General Business.

A BURNING SORE LEG

Ulcers Form. Hospitals and Doctors useless. Cured with Pain. Cured by Cuticura Remedies.

Above eight years ago I wrote you from Wilkesbarre, Pa., describing how your wonderful remedies completely cured me of a terrible case of eczema or salt rheum. I must now tell you what CUTICURA REMEDIES have again done for me. On the 22nd of last September, I had the misfortune to bruise my leg, and I put a piece of sticking plaster on it. Inside of a week I had a terrible leg. My wife became frightened and advised me to go to a surgeon. I went, and doctored for two months, but no good was done me, besides costing me big money. My leg had by this time formed into an ulcer, and got worse every day. I could not stand it any longer, and made up my mind to go to a hospital and see if I could be helped. I went to several here in the city, in turn, but none could do me any good. I had a terrible leg, with a hole in it as big as a dollar, and pain that almost set me crazy. I got tired about it, and determined to try CUTICURA REMEDIES. I obtained a set, and inside of five weeks my leg was healed up as well as it ever was except the terrible scar it left for a reminder of what was once a terrible sore leg. These REMEDIES are worth their weight in gold.

JOHN THIEL, 117 E. 88th Street, New York.

Cuticura Resolvent

The new Blood and Skin Purifier and greatest of Humor Remedies, internally (to cleanse the blood of all impurities and poisonous elements, and thus remove the cause) and CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, externally (to clear the skin and scalp, and restore the hair), speedily and permanently cure every species of itching, burning, scaly, crusted, pimply, scrofulous, and hereditary diseases and humors, from infancy to age, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 75c; SOAP, 35c.; RESOLVENT, $1.50. Prepared by the POTTER DRUG AND CHEMICAL CORPORATION, Boston.

Send for "How to Cure Skin Diseases," 64 pages, 50 illustrations, and 100 testimonials.

PIMPLES, black-heads, red, rough, chapped, and oily skin cured by CUTICURA SOAP.

MUSCULAR STRAINS and pains, back-ache, weak kidneys, rheumatism, and chest pains relieved, in one minute by the CUTICURA ANTI-PAIN PLASTER. The first and only instantaneous pain-killing plaster.

UNPRECEDENTED ATTRACTION! OVER A MILLION DISTRIBUTED.

L. S. L.

Louisiana State Lottery Company.

Incorporated by the Legislature for Educational and Charitable purposes, its franchise made a part of the present State constitution, in 1879, by an overwhelming popular vote.

Its GRAND EXTRAORDINARY DRAWINGS take place Semi-Annually, (June and December,) and its GRAND SINGLE NUMBER DRAWINGS take place in each of the other ten months of the year, and are all drawn in public, at the Academy of Music, New Orleans, La.

Attested as follows:

"We do hereby certify that we supervise the arrangements for all the Monthly and Semi-Annual Drawings of The Louisiana State Lottery Company, and in person manage and control the Drawings themselves, and that the same are conducted with honesty, fairness, and in good faith toward all parties, and we authorize the company to use this certificate, with facsimiles of our signatures attached, in its advertisements."

G. T. Beauregard
J. A. Early
Commissioners.

We the undersigned Banks and Bankers will pay all Prizes drawn in The Louisiana State Lotteries which may be presented at our counters.

R. M. WALMSLEY, Pres. Louisiana National Bank.
PIERRE LANAUX, Pres. State National Bank
A. BALDWIN, Pres. New Orleans National Bank.
CARL KOHN, Pres. Union National Bank.

Grand Monthly Drawing, Capital prize, $300,000.

100,000 Numbers in the Wheel.

LIST OF PRIZES

1 PRIZE OF	$300,000 is	$300,000
1 PRIZE OF	100,000 is	100,000
1 PRIZE OF	50,000 is	50,000
1 PRIZE OF	25,000 is	25,000
2 PRIZES OF	10,000 are	20,000
5 PRIZES OF	5,000 are	25,000
25 PRIZES OF	1,000 are	25,000
100 PRIZES OF	500 are	50,000
200 PRIZES OF	300 are	60,000
500 PRIZES OF	200 are	100 000
APPROXIMATION PRIZES.		
100 Prizes of	$500 are	$50,000
100 do	300 are	30,000
100 do	200 are	20,000
TERMINAL PRIZES.		
999 do.	100 are	99,900
999 do.	100 are	99,900
3,134 Prizes, amounting to		$1,054,800

Price of Tickets:
Whole Tickets Twenty Dollars;
Halves $10; Quarters $5; Tenths $2;
Twentieths $1

Club Rates, 55 Fractional Tickets at $1, for $50.

MAKE ALL REMITTANCES BY EXPRESS FOR WHICH THE COMPANY WILL PAY CHARGES.

M A DAUPHIN,
New Orleans, La.

