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Provincial Wesleyan.

SATURDAY, AUGUST 29, 1874

PICTOU.

Too late by an hour to obtain a glimpse of the Millennium! So our first feeling in Pictou was one of regret and disappointment. But in all candour no one expected that the millennium would appear in that quarter. Light has always come from the east. Civilization has gradually come from that direction.

"*Westward the Star of Empire takes its way.*" So that we had neither history or prophecy to guide us, and could not be responsible for the failure we had suffered. Besides, we had Cities of greater pretensions in all the elements of religion and knowledge; although to find that this Northern town was to introduce the Millenium, was after all quite consonant with a record of ancient times which declares that an obscure village, even (which Pictou is not) might become the birth place of great characters and events.

Actually, though! about this sign. The Free Church Minister, the U. P. Minister, the Kirk Minister, the Episcopal Minister, and our own Mr. Brown, had held on Saturday evening, (fitting season for such fellowship) their weekly Preachers' Meeting. How long this has been going on we did not enquire; enough that the auspicious season had dawned upon the world. But a solitary clergyman within the bounds of this town who does not meet to counsel and pray with his Brethren! Shall the day ever come when the Roman Catholic Priest, true to his profession to-day in all conformity to an imperious creed, and the haughty sacerdotalist, who mimics the Priest's habits and garbs without having the courage to take rank under the Pope (whose purposes he serves) shall come down to the regions of New Testament common sense and fulfil the prophecy,—"By this shall all men know that ye are my disciples if ye have love one to another"? Greater things have happened.

The Methodism of Pictou had to be content, like its more illustrious predecessors, with scant fare and homely quarters for several infantile years. And like those, it has come to be respectable in God's good time. A prettier little piece of frescoing we have rarely seen than that with which the little church there has been beautified. To us it was astonishing, that in these days of panic prices, so much could have been accomplished in making this sanctuary comfortable and attractive for so small a cost. We almost distrust still that there has been some sly benevolence at work which does not appear in the balance sheet. But, assuming that the boast is candid, we are constrained to say—in Pictou there is a rare young Artist who has a fine eye, a masterly execution, and a good conscience! Noble work and reasonable wages.

Having said this much—in real congratulation of the favour shown by God to His people in Pictou—we hope our remarks will not have the effect of precipitating to that quiet, godly, growing Town a rush of population in search of the long sought El Dorado, and so, by overwhelming the place, bring the reverse of what in all sincerity we have desired—namely, that they may grow in virtue and goodness; be saved for ever from the corruptions and antagonisms begotten of large communities; and be always blessed with such Ministers as they have at present.

SOUTH AND NORTH.

Two notable things to us appear in the *Nashville Christian Advocate* of September 15th. One is the ardent congratulations of its readers over the reappointment of Dr. Summers to its management, the term being for four more years. As a sprightly, orthodox, talented writer, the Doctor seems to be as well appreciated among his own people as by his readers in the distance. Cutting right and left at the foes of Truth and morality, he still manages to maintain an attitude and expression of genuine Christian meekness and love.

The other circumstance to which we allude is the very liberal space devoted in the paper to the proceedings of our recent Conference. This is but one of several instances in which we have noticed that the gifted paragraphs of our Conference Reporter have caught the eye, and secured for us an unusual extent of consideration. In our statistics—notably those of missions—our contemporaries have seen much that is suggestive, notwithstanding we were but a fragment of Methodism—a condition which has since been happily changed. The absence of any allusion to Southern Methodism, in the addresses of Delegates and responsive Resolutions, could not but impress a reader conversant with the extent and power of the great organization in the Southern States, especially when guarding, as in the case of Dr. Summers, the fair reputation of that ecclesiastical cause. We can heartily assure our *confrere* that here we have no prejudices which would affect our sympathies—that the followers of Wesley, South, are as deep in our prayers as those of any country or section of country in the world. Eagerly do we look forward to the time when the happiness of union shall crown their existence, as it has been lending some enthusiasm, in a different way, to our own Methodism here.

NEWPORT BAZAAR AND TEA MEETING.—Full accommodations are made for 1500. Everything on a royal scale.

A METHODIST MONTHLY FOR THE DOMINION.—We furnish our readers with a letter, the second which has appeared on this subject recently in the columns of the *Guardian*. The suggestion was mooted by one of our own literary and scholarly correspondents several months ago, so that it will not be regarded as a novel idea. That the project is feasible no one will doubt who has any faith in the future of this country or the vitality of the Methodist Church. The day is not very far distant which will witness from fifteen to twenty annual Conferences of our Connexion in Canada, the least of which will equal the richest and strongest of to-day. That such a body will be able to sustain,—nay, that it will absolutely require literature, self-begotten, of the very highest class, no one will question.

