

The Wesleyan

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VOL. XXXI.

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

No. 27

STATIONS OF THE MINISTERS OF THE NEW BRUNSWICK AND PRINCE EDWARD ISLAND CONFERENCE.

SUBJECT TO CORRECTION
Rev. Hezekiah McKewen, President.
Rev. Frederick W. Harrison, Secretary.
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 Read.
 2. St. John (Centenary)—Jos Hart, J R Narraway, A.M., Henry Pope, D.D., John Prince, Supy's.
 3. St. John (Exmouth street)—Hezekiah McKewen.
 4. St. John (Portland)—B Chappell.
 5. St. John (Carlton)—R W Weddall: John A Clark, Supy.
 6. St. John (Carmarthen street)—To be supplied.
 7. Fairville—Wilson W. Lodge.
 8. Sussex—John F Betts.
 9. Apohaqui—William Tweedy.
 10. Upham—Edwin Mills.
 11. St. Martins—A R E Shrewsbury.
 12. Grand Lake—Silas James.
 13. Jerusalem—Henry J Clark.
 14. Welsford—Alfred E LePage.
 15. Kingston—George B Payson.

- ### II.—FREDERICTON DISTRICT.
16. Fredericton—Edwin Evans: H Daniel, Supernumerary.
 17. Kingsclear—Edward Bell.
 18. Marysville—Waldron W Brewer.
 19. Gibson—W W Colpitts.
 20. Nashwaak—Levi S Johnson.
 21. Stanley—Silas C Wells.
 22. Boiestown—John K King.
 23. Keswick—James Crisp.
 24. Sheffield—William Dobson.
 25. Gagetown—James A Duke.
 26. Woodstock—Charles Combem.
 27. Northampton and Benton—E C Turner.
 28. Canterbury—H Penna under the superintendence of Bro Combem.
 29. Jacksonville—Robert S Crisp.
 30. Richmond—William Harrison.
 31. Florenceville—Thomas Allen.
 32. Andover—William J Kirby.
 33. Upper Kent—William Penna.
 34. Arthuret—William E Pepper.

- ### III.—MIRAMICHI DISTRICT.
35. Chatham—Stephen T Teed.
 36. Newcastle—Matthew R Knight.
 37. Richibucto—Isaac N Parker.
 38. Baie du Vin.
 39. Tabusintac.
 40. Bathurst—J Howie.
 41. Campbellton—William Tibbett.
 42. Derby—D H 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.
 44. Tantramar—William B Thomas.
 45. Point de Bute—George W Fisher.
 46. Baie Verte—John S Allen.
 47. Moncton—Robert Duncan. Duncan D Currie, Editor of Wesleyan.
 - Mr. Currie's Post Office address is Halifax, N S
 48. Coverdale—C H Manaton.
 49. Shediac—William Wass.
 50. Dorchester—Thomas Marshall.
 51. Hopewell—Robert Wilson.
 52. Hillboro—Charles W Hamilton.
 53. Havelock—Aquilla Lucas.
 54. Salisbury—John J Colter.
 55. Elgin—Septimus E Colwill.

- ### V.—ST. STEPHEN DISTRICT.
56. St. Stephen—Howard Sprague, A.M.
 57. Milltown—Charles W Dutcher.
 58. St. Andrews—Fred W Harrison.
 59. St. David's—G Harrison.
 60. St. James—J T Baxendale.
 61. Bocabec—Richard Opie.
 62. Deer Island—Thomas Hicks.
 63. Grand Manan—One wanted.

- ### VI.—P. E. ISLAND DISTRICT.
64. Charlottetown—H P Cowperthwaite, M.A., Geo. M Campbell; F Smallwood, J V Jost, Supy's.
 65. Cornwall—Samuel R Ackman.
 66. Little York—H R Baker.
 67. Pownung—William Maggs.
 68. Bedouque—W W Percival.
 69. Tryon—J S Phinney.
 70. Margate—Elias Slackford.
 71. Summerside—Thomas J Deinstadt.
 72. Bideford—John Goldsmith.
 73. Murray Harbor—John Barrie.
 74. Montague—George Steele.
 75. Souris—A Hagerly.
 76. Mount Stewart—William Lawson.
 77. Alberton—Joseph Sellar, A.M.