ATTENTION.—The present charter of The Louisiana State Lottery Company which is part of the Constitution of the State, and by decision of the SUPREME COURT OF THE U. S. is an inviolable contract between the State and the Lottery Company will remain in force under any circumstances FIVE YEARS LONGER. UNTIL 1895.

The Louisiana Legislature which adjourned July 10th, voted by two-thirds majority in each House to let the people decide at an election whether the Lottery shall continue from 1895 until 1915—The general impression is that THE PEOPLE WILL FAVOR CONTINUANCE.

NEW YORK STEAMSHIP CO.

THE IRON STEAMSHIP,

VALENCIA

1600 Tons,

(CAPT. F C. MILLER)

LEAVES ST. JOHN (from Co's wharf rear of Custom House) for NEW YORK, via Eastport, Me., Rockland, Me. and Cottage City, Mass. every

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PIER 40, E. R., FOOT OF PIKE ST., NEW YORK.

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Eastern Standard Time,) for Cottage City, Mass., (Rockland, Me Eastport, Me., and St. John, N. B. Freight on through bills of lading to and from all points south and west of New York, and from New York to all points in the Maritime Provinces.

Shippers and importers can save time and money by ordering all goods forwarded by the New York Steamship Company.

TICKETS SOLD AT ALL STATIONS ON THE INTERCOLONIAL RAILWAY.

For further information apply at office 228 Prince Wm. St., St. John, N. B., or at Head Office, 16 Broadway, New York.

N. L. NEWCOMB, General Manager.
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FRANK ROWAN, Agent, Saint John, N. B.

TO FARMERS.

For sale a quantity of pure ground bones, fresh from the Chatham Bone Mill. To be sold cheap to encourage farming. Apply to,

J. B. SNOWBALL.

Miramichi Advance.

CHATHAM, N. B. - - - OCTOBER 16, 1890.

The York Election.

This is nomination day in York, and everything indicates that Premier Blair and his colleagues will be handsomely sustained.

The old School Trouble renewed in a small way.

It seems that some of our extremely religious friends have determined that the youth of the country shall have as little religion as possible in, near or in the vicinity of the public schools—that is unless the religion aforesaid be of the entirely innocent and nondescript character provided by the letter of the school law which, as everybody knows, is subject—like all other such laws—to a reasonable administration, according to local environment. Citizens of New Brunswick have always believed that when the state—represented by the province—and localties—represented municipally and by districts—all administering constitutionally and secularly by the popular voice—were satisfied with the manner in which the schools were conducted, there would be a fair guarantee of peace on the subject, but it appears this view is erroneous, and that a number of persons, who, at least, have enough of the sectarian spirit in them to encourage a belligerant attitude, have determined to make the North Shore a stamping ground for a holy crusade. The alleged encouragement of religion under the school, law to which objection is made, does not seem to be, of itself, the object of holy assault, so much as the suspicion that the teachers aimed at are undoubtedly of a certain faith, and that the buildings in which the pupils receive instruction are not the usual district school houses, but convent buildings. This seems to be against the popular idea that such buildings contain very suitable accommodations for school purposes, and that their arrangement and surroundings are often a protection from some of the most objectionable features which lead parents, who are careful in regard to their children's training, to keep them at home rather than expose them to certain experiences to be had about district school houses. Indeed, we have known many instances in which most correct and firm protestants—having that faith in their religion which Christianity always gives over mere sectarianism—have voluntarily chosen not only convent buildings or nunneries as the school buildings, but nuns as the educators of their daughters, rather than entrust them to the state schools, and this applies equally to New Brunswick and other provinces of Canada as well as the United States.

We are, perhaps delocalising the subject unduly, in view of the fact that while almost everybody else is satisfied with the manner in which the public school interests of the province are administered under the law, it has been determined by a few gentlemen who are, no doubt, well intentioned enough, in their way, to centre an attack upon the convent buildings at Bathurst, where the same reasonable arrangement exists, no doubt, as has been found necessary in every populous centre in the province where there are convent buildings and a feeling that protestantism aad protestant prejudices are not the only form of Christianity and sentiment that are to be considered in the administration of the laws and the conduct of public matters. At the present stage of the controversy, which has had its genesis in a very respectable quarter, we think it a duty to enter a mild and respectful protest against both the form and spirit of the cry raised against a matter of merely local arrangement. Unnecessarily objectionable terms have been employed in dealing with the subject and bludgeons resorted to where toothpicks would be more in order. If the question is to be discussed let us have all the facts—divested of religious rancour—placed by some reliable authority before those empowered to deal with them, so that it may be known whether a public wrong has been done, or, as is suspected in some quarters, certain individuals who have failed in firing the public heart over the Quebec Jesuit matter, are attempting to acquire notoriety—if not fame—over a revival of the non-sectarian school question, which we all thought was settled in New Brunswick some sixteen years ago.