Much, of course, would depend, as to the success of such a serial, upon its Editorial management and the genius of its contributors. We shall not discuss the question of the Church's ability to infuse into a Magazine of its own sufficient soul and energy to render it self-sustaining. To doubt this would be an insult to at least five hundred gentlemen,—(we shall not say how many Ladies!) But such generalship would be required in calling out and leading on the host, as only some man of rare wisdom and attainments could be expected to display. However, the project once authorized by General Conference, no doubt Providence would bring the Leader to the front.

OUR HYMN BOOK.—Just now the venerable compilation known as the Wesleyan Hymn Book is in the throes of trial and alteration. Happening at this crisis, when our Conference is cut loose from the Parent Body, it may be providential that the Book has been a cause of much question and agitation—has been subjected to the stern consideration of future change. Our intercourse for the future will be (as indeed it has been in the past) more with American than English Methodism. Would it not be advisable for our General Conference to take measures towards securing, if possible, a Committee to act with a similar Committee of the General Conference, or Conferences, in the United States, with a view to compiling a Hymn Book for this Continent? The work of revision and alteration has been entered upon by our English Brethren, so that all concert with them is out of the question, unless it shall be found that the Book by them to be published would suit for universal adoption. That question, might, however, come under consideration of the Joint Committee to which we refer. It would be well for Delegates, Lay as well as Clerical, to forecast the probabilities of discussion on the Hymn Book question in September. It will require all their wisdom and strength of judgment.

THE ROLL OF THE DEAD, as may be seen on our first page, has brought out this year in the English Conference several names in which we of these Provinces feel deeply interested It is a remarkable coincidence that among the illustrious dead of our mother Church three such names as Scott, Nightingale and Cranswick, should appear in the obituary records of a single column. Dr Scott, so true, genial and faithful as a friend—so upright and devoted as a Christian—so trustful and apostolic as a preacher, can never be forgotten by those who enjoyed his acquaintance. Adam Nightingale's life can only be fully understood by such as have trodden the ground where his lengthened ministry was so well spent. Of Cranswick we only know that his name has been traced on our Methodistic history here so deeply that the friction of years has not been capable of erasing it.

ENTERPRIZE.—The following paragraph speaks for itself. No better evidence is required of the growth of this country on the one hand, and the ability of men like Mr. Black on the other. We wish the *Amherst Gazette*, thrice enlarged, an additional pressure to produce a further expansion of columns which are always fresh and welcome.

"Through the constantly increasing patronage with which our friends have favored us we are enabled to enlarge the *Gazette* for the third time. By the enlargement from 28 to 32 columns and an increase in their length we are able to supply considerable additional reading matter, which we shall take great pleasure in doing notwithstanding it entails upon us no little additional outlay. In the new illustration with the title, the leading interests of our county are appropriately denoted."

DEATH OF A YOUNG MINISTER.

DEAR BRO. NICOLSON,—Bro. J. W. H. Cromwell of the East Maine Conference, died at Oldtown, Maine, August 23rd. He will be remembered by many of the ministers of your Conference, as he lived and taught school a number of years in Fredericton and vicinity. He preached his first sermon at Grand Lake, N. B., in the presence of Rev. George Harrison, if my memory serves me correctly. Four years ago last May we joined the East Maine Conference, passed the required examinations yearly, and were ordained together. He is gone, I am left. In our Conference he stood high. His whole life, in the pulpit and out of it, told for Christ and the Christian religion. We all loved him. He did good work while he lived, and died in the triumphs of that Gospel he so faithfully preached. To-morrow we bury him at Brewer, his former station. May God bless the widow and little son.

As for ourselves we are all well, and doing the best we can for the Master. God is with us and our souls are blessed of Him.

Yours, &c.
J. MORSE.

Sebec, Maine, Aug. 25, 1874.

CIRCULAR.

I am authorized by W, H. Olive, Esq., International Ticket Agent, St. John, N. B., to say, that he will sell Tickets to the Clerical and Lay Representatives to the Methodist General Conference at Toronto, and their wives, for the round trip, as follows.

From St. John, via International Steamship Company, to Portland; thence by Boston and Main Railroad to Boston; thence by Fall River Line to New York; thence by Erie Railroad to Niagara Falls; thence by New York Central Railroad to Lewiston; thence by Steamer to Toronto; thence by Grand Trunk Railway or Royal Mail Line Steamer to Montreal; thence by Grand Trunk Railway to Portland, thence by International Steamer to St. John. Fare Thirty-seven dollars, Canada currency. Distance about Two thousand miles. Ministers can secure, by applying to H. W. Chisholm, Esq., Agent, St. John, a "Clergyman's Ticket," per Steamer, from St. John to Portland, good to return, at one fare, viz: Four dollars. The fare for the whole round trip, *to Clergyman*, by this route will be Thirty-three Dollars. Tickets good for two months; and persons can lay over a day or more at any point.

