

MEETING OF THE CENTRAL BOARD.

(We publish the most important parts of the report, now furnished by the secretaries. Some of it we anticipated some weeks ago and need not now repeat.—ED. WESLEYAN.)

The Vice-President gave out the 857th Hymn; the Rev. A. Sutherland read the 72nd Psalm, and the Rev. R. A. Temple led in prayer. The Rev. Wm. Scott and A. J. Donly, Esq., were elected Secretaries. First in order of business was the reading of the "Minutes of the Committee of Consultation and Finance," who, by the authority of the General Conference, shall provide, during the intervals of its annual meetings, "for any exigencies that may arise." There were six meetings of this Committee during the year, all connected with subjects which had been referred for adjudication to this court by the Central Board, or matters of business requiring immediate attention, and which could not, without injury to many interests, await the annual meeting. The "minutes" ran over eighteen folio pages; and diversified and sometimes onerous as were the duties of the Committee, after a very free and full discussion of the same, they were unanimously confirmed by the Central Board.

The financial condition of the Society was presented by the Rev. A. Sutherland, Secretary-Treasurer, which elicited a great many questions, occupying a good deal of time in giving explanations of the expenditure and debt of the Society, all necessary for a full understanding of the responsible position in which the Board was placed, and which led to the adoption of the following resolution regarding the necessity of retrenchment in the appropriation to some Missions, and the entire withdrawal of others from any dependence upon Missionary money. The lucid and painstaking manner in which the whole was presented gave universal satisfaction.

"That the Central Board, experiencing great embarrassment in providing for the really destitute portions of the Domestic Work, and finding great difficulty in responding to the calls made upon it from the Heathen World, and this difficulty and embarrassment arising, to a large extent, from the demands made by Domestic Missions of long standing and of large membership, and in old and well-settled districts, this Board is strongly of opinion that grants to such Missions should either be greatly modified or absolutely cease; and appeals to the devotedness and loyalty of the members of the Church on such Missions generously to relinquish Missionary aid, and thus enable the Board to meet its responsibilities in making more equitable appropriations for the more destitute portions of its extending work."

A very interesting memorial was read to the Board from the Methodist Church in the Island of Bermuda, where there is a mixed Society of 480 members and 4 Missionaries, two of whom act as Chaplains to the Army and Navy. With the expression of the views of the Board, and a grant of \$950, the subjects embodied in the document were referred to the Committee of Consultation and Finance, and the decision that, in future, the Island should be considered under the head of Missionary Districts.

Confiding in the good Providence of God, to whom belongeth the "gold and silver, and the cattle upon a thousand hills," and in the pious liberality of a generous people attached to Methodism throughout the Dominion, the Central Board have shown both their sympathy and faith by their appropriations reaching the sum of \$167,956 48, for 1876-7; being an increase of \$18,239 88, beyond the expenditure of 1875-6. Very systematic and zealous efforts will have to be made to enlarge the present year's income, if the Society is to be saved from an embarrassment which will cripple future operations.

For the purpose of making a final adjudication of the balance in favour of the Home Mission Fund at the time of the Union of the two bodies, and in accordance with the principles agreed upon by both contracting parties when they met under Dr. Punshon's Presi-

dency in Montreal a committee was appointed by the Board, who, after thoughtful and deliberate exchange of views, agreed upon a report, which was heartily and unanimously accepted by the Central Board without any debate. From peculiar circumstances affecting the interests of Missions in Eastern British America, special grants were made to the extent of \$6,000, not included in the sum already reported as appropriated.

Several resolutions were adopted in addition to those already quoted, affecting the financial working of the Missions, such as the erection of buildings, repairs, afflictions, &c., which are also printed and placed in the first page of the present year's Report. Brethren appointed to Missions will do well to read them carefully, not omitting the "miscellaneous" ones, and especially the last, that our people may be kept acquainted with the labours and successes which attend the footsteps of the "messengers of the churches." The resolutions are as follows:

**APPROPRIATIONS FROM CENTRAL BOARD.** "That moneys granted by this Board for any particular department of our Missionary work, shall not be diverted by any local Missionary Committee to any other object, nor shall the relative amounts of the grants be changed; and in case the entire sum granted for any particular purpose is not required, the balance shall be retained by, or returned to, the General Treasurers."