LUMBERMEN'S TROUBLES:—Advices from Ottawa indicate that the merchants are fully alive to the fact that financial troubles are staring them in the face in view of the depression which threatens the lumber trade. The merchants and others who have been supplying the mill hands are beginning to curtail their lines of credit, in anticipation of many hundreds of hands being thrown out of employment this fall. Unless the lumber industry should revive within a short time there will, no doubt, be much suffering among those who have been dependent upon this interest for a living. Many of those who are thrown out of employment, who are able to get away, will no doubt seek for employment elsewhere. The banks concur in the opinion that before matters improve the lumbering industry of the Ottawa Valley will have to pass through hard times.—*Canadian Lumbermen.*

FREE TRADE IN SWEDEN.—A correspondent of the Timber Trades Journal writes:—"A change in the fiscal policy of Sweden seems to be impending. Since the beginning of August a general election to the Second Chamber of the Swedish Riksdag has been going on, and the protectionists, who for the past three years have been in the majority, have already lost 14 seats, 116 free traders having been elected against 81 protectionists, Stockholm, also, where the elections have yet to take place, is likely to return only free traders. The free traders will probably have a majority in the Second Chamber of 54 votes."

New Brunswick Sunday School Convention.

The Seventh Annual Session of the New Brunswick Sunday School Association is now being held in Chatham, the first meeting, which was largely devotional and not on the regular programme, being held yesterday forenoon. Prominent Sunday School superintendents and teachers are present from all sections of the province, and they are helped in the work of the Convention by two of the best known and most efficient Sunday School workers of the United States—Mr. William Reynolds of Peroia, Ills., late president of the International S. S. Convention, and Mr. S. S. Eddy of New York, field secretary of the N. B. S. S. Association. A programme of the session has been issued, and it is as follows:—

WEDNESDAY, OCTOBER 15TH.

3 30.—Devotional Exercises.
Formal Opening.
Address of President.
Appointment of Credential, Nomination, Finance, Questions and Devotional Committees.
Report of the Executive Committee and Treasurer
Normal Lesson, "The Sunday School, Its Place and Purpose," by S. S. Eddy.
Opening Question Box.

Evening Session.

7 30—Devotional Exercises, Address of Welcome and Replies.
Report of Delegates to the International S. S. Convention, Pittsburg—Rev. A. Lucas.
Address—Wm. Reynolds, Peoria, Ill., Ex-President International Con.
Collection.

THURSDAY, OCTOBER 16TH.

9 30—Devotional Exercises.
Report of Committees, Unfinished Business, Reports from Counties, General Business.

Afternoon Session.

2 30—Devotional Exercises.
Unfinished Business, Report of Nomination Committee and Election of Officers.
Fixing time and place of next Session.
Conference on Sunday School Work, conducted by Wm. Reynolds.
Address—"Incentives to Sunday School Work," by S. S. Eddy.
Opening Question Box.
Collection.

Evening Session.

7 30—Praise Service.
Address on Home Class Department—Rev. T. F. Fotheringham.
Address on need of organization for Sunday School Work—Provincial, County and Parish—by Wm. Reynolds, S. S. Eddy and others.
Collection; Closing Words.

NOTE.—J. H. Wetmore, Moncton, will conduct the singing; Gospel Hymns, 1, 2, 3, 4, will be used; bring your books. Don't forget your Bible, a memo. book and pencil.

From a circular issued by Mr. S. J. Parsons of Benton, Carleton Co., Secretary of the Association we learn that each Sunday School is entitled to send two delegates, the superintendent to be one if possible. All ministers are members and are earnestly invited to attend the Convention, and each County Convention is entitled to send five delegates. Sunday School teachers and workers, who may not be elected delegates are invited to be present and, in fact, the meetings are open to the public.

A devotional meeting was opened precisely at 3 o'clock yesterday afternoon, Rev. N. McKay in the Chair.

At 3.30 the President W. H. Stevens, Esq., took the Chair, and the Convention was formally opened by singing the doxology and the simultaneous offering of the Lord's prayer.

The President then appointed a committee on credentials as follows:—

S. J. Parsons,
W. S. Loggie,
D. P. McLaughlin.

The President then delivered his annual address as follows:—

Officers and members of the New Brunswick Sunday School Association, and Christian friends:—

By the good hand of our God we have been led through another year, and are permitted to assemble in our seventh annual convention.

We meet to review the labors of the past, to gather as we may some of the results of those labors, to take counsel as to those things which shall make our work increasingly efficient, to render devout and hearty thanks to Almighty God for the blessings He has been pleased to vouchsafe, and to implore the aid and guidance of the Holy Spirit in all our deliberations and undertakings.

It is with great pleasure, and with a thankful heart—a pleasure and a gratitude that will be shared by each member of this Association—that I make mention of the fact that all of those who, from the inception of this Association, seven years ago, to the present time have held official position, not one has been called away from the activities of life, and by far the larger number are still zealous in the cause for which we are organized, and are yet journeying with us. I accept it as a token of the favor of our God.