The Clerical delegates are Revs. Henry Pope, Dr. D. Currie, Dr. Pickard, Joseph Hart, Dr. Stewart, J. Prince, J Taylor, H. McKeown, of N. B & P. E. I. Conference and Revs. J. McMurray, S. F. Huestis, A. W. Nicolson, R. A. Temple, J. England, J. Lathern, R. Smith, L. Gaetz, E. Brettle, and W. C. Brown, Nova Scotia.

The Lay delegates are Ex-Gov. Wilmot, Hon. W. G. Strong and E. E. Lockhart, Z. Chipman, A. Rowley, D. Allison, R. Luttrell and G. R. Beer, Eqrs., of N. B. and P. E. I. Conference; and Hon. S. L. Shannon, and W. H. Allison, Israel Longworth, O. Langill, M. Tupper, E. C. Foster, T. M. Lewis, J. N Freeman, W. B. McNutt, and A. Hart, Esqrs., of Nova Scotia.

The names of Delegates from Newfoundland will be given hereafter.

I have made inquiry concerning other routes to Toronto, but can get no information which appears so satisfactory as the above.

For further particulars, inquire of Mr. Olive, St. John, N. B.

D. D. CURRIE.

Charlottetown, Aug. 24. 1874.

NEWFOUNDLAND CONFERENCE.

The first meeting of the Conference was held at St. John's, commencing Wednesday morning August 5th. As the Gower Street Church was undergoing repairs at the time, it fell to the lot of the new and beautiful sanctuary in George Street to witness the inauguration of the first Conference. The opening exercises were under the direction of the co-Delegate of the late Conference of Eastern British America, who at the request of the Brethren consented to perform this duty. After the singing of a hymn and the reading of a portion of Scripture, ex-President Pickard of the New Brunswick and Prince Edward Island Conference, and Father Shenstone, led in prayer. The votes being taken for the President, Rev. G. S. Milligan, A.M., was placed in the Chair. Rev. Thos. Harris was elected Secretary, and Rev. John Goodison Journal Secretary. Each of these officers acknowledged the honour of the position and pledged himself to serve the Conference according to ability and opportunity.

Brethren Bryant and Bond were appointed Secretaries. It having been decided that the President for the year should occupy the Chair of the District in which he resides, the Rev. G. Milligan, A.M., was therefore appointed Chairman of the St John's District, the Rev. Thomas Harris was elected Chairman of the Carbonear District. The Financial Secretaries for the last year received again the nomination of their respective Chairmen, which the Conference approved of and confirmed.

At noon of the first day the Conference prayer meeting commenced. A goodly number of our people joined in the hallowed exercises. It was a season of profit, a holy influence pervading the assembly as prayer after prayer rose to heaven for the "enduing power from on high" to rest upon the Methodist Church at this important crisis.

The attention of the Conference was occupied for some time in considering the best method for working the Children's Fund. The result was the adoption of a new basis, viz., a uniform proportionate charge on Circuits according to the number of ministers employed thereon respectively; on the Mission Stations half that amount for the first four years. It is confidently hoped that the new arrangement will be successful in its operation.

Dr. Pickard, whose presence in our midst was hailed with pleasure, kindly favoured the Conference with valuable suggestions and advice on this and other important matters. Before he left, he expressed himself as highly gratified in being present with the brethren and having the opportunity to gather information respecting the nature of the work in Newfoundland. The Conference by a rising vote "tendered to Dr. Pickard its unanimous and cordial thanks for the important service he had rendered in so readily and courteously taking part in its deliberations."

During the various sessions of the Conference, matters relative to different departments of the work within its boundaries were discussed in the spirit of harmony and love which betokened the presence of the Master in the midst of His servants. A plan suggested by the Rev. J. S. Peach for the removal of existing debts upon some of our parsonages was approved of. It was also felt to be a matter of great importance that a Parsonage Aid Scheme should be organized. The discussion of this was referred to a mixed Committee which met at the appointed time and after the consideration of general principles remitted the subject for further consideration to the Conference Parsonage Aid Committee, which was to meet during the year at the call of the President.

The different standing and other Committees were appointed. Some of these are larger than usual. This arrangement was made with a view to enlist the earnest co-operation of our lay friends throughout the Conference, in the various departments of the work.