**SPECIAL CLAIMS.** "Whereas it is sometimes necessary, in consequence of severe illness or death, to supply the place of a Missionary during part of a year, and as varying claims for the support of such supplies are made upon the Missionary Board, the following regulations are now adopted for future guidance:—

**"SUPPLY IN CASE OF SICKNESS.**—In case a Missionary is laid aside during the year by illness which incapacitates him for work, the President of Conference and Chairman of the District may, if they judge it necessary, procure a suitable supply; and the Treasurers, on being duly certified of the facts, accompanied by a Physician's certificate as to the health of the Missionary, are authorised to pay towards the cost of such supply, an amount not exceeding the proportion of a single un-drawn man's salary, for the period during which his services are necessary, with the current Conference year.

**"SUPPLY IN CASE OF DEATH.**—In case of the death of a Missionary his family shall be privileged to remain on the Mission and receive the allowance for the rest of the year; and an amount for a supply, similar to that mentioned in the preceding regulation, may be allowed.

**"SUPPLY PENDING THE REMOVAL OF A MISSIONARY.**—In case a Missionary is removed from a distant station, and it is found necessary to supply his new field of labour until such time as he can reach it, a grant for such supply may be made, similar in amount to that mentioned in the preceding cases.

**"AFFLICTION.**—Whereas special claims for affliction are sometimes presented, which cannot be regarded as legitimate, it is necessary there should be a distinct understanding in regard to this matter. In admitting claims of this kind, it was not originally intended that Missionaries should receive back every dollar expended or medicines or for medical attendance. These grants were intended to HELP in cases where expenses incurred by sickness were unusually small. It is to be understood, therefore, that only cases of the exceptional character will hereafter be entertained, and the Board reserves the right of granting either the whole or part of such claims, as it may judge expedient."

"In order to prevent unnecessary delay in the settlement of Special Claims, it is recommended that they be presented at the next District Meeting—financial or Annual—and, if recommended by such meetings, forwarded at once, with the physician's (or other) bill duly receipted, to the General Secretaries."

**ERECTION AND REPAIRS OF MISSION PREMISES, &c.**

"In order to economize as far as possible the funds of the Missionary Society, and at the same time afford necessary aid in securing and maintaining suitable buildings of our Indian and Foreign Missions, the following regulations will hereafter be observed:—

"1. No application for a grant for new Mission premises or buildings will be entertained unless a description of the proposed buildings, with their estimated cost, has first been submitted to, and the expenditure distinctly authorized by, the Central Board of the Committee of Consultation and Finance.

"The same rule will be observed in regard to the repairing of Missions Buildings and the purchase of Furniture."

**NEW MISSIONS.** "That whereas the multiplication of new Missions is causing great embarrassment to this Board in the distribution of the Funds of the Society, we respectfully urge upon the various District Meetings and Stationing Committees the utmost caution in recommending and establishing new Missions."

**PUBLICATION OF REPORTS.** "The following method will hereafter be observed in the publication of Missionary Reports:—

"1. A separate Report will be published for each Conference, giving details of income as heretofore published in the General Report.

"2. The General Report will contain only the names of Subscribers of Five Dollars and upwards, and the aggregate amount from each Circuit or Mission."

**OVER-DRAFTS.** "The Secretary-Treasurer brought forward the case of Conferences whose Treasurers had overdrawn, or against whom there stood small balances.

**Resolved.**—"That the sums referred to be allowed to the several Conferences this year, but that hereafter no such balance or overdrafts be allowed."

Nothing could exceed the courtesy and hospitality of our St. John friends, a record of which, in harmony with the feelings of every member of the Central Board, is placed upon the "Minutes" of the meeting.

By the united requests of the Board and the Brethren interested on the several circuits, the Rev. J. A. Williams and J. Macdonald, Esq., M. P., attended the Missionary Anniversary, beginning the following Sabbath, October 16th, at Sackville and Amherst; Dr. Jeffers and Rev. A. Sutherland, at Halifax; and the Rev. G. R. Sanderson, at Windsor.

It was decided that the next Annual meeting of the Central Board should be at Brockville, Ont., on the 1st Tuesday in October, 1877, at 9 o'clock a.m.