I do not know that this Association has ever adopted a motto, but in my official correspondence during the past year I have had no hesitation in appropriating that of the Charlotte County S. S. Association.

"Except the Lord build the house they labor in vain that build it."

A year ago the topic of transcendent interest was the report from the World's Sunday School Convention, which had been held in the metropolis of the world during the previous July. It was eminently fitting that this great Convention should be held in the greatest city upon which the sun has ever shone, the capital of the grandest Empire the world has ever seen—grandest because the foundation and chief corner stone of the vast fabric is that Bible whose teachings it is our aim and desire to extend to every child upon this green earth of God's; an Empire upon whose throne sits one of the noblest women that ever swayed a sceptre—one who in all the relations of Wife, Mother and Queen, has endeared herself to the millions of her own subjects, and who, by her christian sympathy, reaching out to the sorrowing and bereaved in other lands, has won for herself a place in the hearts of untold millions no other ever held. We rejoice to hail this peerless woman as Our Most Gracious Sovereign, Lady Queen Victoria, and we fervently pray that the richest benedictions of the Divine grace may ever be hers.

The event of most general importance in connection with our Sunday School Associations during the present year has been the meeting of the International Convention at Pittsburgh. We expect some very interesting reports from the delegates who attended that Convention. And the next event of general importance will be the second world's Convention in Saint Louis in 1892 or 3.

The reports of the Secretary and Treasurer will furnish you with all the information on those matters which come within their purview, and will, I trust, afford abundant evidence that the Association has been making satisfactory progress, while the exhaustive report of the Executive Committee leaves but very little for me to say.

On behalf of the Association a letter was addressed to the representative bodies of the several evangelical denominations, and from the reception accorded we believe our work is more fully endorsed by those bodies than ever before.

Notwithstanding that the above remark is quite true, there are indications of a feeling that the interest of the Association is in the direction of union schools in preference to denominational schools. It seems to me that upon this question the position of the Association should be clearly defined. In this connection I will quote a resolution that was appended to the call for a convention to organize an Association in Charlotte county and leave the matter for your consideration.

Resolved:—That we who are working in the interest of the proposed S. S. Convention wish it to be distinctly understood that we have no intention or desire to interfere with the working of Sunday schools upon denominational lines, except so far as we may stimulate them to the use of improved methods and appliances, and possibly to the occupation of "fresh fields and pastures new."

Another suggestion that I wish to offer for consideration is the desirability of making such changes in the constitution of the association as will lead to the closer affiliation of the Provincial and County associations. At present, the vice-president of this association for any given county may or may not be the president of the county association, and their terms of office are by no means co-terminous. In case the vice-President for the county does not hold some official position in the county association he has no constitutional status. It seems to me he should be ex-officio a member of the county executive. Of course, I fully understand that such a change can only be effected after correspondence with the county associations and with their consent, but I am not at all certain that better results would not be attained were the authority of this association made paramount over the whole province. I have heard that there is an opinion abroad that this association had accomplished its work. Probably I am only voicing the thought of a large majority of those who hear, when I say that I firmly believe the Sabbath School work in this province is in a much better condition than it would have been but for the association, but so far from its work being accomplished, it appears to me it is only begun. Is the whole land so fully occupied that there are no waste places? Is every school open during the whole year? Does every school reach all that it might and ought to reach? Is every school equipped as it might and should be to secure the best results? Are all the officers and teachers of all the schools, men and women, fired with a love for souls and zeal for the Master' Kingdom? When every parish has a live association, when, in every county, there is an active and effective organization, when every officer of the Provincial association shall perform his or her whole duty, when every child in the land shall have been gathered in to the Sabbath school, then, and not till then, will the work of this Association be accomplished.

There are ideas in connection with this sunday school work which, in other places, are being wrought out into practice which, with us, as yet, are only ideas. One of these is what for want of a better name I will call associate members of the Sunday School—those so situated that they cannot attend a school, yet are willing to spend an hour on the Sabbath in the study of the lesson—their names enrolled in the membership—supplied with the literature given to those who can attend—having the privileges of the library on the promise that they will study the lesson at home and will attend the school when in their power. Another, that of house to house visitation in the interests of the Sabbath School. Is it only a dream, I wonder, that we may look forward to a Chautauqua for these Maritime Provinces? I hope not; I trust not; I believe not. It will cost money! Of course it will. Money is spent recklessly upon evil things. Why not some upon good?

Down through the ages come these words, written as with a pen of fire "Bring ye all the tithes into the store-house, and prove me now herewith saith the Lord of Hosts, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." Tithes! Tithes of time—that business or pleasure shall not be so engrossing as to leave no time for the Master's work. Tithes of influence—influence always for the right and the good; always and ever against the desecration of the Sabbath and the unholy and nefarious traffic in strong drink! Tithes of talent—the best coinage of brain and intellect, of voice and heart for the service of the Christ. Tithes of money—when the rich man and woman shall give adequately of their wealth, when the poor shall give of their poverty, when the great mass who are neither poor nor rich shall gives as God requires, there will be money enough in the treasury for every legitimate enterprise of the church of the living God.