The President and Secretary were elected to attend the General Conference. Rev. Thomas Harris was elected to represent the Conference on the General Mission Board, and also to be a member of the Transfer Committee. Two of our respectable and influential lay gentlemen have been appointed by the District Meetings to attend the General Conference. It was resolved that the collection in aid of the expenses of said Conference be made as early as possible in the month of August on all the Circuits and Mission Stations. The next Conference of Newfoundland is to meet (D. V.,) at St. John's on the second Thursday in June. An opportunity will thus be given to our people in the metropolis and also to many others from different parts of the Island, whose business calls them there at that season, of witnessing the first ordination service, participating in the solemnities of that important part of Conferential duty, as well as sharing in the joy of other public services. It is to be hoped the laymen from other Circuits will avail of the opportunity of attending the Conference Committees, thus strengthening the hands of their ministers and rendering valuable aid by their counsel The Conference ruled that the charge to the newly ordained ministers shall each year be delivered by the retiring President.

The work within the boundaries of the Conference is extending. About 36 Circuits and Stations are now occupied by more than 40 preachers. The prospect for the future is hopeful, but we realize that the Divine blessing and guidance are especially needed at this important crisis in the history of Methodism in the Island.

The work of the Conference being done, the minutes were signed and after brief devotional exercises the Brethren separated to hasten each one to his field of toil, there to win still greater victories in the name and strength of the Captain of the Lord's Hosts.

D.

Correspondence.

LETTER FROM DORCHESTER.

South Rockland, a part of the Dorchester circuit, held their Sabbath school festival last Thursday. It was an enjoyable affair. The afternoon was spent in a pic nic. The recitations, with dialogues, music and singing took place in the evening. The young people acquitted themselves well before a large audience gathered to hear them. The school numbers about 80 children, under the superintendence of Robert Chapman, Esq., who attends very closely and faithfully to his charge, in which he takes much delight; he is assisted by zealous teachers. This school exists in the midst of a community enjoying commercial prosperity. This rural neighborhood is already a town in miniature, built up with astonishing rapidity in the last few years. This is in a great measure owing to the untiring energy and liberality of the proprietor, Robert A. Chapman, Esq. A large number of mechanics, many of them having families, are provided for within the ship yard and other employment. He has originated a good day school, and provides well for the moral and spiritual improvement of the people in the means of grace.

The inhabitants are mostly of the working class, yet they are a generous people in proportion to their means. When there is occasion to solicit aid for missions, or for the support of the gospel at home, and for any good object whatever, they quite surpass in liberality any part of our circuit. May they be rewarded in this life and the life to come.

Our Sabbath school in Dorchester held their annual festival this month. The day proved favorable, the attendance of children and friends was very good; our school here is well sustained in numbers, and has a large library. It is doing good work for the young.

W. M'C.

LETTER FROM PICTOU.

MR. EDITOR—I have great pleasure in conveying to you the thanks of our congregation for your kindness in consenting, at our request, to preach at the opening of our Church last Sabbath. If you could vacate the Editorial chair long enough, I would take the opportunity of passing some deserved encomiums upon your truly admirable sermons delivered on that occasion. I must, however, refrain from saying anything in this letter which your modesty would forbid you to print, since the communication is designed for the press.

I wish, however, through your columns, to say to the readers of the "PROVINCIAL WESLEYAN" many of whom, I feel pursuaded, take an interest in the growth of our Church in every part of these Provinces, and indeed, of this wide Dominion, that, through the providence of God we are enjoying a considerable degree of prosperity. Six years have passed away since a Methodist Church was formed and established in this town. It rose under favourable auspices. At the solicitation of a number of pious and faithful men, whose doctrinal views were similiar to our own, the Conference was requested to send a minister and assume the pastorate of a Congregation until that time under the care of the "Evangelical Union." The Church was formed. The young member of the Christian family was received by its sister Churches in this town with fraternal greetings, and its right to respect and confidence promptly recognized. I am free to say that it has justified the confidence with which it was received, by its clear and full statements of evangelical truth, and the cordiality, by its uniform attitude as the friend of all."

As we have lived in peace, so has the God of peace and love been with us, and during the six years of its existence here, the Church has been growing and taking deeper root. God has manifested his favour. The ministry of Mr. Gaetz here was attended with much of the power of the Holy Ghost. Many were gathered to Christ in these days, and since then God has continued to show that he is still with us.

On my arrival here three years ago, I found a prosperous little Church worshipping in a plain edifice which was, notwithstanding the energetic exertions of my predecessor, still burdened with a considerable debt. One of our first cares was to get that debt removed. This was soon accomplished, the congregation, and especially a few who would not wish to be named here, manifesting a liberality which quite took me by surprise.

