

# The Wesleyan.

Pickard Rev H, DD

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## NOTE AND COMMENT.

Say to the new minister and his wife, not, "How do you like Smithville?" but, "I hope you will like Smithville." It may make it much less embarrassing for them to reply.—*Western Advocate.*

The preacher, who takes up half of the time allotted to a love-feast, in the introductory exercises, and then counsels the brethren to be very brief in their talks to make the meeting interesting, is blind of one eye.—*Holston Methodist.*

There are two ways in which money especially touches the Christian character, and subjects it to a severe test. One is, the way in which we give money; the other, the way in which we bear its loss. Hard as the former is, the latter is yet harder.—*New York Examiner.*

A Boston correspondent of the *Examiner* says of the old time hospitality of the Baptists of that city at denominational anniversaries: "The country ministers and deacons no longer enjoy the large hospitality of city homes; and matrons and maidens no longer serve God and manum by doing their half year's shopping between meetings."

Dr. Cuyler thinks that the dead line with the minister is reached when he begins to doubt the message his Master gave him to preach, or when he discards old and well tried truths for new inventions, or when he grows too lazy to study, to pray, and to work for souls, or when—worst of all—he drops off from the "inner life of Christ" and his heart holds on the everlasting God.—*Religious Herald.*

We have not found in the *Christian Register* the explanation how it happens that the Boston Unitarian merchant, Mr. I. W. Swett, who died the other day, left to Congregational benevolent societies three-fourths of his bequests of \$750,000. It is believed that the American Board and the American Home Missionary Society will each receive \$250,000. John Wesley said: "Our people die well."—*Independent.*

The English papers are now at a loss how to spell the name of the first great English reformer. It is printed "Wyclif," "Wyclif," "Wycliffe," and perhaps in other ways. In the programme for the forthcoming celebration, the name is spelled "Wyclif" in one place and "Wycliffe" in another. There seems to be no court of appeal in the matter, unless the name borne by "Wycliffe Hall," in Oxford, should be regarded as authoritative.

The Hartford *Convent* says: "Overcertification" and "rehypothecation" are pretty long words. One means lying and the other means stealing. When we are told that the recent troubles in business in New York are attributable to these long-standing causes, we are really told that lying and stealing are at the bottom of the difficulty. There is often a gain to the cause of truth by speaking of a man plainly as a "thief," instead of calling him by the smoother title of "defaulter."

The *Southern Churchman* says: "We need not forget that last year's drunk bill in England was \$600,000, 000 and that of this country (the United States) \$900,000,000. Very difficult to get such amounts in one's mind. It takes two weeks to count one million; only to count the dollars spent every year in liquor in these two countries would take a man more than fifty years. Are we doing our part, are we doing any part, towards reducing this evil? Worth thinking about."

The *Central Presbyterian* wants us to tell it how men come to their wicked nature, how it is that they come into the world with what it calls "the nature of a devil." We regret to find our contemporary at odds with our Lord as to the nature of little children. All we can say is that, so far as they are born with a tendency to sin, and which certainly develops into sinful acts, we judge this tendency or nature comes by inheritance. It is the same law as produces a pointer dog. Nature and revelation and common sense teach that.—*Independent.*

Sir Richard Cartwright struck the nail on the head when he said, "the average politician on either side is just about as honest as the constituency that sends him to Parliament requires him to be." Canadians, man for man, are as honest as other people. But they have an idea which is far from being a good one, that while it is wrong for man to rob a leech, there is no crime in a band of politicians robbing the public treasury. What we want in Canada is to have our honesty and our public-spiritedness made better acquainted with each other.—*Tor. Globe.*

The *Church Review* recently asserted the aim of the English Ritualist party in these bold terms:—"The thing which English Catholics have in hand at present, and are likely to have in hand, as their principal work, for at least one generation to come, is the restoration of the altar, the re-establishment of the mass in its seat of honor, as the sun and centre of Christian worship."

The poorest girls in the world are those who have never been taught to work. There are thousands of them. Rich parents have petted them; they have been taught to despise labor and depend upon others for a living, and are perfectly helpless. If misfortune comes upon their friends, as it often does, their case is hopeless. The most forlorn and miserable women upon the earth belong to this class. It belongs to parents to protect their daughters from this deplorable condition.—*Home Gazette.*

Some kinds of prohibition are never seriously objected to, except by a few interested parties. Here are two samples: The Legislature of New York has prohibited, under penalty of a heavy fine, the manufacture or sale of sham butter. It seems that an imitation of butter can be made so that many may be deceived by it, and the farmers demand that its manufacture shall be suppressed. The Legislature readily grants the farmers' demand, and nobody grumbles except the fellows who want to make the sham butter, and perhaps a few of their immediate friends.—*Intelligencer.*

In a recent discussion before the Unitarian Club on "Extempore Preaching," the Rev. Brooke Herford uttered some truths on the evils of extempore listening. "Did it ever occur to you," he asked, "that listening, in order to be worth much, needs preparing for as much as speaking, and that there are a great many persons who listen extempore who never think upon the great topics upon which they expect the preacher to speak up to the last moment of entering the church?" Is it not a fact that the majority of church goers are in this day more disposed to say to the ministers, "Take heed how you preach," than to obey the injunction of the Master, "Take heed how you hear?"—*Christian Ad.*

## THE CLASS MEETING.

We believe the class-meeting has a firm psychological basis. It is not merely a fortunate contrivance or invention. In this institution the Holy Ghost has sanctified an important principle or susceptibility of our spiritual being to the advancement of God's kingdom. This accounts for the wonderful success and value of the class-meeting. We speak of the law of sympathy, or our susceptibility to share the emotions and experiences of one another. To illustrate: Not long ago, after preaching in a church in the country, the writer started home with a plain, simple minded, aged brother, whose form was bent and his step tottering. He began talking about his trials and infirmities as old men are prone to do. Then he said, "One thing has always afforded me consolation, I thank God I can see my way clear." Here his voice faltered and his eyes filled with tears, and the sentence was never finished. These few words uttered in deep feeling, with the suddenness of an electric shock, sent a thrill through my own heart. Had they been spoken in a crowd, and in the same way, the effect upon all hearts might have been precisely the same.

We are so constituted as to need just such means of grace as the class-meeting affords. They that fear the Lord must speak often one to another. The overflowing of feeling and the simple recitals of experience which characterize the class-meeting and the love feast, have had wonderful influence in preserving and extending Methodism. There is no eloquence like that of telling experiences. Souls are quickened and encouraged, and sometimes sinners are convicted and converted by listening to the experiences of God's people when all other means have proved unavailing. Many of our old people, and some high in official position, even bishops, advocate class-meetings because they have so often had personal experience of their importance and value.—*In Nashville Advocate.*

## N. S. CONFERENCE.

At the opening of the N. S. Conference, the Rev. W. H. Heartz, the retiring President, said:

"FATHERS AND BRETHREN, we meet in session to-day as an Annual Conference of the Methodist Church of Canada. My first duty is to express my gratitude to the good Lord who has cared for me during my official year, and permits me in the enjoyment of health and spiritual blessings to meet to-day. 'Bless the Lord, O my soul, and all that is within me, bless and praise his holy name.' Gratefully, I also recognize the kindness of my brethren, who in unmistakable ways have given me their sympathy and co-operation. There is no class of men to whom I owe so much as to Methodist ministers, and certainly the members of this Conference have laid me under a debt of obligation I can never hope to repay."

We have been admonished during the year by the departure from the Church militant to the Church triumphant of two of our aged ministers, and the early demise of Bro. Lamert Stevens, a young man of more than ordinary promise and pulpitability. In the death of Dr. Richey we have suffered the loss of one, eminently fitted to adorn any position in Church or State—a man who will be remembered as the biographer of William Black—who is esteemed in Ontario as a prominent educator in his time, but who will be particularly thought of in these Maritime Provinces as the devoted Christian gentleman, and the brilliant orator of our Church. It was a kind Providence which permitted more than a score of his brethren, who were in Halifax at the time of his death, attending the Missionary Committee, to attend his funeral, and it is worthy of note that this honored servant spent the closing weeks of his life in Government House, from which he was interred. The last Sabbath of the old year, I stood at the bedside of John S. Addy, and though mysteriously to some he had been suddenly stricken down, and the tongue had ceased to articulate, the expressive countenance, and upturned look strongly expressed his trust in Jesus. The first Sabbath of this year that godly man was in the valley of death. When the silver cord was loosed, and the golden bowl was broken, I reverently closed his eyes and felt that as a holy man, a brave pioneer, a successful minister, a true friend and a devoted husband, his name could not be forgotten. Dr. Richey and Mr. Addy were aged ministers of a noble stamp. May their mantles fall upon us, their younger brethren and successors in this ministry."

I am glad, fathers and brethren, that this Conference meets to-day in Halifax. This city is connected with important facts in the history of our Church. In the rear of the church where we are now convened, are buried the mortal remains of the Apostle of Methodism in this Province—William Black. In this church a tablet to his memory is placed to the left of the pulpit. Just a hundred years ago—in 1784—the memorable Christmas Conference was held in the city of Baltimore. William Black was present, and secured the appointment of Freeborn Garrettson and James Cromwell to labor as missionaries in Nova Scotia. The most blessed and far-reaching results to our church flowed among the consequences of this movement. The same gracious Providence raised up William Black for Nova Scotia that gave Hunt to Fiji, Shaw to South Africa, Case to Ontario, and Dr. Coke to missions generally.

