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PROCEEDINGS

MONDAY MORNING SESSION.

Conference opened as usual. After devotional exercises and reading of the min-

utes, the Conference sat for a while with

At ten o'clock, Dr. Sutherland, Mission-

ary Secretary, and Rev. Mr. Shaw, Presi-

dent of Toronto Conference, were invited to the platform, and introduced to the Conference.

sion faithfully and well.

on tud . OF THE

losed doors

Meslenan,

Rev. H. PICKARD, D.D. Publisher. Rev. DUNCAN D. CURRIE, Editor Published under the direction of the General Conference of the Methodist Church of Canada

\$2 PER ANNUM IN ADVANCE Postage Prepaid.

VOL. XXXI.

HALIFAX, N. S., JULY 5, 1879.

No. 27

STATIONS OF THE MINISTERS OF THE

BRUNSWICK

PRINCE EDWARD ISLAND CONFERENCE.

SUBJECT TO CORRECTION

Rev. Hezekiah McKeown, President. Rev. Frederick W. Harrison, Secretary. 72 Rev H P Cowperthwaite, Journal Sec. Revs H R Baker, A.B., R W Weddall, A.B., and Thomas Marshall, Assistant Secretaries.

Rev C. W. Hamilton, Conference Reporter to the Wesleyan.

The following is the first draft of the Station Sheet.

I-ST. JOHN DISTRICT. 1. St. John (Germain street)-John

2 St John (Centenary)—Jos Hart, J R Narraway, A.M., Henry Pope, D.D., John Prince, Supy's. St. John (Exmouth street)-He-

zekiah McKeown. St. John (Portland)—B Chappell St. John (Carleton)—R W Weddall: John A Clark, Sup'y. St. John (Carmarthen street)-

To be supplied. Fairville—Wilson W. Lodge. Sussex-John F Betts Apohaqui-William Tweedy Upham-Edwin Mills St. Martins-A R B Shrewsbury

Grand Lake-Silas James Jerusalem-Henry J Clark Welsford-Alfred E LePage Kingston-George B Payson

II_FREDERICTON DISTRICT. 16 Fredericton Edwin Evans: H. Daniel, Supernumerary
Kingsclear—Edward Bell
Marysville—Waldron W Brewer

Gibson-W W Colpitts Nashwaak-Levi S Johnson Stanley-Silas C Wells

Boiestown-John K King Keswick-James Crisp Sheffield-William Dobson Gagetown—James ▲ Duke Woodstock-Charles Combem

Northampton and Benton-E C Turner Canterbury—H Penna under the superintendence of Bro Comben Jacksonville—Robert S Crisp Richmond-William Harrison

Florenceville—Thomas Allen Andover-William J Kirby Upper Kent-William Penna

Arthuret-William R Pepper III MIRAMICHI DISTRICT.

Chatham—Stephen T Teed Newcastle-Matthew R Knight Richibucto-Isaac N Parker Baie du Vin)

Tabusintac Bathurst-J Howie Campbellton-William Tibbett

42 Derby-DH Lodge

IV-SACKVILLE DISTRICT.

43 Douglas Chapman; H Pickard, D.D., Book Steward. Educational Institutions.—Theological Professor and Chaplain, Charles Stewart, D.D.; Professor of Natural Science, John Burwash, A.M. Principle of Male Academy, Chas. H Paisley, A.M.

Tantramar-William B Thomas Point de Bute-George W Fisher Baie Verte-John S Allen Moncton-Robert Duncan.

Duncan D Currie, Editor of Wesleyan Mr. Currie's Post Office address is Halifax, N S

Coverdale-C H Manaton Shediac-William Wass Dorchester-Thomas Marshal Hopewell—Robert Wilson

Hillsboro—Charles W Hamilton Havelock-Aquilla Lucas Salisbury—John J Colter Elgin—Septimus E Colwill

V-ST. STEPHEN DISTRICT. 56 St. Stephen—Howard Sprague, A M
57 Milltown—Charles W Dutcher

St. Andrews-Fred W Harrison St. David's-G Harrison St James-J T Baxendale Bocabec-Richard Opie

Deer Island-Thomas Hicks Grand Manan-One wanted.

VI-P. E ISLAND DISTRICT. except that they recommended the liabili-Charlottetown-H P Cowperthties of the Missionary Society should be waite, M.A., Geo. M Campbell; F Smallwood, J V Jost, Sup'ys Cornwall—Samuel R Ackman Little York—H R Baker paid first, and the remainder divided equally between the Supernumerary Funds and the other general funds of our church. He proceeded to lay before us several considerations in reference to our work. The debt was likely this year to be increased by some eight or Summerside—Thomas J Deinstadt Bideford—John Goldsmith Murray Harbor—John Berrie done? The grants to the missions are so Montague George Steele Souris A Hagerty
Mount Stewart William Lawson
Alberton Joseph Sellar, A.M. small already that many men were com-Indian, German and Japan fields, and NOVA SCOTIA CONFERENCE.

Mr. Shirt made only a few remarks, stating that he came bringing the greetings of 300 ministers, and 30,000 members of the Methodist Church. Besides this, his principal duty was to watch Dr. Sutherland, to make sure that he discharged the duties of his important mis-

ast and west. Dr. Sutherland congratulated the President upon his elevation to his position. Quite agreed with the remarks made in reference to himself when introduced, that he belonged not to any one Conference, but to all the Conferences. He passed over other subjects to which he would like to refer, to bring to the notice of the Conference the fact that in the Western Conferences a measure had been already inaugurated for the purpose of paying the missionary debt and aiding Connexio nal Funds, and hoped that it would re-

ceive their cheerful co-operation. The President gave expression to the pleasure which he himself felt, and which he was assured was participated in by the Conference, in welcoming these brethren into our midst. Dr. Sutherland had ever shone himself not only the friend of the West but also the friend of the East. He congratulated Mr. Shaw upon his fine physical appearance after so many years of toil, and especially after the discharge of duties connected with his presidental office. Very encouraging to us engaged in the itinerant work.

On motion it was resolved :

"That an afternoon session be held for the purpose of considering the scheme for the raising of a Thanksgiving Fund for the liquidation of connexional debts and purposes."

MONDAY AFTERNOON Conference opened at 4 o'clock.

After reading the minutes, the report f the Contingent Fund Committee was read and submitted to Conference. From this report it seems that after paying some unavoidable expenses there would he but little left to meet even customary

The Stationing Committee having reported that it was necessary to secure a man from Sackville for our work, it was moved and seconded that the vote in reference to Bro. G. O. Robinson be re-considered. The vote was carried almost without debate by a large majority.

The order of the day was then taken up. Dr. Sutherland opened the subject of a Thanksgiving Fund by making some explanations in reference to the origin of the scheme. He read a series of resolutions passed by the Committee of Finance in order to bring the matter before the different Conferences.

These resolutions had been submitted to the London Conference, and a series of resolutions was passed endorsing the scheme, and recommending that threefourths of the amount should be devoted to the Missionary cause, if needed, and the remainder to the Supernumerary Funds, East and West. The Toronto ing out the 744th hymn, beginning-

Conference had taken the same position, ten thousand dollars. What was to be pelled to live on salaries of less that four hundred dollars. To send men out of the work on the Domestic Missions was almost impossible, so long as they did not actually starve. He reviewed the French. came to the same conclusion in reference to these. He referred to the cry of hard times and argued that, perhaps, we had permitted ourselves, as ministers, to sympathize too deeply with these complaints or rather with the excuses given for neglecting the duty of giving to the Lord. Every christian man should give at least one tenth of his income. Had our church come up to the Old Testament standard, to say nothing of the New Testament standard? Perhaps the Lord was having a controversy with this people, was having a controversy with this people, because, in the days of their prosperity, they had not given of their abundance as freely as they should. He related a very interesting incident to show what might be done by earnestly preaching the duty of systematic benevolence and the close connection between liberal giving and spiritual prosperity. He closed by referring to the manner in which the Fund, if raised, might be appropriated so as to do justice to the claims of the Conferences east and west.

His speech was able and effective and eccived with evident satisfaction and

President Show said he had but little to say, for he knew when Dr. Sutherland got started he would most effectually cover the ground. He referred to the action of the Toronto Conference when at the close of the session, at a late hour, a subscripsubscribed on the spot, \$2,500. He closed by expressing the hope that the matter would be heartily taken up and pursued to a successful issue.

Mr. Nicolson moved for a committee to take the matter into consideration and to submit resolutions to the Conference. A committee was appointed composed of Chairmen of Districts, Revs. A. W. Nicolson, W. H. Heartz, Thomas Rogers, A. S. Tuttle, R. McArthur, Thomas D. Hart.

Report of Board of Examiners was called for and read by the secretary, Rev. C.
Jost, A.M. The principal alterations made
in the plan for examination of candidates was the reducing of the number of examination districts and appointing the examers directly by the Conference instead of

Dr. Stewart being about to leave the Conference addressed a few words on leaving. He was not going to say any-thing in reference to the matter which had lately come up before the Conference.(Bro. G. O. Robinson). He requested that they would adopt some means of visiting the institutions more frequently and in larger numbers in order to note the progress and the character of their work. He referred to the students who had been sent to Sackville, speaking highly of the manner in which they had acquitted themselves in their studies. He advised them and gave it his strong conviction, that if hey could not send all their men there as long as they could wish, to give the best ones greater advantages. He hoped that the brethren would not forget the Educational Fund. He referred to the Theological Union and to the work which ne trusted was to be accomplished through it. He paid a high compliment to the first sermon that had been preached before it-and which was to be published by the society.

Committee on Bermuda matters reported that, in view of the difficulty the committee found in understanding the matter fully from the information given, the Quarterly Boards of the Hamilton and St. George's circuits be requested to send the mission committee a full and detailed statement of the amounts sised and expended by these circuits.

The letter writers were directed to give letters of introduction to Bros. Heartz and Lathern to the British Conference. The order of ordination services was read by the Secretar, and approved by

MONDAY EVENING - ORDINATION SERVICE,

Monday evening witnessed a very large and deeply interested audience gathered in Brunswick St. Church, on the occasion of the Ordination Service.

At 71 o'clock the President took the chair, and commenced the service by givThe Saviour when to heaven he rose La splendid triumph o'er his foes,

fter which prayer was offered by Rev. Mr. Shaw, Pres ident of the Toronto Con-

The candidates to be ordained were now called to the platform and introduced by the Secretary. In performing this duty he referred to the several steps which must be taken by the candidates, and the examinations to which they must submit, in order to secure admission to the ministry of the Methodist Church.

The candidates were then called upon by the President to give a statement of their conversion and conviction of their call to the ministry. In response to this

Mr. President, Fathers and Brethren,-I think I may regard this hour as the most selemn period in my history. Of this time I have thought and prayed. To-night I feel profoundly thankful to Almighty God for a clear and sound conversion. For my conversion to God I am deeply indebted to the training I received in the Sabbath School; and to the prayers and godly example of my own dear mother. My call by the Holy Ghost to the office and work of the ministry, is clear, constant, and abiding. I feel that "woe is me if I preach not the Gospel." During my probation I have had fruit. By the grace of God my labors have not been in vain. Respecting my present religious experience, I may any that by the grace of God I am what I am. "The law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death."

from the law of sin and death."

I thank God that I have now the testimony of the Spirit to my adoption. I know that I now labour under renewed obligations to love and serve God with all fay ransomed powers. I trust that I shall perfect holiness in the fear of the Lord. I would now thrust myself afresh into the work of soul saving with true real and holy fervour. I feel the great necessity of being a man full of faith and of the Holy Ghost. By the mercies of God I now render myself a living sacrifice, holy an i acceptable unto God which is my reasonable service. Friends, I beg of you to pray that upon my brethren and upon myself may ever rest the power and presence of the Hely Ghost. Pray that at all times we may have the Spirit of Power, of Love, and of a sound mind. Pray that our fidelity to tiod/and man may be pure and lasting, so that bye and bye we may gain the true disciples reward.

GEO. F. JOHNSON, A. B., SATE

Dear Brethren and Briends,—

I was bleased with Christian parents. The exemplacy life of my father had much to do in the formation of my youthful character and habits; but I believe that it was through the prayers of a pious mother that I was brought to God. I knew that my mother was praying for me. This knowledge so impressed itself upon my mind that I was led to pray for myself in such a way that I had ledge so impressed itself upon my mind that I was led to pray for myself in such a way that I had never prayed before. I soon discovered that my heart was far from being right with God. I tound salvation more difficult than I had anticipated. But I felt that I could not safely go out into life without taking the Lord with me, and months were spent in my endeavour to struggle up into the light which sanctifies and saves. At that important juncture in my life's experience, I enjoyed the Christian sympathy of many friends, among whom was Bro. T. Watson Smith, whose wise and well-timed counsels were especially helpful to me. The work of grace was a gradual work in my case, but light and assurance came and I had peace in believing. Then life seemed to be real, and an impression was made upon my mind that my life should be spent in some department of Christian work. During my course of study, I thought and prayed over the matter, and the impression was deepened into conviction. It seemed to me that the Methodist ministry afforded an admirable sphere for a life of usefulness. It is now four years since I became a candidate for the ministry. During these years God has blessed me in my labours, and given me indubitable evidence of my call to the Christian ministry. With the intelligent conviction that my life should be spent in preaching the Gospel, I come to you, dear Fathers and Brethren, to receive ordination at your hands for this work. I am thankful fer the good providence which has brought me to see this hour and here give myself anew to God and Methodism.

We have no report of Bro. Wright's address, whilst Geo. Johnson (B) and Jas. Sharp, owing to lack of time, were not required to speak.

The solemn Ordination service, as prescribed by the Discipline, was then conducted by the President, after which Dr. Sutherland delivered the

ORDINATION CHARGE.

We took lengthy notes of this address for the WESLEYAN, but having read them and compared them with the impression made upon our own minds, we concluded that thus to meddle with it is only to muddle" it, and that unless it could be given entire it were better simply to say that it was an exceedingly eloquent and masterly effort. It was generally considered. we think, superior even to the sermon of Sunday evening; and for breadth of thought, power of appeal, soundness of teaching, and felicity of expression, to be one of the best, if not the best, ordination charge ever delivered in the Nova Sco-

We may also refer here to the excellent music furnished by the Brunswick Street Choir on this and other occasions, and which added so much to the interest of the different public meetings in connection with the Conference. Not only was there a manifestation of much musical ability, but what always gives even greater pleasure, proof that labor, had been given to preparation for the different occasions. Their efforts received privately, if not publicly, warm commendations from members of the Conference and others best calculated to judge in such matters. TUESDAY MORNING.

Conference opened at 9 o'clock, Ex-President Hennigar in the chair. After some routine business the resolution of

Halifax District, in reference to the introduction of questionable practices and amusements into temperance orginizations was taked up.

After considerable conversation the following resolution was moved by Rev. J. S. Coffin and seconded by Rev. G. W. Tuttle, and passed unanimously.

"That while we hereby rejoice in every well directed effort which is put forth for the advancement of the temperance movement, we cannot refrain from placing upon record our earnest disapproval of the introduction of such amusements and practices into the gatherings of temperance organizations as one calculated to alienate from this most important and vital reform, the sympathy and co-opera-tion of the members and ministry of our

Some reference was made also to the change contemplated in publishing missionary lists and fears expressed that it would not tend to the increase of the funds, but the matter was dropped without any definite action.

A vote of thanks was passed unani-mously to the Halifax friends for their kindness in entertaining the members of the Conference. Directed to be published in the local papers and inserted in the

Mr. Hennigar requested Mr. Shaw to fake the chair, and addressed the Conference at some length upon two subjects which had pressed heavily upon his mind, invitations to circuits, and inequality in the salaries of ministers. His remarks seemed to elicit a hearty response from the members of the Conference present.

The following resolution was then moved by Ex-President Taylor, seconded by Rev. J. McMurray and passed unanimously by standing vote.

"That the cordial thanks of the Conference be presented to the Rev. Dr Sutherland for the able, comprehensive, eloquent and soul inspiring ordination charge delivered by him last evening, and which so greatly added to the interest and spiritual profit of that solemn service, and that he be requested to furnish the address for publication and circulation among our people." mong our people.

Resolved also that the cordial thanks of this Conference be given to Rev. J. Shaw and Dr. Sutherland for the very able and encouraging sermous preached on Sabbath last, and that they be requested to

Dr. Sutherland and Mr. Shaw thanked the Conference for their kindly appreciation of their efforts, but feared that the labour involved in preparing them for the press might interfere with their wish to gratify the Conference in regard to their publication. Dr. Sutherland, however, stated his intention if time could be procured, of putting some of the leading thoughts, contained in his ordination charge into such a form that they might charge into such a form that they might be readily circulated among the people.

The Report of the Committee on the Relief and Extention Fund was submitted as follows :-

REPORT OF COMMITTEE APPOINTED BY CONFERENCE IN CONNEXION WITH THE RELIEF PUND.

