

Did it move when you moved the second time? I believe it moved when Mr. Middleton protested.

Did I move? I don't know, you were behind me.

Did you consider the body your charge at the gate? I considered it my duty to perform the service.

Did you consider you were the officiating minister? I did.

Did you consider you were as you usually are? So far as I could.

Did you follow the course usually followed? I followed what is sometimes followed.

Was it not different from the usual course? I am authorized by the Prayer book to go directly to the grave if I choose.

Is that the usual custom? It is often done.

Did you intend to take the body to the Church? No.

Why? It seemed to be the intention to go to the grave.

Did you not profess to lead the procession? I did not suppose you would go to the Church.

Why did you not go to the Church? I did not suppose the intention was to go to the Church.

Did you lead the procession? Witness hesitated.

Did the procession follow? I went across the grass, and the procession, I believe, went round by the path.

Were you obliged to read that service after being told that you were not wished? I was told it was wished.

I stated my purpose, did I not? Yes.

Did I state positively that I was going to do it by the request of the friends of the deceased? What impression had you from my words? Witness hesitated and did not give a direct answer.

Had you any doubt that your services were not wanted by the friends of the deceased? I should not feel justified in not doing it.

Question repeated, because it was not answered—I knew I had been requested to perform the service.

Question repeated again—I couldn't say.

Did you feel it your duty to go on? Yes.

You consider then it is your conscientious duty to bury everybody in the Parish? I consider if a service is to be performed I ought to do it first.

Did you ever know of any service before? One before the Oddfellows.

I mean before my act and during your incumbency? No.

By any person or Society before the 21st of June, 1875? No.

SATURDAY, OCTOBER 16th.

Cross-Examination continued by Mr. Cassidy.

Do you consider it your duty to perform the burial service over every person? That has never been decided by judicial authority.

That's no answer.

[Question repeated.] I do consider it my duty to perform the service over every one.

[The Court did not seem to catch the answer, and it was corrected as follows:—"over every baptized person brought to me for burial."

Is Baptism a condition of Christian Burial?

[The Court interposed to ask if that matter need be gone into. Defendant explained he did not wish to introduce anything about religious questions; the witness had introduced the condition himself. He only wished to know if the witness carried out the requirements of what he lays claim to.]

Have you been careful to observe the conditions of Baptism? No answer.

Was Hester Levy Baptised? I don't know. The assumption is that every one is in a Christian country.

Mr. C.—You can't be ignorant that many belonging to other Christian denominations are not baptized till later years. Attorney General objected to going into such a subject.

Mr. C.—The common right of burial is conceded by both sides. Assuming the above you have represented yourself subject to the Parish, would you feel bound to perform the service without evidence of baptism? There is no obligation on me to answer such enquiries.

Have there been burials during your incumbency without you? Yes.

Were they Christian burials? Yes.

Why did you not perform the service? There is a discretion allowed.

Then your right is only a discretionary right? (Mr. James corrected his answer.) There have been Christian burials with service outside the walls, and the body put in the grave without service.

Was your right discretionary or not to hold a service in the case of Hester Levy? I think not.

How do you distinguish? I was notified.

Did you receive no contrary intimation? I received no second notice.

No notice from me that your services were refused? At the church gate.

Were the outside services you mention performed by you? No.

What cases were there? Mr. Keon and Mr. Campbell.

Was the reason for your not performing the service because you did not know their intention? No.

On what principle therefore, did you act as to your discretionary right? (long pause.) A service was not asked or required of me, nor did the minister intrude within the churchyard.

In the case of Mr. Keon, the Colonial Secretary, if the priest had gone in you would have dealt with him as you have with me? I would have resisted to the best of my power.

Would you have done it in this way? It is quite probable.

Were you there when Mr. Keon was buried? Yes.

Did you take part? No.

Was the service so far as you were concerned on the highway? It was near the gate.

Is the highway not up to the gate? No answer.

Are there vaults in the grave-yard? Yes.

Who owns them? The Parishioners have a certain right.

By the Court—"Certain individuals hold rights you mean." Yes.

Have the Parishioners liberty to go and come without leave from you? They go to the sexton.

Do they always? As a general rule.

Were you consulted in this case? No.

Was the sexton? I don't know; I presume he was.

Have you no more knowledge of the sexton having been applied to in other cases than in this? I don't know.

Did the sexton tell you in this case? I don't think he did.

