Bible Christian Church in Canada, and second it had been created by them. There was not \$5,000 worth of that property which had been either purchased or built previous to the Canadian Conference being formed in 1854.

Rev. Dr. Carman thought the resolution was of sufficient breadth to meet with the approval of the general body. One of the main points involved was as to the legality of the Canada branch of the Bible Christians to be one of the contracting parties to the union. That a Church which they most highly esteem was unable to occupy that position it would place a bar to the consummation of Union. The text of the Union resolutions adopted by the Methodist Episcopal Church took that ground. The Bible Christian brethren in Canada had acted as if they possessed that right, but if it should prove that the English Conference was part and parcel of the contracting party it would very seriously modify these resolutions. There was no body who would desire to bring either another body or united church into litigation. The best course to pursue was to place all the bodies on the same ground and let all their claims as members of the Conference be investigated and pronounced upon by a committee appointed.

The President nominated the fol lowing as the Committee :- Judges Jones and Dean, Prof. Shaw, Dr. Rice, and Messrs. Robbins, Kent,

Gardner, Stone and Dr. Allison. Rev. J. B. Aylesworth moved for the appointment of a committee to nominate a Standing Committee to consist of six delegates from the Methodist Church of Canada, three from the Methodist Episcopal, two from the Primitive Methodist, and two from the Bible Christians. Rev. Dr. Dewart moved an amend-

Rev. Dr. Inch moved in amendment to the amendment :

On a vote being taken, Dr. Inch's amendment was carried by 95 to 75. Rev. A. Campbell moved that each Annual Conference de egation elect their representative on the Nominat-

The motion was agreed to. The Conference took recess. EVENING SITTING.

The Union Conference resumed at 7.30 o'clock, Rev. Dr. Williams presiding. After devotional exercises Rev. John Breden was unanimously chosen journal secretary. The following delegates were appointed a Committee on nominations :- Methodist Church of Canada, Toronto Conference-Rev. Dr. Sutherland, Mr. John Macdonald. London-Rev. W. R. Parker, Mr. James Mills, Montreal -- Rev. D. G. Williams, W. H. Lambly. Nova Scotia - Rev. S. F. Huestis, Jos. Burrell. New Brunswick-Rev. R. Duncan, Dr. Inch. Newfoundland-Rev. Jas. Dive. W. L. McNeill, Methodist Episcopal tabled. Church, Outario Conference-Ray, G. Abbescott, of Lynn. Niagara Conference-Rev. E. Louisborough, John Milne. Bay of Quinte-Rev. J. Mc-Vittie, James Aylesworth. Primitive Methodist—Rev. W. Bee, J. M. Ed-

monds. Bible Christian - Rev. J. J. Rice, J. Courtney.
On motion the Nominating Committee were instructed to nominate the committee on missions, education, publishing interests, discipline, superannuation fund, memorials, course of study, boundaries, statistics, temperance, finance, Sabbath schools, rules of order, general superintendency, to formulate a plan upon which annual conferences shall proceed when adjusting boundaries of circuits, Sabbath observance, relation of the young to the church, church property, on the transfer question, on the government of the church, on the name of the new church, on the correspondence, on the subject of the amalgamation of the societies in districts where necessary, on the relation of local ministers, on annual conference and ministerial relation thereto.

The committee appointed to examine the legal relations of the four bodies reported as follows:

We have carefully examined the proceedings observed in each of the four churches which are Contracting parties in negotiation. for union. We have considered the various all available documents on such questions, and we unanimously find that the legal status in this Conference of the delegation of the Methodist Church in Canada is satisfac-

The legal status in this Conference of the delegation of the Methodist Episcopal Church in Canada is sa'is actory. The legal status in this Conference of the delegation of the Primitive Methodist Church

As regards the Bible Christian Church we find that, while we think the Bible Christian Church in Canada is in a certain sense not independent of the Bible Christian Church in England, where consent to their going into the proposed union may be technically necessary, we find that the Bible Christian cougregation in Canada are the parties for whose benefit the property here is held, and that such property has been almost entirely tained by the contributions of the Church here, and they may be morally and equitably considered as beneficiaries for whom the said

property is held. That according to the form of trust deed submitted to us, the church property here is he'd for use of the Church in Canada, no reference being made to the Church in Erg: land, the terms of trust deed being as tollows: " For the use of the members of the Bitle Christian Church in Canada according to the rules and discipline which now or thereafter may be adopted by the general aunual meeting of the said church in Canada. We are of opinion that as legislation would in any case be needed, as provided in the basis of union, to vest in the United Church the property of said uniting bodies, and confirm the constitution to be framed for such church at some time in the future which shall be fixed for the said constitution to take effect, as recommended by learned counsel, and in the meantime that necessary enactments by legislation be applied for, which shall be so framed as to give effect to the action of the prisent United Conference, and validate the title of the uniting churches to the property of all said uniting bodies. The committee are of opinion, from the inquiries and statements made to them that the consent of the Bible Christian Chuich in England would not longer be withheld on a turther and full pre-entation of the case to them, and further believe if such consent from Parliament the necessary legislation without their consent.
We further find that the delegation of the

Bible Christian Church in Canada to this United General Conference was regularly elected and appointed to represent such thurch in this United Conference, and as such are entitled to a place in this body subject to the legisia ion above provider for

The report was adopted, and the

THURSDAY, Sept. 6.

