

MEMORIAL NOTICES.

W. H. HAMILTON.

William Henry Hamilton, of Maitland, Nants, was born January 7, 1820, and died June 17th, 1882. He was the 21st year of his age he was led through the instrumentality of the Rev. Wm. Crocombe, to give his heart to God, and to unite with the people called Methodists. The point of decision was reached at a memorable protracted meeting, held at Meander, on the Newport coast, by Mr. Crocombe and other ministers. That remarkable occasion, March 1841, is still remembered by many with gratitude to God, as the beginning of a new life, a life of faith in the Son of God. Many who then first realized the joy of pardoning love, are now experiencing "fuller joys above."

No sooner did Mr. Hamilton find peace with God than he put forth efforts to bring others to Christ. He walked many miles, in order to induce his former associates to attend the meetings, and soon rejoiced to hear some of them tell God had done for their souls. After joining the Church of his choice, he at once began to work in the vineyard of the Master. As a prayer-leader, exhorter, trustee, and steward, he was diligent and faithful. He was ardently attached to the doctrines and discipline of the Methodist Church. Was very jealous of anything like innovation, in reference to opinions or customs in connection with Methodism. He inquired for the "old paths," and endeavored to walk therein. His opposition to sin, and whatever he considered wrong, was very decided, and sometimes very strongly expressed. His manner of reproof may have sometimes been faulty, but his motive was right. One year after his conversion he married Mary, the daughter of Nathan Smith, who shared with him as only a Christian woman can, the joys and sorrows of life. And their home was often filled with more than the shadow of grief, for all their children were called early to the heavenly home.

For some years there were manifest in his physical nature evident symptoms of heart and lung disease, which so developed themselves, as to render him unable for more than six months previous to his removal to leave his dwelling. But in all his sufferings his mind was kept in peace because he trusted in the Lord. From the first he had a premonition of death at hand, applying to himself the words of the prophet to Hezekiah, "Set thine house in order for thou shalt die and not live." The frequent visits of his pastor, the Rev. T. D. Hart, were highly appreciated, and exceedingly profitable to our departed brother while in the furnace of affliction. As he neared the "narrow stream," he expressed frequently, not only a willingness, but a strong desire to cross over to the other side. His last words were, "Blessed, blessed Jesus."

He is now safe at home, with Jesus, and many dear ones who have gone before, from that favored hill of Zion, Selmah, Maitland, where multitudes have been born into the kingdom of God. G. O. H. July 1882.

DEER ISLAND.

The new Methodist Church at Cumming's Cove, Deer Island, was dedicated to the worship of God on Sabbath, July 16th. The Rev. Douglas Chapman, ex-President of Conference, preached in the morning and evening; and the Rev. Wm. Harrison, of Gagetown, in the afternoon. All three of these excellent sermons were of unusual richness and power, and were listened to with the greatest interest and profit by all present.

Our church is one of the prettiest and most neatly finished edifices in the Conference, being a model of architectural beauty as well as a credit to the few who have so heroically worked for its completion. It is in size, 36x26, 14 feet posts, with arched ceiling. There are three rows of pews and two aisles; the building is lighted by means of a chandelier suspended from the centre of the ceiling by iron rod, and three very handsome pulpit lamps neatly arranged on each side of the altar. When packed the house will seat comfortably about two hundred persons.

One of the happiest little events of the day was the presentation of a large and elegantly bound pulpit Bible, the gift of Mrs. Nathaniel McDonald. Excellent music was furnished by the choir throughout the day, and Mrs. John Wilson, of North West Harbor, Deer Island, and Miss Evans, of Eastport, Me., presided at the organ with great effect.

The congregations were large; the weather perfectly delightful, large numbers came from the neighboring Island and from Eastport, Me. The hospitality of our people was unbounded, and every pains taken to make a proper provision for the comfort of all who might attend. And the best of all was the presence of the Master in our midst. Collection about \$25.00. Thus came to a close one of the happiest and most profitable days ever enjoyed by the people on this Island. J. F. E. Leonardville, Deer Island, July 25, 1882.

By doing good with his money, a man, as it were, stamps the image of God upon it, and makes it pass current for the merchandise of heaven.

NOVA SCOTIA CONFERENCE PASTORAL ADDRESS TO THE SOCIETIES UNDER ITS CARE.