Does he tell you usually? He sometimes does.

Is the law by which you feel you are bound a statute law? (Question not allowed by the Court.)

You stated that when my service concluded many went away. How many stayed? The greater number, it appeared to me.

By the Attorney General—

Did you perform the Church of England services at the Oddfellow's funeral without interruption? I did?

Did you read the ordinary service in the case of Hester Levy? Yes, only the part which is read in the church.

Were Mr. Keon or Campbell Parishioners? No, they belonged to Smith's Parish.

By Mr. Cassidy—

Was there a service besides your service at the Oddfellow's funeral? (Question objected to as answered already.)

Did you protest? I did.

By the Court—

What is the nature of that service? I don't know the nature of the service performed after I concluded. I know nothing about it. I only heard the opening words. It was not a religious service. I protested.

If any service is performed you claim to perform the Church of England service? Yes.

You have permitted services outside the gate? Yes.

None inside? No.

Were you acting in accordance with the rules of the Church in so doing? I don't know that there are any rules.

You did not consider you were bound to perform a service? Not unless they came inside the gate, on the principle that that service alone should be performed in there. I did not consider I was bound to interfere, when I have heard or known of a service performed elsewhere. I have allowed the burial with service.

Mr. Coombe examined. (This witness spoke very loud and emphatically, and caused great merriment by his manner look and gesture—giving his evidence with great self complacency.)

By the Attorney—

Are you the Rector of Sandys and Southampton Parishes? I am, and also Vicar General and Ecclesiastical Commissioner to His Lordship the Bishop of Newfoundland.

You hold in your custody papers pertaining to matters of the Bishop and of Bermuda? Yes, with great emphasis.

Have you papers, petitions for, and sanctions of consecrations of Burial Grounds? Yes.

Is consecration always in the same form? Always. Papers handed in and read. They were petitions for and consecration of the burial grounds of St. Georges and Hamilton Parishes.)

Have you the sentence of consecration of the new part of Pembroke churchyard? No sir. (More mildly.)

By Mr. Middleton—

Do you know of any service other than the Church of England performed in the church-yard of your parish?

No sir, (with strong emphasis,) no burial service during the last 21 years that I have been in Bermuda. Supplementary services have been held by societies, by Free-

maisons and Odd-fellows. I don't know whether it is a Christian burial or not. I go when I have done to record the burial and I don't hear it.

Is a supplementary service a burial service? (With tremendous emphasis and amid great laughter) NO! It cannot be a burial service—any one can go and perform a service, but it is not the burial service of the Church of England.

You say any one can go there and perform a service? (with redoubled emphasis) No, sir he has no right (great laughter.)

Have you ever forbidden any supplemental service? I have not forbidden any except after the 21st of June, when from the pulpit, I gave out that none would be allowed.

Has any supplemental service been performed since you forbade it? NO Sir, (Great laughter and cries of silence from the Court.)

You gave notice after the 21st June Did you do it of your own authority or from the Bishop?

The Clergy of Bermuda met and agreed to forbid all services except that from the Prayer Book of the Church of England. You did not consider it your duty till the 21st of June? (witness confused and excited.) If it was my duty. (great laughter.)

To be Continued.

THE METHODISTS IN CALIFORNIA. THE CONFERENCE DISCUSSES PREACHERS SALARIES.

(From a California paper.) THE MEN THAT CAN'T LIVE UPON \$300 A YEAR—AND OTHERS WORTH \$1000 HAVE MORE THAN THEY NEED—MORE LABORERS NEEDED IN THE VINEYARD.

The regular business of the Methodist General Conference was renewed at 9:30 yesterday forenoon at the Powell-street church, Bishop Peck in the chair, and Mr. Hancock officiating as Secretary. The attendance was large. Rev. F. F. Jewell conducted preliminary exercises.

Rev. M. M. Board was admitted to full connection.

Ku Sing My, deemed a promising convert, was continued on trial.

The question was renewed on the selection of a place for the meeting of the next General Conference.

John N. and the Pacific Grove Retreat were named, and the first was chosen on the second ballot.

T. Chivers was granted a supernumerary.

MORE LABORERS NEEDED.

Bishop Peck stated that there were 29 places imploring preachers, but there were none to send to them. Many of them were capital charges, but a few would need a little help from missionary funds.

Rev. Dr. Benson offered a resolution requesting the Bishop to transfer such men as meet his approbation and the approbation of the Cabinet; also that these transfers be cordially received.