1. That this Conference has listened with deep interest to the communications of Dr. Sutherland and President Shaw. respecting a scheme for paying the debt of the Missionary Society. The Conference is in perfect sympathy with the efforts of the Committee of Consultation and Finance and the Western Conferences to launch such a scheme at the present time. That though the prevailing commercial depression would seem to discourage such an enterprise at the present, yet regarding such depression as a call from God to review the principles on which we have discharged our stewardship, we resolve to consecrate ourselves and our substance afresh to God, to embark in this grand undertaking, and commend it to our people in faith in the Divine Providence, and to do all in our power to promote its success.

2. We suggest that a principal object of this movement, next to that of extinguishing the missionary debt, should be the entition of, and payment of debts upon Parsonages, as having a two-fold advantage of securing the comfort of our ministers and the relief of the Mission Fund in the item of rents. The distribution of the amount to be raised in the Maritime Conferences should, we think, be in the proportion of three-fourths to the Missionary debt should it be required, and the balance to be left at the disposal of the three eastern Conferences, each Conference to control and appropriate for connexional objects the amount raised within its own bounds above the threefourths for the Mission Debt as referred

3. On motion it was resolved that three ministers and three laymen elected by nomination be a committee for carrying out the objects contemplated in the Relief Fund, the first minister elected shall be our representative to the central committee of the fund. The following were elected as the committee : first, the President of the Conference, and R. Alder Temple, A. W. Nicholson, Geo, H. Starr, J. B Morrow and Joseph Burrill.

The Conference joined in singing,
Lord in the strength of grace,
With a glad heart and free.

and the Rev. J. G. Hennigar led us in prayer. This matter having been brought to so grand a conclusion, Rev. R. Smith introduced the case of the Annapolis circuit in reference to parsonage rent.

Whilst the discussion was proceeding the President called the attention of the Conference to the fact that a member of the New England Conference was present, Rev. W. J. Promfret. He was invited to the platform and introduced. He gave expression to his feelings of pleasure in being permitted to look in upon them and to watch for a time the progress of their work. He gave them a hearty invitation to visit the N. E. Conference and assured them of a hearty welcome if they should do so.

The discussion concerning Annapolis was then continued. This circuit some years since had burdened itself with a heavy debt in the erection of a parsonage, with the understanding that an allowance should be made for rent to cover occuring interest. Last year the circuit received no grant as it had ceased to be a mission. The whole matter was carefully considered in reference to the obligations of Conference, the means of relief available, and the action of the circuit in not paying the rent out of last year's receipt; but handing the whole over to Bro. Smith; thus burdening his successor with two year's interest. It was finally decided that (a) the circuit was out of the range of ordinary mission grants. (b). The Conference had no power over the funds and a recommendation would be of no service. (c) Bro. Smith volunteered to see that last year's rent was paid, thus setting the circuit right with his successor. (d) The Church Extension Fund Committee was recommended to afford some aid in the matter if possible. (e) The Conference letter writers were directed to express fully to the officials the view of the Conference in reference to the case. TUESDAY AFTERNOON.

Conference opened as usual. After resding of minutes the deferred discussion came up in reference to appointing Bro. Geo. O. Robinson to a circuit. There was a keen discussion, after which a vote of 31 to 26 decided that he should go into the work.

A long discussion ensued upon the action of a brother who had excluded a large number of members from his church on account of not meeting in class. This much discussed and long discussed question was re-discussed. It seemed to be the almost general impression that it was in accordance both with the feeling manifested in General Conference and with the practice of our church in the past that the class meeting should not be made an absolute test of membership. A resolution having been carried to this effect, the brother appealed from return of conference to the Appeal Committee.

A number of the schedules were read, as reported from Committee on Statistics, and passed.

and passed.

Rev. J. S. Coffin brought forward the resolution of which he had previously given motion as follows:—

Whereas, the system of invitations, as

Whereas, the system of invitations, as at present practiced, is inconsistent with our elective representative principles, and practically contravenes a fundimental point of our itinerant system, and, is a fruitful source of discontent to both circuits and ministers, therefore.

Resolved. That the members of this conference shall abstain from accepting invitations or otherwise committing themselves in advance of the action of the Stationing Committee, and that all requests from circuits shall only be regarded when they shall have been transmitted directly to the Stationing Committee through the proper representatives of the several districts. After having been ably spoken to by Brethren Coffin, Brown, Gaetz, T. Rogers and others, an amendment was submitted by the Rev. J.R. Hart excluding all applications, both from circuits and ministers. The subject was deferred from time to time and very fully and ably discussed. The present system was defended by Brethren Temple, J. A. Rogers, Shore, Brown and others, whilst Coffin, I Hart, Nicolson and mannethers took part against it. The following resolutions moved by Rev. A. W. Nicolson and seconded by J. S. Coffin, passed almost unanimously.

(1.) That this Conference does hereby express its entire approval of the right of all Quarterly Boards, without exception, to invite their ministers, if so disposed.

(2.) That the following question shall be submitted this year, for a definite answer, to all our Quarterly Meetings, viz. - "Do you, or do you not, approve the sys: tem of inviting ministers, as now existing n our church ?"

(3.) The decision of two-thirds of our Quarterly Meetings shall be regarded next year as decisive, in respect to whether or not the present system shall continue.

Resolved, also that the above resolution be entered in the printed Minutes, and be submitted by each Superintendent to his March Quarterly Meeting.

MEDNESDAY MORNING.

After devotional exercises, and the disposal of some routine business, the Re-

port of Committee on Children's Fund was taken up. Bro. Morton, the Secretary, read the report as follows:—

(1.) That a Committee be appointed annually, consisting of the Secretary of the Children's Fund and one representative from each District, to be elected by the District, to make an equitable apportionment to each circuit for the succeeding year. The representatives for the present year to be the late Financial Secretaries of the several circuits.

(2.) The Secretary of this Committee shall, upon the close of Conference, notify the Recording Stewards and the Superintendents of the circuits, the amounts estimated as necessary to be raised by their respective circuits.

(3.) In case of demur on the part of any circuit, said circuit may appeal to the ensuing District Meeting, which District Meeting shall be empowered to relieve said circuit, upon condition that any reduction be made up by an additional levy upon the other circuits of the District.

(4.) That the number of children at the present time is 200, who at \$36, require a Fund of \$7,290; or if children cease to be claimants at 18, about \$6,800 to meet the necessities of the current year.

The Report met with the general approval of the Conference, and was accepted with great satisfaction.

A motion having been made that children go off the Fund at 18 years of age, a long and earnest discussion arose. Several amendments were moved, and after a long and earnest discussion, participated in by Brethren Hemmeon, Coffin, T. Rogers, J. A. Rogers, Jost, Morton, Cassidy and others, the following conclusion was arrived at:—

"That the old custom of providing for children until they arrive at twenty years of age, be followed, unless such children are otherwise provided for."

The case of Mountain Mission and Scott's Bay was brought to the notice of Conference as being unprovided with men, and it was resolved, that these circuits be left in the hands of the Chairman of the Annapolis District.

Report of Conference Special Committee read and adopted.

Resolution of Guysboro' District, in reference to the Heffernan will was referred to Special Committee.

A Committee was appointed also to take into consideration the case of the Blacklin estate.

It was brought to the notice of the Conference that the General Conference had directed a collection to be made annually, for General Conference expenses, leaving to the Annual Conference to fix the time, it was resolved that such collection be taken in December.

It having been moved by Bro. Nicolson, and seconded by Bro. Gaetz, that—

Whereas, The General Conference of the Methodist Church of Canada, in its session in September, 1878, did pass a resolution by which the Committee for the Transfer of Ministers and Preachers is so changed in its composition as to infringe upon the rights and privileges of this Conference, we, therefore, record our disapproval of the action of the General Conference.

After some discussion it passed, a few lissenting. Conference adjourned.

WEDNESDAY AFTERNOON.

After some routine business, Bro. J. A. Rogers invited the Conference to meet at Truro next year. Conference accepted the invitation, and decided to meet the third Wednesday in June.

The Report of the Supernumerary Fund Committee was read, and submitted clause by clause and passed. As the Report contains matter of importance, we give it entire:—

(1.) That the Central Board of the Supernumerary Fund consist of the representatives of the Central Missionary Board of the three Eastern Conferences.

(2.) That Dr. Pickard be Clerical, and Dr. Inch Lay Treasurers of the Fund.

(3.) That the thanks of the Conference be tendered to Dr. Pickard and Jas. B. Morrow, Esq., General Treasurers, for their valuable services for the past four years.

(4.) That greater care and more earnest effort is requisite to bring up the circuit receipts for this Fund to the point contemplated at its organization.

A resolution approving a notice of motion for raising the Supernumerary allowance 20 per cent., was negatived almost unanimously.

mously.

WEDNESDAY EVENING.

Conference opened at 7½ o'clock. After routine business the report of the committee on the Heffernan will case was submitted. As the conference had no authority, it felt the difficulty of giving any advice. It was the general opinion, however, that the trustees should use the legacy for payment of costs so far as it would, if it could be obtained. If this could not be done then the conference property should be mortgaged, and permission was given to this effect.

A most able and excellent pastoral address was submitted by Bro. Temple and accepted by the conference and directed to be read in all our churches on the second Sabbath of August. This address will appear in the "Wesleyan."

A committee was then appointed to take charge of arrangements for raising the Thanksgiving Fund. Committee to consist of three ministers and three laymen as follows: The President, Revd's R. A. Temple, A. W. Nicolson, George H. Starr, J. B. Morrow and Joseph Burrrill, Esquires. The President to represent this committee at the General Committee.

A resolution from the Annapolis District was considered, and in relation it was resolved

That class tickets be provided for all the circuits through the Book Room, and that the cost be paid out of Contingent Fund.

The balloting for the members of the Transfer Committee resulted in the election of Rev. J. Cassidy to that position.

The President was elected also by ballot representatives to the General Missionary Committee.

Rev. Caleb Parker was elected Corresponding Member of the Sabbath School

Board.

Rev. Mr. Nicolson stated that he had this day given up his charge of the Conference Office. There had been a small loss on the year's work, and the business gave little prospects of immediate revival. There had been a falling off of sales of about one-third, and in the printing department of nearly one-half. He distributed Book Room Balance Sheet, show-

Some conversation ensued upon Book Room matters, and highly commendatory of the management of the business during the last six years. The following resolution was also carried by a rising vote:—

That the Conference hereby expresses its appreciation of the services of the retiring Book Steward and Editor, who has so diligently and effectively discharged the duties of those offices for a period of six years. We are gratified at the success that has crowned his efforts in managing the affairs of this department of Conference work, and trust that in the ministerial work in which he now engages he will be equally successful.

he will be equally successful.

The Conference Special Committee
was nominated by the President, and approved as follows:—President, Chairmen
of Districts, R. McMurray, E. Brettle, T.
W. Smith, A. W. Nicolson, and T. Rogers.
It was resolved that the Supernumery
Fund Committee be requested to pay Rev.
J. M. Pike his supernumary allowance for

the past year.

Rev. C. Lockhart brought to the notice of the Conference the camp meeting arrangement, and nominated as a committee of management the superintendants of the Berwick, Kentville, Canning, Aylsford, Middleton, Bridgetown, Annapolis and Horton circuits. It was announced that the camp meeting would not be held over the Sabbath. It was hoped that a large number of the ministers would be able to attend. It will be held on the third week in August, commencing on Monday and closing on Saturday.

Several votes of thanks were passed

Several votes of thanks were passed after which the minutes were read, and Conference closed at a quarter to twelve

THE STAGNATION OF TRADE
AND ITS CAUSE.

What is commercial depression? Want of buyers. And how come buyers to be few and weak? Because there is an immense diminution of the means of purchasing. And in what does the power of buying consist? In goods to give in exchange—with the goods to give in exchange—with the exception of a relatively small amount of articles previously made, in commodities produced for the very purpose of being exchanged with one another. This is the one characteristic peculiarity of the economical life of man. Particumunity, are made by special makers, and they are distributed to those who require them for us-that is, to consumers,-by the makers obtaining from each other what they want for their own needs. The baker makes bread for the town, and he gets from the hatter, the grocer, the tailor, the supply of his wants. When the various producers are fairly occupied with their several industries, many exchanges are carried out, much buying and selling takes place, and trade is said to be prosperous. Commerical depression is the exact reverse. It is stagnant trade—trade para lyzed, and mills and factories work on a smaller scale or are closed, banks and commercial firms break, wages are low-ered, workmen and the families are reduced to destitution. All this misery comes from a single cause: there are fewer goods to buy with, less wealth to be exchanged, diminished supplies of food, capital, clothing, and raw materials wherewith to keep laborers at work. They are unable to maintain the full production of those commodities which society requires. In other words, simply and plainly, commercial depression is poverty—poverty among consumers and would-be buyers. This poverty first springs up among those who have been deprived of the ordinary products of their industry, and then it passes on to sellers who find that buyers fail them from lack of means wherewith to buy, lack of goods to give in exchange. Mere truisms these, we shall be told;

what help can they bring? The knowledge, be it answered, of the malady from which the world is now suffering, of the cure to be adopted, and of the bad practices to be avoided in future. They are every day truths, no doubt, but such common truths are emphatically the strength of political economy, and of the proper conduct of business. The practices which they speak of, known as they are to all, are the very things which occur to no one when un usual pressure steps in, and are the very forces which make nations rich or poor. They reveal the essence of all industry and of all trade, common and obvious though they be. At the present moment they give rise to the critical question. How has it come to pass that the goods wherewith to buy have become so few?

Diverse answers are given to this question, which are not truisms—very far from it—especially when they fall from the lips of traders. "There is no

money to buy with." exclaim shopkeepers; but such an answer does not throw the faintest light on the dark problem. Nations are not made poor, nor their mines and factories shut up, nor emigrant laborers driven back to their old homes, because gold and pieces of paper are in one place rather than in another. Money, whatever be included under the term, is a mere tool, absolutely nothing else. It renders no other service to mankind than to place property in different hands; it does not add to or diminish commodities. As well explain the badness of the wheat crop by talking of the farmer's carts. Whether a country is prosperous or depressed, the quantity of money contained in it varies by very trifling amounts. The means with which every man buys are his income, and incomes, be then rent, profits, wages, or dividends, are nothing else but the share each may obtains of the commodities produced. These shares may become much larger or much smaller by the common stock from which they are taken being increas-

ed or diminished, and yet no change

will have taken place in the quantity of

coin in the country. Money, then, reveals nothing which will help us to understand the causes of the commercial depression. A far more favorite explanation is found in the phrase "over-production." It seems supported by such visible evidence. Vast stocks are piled up at mines and factories waiting for buyers, but none come. Merchandise is offered in every market all over the world, but no orders for shipment arrive. Production, people say, has been overdone; the natural wants of consumers have been grossly exceeded by speculative manufacturers; can any one wonder that purchasers cannot overtake them? That there is over-production now going on, with much harm to traders, is an undeniable fact. The existence of the excessive stocks and the dismissals of workmen are proofs of over-making which cannot be gainsaid. How this over-production has been brought about will be explained presently. Nevertheless, it is not the cause of the commercial depression; it is the second stage of the disease, not

It is a common occurrence that particular markets should be brought under severe reduction of prices and difficulty of sales by an over-supply of commodities; but this over-supply is local, temporary, and speculative. It tends rapidly to cure itself. Merchants and producers, with heedless eagerness, have taken an exaggerated view of the capacity of a particular market to dispose of a large amount of their goods. They make ventures, which are essentially experiments whether the market will take off the wares hazarded. Such miscalculations were frequent in the colonial trade when the colonies were smaller, and the steamboat and graph had not yet come forward to reveal the true state of the markets. But these miscalculations speedily cure themselves. Traders are not permanent gamblers, and this kind of overproduction soon reckons up its losses and ceases.

The depression which now weighs upon the world exhibits features of a different kind. Its distinguishing characteristic is that it sweeps over many countries. It presses, so to speak, on the whole civilized world. It is easily conceivable that England should have produced more goods than China could buy under her circumstances, or India, or America, or Russia. She may have reckoned on the ordinary demand from one of these countries; it may have failed her through causes peculiar to each case, and then her goods may have found no buyers. The consequence to some may have been painful-factories for a while overstocked, and makers and men involved in temporary trouble. But general over-production, extending over many countries simultaneously, is a totally different matter; it cannot be regarded as possible. The world is far short, as yet, of that stage when there is already wealth enough—when no one desires to have more enjoyments, and when he will make no industrial effort to obtain them. The maximum of necessaries and gratifications has not yet been reached by mankind. The reverse is true-millions of men and women have not enough to consume. They want more and work for more, and this means that by producing more there is more trade, and that all are better off. This increased production moves upon the old lines. Each branch of industry furnishes more goods, and these can be sold easily, because each producer has a large supply of his own products wherewith to purchase those of others. Great production on every side cannot imply scarcity of purchasing power and of buyers, but the direct contrary. The continuance of production after the means of buying have disappeared may easily become excessive, and generate mischievous effects, but that excess will be the offspring of under-production in some quarters which has suspended its ability to trade. -Bonamy Price, in North American Review.