Our next care was to repair and renovate the building. This was undertaken just before the last Conference. When, five years ago, Dr. Punshon was viewing the property, which the Conference had then recently accepted, and for which it had undertaken to supply a ministry, he suggested the outlay of a considerable sum upon the interior. This sum and a good deal more has just been expended, and our church edifice now with its frescoed walls and ceiling, its improved pews, and its carpeted aisles, might almost satisfy the fastidious taste of the President of the British Conference. The Artist, (Mr. McKenzie) by whose brush the internal appearance of our building has been so improved, has, perhaps, no superior in this Province. He has not, indeed, put forth all his strength upon this piece of work, but he has certainly made our church beautiful with that chaste and elegant beauty upon which the eye loves to rest.

We are grateful for the timely and valuable assistance of the Editor of the WESLEYAN at our opening services, and we think that his editorial and other duties have not in the least impaired his pulpit power. The Rev. Dr. Bayne, pastor of Prince street Church, (Presbyterian) preached in the afternoon a noble and impressive discourse from Psalm 87. 7. The whole passed off well, and we feel persuaded that the discourses will not soon be forgotton. The collections which were taken to defray in part the expenses of the undertaken amounted to $114 20.

Our next want is a parsonage, for which we may have to ask aid from some of those noble men in different parts of the Provinces, to whom God has given wealth and, with it, a strong connexional feeling, which leads them from time to time to assist the smaller and weaker churches which are striving to attain a state of independence, and to provide comfortable homes for those ministers of Christ, who may in God's providence become the helpers of their faith. And here we take the opportunity of thanking those kind and generous friends in Halifax and elsewhere, whose contributions aided, a few years ago, in placing our church in an unembarrassed state. Their names are known to God.

W. C. B.

Miscellaneous.

THE BISHOP OF LINCOLN AND THE WESLEYANS.

(By Telegraph to London Daily News.)

CAMBORNE, Monday night.

The Conference was occupied a considerable time in discussing a correspondence laid before them by the Secretary. It appeared that the Rev. H. Keet, one of the Wesleyan ministers, recently lost a daughter, who was buried in Owston Ferry Churchyard. He instructed a mason to place a stone at the head of the grave, but the vicar of the place, the Rev. G. E. Smith, refused to allow it to be put up unless the words "Rev." and "Wesleyan minister," contained in the inscription, were erased. The vicar unceremoniously refused to have anything to do with the Rev. Mr. Keet, and would only communicate with him through the stonemason. Mr. Keet thereupon wrote to the Bishop of Lincoln, from whom he received the following letter:

SIR,—In reply to your letter received this morning, I beg to inform you that it is the duty of an incumbent to examine the epitaphs which it may be proposed to inscribe on grave-stones in the churchyard of his parish, and that he is required by law to make objections to anything in them which in his judgment is liable to exception.—I am, dear sir yours faithfully,

LINCOLN.

Mr. Keet thereupon wrote to the Archbishop as follows:

JULY, 3, 1874.

To his Grace the Archbishop of Canterbury.—My Lord,—Having recently lost a dear child, and interred her in the Owston Ferry Churchyard, I requested a mason to put up a stone with the following inscription: "In loving memory of Annie Agusta Keet, younger daughter of Rev H. Keet, Wesleyan Minister, who died at Owston Ferry, May 11th, 1874, 'Safe sheltered from the storms of life.'" To my great surprise and grief the Rev. G. E. Smith, the vicar, has refused to admit the stone into the yard unless the words "Rev." and "Wesleyan minister" are left out. Will you kindly inform me whether the vicar has the right to object to a stone bearing a title which is acknowledged by the Government of the kingdom, and in accordance with general usages? Dr. Ace, the vicar of Laughton, being made acquainted with the case, has, in kindly sympathy, requested me to submit it to your consideration, and also reminded me of the fact that some few years ago the vicar of Easingwold interposed a similar objection to the word "Rev," being placed on Dr. Newton's tombstone, and that Dr. Musgrave, the Archbishop of York, strongly recommended the incumbent to withdraw such an objection, as a matter of prudence and policy, and not tending to produce godliness and brotherly love.—Waiting the favour of your kind reply, I am, my Lord, yours truly,

H. KEET.

His lordship thus answered:

3, Lambeth Palace, 13th July, 1874.