This aroused an animated discussion, many participating. The pay of the Methodist ministry is small, and as the apostolic spirit of self-sacrifice is not on the increase, most seemed indisposed to sanction the influx of so many clergymen into the limited ecclesiastical vineyard of the Pacific Coast.

DESOLATE FIELDS.

O. M. Gibson spoke vigorously on the subject. He said that a man should not be sent where there was not likely to be a reasonable support. He was ready to welcome the transfers, but he thought it hard to send them to new fields where there were no churches, no parsonages, no Methodists, no nucleus. The idea of transferring twenty-nine men to those desolate fields did not meet his approbation. The Bishop stated that the Cabinet had no idea of transferring twenty-nine men. Only a part of the vacancies could be filled. Mr. Gibson said he felt relieved to think that there would not be a deluge of men who could not be provided for. The Bishop said he had not brought forward any one of these places; they had all been handed in by the presiding elders, and they had stricken out all the unnecessary places. Dr. Benson said the Cabinet was composed of the Bishop and the presiding elders, and he thought the latter ought to know the needs of their districts, as they had travelled over them often enough.

The resolution welcoming the clerical accession was amended in such a manner as to make it retrospective. As changed, it read as follows: "That we extend a cordial welcome to all the

transfers that have come among us."

SMALL SALARIES.

The question recurring on the request of the Bishop to transfer such men as he saw fit, Mr. Trefren of Sacramento obtained the floor and made some short remarks on the situation. He said it was desirable that these men coming into the State should perfectly understand the situation, otherwise many would be disappointed. Three or four transfers had dropped out during the past year, not because they did not love the work, but because they had families to support, children to educate, and they could not do it with the money they were receiving. One brilliant young man of his acquaintance had been obliged to leave his charge and go to work on a ranch. Another had not been able, on account of his poverty, to invite him to his house and to sit at his table. It would not do to say that these men had not back-bone. They families must be provided for, and he who neglected to provide for his family was worse than an infidel. A community in a beautiful valley in Sonoma county wanted a preacher badly. He inquired about it, and found that, although the neighborhood was wealthy, they thought they would do well if they raised \$300 or \$400 a year for church purposes. That salary would hardly pay for moving a preacher's family there and pay his expenses to and from the Conferences. If the twenty-nine should come to the coast, look out for many of them to drop out and fall by the wayside.

ONE WHO HAS MORE MONEY THAN HE NEEDED.

The remarks of Mr. Trefren called to his feet Adam Bland of Orange Los Angeles District, in whom it appeared there remained something of the early Christian fervor and spirit of self-denial. He went to his charge there with \$500 a year, which was increased to \$580 by local contributions. Afterwards \$1000 came into his hands. Then he was made presiding elder and several preachers were sent to his district. He had always had more money than he absolutely needed.

Mr. Dennett, Presiding Elder of the Stockton District, said that the average salary in his district was \$600. The spirit of self-sacrifice was continually seen everywhere. The first fifteen years of his itinerancy he lived on less than \$300 a year. [A Voice—It didn't cost half as much to live then as it does now.] If the places were not manned they would have to be given up, and Presbyterians and Congregationalists would enter in and take possession.

David Deal of Sacramento thought that it was not the small salary that caused preachers to drop out of the ranks. Local preachers were better paid than country school teachers. A man could not well fill both functions. He closed by saying that some brethren to whom he ironically alluded had better come in and themselves perform the duties of the Bishop and his Cabinet.

Bishop Peck declared that he should not be able to furnish all the clerical supplies which the situation demanded. The power was dropping out of his hands.

MORE LIGHT WANTED.

George Ash of Salina had no advice to give except that before acting he would like to have all the facts laid before the Conference.

This suggestion was received with murmurs of approbation, the members of the Conference not knowing where the twenty-nine new preachers were wanted, and therefore being perfectly in ignorance as to whether they were really needed.

Mr. Ash moved that the resolution be laid on the table.

Bishop Peck (with a slight touch of irony)—I suspect that Bro. Ash is right in his suggestion. I expect I was unfortunate in bringing the matter before the Conference, yet I cannot regret the opportunity I have had to hear these words of wisdom from the Conference. If the resolution is laid on the table the action will not be considered an interdiction, but will leave the right of transfer with the Bishop as if it had not been taken.

The objectionable resolution was tabled.