The flight of another year not only admonishes us that our life-day of gracious opportunity is fast waning, but is equally a reminder of the continued faithfulness of Him by whom we are called to the fellowship of His Son Jesus Christ our Lord. The record of mercies received demands at our hand the sacrifice of praise. The Lord has indeed been manifest to us, and we gladly invite our beloved people to unite with us in expressions of profoundest thanksgiving to the God of the armies of Israel, whose truth and love without intermission have blessed our efforts as a Church. Here would we erect another Ebenezer abundantly attesting the memory of His goodness, and sing of His righteousness. Is the saving energy of the gospel still graciously made known through the agency of our effort? Are we still honored in the conversion of sinners, the edification of believers, the promotion of the divine kingdom in the world of our fellow-men? Expressions of gratitude cannot be constructed into self-gratulation. We still but "speak of the glory of His kingdom, and talk of His power, who also 'hath wrought all our works in us.' The ministry of the apostles was one of power, because one of truth, and that truth spoken in love accompanied by the Holy Spirit. Now were the characteristic features of the spirit in unfolding and applying the truth restricted alone to these men and to that age. The promise is unto us, and to our children, and to all that are called by the name of the Lord Jesus Christ. A present, conscious salvation from all sin, (implying and requiring justification), the enjoyment of the Spirit's witness, and continued growth in grace, these are the elements of the Christian life as the sacred deposit of truth intrusted to the keeping of the church. Nor have those solemn and important verities been forgotten by those who labor among you in the Lord. In crowded city congregations, in country school houses, or still remote cottage, Christ as Prophet, Priest and King has been proclaimed. Happily the pulpit of our commonwealth has been transformed into vehicles of life-giving truth, or unsound and mischievous theorizing. Christ crucified is yet our central theme, our glory, and our joy. The gospel is still the power of God unto salvation, and may a happy and rejoicing soul testify to-day that "old things are passed away, all things are become new."

Nor can we as a people suffer our proclamation of these things to be relaxed. Reconciliation here is but to pave the way for a lifeless form of religion. The glory of God would seem depart from our land, and the strained, surging tide of practical atheism sweep away the goodly work accomplished for truth and holiness. Even now is fulfilled the apostolic prediction. There shall come in the last days scoffers walking after their own lusts. Men still "love darkness rather than light because their deeds are evil." And it is any marvel that with such corrupt propensities, the diluted forms of infidelity so prevalent in current thought find a warm welcome in many hearts—hearted seduced by promise of liberty, but only deceived into deeper guilt? But this and all other conspicuous evils opposing themselves to the truth as it is in Jesus, may be readily traced to the "carnal mind" which "is enmity against God." Notwithstanding "the weapons of our warfare are not carnal," yet are we called through God to the pulling down of strongholds. The degeneracy of the age only invites us to their more diligent use, and if "by parenance, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left," the enemy's works be assailed, who doubtless will be slain, we shall "overcome by the blood of the Lamb and the word of our testimony."

Hence we are all, both ministers and people, obliged to make ourselves ready for the day of God, by the diligent use of the "word of our testimony." It is far from sufficient that in our formulated creed we confess to being "not our own but bought with a price." Is this the creed of our heart, the well defined expression of our every capacity of our nature, every force of our being, be laid in willing loving tribute to our Master's feet.

Personal practical piety is that which, under God, will save ourselves and the world. See well to this as you value extensive usefulness here, and an exceeding weight of glory hereafter. Having been assured, of your adoption in the divine family by the Spirit's unmistakable witness leave the principles of the doctrine of Christ and go on to perfection. The possibilities of the Christian life are great. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." But God hath revealed them unto us by His Spirit, who searcheth the deep things of God, and whom no man can search, who shall be holy and without blame before Him in Love. As Methodist Christians we are laid under the most sacred obligations to enjoy and exemplify this blessed experience. Our religion is briefly stated. "In 1729 two young men in England, reading in the Bible, saw they could not be saved without holiness; following after, they inquired of others so to do. In 1737 they saw likewise that men are justified before they are sanctified, but still holiness was their object. God then thrust them out to raise a holy people." Mr. Wesley says, "God raised us up as a people to spread Scriptural holiness over these lands." Let us be true to our mission and testimony. Love in a pure heart, this holiness, this joy, this power, this heaven. "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem." By an act of consecration which includes your whole being yielded yourself up to God for ever to the Lord, let your faith rest upon His unfailing word of promise. "I will receive you," then will heaven's light and life stream through your entire being, holding the profession of your faith without wavering. Let the life and character of Christ be your standard of moral excellence. Let that mind be in you which was also in Christ Jesus.