Looking over all the field before us, considering the vast importance of the work in which we are engaged, its results reaching out into the eternity beyond, can we not almost hear the words of the Saviour himself—"The fields are white already to the harvest."

"Listen! the Master beseeketh
Calling each one by his name;
His voice to each loving heart reacheth,
Its cheerfulest service to claim.
Go where the vineyard demandeth
Vinedressers nurture and care;
Or go where the white harvest standeth
The joy of the reaper to share."

Work for the good that is highest
Dream not of greatness afar!
That glory is ever the highest
Which shines upon men as they are.
Work though the work may defeat you
Heed not its slander and scorn
Nor weary till angels shall greet you
With smiles through the gates of the morn"

Then work brothers, work, let us linger no longer
For God's call to labor grows stronger and stronger;
The light of this life shall be darkened full soon,
But the light of the better life reaches at noon.

At the close of the President's address, Mr. Parsons, from the committee on credentials reported progress and obtained leave for it to sit again.

The following further committees were appointed by the Chair:

Devotional Committee—Rev. N. McKay, Thos. Marshall, Joseph McCoy.
Finance Committee—W. J. Parks, J. T. Fletcher, W. S. Loggie.
Questions Committee—Wm. Reynolds, S. S. Eddy, S. J. Parsons.
Nominating Com.—T. F Fotheringham, S. J. Parsons, T. S. Simms, James Watts, Geo. Haddow, H. S. Miller, A. Girvan.

Mr. Reynolds gave an instructive address on Normal class work. He described the method of conducting a ten minutes normal exercise in the School, for the benefit of teachers and senior scholars—also the practice in prominent and well-regulated schools of conducting a class for prospective teachers.

Mr. Eddy then gave a sample normal lesson upon the blackboard.

A discussion followed upon points made in the lesson, in which the following were emphasised: 1. There may be cases in which persons who are not professed christians are teachers but only in exceptional cases. 2. The best way of keeping the older pupils in the school is for their parents to attend the school themselves.

Mr. Watts then submitted the report of the Executive Committee. [It being nearly 5 o'clock when this report was read we are obliged to close our record of proceedings in order to go to press in time for the mails.]

The delegates attending the Convention are all entertained during their visit by citizens of the town. Those whose names were forwarded to Mr. D. P. MacLachlan, Secretary of the entertainment committee, notifying him of their intention to be present were the following:—

Mr. and Mrs. J. T. Fletcher, Waterville.
Mrs. A. Simonson, do
Francis J. Kerstead, Collins.
Rev. Wm. R. Baird, Shediac.
Mrs Annie Carlyle, Moulies River.
T. S Simms, St John.
Mr. and Mrs. R. M. Currie, Upper Charlo.
A. Dunn, Wekloford.
Miss Minnie Porter, do
Rev. Mr. and Mrs. McLeod, do
Jas. H. Black, do
Thos. Scott, Dalhousie.
Rev. Jas. and Mrs. Rosborough, Tabusintac.
Miss Loggie, Burnt Church.
Rev. J. D. Murray, Redbank.
Mrs. Sutherland, Newcastle.
Miss Rundle, do
Mrs. Geo. Geldart, Coverdale.
Miss Sadie Smith, do
Chas. Smith, do
Miss Buttimer, Bathurst.
Miss Avie Allen, do
Mrs. T. L. Smith, do
H. C. Murray, Buctouche.
Mrs. J. C. Walker, do
Rev. G. F. Kinnear, do
Dr. W. G. King, do
Mrs. W. G. King, do
Wm. Reynolds, Peoria, Ill.
S. S. Eddy, New York.
Rev. T. F. Fotheringham, St. John.
Gideon McLeod, Penobsquis.
Miss B. Pugsley, do
W. H. Stevens, St. Stephen.
A. Girvan, Moncton.
W. C. Whittaker, St. John.
Geo. Haddow, Dalhousie.
Miss Alice Cole, Sackville.
Rev. Isaac Baird, New Mills.
Mrs. I. Baird, do
S. H. Flewelling, Hampton.
Mrs. G. J. C. White, do
Miss Alice M. Taylor, Sussex.
Charles Brown, do
S. S. Lutes, do
Rev. A. Lucas, do
Mrs. A. Lucas, do
Miss Jane Duncan, Campbellton.
Miss Marjory Gerrard, do
J. Bradshaw McKenzie, do
Geo. Jenkins, St. John.
Miss Mary Henderson, do
Simon McLeod, Woodstock.
Miss Lizzie Clark, do
D. H. Smith, Fredericton Junction.
Miss Olive M. Smith, do
S. J. Parsons, Benton.
Mrs. S. J. Parsons, do
W. O. Cluff, Ferryville.
Miss Dora Dawson, Dawsonville.
Mr. and Mrs. Parks, St. John.
Miss Trimble, do
Miss McLean, do
Miss Draper, Dalhousie.
Mrs. Lizzie Parlee, Sussex.
Miss Alice Ryan, do
Miss Blanche Briggs, Bloomfield.
J. H. Wetmore, Moncton.
R. D. Attridge, Doaktown.
J. Haining, Fredericton.
Mrs. Patterson, do
Mrs. Currie, do
Mrs. J. W. Spurden, do
J. Galbraith, Bathurst.
Thos. Adams, Tide Head.
W. D. Duncan, Tide Head.
R. O. Stiles, Metapedia.
Miss Sarah McNeish, Dalhousie.
Jas. Watts, Woodstock.
Miss Miller, Doaktown.
G. W. Hovey, Woodstock.
Mrs. J. G. Gill, Fredericton.
Miss White, do
Miss Everett, do
Miss McLeod, do
Mrs. Sharp, Marysville.
A. T. Stewart, Stewartown.
Jas. Henderson, Douglastown.
Rev. J. Robertson, Black River.