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THE NERVES.

Nothing in the whole animal econo. my is so complex and so wonderful in its operations as the nervous system. All animals, even the lowest forms, are supplied with nerves of motion and sensation; but complication increases as we ascend from the lower to the higher forms of living organism, and with this increases the susceptibility to impressions from external surroundings; as well as from internal disturbances of the regular operations of nature in the support of animal life. It is only in the higher and more refined classes of animals that the nerve power can gain such complete control of the muscular fibers as to force them from their natural po. sition and functions, and produce the distressing condition called spasms or convulsions. Who ever heard of spasms in a pig, or convulsions in a goose with its small brain. The cat and the dog and other animals of a finer nervon development, are more or less subject to these afflictions.

The more cultivated of the human race are more susceptible to nervous impressions, and also to diseases and derangements of the nervous system, than the uneducated labouring classes. This arises from the fact that the brain and spinal column—the great centers of the nervous system—are often overtaxed, or are not allowed sufficient time for repose after severe exertion or mental labour.

These repeated strains without rest soon produce a disturbance of this wonderful system of minute lines of intercommunication through the whole body. This is immediately reported back to the nerve centers, and the whole neryous system sympathizes with the suffering part. By a reflex action on the vascular system an extra amount of blood is thrown into the disturbed part. This often results in pain and inflammation more or less severe, according to the strain put upon the affected locality. If, however, the breaking down is primarily in the nerve centers then the whole nervous system will suffer. It must be remembered, however, that nervous sufferings are not a necessary attendant upon intellectual culture and refinement. They are the result of exhausted energies. When the complicated network of the nervous system is considered, instead of wondering why we suffer so much from nervous diseases, the great surprise should be that we suffer so little.

If telegraph and telephone operators were as careless about their apparatus as many are about the healthy condition of their nervous system, all lines of communication would soon be thrown into confusion.

The human body is compared to a house—a dwelling place for our higher nature, and as such it has various compartments with maryellous means of isstant communication from the center to the remotest parts of the habitation. How carefully do men handle delicately constructed machinery to keep them in good running order! Every cog and wheel and spring must be kept in their place. To neglect repairs would soon ruin the best constructed mechanical contrivance; but how roughly do many treat the finely attenuated nerve fibers. These proceeding from the brain and spinal column, meet at way stations called ganglion, distributed over different parts of the body, and from these meeting places—the distributing offices of the nervous system—the finer branches pass out to the parts for which they were intended from their original roots, retaining their peculiar functions to

heir minutest ramifications. Among the marvellous things connected with the nervous system, is its action along the different branches in accordance with impressions made upon nerve centers through mental emotions. Our own experience and observation have taught us important lessons on this subject. A fit of anger may sometimes arouse the entire nervous force and stimulate the whole vascular system to such an extent that reason becomes dethroned, and a man for a moment is a mere furious animal, beyond accountability for his action; hence legal enactments make provision for this uncontrollable excitement. On the other hand, a pleasant remark, or a very trifling expression may cause the sensitive nerves to act on the small bloodvessels and send a beautiful blush to a young lady's face. Joy causes a nervous action on the heart, and kindles the eye into a glow of love and affection. Excessive grief will start a message along the line leading to the lachrymal glands and open the little flood-gates through which tears flow out. Hunger, in the presence of good things to eat, will immediately dispatch a message to the glands in the mouth, and the water dows, and mysterious nature says to the tempting food, Come on I am ready for you. A dread of some approaching calamity will often act upon the kidneys and urinary organs, or cause the sweat to flow from every pour. All parts of the body are under the influence of the nervous system, and so completely does it ramify every part, that if every other part and tissue of the body could be removed, and the nervous system left entire, we would

still have a cor

being.
We cannot to dle to any part sensitive nerve one can enjoy sen down nervo can retain the sof his nerves neglected.

BIBLE SECOND QUARTI

A. D. 60. Less LIEVERS; 01 8. 28-38. J

EXPLANATO

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meet the cond stitute the in nate. "For Knowing before salvation, to t sharing in the of his Son. among the son and each true his fidelity, po character. cording to th God's Son. 1 ren. 5. Hou we recognize the first in God's dear the previous and recognize faith in Chri on verse 1 Endowed wi and eternal tinates to gl through time the condition tion."-Whee

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still have a complete form of a human

We cannot touch the point of a needle to any part without pricking some sensitive nerve and producing pain. No one can enjoy good health with a broken down nervous system, and ne one can retain the strength and proper play of his nerves with his bodily health neglected.

INTERNATIONAL

BIBLE LESSONS. SECOND QUARTER-STUDIES IN THE NEW

TESTAMENT. A. D. 60. LESSON II. SECURITY OF BE-LIEVERS; or, A Sure Salvation. Rom.

EXPLANATORY AND PRACTICAL.

8. 28-38. July 13.

Verse. 28. We know. The apostle speaks not in the uncertainty of a theory but with the confidence of sure knowledge. 1 The highest and clearest knowledge of God's plan is that which results from an experience of God's dealings. All things. We can easily see how some good things -prosperity, success, happiness-can be for our good. But the apostle, with the inner light of inspiration, sees that all things-sorrow, disappointment, poverty are a part of God's vast plan for our eternal well-being. 2. There is a heart of love and a mind of wisdom at the core of the universe. Work together. Under one directing will, all nature and all circumstances co-operate for one end. and that end is the best interest, here and hereafter, of every soul. Love God. Love to God is the spell which binds the universe to our chariot wheels, and makes all events minister blessing. 3. Every nature draws its own element. The heart of love extracts the balm of love from all things. The called. In a general sense, all mankind are called: but only those become "the called" who accept and follow the divine invitation. [Teacher, urge the question, "Are you among the call-

29, 30. Foreknow. From endless ages the omniscient God knew who would meet the conditions of salvation and constitute the invisible church. Predestrnate. "Foreordain, or pre-determine." Knowing before hand who would accept salvation, to these he gave the privilege of sharing in the likeness of his Son. Image of his Son. . The ideal, perfect character among the sons of men is that of Christ. and each true disciple, in proportion to his fidelity, possesses the traits of that character. 4. We are the sons of God according to the measure of our likeness of God's Son. First-born among many brethren. 5. How it lifts us up to regality as we recognize Christ as our Elder Brother, the first in the innumerable company of God's dear children. Called. See note on the previous verse. Justified. Accepted and recognized as righteous through their faith in Christ's atoning blood. See note on verse 1 in the last lesson. Glorified. Endowed with glorious privileges here. and eternal life hereafter. "God predestinates to glory only those whom he sees through time and space will finally meet the conditions requisite for that glorifica-

tion."-Whedon. 31. 32. What shall we then say? From the chain of reasoning the apostle hurries to the triumphant conclusion, that, since the Spirit aids us, the Father overrules all in our behalf, and heaven awaits us, we have nothing to fear. If God be for us. He has already shown that God works in us, with us, for us, and will reward us. Against us. 6. One soul with God on its side is more than a match for the world. Spared not. The highest token that God is our friend and ally is in the fact that he was willing to surrender his own Son. With him ... all things. He that would give his son can withhold nothing from those

whom he loves. 33, 34. Who shall lay anything. " Who shall bring any charge against God's elect?" As if in a court of justice, the apostles boldly challenges any one to bring accusation against those whom God

has accounted righteous. God's elect. "God's chosen ones." Every one who has accepted Christ and obtained the forgiveness of his sins can count himself in that Godly fellowship. Christ that died. In other words, if Christ has died and risen again to save men, surely he will not condemn those who put their trust in him. 7. See how the atoning death of Christ enters into the whole scheme of Gospel doctrine! Rather, that is risen again. Not meaning that his resurrection was of greater value than his death, but that it affords another evidence of his love, since he rose to become our Intercessor before the throne. Intercession for us. This completes the climax of the apostle's thought, Love that has died for us now pleads for us. Just in what manner, no man knoweth, but in some

35, 36. Who shall separate us. strong is the apostle's confidence in the Christian's security that he proclaims no power in the universe as sufficient to shut out souls from Christ's love and salvation. From the love of Christ, This does not refer to our love for Christ, as if inquiring, "who shall prevent us from loving our Saviour?" but to his love toward us, which the apostle asserts nothing can change or keep back from us. Shall tribulation. He enumerates seven kindred troubles and trials, which some might take as evidence that God was not a friend, but an enemy; his purpose is to show that, however great may be our distresses, none of them should make us Steam Machine Paper Bag Manadoubt that Christ loves us. 9. No matter how great our misfortunes, let us still eling to the assurance of Ged's love in Christ. We are killed. A quotation, following the Septuagint, of Psa. 44. 52. referring to the sufferings of God's ancient people, but equally applicable to troubled

saints in every age. 37. We are more than conquerors. Literally, " we over-conquer, obtain complete victory." So far from making us believe that God is our enemy, these very trials only reveal to us God's love all the more clearly. They show us his power to comfort : they show us the strength of our own faith, love and fidelity; they chasten and refine our characters, making us meet for heaven; they are over-ruled and controlled for our good by his power; they only lift us the more rapidly and the higher toward heaven. Through him. Our victory is through Christ, not by our won power.

38, 39. Neither death. Death, so far from shutting us out from God's love only enables us to enjoy it the more fully. Life. With all its allurements, life cannot turn us aside from the path of God's service, Angele. Whether good or evil; though only the latter would oppose our love to God, or the operation of his love to us. Principalities. Mysterious spiritual existences and orders often referred to, but not precisely named in the word of God. Things present, nor things to come. "Vicissitudes of the present, and unknown revelations of the future." Oreature. Oreation or created thing, whether animate or inanimate. In Christ Jesus. Who represents to us the highest measure of God's love to fallen man. In other words, nothing can keep the salvation of Christ, which is the manifestation of the Father's love, from its possession

by a human soul. GOLDEN TEXT : If God be for us, who can be against us. Rom. 31. DOCTRINAL SUGGESTION: The foreknowledge of God.

WORK AND OVERWORK

How many women fail to make this distinction; or, making it, fail to profit by it. How many pale faces, aching backs, sleepless nights, dyspeptic days grow out of this tendency among wives and mothers to overdo in some direction. It may be sewing, it may be cooking, it may be a laudable ambition to have the house in perfect order, or it may be care and training of children which so absorbs strength and energy, but in each and every case the aim, if followed too intently, will result in pain and weariness.

Moderation; a wise moderation in all things, is the only rule of success. Don't, you poor over-tired woman who may read this, don't attempt so much. Be satisfied to leave something for tomorrow. Let the day bring you a resting time as well as a working time. Suppose the curtains don't get up, or the hall carpet isn't put down until next week? Will it matter so much after all? Once more we say, at the risk of being tedious, be moderate. Work is a necessity in one way or another to all of us. Overwork is of our own making, and, like all self-imposed burdens, is beyond our strength.

Very often it happens that we have too much to do, because we fail to do the work of the hour in its season. An un wise postponement brings us into difficulties. What should have been accomplished conflicts with what is now necessary of accomplishment, and the result is confusion. Besides, the consciousness of behindhand fatigues one. The only way to avoid overwork is to be punctual, careful, and moderate.—Christian Intelligencer.

An oriental traveller describes this busy scene, witnessed on historic shores: "Our steamer landed on a beach which was the port of Antioch, where the disciples were first called Christians. There was no town at the water's edge, no people, no was no town at the water's edge, no people, no wharf. The passengers and the merchandise were put ashore in lighters, which ran up into the sand. A troop of camels, with their drivers, lay on the beach, ready to transfer the goods into the interior. Among the articles landed were boxes marked 'Dr. J. C. Ayer&Co., Lowell, Mass., U. S. A.,' showing that they contained medicines and whence they came. These with other goods were hoisted on the backs of camels, for transportation to Antoch. Thus the skill of the West sends back its remedies to heal the maladies of populations that inhabit to heal the maladies of populations that inhabit those-Eastern shores, whence our spiritual manna

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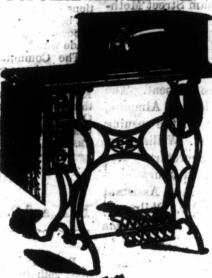
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SATURDAY, JULY 5, 1879.

THE CONFERENCE.

The sixth annual session of the New Brunswick and Prince Edward Island Conference commenced in Charlottetown, on Thursday, the 26th ultimo. The Rev. Joseph Hart, who has ably discharged the duties of the Presidency during the last year, conducted the opening services. The Rev. Hezekiah McKeown, who has just closed the twenty-sixth year of a very successful ministry, has been chosen as the successor of Mr. Hart, in the Presidential office. The Rev. Frederick W. Harrison was elected Secretary of the Con-

The review of the work of the year, in the circuits under the jurisdiction of the Conference, affords cause for thankfulness in view of the past, and for courage in looking toward the future.

The Conference Missionary Meeting was largely attended, and the speaking generally was admirably adapted to the occasion, and to the theme. The addresses at the Sabbath School anniversary were also of a very high order.

The meeting, on the morning of the third day of the Conference, for considering the scheme for aiding the Missionary Treasury of our church. was one of intense interest. Many of the brethren, in fitting terms, testified to God's goodness to them, and to their attachment to his cause. The spirit that prevailed was manifested, not in word only, but also in deed. Large sums were promised in aid of the suffering treasury. In many instances large and trying sacrifices will probably have to be made that those promises may be fulfilled. The growing enthusiasm of the hour reached its climax when the announcement was made that four thousand dollars had been subscribed by the brethren present. The doxology was then sung; and thus closed a most interesting Conference sitting, and one that will be fruitful in farreaching results.

A full report of the proceedings of the earlier part of the Conference will be found in other columns of this week's WESLEYAN.

Montreal.—The sixth annual sesof the Montreal Conference was opened in the Sydenham Street Methodist Church, Kingston, Ontario, .on Wednesday, June 18th.: Rev. John Borland, the retiring President, occupied the chair. One hundred and mend in the case of the proposal from the twenty ministers were present. The Rev. George McRitchie, of Almonte, that as no memorial had come from either was elected President for the ensuing year. The Rev. T. G. Williams of Passed. Iroquois, was elected Secretary. Rev Wm. Hanson was elected Journal-secretary; Rev. Mr. Pitcher Assistant Secretary; and Rev. Mr. Philp was appointed Reporter for the Christian Guardian

The retiring President announced that Rev. W. S. Blackstock had been Toronto Conference; Rev. N. Smith to the London Conference; and Revs.

In place upon the platform, and announced the 456th Hymn, after the singing of which the Secretary read the 12th chapter of the Epistle to the Romans, when Revs. S. W. Sprague and F. Small-Messrs. Tennant and McAllister from the London to the Montreal Confer-

Five young men who have completed their probation were received into full connexion, namely, Thomas B. Connelly, B.A., Samuel Ellery, Samuel D. Chown, W. H. Sparling, B.A., and W. H. Smith.

Rev. Dr. Carroll, of Toronto; Rev. E. E. Sweet, of the London Conference; John McDonald, Esq., of Toronto; Rev. Dr. Dewart, Editor of the Guardian; Rev. William Briggs, Book Steward; Rev. Dr. Sanderson, and Rev. James Gray, of the London Conference, were introduced by the President.

PRESBYTERIAN.—The General Assembly of the Presbyterian Church of Canada has been in session, in Ottawa, during ten days, ending on the 21st of June. There was a very large number of representative Presbyterians, ministers and elders, in attendance, and from nearly all parts of the Dominion. Many questions of great im-

The Home Mission Committee has

ministers, missionaries and catechists, ministering to about 100,000 souls. There are in these stations 14,000 communicants. Their Home Mission Fund is in debt to the amount of \$13,000.

The delegates elected by the Assembly to the pan-Presbyterian Council are: Revs. Principals McKnight, Mc-Vicar, Grant, and Caven; Drs. Reid, Jenkins and Burns; Rev. D. J. Macdonnell; and the following elders: Messrs. T. W. Taylor, A Morris, Jas. Croil, J. McMurrich, Dr. McDonald, Thomas McCrae, B. Fairbairn, and

The report of the committee on Statistics showed that there are, under jurisdiction of General Assembly, 857 pastoral charges exclusive of Manitoba. Ministers, 637—an increase of 19 during the year. Vacancies 110. Number of communicants reported 107,000—an increase of 9,000 during

We are sorry to find that the name of Rev. J. G. Hennigar was inadvertently omitted from the Station Sheet as published in our last issue, Our esteemed father Hennigar has been quite indisposed from a severe cold since Conference; but we are gratified to learn that he is now much better. Our readers will unite with us in the sincere prayer that his life may long has labored for so many years.

By private letters from Bermuda, we learn of the death of D. F. C. Grote, which took place at his residence, Hamilton. At an early age he entered Her Majesty's Dockyard, in which service he remained until 60 years of age when he retired upon a pension. Nearly all this time he was an earnest worker in the Methodist Church, and for many years a local preacher. His sudden death will not only be felt by his family but by all who knew him. He leaves a widow, son, and two daughters.