Give much attention to the study of the Scriptures. "Let the word of Christ dwell in you richly." The psalmist declares, "Thy word have I hid in my heart, that I might not sin against Thee." Is these days when so much is being issued from the press which aims at undermining the foundations of our faith; when so much that is evil is intermingled with the good, and thus the more insidious and harmful, how necessary the ability to "prove all things and hold fast that which is good." Search the Scriptures daily whether these things are so. You will then be prepared to separate the precious from the vile, and partaking "the sincere milk of the word" will grow thereby.

Cultivate the habit of constant communion with God. "Pray without ceasing." In everything by prayer and supplication with thanksgiving let your requests be made known unto God. Let not the rush of everyday business or household cares prevent you attending to this duty, rob you of the delightful privilege. A soul in audience with the Deity becomes omnipotent for the work assigned him. More things are wrought by prayer than this world dreams of; for others. Bind them with cords to the altar; and in thus seeking others' good you yourselves will be blessed.

Within the bounds of Methodism purity in the pastoral office has ever been regarded as of first importance and secured by the operation of scriptural measures, together with such as experience demanded and inspiration approved. The priesthood of the people is to us a dominating idea, a cherished principle

of life. It is expected that all united with us should according to the measure of their opportunity and ability make known to others the glad tidings of salvation. The practical expression of such views bring both pastors and brethren to know their own hearts about. See to it that sentiments of mutual esteem, confidence and loving regard are cherished. Next to the Divine blessing nothing is so helpful to the prosperity of the Church as the cordial love and co-operation of pastors and people. Cultivate such feelings; demonstrate again to the world that the dock of Christ dwelt in love. "And we beseech you brethren to know their own hearts about among you, and are over you in the Lord, and admonish you: And to esteem them very highly in love for their work's sake." "So shall ye acknowledge us in part that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus."

To Methodist the past year has been one of surpassing interest. The large and representative gathering held in London last September, and the character of the address and the hearty accurate idea as to Methodist influence considered as a factor in the world's religion. And that the Lord will use our efforts to raise us above the conceits of individual preferences enlarge our ecclesiastical vision, and indicating where strength can be harnessed in the economical division of ministerial labor. Sabbath-schools, and other institutions coincident with the celebration now spoken of the present is the Centennial year of Methodism in these Provinces. On the 10th of November, 1781, we are told, William Black left his home in Amherst committing himself to the guidance of the Head of the Church. Looking back over the century, and since passed into the kingdom, the vast moral and spiritual results that have accrued to these lands and to the world as the result of the apostolic toils then initiated, and which have been the good seed which He Himself it accomplished that which He pleased, and still prospers in the thing where He sent it.

Demands upon pious and prayerful co-operation on the line of missions give no promise of abatement. The still sounding cry of Macedonia's suppliant, "Come over and help us," pressed home to our hearts with intensified urgency. It is no idle boast to say that what Canada's future may be depends materially upon what the Church of Christ does now. Should the Church militant have done more for the influx of new population it will, by an act of omission, have claimed the commonwealth for Emmanuel; otherwise the pernicious morals of other lands will be transplanted to our soil, and the body politic of our Missionary work in the older Provinces must not by any means be neglected, while the imperative claims of newly opened territories demand attention.

Amid the prevailing laxity of public morals let our efforts be increased to uphold the sanctity and spirituality of the Christian Sabbath. The practical regard which is accorded our families let us never prove a distinguishing badge of a Christian nation. From whatever source emanating, hold in the utmost abhorrence any violation of the Sabbath-day, and let us ever prove a distinguishing badge of a Christian nation. From whatever source emanating, hold in the utmost abhorrence any violation of the Sabbath-day, and let us ever prove a distinguishing badge of a Christian nation. From whatever source emanating, hold in the utmost abhorrence any violation of the Sabbath-day, and let us ever prove a distinguishing badge of a Christian nation.

The heart filled with fervent love to the Redeemer, neither desires nor seeks the stimulus of carnal pleasures and worldly amusements, but is contented with the simple joys of a life of piety and devotion. The heart filled with fervent love to the Redeemer, neither desires nor seeks the stimulus of carnal pleasures and worldly amusements, but is contented with the simple joys of a life of piety and devotion. The heart filled with fervent love to the Redeemer, neither desires nor seeks the stimulus of carnal pleasures and worldly amusements, but is contented with the simple joys of a life of piety and devotion.

Our Sabbath Schools give evidence of growth and prosperity. The blessing of the Lord is upon them, and they are doing much for the souls of the people. Our Sabbath Schools give evidence of growth and prosperity. The blessing of the Lord is upon them, and they are doing much for the souls of the people. Our Sabbath Schools give evidence of growth and prosperity. The blessing of the Lord is upon them, and they are doing much for the souls of the people.

