



The Wesleyan

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NOTES FROM THE N. B. AND P.
E. I. CONFERENCE.

FIRST DAY.
This Conference opened at Sackville, N. B., with appropriate devotional exercises on Thursday, June 27th, at 9 o'clock, a.m. At the calling of the roll it was seen that a large majority of the members of the Conference was present.

The vote for President resulted in the election of Rev. Joseph Hart, who being welcomed to the chair by the retiring President, made a very effective and affecting address. He referred in touching terms to his career as a minister. In the old church removed from this spot to give place to this fine structure, he had made his first attempt to preach the Gospel and in it, by the imposition of hands, he had been set apart for the full work of the ministry. And now that here, by the voice of his brethren, he was called to the chief office in the Conference, he accepted the position with unaffected humility. The vote for Secretary called the Rev. C. H. Paisley, A.M., to fill the position, and for Journal Secretary, Rev. H. P. Cowperthwaite, A.M. By telegram fraternal greetings were received from the Montreal Conference, and would have been immediately replied to only that it was decided that our reply could not reach its destination before the close of the Montreal Conference.

Fraternal greetings moved and prepared by Bro. Teed, were forwarded to the Conference of N. S., in session at Amherst. After receiving reports from the several Districts as to who compose the several Conference committees, and after making appointments for the meeting of several of those committees, Conference adjourned until 9 o'clock, a.m., on Friday.

The Conference prayer meeting began at 12 o'clock, continuing one hour, and was a season of much spiritual power. The Conference missionary meeting opened at 7 o'clock, p.m., the President of Conference in the chair. Rev. Mr. Smallwood led the devotional exercises; the Secretary of Conference read the report of the Society's work during the past year which showed a very satisfactory state of its interests. The meeting was first addressed by the Rev. J. C. Berris whose topic, "Do missions pay?" The next speaker was the Rev. W. W. Colpitts, who discussed the subject: "Missions to the Lumbermen." In the absence of Rev. H. McKewen who was appointed to speak to the next topic, Rev. A. B. Longley, A.M., consented to fill his place, which he did much to the satisfaction of the audience. The last speaker was the Rev. Robert Wilson who dealt in a very able manner with—"The final issue of the missionary enterprise." The entire meeting was one of deep interest to which much was contributed by the choir.

SECOND DAY. MORNING SESSION.
Pursuant to adjournment Conference opened at 9 o'clock, a. m., with fitting religious exercises. Early after opening, a telegram was received bearing to this Conference the kindly regards of the N. S. Conference and inviting the members of this Conference to be its guests at 10 o'clock on Saturday. The report of the committee of the N. S. Conference to make arrangements for united sessions of the Conferences was presented, and without any debate, adopted. This report provided that this Conference visit the N. S. Conference on Saturday, and the N. S. Conference meet us on Wednesday for the discussion of important and well-defined matters. After the arrangements for the Sabbath appointments were made the Conference took up the cases of the candidates and probationers. Owing to some special features and recommendations relative to some of these cases much time was occupied in the disposal of this

item of business, and not finally settled when the time of adjournment arrived. The motion for adjournment carrying, it was ruled that this unsettled matter be the order of the day at the opening of the afternoon session.

AFTERNOON SESSION.
Conference opened at 4 o'clock with the usual devotional exercises. After the disposal of certain minor matters, the order of the day was proceeded with; and after some very sharp discussion in which were called forth the exhibitions of brilliant polemic abilities on the part of some brethren the matters relating to the probationers were finally disposed of, and with the benediction the Conference adjourned to meet on Monday morning.

In the evening at 7.30 o'clock the Conference Educational meeting opened. The devotional exercises were conducted by the Rev. Mr. Daniel. The speech of the President was an able effort in which was shown the importance of our educational work. The report of the society as read by the Secretary contained features of interest.

The first topic which reads as follows: "Education based upon Christian principles, the pressing want of the age, and a message and promise of distinction both personal and national," was discussed by Rev. Mr. Evans. His speech was an analysis of the prominent words of the topic, and furnished an illustration of what a really able speech may sometimes be made by one who is unprepared and assumes to do very little.

Dr. Weldon ably developed a certain feature of the topic introduced by Mr. Evans. Rev. R. W. Weddall, A.B., in a scholarly speech unfolded "The necessity of a ministerial education, especially in this age and country."

He was followed by Rev. H. P. Cowperthwaite, A.M., who in an address the style of which was at once so easy, eloquent, and convincing opened up the following topic: "The educational institutions of our church promise to meet a pressing necessity of the past, are absolutely demanded by the exigencies of the present, and should receive the hearty and intelligent assistance of the membership of the Methodist Church of Canada."

The excursion to Amherst on Saturday for the purpose of interchanging fraternal greetings with the N. S. Conference was very enjoyable. Most all the members of our Conference present at its sessions, accompanied by many of their friends, availed themselves of the privilege afforded by a special train, secured through the kindness of Lutterell, of visiting Amherst and being present at the session of the United Conferences. The run over was a pleasant one, and the reception and entertainment at Amherst exhibited all the kindness and cordiality that could be expected.

SUNDAY.