**"PADDLE YOUR OWN CANOE."**

The announcement from the pulpit and press that the Rev'd J. Shenton, of this town, would deliver a public lecture, on Wednesday evening, drew a large and appreciative audience. The following is a synopsis of this very interesting and instructive lecture.

The Lecture begun by saying that though he had delivered a lecture before under the same title yet he had, while retaining the shape of the canoe, strengthened its ribs, and almost rebuilt it.

The Lecturer in his introductory remarks, quoted some lines from Longfellow's "Hiawatha" of the building of the canoe, where the hero says:

"I a light canoe will build me,  
That shall float upon the river.  
Like a yellow leaf of Autumn,  
Like a yellow water-lily."

He then referred to proverbs as containing the pith of wisdom, and quoted and commented upon several from Franklin. He then proceeded to unfold the central thought of the lecture, the course that men pursue in life, and the manner of their advance. A glance was taken of the state of society at present as offering wide scope for individual effort. Blood does not enoble; no royal road is there to honor or success. Still there is the tyranny of American social society, and an heroic spirit is needed to face and break through prejudice. Toil, thought, effort, are needed for success. Men if they aspire to be politicians, or to any honor, must work. He instanced Bismark; our Premiers; the Presidents of the United States; Turner who said, "I have no secret but hard work"; Livingstone, whose monument is not to be in Westminster Abbey but in Africa's regeneration, and its commerce and civilization. Then followed a description of young men, who never learn to help themselves, born to wealth, but when fortune turns they are simply jelly-fish. Then a description of young women who have been reared as hot-house plants. He referred to it as the old lesson from every life that has a moral in it, work, work of hand or brain, and instanced Palissy and his white enamel; Warren Hastings and his resolve to regain his estate; George Stevenson and railways; Elihu Burritt the learned blacksmith, and Hugh Miller the learned stone mason. The lecturer proceeded to unfold some elements of character, and named first independence. Liberty, not license, freedom as the wind or light, but both obedient and subordinate to law. Not to get into the old coach, when the palace car rolls so smoothly along. He referred to modern inventions to telegraphs, to steam, as forces used by men, and said that like Phaeton, who drove the fiery chariot, and Jupiter who was afraid of a general configuration, so better risk a little fire, then freeze into cold stagnation. The flow of the river, the roll of Niagara, the law of gravity, the law of growth, were instances of power. So be our influence flowing forth to better the world.

**Self-reliance** was another element of character. Self-governed the best government. Men that run to others perpetually for advice have no self-hood in them. They are only like barnacles that stick to, but don't help the ship to sail. Keen competition makes keen men, sharp angles cut if you tilt against them. The lobster gets high and dry

by the tide, but has not instinct enough to get back to the sea. So with human lobsters; men stranded by business, and waiting for the turn of the tide, young men waiting for the rich bachelor uncle to die, young women for the legacy. A short synopsis of the lives of Lincoln, Grant, Colfax, Wilson, followed, showing their self reliance.

Have a well defined aim. The lecturer touched several characteristics, such as firmness, honesty, truth, honor, purity, tact. To illustrate these he gave a sketch of Disraeli, Gladstone, Governors Wilmot and Tilley of New Brunswick, and Joseph Howe of Nova Scotia.

Then we must row against the tide. Sir John Newton was none the less a philosopher, nor Hugh Miller a geologist because they believed in God, in nature and revelation. It will not retard, but help to rise to have a firm belief in Christianity. Whoever would know his life has been successful ought not to ask for lands, or gold, or fame; ask rather: "Has he mastered himself, has he lived a true life?"

The close came by repeating some verses that embodied the sentiments of the hour.—Liverpool Adv.

**STATISTICS OF HALIFAX SABBATH SCHOOLS.**—The total population of the city between the ages of 4 and 18, is estimated by Rev. H. McMillan, of the Statistical Office, to be 12,908, the Roman Catholic proportion of which is estimated at three sevenths, making 5,529, and leaving for the Protestant proportion 7,379, or, say, in round numbers, 7,300. The gross number attending the various Sabbath Schools of the city, deducting those who attend two schools, is given as 4,657, which would leave, as not attending any Sabbath School, 2,643. The total average attendance is stated to be 3,225, or nearly 70 per cent of those enrolled.