The Chatham delegates are as follows:—

Mrs. Wm. Anderson.
Alex. McKinnon.
Mrs. J. B. Snowball.
Miss Tweedie.
Miss MacLachlan.
W. S. Loggie.

H. S. Miller.
Mrs. R. I. Greenleese.
Robt. Gordon.
D. P. MacLachlan.
Miss Sherriff.
} Delegates from North'ld County S. S. Convention.

The Late Conference of the Methodist Church.

At the service in St. Luke's Methodist Church, Chatham, on Sunday evening, 5th inst., the pastor, Rev. Thos. Marshall, spoke from the text 1 Sam. 7. 12 and after a reference to the circumstances of the text, with its suggestive lessons proceeded substantially as follows:—

He said his purpose was to direct attention to late events in connection with the meeting of the General Conference in Montreal, which he was privileged to attend, and which, in its review of work past and successful planning and preparation for future work, affords abundant reason for thankfulness, for encouragement and as memorials of Divine Help—as milestones marking our progress as a church, showing the exceeding riches of God's grace to us, it is not inappropriate for us to raise our stone of help and say "Hitherto hath the Lord helped us."

Our time forbids more than a brief summary of work done, but sufficient may be given for the purpose in view: So much of controversy had existed during the quadrennium—so many questions were awaiting settlement, any of which might have roused feelings not easily allayed—that no wonder anxious thought reached out in anticipation foreseeing many evils. The Conference had come and gone vexed questions were quietly considered and settled peacefully, manfully in the fear of God, with so little friction that we may well say the best of all is, God is with us. Quite a number of prominent members of other conferences, leaders in thought and action, were absent from this. The roll-call of the dead, bringing many monitory thoughts, suggests how little, apparently, the most active are missed, others so readily stepping into their places one can hardly but feel it a privilege to be permitted to work in Christ's cause instead of service conferring honour upon the church or putting it under obligation. Both in their lives and in their deaths we may emphasize the Divine care, the help given. For the dead in Christ, resting from their labors; for the toilers treading in their steps, our gratitude would lead us, as Israel was led, to raise the stone of help saying in our hearts "Hitherto hath the Lord helped us."

Composed of representatives in the ratio of one minister in ten, with an equal number of laymen elected by ballot from the eleven annual conferences in this Dominion and Newfoundland, with sole legislative authority over the church in these places, and also in Bermuda and Japan, representing a constituency so large in numbers and aggressive in life, its action cannot but be of vast importance to the church and to the national life of which it forms a part.

By petitions, memorials, resolutions, reports of committees and in other forms, questions of vital importance to both church and nation were brought before the Conference, and action taken thereon. The enumeration of these questions may show their character: Federation of Victoria University, General Superintendency, Itinerancy, Temperance, Civil Rights, Indian Question, The attitude of the Government of the day to the Church, Missions, Book and Publishing Interests, Sabbath School work, Sabbath Observance, Systematic Beneficence, almost innumerable suggestions for changes in the Discipline of the Church, Work of Review, Election of officials of the Church, Plans for future work. The satisfactory consideration and settlement of these matters left ample room for human wisdom and skill—and for Divine Help.

Had all the changes suggested in the early stages of the Conference been carried out, it would have revolutionized our church and well nigh made for us a new discipline. The vast majority of these propositions found a quiet grave in the various committees, simply reappearing for a moment to give the committees a chance to recommend no change.

The bulk of the work was done in committee, not by speeches in the Conference—in fact, some of the persistent speech-making of some of the good brethren in the Conference very materially hindered the work, instead of helping it.