The day was fine, but very hot. The circuits of the Conference easily accessible were supplied by ministers of the Conferences, as also were most of the Protestant Churches in Sackville.

A Sabbath School service was held in the vestry at 9 o'clock, a.m. The opening exercises were led by Bro. Smallwood. Very interesting and appropriate addresses were delivered by Bros. Teed, Ackman, and Chappell. The music was rendered principally by the S. S. children. The closing exercises were led by Bro. Teed. The service was one of interest and must be productive of good.

The pulpit was occupied in the morning by the President, Rev. Jos. Hart, who took for his text John iv. 35. A sketch of the sermon is not here attempted, but the hope is expressed that the able, impressive, and appropriate discourse will be sent to the WESLEYAN for publication.

The Love Feast in the afternoon led by Rev. Mr. Daniel, was a very profitable season, but owing to the excessive heat of the day the attendance was not as large as, doubtless, it would otherwise have been. In the evening the pulpit was filled by Rev. Jabez Rogers, of the N. S. Conference. He took for his text Rom. i. 16, and preached a sermon which was fraught with Gospel truth and attended by divine union. The Sacrament of the Lord's Supper which immediately followed was a season of grace and sweet delight.

THIRD DAY. FORENOON SESSION.

Conference opened with the usual devotional exercises.

After certain minor matters had been disposed of, the Conference passed the consideration of the next question in order:—"What preachers are now received on trial?" In reply only one name—Fitz Roy Rogers—was reported.

In answer to the Question, "What ministers have died during the past year?" the names of William McCarty and John Ellis were reported. After appropriate devotional exercises, kindly and impressive reference were made by several members of the Conference relative to those departed brethren.

Several other questions were disposed of, the programme for the ordination service was submitted and adopted, and Conference adjourned to meet at 3.30 p.m.

AFTERNOON SESSION.

The time of this session was almost wholly occupied by the examination of candidates for ordination. The examination was conducted by Dr. Stewart. The usual ground was gone over and the various questions satisfactorily answered, so that all the candidates passed the Conference for reception into full connexion and ordination.

Rev. W. W. Colpitts asked for a Committee to investigate the enterprise of missions to the lumbermen, and was assured that his request would be granted.

Conference adjourned to meet to-morrow morning.

THE ORDINATION SERVICE.

opened at 7.30 o'clock, p.m. The church was well filled with a serious and interested audience. Rev. Mr. Barratt conducted the opening services, giving out the 74th Hymn, and leading in prayer. The Secretary addressed the audience, explaining our usages relative to our method of receiving ministers, and then introducing the following brethren to the President for reception into full connexion and ordination—J. T. Baxendale, W. Lawson, D. H. Lodge, C. H. Manaton, R. Opie, and the following brother for ordination only for special purposes: J. R. King.

As many of the brethren as time would admit of were called on to give the account of their conversion and call to the ministry.

The President then read the appointed prayer; the Secretary, the Epistle, the Journal Secretary, the Gospel; and the President, the appointed address, and propounded the usual questions, and led in the remaining ordination ceremonies.

The charge was delivered by Rev. Dr. Stewart; and, while it was specially appropriate to the newly ordained, it was felt to be very profitable to the Conference, and impressive to the large audience present.

As Dr. Stewart will consent to furnish a copy of his charge for publication, it is not necessary to say more of it here.

(For Station Sheet see page five.)

The following is the reported text of the agreement between Russia and England, preliminary to the meeting of the Berlin Congress. It was signed May 30:

1. There will be two Bulgarian provinces—one north of the Balkans, under a prince; the other south (not to touch the Aegean, name to be chosen by congress), with a Christian governor, and a government modelled upon that of an English colony. 2. The Turkish troops are to withdraw from the latter province, and not to re-enter it. 3. England deposes but will not oppose the retrocession of Bessarabia. 4. England reserves the right to discuss in congress the international arrangements relating to the Danube. 5. England does not consider the possession of Batoum justification for hostile interference, and Russia promises not to further advance her frontier in Asia. 6. Russia will give up Bajazid to Turkey at the request of England, but in exchange Turkey cedes the province of Kotour (close to Bajazid) to Persia. [This has long been a disputed bit

of territory, and the right of it, Russia says, belongs to Persia. 7. Russia promises not to take the money indemnity in land, nor to interfere with England's claims on Turkey as a creditor. The point as to payment to be discussed by congress. 8. Congress will take steps to reorganize Epirus, Thessaly and other Greek provinces. 9. Russia agrees that the passage of the Dardanelles and Bosphorus shall remain in statu quo. 10. England will suggest at the congress that Europe reorganize Bulgaria, and will discuss the occupation of it by Russia and the passage of troops through Roumania.

A CAMP-MEETING IN INDIA.

BY D. O. FOX.

