

WESLEYAN ALMANAC JULY, 1876.

Full Moon, 6 day, 11h, 23m, Morning. Last Quarter, 14 day, 9h, 41m, Morning. New Moon, 21 day, 0h, 35m, Morning. First Quarter, 27 day, 11h, 4m, Afternoon.

Table with columns for Day of Week, SUN, MOON, Rises Sets, and other astronomical data for the month of July.

THE TIDES.—The column of the Moon's setting gives the time of high water at Funchal, Cornwall, Horton, Hantsport, Windsor, Newport and Funchal.

High water at Pictou and Cape Tormentine, 2 hrs and 11 minutes AFTER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 3 hours and 25 minutes LATER, and at St. John's, Newfoundland 30 minutes EARLIER than at Halifax. At Charlottetown, 2 hours 54 minutes LATER. At Westport, 1 hour 54 minutes AFTER. At Yarmouth, 2 hours 40 minutes LATER.

FOR THE LENGTH OF THE DAY.—Add 12 hours to the time of the sun's setting, and from the sun subtract the time of rising.

FOR THE LENGTH OF THE NIGHT.—Subtract the time of the sun's setting from 12 hours, and to the remainder add the time of rising next morning.

(Continued from first page.)

THE CHARGE.

Rev. Mr. Narraway began his address by saying that it had fallen to his lot to address them on this occasion, an occasion which they would never forget and to which they had been looking forward through years of painful toil and anxiety.

They had just been inducted into an office of Divine origin, to be workers in an appointment. They must never forget that. They had the promise of Divine aid, and they must give an account at the last day of the way in which their work had been done.

1. The heart is the seat of power to the Christian. Keep it full of love to God, of holy affection, of devotion to your work, of faith, of piety. If he were asked what is the chief secret of success in the Christian ministry, he would answer, 1st piety, 2nd piety, 3rd piety; piety first and last; in the name of all that is holy on heaven and earth, piety. Piety in the soul of a Christian minister is a vital force.

2. Keep your heads full of the right material. Be students to the end of your lives. Never, from any excuse whatever, let your intellect stagnate. Keep gathering from literary sources for your work in the pulpit, and so you will be ever fresh in your public performances.

there are prepossessions in favour of young men. They not only get credit for what they are, but for what they may become. When youth and vivacity are gone, if you have not the information which comes from study and experience your ministrations will become "flat, stale, and unprofitable."

As to the pulpit preparation, methods which will suit one man will not suit another. But whether by aid of the pen, or deep thought, by the way or in the closet, the work should be laborious and thorough and give yourself opportunity for the inspiration that will come from up-turned faces and the circumstances of the hour.

Then there is pastoral work. He had long felt strongly on that. There were many splendid preachers, who failed as pastors. There were none who could not succeed in this. Don't aim to be Punshons or Spurgeons or Chalmers or Guthries, but make the most of your powers. Don't say that you are too modest, that you have no talent in that direction.

Repeat no evil against a brother. Say nothing that may go from lip to ear to lessen his influence. Of all gossips and slanderers, even the most detestable and unmanly, the ministerial backbiter is the worst. Hold the honor of your brethren dear. Have a care to that. Let your brethren feel that they can trust you and they will.

We are proud of our church, but it is only one branch of the great Christian army. Preach what you believe lovingly, tenderly and in a spirit of meekness and toleration to others. Cultivate feelings of kindness and sympathy to all who love the Lord Jesus Christ; and the prayers of your brethren will go with you.

The meeting was closed with prayer, singing the doxology and the benediction. The following are the STATIONS OF MINISTERS for the ensuing year as finally adopted:

- REV. ROBERT DUNCAN, President. REV. HOWARD SPRAGUE, Sec'y. I.—ST. JOHN DISTRICT. 1. St. John, (Germain St.) John A. Clark, A. M., William McCarty, Supernumerary. 2. St. John, (Centenary) Howard Sprague, A. M., Supernumeraries, Henry Daniel, J. R. Narraway, A. M., Henry Pope, jr. 3. St. John, (Exmouth St.) Joseph Hart. 4. Portland, Stephen T. Teed. 5. (Carleton,) Samuel R. Ackman. Supernumerary, George M. Barratt. 6. (Carmarthen Street,) Benj. Chappell, Under the superintendence of Bro. Sprague. 7. Fairville, John S. Phinney. 8. Sussex, John Prince. 9. Apohaqui, Wilson W. Lodge. 10. Hampton, Thomas Allen. Supernumerary, S. W. Sprague. 11. St. Martins, Wm. Pepper. Under the superintendence of Bro. Allen. 12. Grand Lake, (East,) George W. Fisher. 13. Jerusalem, George B. Payson.

