

WESLEYAN WRY RYMES: A METHODIST MEDLEY.

BY A RAW RYMER.

(Compiled for the most part from the Stations of 1877.)

A glance at the Methodist Minutes, or Stations, will certainly give us some queer combinations. The names of the preachers we so much arrange as to make them appear somewhat strikingly strange.

For instance, we see there a Butcher and Cleaver, A Baker, a Miller, a Taylor, a Weaver; Some Smiths in their Smithies, a Dunman, a Dyer, A Walker, a Trotter, a Laughier, a Cryer; A Penn and some Nibbs; a House, Wall, and a Storey.

A Rock and a Cliff, a Hill and a Quarry. And Bass as a Brewer of Brown Burton Beer, A Fish with a Woodfin, a Spratt in a Wier, A Talbot, a Cold, some Mangles and Close, A Duke with a Greathead, but Little Short Toase. A Broadhead White Britton, a Woolley Young Black, Welsh, English, and Scotts, a French Coleman with Slack.

A Bellman, a Bowman, a Bird, and a Hare, A Barber with Long Beard, a Carrier and Carr, A Batchelor, Bailie, a Freeman, a Newman, A Tyerman, a Penman, a Goodman, a Truman, A Good Swift ship's Rigg, and Bunting, and Charter.

A Street and an Alley, a Workman, a Carter; Green Meadows and Lawn, Coates, Cape, and a Button.

Sharp Sheers clipping Broomfield, a Needle and Cotton;

A Hamar, a Mallet, a Wenn and a Leach, An Orchard, a Greenwood, a Vine and a Beech. Some Bratz in a Row, and a Mann in a Fog, A Lamb and a Lyon, some Veal and a Hog; Salt, Pickles, and Onions; Slugg, Curry, and Rice;

Teal, Nightingales, Martins; Quick! Seller, a Price!

Mayer, Sergeant, and Major, and Officer Wray. Deck Warters in Wells for a Night and a Day, A Cook Cutting Clogs with a Caine from a Cross, A Collier with Cole, and a Mason with Moss.

The afternoon session was closed with the benediction by Rev. J. Brown.

Evening Session.

The Convention was called to order by the President at 7.30. Devotional exercises were conducted by Mr. Robinson. The minutes of the two previous meetings were read, corrected and approved.

Mr. S. Spurr, who represented this Convention at the Maritime S. S. Convention, lately held in Halifax, made a few remarks with reference to that meeting. He thought the Maritime Convention was interesting, but lacked the enthusiasm manifested in our County Convention. Mr. H. K. Richards was elected to represent this Convention in the next Maritime S. S. Convention.

Mr. J. E. Armstrong then read a practical paper on "Class work in the Sunday School." He referred to the importance of the teacher's work; showed how they might be improved; recommended a blending of the questioning and illustrative methods.

Rev. C. Parker and Mr. J. Fitch made a few remarks, after which the following resolution was adopted:—

Resolved, That the views entertained and expressed by Mr. Armstrong in his paper be adopted by this meeting.

Mr. J. B. Hall, Ph. D., opened the question, "How can we create more interest in S. S. Work?" with a forcible speech. He referred to the influence of the manner and appearance of the teacher before his class; and the importance of earnestness and enthusiasm. Rev. J. Brown followed. He said it teachers interested themselves in their classes the scholars would be interested in the teacher and the school.

The following resolution was adopted. Having heard the practical remarks made on the subjects of "Class Work" and "How to create more interest in S. S. work,"

Therefore Resolved, That we mutually agree to carry them out as far as possible, believing that we shall thereby greatly promote the interest in S. S. work and the glory of God.

Votes of thanks were tendered respectively to the good people of Clarence for their bountiful hospitality, and to the choir for their assistance in furnishing suitable music.

About 60 delegates from different sections of the County were present, and the house was well filled at each session with an attentive audience.

A very interesting meeting was closed by the audience joining in singing the Doxology, after which Rev. W. G. Parker pronounced the benediction.

J. E. ARMSTRONG, Secretary.

Sept. 18th, 1877.

FOURTH SUNDAY SCHOOL CONVENTION OF ANNAPOLIS COUNTY.

MORNING SESSION.

The fourth annual Sunday School Convention of Annapolis County, met at Clarence Baptist Church on Thursday, Sept. 13th, 1877.

After half an hour spent in devotional exercises, conducted by Rev. John Brown, the President, Mr. S. Spurr, took the chair at 11 a.m. A hymn was sung, and prayer offered by Rev. W. G. Parker.