A camp-meeting has been held in India. It is the first one conducted after the American system ever held in India. Bro. W. B. Osborn, presiding elder of Bombay district, planned and carried out the work. His large experience in America has made him a master in conducting such meetings. It was held at Lanowlee, in a beautiful grove of mango trees. Lanowlee is a village of about sixty inhabitants, all employed on the Great Indian Peninsula railway, on the branch running to Madras. It is at the top of the Bhore Ghants, nearly two thousand feet above the sea. Khandalla, a village two and a half miles from Lanowlee, lower down the Ghants, has been occupied as a sanitarium for many years by both the military and civilians. The camp-meeting was held on higher ground, and therefore affords a better sanitarium, and will be valued on this account. The grove is about two miles in circumference. The large tops peculiar to mango trees form a beautiful shade. The time of holding the meeting (April 17 to 24) was during the hottest season of the year in this part of India, when all who can do so seek some sanitarium among the hills. The week included the Easter holidays, when government gives its employees (and almost everybody is in Government service) a few days leave from duty. Thus the camp meeting afforded physical as well as spiritual advantages.

There were about thirty tents on the ground, and about two hundred and fifty people. Many earnest Christian workers refused to come because they feared more harm would result than good. Some came with many misgivings. But the results of the meeting more than met the expectations of its best friends; so far as I was able to learn not a single person left the ground dissatisfied. All felt it was good to be there. Many went forth filled with the Holy Ghost. Two facts have been established by this meeting—one that camp-meetings of the American type can be held in India, and that they will be efficient and valuable methods of spreading the gospel in this country. The need of the baptism of the Holy Ghost was brought prominently forward. Almost every sermon and address was upon this subject. The apostles kept this before their people and exhorted all to seek and receive it at once. This was done at the camp-meeting. Many can testify that God heard and answered. Among them was a native Christian from Bombay, Bro. Trimbeck, of whom Bro. Taylor speaks in his "Four Years' Campaign in India." While earnestly seeking the blessing he went out into the woods alone to pray." He says: "I felt that I could not return till I received what I so longed for. I did not wait long. Oh, brethren, he fills my soul with his fullness."

Narayan Shad, a native missionary of the Free Church of Scotland, who

will be remembered as a delegate to the Evangelical Alliance in New York in 1874, and, when he left he said, "I have received a great blessing." Other native Christians of the different denominations came, and heartily entered into the spirit of the meeting. It will be cause for rejoicing to God's children that the native Christians here are coming to see their need of power from above. Pray for India, that all God's workmen may be filled with the Holy Spirit. This is the power that is so much needed to demonstrate to those who "sit in darkness," that Jesus and his salvation is divine.—N. W. Ad.

CHRISTIAN WORK.

EIGHTH ANNUAL CONFERENCE OF GENERAL SECRETARIES OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

IMPORTANT RESOLUTIONS.

In Executive Session of the annual Conference of the General Secretaries of the Y. M. C. A. of the United States and Canada, June 7th, 1878, the following preamble and resolutions were on motion of Mr. R. R. McBurney, of New-York, unanimously adopted:

Whereas, It has been publicly asserted that persons connected with the Association have engaged in criticism of the official action of evangelical ecclesiastical bodies; that others have administered the ordinances of the church, that the associations are seeking directly or indirectly by lay evangelism and a new church organization to supplant or supplement existing church organizations on the one hand or to disseminate Plymouth and anti-church views on the other; and

Whereas, Much public discussion has taken place in regard to the same, and the Associations as organized bodies have in some quarters been charged with responsibilities for these utterances or acts or some of them; therefore

Resolved, That we reaffirm the deliverance of the General Conventions of the associations of this continent, which declare in substance that the Associations are not political nor merely moral reform societies, nor substitutes for nor rivals of the churches of Christ; that they hold the obligation and duty of their members to the churches with which they are connected as superior to those due the Association; that they recognize and uphold a Divinely appointed ministry; that they hold that questions of doctrine or polity as to which the various branches of the Evangelical churches are not agreed, are questions with which as Associations they have nothing whatever to do.

Resolved, That the Associations are not responsible for the opinions, public declarations, or acts of those who may be members of them unless they be in harmony with the pronounced official judgment of the representative bodies of the Associations.

Resolved, That we do not esteem it just to the Associations nor to their members to charge them with the adoption or approval of the acts or opinions of any individual, which may be thought unscriptural, unsound or unwise, simply for the reason that such individuals are members of an association or office bearers in the same, or perform service on the invitation of individual associations.

Resolved, That we hold that criticism by the Associations or by individuals authorized to represent them, of the action of Evangelical ecclesiastical bodies would be a violation of the fundamental principle upon which the members of the Evangelical denominations united to form the Association, and that it would be a disregard of the pledge given by them and observed through the whole period of their growth and under which they have not only enjoyed the confidence of the Evangelical Churches and ministry, but have always received in perpetuity valuable properties from the members of all these Evangelical denominations.

Resolved, That the objects of the Associations, as we understand them and as we seek to promote them, are stated in the declaration made at Paris in 1855 by the World's Conference of Young Men's Christian Associations, and reaffirmed at Albany, in 1866, by the annual conventions of the American Associations as follows:—"The Young Men's Christian Associations seek to unite those young men who regard Jesus Christ as their God and Saviour, according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life and to associate their efforts for the extension of His Kingdom among young men;" and

Resolved, That we consider the history of the Associations and their official action as furnishing a complete answer to all the adverse suggestions herein referred to, and by such action we stand and by it are content to have these societies judged.

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