In May, 1855, Dr. Beecham landed in Halifax. He met here the ministers of the Nova Scotia West District; subsequently at Amherst he consulted with the members of the Nova Scotia East and Prince Edward Island District; and from Amherst he went to St. John, where the Methodist ministers of New Brunswick assembled to meet him. On July 17th of that year the Conference of Eastern British America was organized in this city. If to-day you contrast Eastern Methodism with what it was at that time, or if you study our position as a denomination in this city or in Nova Scotia generally, you will mark in every direction the most pleasing evidences of substantial progress and growth since that Conference was organized.

With regard to the immediate past, permit me to state, fathers and brethren, that through your kindness I have been placed in a position during the past year, in which I have, so to speak, had my hand on the pulses of the Methodist body in Nova Scotia, and I am pleased to report all the evidences of vigorous health and vitality. From Sydney in the east to Yarmouth in the west, from Liverpool on the Southern coast to Amherst on the border of a sister Conference, we have peace and prosperity. Our people are loyal—God has given success to his ministers and everywhere Methodism is doing a good work for God and souls. If we consider the interests of our Church in the Dominion, taking a broad and comprehensive view, it is exceedingly gratifying to be able to state that in the three Conferences of the Methodist Church of Canada in the west, our brethren have been able to report an increase of between eight and nine thousand members as one of her results of the past year's labors. And when these returns are studied in view of the facts connected with the agitation stirring out of discussions on the basis of union, and that further, so far at least as the Methodist Church of Canada is concerned, this union has been consummated without the loss of a single congregation—nay, without the loss of a church member or minister—we should undoubtedly rejoice in God's goodness and in the cohesive power of Methodism.

You will not expect those brethren to confess that they were mistaken, who thoughtfully and conscientiously expressed their objections not to union per se, but to the basis which has been accepted. Nor will you anticipate the organization of a party of anti-basis men. We are brethren. We have no party lines here. These brethren will emulate others in self-denying labors, and in liberal giving, and will do their utmost in making the Methodist Church of the coming time a grand success. There are those who did not think that the old Methodist ship needed any repairs, but now that she has been in dry dock, that a coat of paint has been put on her, and that you have changed her name somewhat, every man is ready to take his proper place, and implicitly to obey orders.

Of one thing every man here may rest perfectly assured: the future under God is largely with ourselves. With doctrines based on the Book of God, with an earnest purpose to tread in the footsteps of the man who planted Methodism here with prayer and self-denying labors, we shall be able in the future to rejoice as our fathers did in the past and say, "The best of all is God is with us."

I feel convinced that every man I have given him of God much more than he has any idea of, and that he can help on the world's work more than he knows of. What we want is the single eye, that we may see what our work is, the humility to accept it, however lowly, the faith to do it for God, the perseverance to go till death.—*Norman Macleod.*

The every day cares and duties, which men call drudgery, are the weights and counterpoises of the clock of time, giving its pendulum a true vibration, and its hands a regular motion.—*Longfellow.*

## N. B. & P. E. I. CONFERENCE.

The 11th Annual Session of the N. B. & P. E. I. Conference was opened on June 18th in Centenary Church, St. John, by the Rev. S. T. Teed. Proceedings were opened by singing the hymn, "And are we yet alive," etc. After reading of the Scriptures, Revs. H. Daniel and John Prince offered prayer. The roll of members was called, and sixty-one brethren answered to their names.

Rev. John Read was chosen President. Upon rising the President said, "I thank my brethren for this honor. Until last year I did not have the privilege of sitting upon this platform. Then I was Secretary. After coming forth from the fostering care of Dr. Pickard, I began my work up this noble river. As fishers fish down the stream so I came along until I found myself in this city by the sea, where the magnificent St. John debouches into this great Bay. I thank you, my brethren, for your kindness in trusting me for this position in this important year, and know I shall have your full aid and sympathy."

Revs. R. Wilson and Job Shenton, Secretary and Journal Secretary, made brief addresses. Revs. G. W. Fisher and H. Baker A. B. were appointed Assistant Secretaries, and Rev. B. Chappel, A. M., Assistant Journal Secretary. Rev. D. D. Moore, A. M., was chosen reporter for the Wesleyan. A letter from the Y. M. C. A. was read, containing kind greetings to the Conference, and offering the use of their rooms for the members. Revs. C. H. Paisley, A. M., and T. Marshall were elected letter writers to the Conference Committees. The President, announced that the Rev. J. Barrie had charge of the book room.

A letter was read at this stage from the Rev. Dr. Stewart, reporting his absence from the Conference on account of sickness. The letter writers were directed to communicate to Dr. Stewart the sympathy of the Conference.

The Nominating Committee submitted the following report which was accepted by Conference.

**Nominating Committee:** Revs. W. W. Lodge, John K. King, I. N. Parker, L. S. Johnson, W. B. Thomas.

**Minutes:** Dr. Pickard, Chas. Coulson, C. W. Dutcher, H. P. Cowperthwaite, R. S. Crisp, W. J. Kirby.

**Sabbath School:** W. W. Brewer, C. W. Hamilton, Thos. Hicks, G. W. Fisher, Aquila Lewis, Geo. Stock.

**Continuing Fund:** The President, H. Daniel, W. W. Lodge, J. K. King, I. N. Parker, L. S. Johnson, W. B. Thomas, J. Burwash, A. M., and Messrs. John E. Irvine, W. W. Allan, Capt. Pritchard, Allan McKendrick, Saul Gardner, A. Miles, Jr., and A. Gilmour.

**Superannuated Fund:** Dr. Pickard, Douglas Chapman, S. T. Teed, Elwin Evans, H. P. Cowperthwaite, and W. E. Dawson, J. Anslow, and Anderson, Martin Truman, John Veazey.

**Examiners of Theological Students:** Revs. Dr. Pickard, R. Wilson.

A vote of thanks to Rev. S. T. Teed, retiring President, was moved by the Rev. Dr. Pope and seconded by the Rev. H. Daniel. Mr. Teed briefly replied.

The Rev. T. J. Demast, at the suggestion of the Rev. Dr. Stewart, was appointed acting Treasurer of the Educational Fund. The Conference adjourned to meet on Thursday, at 9 a.m.

The Conference prayer meeting was conducted by the President, and the brethren Pickard, Coulson, Smallwood, Phinney, Chapman and Howell engaged in prayer.

In the afternoon the Educational Fund, Sabbath school and Contin. Fund committees met. The Rev. W. W. Lodge was elected Treasurer and the Rev. L. S. Johnson, Secretary.

of the latter fund. The net receipts of \$264.19 had been disbursed as follows:—Expenses of Conference, District, and Halifax book bill \$159.63, and cases of special affliction, \$104.56.

Votes of thanks were passed to the retiring Secretary and Treasurer. The Conference Missionary Meeting was held on Wednesday evening in the Centenary Church, the Rev. S. T. Teed, ex President of the Conference, in the chair. After the singing of hymn, "On the Mountain top appearing," etc., Rev. J. S. Phinney offered prayer.

After a few, well-chosen opening remarks, the chairman called upon Rev. Robert Duncan to read the report.

The following is a summary: During the past decade the contributions of the N. B. & P. E. I. Conference have amounted to \$22,383.50. The amount received from the General Missionary Fund during the same period toward the support of the missions within the bounds of our own conference has been \$84,852.29, showing a difference between the amount contributed to the General Fund and the amount received therefrom, of \$22,441.89. It should be borne in mind, however, that the sum just stated, as that contributed by our Conference, does not include the amount of investment passed over at the time of union from the Home Mission Fund, nor the amounts since contributed in the form of legacies, some of which have been quite large, which amounts, forming, as they do, a part of the investments of the Missionary Society, serve to make up the income from year to year. Giving ourselves credit for the whole of these amounts, however it must nevertheless be matter of regret to most thoughtful persons that so large a sum has to be taken from the purely foreign work and expended on ground so long enjoying spiritual cultivation as that which is included in many of the missions of our Conference. It is to no means our desire that there should be any lessening of effort to supply the newer and more sparsely populated portions of our country with the means of grace. Patriotism, philanthropy and religion alike demanded that the spiritual wants of the pioneers of civilization should be supplied, and also that the men who set as the members of the Gospel, through whose efforts, under the divine blessing, the wilderness and the solitary places are made glad and the desert made to bloom and blossom as the rose, should have their temporal necessities met. There need not in order to do this be any curtailment of the already painfully small stipends of the men on Domestic Missions. These salaries for years past have been inadequate to meet the wants of themselves and their families as they have been unworthy of the church for whose welfare the men have been laboring. What we need in all our churches and congregations, is to realize more fully our obligations to Him who although He was rich, for our sakes became poor; and that the able Home Mission resolve, at the earliest moment, to become self-supporting, enabling the society to enter the more distant fields, already white unto the harvest.

During the year the mission work of our church has been presented in the various fields with unmistakable signs of the Master's presence. The increase for the year in Japan was only seven-sevenths. In view of this the Chairman writes: "The small results have occasioned a good deal of heart searching. I do not think there has been any lack of ability in preparing the work, but our greatest deficiency is in the baptism of the Holy Spirit upon all our workers."

To the Indian missions the Board continues to pay sympathetic and generous attention, and has been by special orders, what may be their future destination as a distinct people, or if they are to pass away as tribes once occupied and abandoned, now cultivated. The same year, letters received, during the year, from missionaries laboring among these "children of the forest," show that during that period, as during all the past years of the year, the Gospel has been the power of God unto salvation to every one who believeth.