The Constitution was read, and the Secretary presented his report, which contained the following statistics:—

No. of Schools reported: 4 union, 7 Methodist, 22 Baptist; total—38.

No. of teachers reported: 111 male, 100 female; total—211.

No. of scholars reported: 1060 male, 1120 female; total—2180.

No. of books in libraries: 4771.

Average attendance for 33 schools: 47.

A Committee to nominate officers was appointed, consisting of Messrs. J. Fitch, S. N. Jackson, J. L. Brittain, J. McKay, and W. Longley. They retired and shortly after reported the following nominations for officers who were elected by acclamation:—

President—H. K. Richards.

Vice-Presidents—H. Goreham, M. Martin, Geo. North, J. H. Whitman, S. R. Lantz, J. B. Reed, Anderson Healy, H. M. Irvine, J. D. Halfyard, W. V. Vroom, and E. J. Elliott. Secretary—J. E. Armstrong. Asst. Sec'ys.—J. H. Gates and L. W. Elliott. Treasurer—J. L. Brittain.

The President, H. K. Richards, then made a few appropriate remarks.

The first subject on the programme, "The obligations resting upon professing Christians to engage in Sunday School work" was then taken up and discussed in an able and eloquent manner for 15 minutes by Rev. C. Parker. After music by the choir, the discussion was continued by Mr. Dow D. Potter. Rev. W. G. Parker, Rev. J. L. Read, and Mr. W. Allen till 12.30, when the meeting was adjourned with the benediction by Rev. J. Clark.

AFTERNOON SESSION.

The Convention was called to order by President Richards at 2.30. After devotional exercises, the discussion commenced in the morning session was continued by Rev. J. Brown, Rev. C. Parker, Messrs. H. B. Page, J. B. Hall, Ph. D., A. T. Baker, and Benj. Miller. At the close, Rev. C. Parker offered the following resolution containing the substance of the discussion, which was unanimously adopted:—

Resolved, That in view of the importance and pressing needs of our Sunday School work, we leave this Convention with the determination to do all we can to promote the interests of our Sunday Schools.

The second subject, "How shall we study the Bible?" was discussed in an able paper by Rev. J. Clark, Rev. J. Brown, Messrs. O. Dodge, W. Miller, J. Fitch, J. McKay, and W. McKennie participated in the discussion which followed. The discussion was closed with a resolution embodying the heads of Rev. J. Clark's paper.

Resolved, That it is the opinion of this meeting that the Bible should be studied carefully, consecutively, prayerfully, believingly, intelligently, and practically.

Passed unanimously.

The following schools invited the Convention to hold its next annual session with them respectively, viz: Baptist Sabbath School, Stony Beach; Methodist and Baptist Sabbath Schools of Annapolis, and Baptist Sabbath Schools, Tremont. It was decided to hold the next session in Annapolis.

The following were appointed a Managing Committee for next Convention: J. D. Halfyard, Jas. McKay, J. H. Gates, W. V. Vroom, H. Snow, J. E. Armstrong, and H. K. Richards.

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J. E. ARMSTRONG, Secretary.

Sept. 18th, 1877.

"THE OLD HISTORICAL CONFERENCE."

In Dr. Pope's very beautiful and affecting address at the close of the late Conference he is reported to have said, "There is something pathetic in the last session of this Conference, for it is no secret—it is known to all of us—that the old Conference—the old historical Conference, the Conference that has been interwoven with our memories and associations from the beginning—for better or worse, is drawing near to its

last hour; indeed that, in a certain sense, its last hour has come." We are not surprised to hear that when these solemn words were uttered by the President with his usual tenderness of feeling and gravity of manner, some of the ministers in old Market-street Chapel, at that solemn hour, shed tears. Even where the hope was cherished that the new order would be an improvement upon the old, yet there could not but be deep feeling that "the old historical Conference" begun and continued by Wesley, and over which Coke, and Clarke, and Watson, and Bunting, and Newton had presided, was—in the form in which they knew it and loved it—coming to an end. However the event may be regarded—with pain or pleasure, with indifference or anxiety—all must speak well of the series of Conferences now brought to a close. Under the régime of a purely pastoral Conference, Methodism has grown from "eight or ten persons" to its present gigantic dimensions and world-wide extent. This result has not been arrived at by doctrinal unfaithfulness or disciplinary laxitude on the part of the ministry; for our pupils still proclaim the self-same truths by which the early Methodist preachers were instrumental in the salvation of souls, and the United Societies are still distinguished amid the Churches of the land by the power of a living godliness.