Dear Sir,—I am sorry that press of business has prevented my sooner answering your letter of the 3rd inst., on the subject of the proposed inscription on the tombstone of your daughter, which you state that the Rev. G. E Smith, the vicar of Owston, has refused to admit into the churchyard unless the words "Rev." and "Wesleyan minister" are left out. I presume from what you say that you are a regularly appointed permanent minister of the Wesleyan denomination. I don't feel called upon to give an opinion as to the legal question whether in so doing Mr. Smith keeps within his rights, but certainly consider that the objection you mention as urged by him is one which ought not to be made. I should be surprised if the Bishop of the diocese, should you apply to him, did not take the same view as myself.—Believe me to be yours faithfully,

A. C. CANTUAR.

The Rev. H Keet.

Mr. Keet then wrote to Bishop Wordsworth as follows:

4, Owston Ferry, July 15th, 1874

My Lord,—since I received your kind reply I have met with Dr. Ace, of Laughton, who deeply sympathises with me, and recommended me to the Archbishop of Canterbury. I have enclosed for your perusal a copy of my letter to him and his reply. As the vicar, the Rev. G. E. Smith, refuses to communicate with me on the subject (except a verbal negative through the stonemason,) I, now, with the greatest deferance, but most earnestly, beg your lordship's kind offices with the vicar that the objection may be withdrawn. As a parent, I am very anxious to erect a stone to the memory of my dear departed child; and this feeling is intensified by knowing that I cannot remain long located in this place, as, by the law of the Wesleyan Conference, no minister can remain more than three years in a circuit.—I am, my Lord, yours faithfully,

HENRY KEET.

The Bishop of Lincoln immediately wrote in reply:—

Risholme, July 16, 1874.

SIR,—I beg to acknowledge your letter of yesterday, containing a copy of one from the Archbishop of Canterbury. It is to be regretted that the claim urged by you, as a Wesleyan preacher, to be designated by the title of "Reverend" upon a monument to be erected in a burial-place of the Church of England should be mixed up with the question of laying a tribute of parental affection to a beloved daughter no more. What title should be given you by your own co-religionists is not the point at issue, and I express no opinion upon it. But the question is whether the title of "Reverend" should be conceded to you on a tombstone by ministers of the Church of England, who are the responsible guardians of her churchyards. It is not easy to determine what is the exact meaning of the title of "Reverend" as claimed by a Wesleyan minister. If the title is to be taken to imply that he is a person in holy orders, duly qualified to minister the Word of God and Sacraments in a Church, then I am bound to say that the laws to which I am subject would not allow me to recognize him in that capacity. I hope to have the happiness before long of admitting some Wesleyan preachers to holy orders in the Church of England, after due training and trial. But I should be chargeable with equivocation and duplicity towards them, and with dishonesty and treachery to the Church of England if I were now to designate them by the title of "Reverend," to which they all have a just claim after ordination and by its means. If the title of "Reverend" to which you lay claim, and by which you desire to be designated in a consecrated burial-place of the Church of England, is intended only to indicate that you are appointed to preach in a Wesleyan place of worship, I would venture to remind you of another epitaph that was inscribed on the tomb of the founder of Wesleyanism himself. John Wesley was described as the patron and friend of lay-preachers. He regarded his preachers as laymen; he warned them against calling themselves ministers, and after his death, the Wesleyan Conferences in 1793 and 1794 forbade them to assume the title of "Reverend." Anyone that gives them the title contravenes the injunctions of John Wesley, for whose memory I entertain sincere respect, and to whose authority I desire to defer in my relations with the members of that important religious community which derives its names from him. A title is a distinctive attribute belonging to a special person or class. If I give a title to a person to whom it does not belong I am liable to the charge of flattering him, and of wronging those to whom the title does belong For such reasons as these I have abstained from giving the title of "Reverend" to Wesleyan preachers, not, I need hardly say, from any feeling of disparagement toward them, but because I honor consistency and truth, and because I am sure they would despise me if I acted against my conscience, and were to practise that kind of liberality which courts popularity by giving away what does not belong to it.—I am, dear sirs, yours faithfully,

LINCOLN.

Mr. Henry Keet, Wesleyan preacher.

The reading of these letters created a great sensation in the Conference.

The Secretary of the Conference said something was due to Mr. Keet.

The Rev. Josiah Pearson said something was due to the Bishop.

The Rev. Dr. James said if ever a man should have an interest in their sympathies, as labouring under monomania, the worthy Bishop was that man. He suffered under an ecclesiastical monomania which prevented the proper exercise of his reasoning faculties.

The Secretary of the Conference said the Conference must do what was right, and maintain its dignity. The last letter read seemed to be mouldy. It belonged to a past generation—not to this age. He would not express any contempt in the Conference although he felt much. He hoped the correspondence would be referred to the committee of privileges.

The President thought that the only action which could be taken would be to give the letters world-wide publicity.

A question was asked if legal advice had been taken on the subject.