The Domestic Missions of the three Western Conferences, as well as those of the Nova Scotia and Newfoundland Conferences, have, in a large number of the stations, enjoyed seasons of refreshing from the presence of the Lord. Within the bounds of the N. B. & P. E. I. Conference the Lord has, on many fields, made his name and established not a few converts from the heathen.

The receipts of the year are as follows:—

St. John District	\$1,219 87
Fredericton "	85 87
Miramichi "	359 90
Sackville "	313 52
St. Stephen "	338 89
P. E. Island "	1,522 14
	\$5,009 99

Last year the net amount was \$5,292.27, showing an increase this year of \$19.72.

After a hymn, the Rev. Dr. Burwash, A. M., delivered an eloquent address. He wished to deal with the subject from a business standpoint. The constitution of the Church is to present the Gospel to all nations. The Methodist system is a commercial system. We try to hear of the business of the world. The speaker said that the statistics show that all the money that was paid into the educational fund from which salaries are drawn as necessary, arise. The system has been most successful. We must not forget that we are responsible to reach the world in His (Continued on fourth page.)

OUR HOME CIRCLE.

THE FIVE LEAVES.

What if the five Jewish lad, That summer day had failed to go Down to the lake, because he had So small a store of leaves to show? "The press is great," he might have said; "For food the thronging people call: I only have five leaves of bread, And what are they among them all?"

A STEWARD INTERVIEWED.

"Good morning, Bro. S. In passing I thought I would call and inquire after the family, and know if you had had any success in the way of collecting quarterage." "Thank you for your interest in my family. You are very kind. You seldom pass without calling. As to the quarterage matter, I regret to say I have done nothing. It is unpleasant to me to have this to say. Some of the people complain of hard times—can do nothing this fall—while there is a provoking indifference in others, as to whether the preacher is paid or not."

paid. Why, my dear sir, we once had a Bro. E. on this district who seldom ever mentioned money either from the pulpit, or the chair. And you will please pardon me when I say I think you mention the matter too seldom."

"Thanks for your gentle reminder. I shall have an eye to your opinion of me, and try to amend. Is it not, however, a hard task to arouse the sense of obligation in some people, where money is involved?" "Some do not see things in the light of Bible teaching, and don't mean to. Why a brother said to me just the other day, that he did not care what the Bible said, as quoted by me; he had his opinion, and would have it. Do you think such men are worthy of a place among us?"

"Then there is no authority for Church action in a case of willful and deliberate violation of a solemn promise. Our members, on being received into the Church, promise to support her institutions. Although this promise is often knowingly violated, yet I have never heard of action being taken in such cases. Have you?"

"Only once." "Please state the case, and the sequel of it. You have excited my curiosity."

"I shall take pleasure in doing so. The case I heard related by the Rev. N. Talley, in a Quarterly Conference session held at Binaker's, in Barwell County, long years ago. A well-to-do brother did (in the judgment of his brethren) only a part, and a very small part, of his duty in paying the pastor for his services. He was brought to trial. The charge was idolatry. It was a clear case of covetousness, which, according to Paul, is idolatry; and the charge was sustained and the brother expelled. Not long after his expulsion he asked to be restored to membership, acknowledging his sin and promising to make amendment. He was re-admitted, and gave no cause of complaint afterwards. Church action in his case saved him. Had no notice been taken of his niggardiness, it is likely he would have died an idolator. Some people, asleep in the Church, can only be waked up by being thrown overboard. If that does not open their eyes, better for them to sleep outside than inside. But really, Bro. S., this interview has lasted longer than I anticipated. Have you heard of the illness of Bro. W. H. ? I am going to see him. He has never done much for me, but I must not neglect him. Good-bye. May the good Lord open the hearts of the people whom you visit in the interests of the occupants of the parsonage."—Southern Advocate.

A FLY ON THE CATHEDRAL PILLAR.

There is a striking passage in which a great philosopher, the famous Bishop Berkeley, describes the thought which occurred to him of the inscrutable schemes of Providence, as he saw in St. Paul's Cathedral a fly moving on one of the pillars. He says: "It requires some comprehension in the eye of an intelligent spectator to take in at one view the various parts of the building, in order to observe their symmetry and design. But to the fly, whose prospect was confined to a little part of one of the stones of a single pillar, the joint beauty of the whole, or the distinct use of its parts, was inconspicuous. To that limited view the small irregularities on the surface of the hewn stone seemed to be so many deformed rocks and precipices." That fly on the pillar, of which the philosopher spoke, is the likeness of each human being as he creeps along the vast pillars which support the universe. The sorrow which appears to us nothing but a yawning chasm or hideous precipice may turn out to be but the joining or cement which binds together the fragments of our existence into a solid whole! That dark and crooked world in which we have to grope our way in danger and fear may be but the curve which, in the full daylight of a brighter world, will appear to be the necessary finish of some choice ornament, the inevitable span of some majestic arch!—Dean Stanley.

A GENUINE LOVE STORY.

A young clergyman and his bride were invited guests at a large party given by a wealthy parishioner. In all the freshness and elegance of her bridal wardrobe the young wife shone among the throng distinguished by her comeliness and vivacity and rich attire; and when during the evening her young husband drew her aside and whispered to her that she was the most beautiful woman in all the company and that his heart was bursting with pride and love for her, she thought herself the happiest wife in the world.

Ten years later the same husband and wife were guests at the same house where was gathered a similar gay company. The wife of ten years wore the same dress she had worn on the previous occasion; of course it had been altered and made over, and was old-fashioned and almost shabby. Toil and care and motherhood and pinched circumstances had taken the roses out of her cheeks and the lithe spring out of her form. She sat apart from the crowd, careworn and preoccupied. Her small hands, roughened with coarse toil, were ungloved, for the minister's salary was painfully small. A little apart the ten years' husband stood and looked at his wife, and as he observed her faded dress and her weary attitude, a great sense of all her patient, loving faithfulness came over his heart. Looking up, she caught his earnest gaze and noticed that his eyes were filled with tears. She rose and went to him, her questioning eyes mutely asking for an explanation of his emotion, and when he tenderly took her hand and placing it on his arm led her away from the crowd and told her how he had been thinking of her as she looked ten years before when she was a bride, and how much more precious she was to him now, and how much more beautiful for all her shabby dress and roughened hands, and how he appreciated all her sacrifice and patient toil for him and for their children, a great wave of happiness filled her heart; a light shone in her face that gave it more than its youthful beauty, and in all the company there was not so happy a couple as this husband and wife, their hearts and faces aglow from the flaming up of pure sentiment that transfigured and ennobled and glorified all the toils and privations they had endured.—Exchange.

BIRTHDAYS IN GERMANY.

An important matter in the German household is the birthday. Nothing seems to give more pleasure than celebrating one. The birthday of one of the housekeeping young ladies was in June. The night before, a box came addressed to the lady of the house from her home. Upon going down-stairs at 7 next morning, we were surprised to see no appearance of coffee, so opening the glass doors, we went into the garden where a gay scene presented itself. A large arbor was hung with garlands and white curtains, and in the center was a table covered with white, on which were spread the presents, and a huge round cake occupied the place of honor, surrounded by a wreath of flowers; and in the middle a candle was burning. Outside were two smaller tables, with coffee, cakes, etc., standing around which was a large party talking and laughing. Upon seeing us approach they came forward to wish us good morning, and to enjoy our looks of surprise. The birthday child (a substantial maiden of 21) advanced blushing with a wreath of flowers on her head. The young ladies of the house had been up early decorating the arbor, and making things as homelike as possible for her on her birthday. The winter birthdays were equally interesting. That of the lady of the house was then, and the sitting-room was adorned with branches of trees from the woods, and wreaths surrounded the table laid out with presents. One table was devoted to useful articles, such as pots, pans, etc., and these were also surrounded by garlands. At 4 company began to arrive, but with no invitation, although preparations in the way of coffee and supper had been made for above 20, and it is a great disappointment if friends fail to appear.—Christian Leader.

THE SECRET OF HAPPINESS.

One of my neighbours in town and church, is an old lady, whose dress is of a style belonging to no period of fashion. I wonder, sometimes, if for forty years the cost of it has exceeded as many dollars. Her step is light as a girl's, her manner bright and cheery, and over her otherwise homely face spreads the glow of a heart at peace with God. Her youth was spent in a struggle for daily bread, and scarcely was this pressure removed before she was called upon to mourn the loss of first one and then another loved member of her family, until she has outlived every relative. Her home is plain, almost bare of the luxuries considered as indispensable to comfort, yet there is not one from whom I so much enjoy a visit as this solitary woman, ever so warm in greeting, so cheerfully companionable.

READING AND TALKING.

We need not say that we are heartily in favor of religious conversation, of the regular relation of religious experience, and of all the social means of grace. Our tongues should be always ready to "tell the old, old story." Profession should always accompany practice. The lips and the life should exactly tally. We should tell the truth, nothing but the truth, and yet the whole truth. But while all this is true, we cannot but agree with Mr. Wesley in insisting that "it cannot be that the people should grow in grace unless they give themselves to reading. A reading people will always be a knowing people. A people who talk much will know little." We have often sadly observed that among the first to pop up, like corks, in an experience meeting, are certain persons who don't know much intellectually or spiritually, who don't seem to know that they don't know much, who don't know enough to wait until somebody speaks who could increase their scanty stock of knowledge, but who feel that they must go to every testimony meeting far and near, that they are in duty bound to speak in every one of them, and that if they hold their peace they will bring upon themselves condemnation. They read few books; indeed they say they need read no other book than the Bible; they take no pains to inform their minds; they give no attention to the apostolic command to "give attendance to reading." They

TOO LATE.