Cultivate and extend your acquaintance with Methodist ministers, and let us never prove a distinguishing badge of a Christian nation. From whatever source emanating, hold in the utmost abhorrence any violation of the Sabbath-day, and let us ever prove a distinguishing badge of a Christian nation.

Our Sackville Institutions still claim a high place in the affectionate regard and practical support of the Church. The work they are doing for the souls of the people is of the highest importance, and we are glad to see that they are doing much for the souls of the people.

The grave of the late Mahlon Fisher, of Williamsport, Penn., was, profusely decorated with flowers on a recent Sunday by all the widows of that city, to whom Mr. Fisher bequeathed \$33,000, the interest of which sum is divided annually among them, irrespective of race or religion, in proportion to the number of children each one has.

All pleasure is followed by a terrible reaction. The soul is driven to feed upon itself. The man who quaffs the foaming glass, and laughs and shouts and sings till midnight, will awake in the morning with a headache and a feeling of gloominess bordering on despair. You have read of ships crews being out in open boats for several days, and at last becoming so hungry that they devour each other. But these men who spend nights in rollicking mirth, whether it be over the sparkling bowl, or the exciting game, are far more brutal and savage, for they feed upon themselves.—Rev. Dwight Spencer.

Death has been at work during the year and called from our ranks a brother beloved. Rev. Elias Brett, after a life of laborious and consecrated devotion to the Master's service, in the midst of which he was permitted to lead very many to Christ, was called to his eternal reward last December. The truth had made him free, love had purified the heart, and now he sees God. Throughout his whole career he was in thorough accord with the discipline, doctrine and polity of Wesleyan Methodism. And now brethren, the mercies of God constrain us to a fresh dedication of our soul and body's powers to Him Who our Father and our Friend. "He that is mighty, hath done us great things; and holy is his name." His mercy is on them that fear Him from generation to generation." What more do we need as we enter upon the mission of another year? Do we ask "Lord, wilt Thou at this time restore the kingdom unto Israel?" Does latent, lurking unbelief cry out in half-muttered tones of doubt, "Is it yet the set time to favour Zion?" The Spirit replies, "According to thy faith it shall be done unto thee." Do we yet tarry? Only tarry till the Holy Ghost be come upon you; till the promise of the Father be sent. Remember the nation you sustain a Christ to a perishing world, to a near and solemn eternity. Remember the world of your Master,—"Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."

W. C. ROGERS, President. J. A. BROWN, Secretary.

"THREE" SCHOOLS OF THOUGHT.—The late Earl of Kintore, speaking one day to three clergymen of different schools of thought about their respective ministries said: "Now when I go to hear you (addressing one of them), you are always preaching about what she—the Church—says; and when I go to hear you (addressing another), you are always dilating on it—doctrine; but when I go to the third—and I do so often—because—he always preaches Him—Christ."

BREVITIES. All that is human must retrograde if it does not advance.—Gibbon. He that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper. It is scarcely surprising that the age is so full of falsehood when such a vast number of words are compelled to pass through false teeth. I learned that he that will be a hero, will barely be a man; that he that will be nothing but a doer of his work, is sure of his manhood.—George MacDonald. "Pa," said a child thirsting for knowledge, "they say that beavers are the most industrious of animals. What do they make?" "Beaver hats, my child—beaver hats," replied the father. Very few men know how to keep silent. The Italians have a proverb, "Hear, see, and say nothing if you wish to live in peace." The man who is bent on telling all he knows generally ends by telling more than he knows. Little Lucy fell and hurt her knee badly, which her mother, when she went to bed in the dark, tried to bandage. Soon the little one was heard calling: "Mamma," said she, "this bandage is not in the right place. I fell down higher up."

When a millionaire once boasted to the present Bishop of Peterborough that he made a principle of giving ten thousand dollars a year to the poor, "Well," said the Bishop, "it is the largest insurance against fire I ever heard of."

Printers make funny mistakes sometimes. A correspondent of a religious paper, a colored man, writes to the editor, or the paper says he does, as follows: "We have improved our persnage at an expense of \$33 95, by painting white-washing, etc."

"I don't care so much about the loss of my thumb, as a thumb," said the grocer, whose horse had amputated that member, "but as a source of profit I shall miss it. I've measured that thumb in the shape of beans, and molasses nigh onto a thousand times. Well, my wife can't afford a new parlor carpet this spring."

A young lady recently entered a railroad carriage in Paris where there were three or four gentlemen, one of whom was lighting a cigar. Observing her, with the characteristic "politeness" of a Frenchman, he asked her: "She replied: 'I do not know, sir; no gentleman has ever smoked in my presence.'"

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