The Rev. John R. Hargreaves submitted to the Conference that a resolution should be passed expressive admiration of the Archbishop, denunciation of the Bishop, and in support of Mr. Keet.

The Rev. M. Hurst asked was it fair and right to publish the Archbishop's letter without his consent. He felt sure this correspondence would do good to some of them who had been a little slow, and urge them to adopt the views of those inadvance of them in reference to some subjects. There was a good case, and he hoped the Conference would exercise timely caution, and that Mr. Keet would get ample justice. This correspondence, he was sure, would help on a great movement which had been before the country some time.

The Rev. Luke Wiseman thought that the whole correspondence should be made public through the usual channels of information. He hoped it would be published, and the question with him rather was, if it were wise for the Conference to go out of its way to pass a special resolution on the matter.

The Rev. T. Macculagh thought that counsel's opinion should be taken on this point, and if vicars had this power claimed by Mr. Smith, it was time to get an alteration of the law. Several others gave expression to similar views. The correspondence was referred to the Committee of Privileges. The Rev. Dr. James and R. N Young were appointed the secretaries of the Committee.

The Rev. W. Olver read the report of the Committee on temperance. It dealt with all the existing organizations, describing their origin, purpose, and mode of working. The following resolutions were adopted after a long and animated discussion:—"That the influence of Wesleyan Methodism in opposition to the evils of intemperance should be consolidated and further developed through the acknowledged discipline of the Connexion, and especially with the functions of the Committee of Privileges and Exigency." "That any Connexional organization which may be attempted should rest upon a basis which would admit of the hearty co-operation of all, whether abstainers or non-abstainers." That a mixed Committee be appointed by the Conference for the further consideration of the details of such an organization, and with instructions to report to the Conference of 1875."

To the Editor of the Christian Guardian.

MORE ABOUT A METHODIST MONTHLY.

Encouraged by the favorable reception which my last communication on this subject met, I venture to make a few further suggestions on the same general topic. The comparison of various plans and projects will enable those with whom the final decision on the matter rests, to adopt that which is the most practically available.

First. *As to name.*—The name should be short, distinctive, descriptive of the character and scope of the magazine, not narrowing its range, nor restricting the constituency which it seeks to represent.

While frankly denominational the magazine should not be sectarian. It should seek to promote the interests of Methodism as a whole, and not exclusively those of any branch of that great family. It should thus become a common bond of union among all who adopt the Methodist name. It should also be so Catholic in spirit as to become a means of fraternal greeting with the sister churches, and a welcome visitant far beyond the pale of Methodism. Our friends of the New Connexion and of the E. B. A. Conference are, we believe, strongly in favor of establishing such a magazine.

Its size.—It is the opinion of some of our wisest heads, that the English Methodist Magazine would make an admirable model in this respect. It is demy 8 vo. of six sheets or 96 pages—size convenient to read, preserve, and bind, making two handsome volumes of 576 pages in a year. The type is "small pica" leaded—and the page is unbroken by a centre line. A few pages at the end might be in smaller type in double communications, etc.

Its price.—It should be cheap so as to secure a wide circulation, and to benefit households, both rural and urban, which are debarred by their cost the enjoyment of high priced magazines. To charge more than two dollars a year would be to frustrate one of the most desirable objects in the establishment of such a serial. To supply 1,156 pages of choice reading for that sum would, it is thought, secure that object.

Probable circulation.—There will be about 1,000 ministers, and nearly as many circuits in the United Wesleyan Methodist Church of the Dominion, to say nothing of the other branches of Methodism. Two subscribers on each circuit would be a very low estimate I think an average of four or five per circuit would be by no means an extravagant one—not counting those in other churches A careful estimate has shown that even with a circulation of 2,000 the magazine would be self-supporting. With a circulation of 3,000 or 4,000 it could afford a reasonable compensation for contributions, and leave a handsome balance to be devoted, with the rest of the profits of the Book Room to the Superannuated Preachers' Fund.

When should it begin?—The new year would seem a natural fitting time for inaugurating such a magazine. But there are grave objections to its beginning at that time. The *Guardian*, the *Banner*, and all the other papers begin then, and it would be difficult to secure them all at once, as in the country little money is stirring at this period. In the month of October, on the other hand, grain is moving, money is plenty, and the increasing length of the evenings is an inducement to secure reading for their leisure hours. Hence many of the magazines, English and American, begin their volumes at this period.