PROCEEDINGS OF THE NOVA SCOTIA CONFERENCE.

MONDAY MORNING SESSION.

Confession opened as usual. After devotional exercises and reading of the minutes, the Conference sat for a while with closed doors.

At ten o'clock, Dr. Sutherland, Missionary Secretary, and Rev. Mr. Shaw, President of Toronto Conference, were invited to the platform, and introduced to the Conference.

Mr. Shaw made only a few remarks, stating that he came bringing the greetings of 200 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 mission faithfully and well.

Dr. Sutherland congratulated the President upon his elevation to his position. Quite agreed with the remarks made in reference to his elevation 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 Connexional Funds, and hoped that it would receive 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 presidential 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."

CONFERENCE OPENED AT 4 O'CLOCK. After reading the minutes, the report of the Contingent Fund Committee was read and submitted to Conference. From this report it seems that after paying some unavoidable expenses there would be but little left to meet even customary demands.

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 reconsidered. 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.

Conference had taken the same position, except that they recommended the liabilities of the Missionary Society should be 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 ten thousand dollars. What was to be done? The grants to the missions are so small already that many men were compelled to live on salaries of less than 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, Indian, German and Japan fields, and 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, 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.

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 7 o'clock the President took the chair, and commenced the service by giving out the 74th hymn, beginning—

The Saviour when to heaven he rose
La splendid triumph o'er his foes,
After whose prayer was offered by Rev. Mr. Shaw, President of the Toronto Conference.

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 call—

JOHN ONE SAID.
Mr. President, Fathers and Brethren,—
I think I may regard this hour as the most solemn 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 good 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 say 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."

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 my ransomed powers. I trust that I shall perfect holiness in the fear of the Lord. I would now for myself dash into the work of soul-saving with true zeal 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 and 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 Holy 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 God, and man may be pure and lasting, so that by and by we may gain the true disciples reward.

Dear Brethren and Friends,—
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Halifax District, in reference to the introduction of questionable practices and amusements into temperance organizations was taken 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-operation of the members and ministry of our church."

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 unanimously 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 minutes.

Mr. Hennigar requested Mr. Shaw to take 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 Mr. Sutherland, seconded by Rev. J. McMurray and passed unanimously by a 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 this solemn service, and that he be requested to furnish the address for publication and circulation among our people."

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

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 be readily circulated among the people.

The Report of the Committee on the Relief and Extension Fund was submitted as follows:—

REPORT OF COMMITTEE APPOINTED BY CONFERENCE IN CONNECTION WITH THE RELIEF FUND.

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 collection 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 three-fourths for the Mission Debt as referred to.

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 Dr. Alder Temple, A. W. Nicholson, Geo. H. Starr, J. B. Morrow and Joseph Burrill.

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On motion the Conference proceeded to show its faith by its works. Spontaneous offerings being called for, a number of members of Conference headed by Rev. A. W. Nicolson, who placed Mrs. Nicolson's name first on the list, gave \$100 each; \$50 for themselves and \$50 for their wives. In this list were the President, ex-President Taylor, A. W. Tuttle, J. A. Rogers, T. D. Hart, J. Cassidy, and perhaps others. Rev. B. Brecken gave \$100 besides what his wife might give. Others gave smaller sums but not less nobly, and slips of paper being also circulated the whole was gathered up, when it was found that over \$2000, was subscribed on the spot. It is right to say that Bro. W. H. Heartz, a leader in all such enterprises was absent. Without doubt the aggregate from this Conference alone with all its poverty will not be less than \$2,500.

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. E. 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 occurring 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 settling 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 of the Conference in reference to the case.

TUESDAY AFTERNOON.

Conference opened as usual. After reading 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 51 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.

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

Whereas, the system of invitations, as at present practiced, is inconsistent with our elective representative principles, and practically contravenes a fundamental 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. E. 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 many others 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 system of inviting ministers, as now existing in 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.

WEDNESDAY MORNING.