What silences we keep year after year, With those who are most near to us and dear; We live beside each other day by day, And speak of myriad things, but seldom say The full, sweet word that lies just in our reach, Beneath the commonplace of common speech. Then out of sight and out of reach they go—These close familiar friends, who loved us so; And, sitting in the shadow they have left, Alone, with loneliness, and sore bereft, We think with vain regret of some fond word That once we might have said and they have heard. For weak and poor the love that we expressed, Now seems beside the vast, sweet unexpressed, And slight the deeds we did, to those undone, And small the service spent, to treasure won, And undeserved the praise, for word and deed That should have overflowed the simple need.

This is the cruel cross of life, to be Full visioned only when the ministry Of death has been fulfilled and in the place Of some dear presence is but empty space. What recollected services can thou Give consolation for the night have been?—Independent.

GIRLS AND DOMESTIC DUTIES.

A mother has no right to bring up a daughter without teaching her how to keep house; and if she has an intelligent regard for her daughter's happiness, will not do it. By knowing how to keep house we do not mean merely knowing how books should be arranged on a centre-table, and how to tell servants what is wanted to be done. We mean how to get a breakfast, a dinner, a supper; how to make a bed; how to sweep a room; how to do the thousand and one different things which are requisite to keep a house in order and to make it pleasant. A person who does not know how to do a thing well does not know how to have it done well. No number of servants makes up for the want of knowledge in a mistress. A family employed a girl to do general housework. She came just at night, and the first thing assigned to her to do was to wash the supper dishes. She washed them in cold water, and without soap. A gentleman sent home a roasted piece of beef, and a quantity of cut porterhouse steaks. When he sat down to dinner he learned that the new cook had roasted the steaks! Yet many a boarding-house mistress, at the time of her marriage, might make either of these mistakes. Not one woman in a thousand knows how to make bread as good as it can be made. And sour tempers, scolding, dyspepsia, with its indescribable horrors, and even death itself, not unfrequently result from bad cooking. Mothers, whatever else you may teach daughters, do not neglect to instruct them in all the mysteries of housekeeping. So shall you put them in the way of good husbands and happy homes.—The Housekeeper.

Adolphe Monod has well said that consecration is not something done once for all, but is a maintained habit of the soul. A consecrated day is the framework ready prepared, in which God has to act in us and through us.

He that repents every day for the sins of every day, when he comes to die, will have the sin but of one day to repent of. Even reckonings make long friends.—J. H. Evans.

pour out what little may be in them, and they never replenish the exhausted streams. Of course their testimony and their conversation are neither pleasant, profitable, nor powerful for good. They conspicuously display their ignorance of the deep things of God. In the absence of good books whole hours run to spiritual waste or degenerate into petty gossip. Their tongues involve them in trouble, and their public testimony touches too frequently upon these very trials, which need never have come, and need never be mentioned.—Christian Standard

OPENING THE GATE.

The following article contains a hint which many boys may profit by. There are too many youths who sit down and wait for others to "open the gate" for them when they meet with any difficulty, instead of using their own hands and strength to remove the obstacle: "I wish you would send a boy to open the gate for me," said a well grown boy of ten to his mother, as he paused with his satchel upon his head and surveyed its clasped fastenings. "Why, John, can't you open the gate for yourself?" said Mrs. Easy. "A boy of your age and strength ought certainly to be able to do that."

OUR YOUNG FOLKS.

"I could do it, I suppose," said the child, "but it's heavy, and I don't like the trouble. The servant can open it for me, just as well. Pray, what is the use of having servants if they are not to wait upon us?"

The servant was sent to open the gate. The boy passed out, and went whistling on his way to school. When he reached his seat in the academy he drew from his satchel his arithmetic, and began to inspect his sums. "I cannot do these," he whispered to his seatmate; they are too hard." "But you can try," replied his companion.

THE STONE LAMB.

A German clergyman, Pastor O'Fenke, tells a story in a very interesting book of his about things which have really happened to him, or which he has met with in his travels. In 1865, he stood before the beautiful Roman Catholic chapel of Werden under Ruhr, in Germany, waiting for the key to be brought that the door might be unlocked for them to enter. While they waited they saw something on the ledge of the roof, which they found to be a carved stone lamb, and began to wonder what it meant up there. So they asked an old woman who was hobbling along a little way off, if she could tell them about it, and she replied "Yes;" and then related why it had been placed in that strange place.

Many, many years ago, she said, where the lamb now stands, a man was busy repairing the roof of the chapel, who had to sit in a basket fastened by a rope as he worked. Well, he was working in this manner one day, when suddenly the rope which held the basket gave way, and he fell down, down from the great height to the ground below! Of course, every one who saw the accident expected that the man would be killed especially as the ground there was covered with sharp stones and rocks which the workmen were using for building. But to their great astonishment, he rose

up from the ground and stood up quite uninjured! And this was how it happened: a poor lamb had wandered quite up to that side of the chapel, in search of the sweet grass which sprang up among the stones, and the man had fallen exactly on the soft body of this lamb—it had saved his life; for he had escaped with the mere fright, and with not so much as a finger broken. But the poor lamb was killed by his pure gratitude the man had the stone lamb carved and set up as a lasting memento of his escape from so fearful a death, and of what he owed to the poor lamb.

Do you not think this a beautiful story? does it not remind you of the Lord Jesus Christ, the Lamb of God who was slain for us that we might live forever? Never forget that "he was wounded for our transgressions, he was bruised for our iniquities." And let us copy the poor man's example in being truly thankful, and showing we are so. He could not do anything more for the lamb which had so wonderfully saved his life, than make a little monument or memento of what it had done. But there is much that we can do for the Lamb of God who was slain for us. We can love him for what he has done, and we can give him the one thing he wants from us. Do you ask what it is for which even the God of glory longs, he who has all the riches of the world, and to whom heaven and earth belong? He says, "My son, give me thine heart."

THE

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THE SUNDAY SCHOOL.

JULY 6.

DAVID KING OVER ISRAEL.

2 SAMUEL 5: 1-12.

During the latter half of last year the Sunday-school lessons were taken from the books of Joshua, Judges, Ruth and First Samuel. We again take up the history of the kingdom of Israel, from the accession of David to the throne, as related in Second Samuel, in connection with the Psalms and other poetical books. After Saul's death, his son, Ishbosheth, supported by Saul's faithful and able general, Abner, claimed the throne, and while some of the tribes followed him the others wanted David to be king. Division, warfare and confusion followed. But after Abner had been killed by Joab, David's general, 2 Sam. 3: 26-30, and the weak Ishbosheth murdered by two of his officers, 2 Sam. 4: 1-12, there was virtually no more opposition to David.

NOTES.

Israel—"prince with God," was the name given to Jacob, Gen. 32: 28. It afterwards became the national name of his descendants, the twelve tribes, Ex. 3: 16. Later Judah was excluded from this designation, 1 Sam. 11: 8; and after Jeroboam's rebellion only the kingdom formed by him of the northern tribes was called Israel, 2 Kings 12: 16. Its population in David's time was probably about three and a half millions, 2 Samuel 24: 9. David—"beloved" was the youngest of eight sons of Jesse, of the tribe of Judah, born at Bethlehem, 1 Sam. 17: 12. Was ordained by God to be king, and anointed when yet a boy, by Samuel, 1 Sam. 16: 1-12. Tended his father's sheep, whence was made a minstrel in Saul's court; was handsome, strong, and brave; slew Goliath; was driven from the royal court, and lived in exile in the hills of Judah. As king, reigned at Hebron over Judah for 7 1/2 years; then over Israel for 33 years. Under him the kingdom became prosperous and strong. Hebron, an ancient city, Gen. 13: 18, about 20 miles south of Jerusalem; was the capital of Judah during the years that David reigned over that tribe; had been a "city of refuge," Josh. 21: 11-13. The cave of Machpelah is still there. It is now a town of about 5000 inhabitants. Saul—"asked for," son of Kish, of the tribe of Benjamin, was anointed the first king over Israel by Samuel, 1 Sam. 9: 1; 10: 1. Wounded in a war with the Philistines, after his sons had been slain, he fell on his sword and killed himself, 1 Sam. 31: 1-4. Jerusalem, sacred city of the Jews, perhaps the Salem of which Melchizedek was king, Gen. 14: a natural stronghold near the boundaries of Judah and Benjamin. It was called Jebusi at the time of the conquest of Canaan, Josh. 15: 8. It was held by the valiant Jebusites long after the rest of the country had fallen into the hands of the Israelites. David took it, built it up, fortified it, and made it the capital of the kingdom. Solomon built the temple in it. It became the Holy City; was often besieged, captured, destroyed, rebuilt in ancient and modern times. Now it is in the hands of the Turks, with a population of about 25,000 Mohammedans, Jews and Christians. Judah, the largest of the twelve tribes of Israel, compare Gen. 49: 8-12, occupied the southern part of Palestine. After Jeroboam's rebellion the name Judah was given to the Southern kingdom, which always was more loyal to Jehovah. Christ came out of Judah. Zion—"strong," one of the highest hills on which Jerusalem was built, surrounded by deep ravines like trenches on three sides; it was the fortress of the Jebusites. David built his palace on it, and made it the citadel of Jerusalem, which is often called Zion; see Lesson and Isa. 10: 24. Millo, or the Millo, i. e., "the rampart," a place in Jerusalem, perhaps a definite name, of which nothing is known. It may have been the ancient citadel of the city, 1 Kings 9: 15, 24; 2 Chron. 32: 5. Tyre, an ancient maritime city of Phoenicia, on the Mediterranean Sea, about 100 miles in a direct line north of Jerusalem. Solomon seems to have for need an alliance with the king of Tyre, who helped him to build the temple, 1 Kings 9: 11-14; 10: 22. Its relations with Israel continued for centuries. It is mentioned in the Gospels, Matt. 11: 21; 15: 21. Paul also landed here to visit some Tyrian Christians, Acts 21: 3-6. It is now a desolate place of about 5000 inhabitants.