This item of Conference Report was received too late for insertion in the day's proceedings to which it belongs:

WEDNESDAY MORNING.-The Committee upon the State of the Work of God read its report when it was found that although the work had progressed in almost every respect there was a small falling off in membership. This was of course after ceased to be members, &c. Large additions had been made in places but it had not been a year of revivals, and the advancement in this respect had not been made which we desire and expect.

• The Committee on Memorials recom-Halifax District to sever Greenwich from Kentville Circuit and attach it to Horton, Quarterly Board recommending the change, it be deferred for another year.—

PROCEEDINGS

OF THE N. B. and P. E. I. CONFERENCE

FIRST DAY.

Precisely at 9 o'clock, a. m., on Thursday, 26th June, 1879, the President took his place upon the platform, and anwood led the Conference in prayer. The President then uttered a few appropriate words and directed the Conference to ballot for a new President. After casting the ballot the third time, Rev. H. McKeown was declared elected by a majority of seven over Rev. D. Chapman. Bro. Mc-Keown was called forward to the platform and welcomed to the chair by the retiring President, who said that while he would remind the President elect of the arduous labours and weighty responsibilities of the position, he would assure him also of the help and forbearance of the brethren composing the Conference.

The President elect replied, addressing the Conference substantially as follows: He ielt thankful to the Divine Being for the providence that had preserved, and for the grace that had saved him for 25years—the period of his ministerial life. We naturally covet the esteem of men; but he felt that the esteem of no class of men was so much to be desired as that class known as the Methodist ministry. He felt that he had many infirmities with which his brethren would have to bear. When he stood at the bar of the Conference for reception into full connection and to be ordained, he was known as the wild. erratic McKeown, but now he felt thanktul that he had been preserved, and that by the suffrages of his brethren he had been raised to his present position. He would assure the Conference that the rights of all its members, from the oldest portance to the church were under that without intentional partiality he consideration.

On the ballot for Secretary being taken the third time, Rev. F. W. Harrison was under its direction in the Home Mis- declared elected. He at first very strong-

sion Field, 130 congregations, 351 ly hesitated to serve, and very earnestly requested the Conference to release him. But, as good and sufficient reasons for his not accepting the position were not, in the estimation of the Conference, given, it steadfastly refused to accede to his request, whereupon Bro. H. entered upon the discharge of his duties. Rev. H. P. Cowperthwaite. A. M., was, with very lit-tle opposition, re-elected to the office of Journal Secretary.

The Secretary then chose for his assist-

ants Revs. Marshall and R. W. Weddall, A.B; and the Journal Secretary, the Rev. H. Baker, A. B.; and such choice was approved by the Conference. Just at this stage it was announced by Rev. Mr. Lathern that Rev. Dr. Sutherland, from the Mission Rooms, Toronto, and Rev. Mr. Shaw, President of the Toronto Conference, were present. They were immediately invited to the platform, and introduced to the Conference. Dr. S. referred to the object of his mission to the Eastern Conferences but he would not now enlarge upon it, as he doubtless would have a more favorable opportunity of doing so. He referred also to the desirability of having more frequent and general transfer of ministers among all the Conferences, so that the stronger proof of our connexional unity might be furnished,

President Shaw said that he used to wonder in the early days of his ministry, when listening to distinguished strangers, who used to visit his Conference as delegates from the Conference of these Provinces, whether or not he would ever be a delegate to the East. He no longer was uncertain upon this point, for the time had come when he was permitted to bear to the brethren in the East the greetings of his brethren in the West. This he felt honored in doing. His visit to the Nova Scotia Conference at Halifax, had been very enjoyable. He congratulated the President on his elevation to the chair, and supposed that he (the President) felt, as he (Mr. Shaw) felt, when a few weeks be spared to the church in which he Toronto, desirous to think that the right man had been put in the right place. He had to-day witnessed a new thing under the sun-a brother all but refusing office. He had accompanied Dr. Sutherland on this trip to the East to see that he did his work properly. This was not, he felt, a necessity; but when he was requested to come, he cordially accepted.

The time of the Conference sessions was then fixed to be from 9 a. m. to 12 p. m. A committee of five was then appointed to nominate the several Conference Committees; after which the regular order of business was entered upon. Of this an item or two was disposed of when the hour of noon was reached. The Conference prayer-meeting was well attended and very profitable. It was conducted by the President, and prayers were offered by the Revs. Mr. Daniels. Dr. Stewart. Mr. Shaw, J. Hart, Dr. Sutherland, and Prof. Burwash.

Several committees met during the af-

The Conference Missionary Meeting was held in the evening, beginning at 7.30 o clock. Rev. Mr. Daniel conducted the devotional exercises, giving out hymn

697; and offering prayer.

The President said that it was a cause of gratitude to God that we were brought to this time. It would be a pleasure for him to address such an audience on such an occasion, and on such a theme; but he must not occupy the time—the array of speakers forbade him to do so. . The Secretary-Rev. R. Duncan-pre-

sented a very carefully prepared report of this Auxiliary Society.

Rev. S., T. Teed was the first speaker

called upon. He felt that not many would be happier than he, if he were duly permitted to occupy a seat in a pew rather

than a place upon the platform.

He was aware—and thought that his brethren were too-that he was not adapted to platform work. He would, however, perform to the best of his ability the work assigned him. He had to deal with the following topic: - "Providential openings call for stimulated zeal and increased liberality." These openings were every where. Fields are "white unto the harvest" in all parts of the world. We are sometimes surprised when doors are providentially opened for spreading the Gos-We were startled when, not many years since, God threw open Rome. The speaker vigorously refuted the idea that the world is getting worse. Taking the history of the Missions of the Methodist Church he proved that Christianity is not a failure. He indicated the openings of Providence in our Conferential territory, and paid, in passing, a glowing eulogy to

These openings were loudly calling upon us to "go up and possess the land." We must not only care for the present population, but we must look to the future. The multitudes flocking into the West call us to meet them there with the Gospel. If we do not take this, some one will. The grog-seller, the vendor of false literature, and the teachers of the Roman Catholic Church will be there, and, it the church bestir not herself, will take pos-

He would not speak at length of Japan, but "Japan for Christ" ought to be our motto. The claims of humanity and the territory to be occupied. with the "providential openings" presented for the discharge of the former, and the possession of the latter, called for greater zeal and

liberality on the part of our people. The address was an excellent one, containing truly patriotic sentiments, expressed in well chosen language, and delivered with the speaker's characteristic eloquence and vigor.

Rev. G. M. Campbell dealt with the following topic: "The spiritual necessities of our country, and our responsibilities in view of them." With a patriotism equal to that of the previous speaker, he dwelt upon the greatness of "our country." The tide of immigration flowing into the United States for years past must take another direction-it has turned towards our Dominion. They come from across the water, and, together with the young men of these lower Provinces, they go West. As they go to fell the trees and make for themselves a home, they must be followed by the Gospel minister.

United States Methodism reached its present position in this way; and by this means the truthfulness of the eloquent remark of Goldwin Smith will be proved:-"If Methodism prove true to herself and her possibilities she is destined to become the church of the future in this Do.

There are grand incentives to labor. The cry "Come over and help us" comes from every quarter. There must be no retrenchment. This is not provided for in the divine economy of Missions, and it would be a reproach to Methodism. The great want of the church is a Missionary

Rev. Mr. Shaw, President of the Toronto Conference, was the next speaker. He was unexpectedly called upon, and his missionary speeches were hundreds of miles away. He felt deeply interested in this enterprise. He ought to feel so. His father's house had been the home of the agents of this society from his earliest recollection, and one of them was the means of his conversion. He felt it a privilege to be on missions, and when the boypreacher he had preached on some of them with great joy. When he is at home he reads the Globe and the Mail. If he believed what they state, the prosperity of this country depends upon politics.

While not ignoring what is due to them, he would say that more is due to the missionaries of the Methodist Church than to all the politicians. And until the true record of the labours of those missionaries is given a place upon the history of this country, that history is not faithfully written. Missions are a necessity in order to the life of a church. This is evident from the fact that all kinds of churches

That this enterprise is successful admits of no question. All its successes cannot be tabulated. Its known is less than its unknown successes. Can the christian's joy as it passes from stage to stage, ever approximating to the joy of heaven be tabulated? Can the homes saved from beggary and vice, &c, numbered? Not until the time when those who have given only a "cup of cold water" will receive their reward will we know the success in full of this work.

It is our duty to sustain this cause for our country's sake. A morally degenerate people will elect unsuitable legislation. We ought to spread the Gospel for the sake of souls, By it alone can they be saved.

For Christ's honor this work ought to be extended. Our Saviour longs for universal empire.

But many are discouraged because of the greatness of the enterprise. This ought not to be for God is with us If He commands let us obey. He turns all the forces of earth toward the salvation of the world. The wealth of Catifornia is put under the control of a christian nation. The power of education is being brought under the direction of the church. mighty force of prayer is ours.

Greece once boasted of 30,000 deities under the aegis of whose protection doubt-less those who trusted in them felt safe; but the toilers in this work are backed by millions of praying souls.

The work is great but not impossible. The first Eddystone Lighthouse was wrecked, but architects came forward to declare that a fabric could be built to stand. It was built and it stands to day. So with our work "It can be done." Chivalry in the Methodist ministry is not a thing of the past, as witness the generous contri-butions they are making to rid the mis-sionary society of debt. Talk we do of hard times, but they are not half so hard as we imagine. There is jewelry enough worn by our people to pay off the debt of this society and leave a large surplus. Let us practice self denial for the sake of spreading the Gospel.

Rev. Dr. Sutherland tried to remember what he said when he was here five years ago, but could not and he comforted himself with the thought that their memories were as short as his. Grand results often came from small beginnings. Paul, Luke and Timothy formed the first missionary deputation to Europe. Half a century ago our own church had only two missionaries and an income between \$300 and \$400. In eloquent terms he dwelt upon the great openings on this Continent. Canada has a larger territory than the United States. The grand probabilities of the Province of Manitoba were dwelt upon. Of the 60,000 Indians of Dominion only about half had been reached by Christian agency. He claimed that we had got pos-session of the North-West Territory through the agency of the missionaries. Every Indian shot by the American Government cost \$100,000! Our missionaries had dealt honorably with the Indians on behalf of the Government and the result was that we possessed that country without spending a cent of money or shedding a drop of blood. We have more faith in the Bible than in bullets, and in the Gospel than in gunpowder. Several illustrations were given of the remarkable success of the work among the Indians particularly at Fort Simpson. "To give life and save life" he claimed was the object of the Missionary Society. The Dr. was in his happiest mood and delivered a speech which will cause him long to be remembered. He possesses all the elements of a good speaker. There was a fairly good congregation. Suitable selections of music were furnished by the choir at intervals, adding to the enjoyment of all. A collection on behalf of the society was taken.

SECOND DAY. Conference met at 9 o'clock a.m. Hymn

425 was sung, I Cor. 13 was read, and brothers Comben and Colpitts led in The committee appointed to nominate the various Conference committees presented its report, which was taken up section by section, and with certain emendations passed. It was made the order of the day that at 11 o'clock the Revs. Dr. Sutherland and Mr Shaw should be heard upon the scheme for the relief of our Missionary Society. Until that hour arrived

the time was occupied in routine busi-

At the time named, Dr. Sutherland pre sented in a clear and impressive speed the chief points of the scheme referred to He read resolutions of the Committee on Consultation and Finance; and referred at length to the action, in this matter, of the London, Toronto and Nova Scotia Conferences, which showed that they have practically endorsed the main features of

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again,' A committee of 13 was then appointed to meet at 2.30 in the atternoon to consider the suggestions just listened do.

It being found that a large majority of the circuits had given nothing to the Gen. eral S. S. Fund, a discussion upon our duty in regard to this Fund ensued, in which several of the breth en took part, After the matter had been sufficiently discussed, Rev. H. Sprague, M.A., submitted the following resolution, which was adopted:—

"That the Conference regrets that many of the Sabbath Schools in our Circuits have neglected the duty prescribed by the Discipline, of taking a collection annually in behalf of the General Sabbath School Fund, and directs the Superintendents of Circuits to bring before all our schools the claims of the Sabbath School Society, and to see that the direction of the Discipline be carried out."

The Report of the Sabbath School Com. mittee was then read, and with certain suggested alterations it was received and

By request of Bro. Weddall, Dr. Sutherland consented to be appointed to speak at the Sabbath School service in the evening. At the suggestion of the President, it was decided by a rising vote of the Conference, that Rev. Mr. Shaw occupy the pulpit of the Conference Church on Sabbath morning, and Dr. Sutherland in the

evening.
Conference then adjourned to meet on Saturday at 9 a.m.

The report of the grand Sabbath School service held on the evening of the second day will be furnished hereafter.

THIRD DAY. At the appointed hour the Conterence was opened by singing Hymn 446, after which the Secretary read II. Tim. 2, and Bros. L. S. Johnston and Shrewsbury led in prayer. The Committee appointed to consider the suggestions of the deputation from the West, relative to the special effort for the relief of the Missionary Society and other purposes then presented their report. It was taken up part by part, and with certain amendations, after thorough discussion it was adopted.

This report was substantially the same as those adopted by the other Conferences that have taken action upon this scheme. It was then decided that we at once show our faith by our works, by immediately opening a subscription list. In a very few minutes the large amount of \$4,000 was subscribed by the members of the Conference alone, and quite a number of them were not present. It is expected that when they have all been heard from, the amount will have reached \$5,000. The scene during the taking of this subscription was beyond description. It consisted of relating personal experience—business and religious combined, which was done with the most deeply-stirred feeling, each brother closed with a contribution. The sums subscribed ranged from \$20.00 up to \$150.00. Over 20 of the ministers pro-

mised \$100 each. The class for ordination—seven in number—gave \$200; while the candidates—

four—gave \$80.00.
Such spontaneous generosity surprised everybody. When the \$4000 had been reached, the Doxology was called for, and

and most lustily sung.

By request of the ex-President, Dr. Sutherland was chosen, by a rising vote, to de-liver the Ordination Charge. Conference then adjourned, to meet on Monday morn-

The meeting held in the evening, led by Dr. Pope, was marked by much spiritual influence and religious power. The subject of "Christian life and work" was spoken of and prayed over with great earnestness and profit.

NOVA SCOTIA CONFERENCE.

PASTORAL ADDRESS.

DEARLY BELOVED BRETHREN, -Once again through the tender mercy of our Heavenly Father, we send you from our Annual Conference our greetings and counsels. Our relation to you, as the flocks committed by the Chief Shepherd to our care, a relation which we feel to be most intimate and sacred, prompts us to assure you of our unabated affection, and our most tender interest in your spiritual welfare. "Ye are in our hearts to die and live with you." We gratefully recognize the vital union by which we are bound together as members of the "one The seals of our apostleship "are many of God, in the Lord." Your early vows -the dawning of blood-bought liberty on your spirits,—the happy infancy of your Christian life,—we cherish in affectionate memory. To watch the expansion of your christian graces; to mark your faith, increasing in vigour and faithfulness; to reoice in the hope that has animated you in the conflicts of life; to witness your love, " abounding in judgment and in all judgment;" to minister to your comforts in affliction, and to your godly edifying, and to bear you daily to the throne of the heavenly grace, -these have been, and shall continue to be, our purest delight. In your behalf we consecrate ourselves afresh to Christ's service and work, and pray for a richer supply of His grace, that our future labours may be abundantly successful, that we may "finish our course with joy, and the ministry which we have received of the Lord Jesus;" and that we may have the crowning blessedness of "presenting every man perfect in Christ

The annual review of the several departments of our evangelical work has yielded us much satisfaction and calls for thankfulness to Almighty God, who condescends to employ us in his service. The last year has been one of connectional en one of connexional peace, and in many circuits of a comforting measure of prosperity. Societies have been quickened and many

dead in tre brought to Chi show us that still able, thro end of our there is nothin in the peculiar render Method less useful to 1 humiliation to the church has supply the ine removals and exhibit a total a decrease of to be account presented by the oppositio political exci utmost allow causes, there the great ca ward circum Suffer us

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THIRD DAY.

At the appointed hour the Conference was opened by singing Hymn 446, after which the Secretary read II. Tim. 2, and Bros. L. S. Johnston and Shrewsbury led in prayer. The Committee appointed to consider the suggestions of the deputation from the West, relative to the special effort for the relief of the Missionary Society and other purposes then presented their report. It was taken up part by part, and with certain amendations, after thorough discussion it was adopted.

This report was substantially the same as those adopted by the other Conferences that have taken action upon this scheme. It was then decided that we at once show our faith by our works, by immediately opening a subscription list. In a very few minutes the large amount of \$4,000 was subscribed by the members of the Conference alone, and quite a number of them were not present. It is expected that when they have all been heard from, the amount will have reached \$5,000. The scene during the taking of this subscription was beyond description. It consisted of relating personal experience—business and religious combined, which was done with the most deeply-stirred feeling, each brother closed with a contribution. sums subscribed ranged from \$20.00 up to \$150.00. Over 20 of the ministers pro-

mised \$100 each. The class for ordination-seven in number—gave \$200; while the candidates—

four-gave \$80.00.