In thinking of "the old historical Conference," we naturally revert to the first of the series—that of 1744, which was composed of six clergymen of the Church of England, and to which was added during part of the time, four unordained preachers. Little did they dream, when met together in the old Foundry to consider "What to teach; how to teach; and what to do," whereunto this thing would grow. No wonder that Wesley selected for his text on several memorable occasions in subsequent years, "What hath God wrought!" The Conference thus begun, has met annually ever since—its grand feature being its exclusively pastoral character. It is true that "the preachers," as distinguished from "the ministers," were considered and called laymen; but they were this only in a Church of England or Episcopal sense. Looked at from the Methodist standpoint of the present, these lay assistants were really Christian pastors and teachers, certainly evangelists. As the Conference grew larger the episcopally ordained members of it became, relatively, and, indeed, really, fewer, until in course of time they ceased altogether. The introduction of ordination merely gave formal recognition to a fact which already existed—that the body of Methodist preachers were real ministers of God's Word, fully separated to the office and work of the Christian ministry.

The early Conferences were in no sense representative assemblies. There was no "Allocation Committee" in those days to decide how many preachers were to attend from each district. There were not—what we have heard of it in some other assemblies—scrutinizers appointed to examine the credentials of delegates and to report whether they were duly elected by authorized constituencies. The first Conferences were composed of persons who were invited to "confer" with him on the means of carrying on the work of God and on the Government of the societies which he and his fellow-labourers had raised up. Such invitations were confined generally to those clergymen of the English Church who co-operated with him in his great work, and to those of his unordained assistants whom he chose from time to time to select. Over these invited Conferences he presided himself with paternal authority and love. Of course the question had never to be asked before-hand, "Who is to be President?" nor to be answered afterwards by telling which of two or three candidates was elevated to the chair. Only once, so far as we know, did one of the preachers preside, and that during an interval only when Wesley was absent. Remarkably enough the preacher thus honored, Mr. Christopher Hopper, was not from London or Bristol, or other great city, but from Colne in Lancashire. In 1760 the Conference waited a whole week for the arrival of Wesley, who was detained by contrary winds in crossing from Ireland. These unartificial assemblies, destitute

of an elaborate constitution, with its carefully worded provisions, and checks and counter-checks, obtained more of order and constitutional form as time progressed. It was necessary that some alteration should be made when the paternal government of Wesley should cease. For this he himself made provision in the famous Deed of Declaration, which ever since has given definiteness in the eyes of the law to the phrase, "The Conference of the People called Methodists," by constituting a hundred preachers whose names are known as the body so styled. To the honour of the "Legal Conference," the Hundred has to this day strictly adhered to Wesley's advice: "I beseech you by the mercies of God that you never avail yourselves of the Deed of declaration to assume any superiority over your brethren." Nor has the whole Conference been less careful of the rights and interests and feelings of the Methodist laity. Its action has been slowly and steadily, and consequently safely, in the direction of bringing into play lay co-operation in the management of our Connexional institutions and affairs. This began soon after Wesley's death, and resulted in the re-adjustments of 1795 and 1797. Since then the plan of Mixed Committees has been formed and carried into practice, and circuit stewards have been admitted to the district meetings; so that the great measure on lay representation, framed and enacted by the last two Conferences, is but the full complement and practical outcome of our Connexional policy since the death of Wesley. All this should be remembered to the credit of "the old historical Conference," which, without any pressure from without, has voluntarily opened its doors, and invited the laymen of Methodism to enter and take their full share in transacting financial and economic affairs in our highest ecclesiastical assembly. Our best wish for the new Conference is that in unselfishness, efficiency, and success it may be a worthy successor of the old.—Recorder (London.)

CITIES OF THE EARTH.

There are two hundred and fifteen cities with populations of over 100,000; twenty-nine of half a million or more, and nine containing a million or more inhabitants each. Of these last four are in China: New York—including Brooklyn, as we may rightfully do for purposes of comparison—and the greatest cities of the world stand in this order: London, 3,489,498; Paris, 1,851,792; New York, 1,235,622; Vienna, 1,091,999; Berlin, 1,040,000; Canton and three other Chinese cities one million each. New York being third on the list of great cities, without counting our New Jersey overflow. But although third in point of population, it is behind all English cities, many other European and most of other American cities, in health and average longevity.

THE REV. DR. ADAM CLARKE AND THE SERPENT.