EXPLANATIONS.

Then, after Ishbosheth's death, Elders, the leaders or representative men. Before the Lord, this phrase always implies that the ark, or at least the tabernacle or the high priest, is present. The tabernacle may have been at Hebron and the priests Zadoc and Abiathar were; but the ark was yet at Kirjath-jearim. Anointed, this was his third anointing; first, secretly, 1 Sam. 16: 13, then as king over Judah, 2 Sam. 2: 4. Jebusites, so the Canaanite inhabitants of Jerusalem were called. Better, "thou shalt not come in hither, for the blood and the lame shall keep thee off." It was said in defiance and derision, as if even a few cripples would be enough to defend the city. Thinking, or saying. Nevertheless, and strong hold, fortress or "castle," see 2 Sam. 11: 5. Gutter, or gutter, perhaps subterranean; though this only could the citadel be

reached. Ewald renders it, "Whoso smiteth the Jebusites let him hurl down the water-bail," etc. *Habit*, because placed there in derision of David. *Thought, i. e.*, ever after it was a common saying to express that some one was not wanted. *David died*, afterwards when the buildings were completed for the royal residence.—*Scholar's Hand Book.*

WASHING BUTTER.

There is a stage in the churning process at which it is comparatively easy to remove the buttermilk and all it contains. When the butter is yet in a granulated form the churning may be stopped, and the butter washed with cold water and brine. Advantage is taken, at this stage, of the different specific gravity of the several parts of the whole mixture. The butter is lighter than the water; the curd, etc., is mostly heavier than the water. After agitation, the butter rises to the top of the water, and the other solid matter remains mixed with the water, with a tendency to fall to the bottom. By drawing off the buttermilk or water from the bottom, the solid matter foreign to butter is more or less carried away with it. Two or three repetitions of the process complete the separation, sufficiently at least for practical purposes. Advantage may be taken, also, of the difference between the size of the granulated butter and of the solid matter in the buttermilk. The granulated butter being of the size of peas, or grains of wheat, or even pin-heads, and smaller, and will not pass through holes, or, in other words, a strainer that will allow the other solid matter, which is too small to be visible to the naked eye, to pass through it.—*Indiana Farmer.*

BURNS AND SCALDS.

Ordinary burns and scalds yield to the simplest treatment if applied at once. A slight burn can be "drawn out," as it is termed, by holding the injured part to the fire, or nearer to it, as one can endure the pain, which in this case seems to be connected with the cure; and when the heat ceases to produce this pain the cure is effected. Some slight degree of fortitude is necessary in undergoing this cure. For a more severe burn or scald, a remedy which is entirely painless is dry flour plentifully applied to the burned part, and held on by a wrapping of any kind, merely tight enough to retain the flour at once before blistering occurs. In less than twenty-four hours the cure is generally complete. A thin covering of common baking soda, slightly moistened, has recently been recommended for burns and scalds; and may be worthy of trial in certain cases. But the two foregoing remedies have been extensively used for many years, and with unflinching success when applied in time.

USEFUL HINTS.

Underdraining increases the fertility, friability, warmth, dryness and moisture of heavy soils. Lilies are not usually a success in this country unless planted very deep. In ordinary soils the bulbs should be placed a foot deep. Farm implements, when occasionally brushed over with crude petroleum, will last longer and be protected from changes of weather when exposed.

Veterinarians assert that several men in the New England States have lost their lives by glanders, caught by coming in too close contact with diseased horses after the disease had reached the malignant stage.

One of the most valuable trees for making fence posts is the butternut. Even the limbs when set in the ground will outlast many other kinds of wood more valuable for other purposes.

Any who one has had the misfortune to injure the coating of a rubber umbrella will be glad to know that that is not without remedy. A preparation of damer varnish and asphaltum, in about equal quantities with a little turpentine will make an easily applied coating, which makes the umbrella as good as new again. Spots on gossamer coats and cloaks can be covered with this also.

The method by which stumps are removed by petroleum consists in allowing the stumps to become completely saturated with petroleum, and then setting them on fire. The method by using saltpeter consists in boring holes into the head of the stump and putting into each one ounce of saltpeter, and after leaving it to become wet and penetrate the substance of the stump, the latter is set on fire, when it will be completely consumed.

A writer to the *Heath and Home* has some sensible ideas on the subject of bodily health. He says: "Respect the body. Give it what it requires, and no more. Don't pierce its ears or pinch its feet; don't roast it by a hot fire all day and smother it under heavy bed covering at night; don't put it in a cold draught on slight occasions, and don't nurse or pet it to death; don't dose it with doctors' stuffs. Respect the body; don't over-work, over-rest, or over-love it, and never debase it, but be able to lay down when you are done with it a well-earned, but not misused thing. Meanwhile you'll find it a most excellent thing to have—especially in the country."

Cucumbers require no cooking. They are not objectionable to healthy stomachs, nor to most invalids, if eaten fresh as a part of the meal. If kept any time they should be placed in the refrigerator or in cold water.

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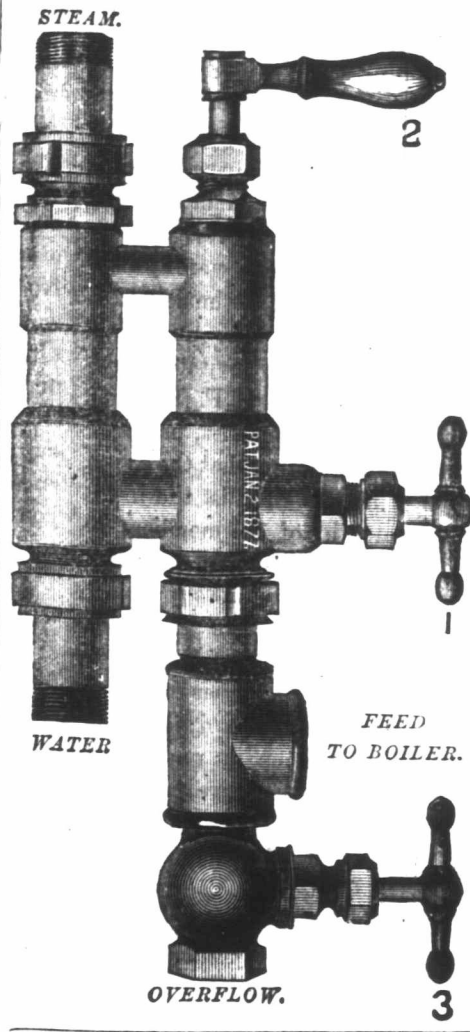
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CATALOGUES DEWITT'S BLUE BOOKS WILLIAM CROWE Barrington Street HALIFAX, N.S.

THE WESLEYAN  
FRIDAY, JUNE 27, 1884.

The brevity of our remarks on some subjects, and the absence of any allusion to others, must be excused this week in view of the heavy pressure of Conference reports upon our columns. In a week or two we shall be more at liberty to touch upon current topics. We have been obliged to hold over several papers, which will be given as soon as possible.

A card last week from "W. W. C." dated Methodist Conference, Brandon, says:

Bro. Stafford, President. Dr. Young very sick, not able to come. Clement Williams correspondent for Wesleyan. Bros. Williams and Spenser received last night into full connexion. A large number of lay delegates here and coming today. Most of the M. E. and B. C. ministers are here, rest come today. Union Conference meets to-day at noon. An excellent feeling prevails, and great good is anticipated.

George Whitfield one day met one of John Wesley's preachers, with whom he had been intimate, and said, "John, thou art in the right place; my Brother Wesley acted wisely. The souls that were awakened under his ministry, he joined in class, and thus preserved the fruits of his labor. This I neglected, and my people are a rope of sand." How true to the letter, says a contemporary—the work of one almost obliterated—that of the other extending with succeeding ages.

In view of former prejudices against the entrance of women into any of the professions or employments supposed to form the exclusive domain of men, involving thus a life long stagnation of the powers of an active mind, there is no cause for wonder that for lack of something better she should so far have expended her energies in attempts at personal adornment: the wonder is that she has not suffered more seriously under the influence of such repression. From the employment of her talents in more practical work, and from her personal engagement in the home and foreign work of the Church, will come a change which could not be looked for from the tearing off the ornament or the adoption of a costume which to a gay heart would seem little better than that of a sister of charity.