- 14. Welsford, Levi S. Johnson. 15. Kingston, William Maggs. The brethren on the Welsford and Kingston Circuits to exchange each once a quarter with Bro. Payson. JOHN PRINCE, Chairman, S. T. TEED, Financial Sec'y.

- II.—FREDERICTON DISTRICT. 16. Fredericton, Hezekiah McKeown. 17. Kingsclear, George M. Campbell. 18. Marysville, Robert Duncan. 19. Gibson, Robert Wilson. 20. Nashua, Richard Weddall, A. B. 21. Stanley, Wm. J. Kirby. 22. Boiestown, W. W. Colpitts. 23. Keenick, Thomas Marshall. 24. Sheffield, Elias Slackford. 25. Grand Lake, (West,) C. H. Manaton. Under the superintendence of Brother Slackford.

- 26. Gagetown, Isaac N. Parker. 27. Woodstock, Chas. H. Paisley, A. M. 28. Benton, John Ellis. To exchange with Bro. Wass once in six weeks. 29. Canterbury, Wm. Wass. Under the superintendence of Brother Paisley. 30. Hartland, T. Stebbings. Under the superintendence of Bro. Colter. 31. Jacksonville, William Dobson, G. F. Estey.

- 32. Florenceville, John J. Colter. 33. Andover, James Crisp. 34. Tobique, Silas James. The brethren on the Andover and Tobique Circuits to exchange with each other once in six weeks. ROBERT DUNCAN, Chairman, H. McKEOWN, Financial Sec'y.

- III.—MIRAMICHI DISTRICT. 35. Chatham, R. S. Crisp. 36. Newcastle, Edw. Jenkins. 37. Richibucto, James A. Duke. 38. Baie du Vin, Theo. L. Williams. Under the superintendence of Brother Crisp with whom he shall exchange once a quarter. 39. Bathurst, W. W. Brewer. 40. Dalhousie, William Penna. 41. Derby, A. R. B. Shewsbury.

- The brethren on the Bathurst and Dalhousie Circuits to exchange with each other once in six weeks. JAMES A. DUKE, Chairman, ROBT. S. CRISP, Financial Sec'y. IV.—SACKVILLE DISTRICT. 42. Sackville, H. Pickard, D. D. Educational Institution.—Chas. Stewart, D. D., Theological Professor and Chaplain; John Burwash, A. M., Professor of Natural Science; David Kennedy, B. D., Associate Principal of Male Academy. Students in Theology.—J. Baxendale, William Tippet, Edward Turner, B. Copping, W. Lawson, F. Freeman.

- 43. Tintramar, George Steele. 44. Point de Bute, Edwin Mills; Supernumerary, D. Chapman. 45. Bay de Verte, George Harrison, T. Hicks. 46. Moncton, Duncan D. Currie. 47. Coverdale, Edwin Bell. Under the superintendence of Bro. Currie. 48. Shediac, Richard Opie. Under the superintendence of Bro. Currie. 49. Dorchester, Charles Comben. 50. Hopewell, Isaac Howie. 51. Hillsboro, Charles W. Dutcher. 52. Haselock, H. R. Baker, A. B. 53. Salisbury, John F. Betts. 54. Elgin, John King, under the superintendence of Bro. Betts. D. D. CURRIE, Chairman, C. W. DUTCHER, Financial Sec'y.

- V.—ST. STEPHEN DISTRICT. 55. St. Stephen, Edwin Evans. 56. Milltown, William W. Percival. 57. St. Andrews, William Tweedy. 58. St. David's, Frederick W. Harrison. 59. St. James, John Tinsling. Under the superintendence of Bro. Evans. 60. Boabec, Septimus E. Colwell. Under the superintendence of Bro. F. W. Harrison. 61. Deer Island, William Harrison. 62. Grand Manan, One wanted.