After devotional exercises, and the dismissal 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 \$7,200; 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, Josh. 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 for, 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 Presbyters 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 dissenting.

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 Tay 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.

WEDNESDAY EVENING.

Conference opened at 7 1/2 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 it 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, Rev. E. A. Temple, A. W. Nicolson, George H. Starr, J. B. Morrow and Joseph Burrill, Esquires. The President to represent this committee at the General Conference.

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 prospect 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, showing the state of the business.

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.

The Conference Special Committee was nominated by the President, and approved as follows:—President, Chairman of Districts, E. McMurray, E. Brettle, T. W. Smith, A. W. Nicolson, and T. Rogers.

It was resolved that the Supernumerary Fund Committee be requested to pay Rev. J. M. Pike his supernumerary 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 superintendents of the Berwick, Kentville, Canning, Aylford, 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 after which the minutes were read, and Conference closed at a quarter to twelve.

GENERAL READING

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 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. Particular goods, needed by the whole community, are made by special makers, and they are distributed to those who require them for use—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 butcher, 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. Commercial depression is the exact reverse. It is stagnant trade—trade paralyzed, and mills and factories work on a smaller scale or are closed, banks and commercial firms break, wages are lowered, 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.

More 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 an unusual 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 obtain of the commodities produced. These shares may become much larger or much smaller by the common stock from which they are taken being increased 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 the first.

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 telegraph 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 over-production 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 necessities 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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Nothing in the whole animal economy 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 position 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 nervous 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 over-taxed, 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 inter-communication through the whole body. This is immediately reported back to the nerve centers, and the whole nervous 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 than 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 marvellous means of instant 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 ganglia, 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 their 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 flows, 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 pore. 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 complete being. We cannot dwell to any part sensitive nerve one can enjoy down nerve can retain the of his nerves neglected.

IN THE BIBLE SECOND QUARTER

A. D. 60. LESSON LIVES: OF 8. 28-38.

EXPLANATION

Verse 28. We not in the un with the confid The highest an God's plan is the experience of G We can easily s —prosperity, s for our good. inner light of things—sorrow —are a part of eternal well-be love and a min the universe. one directing v

circumstances co that end is h hereafter, of e to God is the verse to our o all events mi nature draws it of love extract things. The o all mankind a become "the d low the divine the question. ed?"

29, 30. For the omniscie meet the cond stitute the in wate. "For Knowing befo salvation, to the sharing in the of his Son. 5. How we recognize the first in God's dear ch the previous, and recogniz faith in Chri on verse 1. Endowed w and eternal i tinates to gl through tim the condition tion."—Whe 31, 32. Wh the chain of to the trium the Spirit ai in our behal He has alrea us, with us. Against u. side is more Spared not. is our friend he was willi With him... his son can whom he lov 33, 34. W shall bring elec? "An apostles bo bring accus has account "God's cho has accepte givenness of that Godly I. In other wo risen again not condem in him. 7. Christ ente Gospel doct again. Not was of Grot that it aff love, since cessor befo us. This apostle's t for us now manner, n way we are sech divin only those intercessio behalf.

THE NERVES.

Nothing in the whole animal economy is so complex and so wonderful 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...

still have a complete form of a human being. 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 no 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 BELIEVERS; or, A Sure Salvation. Rom. 8. 28-38. July 13.

EXPLANATORY AND PRACTICAL.

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.

29, 30. Foreknowledge. From endless ages the omniscient God knew who would meet the conditions of salvation and constitute the invisible church. Predestination. "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.

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 way we are well assured. He lives to beseech divine mercy for sinners. 8. But only those receive the benefits of Christ's intercession who will permit it on their behalf.

35, 36. Who shall separate us. So 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 doubt that Christ loves us. 9. No matter how great our misfortunes, let us still cling to the assurance of God's love in Christ. We are killed. A quotation, following the Septuagint, of Ps. 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 own 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. Angels. 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."

Creation. Creation 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. 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 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 unwise 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 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 Antioch. Thus the skill of the West sends back its remedies to heal the maladies of populations that inhabit those Eastern shores, whence our spiritual manna came."—Windsor (Vt.) Chronicle.