The editor of this paper made a brief, but to him pleasant, call upon the brethren of the N. B. and P. E. I. Conference this week. On Sunday morning he heard a sermon by the President, the Rev. John Read, whose text, Acts 6: 2-4—furnished a theme finely appropriate for the Sabbath preceding the organization of a Conference in which laymen are henceforth to take so important a part. On Monday the editor met the brethren in the business of the session, recognizing with pleasure many familiar faces. Mr. Read, who presided with the necessary dignity, yet with an ease and tact which hastens on work without friction, gave a former fellow worker an introduction which made him at once at home; while the recognition given by the body of ministers at the suggestion of Dr. Pickard will serve to cheer him when in danger of depression. The sister Conference rejoices in an accession of nearly 500 members. Its sessions are held in the very beautiful Centenary church, the accommodations and acoustics of which leave nothing to be desired.

How great the terror caused by anarchists and dynamiters in Europe may be guessed from the precautions taken. Unless this dread cause be soon removed, it will be necessary, as an American paper has said, to "abandon public ceremonies, such as all official processions, triumphal entries, and street parades of any and every kind in which persons of consequence participate. When in St. Petersburg it is found necessary to guard the person of a Grand Duke's bride by forbidding householders along the route of the procession to admit any strangers to their houses while it is passing it is clear that the situation is already intolerable. In the same way scarcely a day passes without statements to the effect that it has been considered advisable to put special guards about this or that public building or public person in England, while at Rome the authorities have just been warned to keep a vigilant eye upon the interior of St. Peter's."

A correspondent of the *Christian Guardian* asserts that "in the city of Toronto the salaries and running expenses of the Salvation Army are proportionately greater than the salaries and running expenses of any church in any branch of the Protestant Churches of the place."

Prizes for the cultivation of flowers have been offered for two or three years in one of our Sunday schools in this city. An exchange says that "the custom on this continent originated in Boston with John Wanamaker, who got the idea in England. Seeds are distributed in the spring, and in the summer prizes are offered for the best plants, and a little later prizes are offered for the best bouquets and arrangements of flowers in baskets or other designs. The results attained are instruction of the scholars, the refining tendencies of having flowers in their homes, something to occupy the children and bring them to Sunday school during the summer months, and the encouragement of the clarity of distributing flowers to the sick, who are cheered by their presence."

The *Methodist Recorder* thinks that that section of the address of Dr. Joseph Parker, Chairman of the Congregational Union of England, which refers to the religious press, claims special mention. Dr. Parker, among other things, said: "My distinct contention is that editors are preachers; the broad sheet is a pulpit on the wing; articles are sermons; and reviews are spiritual monitors." He was especially and deservedly severe on those who, under the shelter of an unsigned article, say what they dared not say in their own name, and in many ways showed how important it is that "an honest and good heart" should direct the immense social and national influence exerted by the religious press.

In reference to the discussion the other day on the Book Room and Wesleyan affairs, the *Morning Herald* makes these remarks:

Notwithstanding the fact that our excellent contemporary, the *Wesleyan*, does not quite pay running expenses, together with salary of editor and manager, the Methodists in this Conference would do themselves a great wrong to suspend publication, or to merge it into the *Toronto Guardian*. The circulation of the *Wesleyan*, as Dr. Allison pointed out yesterday, is larger than that of the *Guardian* in proportion to the field in which the two journals circulate. The *Wesleyan* has a hold upon the Methodist people in Nova Scotia and New Brunswick which the *Guardian* can never obtain. Doubtless, the business management of the *Wesleyan* is careful and exact, and Mr. Smith makes the paper a good organ of the Church and a readable family journal. The deficiency at the worst is not large. There are a good many newspapers which, when all expenses are paid, and the salaries of the editor and profits of publishers are met, show a larger deficiency than is to be met in the case of our religious contemporary. The Methodist authorities are able to manage their own affairs and need no advice from a secular journal, but we should be sorry to miss the *Wesleyan* from our exchange list.

The Nova Scotia Conference of the Methodist Church of Canada transacted its final business on Friday morning last. The members stood while the President, the Rev. G. O. Huestis, signed the minutes. It seemed a strange moment. "In articulis mortis," whispered a Doctor of Divinity near us. "Some on planks and broken pieces of the ship," said a genial brother at our right. Not far away we heard a friend remark, "From death comes life." And when we had joined in prayer led by the Rev. Jas. Taylor, followed by the benediction by the President, another remarked, "The last of the old dispensation." But from death there early came life. In the afternoon came in the lay delegates, the votes soon placed the Rev. J. A. Rogers in the chair as President, and the Lord's Supper, in which the members of the Conference and a number of friends united, was a most hallowed season. Thus pass the various chapters in our Church history. Yet still it is true, "The best of all is God is with us." All along the line "the watchmen see eye to eye, with the voice together do they sing."

The General Conference of the Methodist Protestant Church, in session at Baltimore, resolved to appoint five commissioners to confer with a like commission from the Cumberland Presbyterian denomination with reference to the union of the two churches.

It is only possible this week to give him a bare outline of the enthusiastic meeting on Wednesday of the Woman's Foreign Missionary Society. After a meeting of the members had been held, at which reports and addresses were read, they were joined in the Y. M. C. A. Hall by the delegates to the Conference, and by numerous friends, to whom an invitation had been extended. Mrs. S. F. Huestis, one of the vice-presidents, presided very gracefully, stating that the object of the meeting was to enlist the interest and sympathy of the members of the Conference in their work. Mrs. Whiston's reports are always heard with pleasure. The one given on Tuesday will no doubt be noticed in our regular reports. A paper by Mrs. David Allison, on the duties and possibilities of women in relation to the missionary work, called forth very favorable comment. Other speakers were the Revs. J. A. Rogers—President of the Conference, R. Brecken, Dr. Lathern, J. Strothard and S. F. Huestis. The sweet singing by the several mission bands of the city churches was under the excellent management of Mrs. J. Wesley Smith, who was assisted by Miss Shaw. Mrs. Roland Morton, President of the Windsor Branch, and Miss Cunningham, of the Gaysboro branch, were present, as was also Mrs. T. B. Smith of Windsor. At the close, the large number present partook of the rich repast provided by ladies of the Society. There can be no doubt that the object of the meeting will be attained.

BISHOP SIMPSON.

Through the death of Bishop Simpson, which took place in Philadelphia, on Wednesday morning of last week, American Methodism loses one of her ablest leaders and most brilliant men. He was born in Ohio in 1810, and was the child of Irish parents. He was graduated at Midway College in 1832, and a year later was given the degree of Doctor of Medicine. Before the year closed he gave up that profession and decided to enter the ministry of the Methodist Church. Very soon he gave evidence of the eloquence which eventually placed him among the greatest pulpit orators of the age. The writer of this was present in the British Conference of 1870 at Burslem, at which Bishop Simpson had preached from "None of these things move me," and he there heard William Arthur say to the assembled ministers that every thing had seemed tame since he had heard that wonderful sermon.

N. B. AND P. E. I. CONFERENCE.

After singing and reading of Scripture, Rev. E. Evans offered an earnest prayer. It was decided that the rules of order of the Conference be those of 1882. Rev. R. Duncan submitted a memorial from the trustees of St. Andrew's church, asking for power to sell the parsonage lot and house in order to raise sufficient funds to pay off a mortgage in favor of the late Rev. G. M. Barratt. The District also submitted a memorial favoring the retaining of the property for a time, in hope that the debt may be liquidated by some other means. Referred to the Memorial Committee.

A telegram was received from the Manitoba Conference, from Brandon, dated June 12th, containing greetings. The 75th hymn was sung. It was moved by the Rev. J. Shenton that the Conference acknowledge the greeting by sending the 3rd and 4th verses of that hymn. The motion was carried. The Parsonage Aid Committee was dropped, last year's committee being empowered to do the work. The Temperance Committee was omitted. The Board of Examiners Committee was also dropped. The Committee on Travelling Expenses was omitted, as the "travelling expenses of this Conference are done." The committee on the Disbursement of Conference Collections was adopted. Rev. W. E. Johnson, A. B., was appointed correspondent to the *Christian Guardian*.

In reply to the question, What preachers remain on trial? Rev. E. Evans stated that there was one probationer of four years in the Fredericton District, Thomas Pierce. Mr. Pierce had been removed from Court-enay Bay mission to Fredericton to fill an emergency. The President ruled that his examination be conducted by the Fredericton District. Samuel Howard, A. B., was reported as a probationer for three years, ordered to be continued. A. C. Bell, of Sackville, three years, continued on trial. Geo. H. Dawson, of the Miramichi District, two years, continued on trial. Robert Clements from Fredericton District, travelled one year; now ill—ordered to be examined and continued on trial. A. P. Taylor, St. Stephen District—one year, ordered continued on trial, and admitted to Sackville College. P. McLaughlan, P. E. I. District, was received on trial.

The President stated that the Conference should be devoutly thankful to God that their ranks had been preserved unbroken. The doxology was then sung. As supernumeraries the Secretary read the names of Revs. J. R. Narraway, A. M., H. Pope, D. D., G. B. Payson, Wm. Tweedie, S. W. Sprague, W. R. Pepper. The names with the exception of Mr. Pepper, whose case was to be discussed, were adopted and ordered to be placed on the list. Revs. E. Mills and F. W. Harrison were recommended by the Fredericton District to be placed on the Supernumerary list. The recommendation was adopted. From the

acute attacks of illness have pulled him down, and caused alarm on the part of the Church. His death, daily looked for, has come at last. It took place at his home in Philadelphia, where his wife and children had the privilege of surrounding his couch. No fresh particulars have yet reached us of the departure of Bishop Simpson, one of those many magnificent men of Irish descent, who prove how wise John Wesley was when he one day said to an objector, "Have patience with Ireland and she will repay you."