The work was divided amongst over forty committees, arranged in four groups, meeting at different hours, each member of Conference being on four or more committees, giving time and facility for ensuring, as far as possible, the full and careful consideration of all matters referred to them. The committees ranged in membership from three to over fifty and their reports were largely adopted without much change by the Conference.

It was decided not to appoint a second General Superintendent in place of the late Dr. Williams. No change was made in the pastoral term. The decision of the late Conference in the question of College Federation was re-affirmed by a largely increased majority, and effective steps taken to ensure its being carried out. No change was made in the stationing committee beyond giving the Quarterly Boards a right to be heard by their representative before the committee. The bars were not let down any in the way of greater indulgences for the amusement of the Church. The question of the organization of an order of Deaconesses was left to each annual Conference to do what in its judgment was best in interests of the cause of God.

The Mission Work of the Church received careful and lengthened review—and whilst differences of opinion in questions of policy and administration must exist the Society was proven worthy of the unbounded confidence and enthusiastic support of the Church. The last year's income reached over 220,000 dollars. The fact that last year, even after missionary grants had been given, a deficiency on the estimated salary of 750 dollars existed, to the serious amount of over 110,000 dollars, leaving many of the ministers with utterly inadequate support, led the Conference to order that the Annual Conferences should each maintain their own Sustentation Fund and as far as possible prevent this deficiency in coming years.

The Book and Publishing interests received very careful consideration, the extent of the business and the great success of the Western Book Room, especially, naturally gave cause for gratification, whilst our Eastern Book Room is steadily pushing on its work justifying our confidence and our efforts to increase and extend its usefulness. The Guardian, Wesleyan, Magazine, and the Sunday School papers are each to be strengthened and improved during the year. The circulation of the S. S. papers has reached over 250,000 per issue.

Legislation was carefully considered for more efficient care and training of the young people of our Church, both by society classes, the Sabbath School, and by the increasingly popular Epworth League bringing them into closer touch and sympathy with the Church.

In the matter of Church Union, the action of the standing committee was endorsed. Necessary steps were taken to keep in full sympathy with the desire for union and recommending that there be an interchange of pulpits and the recognition of a common brotherhood at the Lord's table of all desiring church union.

On the important question of Temperance the mind of the Conference was clearly and strongly expressed squarely in favour of national prohibition as well as for personal abstinence. It recommended that sincere efforts be made in every constituency in conventions and at the polls for the election of sterling temperance men and on no account to vote for those who are opposed to prohibition as shown by their votes in parliament against it. It also strongly recommended our people to sign no application for Liquor License, affirming it to be impossible to license the liquor traffic without sin. A deputation was appointed to press upon the Government the attitude of the Conference upon the question of Prohibition and also upon the subject of the notorious abuse of the Permit System in the Northwest. Arrangements were also made to petition the Dominion Parliament for a Prohibitory Law.

An amended constitution was adopted for a Sabbath School Temperance Society and the Discipline was so amended as to read: "In the administration of the Lord's supper non-alcoholic wines shall be used wherever possible."

On the question of Civil Rights, the judgment of the Conference was very pronounced, maintaining no man, be he white or red, should be discriminated against by the Government on the ground of religious opinions. A strong protest was made against Romish aggression in connection with Oka Indian Affairs, in the Jesuits' Estate Act and in the Public School Question and kindred matters. A committee was appointed to look after these questions and act for the Conference.

A vast amount of routine work was done by the Conference, not perhaps of such general interest, but none the less important in its bearing upon the well being of the church.

The reception of Fraternal Delegates from other churches and bodies was of more than passing interest—from the British and Irish Conferences from M. E. Church south, The Presbyterian Church, The German Methodist Church, The British Methodist Episcopal Church, brethren came bearing kindly fraternal greetings. The reception of the delegates from the B. M. E. Church was an occasion not easily forgotten. You will find however if you care to seek for it a pretty full account in the *Witness* of Sept. 20th. Deputations came from the Womens' Missionary Society, the W. C. T. U. and the Dominion Alliance.

The Statistical Report of the Conference gives the membership of the Church as 233,863 an increase from 1886 of 36,399.

Ministers, 1,748, an increase from 1886 of 138.

Local preachers and exhorters, 3142, an increase from 1886 of 450.

Sunday Schools, 3,173, an increase from 1886 of 498.

Scholars and teachers, 234,461, an increase from 1886 of 39,030.

Baptisms—Adults, 11,307, infants, 63,975.

Churches, 3092. Parsonages, 967.

Value of church property 11,597,491 dollars, an increase of 1,702,449.

A review of the whole field of work during the past years leads us, as we devoutly set up its record, to say "Hitherto hath the Lord helped us."

Looking with eager faith to the future planning, working for great things with the individual membership of the Church, faithful to duty and to God, undreampt of successes may be ours during the coming quadrennium, and it may be ours more trustfully, thankfully and joyously than ever in the past to say "The best of all is, God is with us."