Contributors.—It has been asked, whence can be procured original contributions of sufficient merit to make such a magazine a literary success and an acknowleged power in the country? I hope it is not presumptuous to think that the average of educated Canadians are not inferior in natural abilities of acquired attainments to any men of the same, or of any other race, possessing similiar opportunities of intellectual development. Yet the population of England was no larger than that of Canada now, and its general culture far less, when many of those masterpieces of literature were created which will command the admiration of mankind to the end of time. The free population of little Attica scarce exceeded that of one of our cities, when sprang forth those triumphs of genius which have come down the ages, stamped with immortality. Hollard has been as illustrious in letters as in commerce and in love of liberty. By the shores of the Leman and beneath the shadows of the Alps have been born many of the mighty works which bless mankind. On the banks of the Arno, and in the small free cities of Italy, was cherished the light of literature when darkness mantled over the rest of Europe. For generations New England, scanty in natural resources, and meagre in population, has furnished both books and teachers for almost the whole of the United States. And are we in Canada so improverished in spirit, so imbecile in intellect, as to be unable to create a native literature worthty of the name! With our hundreds of College graduates, both male and female, with our numerous and successful professional men, our army of preachers, all more or less adept's in the use of the pen, and with our more than half a million of adherents, with our facilities for broad and liberal culture, with the great and stirring questions of the time to quicken thought and kindle intellectual enthusiasm, it were indeed a shameful confession that we could not sustain a single, small-sized religious magazine. On the contrary, I believe that such a serial would awaken into active life, by furnishing the opportunity of expression, much intellectual power to bless the world which would else be dormant for ever.

These suggestions, the result of some thought, inquiry and consultation, are respectfully submitted to the consideration of those to whom the church has given the authority of final decision and action in the case.

W. H W.

FOURTH MEETING OF THE SABBATH SCHOOL CONVENTION OF THE MARITIME PROVINCES AT YARMOUTH, N S., Aug 29th, 1874.

PROGRAMME.

SATURDAY, Aug 29th.—Tabernacle; 2½ o'clock P. M., opening. W. B. McNutt, Esq, of Halifax, will address the delegates. Organization of Convention; delegates reports.

7½ P. M.—Welcome Meeting, Central Baptist Church. Addresses of welcome by Dr. Day, Messrs. Nathan Moses, T. M. Lewis and others. General business.

SABBATH, Aug. 30th.—9. A. M.: Devotional meetings in Providence Church and Tabernacle.

3. P. M.—Meeting of the Sunday Schools in Central Baptist Church. Addresses and appropriate music. Social Prayer and Praise Meetings in Temple, and Wesley Church (Milton), immediately after the six o'clock services.

MONDAY, Aug. 31st.—Tabernacle: 9, A. M.: General business of the Convention; 10, A. M: Discussion—"Essentials of Teaching," opened by A. Patterson, Esq., Halifax. "Relations of the Sabbath School to the Church"—E. D. King, Esq, Halifax; Revs. Geo. Christie and P. Gallahar, Yarmouth.

2½ P. M.—"Teachers' Meetings"—Rev. H. M. Parsons, Boston; W. B. McNutt and J. S. McLean, Esqrs., Halifax. "Illustrations and how to use them"—J. Gierson, Esq, Halifax; C. Fall, Esq, Charlottetown; Rev. J. Pike, Arcadia.

7 P. M.: Meeting in Central Baptist Church; subject: The duties of parents in relation to Sunday Schools"—Rev. J. E. Goucher, Truro; J. Brecken, Esq., Charlottetown; H. P Kerr, Esq., St. John, N. B. P. Morriston, Bridgewater; W. S. King, Esq., Colchester.

TUESDAY, Sept. 1st.—9 A. M.: "Infant Classes"—Hon. Judge Young, Charlottetown; Rev. L. Gaetz, Yarmouth; Rev. F. Babcock, Cape Island. "Sabbath School Lessons; How to prepare them"—W. Warwick, Esq, St. John, N. B.: Rev. W. H. Warren, Temple; Rev. J. A. Rogers, Milton.

7 P. M.—Farewell Meeting in Central Baptist Church.

Collections will be taken at all meetings to defray expenses.

Due notice will be given of any additions to this programme.

The public are respectfully asked to attend all meetings of the Convention.

THE Right Rev. Bishop Cheney lectured last night in the Wesleyan Methodist Church, Metcalfe street, on "John Wickliffe and his times," to a large and enthusiastic audience. We have elsewhere a summarized report of his able and eloquent address. His visit will be long remembered by the people of Ottawa, and many will yearn for its early repetition. That his presence will give a considerable impetus to the movement of which he is a prominent leader is more than likely. We see it stated that the proceeding by which he was deposed from the ministry of the Episcopal Church has been declared upon authority to be illegal. Of course the decision makes no material difference either one way or another to the position he now occupies, but it has its importance nevertheless.—*Ottawa Times.*