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THE WESLEYAN

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 Conference.

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 far-reaching 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 session of 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 twenty ministers were present. The Rev. George McRitchie, of Almonte, was elected President for the ensuing year. The Rev. T. G. Williams of Iroquois, was elected Secretary. Rev. Wm. Hanson was elected Journal-Secretary; Rev. Mr. Pitcher Assistant Secretary; and Rev. Mr. Philip was appointed Reporter for the Christian Guardian.

The retiring President announced that Rev. W. S. Blackstock had been transferred from the Montreal to the Toronto Conference; Rev. N. Smith to the London Conference; and Revs. Messrs. Tennant and McAllister from the London to the Montreal Conference.

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 importance to the church were under consideration.

The Home Mission Committee has under its direction in the Home Mis-

sion Field, 130 congregations, 351 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, McVicar, 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 J. K. Blair.

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 the year.

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 be spared to the church in which he 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 know 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 deducting those who had died, removed, 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 recommended in the case of the proposal from Kentville Circuit and attach it to Horton, that as no memorial had come from either Quarterly Board recommending the change, it be deferred for another year.—Passed.

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 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. Smallwood 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. McKeown 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 felt thankful to the Divine Being for the providence that had preserved, and for the grace that had saved him for 25 years—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 connexion and to be ordained, he was known as the wild, erratic McKeown, but now he felt thankful 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 to the youngest, should be respected, and that without intentional partiality he would seek to administer all its affairs.

On the ballot for Secretary being taken the third time, Rev. F. W. Harrison was declared elected. He at first very strongly

hesitated to serve, and very earnestly requested the Conference to release him. But, as good and sufficient reasons for not accepting the position were not, in the estimation of the Conference, given, he 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 little opposition, re-elected to the office of Journal Secretary.

The Secretary then chose for his assistants 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 Conference, 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 connexionality 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 ago he was raised to a similar position in 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 afternoon. 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—presented 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 Gospel. 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 Confederal territory, and paid, in passing, a glowing eulogy to this Dominion.

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, if the church bestir not herself, will take possession.

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.

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 Dominion."

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 revival.

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 boy-preacher 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 have them.

That this enterprise is successful admits of no question. All its successes cannot be tabulated. Its known is less than its unknown success. 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., be 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. He commands us to obey. He turns all the forces of earth toward the salvation of the world. The wealth of California is put under the control of a christian nation. The power of education is being brought under the direction of the church. The mighty force of prayer is ours.

Greece once boasted of 30,000 deities under the aegis of whose protection doubtless 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 contributions they are making to rid the missionary 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 possession 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 prayer. 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 business.

At the time named, Dr. Sutherland presented in a clear and impressive speech 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 the scheme.

After Dr. S. had finished, Rev. Mr. Shaw was called upon. All he felt it necessary to do was to endorse what had just been said. He would only add that "If we get rid of the debt, it will not occur again."

A committee of 13 was then appointed to meet at 2.30 in the afternoon to consider the suggestions just listened to.

It being found that a large majority of the circuits had given nothing to the General S. S. Fund, a discussion upon our duty in regard to this Fund ensued, in which several of the brethren 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 Committee was then read, and with certain suggested alterations it was received and adopted.

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.

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

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 amendments, 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 \$2.00 up to \$150.00. Over 20 of the ministers promised \$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 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 morning.

The meeting held in the evening, led by Dr. Pope, was marked by much spiritual influence and religious fervor. 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 body." The seals of our apostolicity "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 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 Jesus."