The Union Conference of the Methodist bodies resumed its sittings this in appointing Standing Committees morning at 10 o'clock, Rev. Dr. Wil- was not that a verdict should be obhams presiding.

Rev. Mr. Stratton moved for the "That the Nominating Committee shall appointment of a Committee on the consist of one minister and one layman Celebration of the centenary of Methrom each Annual Conference delegation." Rev. Dr. Dewart thought it was! After some further debate the

> should be considered. Rev. Dr. Rice stated he had receiv. ed a letter requesting the co operation | Annual Conferences to report a plan of the Methodist Church of Canada in

celebrating the centenary of the introduction of Methodism in America. Rev. Dr. Gardner said it was really the celebration of the organization of the Methodist Episcopal Church.

The Committee was ordered as was proposed, as also was one to draft an Address to the new Governor General. The Committee on Nominations reported a list of committees on different subjects, when considerable discussion arose respecting the use of the academy

title in preference. Mr. John Macdonald moved that the names of all committees be reported without prefixes or affixes.

Rev. D. J. Graham moved in amendment that the titles of members be inserted in the journals.

The motion and amendment were donald, it was resolved that the doenments of the Conferences of the bodies

uniting be engrossed on vellam with the names of the delegates to the first union conference. Rev. Mr. Gundy moved for the appointment of a special committee to

prepare such resum as might be deemed necessary as to the across this Conference to give effect to the previous action of the contracting parties on the subject of union. Rev. Mr. Bland moved that the re

solution be laid on the table. Carried. Conference then adjourned. AFTERNOON SITTING.

The Union Conference resumed at

three o'clock. Rev. Dr. Douglass gave notice that he would move that the name of the united church be "The Methodist Church.

Rev. T. Brock presented a memorial from Wellington district on the subject of ritual. It set forth that the tirst question put to candidates for ordination, at page 197, Book of Discipline, 1879, of the Methodist Church of Canada, was a matter of great objection, many believing the reverend obedience was only due to God and not to any fallible mortal; and that it was impossible to follow, with a glad mind and will, admonitions legal questions involved and have examined the same feeling to conclusions from which their judgments differed, as the right of private judgment was held by all Protestants. The memorialists asked the General Conference to expunge that question from the ritual.

A memorial was also presented from the Collingwood district meeting on the election of lay delegates to the Annual and General Conferences.

Rev. J. Hunt gave notice of a metion with respect to the General Superintendency in the following terms :--

Whereas in the opinion of the General Conference it may be for the welfare of the Church, specially in the bounds of the Manitoba Conference, and therefore expedient, to retain the office of superintendent of missions, th reby materially lessening the duties of the superintendency in general; therefore resolved, that at such time as may hereafter be fixed upon a Conference shall elect the General-Sup-rintendent, who shall hold office for the term of eight years, whose duties and conditions of office shall be in accordance with the rules and disciplin thereafter to be formulate !.

Rev. J. Hunt also gave enotice of the following motion respecting district meetings :-

That all the restrictions relating to the resence of properly appointed lay members of the district meetings at any and all times shall be eliminated from the discipline now it course of being formulated, and that the said lay members shall be eligible for election to represent said district on any Conference committee the same as ministerial members : also that the constitution of the Stationing committee and any other part of the discipline affected by the above shall be so hauged as to harmonize therewith.

The President-"Do you want to change the Basis of Union at once?" Rev. Mr. Wakefield-I do not think the notice of motion should be admitted, as it is clearly out of order.

The President-The brother is submitting a notice of motion distinctly were withheld we would be able to obtain contravening the principles of the basis. If you can alter the basis in that particular, you can alter it in other particulars.

The Conference ordered the Nominating Committee to appoint a Committee on Itinerancy.

Rev. Dr. Fowler moved that the Nominating Committee appoint a Committee to consider the question Conference adjourned until to morrow of the test of membership in the Church.

> Rev. Dr. Dewart thought it was objectionable to propose committees on particular points invoking theological or ecclesiastical questions. The idea tained on burning questions.

The President-The appointment of such a committee as is indicated will be an attack on the Basis of

important that the whole question motion was negatived

Ray. Dr. Gardner moved that it be an lustruction to the Committee on (Continued on 4th page).

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