Such spontaneous generosity surprised everybody. When the \$4000 had been reached, the Doxology was called for, and and most lustily sung.

By request of the ex-President, Dr. Sutherland was chosen, by a rising vote, to deliver the Ordination Charge. Conference then adjourned, to meet on Monday morn-

The meeting held in the evening, led by Dr. Pope, was marked by much spiritual influence and religious power. The subject of "Christian life and work" was spoken of and prayed over with great earnestness and profit.

NOVA SCOTIA CONFERENCE

PASTORAL ADDRESS.

DEARLY BELOVED BRETHREN, -Once again through the tender mercy of our Heavenly Father, we send you from our Annual Conference our greetings and counsels. Our relation to you, as the flocks committed by the Chief Shepherd to our care, a relation which we feel to be most intimate and sacred, prompts us to assure you of our unabated affection, and our most tender interest in your spiritual welfare. "" Ye are in our hearts to die and live with you." We gratefully re-cognize the vital union by which we are bound together as members of the "one body." The seals of our apostleship "are many of God, in the Lord." Your early vows -the dawning of blood-bought liberty on your spirits,—the happy infancy of your Christian life,—we cherish in affectionate memory. To watch the expansion of your christian graces; to mark your faith, in-creasing in vigour and faithfulness; to rejoice in the hope that has animated you in the conflicts of life; to witness your love, "abounding in judgment and in all judgment;" to minister to your comforts in affliction, and to your godly edifying, and to bear you daily to the throne of the heavenly grace, -these have been, and shall continue to be, our purest delight. In your behalf we consecrate ourselves afresh to Christ's service and work, and pray for a richer supply of His grace, that our future labours may be abundantly successful, that we may "finish our course with joy, and the ministry which we have received of the Lord Jesus;" and that we may have the crowning blessedness of "presenting every man perfect in Christ

The annual review of the several departments of our evangelical work has yielded us much satisfaction and calls for thankfulness to Almighty God, who condescends to employ us in his service. The last year has been one of connexional peace, and in many ricuits of a comforting measure of prosperity. Societies have been quickened and many

"dead in trespass and sins" have been brought to Christ. God has been please d to show us that as a christian church we are still able, through His help, to answer the end of our providential calling, and that there is nothing in the spirit of the age, nor in the peculiar constitution of our church, to render Methodism either less necessary less useful to mankind. Yet it is a cause of humiliation to us that the number added to the church has not been sufficiently large to supply the inevitable loss sustained by death, removals and other causes. Our numbers exhibit a total membership of 8759, showing a decrease of 171. The decrease is in part to be accounted for from the disadvanta ges presented by extreme commercial distress, the opposition of bigoted brethren, and high political excitement Yet after making the utmost allowance for the effect of other causes, there is too much reason to fear that the great cause is less to be sought in outward circumstances than in ourselves.

Suffer us further to admonish you, dear brethren, that you exert yourselves, in your several spheres of life and action, and according to the abilities which God has given you, to advance the cause of Christ, by seeking others' good as well as our own, and maintaining the sacred institutions of the church. Holiness lives in action. Initiate the example of Him who "went about doing good." Ally yourselves with angels, who are "ministering spirits." With love to men such as burned in the heart that was pierced and broken on the cross, seek to bring all under your roof, all within reach of your voice, all embraced within the same social circle, under the influence of the truth. Your first care should be to promote the spiritual interests should be to promote the spiritual interests of your own domestic circle. The family is a Divine institution. It is God himself who "setteth the solitary in families," and whose own word declares that He " will be the God of all the families of Israel." The head of a family is charged with responsibilities which he cannot delegate to another. "I know him, that he will command his children and his household after him, and that they shall keep the way of the Lord," was Jehovah's testimony concerning the "father of the faithful;" and let us "walk in the steps of our father Abraham" in this godly practice, as well as in the cultivation of his faith. Our hearts yearn over those who have been dedicated, by our office and ministry, to the God of their fathers. The perils of the age menace their well-being on every hand. If you would command their respect and affection through coming years, and secure for them and yourselves the blessing of God, seek, by the observance of kind but firm discipline, to guard them from the temptations of gaiety, of doubtful companionships, of questionable recreations, of pernicious reading, and of vain speculations; and endeavour, by the daily reading of the Scriptures in the family, by prayer and intercession, and by the free communication of reli-gious instruction, to bring them to Christ, that they may perpetuate His name and praise when you shall be no more. Then with God, make good His own promise, will pour water on him that is thirsty, and floods upon the dry ground. I will pour my spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up as among the grass, as pillows by the water-

As a powerful auxiliary in the work of religiously instructing the young, we commend to you our Sabbath Schools. Apart from the ministry of the word, no instrumentality now ministry of the word, no instrumentality now in operation has effected half the good that these schools have done; and we urge you, by your pecuniary contributions, and by bringing intelligence and piety to bear upon their management, to promote their highest efficiency. Gather the children in. Let Bible-classes be formed, under experienced teachers, that the older pupils may be re-Let the parents now fully identify themselves with this institution. Let the pious and influential among us find here a noble spere for the operation of their talents We strongly urge you to supply your schools with such wholesome religious literature as our Book Room can supply, in order to augment their efficiency and secure the results of your teaching. In an age when error of all kinds infects the current literature of the country, and when popular favour attends a class of writers who unsettle all christian faiths, and remove every venerable landmark, it is impossible to overestimate the importance of circulating among our children pure and precious truths which, as a body, we hold and teach by pulpit and press.

If the mind that was in Christ be in you will extend your benevolent solicitude beyond your immediate family circles to all man-Our primary calling from the beginning has been the spread of the Gospel and the conversion of sinners to God. Never lose sight of this. Our church has a sphere of progress of its own, and we exhort you to accelerate that progress, not by removing the "ancient landmarks," but by rising into closer communion with God, and then by expanding in ardent love to man, and abounding in all the activities which embody that

Permit us to exhort you to support, according to your means and opportunities, the work of God at home and abroad. Do not "muzzle the ox that treadeth out the Our Missionary Society is in great We regret to say that the income of our own Auxiliary has fallen short of that of last year to the extent of \$1,500. With a debt of \$63,000 crippling the operations of the Society, its means of extending and sustaining the work of God abroad, and of aiding and relieving poor circuits at home are greatly circumscribed, and in consequence many of our brethren in this Province are subjected to some privation. In concurrence with the other Conferences of our church in the Dominion, we have launched a scheme for the liquidation of the Society's debt, and for the relief of other connexional funds, which will be laid before our people in the autumn, and for which we bespeak your earn-

est and prayerful sympathy and support. Let us remember that we are only the servants of God's gifts, and let us inquire whether we are fully discharging our duty to God Whether our rate of giving and his cause? is in strict accordance with our vows, our income, the injunctions of Scripture, and the necessities of our perishing fellow-men. When the Tabernacle stood in need of selfdenial and liberality, God commanded his people, "Whosoever is of a willing heart, let him bring an offering to the Lord, gold silver, and brass;" and the people answered by pouring the spoils of Egypt into the trea-sury; and such was the flood of gifts that Moses had to cry, "Hold, it is enough!" A rare example of pious bounty. It is sad that the liberality of those whom Christ has ordained with his blood, needs, now-a-days, the stimulus of rivalry, eloquence, and urgent and earnest entreaties. Would to God we were more fired with the love of Christ and of souls, then would we spare our persons and our purses less, and abounding in the work of the Lord, rise to the height of Paul's

more?" Is not our worship too formal, and our spirits too cold and worldly? Are we not too careless and unconcerned about the unconverted multitudes that claim our pity? Are we not too prone to rest in means, and to glory in men, forgetting that all spiritual power is from God? Are we not too seldom in our closets and too hurried in our prayers? Whatever be our "infirmity" it behoves us to find it out. Brethren, there is absolutely no remedy for present defects but in a return to that explicit surrender of neart and life to the Holy Spirit with which Methodism was at first characterized. What we need is to give ourselves to prayer and to a more diligent attention to those peculiar means of grace which have heretofore fed the life of Methodism, and from the institution of which it dates its existence. We are not despondent. It was not by accident that the spiritual life in Methodism fashioned for itself an organization so well adapted to its growth and the wants of the world. We have faith in God and Methodism; and will "remember the years of the right hand of the Most High. Our Sabbath Schools have grown into great importance and usefulness. The total number of schools reported is 9352, the number of teachers is 1314. No doubt the state of our schools is most promising, in relation to the prospects of our connexion, but when we consider the number of teachers employed, and the number of conversions which have occurred among the children during the year. which amounts to 195, it may be doubted whether we are realizing all the spiritual results which might fairly be expected. Our Connexional Funds have, considering the general monetary depression, been well sustained by our people. In this they have lost nothing, but have acquired a more deeplyprincipled piety, together with a growing conviction that the noblest work of a christian man in the world is to sustain the cause of Christ, and that worldly competence and so-

cial influence are to be desired mainly for this mind you that the great purpose for which in the providence of God our church has been called into existence is to spread "Scriptural holiness through the land." In order to this desirable end we exhort you to a renewed consecration of yourselves to God under the solemn conviction that upon the depth and consistency of your personal religion will depend not only your happiness, but usefulness in the world. Endeavor to realize that nothing can avail as a substitute for the spirituality of the church; neither a talented ministry nor high morality, nor extensive beneficence, nor multiplied and beautiful sanctuaries. The glory of the church is the presence of God in ner midst, and her beauty is the beauty of holiness. Let us be careful that the glorious doctrines of the witness of the Spirit, and the entire sanctification of the soul do not pass away from the sphere of experience, only to be found in that of mere orthodoxy. The blood of the cross has not lost its cleansing virtue; the Comforter is still the "Spirit of holiness;" and the commandment of the Eternal Father is as plain and imperative as when Prophets and Apostles spake in his name, "Be ye holy, for I am holy." We urge you dear brethren, to seek an entire sanctification of your body, soul and spirit, and such an unreserved consecration of your time, talents and influence to the interests of the Redeemer's kingdom, as shall place all things world-ly, politics, science and commercial pursuits in complete subordination to the realities of

eternity; so shall your piety shed a radiance of sanctity around the domestic circle, your integrity and simplicity will command the respect of the world, and your religious activity be an irresistible power for good. In order to the cultivation of personal holi ness, attend to all the appointed means of

grace and spiritual improvement. Be careful lest your connection with organizations outside of the church, and attendance upon public meetings, lectures and committee should interfere with the higher claims of our week-night services. Beware lest the desire to do good on a large scale, by co-operation with others should foster a taste for neglecting the duties of our own church, and lead to the lamentation, " They made me a keeper of the vineyards; but my own vinevard have I not kept." Pay a scrupulous and diligent regard to private devotions. The claims of the world, of the family, or even of the church must not be allowed to interfere with the claims of the closet. That you men of power, seek to be men of prayer. Imitate the holy examples sketched by inspired bioography. The Saviour spent whole nights in prayer—alone on the mountain with God. He who stood in need of no such aids, stooped to our condition that he might teach us by his own example the diligent use of secret prayer. Couple with the duty of closet prayer the devout and systematic reading of the word of God. Seek as you would for priceless treasure, that "the Father of glory may give unto you the spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened, that you may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. This knowledge you will find in the accredited depository of the declarations of "the will of God in Christ Jesus concerning you." Let the word of Christ dwell in you richly in all wisdom." It is the aliment in spiritual growth and the ground of your stability. It will prove a safeguard in the hour of temptation, and a solace in the day of trouble: it will direct your zeal and sustain your faith in the various enterprizes of charity and piety, and prove a source of unfailing comfort in your declining years. In these times when so much dishonor is done to the oracles of God, by irreverent criticism and remorseless scepticism, we are persuaded dear brethren that you will evince your attachment to them by studying more earnestly and practising more diligently their hoty lessons. As an inestimable help to steadfastness and advancement in holiness, we earnestly exhort you to prize the class-meeting. This institution is the vital principle of Methodism, and cannot be neglected without endangering our very existence as a church. Where will you find a better mode than that which our class-meeting furnishes, of "exhortting and edifying one another,"—of bearing one another's burdens, and so fulfilling the law of Christ?" Encourage our valued Auxiliaries, your leaders, by meeting them at the appointed time. Enumerate the saints of old, of whom Malichi records that they " spake often one to another." Avoid mere routine in this exercise. Let every classmeeting be a frank, simple and edifying conversation—a talking of the things which pertain to the Kingdom of Christ. Let each member take his share of the responsibility of its success. It is unreasonable for those who bring none of the fervour of devotion to the class, to complain of its dulness. Such a complaint speaks its own condemnation,

otto, "I will gladly spend and be spent for "Where are the zeal, simplicity, and oness of purpose which distinguished our that others? "Doth God's promise fail foreverconditions."

Is not one workling to foreverconditions. of those who are influenced by your example—that others may not be infected by your coldness, nor lost through your indifference, we entreat you be not remiss in your attendance at the class-meeting. Go from your closet to the class-room, from your knees to the "fellowship of the saints," and doubts and dulness will melt away in the light of

God's revealed presence. While the religion of Divine love is thus fostered in the heart by the use of the me ans of grace, let it be protected against all that is adverse to it, and destructive of its very nature. Brethren, suffer the word of most earnest exhortation on this topic. Christianity in our land has exerted a vast influence on the public mind, and brought the church and the world into much nearer relations. Is ther e no danger of confounding things that eternally differ? No danger lest by a gradual conformity to the world, we forfeit our consistency, cease to condemn the world by righteousness, and lose the power of rebuke? Let us remember that light and darkness are not more opposed than the spirit of Christand the spirit the world. To attain the "adoption of sons" we must be a separate and "peculiar people." The world will not allow the unholy professor to call it to account. We are compelled to admit the painful truth, that the chief cause of scepticism, and distaste for the Gospel is the practical inconsistency of many who " profess and call themselves Christians. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth." In the whirl of business, in the elegancies and style of life, in frivolous amusements, in lavish expenditure, in the sensual use of stimulating liquors, in unbecoming costliness or extravagance in dress, in mean exaction and extortion, be not conformed to to this world. Most fatally will such a spirit act upon the christian himself, eating out the very core of religion and leaving only the shrivelled form of godliness. Let your business be conducted on the principles of unchallengable honesty and intergrity. Recent events in the commercial world cannot fail to And now, dear brethren permit us to re- have reminded you of the insecurity of all earthly treasures; of the danger of "making haste to be rich;" and of the value of that sobriety which is content with little. Indulge in no " Diversions which cannot be used in the name of the Lord Jesus Christ." Never trifle with conscience. "They who wear white robes must be careful where they walk." Never go where you cannot ask God to go with you; never be found where you would not like death to find you. Whatever unfits you for religious duty; whatever dissipates your mind, and cools the fervor of your devotions; the pleasures which you cannot thank God for, and whose recollections will haunt a dying bed,—these are not for you. "Whatsoever things are true, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think of these things. We repeat the cautions more than once given before, against everything that infringes the decorum of our public worship, and the sanctity of the Sabbath. You are called as the people of God to exhibit a strong and practical testimony against the prevailing forms of Sabbath desecration, in order to the maintenance not only of your spiritual life, but also your moral influence. Avoid all household abour, secular reading, the opening of business letters, Sunday visiting, political conversation, and the taking of needless journeys on this sacred day. Let not the newss named. Be with John, "in the spirit on the Lord's day," and all doubtful points of practice will be easily settled. The Sabbath

> are too liable to forget, "REMEMBER THE SABBATH DAY TO KEEP IT HOLY." Finally, brethren, let us now address ourselves in the name of the Lord, to the work of the year; and we are intensely anxious that it should be a year of abundant blessing from the Lord. To quit ourselves as mensuch men as the early Methodists were; to be in the front rank of intelligence, yet bearing the standard of earnest piety; to elevate and regenerate the masses around us; to carry the tide of war into the very camp of the enemies of the Lord of Hosts; this is the work which we are called to do. longer before other christian churches in evangelical activities. But let us see that we ere not left behind in the race of Christian emulation. The great and acknowledged need of our times is a continuous Pentecost. To the necessity of some extraordinary outpouring of the Holy Ghost we are now shut up. We have arrived at a point in our history when not to brace ourselves up to fresh exertions is to sink into a state of gradual decadence. We hope in God. Brethren, let us act our part, pray for Zion, and expect show-ers of blessing. Your "prayer shall return into your own bosom, and you shall see the good of Jerusalem all the days of your life, and peace upon Israel;" and when time shall be no more, and death itself shall die, before an assembled universe the hands that were pierced for you shall crown you, and the voice that was hushed for you shall say, thus shall it be done unto him whom the king delighteth to honour.

is dear to God; and a tender regard for his

honor, the good of our country, and the sal-

S. F. HUESTIS, President J. A. ROGERS, Secretary.

CORRESPONDENCE.