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 circuits of a comforting measure of prosperity. Societies have been quickened and many

"dead in tre brought to Chr show us that still able, thro end of our p there is nothin in the peculiar render Method less useful to humilation to the church has supply the inco removals and exhibit a total decrease of l to be accounte presented by the opposition political excit utmost allow causes, thereo the great cau the great cau Suffer us t brethren, that several spheri ing to the abn to advance the others' goal taining the sac Holiness lives ple of Him w Ally yoursed by istering spiri harmed in the broken on the your roof, all embraced with der the influen should be to p of your own a Divine ins who "letted and whosec be the God of head of a fam ilities which b "I know hit children and that they shal was Jehovah "father of th in the steps of godly practice of his faith. who have bee ministry, to the perils of the every hand. respect and aff and secure for ing of God, se but firm discip temptations of ships, of ques cious reading, endeavour, by tures in the fion, and, by th gious instruct that they m praise when y with God, ma will pour wa floods upon th spirit upon th shine offering among the g courses." As a power lligiously insi to you our Sa ministry of th in operation y these schools by your pec bringing intel their manage efficiency. C ble-classes, t teachers, that tained." Let themselves v pious and in noble spere f. We strongly with such wh our Book Ro ment their e of your teach all kinds inf country, and class of writ faith, and mark, it is im portance of a pure and pr we hold and e. If the min will extend our your im kind. Our ning has bee the conversi sight of this progress of it accelerate the "ancien closer commu panding in all ing in all the love. Permit us c cording to t the work of G not "muzzl corn." Ou straits. We our own Au last year to debt of \$65, the Society, taining the ing and rel greatly circ many of our subjected to with the Domi for the liqua for the reli which will autumn, and eat and pray Let us re vanta of G ther we are and his cau is in strict come, the necessities. When the denial and people, let him br silver, and by pouring sury; and Moses had rare exam the liberal dained with stimulus o and earnest were more of souls, th and our pur work of the

WESLEYAN ALMANAC

JULY, 1879.

Full Moon, 3 day, 5h, 24m, Afternoon. Last Quarter, 11 day, 4h, 40m, Morning. New Moon, 19 day, 4h, 52m, Afternoon. First Quarter 25 day, 5h, 21m, Morning

Table with columns for Day of Week, SUN, MOON, and other astronomical data.

THE TIDES.—The column of the Moon's Southern gives the time of high water at Falmouth, Cornwallis, Horton, Hantsport, Windsor, Newport and Yarmouth.

OBITUARY.

G. LANE, ESQ. To the memory of many Methodist ministers and laymen, seniors and juniors, the name of the late G. Lane, senior, will remain fresh as long as mind has vigour.

Through nine long weeks of intense pain from a singular and rare disease, he exhibited the truest resignation, highest fortitude and the most exemplary patience.

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.

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.

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 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!"

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.

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."

There is, then, a future existence for us all. "If a man die, he shall live 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 possession 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 blessed.

Being partakers of his divine nature, we shall, therefore, be partakers of his blessedness. "Dying 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 him, that we may be also glorified together." Our regeneration, in which

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 consciousness 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.

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 discontent 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 already probably, something to do with his winning way, slowly, at first, with the boys. When he was very much in earnest about anything 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 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 engaging their care 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 always punished by immediate expulsion from the school. This severe respect for truth however, increased, on the whole, his ascendancy; for a lofty sense of honor, a manly straightforwardness, are always essential qualities in an English boy's ideal hero.

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 we exist; we taste pleasures and forget not him by whom all is caused. We

see naught but by Thee, the universal light, the Sun of souls, who shinest more clearly than our material sun, and seeing nothing but by Thee, we yet behold Thee not. Thou alone impartest all; to the stars their splendor, to the fountains their streams and currents, to the earth plants, to the fruits their flowers, to flowers their beauty and perfume, 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 out 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 wilderness 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 Sabbath and sermons; it turns the house of God into a place of merchandise, by your thoughtfulness in it about worldly gain and profit. What a fearful distemper is this that turns a man's head and heart where his feet should be?

TESTIMONY OF A CONVERTED SKEPTIC.

Men who have strayed into skepticism 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. I 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.

"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 asked, laughing at the odd idea.

"We were Germans; and when father died we were very poor. We came to this city in the spring, but couldn't 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 behind the great stables. The man who 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 home of yours, and tell me your name?" "O yes, ma'am; I am just going home, 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 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 old-fashioned 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 poking 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 led 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 Karl and Lottie beg the cold victuals, and baby Franz mudds 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 roof 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; 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 so more for them, than good Mrs. Hummel; and I think I never saw a happier family than those little red-cheeked, yellow-haired Germans, as they gratefully smiled and nodded at me from the steps of their funny omnibus home.—Louisa M. Alcott.