A correspondent sends us the following: Shortly after the issue of the first part of Dr. Clarke's Commentary, the Irish Conference assembled in Dublin, Dr. Clarke being president. Criticism in prose and rhyme abounded on every hand; one of the latter appeared anonymously in a morning paper; and the late Rev. William Kidd, a man greatly beloved by Dr. Clarke, presented a copy to the President requesting him to read it for the benefit of the Conference. This he did amidst the merriment of the brethren, no one seeming more highly amused than the reader. It was suspected that Mr. Kidd was himself the author, as he was known to be the writer of epigrams and other effusions by no means devoid of merit. The lines read were:—

"The Reverend Adam Clarke asserts It was no serpent tempted Eve, But a gay monkey, whose delusive arts Were calculated to deceive: Ancient and modern commentators all hold out It was a serpent tempted Madam— Which shall we believe? Without a doubt None knew so well who tempted Eve—as ADAM!"

A gentleman gave a party in honor of a distinguished missionary lately returned from his field of work. The ladies appeared with very décolleté dresses and as the host feared the style might shock his reverence, he apologized to him for it, saying that fashion demanded it. "Oh, I don't mind it at all," replied the missionary; "I have been ten years among the savages."

ANECDOTE OF THE LATE PROFESSOR THOLUCK.—A new student had come to the University, and some time after his arrival he called to see Prof. Tholuck. After a while the Professor asked him where he went to Church. "Oh!" said he, "I do not attend preaching. Instead of confining myself to the four walls of a building, I go out into the green fields and under the lofty arches of the forest trees. I listen to the singing of the birds and the countless melodies of God's creatures, where everything that has life praises the Lord." The Prof. allowed him to go on in this strain for a while, and when he had finished he quietly asked him, "But what do you do when it rains?"

OBITUARY.

HALLS HARBOR.

Death has been making terrible inroads among the people in this vicinity. Twenty-nine persons have been taken away by death, within a few weeks in this small village, mostly by that infectious and most direful disease the diphtheria.

However, it is our intention to speak more particularly of sister GEORGE ANN PARKER, (the only surviving daughter of Elias and Elmira Parker;) to give a brief sketch of her exemplary life and most triumphant death in Christ.

She was born of pious parents, and was naturally possessed of a kind and affectionate disposition. Her prepossessing manner and amiable qualities made her a general favorite among those with whom she associated. From a child she seemed to be deeply impressed with invisible things; yet she did not yield to the gentle stirrings of the Holy Spirit until two years ago, when under the faithful and successful labours of Bro. A. Black—she was brought to realize her need of a Saviour, and became the subject of God's saving grace. Since that time her walk and conversation have been consistent with her Christian profession; and her aim in the Divine life was ever upward and onward. She seemed to bid fair to live many years here on earth to adorn the doctrines of the glorious Gospel of Jesus Christ. But alas! how frequently are human hopes blasted. "In the midst of life we are in death" In the month of April last she became the victim of a disease which baffled the skill of her physicians, so that she gradually sunk until on Saturday, the 8th inst., she fell asleep in Jesus. Throughout her sickness she bore her sufferings with perfect christian resignation; and as her dissolution approached her love for Christ seemed to grow stronger, and her hopes of heaven brighter. When the messenger came she was found ready—fully prepared. Her remains were followed to the grave by a large number of relatives and friends.

Bro. and Sister Parker have been mysteriously bereft of late—they a short time previously had to part with their youngest daughter, Josephine, aged six years, and their beloved son Charles, aged 9 years. But, blessed be God, they mourn not as those without hope. May God comfort and support the disconsolate parents in these their trying hours. D.

WILLIAM T. GIBBONS.

Brothers Gibbons died on the 26th of August, being in his 78th year. For very many years he had been a member of our Church in this city. At the time of his decease and for some years previous he had been Trustee Steward and Steward for the poor. These offices he filled with fidelity and great satisfaction to his brethren.

His outward life was distinguished by integrity, straightforwardness, carefulness and peaceableness. His integrity was unimpeachable, his straightforwardness was transparent as the light, his carefulness was shown in his habits of economy and wisely husbanding for old age, and those dependent upon him; his peaceableness was in beautiful harmony with apostolic teaching. "If it be possible, as much as lieth in you, live peaceably with all men." His religious life was marked by these grand elements—conscientiousness in the discharge of duty, constant attendance upon all the means of grace—a ready disposition to assist in all the benevolent enterprises of the Church, and genuine humility of heart and spirit. His piety was most unobtrusive, and at the same time of the most undoubted character. Without demonstrativeness and yet always prepared to give a reason for his hope with meekness and fear.

His last illness was short and somewhat severe. He died as he lived, trusting solely in the merits of the Saviour for eternal salvation. Our Church feels keenly its loss in the removal of our brother, but rejoices in his everlasting rest. His widow and children are prayerfully commended to God's all superintending love and care. R. W. Hamilton, Bermuda, Sep. 18, 1877.