When the Conference was being held we referred to the introduction of the negro Bishop, Hawkins. The scene referred to by Rev. Mr. Marshall was that of the day after, and the report of it, as faithfully given in the *Witness*, is very interesting. We append it, as follows:—

There was a glorious time with Bishop Hawkins. That beautiful church of St. James will never ring with louder plaudits will never witness a scene of greater enthusiasm or more heartfelt emotion.

The simple pathos of the Bishop melted every heart. His quaint humor convulsed the staidest man in the Conference. Doctors and professors, owning its power, went down before it. But it was his singing that made the eye moist and put a lump in the throat and provoked hurricanes of applause that almost shook the building, and a general waving of handkerchiefs, from the Chairman (who is usually several degrees cooler than ice water) to the timidest young lady in the gallery, and a violent blowing of noses throughout the house that made it

JUST GOOD TO BE THERE,

and to see it all, and to share in it.

First, the Bishop presented the greetings of his church. "As I said yesterday, brethren, it it almost like a dream. I never saw such a beautiful church as this. I never saw such a wonderful Conference as this. I feel so lifted up that I almost forget that I am black—'pears like as if I dunno whether I'm black or not. I have been insulted in this city on account of my color, though you have received me like Christian gentlemen. (Applause.) But I don't think my color makes any difference to God. (Applause.)

Well, brethren, I come to you as a child of God, having got the blessing of salvation sixty-eight years ago, 'way down thar in the South. Ah, it was dark then. No privileges then. It was ten o'clock at night. It was over the fence, away to the woods, one mile, two mile, five mile, ten mile,

TO HEAR ABOUT JESUS.

I became his child. And it has been better all the time since, Better as I grow older. This is the happiest day of my life. The way has often been rough and dark I have had a circuit of one hundred miles to travel with my legs for a horse (laughter), getting $100 a year with a large family to keep, often without food for a whole day at a time, but I loved my dark brethren, and I went amongst them, and did what you cannot do, —I unlocked the door of their hearts with a key which you could never get, and I sowed the seed there (loud applause). It was hard work, but I had the marching orders from the Master (applause).

"Now, my mind travels back to the dark days when there was not a spot in North America where the black man was free; and I think of my own early days, but if I once begin, I'd keep you too long. (Cries of 'No,' 'no.' 'Tell us about your slavery days, etc.') 'Well, then, everything was dark and we heard that in Canada there was freedom for the slave. I thought

CANADA WAS BEHIND THE SUN.

(Laughter.) I didn't know the east from the west, the north from the south. But I got there and I was free. (Loud applause) I put myself under the paw of the British lion (prolonged applause), and when you're under the paw of the lion, and he gives a growl at your enemies, you're safe. The Queen of England—God bless her—("Amen") the best woman that ever wore a crown or swayed a sceptre (loud applause)—the Queen of England meets the negro the moment he touches British soil—(prolonged applause and great enthusiasm)—and that's why I'm here to-day (Applause.) They wanted to transfer us to the American Church, but this country and this Government are good enough for me. (Applause.) You made a great union some time ago. God prosper it. You did not take us in. (Laughter.) We are still willing to be taken in—upon conditions. We would want to have our own Conference and our own rules, for you could not manage that. (Laughter.) But we

PREACH THE SAME GOSPEL,

we have the same ordinances, and I hope to live to see the day (for I'm as strong as I ever was, and didn't Enoch walk with God for 300 years?) when we shall be one in name as we are one in faith." (This was received in significant silence.) "Our church is not a great church, but all the same we don't want you so drag us into a union. We are doing a work for God and preaching a free salvation; and if there never be a union here on earth, I expect to meet President Carman in heaven, where we will shake hands and say as we see all the members of our churches on the eternal shore. 'We helped to bring these to Jesus.' Thank God for the happy thought. (Loud applause.) I was on the mountain to-day, but I never was nearer heaven than this moment. Deep down in my soul I thank you for the way you have received me." (Loud applause)

The Bishop's companion followed, and when he sat down Dr. Douglas rose and said, "We want to hear Bishop Hawkins sing." ("Yes," "Yes," "Sing," etc.)

"Will Bishop Hawkins sing, 'I'm Redeemed?'" said Dr. Douglas.

"If I can get the key," said the Bishop amidst laughter, "I'll sing 'Nearer My Home.'" He got the key and his soft rich voice put a crooning lilt into the music, and he closed his eyes, and gently swayed his body, and waved his arms, and abandoned himself to an ecstatic emotion, which reached every heart in the Conference.

"Sing the chorus," said the Bishop. "We can all sing it, for aren't we all going to the same heavenly home? We may never meet on earth again—

"I'm nearer my home,
I'm nearer my home,
I'm nearer my home to-day,
I'm nearer my home, where Jesus has gone
I'm nearer my home to day."

"If I should live a thousand years
I'm nearer my home to-day."
Etc., etc.

The Chairman took off his spectacles and sang it. The venerable D