- The brethren on the St. Andrews and Deer Island Circuits to exchange occasionally. E. EVANS, Chairman, W. W. PERCIVAL, Financial Sec'y. VI.—P. E. ISLAND DISTRICT. 63. Charlottetown, John Lathern, William Fielder; Supernumeraries, F. Smallwood, J. V. Jost. 64. Cornwall, H. P. Cowperthwaite, A. M. 65. Little York, John C. Berrie. 66. Pownal, John S. Allen. 67. Bedegou, Joseph Sellar, A. M. 68. Tryon, T. J. Deinstad. The brethren on the Tryon and Bedegou Circuits to exchange with each other once in six weeks. 69. Margate, H. J. Clarke. 70. Summerside, C. W. Hamilton. 71. Egmont, Henry Penna. Under the superintendence of Brother Hamilton. 72. Murray Harbor, } A. E. LePage. 73. Montague, } 74. Souris, D. H. Lodge. Under the superintendence of Brother LePage. 75. Mount Stuart, John Goldsmith. 76. Alberton, Aquila Lucas. The brethren on the Alberton and Egmont Circuits to exchange with each other once in six weeks; and the brethren on the Margate and Egmont Circuits to exchange each, once in six weeks, with Summerside. JOHN LATHERN, Chairman, H. P. COWPERTHWAIT, Fin. Sec'y. James Taylor and George O. Huestis are transferred from the N. B. and P. E. I. Conference to the N. S. Conference.

John Lathern and George B. Payson are transferred from the N. S. Conference to the N. B. and P. E. I. Conference.

TUESDAY'S PROCEEDINGS.

A resolution of thanks was tendered to Rev. John Prince for the satisfactory arrangements made by him for the comfortable accommodation of the ministers attending Conference, and he was requested to express from his pulpit next Lord's day the thanks of the Conference to the members of the church and other friends for their kindness and Christian hospitality. Resolutions of thanks were also passed to the managers of railroads, steamboats and coaches for favors received.

The committees on examination of probationers were appointed to meet in May next at Charlottetown, Fredericton and Moncton. Among the recommendations of several districts which was adopted was one from St. Stephen district for allowance of rent to the St. David circuit, which was recommended to the favorable consideration of the Missionary Committee.

In the afternoon a telegram announcing the death of the President's father in St. John was read by Rev. Dr. Stewart, and a vote passed exonerating Mr. Duncan's further attendance at the Conference. The next Conference was appointed to be held in Fredericton in June 1877.

The following were appointed chairmen of districts: St. John, Rev. J. Prince; Miramichi, Rev. J. A. Duke; Sackville, Rev. D. D. Currie; St. Stephen, Rev. E. Evans; P. E. Island, Rev. J. Lathern.

Financial Secretaries were appointed as follows: St. John, Rev. S. T. Teed; Miramichi, Rev. R. S. Crisp; Sackville, Rev. C. W. Dutcher; St. Stephen, Rev. W. W. Percival; Fredericton, Rev. H. McKeown; P. E. Island, Rev. H. P. Cowperthwaite.

The President was requested to open a mission on Grand Manan. A resolution was adopted affirming the expediency of admitting any person of either sex to pulpits unless bringing testimonies of character and fitness.

A CONFERENCE SABBATH SCHOOL MEETING was held on Tuesday evening, which was presided over by Rev. F. Smallwood. Excellent speeches were made by the chairmen, Revs. Percival, Ackman, Penny and Evens. The Conference closed yesterday afternoon. The committee on Auxiliary Supernumerary Fund recommended the appointment of a committee to report next year. The committee on the Spiritual and Financial state of the work rendered its report, but in the crowded state of our columns we are unable to find room for it.—St. Croix Courier.

THE NOVA SCOTIA CONFERENCE AND THE B. A. BOOK AND TRACT SOCIETY.

The following correspondence explains itself. It appeared during last week in the Halifax Chronicle. We republish it in justice to all the parties concerned. Action of this kind can only be justified by weighty reasons, and no one who has had any acquaintance with the body of men who passed the resolution in question, will doubt their ability and intention to do what is right in such matters.

THE TRACT SOCIETY.

To the Editor of the Morning Chronicle.