MR. EDITOR,—If you think that the publication of the following extract, from an old newspaper printed at Halifax in 1772. would interest your readers, please give it insertion. If the noble Earl were alive now, he would find plenty of room for the exercise of his sarcasm, with regard to certain practices in use in some churches and colleges of our own day. How amazed would the old Scriptural fathers be, if they could re-visit the earth and see the "Succession" so far off the track which was so well and so plainly laid

"Lord Chatham, on the 10th of June, 1772, in speaking to the Dissenters' Bill, in the House of Lords, showed as much of oratory and fire as, perhaps, he ever did or oratory and me as, perhaps, ne ever did in his life. In replying to one of the Bishops who talked a great deal about the dogmas of foreign colleges, he said,— There was a college of much greater antiquity, as well as veracity, which he was surprised he never heard so much as mentioned by any of his Lordships's fraternity; and that was the college of the poor, humbled, despised Fishermen, who pressed voyage from Halifax to Antigonish.

hard upon no man's conscience, yet supported the doctrine of Christianity both by their lives and conversation superior to all; but, my Lords, probably I may af-front your rank or learning, by applying to such simple, antiqued authorities, for I must coniess there is a wide difference between the bishops of those times and the present."

Hants Co., 18th June, 1879.

THE REV. MR. LATHERN.

Our readers will see that the Rev'd Mr. Lathern will preach his farewell sermon in the Prince Street Church, to-morrow We are sorry to see Mr. Lathern leaving the Island. The evening. province needs such men as he is. The influence for good which they exert in any community in which they may live, cannot be over estimated. We do not now write of the good both by his life and his teaching which a pious, faithful and able Minister of the Gospel cannot fail to do in the sphere, and outside the sphere, in which he labors. We are thinking of the loss which this city and this Island will sustain by the departure from our shores of a man of intellect and culture, who took a lively interest in everything that tended to improve and elevate our social and intellectual condition, and who was ever ready cheerfully to make sacrifices both of time and labor to further the general advancement. are very sure that the regret at his departure from among us is not confined to the denomination to which Mr. Lathern belongs. It was impossible for any one to have the slightest intercourse with him to entertain for him any other feelings than those of respect and esteem. We are convinced that we but express the heartfelt desire of all who know Mr. Lathern when we wish that his visit to the Mother Country may restore him to health, and yield to him all the pleasure he antigipates. We trust too that the time is not very far distant when we will have again amongst us as a fellow citizen, this most estimable Christian gentleman .- Patriot.

PROVINCIAL NEWS.

NOVA SCOTIA.

The North German corvette Nymphe, Comnander Sattig, from Annapolis, Md., arriv. ed at this port on Monday. She is a training ship for boys, and was in the West Indies during the winter. After staying here about 10 days, the ship will sail for home. The Nymphe was at this port two years ago.

Barque Sokota, of Yarmouth, N. S., Capt. Crocker, at New York, 22nd from Havre, reports: June 19, J. W. Williams, second officer, a native of Rotterdam, fell overboard aud was drowned.

On Wednesday, 18th ult., while William Murray, mail courier, was carrying the mail from Glengarry to Pleasant Valley, going through a piece of woods between Robert Munroe's and Rocklin, a stone about two pounds weight was thrown at him by some had it done so, would likely have killed him. It is supposed the object was to rob the mail, as it contained a registered package for the Rocklin office. The courier will hereafter carry a seven-shooter on his official trips, so vation of your families, constrains us to rethat evil disposed persons will do well to alf the Divine command, which we low him to perform his duties unmolested.

An old widowed lady named Benoit, who had been residing at Arichat in very poor circumstances, strayed into the woods to gather wood, a few weeks ago, and, losing her way, perished from exposure. Her body was found a day or two ago.

Mr. Bernard Wade, of Bear River, accidentally swallowed a head of timothy grass into his lungs four years ago. His health had suffered considerably at times since then, causing expectoration of blood. During one of those spells of unusual severity, (two daysago) he had the good fortune to raise up the timothy head, which is about two inches long,

and as perfect as when swallowed. Mr. Dedier Dugat, of Township Line, Clare, Digby Co., who is in his 82nd year, is at this present time pollock fishing at Petite Passage, where he has pursued that business for sixty-three consecutive seasons. Mr. Hilaire Belleveau, of Belleveau's cove, present partner, is in his 79th year, and has followed the business from his childhood. These two veterans have fished together for the last twenty-five years.

A bear on Friday night of last week, came out looking for fresh meat for himself, and killed a fine cow in the barnyard of Albert Oakes, Esq., Post-master, New Albany, and, who, in setting a steel trap next day for the bear, accidentally got caught by the ankle in the trap, which was a powerful one, requiring jack-screws to set it. The only wonder was the leg was not broken; but, although badly injured, we are glad to learn that Mr. Oakes is doing well.

In the Supreme Court in Bridgetown on Friday last Frank Sabins, aged sixteen, who pleaded guilty of entering and robbing the Post Office in that town on the night of the 31st of March last, was sentenced by Judge McDonald to six months in the county jail, also John Carter, uncle of the boy Sabins, and Michael Bent, who together instituted the burglary and shared in the plunder, to two years each in the Provincial Penitenti-Ashron Bowlby, who pleaded guilty of burglariously entering and robbing the shop of Mr. John Murdock, on the night of the 3rd of May last, and Israel Bent, together with his son Joseph, for receiving and secreting a portion of the stolen property, were sentenced to two years each in the Penitentiary. The Loyal Grand Lodge, I. O. G. Templars, will meet with Excelsior Lodge at Bridgewater, Lunenburg Co., on Wednesday July 2nd, at 2 p.m. Arrangements have been made with Mr. Fishwick to convey the eastern and central delegates from Haiifax to Lunenburg by the Steamer Edgar Stuart, which leaves Halifax on Wednesday, July 2nd,

at 6 a.m. John McKinuon, one of the workmen in the Oxford Furniture Company, had three of his fingers on his right hand badly cut by coming in contact with the knives in the variety moulder, on Thursday. Elijah Schuman cut two fingers on his right hand badly on a circular saw in his machine shop on Wednes-

Daniel McInnes, a passengers on the Schr. New Dominion, was lost overboard on the

A little boy about 10 years of age, a son of Mr. H. A. Gray, C. E., tormerly in the Cape Breton Co.'s employ, fell over the Cape Bre-ton Co.'s wharf, North Sydney last week, and was drowned. The body was recovered short time afterwards.

A lad named Strum, ged 7 playing below the lower canal bridge, flart mouth, on Saturday afternoon, fell into the water, and had a narrow escape from drowning. He was rescued, in an insensible condition, by a gentleman living in the vicinity, who had heard his cries. After considerably chaffing, and medical aid being procured, the little fellow was resuscitated.

Capt. Crowell of the Cunard steamer Alpha, which arrived on Monday morning from North Sydney, reports :- On Sunday morning last sighted two men in a dory making towards and took them on board, the ship being about ten miles east of Egg Island. stated that they belonged to the fishing schr.

A. Fraser, of St. Margaret's Bay. Their vessel was anchored about eighty miles off from LaHave, where they left her on Thursday morning to haul their trawls. The fog shut down on them after leaving. The men were not able to find the trawl and then started to return but could not find their vessel. After giving up all hope of this they kept affoat as best they could. On Friday morning, the fog lifting a little they saw a sail in the distance, but the fog shut down again before they could reach her. The same thing happened on the evening of the same day, after which they did not see or hear anything till they heard the fog whistle of the Alpha, on board of which they were taken and kindly cared for. Their names are John Smith and Abraham Hiltz, both married, and belong to St. Margaret's Bay. The unfortunate men had been without food or wafer except a little stale bait and a fresh herring which they picked up on Saturday morning. They state that another dory left their vessel at the same time as they did, but could not say if the men in it found their way back. A subscription was taken up for them on board the Alpha. The men were both a good deal exhausted from exposure when taken on board, but have now nearly recovered.

NEW BRUNSWICK.

A bold attempt was made on Thurdsay week by a disreputable looking woman to kidnap a child of about six years of age, a daughter of Mrs. Dunn, of Sand point, Carle ton. The woman was begging, and succeeded, by giving the child candy, in enticing her away. When nearly to the ferry boat the child was identified by some one who knew her and who asked the woman whose child she had with her. She declared that the girl was her own and that she was going to the train, intending to go to Fredericton. The gentleman rescued the child in the nick of

Mr. D. W. Miller, of Georgetown Royalty, advertises for information regarding his son Isaac-seventeen years of age-who has been missing from home since the 25th of May last. Mr. Miller says: "I don't know the cause of his absence, and I have been unable-although making diligent searchto find any traces of his whereabouts. Offers have been made that for a sum of money, my son would be restored to me. I now caution all persons against harboring or aiding in harboring or concealing the said Isaac Miller, under penalty of prosecution to the utmost extent of the law, and I hereby request my Charlottetown Examiner.

Many of the children of Benton have been afflicted with diphtheria the past spring and winter. At one time they had to close their school. A child of Mr. Wm. Jordan and an only child of John Wiley are now dangerously ill. Out of some 14 cases 7 have proved fatal. Dr. Bruce has been ver his treatment of some cases.

A huge barricade of lumber has collected in front of the two piers of the railway bridge across the St. John river at Woodstock, extending the full length of the draw, thereby preventing the steamer Florenceville from making her trip to Andover. It is said that it will cost some \$300 to remove the pile, as the logs are heaped in all ways. There is a similar pile across the piers at Andover bridge. As the lumber belongs to different parties, each one will not act without the assistance of the others.

Carleton was the scene of another fire June 27. Messrs. Allan Bros., founders, have been particularly unfortunate in the matter of conflagrations, and the fire this time, which was on their premises, was the third they have suffered. Their storehouse, with a lot of patterns valued at \$30,000, besides a large stock of stoves and castings, were burned down; a barn near by, also their property, and two horses were burned. ouses owned by J. R. Taylor and Mrs. Driscoll were damaged. Messrs. Allan Bros. had but \$800 insurance on one of the buildings, and their loss is \$40,000. Mr. Taylor had \$200 insurance. The fire was the work of incendiaries.

A most lamentable accident' occurred in St. John last week, whereby a little girl, two years of age, daughter of Mr. John C. Palmer, who keeps a store on Dock street, met with instant death. Mr. Palmer and his family live in the fourth story of Pugsley's William and Building, corner of Prince Church streets. One of the windows has two slats across the lower part of it, so-that when raised the child would not be so liable to fall out, and it was considered that this precaution was sufficient to insure against danger. The unfortunate child while looking from the window this forenoon, it is thought clambered over the slats. The mother, had left her daughter but a few moments. The fall must have been fully fifty feet. In an instant the greatest exitement prevailed. The body was taken up stairs and a physician summoned but the girl was dead. Death must have been instantaneous. The shock to the parents and family was inconceivably great and their grief proportionate. In the afternoon an inquest was held on the body of the Palmer child, there was one witness examined—the mother, who stated that the child fell almost at her feet, as she was standing at the door. The jury returned a verdict of " Accidental death."

The Temperance Act has been accepted in Kings County by a majority of over 500, the figures being: For the Act, 798; against, 245. There was a majority opposed to it in three polling districts.

John Fletcher, a graduate of Toronto University and at present pursuing his studies at Oxford, has received the appointment of Classical Professor in New Brunswick University.

The perpetrator of many of the robberies in Fredericton has been captured at Bangor; he was a follower of Barnum's show. Most of the watches taken from Shute's store wer found on his person.

JULY, 1879... Full Moon, 3 day, 5h, 24m, Afternoon Last Quarter, 11 day, 4h, 40m, Morning New Moon, 19 day, 4h, 52m, Afternoon.

0,	Day of Week.	SUN Rises Sets		Rises Souths Sets			2
Date							
1	Tuesday	4 23	17 44	6 10	10 16	1 25	4 1
	Wednesday	4 23	7 44	7 11	11 19	2 22	5 3
	Thursday	4 24	7 44	8 1	m'rn	3 27	6 3
	Friday	4 25	7 44	8 40	0 20	4 39	7 8
	Saturday	4 25	7 43		1 17	5 54	8 2
	SUNDAY	4 26	7 43	9 34	2 9	7 9	9 1
7		4 27	7 43	9 56	2 56	8 18	9 5
8	Tuesday	4 27	7 42	10 16	3 41	9 26	10 4
	Wednesday	4 28	7 42	10 36	4 28	10 30	11 1
	Thursday	4 29	7 41	10 57	5 5	11 34	11 5
	Friday	4 30	7 41	11 20	5 46	A. 35	A &
	Saturday	4 30	7 40	11 47	6 29	1 38	1 2
	SUNDAY	4 31	7 40	mo'n	7 14	2 41	2
	Monday	4 32	7 39	0 20	8 2	3 4	3 1
5	Tuesday	4 33	7 38	1 1	8 52	4 43	4 2
	Wednesday	4 34	7 38	1 50	9 44	5 38	5 3
	Thursday	4 35	7 37	2 47	10 37	6 27	6 3
	Friday	4 36	7 36	3 49	11 28	7 7	7 2
	Saturday	4 37	7 35	4 58	A. 20	7 42	8
	SUNDAY	4 38	7 35	6 9	1 10	8 11	83
	Monday	4 39	7 34	7. 20	1 58		9 1
	Luesday	4 40	7 33	8 31	2 45	8 59	9 5
	Wednesday	4 41	7 32	9 44	2 23	9 22	10 3
	Chursday	4 42	7 31	10 56	4 21	9 46	11 1
	riday	4 43	7 30	A. 12	5 13	10 14	11 5
	Saturday	7 74	7 29	1 29		10 43	mo
	UNDAY	4 45	7 28	2 45	7 4	10 23	0 3
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л У	Vednesday	4 48	1 24	3 30	10 /	2 19	5 2

THE TIDES.—'ree column of the Moot's Southing gives the time of high water at Parrsboro, Cornwallis, Horton, Hantsport, Windsor, Newport and

Walls, Horron, Hansport, Windsor, Newport and Truro.

High water at Pictou and Jape Tormentine, 5 nrs and 11 minutes LATER than at Halifax. At Annapelis, St. John, N.B., and Portland, Maine, 3 hours and 25 minutes LATER, and at St. John's, Newfoundland 30 minutes EARLIER than at Halifax. At Charletteown, 2 hours 54 minutes LATER. At Westport, 11 hours 54 minutes LATER. At Yarmouth, 2 hours 30 minutes LATER.

FOR THE LENGTH OF THE DAY.—Add 12 hours to be time of the sun's setting, and from the sum substract the time of rising,

FOR THE LENGTH OF THE NIGHT .- Substract th me of the sun's setting from 12 hours, and to te emainder add the time of rising next morning.

OBITUARY-

G. LANE, SR.

To the memory of many Methodist ministers and laymen, seniors and juinors, the name of the late G. Lane, senior, will remain fresh as long as mind has vigours. For forty-six years his house was a home for the Ambassadors of the Lord. It was the melancholy pleasure of the writer, "the least among all saints," to endeavour to reciprocate for above mentioned, the kindly feelings which was ever manifested towards them, which they would gladly have done had they been permitted.

Through nine long weeks of intense pain from a singular and rare disease, he exhibited the truest resignation, highest fortitude and the most exemplary pati-ence. Really it could not be believed he was dying, and to the last strong hopes were entertained of his recovery. Truly his "life was not dim," nor was his "natural force abated." His eye had lost little of its lightness. His health was that of bouyant vouth-hood, and his mental faculties were as keen as in earlier days. But the maine artery of the left foot ceased to distribute life fluid. So, full of peace and full of glory—to use his own words—he entered into rest May

On the 27th his remains were conveyed to the earthly resting place of his father in Little York. In the house we spoke from "Thou art my hiding place," and the Rev. Mr. Scott (Pres.) engaged in prayer. Fullfling a request of the departed, we walked from the house to the road, singing the 48th hymn. Before leaving the house we sang, for the same reason, the 49th hymn. In the church Bro. Baker led a solemn service, which the Rev. Mr. Scott concluded with some impressive remarks on death.

The esteem in which our departed brother was held became evident in the large numbers of all classes, creeds and nationalities who sorrowfully paid their last tribute of respect to his body. The church, in his death, has lost an earnest worker, a faithful supporter and a dutiful son; the community a good citizen and the world a sterling christian.

> Yours, &c., W. L.

FAMILY READING.

OUR NEGLECT REBUKED.

At one of the fellowship meetings which the native Christians of the South Sea Islands have among themselves, an old man rose and said.-" I stand among you to-day a solitary and lonely man. Once I had five noble sons; they are all gone. Oh, that terrible night, when my wife went out to the bushwood never to return-when my boys left my home to be slain by our deadly enemies!" He paused and there was a deep silence; the tears rolled down his cheeks. "These things do not occur now," he again said "Christianity has put an end to these bloody wars. But there is one thing I want to ask-Can it be that the Christian people in England have had this gospel of peace for so many years, and never sent it to us until now? Had they sent it sooner, I should not be today solitary, sad-hearted, mourning my murdered wife and children. Oh that they had sent it sooner !"