The following table gives the numbers, etc., denominationally:

	Male	Female	Total	Average Attendance
Presbyterian	821	666	1287	980
Episcopalian	493	609	1102	847
Methodist	679	755	1334	827
Baptist	297	339	636	407
Albion St. Mission School	40	35	75	7
Industrial School	35	—	35	35
City Mission	24	28	52	48
Salem	18	22	40	30
	2111	2546	4657	3255

The number of Schools in connection with the Association is..... 27  
Containing officers and teachers, about..... 500  
" " Scholars "..... 4000  
Average attendance of scholars "..... 2700

**OUT-DOOR EXERCISE FOR MOTHERS.**

Consider it your religious duty to take out-door exercise, without fail, each day. Sweeping and trotting around the house will not take its place; the exhilaration of the open air and change of scene are absolutely necessary. "O, I know all about Lucy's gown that 'it is not finished,' and 'Tommy's jacket,' and even 'his' coat thrown in your lap, as if to add the last ounce to the camel's back; still I say, Up and out! Is it not more important that your children in their tender years should not be left motherless, and that they should not be born to that feeble constitution of body which will blight every blessing? Let buttons and strings go; you will take hold of them with more vigor and patience when you return bright and refreshed; and if every stitch be not finished at just such a moment, and it is discouraging not to be able to systematize in your labour, even with your best efforts, still remember that 'she hath done what she could' is entitled to no mean praise. Your husband is undoubtedly 'the best of men,' though there are some malicious people who might say that that is not saying much for him. Still, he would never, to the end of time, dream what you were dying of; and so accept my advice, and take the matter in hand yourself.—Fanny Fern

**SAYS THE IRISH CORRESPONDENT OF THE NASHVILLE ADVOCATE:—**

I heard a sermon from a young gentleman of high scholarly attainments recently, and I was astonished to hear him adopting the tone and accentuation, or rather emphasis, of Punshon, and the style too. The Cameronian draw used to be a prominent, invariable characteristic of Presbyterian preaching. The same may be said of the Punshonian ring in reference to the preaching of the younger Wesleyan ministers. The young Doctor I refer to is an excellent, able and learned man, and, if spared, will be an honor to Wesleyanism. He is an admirer of T. D. C., and can well afford to dispense with all peculiarities which would lead his hearers to conclude that he admires Punshon, and imitates him in manner and voice. The discourse was able and eloquent.

When did this young "Doctor" go to Ireland? He used to live in counties this side of the water—three or four of them.

**DAYS OF MY YOUTH.**

(An old piece by St. George Tucker, step-father of John Randolph, of Roanoke.)  
Days of my youth, ye have fled away;  
Hairs of my youth, ye are grizzled and gray;  
Eyes of my youth, ye are furrowed all o'er;  
Strength of my youth, all your vigor is gone;  
Thoughts of my youth, your gay visions are flown.  
Days of my youth, I wish not your recall;  
Hairs of my youth, I'm content ye should fall;  
Eyes of my youth, ye have led me astray;  
Thoughts of my youth, ye have led me astray;  
Strength of my youth, why lament ye decay?  
Days of my age, ye will shortly be passed;  
Pains of my age, yet awhile ye can last;  
Joys of my age, in true wisdom delight;  
Eyes of my age, be religion your light;  
Thoughts of my age, dread ye not the cold sod;  
Hopes of my age, be ye fixed on your God.

A missionary upon the Northwestern frontier tells this story of the still farther Northwest:

It is supposed that we in the valley of the Red River of the North have found the Northwest. But the Northwest is away on beyond us thousands of miles. Last spring I saw passing through our town an Episcopal Bishop. I asked after the religious interests of Manitoba. He said, "My diocese is a new one, away west and north, on the Saskatchewan river, from ten to twelve hundred miles square. I travelled over it last winter, and to my surprise I found the Wesleyan Methodists of Canada had been in the country for eighteen or twenty years, and were counting their converts by the thousand among the Indians and half-breeds."

The Rev. Mr. McDougal the first missionary was from Montreal, a man of culture and a rare preacher of the gospel. Last January he lost his life in one of those fearful storms that sweep over these prairies. The Bishop after said: "I am going to tell this all over Canada to the honor of the Wesleys. Such success I never knew before."