Three of the intended transfers had been present during this extended discussion, and had been forced to the unpleasant conclusion that they were not warmly welcomed to California.

J. W. Ross of Monterey moved that those whose names had been already mentioned be considered as transferred.

The Bishop endeavored to read ten names out of the twenty-nine, but strong objections being made he forbore to press the point.

Mr. Ross withdrew his motion.

It was resolved unanimously that Mr. Guard be invited to deliver before the Conference his lecture entitled, "Mental Activities of the Age and the Bible."

DIVIDING THE CONFERENCE.

A. M. Hough from the Committee appointed to consider the subject of dividing the Conference read their report favoring such division, setting forth as reasons the rapid growth of the southern portion of the State, cost of attending Conference, loss of time in the same, the expectation that more missionary money could be secured by such action, and the general wish of both laymen and ministers for such separation. The boundary proposed runs between Monterey and San Luis Obispo counties to the west side of Kern, thence to the southwest corner of Fresno, thence following the line separating Tulare and Fresno to Inyo, and thence east to State line. The whole south of this to be called the "Southern California Conference." The report was received, laid on the table and made the special order for this morning, immediately after reading the journal.

The lay Conference was invited to make such fraternal communication as they desired this morning.

It was arranged to elect delegates to the next General Conference at St. Louis at 11 a. m. to-day.

The Conference attended a social last evening at the residence of A. Merrill, 1007 Jackson street.

Rev. F. F. Jewell's Church contributed \$1,650 toward the missionary fund during the past year, the largest amount raised by any one church in the Conference.

(ORIGINAL)

BELSHAZZAR'S VISION.

Sublimely on high ancestral Throne Sat proud Chaldean King, appall'd in profuse splendor—while round him throng'd a subservient, A Thousand Satraps of distinguish'd port, To share the wine-cup and be regal'd, with sumptuous fare by Majesty purvey'd, His Sire's sense of festiveness and mirth, As Royalist himself deem'd from the bowl To drain the berries juice:—but soon command Went forth to bring the golden vessels, which His Sire heroic brought from Jewry's Vane: That he with all his train might drink therefrom;— And as they quaff'd and prais'd their molten gods, In mystic symbols on the plaster'd wall:— Anna the banquet cease'd—for troubled thoughts And gaily fear the regal main o'erspread, As of some dire portent:—while flaccid knees Against each other single,—and magnates all Stood with amaze porray'd an every face:— At length with livid lips he call'd aloud For all Chaldean Seers and sages great This strange inscription quickly to define: And he who could the lore obscure unfold Should gain the favor of his monarch, and be cloth'd in scarlet guise, while golden chain (Meat token of his grace), should pendant wear His high illustrious neck around; and, In Thyrdy class'd as Ruler of the Realm:— But seer and sage were mute, until inform'd By Royal Consort with ecstatic soul, Of yo th and captive brought with other spoils By prowess bold of multiprovinc'd sire, From Judah's land,—him soon they call'd and lo! Confronting Throne with confidence he stood, While fearlessly and truthfully divin'd, "God hath thy kingdom rent, and Thou O King Art in the balance weigh'd and wanting found." And soon prediction was fulfill'd, for ere That night had pass'd, he fell, and sceptre chang'd To Conqu'ring arm of Median's martial might.

Yarmouth, Sep. 1875. JAS. C. MILLAR.

When you think of it, really it is not the highest compliment to a lawyer to say that he seems to have been born for the protection of notorious criminals.

A young man, searching for his father's pig, accosted an Irishman as follows: "Have you seen a stray pig about here?" Pat responded: "Faix, and how could I tell a stray pig from any other?"

WORTH TRYING.—It is said that a certain barber in Chicago cleared \$8,000 last year. He employed mutes and did not try to sell his customers his "Hair Invigorator."

A gentleman meeting a wall street friend, said:—"I have just mortgaged my house, and have several thousand dollars to spare. Can you tell me something neat and safe to go into?" "Yes," replied the broker, "I can put you on a sure thing; buy that mortgage on your house."

At no time in a man's life does he feel so much the need of being self-possessed as when he is seated in his best clothes at a family dinner party next to a small boy with greasy hands who has a penchant for gripping the first coat sleeve in sight when he gets too much molasses on his fingers.

New Subscribers will receive the Wesleyan from 1st October till 1st January 1877, fifteen months at \$2 postage paid.

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