He sat down. Another man rose up. "I know what my brother says. I, too, mourn to-day sons and daughters slain. If we had known the gospel sooner, they would be with us now. Yes, it is true. Oh, that English Christians had sent us the gospel sooner!" I thought, as I sat listening, how much the words should sober and stir us. Oh, to send the gospel everywhere we can, and send it soon !- Rev. W. Wyatt Gill.

THE HOPE OF HEAVEN.

The Christian's hope of future blessedness depends upon his assurance of the fact of immortality. In truth, one cannot be a Christian without that assurance; for Christ can have no proper claim to the allegiance of men unless the pledges and promises he has given us of a future state of existence are true and reliable. The doctrine of the immortality of the soul is, therefore, the central truth and foundation of Christianity.

Briefly stated, some of the evidences of our immortality are the yearnings of the human heart, which are prophetic of a future life; the inferences of human reason, which help to confirm that prophecy; the declarations and promises of the word of God, which distinctly assure us that we shall live forever; and the historically proved and indisputable fact of Christ's resurrection, which is the most conclusive evidence of the resurrection and external existence of "every soul of man." Christ lays special emphasis upon the fact of his resurrection as the certain guarantee of the resurrection of the dead: "Because I live, ye shall live also;" and in those sweetly solemn words of our ritual, whose measured cadences have thrilled the stricken souls of thousands with blessed hopes of eternal reunions, as they stood at the graves of loved ones. He says: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die." It is on the fact of Christ's resurrection that Paul bases his masterly argument for the immortality of the soul: "Now is Christ risen, and become the first fruits of them that slept For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." That is, the resurrection of Christ is the pledge not only of the resurrection of the righteous, but also of the whole human race. It is because he who is-God, and therefore hath power over death, took our nature, lived with it, died with it, and rose again with it, that every human being shall also be raised from death.

There is, then, a future existence for " If a man die, he shall live us all. again." But the assurance of our immortality cannot, of itself, give us " a well-grounded hope of heaven." The resurrection of the man Christ Jesus is a sufficient guarantee of the future existence of all, but not of the future happiness of all. Something else is necessary to assure us of that. And now the question is, What is that something? How shall we be made sure of, not desire merely, nor doubtfully anticipate, but confidently expect an eternal life of happiness?

The Scriptures teach that our future state will be blessed or unhappy, according to the relation we sustain to Christ at death. " Blessed are the dead which die in the Lord;" and "even so them also which sleep in Jesus, will God bring with him;" teaching that those who die in the relation to Christ indicated by these texts, shall not only be raised from the dead, but raised to a state of happiness. The relation of the saved soul to Christ is indicated by the language, "Abide in me, and I in you." It is one of mutual indwelling, in which God dwelleth in him, and he in God." By this mutual indwelling, we come into a Union with Christ which is represented to be as close and perfect as that of the branch to the vine. As the branch draws its life from the vine, so the Christian derives his life from God. Thus is the believer made a partaker of the divine nature; that is, not only is his life "hid with Christ in God." but Christ's life is in him. It is the pessession of the life of Christ that constitutes the Christian's sure pledge of a happy immortality. For his life is not only essentially immortal, but must, from its very nature, be eternally bless ed. Being partakers of his divine nature, we shall, therefore, be partakers of his blessedness. / "Dving in the Lord," i.e., with his essentially blessed life in us, we shall rise to a participation in his glory; " For when Christ who is our life appear, then shall we also appear with him in glory."

Into this eternal life-giving union with Christ we enter by the exercise of a present faith. He who is the Resurrection and the Life gives that life to all who believe. We do not have to wait till death to receive eternal life. We may have it now; for "He that believeth on the Son hath everlasting life." It is begotten in the believing soul, here and now, by the washing of regeneration and the renewing of the Holy Ghost; and is different hereafter from what it is now, only in degree, and not in kind. Nor do we have till death, or after death, to know that we have received the gift of eternal life. We may be as sure of it now as we can be of our regeneration and adoption; for the same spirit who witnesses to our adoption, witnesses to our heirship to heaven. "If children, then heirs: heirs of God, and joint heirs with Christ; if so be that we suffer with

that divine life which is eternally blessed is begotten in our souls, is attested by the love of God and of our neighbor shed abroad in our hearts by the Holy Ghost which is given unto us. Our possession of this love is a matter of consciousness and of certainty. "We know that we have passed from death unto life, because we love the brethren." So we know that we have eternal life abiding in us, because we are conscious that the love of God is shed abroad in our hearts.

Wherefore, it is a mistake to be always thinking of heaven as something in the remote future. We may have it now, and may know that we have it now. If we ever have heaven at all. hereafter, it will be because it is established in our hearts, here, in this vale of tears. Our only present guarantee of the future blessedness of those who die in the Lord, is the knowledge that we are now living in him, and that we have Christ in us the hope of glory. Our heaven there will be more blessed than we are permitted to have here, because it will be in a better world, where all the conditions are more favorable to happiness, and not because the spiritual elements of it are different. What we see now dimly, we shall then see clearly. But if we have a well grounded hope of the heaven "beyond the flood," we already have in our souls what we will have there. If, therefore, we would calculate our chances for heaven hereafter, we must take an inventory of our present spiritual possessions and see if we have heaven in our souls now. Have we the heaven of God's presence in our souls? Have we conscious communion with Him? Have we the mind, the spirit, the life of Christ in us? Have we the fellowship and the ineffable consolations of the Spirit, which support the soul in its darkest hours and worst trials, in reverses, disasters, losses, bereavements?

Oh, if men could only be made to see what solace, what peace of mind, what joy there is in the hope and prospect of heaven based upon the conscious possession of it here, there would be fewer despairing, discouraged souls among them! And yet this hope is offered to every man. The way to secure it is very plain and simple. Only accept Christ for your Saviour and you shall have a sure hope of heaven, even the foretaste of it in your soul; for by him "we have access by faith into this grace wherein we stand and rejoice in the hope of the glory of God." And these tribulations will not discourage and dishearten you, but you shall even glory in them, and be joyful in spite of them, knowing that they are among the things which increase your treasure in heaven, where your heart is, and to which your hopes are anchored. Blessed hope! Blessed assurance of heaven! How it cheers the soul in the sorrows of life! God give us all this hope!

DR. ARNOLD AT RUGBY.

From the Argosy.

On his appointment to the head mastership of Rugby school, Arnold took his D.D. degree, and from that he was chiefly called in public by the name by which we best know him, Dr. Arnold. The beginning of Dr. Arnold's reign at Rugby was marked by something of gloom and dis-content among both the boys and those connected with them. He looked much deeper down into the character of each individual member of the school than it had been the custom of former head masters to do; and when, on closely watching a boy, he saw that he exercised a bad influence over his companions, he quietly requested his friends to remove him as unfit for public school life; thus, as may easily be supposed, causing dissatisfaction in many quarters. Arnold's face had also probably, something to do with his winning his way slowly, at first, with the boys. When he was very much in earnest about any thing his features would wear a serious gravity of expression, which the very young easily mistook for sternness, and when he had his first interview with a lad. on his arrival at school, he was always most deeply in earnest at the thought of the new charge confided to him, and this made his appearance frighten his his scholars a little on first seeing him. Gradually, however, these drawbacks to his popularity faded away; parents found that he had judged rightly for their sons in changing their sphere of education and the boys learned that their head-master's face could twinkle with fun. and soften with paternal tenderness, and that there were in him depths of kindly sympathy for their young troubles and difficulties, and stores of genial strength, such as they had never dreamed of in man. Soon the common expression in the school about the head-master came to be among the boys, "We would die for him." The only fault which he would never pardon was a lie-that was a ways punished by ummediate expulsion from the school. This severe respect for truth however, increased, on the whole, his ascendency; for a lofty sense of honer, manly straightforwardness, are always essential qualities in an English boy's ideal

A PRAYER.

My God, men know Thee not. They discern not who and what Thou art The light shineth in darkness and the darkness comprehends it not. By Thee him, that we may be also glorified to- we exist; we taste pleasures and forget Our regeneration, in which not him by whom all is caused. We asked, laughing at the odd idea.

see naught but by Thee, the universal light, the Sun of souls, who shinest er died we were very poor. We came more clearly than our material sun, and seeing nothing but by Thee, we yet be-hold Thee not. Thou alone impartest us, and we had so little money. We stopped one night in the 'bus that was fountains their streams and currents, to the earth plants, to the fruits their hind the great stables. The man who flowers, to flowers their beauty and perfumes, to all nature its riches, to man health, reason, virtues, graces; Thou givest, doest, rulest all. I see Thee, Lord, only. All else disappears as a shadow to the eyes of him who thus beholds Thee: but the world discerns Thee not. Alas, he does not discover Thee, has seen nothing: he has spent life in the illusions of a dream! As for me. O my God. I have Thee everywhere; even within myself. It is Thou who effectest whatever I do that is good. A thousand times have I felt that I could not subdue my wrong tempers or destroy my habits, that I could not subdue my pride, nor follow my reason, nor continue to will the good that I once have willed. It is thou who givest a right will, and who maintainest it incorrupt. Without Thee I am but a reed shaken by the wind. I leave myself, O God in Thy hands; mould and remould this clay; give it right form, then break it, if such Thy will; it is thine; it suffices that Thy counsel be fulfilled, and that nothing shall oppose Thy pleasure, for which I am created-Fenelon.

EARTHLY MINDEDNESS.

Earthly mindedness is a woeful disease; it clogs the mind and unfits the soul for spiritual work. The thoughts of the world shut cut the thoughts of God and eternity; they tempt many poor souls, like Martha, to be carefully troubled about many things, even things which will not avail them at a dying hour, while one thing necessary is quite neglected and forgotten. Ah! what numbers there are dying of this disease! When other plagues kill their thousands this slays its ten thousands. Pharaoh's word concerning the Israelites might well be applied to many of them, Ex. xiv: 3, "They are entangled in the land, the widerness hath shut them in." So hot are they in pursuing the world, so busied in providing for their families. in paying their debts, in making bargains, purchases, and in courting the favor of men, that they can find no time in their lives, nor room in their hearts, for precious Christ and the concerns of their souls. O sinners! this disease of earthly-mindedness doth quite defeat the design of the gospel, and mar your profiting by Sabbaths and sermons; it turns the house of God into a place of merchandise, by your thoughtfulness in it about wordly gain and profit. What a fearful distemper heart where his feet should be?

TESTIMONY OF A CONVERTED SKEPTIC.

Men who have strayed into skepti cism are continually coming back to the Bible, and accepting it again as their teacher, their guide and their comforter. I am myself an instance of this. Carried away, as by a tempest from my early faith, I wandered for years in the dreary regions of doubt and unbelief. I looked for light and beheld darkness. 1 sought rest and found disquietude. And the farther I went the worse I fared, and the longer I remained in those dismal shades the more wretched I became. I found myself at length face to face with utter darkness and eternal death. God in his mercy rescued me from that awful state and brought me back to Christ. And here I am happy in the light of his truth, and in the assurance of his love I praise the Bible, and love Christ and Christianity more than ever, and I am more happy in the work of a minister than ever I was in my life. And my ability to maintain the claims of Christ and Christianity and the Bible to the love and reverence and gratitude of mankind is greater than ever. And my hatred and horror of infidelity are greater than ever. I know it to be the extreme of madness and misery—the utter degradation and ruin of man's soul.-Joseph Barker.

THE YOUNG FOLKS.

LIVING IN AN OMNIBUS. A TRUE STORY.

"Chips, ma'am? Only five cents a basket," said a little voice, as I stood at my gate one morning, deciding which way I should walk.

Looking around, I saw a small, yellow-haired, blue-eyed, boy, smiling at me with such a cheerful, confiding face, that I took the chips at once, and ordered some more.

"Where do you live," I asked, as we waited for Katy, the girl, to empty the basket.

"In the old 'bus, ma'am." "In what?" I exclaimed.

"The old omnibus down on the Flats, ma'am, It's cheap, and jolly, now we are used to it," said the boy. "How came you to live there?" I

" We were Germans; and when fathto this city in the spring, but couldn't get any place, there were so many of left to tumble down on the Flats be owned it laughed when my mother asked if we might stay there, and said we might for a while; so we've been there ever since, and like it lots "

While the boy spoke, I took a fancy that I'd like to see this queer home of his. The Flats were not far off, and I decided to go that way and perhaps help the poor woman, if she seemed honest. As Katy handed back the basket, I said to the lad:

"Will you show me this funny house of yours, and tell me your name?" "O yes, ma'am; I am just going nome, and my name is Fritz."

I saw him look wistfully at a tray of nice little cakes which Katy had put on the window-seat, and I gave him one, saying, as he put it in his pocket, very carefully,—

"How many of you are there?" "Six, besides mother."

I just emptied the tray into the bask. et, and we went away together. We soon came to the flats behind the stables, and there I saw a queer sight. A great shabby omnibus, of the oldfashioned sort, with a long body, high steps, and flat roof, with the grass growing about its wheels, and smoke coming out of a stove-pipe poked through the roof. A pig dozed under-neath it; ducks waddled and swam in a pool near by; children of all sizes swarmed up and down the steps; and a woman was washing in the shadow of the great omnibus.

"That's mother," said Fritz, and then left me to introduce myself, while he passed his cake-basket to the little folks.

A stout, cheery, tidy body was Mrs. Hummel, and very ready to tell her story and show her house.

"Hans, the oldest, works in the stables, ma'am, and Gretchen and Fritz sells chips; little Kearl and Lottie beg the cold victuals, and baby Franz minds the ducks while I wash; and so we get on well, thanks be to Gott," said the good woman, watching her flock with a contented smile.

She took me into the omnibus, where everything was as neat and closely stowed as on board of a ship. The stove stood at the end, and on it was cooking some savory smelling soup, made from the scraps the children had begged. They slept and sat on the long seats, and ate on a wide board laid across. Clothes were hung to the roef in bundles, or stowed under the seat. The dishes were on a shelf or two over the stove; and the small stock of food is this that turns a man's head and they had was kept in a closet made in the driver's seat, which was over outside, and a door cut from the inside. Some of the boys slept on the roof in fine weather, for they were hardy lads, and a big dog guarded the pig and ducks, as well as the children.
"How will you manage when the cold

weather comes ?" I asked. She shook her head, and looked sober for a minute as she stroked the white head of baby Franz, who clung to her gown; then a smile broke over her face,

and she answered trustfully,-"I do my best ma'am, and keep a brave heart in me; for I remember the dear Gott is a father to such as these; and he won't let them suffer."

"You may be sure of that," I said heartily, and resolved that her beautiful faith should be rewarded by finding friends close by her.

"We are saving to get clothes for Gretchen and Fritz to go to school in the winter ma'am. Karl and Lottie make toy furniture, as the father taught them; and when bad weather comes they can sit warm in the 'bus, and make their bits of chairs and tables as well as ever. They can earn but little yet; still, they are so good I can leave Franz with them, and old Spitz, the dog, while I go out washing when it gets too cold to work here."

"Perhaps some kind person would take one of the children, and so lessen your care," I said; for I rather coveted pretty Lottie.

"Ah, but no! I could not spare one, even to you, best ma'am. They are my treasures, and I keep them all, all, as long as I can find bread to give them," cried the mother, gathering her flock into her arms, and feeling herself rich in spite of her poverty. I said no more but slipped a bit of money into pretty

Lottie's hand, and said good-bye. A happier, healthier, busier set I never saw; each had work to do, and did it cheerfully. Often they had hunger and cold to bear, but bore it patiently. Very seldom did any of the pleasant things that children like come to them; but they were contented, and enjoyed playing with oyster-shells, old shoes and broken crockery as much as many children enjoy their fine toys. Few mothers have more loving children, or do more for them, than good Mrs. Hummel; and I think I never saw a happier family than those little redcheeked, yellow haired Germans, as they gratefully smiled and nodded at me from the steps of their funny omnibus home. - Louisa M. Alcott.