The next Thursday evening a stranger with three ladies came into our prayer-meeting. I invited him, as he was a clergyman to tell about his work. He said eight years ago he passed through this valley to his mission work in Manitoba. His field was on the east of Lake Winnipeg, and north up the Nelson river. Last winter he went over the ground to visit eight missions, and see how they were prospering. The work had been a decided success. At one point three hundred attended the love-feast and communion. He said it was one of the most interesting scenes of all his ministry. One Indian came about one hundred miles to enjoy this Feast of Tabernacles. In the light of such facts there can be but one answer to the question: Is the gospel of Jesus Christ sufficient to save the Indian?—Missionary Correspondent of the Advance.

The Sunday Guest relates the following: "The rector of a London parish one day called on a sick boy. The boy was one of the neglected outcasts of the great city. Accustomed to eat his living by sweeping one of the muddy cross-walks his face had become familiar to many of the passers by. The clergyman asked him if any one had called on him during his sickness. 'O yes,' replied the boy, 'Mr. Gladstone came to see me.' 'Mr. Gladstone!' exclaimed the rector, 'what Mr. Gladstone?' 'Why,' said the boy, 'the only Mr. Gladstone.' So the great English Premier could find time amid all the onerous duties of public life, to seek the abode and minister to the wants of a "dirty street-sweep." All the attractions of aristocracy and grandeur of royalty did not dispel from his heart the sense of duty to the little outcasts. Nothing in the long, eventful life of the great man seems to us so noble and Christly as this simple incident.

**M. E. CHURCH, UNITED STATES.**

At a meeting of the Missionary Committee, just held, the following statement was made:—

The treasurer presented his report, which showed that at the beginning of the fiscal year just ended there was a debt of \$46,000.50, and the receipts during the year amounted to \$699,904.35. So that the treasury is at this moment in debt \$161,746.58. The increase of liabilities during the year is \$76,792.72, and the decrease of receipts in appropriations to the conferences \$68,297.51. Dr. Nelson, the treasurer, called attention to the great indebtedness of the missionary treasury, on which they have to pay over \$14,000 interest. But owing to a saving of appropriations in the mission treasury in India the real increase in the liabilities this year is \$75,500.

A debt of \$46,000 contracted in one year! A general debt of \$150,000, costing in interest \$14,000 per annum! What next? Retrenchment or increased liberality, doubtless. The financial pressure is something fearful just now everywhere; and in all purely benevolent enterprises it is felt more than elsewhere. We learn that the Publishing Houses of the M. E. Church are almost staggering under their burden of anxiety and depression. May the cloud soon lift from the horizon!

It was said in the music, the young girl's bells were tangled with carelessly, then a fore him for sober, said:—  
"Now, child, and quiet for This is my vexing a moment, door!"—that—  
"—he looks that says it is only one, and—  
and standing come I thought to heaven—this  
A beautiful line not? "Belle, heard and B. B. W. of my well as three you angelic."

I was visiting other city, and church. Lilliput way of abbrev. Little Pet. E. and nobody, he dropped it, although four, and a very tination. Some brain lodged the education had consequently it duty to do all in lightenment.

"They'll have around," she said her four fingers, their best to meet hand; "but you"—warmingly; "y A penny's plenty, As we drew nee the weight of he even as I was I felt that any mis would reflect upon dignity of the fame he parol to full stop for the p ing further advice

"After we get must do this and the act of silent e "What must I s to see what she w "You can't say in heaven," cause t say 'Now I lay me of it you know; t ridge—she's next u through, I begin, market,"

"Oh," I exclaim whether to laugh o down into the blu with seriousness. say, 'Now I lay me again?" "Cause," she "that's a prayer. anywhere. I'd he Everybody might ge queer bobbing up. ing—I can leave ou "Since you have saying 'Now I lay repeat 'I pray the keep."

"Till Miss McPet "Yes." "Very well." S again, pink as a pe bigger, and we walk height being falli fi cal to be pulled sq with that midget w church door, and with which she, dou "Now, is there a ta say to me before "No," I answered "Be sure and re to speak after we ge to get on your knee the back pew."

After promising to faithfully she allowe sound could have be twitter of the voice "Now I lay me," an my soul to keep." "dom of heaven. Th gone very deep in Lilliput was fast as and the Lord had soul safe in His ko