DEAR SIR,—I ask space for a few words respecting the British American Book and Tract Society, which you say, is "severely arraigned by the Methodist Conference." That society was formed by persons belonging to the Church of England and the Methodist, Baptist, Presbyterian and Congregational Churches. The books circulated by our colporteurs have been mainly the publications of the London Tract Society and the American Tract Society—books which have received the imprimatur of evangelical christendom. The tracts also are from sources of recognized standing. In order to secure the right kind of books and tracts we have a "Publication Committee" consisting of four men, each belonging to a different denomination. That Committee meets once a fortnight, and oftener if required, revises all orders and prevents the issuing from the depository of any questionable book. This at least is its duty, and, I believe, it has done its duty honestly. Influential and highly efficient Methodist ministers have been members of the Publication Committee, I have sat with them month by month those eight years, and there never was the slightest collision or misunderstanding. Any book or tract objected to by any one of the four committee men was at once removed from the list. Nay, further, we solicited advice from outside, and we were ever ready to meet the views of brethren of all denominations. In spite of the utmost vigilance books and tracts may sometimes creep in that may be offensive, but these are removed whenever attention is called to them. I know of no instance in which a book was kept on the list after it had been objected to by any member of committee.

The Methodists have as deep an interest in the prosperity and reputation of the Tract Society as any other denomination. They have aided it by their money by their labors, by their prayers. We have all worked together in the most

perfect cordiality. If any injustice has been done to the Methodists it has been done inadvertently, and it can be promptly remedied. The Tract Society uses the profits of its sales in disseminating religious literature in districts of the country not reached by any other organization; it does not collide with the Methodist Book Room.

I am confident that the resolution you published yesterday would not have passed unchallenged in a Conference in which Rev. John Lathern and Rev. John Read were present; these brethren would have spoken on behalf of an institution which they have served faithfully and in whose management their counsel was always sought. Still, before making such a charge as is contained in the preamble of the resolution, I submit that it would have been courteous on the part of the Conference to have given some intimation to the Directors of the Society. For I am sure that there is not a man in the Society who would knowingly circulate, or allow to be circulated, any books harmful to the interests of any Evangelical Church.

My excuse for addressing you on this subject is, that ever since the organization of the Tract Society I have been chairman of the Publication Committee, and I have been most anxious that the Society should in nowise transgress the Catholic principles on which it was founded.

Yours respectfully, ROBERT MURRAY, Halifax, June 29, 1876.

To the Editor of the Morning Chronicle:

DEAR SIR,—I am anxious that the public should understand the recent action of our Conference, to which attention has been directed by my friend Mr. Murray in your issue of yesterday. There was not a dissenting voice to the resolution published in your columns. The discussion (which did not originate with any Halifax representative) revealed such a dangerous condition of things in regard to some of the literature sent out by the Tract Society that no man, having regard to the interests of Evangelical Christianity, could give a contradiction to the resolution. That said literature was "anti-Methodist," as was implied in your editorial of the 28th inst., is but part of the fact. It was, in some instances, as anti-Presbyterian and anti-Episcopal.

This is no new grievance with the Methodist Conference. As far back as six years ago the same trouble has been felt, and year by year it has been endured with the hope of remedy. The complaints this year were stronger than usual, and with painful purpose it was resolved to cut loose from the society. I presume this cannot be considered as either precipitate, or uncharitable on the part of the Methodists, when it is known that they have adhered to the society, while other churches have been abandoning it.

Mr. Murray is conscientious, as are other members of the Publication Committee of the tract Society, in discharging the duties connected with that difficult position; but it would be difficult for any man or committee, to examine all the books which go to the country through that agency. At all events, it cannot be denied, after what we heard in Windsor, that books—many of them—of very doubtful character, have been circulated by the Book and Tract Society. I shall not enter into any details. It is enough to defend the action of our Conference as having been timely and necessary.

If any man considers this agitation as originating with the representatives of the Methodist Book Room he is very much mistaken. Not but that our own Conference might be pardoned for fostering an establishment which several times has taxed its resources and always deserved its support. But the Book Room fortunately, can to-day afford to stand on its own merits. It has trebled its business within three years, and is not under the necessity, nor has it the disposition, to make war on kindred establishments. We have lived beside the shop of the Tract Society for some time now—sufficiently long to prove that its existence is no obstacle to our success. The Book Room and the Tract Society Room were associated in the resolution for purely conservative reasons, at least to the best of our knowledge.

My object, as already indicated, is merely to set the Nova Scotia Conference right before the public, and not to reflect upon the management of the Tract Society. It will be prudent not to provoke controversy that must inevitably result in a statement of facts, which, I am sure, no member of the Conference desires to make prominent. The public will be satisfied that the Methodist Conference in this instance has not forfeited the reputation for wisdom and charitableness which our body has proudly possessed in different lands and generations. It but did its duty. If other representative bodies can do otherwise they have their own choice.

Yours truly, A. W. NICOLSON.