TEM JUDGE D

" AMONG ALL T

TEMPERANCE

PROACHABLE

Judge Davis at a recent gat tlemen interes cause, gave te as a cause of c Apologizing f read his speed him to prepare vis said: Th is one of vast i fully discussed an extraordina thing new about pleasant story t the papers a fee principal of a fe at the approach pils together, an quired of them in engaged in the from meat, but s out of respect to would all agree luxury, and so to send in on th note indicating she would abstai surprise the nex the notes, to fin written the si [Laughter.] I am invited t

relations of in The theme is a l as alcohol, and o without a sort o ness of past gene all our good thi born. Little is their testimonies, our own experien No one doubts Throughout Chr

spires rise to hear demnation of it. mains, and will u ly chained to mal lennium. But against the reiter ing and Gospel Justice Marshall gan his argumen Eden: "It is sa Court knows some thority I shall a ence knows, by he ence of crime and proceed to speak It is not quite sus the relation of inte is that of causa c other causes, suc jealousy, lust and are narrower in more easily repres and society, more fluences and re sanctioned by law statutory licenses.

proachable chief." established both gatively. It is pro of intemperance, its non-existence; the ocean may be and by the ebb. consider the proof proposition is, t wherever intemper lent, crime is most is the mercury of eter, which intempe site affect as heat a cognized fact has ary principal in the law-that drunkeni

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settled, and it wa manifest fact that. cuse, all crime woul fy itself by intoxica even in capital case to treat drunkenne of crime, and to h intent was equally ber one. In con drnnken man is ter is fortunate that i making drunk was by law as a source venue the wisdom popular notions, an ference from that and gave us princip heritance, which, I have had the virtue toxicating drinks en crimes by firing quenching the cons murderer, whose ho mitting his crimes name, in his confe only once did he fe conscience. That about to kill an infa looked up and smil said he, "I drand brandy, and then I His case is one of times in my own exp men looked up to m they had to say w the law should not faltering, said: would not and could

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"We were Germans; and when father died we were very poor. We came and to this city in the spring, but couldn't t be- get any place, there were so many of us, and we had so little money. We stopped one night in the 'bus that was left to tumble down on the Flats beents. hind the great stables. The man who owned it laughed when my mother ask. ed if we might stay there, and said we might for a while; so we've been there ever since, and like it lots."

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"How many of you are there?" "Six, besides mother."

I just emptied the tray into the basket, and we went away together. We soon came to the flats behind the stables, and there I saw a queer sight. A great shabby omnibus, of the oldfashioned sort, with a long body, high steps, and flat roof, with the grass growing about its wheels, and smoke coming out of a stove-pipe poked through the roof. A pig dozed underneath it; ducks waddled and swam in a pool near by; children of all sizes swarmed up and down the steps; and a woman was washing in the shadow of the great omnibus.

"That's mother," said Fritz, and then left me to introduce myself, while he passed his cake-basket to the little folks.

A stout, cheery, tidy body was Mrs. Hummel, and very ready to tell her story and show her house.

"Hans, the oldest, works in the stables, ma'am, and Gretchen and Fritz sells chips; little Kearl and Lottie beg the cold victuals, and baoy Franz minds the ducks while I wash; and so we get on well, thanks be to Gott," said the good woman, watching her flock with a contented smile.

She took me into the omnibus, where everything was as neat and closely stowed as on board of a ship. The stove stood at the end, and on it was cooking some savory smelling soup, made from the scraps the children had begged. They slept and sat on the long seats, and ate on a wide board laid. across. Clothes were hung to the roef in bundles, or stowed under the seat. The dishes were on a shelf or two over the stove; and the small stock of food they had was kept in a closet made in the driver's seat, which was boarded over outside, and a door cut from the inside. Some of the boys slept on the roof in fine weather, for they were hardy lads, and a big dog guarded the pig and ducks, as well as the children.

" How will you manage when the cold weather comes?" I asked. She shook her head, and looked sober for a minute as she stroked the white head of baby Franz, who clung to her gown; then a smile broke over her face.

and she answered trustfully,-"I do my best ma'am, and keep a brave heart in me; for I remember the dear Gott is a father to such as these; and he won't let them suffer."

"You may be sure of that," I said heartily, and resolved that her beautiful faith should be rewarded by finding friends close by her.

"We are saving to get clothes for Gretchen and Fritz to go to school in the winter ma'am. Karl and Lottie make toy furniture, as the father taught them: and when bad weather comes they can sit warm in the 'bus, and make their bits of chairs and tables as well as ever. They can earn but little yet ; still, they are so good I can leave Franz with them, and old Spitz, the dog, while I go out washing when it gets too cold to

work here." "Perhaps some kind person would take one of the children, and so lessen your care," I said; for I rather coveted pretty Lottie.

"Ah, but no! I could not spare one, even to you, best ma'am. They are my treasures, and I keep them all, all, as long as I can find bread to give them," cried the mother, gathering her flock into her arms, and feeling herself rich in spite of her poverty. I said no more but slipped a bit of money into pretty Lottie's hand, and said good-bye.

A happier, healthier, busier set I never saw; each had work to do, and did it cheerfully. Often they had hunger and cold to bear, but bore it patiently. Very seldom did any of the pleasant things that children like come to them; d but they were contented, and enjoyed playing with oyster-shells, old shoes and broken crockery as much as many children enjoy their fine toys. Few mothers have more loving children, or oo more for them, than good Mrs. Hummel; and I think I never saw a happier family than those little redcheeked, yellow-haired Germans, as they gratefully smiled and nodded at me from the steps of their funny omni-

bus home. - Louisa M. Alcott.

TEMPERANCE.

JUDGE DAVIS ON DRUNK-ENNESS.

" AMONG ALL THE CAUSES OF CRIME IN-PROACHABLE CHIEF.

Judge Davis, of the Supreme Court, at a recent gathering of prominent gentlemen interested in the temperance cause, gave testimony to drunkenness as a cause of crime, in a long speech. Apologizing for being compelled to read his speech, time not permitting him to prepare it otherwise, Judge Davis said: The subject assigned to me is one of vast interest, but so often and fully discussed that I think it demands an extraordinary intellect to say any. thing new about it. That was a very pleasant story that went the rounds of the papers a few years ago, of the lady principal of a female seminary, who, at at the approach of Lent, called her pupils together, and said it was not required of them in their youth, and while engaged in their studies, to refrain from meat, but she really desired that, out of respect to Lental season, they would all agree to refrain from some luxury, and so she requested each one to send in on the following morning a note indicating the article from which she would abstain. You can judge her surprise the next morning, on opening JOYFUL NEWS the notes, to find that each one had written the single word "hash." [Laughter.]

I am invited to speak to night of the relations of intemperance to crime. The theme is a hackueyed one, as old as alcohol, and one cannot consider it without a sort of anger at the selfishness of past generations, who have said all our good things before we were born. Little is left us but to array Pleurisy, and was about despatching a their testimonies, and confirm them by

our own experiences. No one doubts the existence of sin. Throughout Christendom a million spires rise to heaven in proof and condemnation of it. Yet the ugly fact remains, and will until the devil is finally chained to make room for the millennium. But this is no argument against the reiteration of sodly preaching and Gospel truth. Said Chief-Justice Marshall to a lawyer who began his argument in the Garden of Eden: "It is safe to assume that the Court knows something." On that authority I shall assume that this audience knows, by hearsay, of the existence of crime and intemperance, and proceed to speak of their co-relations. It is not quite susceptible of proof that the relation of intemperance to crime is that of causa crusans. There are other causes, such as hate, avarice, jealousy, lust and revenge; but these are narrower in their circles of evil, more easily represented by individuals and society, more subject to moral influences and restraints, and are not sanctioned by law nor dealt out under statutory licenses.

But among all causes of crime intemperance stands out the "unapproachable chief." This fact may be established both affirmatively and negatively. It is proved by the existence of intemperance, and equally as well its non-existence; just as the tides of the ocean may be proved by the flood and by the ebb. First, let us briefly consider the proof by existence. The proposition is, that whenever and wherever intemperance is most prevalent, crime is most abundant. Crime is the mercury of a political thermometer, which intemperance and its opposite affect as heat and cold. This recognized fact has created an elementary principal in the criminal commonlaw—that drunkenness is no excuse for

No principal is better, or was earlier settled, and it was rested upon the manifest fact that, if allowed as an excuse, all crime would prepare and fortify itself by intoxication. Hence courts, even in capital cases, were compelled to treat drunkenness as an aggravation of crime, and to hold that a drunken intent was equally as felonious as a sober one. In common acceptance the drnnken man is temporarily insane. It is fortunate that in a country where making drunk was a business licensed by law as a source of governmental revenue the wisdom of judges discarded popular notions, and the natural interference from that kind of legislation, and gave us principles and rules by inheritance, which, I fear, we would not have had the virtue to originate. Intoxicating drinks enable men to commit crimes by firing the passions and quenching the conscience. Burke, the murderer, whose horrible mode of committing his crimes has taken his own name, in his confessions states that only once did he feel any restraint of conscience. That was when he was about to kill an infant child. The baby looked up and smiled in his face, but, said he, "I drank a large glass of brandy, and then I had no remorse." His case is one of thousands. Many times in my own experience have young men looked up to me, when asked what they had to say why the sentence of the law should not be pronounced, and faltering, said: "I was drunk; I would not and could not have done it

had I not been drunk." That habits of intemperance are the

chief cause of crimes is the testimony of all judges of large experiences. More than two hundred years ago, Matthew Hale, then Chief Justice of England, to whom as a writer and judge we are TEMPERANCE STANDS OUT THE UNAP. greatly indebted to our cwn criminal law, speaking on this subject, said : "The places of judicature I have long held in this kingdom, have given me an opportunity to observe the original cause of most of the enormities that have been committed for the space of nearly twenty years, and by due observation I have found that if the murders and manslaughter, the burglaries and robberies, the riots and tumults, the adulteries, fornications, rapes and other enormities that have happened in that time were divided into five parts, four of them have been the issue and product of excessive drinking-of tavern and ale-house drinking."—Moneton Des-



FOR THE AFFLICTED.

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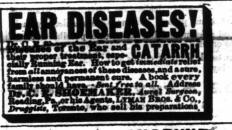
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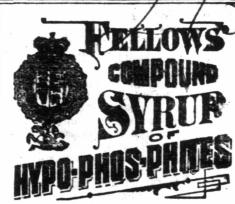
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gredients as may be required. IT RESTORES TONE to the nerves.

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Unalterable by time; Harmless, though used continuously, yet might be discontinued at any time without any ill effect

Which would induce an appetite; Strengthen digestion;

Promote assimilation: Create healthy blood : Strengthen the nerves and muscles; Enable the subject to successfully combat disease:

And sufficiently economical for all. All this has been indisputably attained. The success of the work is complete; and Fellows' II ypophosphites stands foremost amongst the remedies for chronic organic diseases, possessing properties to which no other medicines has ever

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The brethren assembled in their annual meeting at Alberton, on June 18th. The reason for holding the District there was that the Superintendent of the Alberton circuit thought that it would give an impetus to our work if the brethren for oace would travel to that remote part of the Island. Though the selection of the place necessitated a great amount of travelling, yet for the good of the cause and remembering that the Conference was to be held in Charlottetown, consent was given to try Alberton for once. With the excep-tion of the two esteemed supernumeraries —brethren Smallwood and Jost, all the preachers were present at the opening of the session. The counsel and presence of these two ministers would have been greatly appreciated. The examination of character was perfectly satisfactory. No charges were preferred against any member of the District. Three probationers—Goldsmith, Woss and Steel—having completed their probation were recommended to Conference for ordination and reception into full connexion. Bro. Hagarty having travelled two years was recommended to Conference to be continued on probation. While the brethren Daniel D. Moore, B. A., J. Webster Wadman, B.A., and Artemas Bell were received as candidates for

ily the usual examinations. On Thursday morning brethren Wm. Heard, Wm. G. Strong, Matthew Hood, and G. M. Clarke joined the ministerial members. Doubtless the location of the meeting prevented other lay members from being present. The circuit reports showed that while the income of some of the circuits had increased-notably the one in which the District held its sittings, yet in other instances, by reason of the stringency of the times, the amounts raised on dependent circuits were not in advance of last year. All were gladdened to hear that Alberton had, during the year through the financial skill of its superintendent, risen to an independent condition.

After this it will not require any more

the ministry after undergoing satisfactor-

Sincere sympathy was expressed to the preachers on some of the mission stations whose stipends were greatly below the disciplinary allowance. The stringency of the times had affected the missionary income unfavorably. It had fallen off to the extent of \$300 in addition to a donation of \$500 which was received from the Charlottetown circuit. In view of the present claims of our mission cause this was felt to be a matter for regret, although it had been anticipated by most of the members. There was an increase in the Educational Fund, while the other connexional funds were somewhat below last year. The membership is about the same as reported last year. Substantial in-creases in the Bideford and Souris Missions were required to make up the unusually large number of removals, &c., on the other circuits. 35 Sabbath schools were reported with more than 2,800 officers and scholars, and a united library of nearly 4,000 books. Commodious and comfort able parsonages were being built on the Alberton and Little York Circuits, both to be occupied in the fall, During the year two churches had been built on the Bideford Mission, and churches on the Cornwall & Souris Circuits had been improved. Brother J. Seller was elected to the Stationing Committee, and brother J. F. Betts to the Sabbath School Committee. To the Missionary Committee brethren W. G. Strong and W. Hart were elected. The duty of the secretaries were discharged by Bro. H. Baker. The district pledged itself to support the Conference in any effort to relieve our Missionary Society and extend its operations. One brother on a dependent mission most generously promising for his own subscription, \$20. By a unanimous and rising vote the courteous and efficient services of the chairman (who is leaving for the Nova Scotia Conference) were ac-knowledged. Alberton friends were thanked for their hospitality in entertaining the district.

The public services held during the

sitting of the District were of an unusually interesting and profitable character.
With the exception of the morning trial
sermons they were all crowded. A useful and highly opportune discourse was de-livered by the Chairman from 1 Cor. 1 c. and 28 v. In eloquent terms he spoke of the apostles natural and acquired gifts. The subject of the apostles affirmation and glory, was Christ crucified—not glorified. Paul was a specialist in the science of salvation. Christ crucified should be the controlling influence of our life. Candidates and probitioners were exhorted to place themselves unreservedly at the dis posal of the church, without asking any questions about remuneration. A caution was uttered against attempting fine preaching. Sometimes the impression was made that a preacher was more anxious about his sermons than souls, After the sermon the members of the District and nearly 50 members on the Alberton Circuit participated in a blessed sacramental service. Trial sermons were preached by the brethren Bell and Woodman. The design of Christ's great love was the subject of the former, while the danger of neglecting the great salva-tion constituted the theme of the other. A most profitable fellowship meeting, pre-sided over by the chairman, and in which the following brethren Slackford, Lawson, Percival, Heard, Steel, Goldsmith, Hagarty, Strong, Berrie, Moore and Betts took part was held on Wednesday evening. Brother Berrie, on Thursday evening, preached a very useful and original sermon on the parable of the mustard seed. Every thing connected with the District passed off pleasantly and harmoniously.

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7th.—We refund money if goods do not suit (provided the goods are not soiled.) N. B.—Country dealers are requested to examin

our stock and prices. Orders accompanied by cash or good references filled as near as possible according to order. Our establishment closes at 7 P.M. 10 P.M. on Saturdays.

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Made from their Celebrated Pea Flour, to which is added LIEBIG'S EXTRACT OF MEAT DELICIOUS, NOURISHING,

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TENDERS addressed to the Honorable the Minister of Railways and Canals will be received at the Canadian Emigration Office, 31 Queen Victoria St., E.C., London, England, until JULY 18th next, for Steel Rails and Fastenings, to be delivered at MONTREAL as follows:

5000 tons by October 1st, 1879. 5000 tons by June 1st, 1880. 5000 tons by October 1st, 1880. Specifications, Conditions, Forms of Tender, and all other information will be furnished on application at this office, or at the Canadian Emigration Office, 31 Queen Victoria Street, E.C., London, England.

Department of Railways and Canals, Ottawa, 18th June, 1879.

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Bracket Saw Outfits, Room Mouldings, Picture Mouldings Picture Mouldings, Mourning Jewelry,
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Mottos, Vases, Card Board, (perforated) Scrap Pictures, Trunks, Games and Blocks, Trunks,
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fine velvet,
Perches, Gravel, &c. Dolls, (immense stock) Chromes,

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Pipes, Fancy Goods Bracket Sawsland WoodMotto Frames. WHOLESALE AND RETAIL. The most extensive assortment of the

PICTURE FRAMES Manufactured on the Premises at short notice and VERY CHEAP.

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Motto Frames, fitted only 25cts.

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May 31 Address H. May 31

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may 10

Pacific Railway Tenders.

TENDERS for the construction of about one hundred miles of Railway, West of Red River, in the Province of Manitoba, will be received by the undersigned until noon on Friday, 1st August next.

The Railway will commence at Winnipeg, and run north-westerly to connect with the main line in the neighborhood of the 4th base line, and thence Westerly between Prairie la Portage and Lake Manitoba.

Tenders must be on the printed form, which, with all other information, may be had at the Pacific Railway Engineer's Offices, in Ottawa and Winnipeg.

F. BRAUN,

F. BRAUN, Department of Railways and Canals, Ottawa, 16th June, 1879. June 28 5ins

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The name Clifford, profe the Universi hardly become can public at March last. H his great ver tainments in of knowledge cognized in h anticipations lation to his was prematur prime of his educated, he c pathy with the lative philos Spencer, till conclusions far their line of dom been mer brief utterance ful mind than the pathetic co well be calledbefore his deal surprising the and liberal cul after travelli mazes of adve positive Atheis which his word the contrary, natural in the the process of through which should have le strong langua only be unde profound consc weight upon hi a moan of an though gifted failed to compr of his own bei ently endeavor the contravent laws, from the had before reco as the source a all sensitive So understood, say, asublimity ment. It seem so constituted by whatever r ture or whate reasonings, to think that he natural invitati rest the found

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