Miss Kate Mackintosh, well known as the very efficient organist of our Brunswick St. church, has set to music three songs by Jean Ingelow—The Shepherd Lady, Seven Times Three, and Seven Times Four. Specially busy days have allowed us no opportunity of hearing these compositions, but it is well known by her large circle of friends, that Miss Mackintosh has never failed in aught that she has undertaken. We may add that the "London Music Publishing Company," by which these songs have been published, submits all works offered them to the examination of three musicians, according to whose verdict they are accepted or rejected. To have passed this board is to have won no mean musical triumph. We wish Miss Mackintosh hearty success in her new venture.

N. B. AND P. E. I. CONFERENCE.

[Continued from first page.]

back woods of British Columbia as well as in Japan. The Rev. C. W. Hamilton, of Sheffield, spoke next. He referred to the Home field. Religious cultivation should be aimed at. During the past year 381 persons have been employed in this field at an expense of \$128,166. This stirring address concluded with an exhortation to further effort. Bro. A. Lucas spoke of the past success in our missionary work. Our fathers worked for this success in America and its islands. Our success depends upon our effort. While the collection was being taken up the excellent choir rendered, "Sing praises unto God," after which the Rev. R. Duncan pronounced the benediction.

THURSDAY.

After singing and reading of Scripture, Rev. E. Evans offered an earnest prayer. It was decided that the rules of order of the Conference be those of 1882. Rev. R. Duncan submitted a memorial from the trustees of St. Andrew's church, asking for power to sell the parsonage lot and house in order to raise sufficient funds to pay off a mortgage in favor of the late Rev. G. M. Barratt. The District also submitted a memorial favoring the retaining of the property for a time, in hope that the debt may be liquidated by some other means. Referred to the Memorial Committee.

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Sackville District Rev. Dr. Pickard and Rev. John Prince; from the St. Stephen district, Rev. C. W. Dutcher; and from P. E. I. District, Revs. F. Smallwood, and J. V. Jost were recommended to be continued as supernumeraries. Adopted. No ministers were deposed or expelled during the year. It was decided concerning the stationing of ministers that this Conference has no right to do anything in prospective. It was determined to call the Provisional Stationing Committee together on Saturday afternoon. Geo. F. Dawson was recommended for admission to Sackville Theological Institution.

After dinner the Conference sat with closed doors, upon the discussion of ministerial character.

On the re opening of the doors the statistics of membership were presented. The total number of members is 8,539, the increase for the year having been 490. In the evening the Educational meeting was held. After prayer was offered by the Rev. D. Chapman, the President, after a few appropriate remarks, and an expression of regret at the absence of Drs. Stewart and Inch, called on the Secretary of the Society, Rev. C. H. Paisley, A. M., to read the report.

The gross revenue of the society throughout the whole Church was, during the past year, \$8,753.34, and of this amount our own Conference raised \$580.22. Of this sum, one-third was retained by us to defray the expenses of the examination of the candidates for our ministry and for the purposes of a loan to those Conference students who are pursuing their theological studies at college, while the balance was remitted to the general treasurers. As however, it was not found necessary to aid either of our Conference students with a loan, the amount for that purpose was not used.

The balance of \$5,581.72 paid into the hands of the general treasurers, was used in grants to the various colleges under the control of the Church. Of these colleges there are: Victoria University, with nine professors; Wesley College (Sackville), five professors; Theological College (Montreal), eight professors; Wesley College (Manitoba) not yet organized. In addition to these there are Albert University, with ten professors; Alma College, with twelve professors, which belong to the United Church. Of these institutions the first three only received grants. At the commencement of this ecclesiastical year it was thought desirable to seek to raise \$15,000 for the whole church. Our own Conference was expected to raise \$750, which, we regret to say, we have not succeeded in doing.

The returns from districts are as follows:—  
St. John District, \$90.84  
Fredericton " 130.15  
Miramichi " 50.65  
Sackville " 143.14  
St. Stephen " 22.80  
P. E. Island " 141.66  
\$580.88

These returns shows an increase of \$10.32, to be further increased by the amount of the collection this evening. The committee regrets that the fund has not reached the amount sought; but in view of the other calls made upon the congregations, in the interest of our educational work, it cannot but regard the results as satisfactory.

The President then called upon the Rev. J. S. Allen, of Summerside, who said that men from the beginning has been impelled to subdue. It was not all a peaceful garden, but there was work to do. He had to subdue. What was called first Parr Town St. John with its mansions and cathedral churches? Religion and science must go together. Rev. Dr. Pickard said: My mind has been running back to-night. Great improvements have taken place in the last 50 years. I gladly compliment our St. John friends in having such a church as this in which to hold our meeting. I lament, however, the decrease in size of audiences in St. John at public Conference meetings. Large numbers of listeners graced those former days. There was something morally sublime in the appearance of those audiences. Dr. Pickard said he had been called upon unexpectedly to this position. Two of the appointed speakers failed to put in an appearance, and they looked up in this old man who was out worn in this service and placed him here. The object of the Society is not to make ministers but to prepare those who have been called of God. We require an income of \$25,000 to do this. We have only one-third of that amount. Dr. Pickard closed with a stirring appeal to ministers and people to do their duty in this momentous matter.

Rev. D. D. Currie was also called upon unexpectedly. He too remembered fifty years ago, when he attended the Baptist Seminary in Fredericton. Education had made great strides since then. But still, to-day, it is the transcendent duty of the church to attend to her educational interests. We are not ashamed of Sackville. Everywhere throughout the country people had an enthusiastic word for Dr. Kennedy and his lady. "I feel," he said, like a stray sheep in Sackville. I almost feel like paying a visit to Wolfville sometimes. But I stick by Sackville. Education leads a young man down to the root of things. We must stand by our traditional policy of the Methodist Church.

ation of the Committee on Finance, Sackville District—The case of the Rev. James A. Duke for the sum of \$35 on account of affliction was unanimously recommended. St. Stephen District—The case of the Rev. C. W. Dutcher the sum of \$26.25 on account of personal affliction. The case of Rev. A. P. Taylor was unanimously recommended to the favorable consideration of the Committee on Finance for the sum of \$33. Report adopted.

The Educational Committee submitted the minutes of their meeting. In the St. John District the increase during the year was \$21.66; in the Fredericton District there was a decrease of \$39.39; in Miramichi, there was also a decrease of \$12.91. In Sackville there was an increase of \$13.98, in St. Stephen, 72 cents; in P. E. I., \$16.90—making a total increase of \$52.96 as against \$52.30 decrease. The minutes were adopted.

It was announced that the collection at the Missionary meeting was \$24.35. The minutes of the Conference Special Committee were read, and taken up section by section. The first section related to the indebtedness of the Rev. Mr. Percival. Mr. Percival was held responsible for the repayment of \$640 to the Milltown circuit and for interest thereon until the principal was paid. He refused to pay the interest, which at present amounts to \$76.80, and to provide for the principal. The President of the Newfoundland Conference was requested on behalf of this Conference to prosecute the claim against Mr. Percival. This resolution had been sent to the President of the Newfoundland Conference, to Mr. Percival and to the Recording Secretary of the Milltown circuit.

It was asked if any correspondence had been received in this matter. The President replied in the affirmative. A discussion ensued, two or three motions were made on the matter, and finally it was decided to take up the correspondence with closed doors.

It was reported in the minutes of the Committee that the sum of \$495.73 was due for General Conference expenses, and a resolution was adopted in the Committee that the said amount be raised by a tax upon the circuits in proportion to salary on independent circuits and receipts upon missions.

A protracted discussion ensued on this section of the report. It appeared to be the general opinion that the mode of assessment was erroneous. Some ministers claimed that their circuits were taxed unequally. A motion was made by Dr. Pickard to refer the matter to a special committee. After an hour's debate, and almost every minister in the room had given his opinion on the subject, Dr. Pickard asked leave to withdraw his motion. He was allowed the privilege.

Rev. C. W. Dutcher then moved the resolution again. The President was asked for a ruling as to whether the motion was in order. He ruled that the motion was in order. It was then put and carried, 36 voting for and 21 against.

It was moved, seconded and carried that two representatives be appointed from each district. The third section of the minutes stated that the President had received a check on the Bank of Toronto for the sum of \$1300 as being the amount due the Conference from the relief and extension fund, which, on motion was requested to be deposited in the Bank of New Brunswick subject to the call of the President.

This section was adopted without comment. The fourth section related to the sending of a missionary to the Island of Grand Manan, which matter was placed in the hands of the chairman of the St. Stephen District, with the understanding that he be at liberty to take the Rev. Mr. Thomas from St. James to Grand Manan in the event of his being able to find a young man for that circuit, and with the further understanding that the grants can be arranged accordingly.

This section was adopted. The fifth section—it was resolved that Rothesay be transferred to the Courtenay Bay mission, provided all parties interested agree thereto. This section was also adopted. On motion of Rev. J. Shenton it was decided to take up the Milltown matter this afternoon with closed doors.