TE M JUDGE D AMONG ALL TEMPERANCE PROACHABLE Judge Davis at a recent gathering of gentlemen interested in the cause, gave the following account of a case of Apologizing for reading his speech to him to prepare for a visit said: "The is one of vast interest fully discussed, an extraordinary thing new about pleasant story of the papers a few principal of a few at the approach pils together, and quired of them in engaged in the from meat, but s out of respect to would all agree luxury, and so s to send in on the note indicating t she would abstar surprise the next the notes, to fin written the sil [Laughter.] I am invited to relations of in The theme is a l as alcohol, and o without a sort of ness of past gene all our good thi born. Little is their testimonies, our own experien No one doubts Throughout Chr spires rise to hea demnation of it. mains, and will y chained to mal lenium. But a against the reitring and Gospel Justice Marshall gan his argumen Eden: "It is sa Court knows some thortory I shall a ence knows, by M ence of crime au proceed to speak of It is not quite sus the relation of inte is that of causes o other causes, and jealousy, lust and are narrower in more easily repre and society, more fluences and rest sanctioned by law statutory licenses. But among all temperance stand proachable chief." established both gatively. It is pr of intemperance, a its non-existence; the ocean may be and by the sbb. consider the proof proposition is, t wherever intemper lent, crime is most is the mercury of eter, which intemp site affect as heat cognized fact has ary principal in the law—that drunken crime. No principal is b settled, and it w manifest fact that, case, all crime woul fy itself by intoxic even in capital case to treat drunkenne of crime, and to h intent was equally ber one. In com drunken man is ter is fortunate that i making drunk was by law as a source venge the wisdom o popular notions, an ference from that k and gave us princip heritage, which, I have had the virtue toxicating drinks en crimes by firing quenching the coner murderer, whose ho mitting his crimes n name, in his conf only once did he fee conscience. That about to kill an infu looked up and smil said he, "I drank brandy, and then T His case is one of times in my own ex men looked up to m they had to say w the law should not faltering, said: " would not and could had I not been drun That habits of in

P. E. ISLAND DISTRICT.

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 once would travel to that remote part of the Island. Though the amount of travelling 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 the exception of the two esteemed supernumeraries—brothers 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 Armas Bell were received as candidates for the ministry after undergoing satisfactorily the usual examination.

On Thursday morning brethren Wm. Heard, Wm. G. Strong, Matthew Hood, and G. M. Clark joined the ministerial 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 grants.

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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 Office, in Ottawa and Winnipeg. F. BRAUN, Secretary. Department of Railways and Canals, Ottawa, 16th June, 1879.

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Rev. H. P. Rev. DUNCAN

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The name Clifford, prof the Universi hardly becom can public at March last. I his great ver tainments in of knowledge cognized in h anticipations lation to his was prematu prime of his educated; he c pathy with the lative philos Spencer, till conclusions fr their line of dom been mor brief utteranc ful mind than the pathetic c well be call before his dea surprising tha and liberal cul after travelli mases of adv positive Adv which his wor the contrary, n natural in the the process of through which should have le strong langua only be under profound consc weight upon h a man of an though gifted failed to compr of his own be ently endeavor the contraven laws, from the had before rec as the source a all sensitive a So understood, say, assublimy ment. It seem so constituted by whatever nature or whate reasonings, to think that he natural invitati rest the found spiritual religio ty be regard —beliefs impos in the intellect hood. That t dependence, of the indent and the in yearning of the for the beauty bodied in the adored and lov as they do amo tations of intell their origin in ence is utterly so it would see that of Prof. Corn with these and trained und to their develop any processes o to rid himself of seem an absol deed, we cannot cases as Prof. C monstrate that For Prof. Cliff sad declaration, the fact that th onal God, an in ing Father, has in the soul of m hold of its sym "It cannot be d theistic belief to those who he is a very pain doubted, at lea generation who or received it have parted fr searching troubl can cause. W sun shine out light up a sou felt with utter