The Sabbath school Committee submitted its report, through Rev. J. C. Berrie, as follows:—  
A review of this department of our church work exhibits on the whole the most gratifying results. While the number of teachers and officers is about the same as last year, yet, there is a substantial increase in the number of scholars attending our schools. The reports show 637 more than the preceding year. The funds of the church have been supported with increased liberality, over \$1,000 having been raised for the mission fund. The committee would urge, wherever practicable, the establishment of juvenile missionary societies, in order to increased liberality, to diffuse missionary information, and to cultivate the missionary spirit among the young. It is with profound gratitude to God, that we are able to report a large increase in the number of conversions during the year. Over four hundred of the young people of our schools have been brought to Christ, thus proving that the labors expended in this field of toil have not been in vain. In many of the schools throughout the Conference bands of hope have been established. Believing this to be a step in the right direction, the Committee beg to call the attention of superintendents to the following passage in the Discipline, page 156:—In all the Sabbath-schools of our church, earnest efforts shall be made to inculcate principles of total ab-

stinence from all injurious practices, the following rules to be observed:—  
1. Do hereby pledge from all tobacco, the use of profane language, and the use of bad books.  
It is a source of grief to the church that there has been a large number of scholars, three hundred in learning, who have decreased, year by year, until they are no longer attending the schools for the purpose of the young in the district.

In the afternoon with closed doors. In the evening Sunday school of the Centenary church, which was closed. Flowers were placed in the city schools in honor of the platform. Brover presented Currie offered a protracted prayer. It was announced that other things of importance to the church were especially those of the Sabbath.

The Chairman very feltly reported beginning and ending meeting, and appropriate work in our churches. Rev. J. T. Christian Church topic, "The Sabbath and His way to the Sabbath." The Sunday of discouragement, agreement is the eternity. The Sabbath minister of how can he be lost. By convention should be a copy of employing a 3rd. The teacher's knowledge; should know his own strength to be discreet, the labor of to see before him. Rev. Jas. Cris next topic, said the children of and to their compensation carried fullness that for children that Youth is the opportunity must Luther said, "The greater loss the neglect of her instruction should child. 1st. Be the our period. 2d. Mr. Crisp closed eloquent address. God might bless it a blessing.

A blessing, however, given by Mr. E. was a very graphic of the evening of children were by Whiteside was the collection, while the choir "Shall we gather the benediction Mr. Berrie.

NOTICE.

On motion of was decided that of the Ladies' Conference of the cases of the year were next month (November) a two years, but Institution and J. W. Pastored their prayer for their examination and next month. Mr. continued on the three years; at trick, I. W. H. and Leander travelled two Batty as having The usual Conference was held from

In the afternoon ministerial chair with closed doors called, but in a manner for the year. Messrs. Wm. H. Hoppat, Thos. Friggins were having a travelling Western to the Institutions if minutes can speak A. Wilson, W. Stevens, Wm. Phillips were for the minister that these young information of a baptism of a young who has been at Rimonon, of his has been reported small committee. B. minutes of the "The Sabbath" and "The Sabbath" 1459 a church and 1147 are mem-

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abstinence from all intoxicating liquors or injurious practices, and for this purpose the following pledge shall be provided:—

"I do hereby pledge myself to abstain from all intoxicating liquors and from the use of tobacco in any form; also from the use of profane language and the reading of bad books."

It is a source of regret that, while there has been a large increase in the number of scholars, there should be a decrease of three hundred in the number of those learning catechisms. In view of this decrease, your committee feel constrained to urge upon all Sabbath school superintendents the great need of using catechisms for the purpose of instructing the young in the doctrines of our church.

In the afternoon the Conference sat with closed doors. In the evening the Conference Sunday-school meeting was held in the Centenary church, the platform of which was elegantly decorated with flowers. Children from the different city schools filled the gallery, and a choir composed of children sat on the platform. The Rev. W. W. Brewer presided, and the Rev. D. D. Currie offered a brief and appropriate opening prayer. The annual report was read by the Rev. J. C. Berrie.

It was encouraging to find among other things contained in the reference to the lives of our children reading injurious literature. Our own literature was highly recommended, especially the Pleasant Hours, and the Standard.

The Chairman, after referring to the very felt inspiration that from the beginning seemed to pervade the meeting, and after some very appropriate words in reference to Christian work in our church, called upon the Rev. J. Tredder, from the Bible Christian Church, who spoke from the topic, "The Sunday school teacher, and his way to success." He said: "The Sunday school teacher has his discouragement, but his grand encouragement is that he is moulding for eternity. The S. S. teacher is indeed a minister of the gospel of Jesus. How can he best present that gospel? 1st. By conversion. The teacher should be a converted person. 2nd. By employing simplicity in method. 3rd. The teacher should have ample knowledge; should know the Scriptures, should know his class, should know his own spirit, should know how to be discreet, there should be a division of labor. And the teacher should expect to see the golden grain wave before him."

Rev. Jas. Crisp, who spoke from the next topic, said: "God's commandment to the children of Israel were unto them and to their children. The new dispensation carried out into grander fullness that of the old. The new dispensation belongs to the church. Youth is the plastic period. The opportunity must be seized. Martin Luther said: 'Christendom suffers no greater loss than that through the neglect of her children.' Religious instruction should be imparted to the child. 1st. Because it is at a dangerous period. 2nd. A critical period. Mr. Crisp closed a very practical and eloquent address with the prayer that God might bless this work and make it a blessing."

A black board exercise was then given by Mr. E. D. Whiteside. This was very graphic and interesting part of the evening exercise, at which the children were highly delighted. Mr. Whiteside was loudly applauded. The collection was then taken up, while the choir of children sang, "Shall we gather at the River" and the benediction was pronounced by Mr. Berrie.

NOVA SCOTIA CONFERENCE. First day—(Continued). On motion of the ex-President it was decided to have the Sacrament of the Lord's Supper for the united Conference on Friday afternoon. The cases of the young men on probation were next considered. Mr. G. W. D. Gibson, a member, who has travelled two years, being two years at the Institution and proceeded to a degree; and J. W. Prestwood, a member, who has completed his probation and are to be, if their examination prove satisfactory, ordained and received into full connection. Mr. G. W. Whitman is continued on trial as having travelled three years; and Messrs. J. B. Buttrick, R. W. Huddell, Alban Daniel and Leander Daniel, as having travelled two years; and Mr. J. L. Barry as having travelled one year. The usual Conference prayer-meeting was held from 12 to 1 o'clock.

In the afternoon the question of ministerial character was taken up with closed doors. The roll was called, but no name was challenged, a matter for gratitude to God.

Messrs. Wm. Nightingale, Thos. C. Hooper, Thos. Whooten and F. Higgins were continued on trial as having travelled one year. Thos. Whooten to attend the Sackville Institution if the Stationing Committee can spare him. Messrs. Thos. A. Wilson, Wm. Shears, B. S. Stevens, Wm. J. Croft and Wm. Phillips were received as candidates for the ministry. It was resolved that these young men should be introduced by licence forth no probation, but proceed to ordination without having passed all his examinations satisfactorily. The Rev. G. O. Robinson, of this Conference, who has been continuing his studies in the United States, and is now in Kansas, tendered his resignation, and his resignation to the Educational fund was referred to a committee. A small committee was appointed on B. S. Stevens.

The S. S. school report was read and approved. There are 175 schools, 14,500 scholars, and teachers, of whom 1147 are members of the church;

16,303 scholars, of whom 3344 are in the primary, 4293 in the intermediate, and 2666 in the adult classes. The average attendance is 7333. There have been 293 conversions in the schools, 1276 scholars meet in class, and 2733 are learning the Conference catechism. During the year 1138 have signed the total abstinence pledge. There are 15,427 books in the libraries. The following papers are taken, viz:—Pleasant Hours 529, Home and School 564, Standard 631, Scholar's Quarterly 1774, Berean Leaves 2405, N. S. Banner 368, other papers 4327. \$777.97 have been raised for missions, \$3315.17 for school purposes, and \$69.81 for the S. S. Fund.

The Sabbath school Meeting was held in Grafton street church in the evening. Prayer was offered by Rev. C. Lockhart. A report read by Rev. W. Ainley, stated that 294 conversions had occurred in the schools during the year, and suggests the holding of Sabbath school anniversaries throughout the Province to enlist more enthusiasm in the general work.

Rev. J. W. Prestwood, in forcible words, pointed out the religious possibilities of children and the responsibility of parents and teachers to develop these possibilities. The hope of the church, the evangelization of the world, lay in this branch of Christian work.

Rev. T. Hart dwelt upon the questions, who are these children in our homes and schools? And what are they? Created in the image of God, it is our duty to restore the nature destroyed by sin.

Rev. W. Ainley showed that effort must be made to adapt religious teaching to the minds of the young, and that we should impress them with our own earnestness. Teach them, exhort them, and call them to the matter. Under the influence of consecration, and with constant unceasing prayer, satisfactory results would not fail to be obtained. The evening service closed with appropriate remarks from the President.

THURSDAY. After the usual devotional services Revs. J. McMurray, D.D., A. W. Nicolson, and Wm. Ryan were appointed a committee to examine the candidates for ordination. The greetings of the Conference were ordered to be sent to the N. B. and P. E. I. Conference.

What Ministers or Preachers have died? In answer to this solemn question the first name read was that of the late venerable M. Richey, D.D. An able obituary notice was read from the minutes of the Halifax District. Eulogistic references to the character and ministry of this noble man were made by Revs. J. Cassidy, George Johnson, (A.) J. F. Bent, J. C. Murray, D.D., S. F. Huestis, J. Taylor, A. W. Nicolson and C. Lockhart. The next name read was that of LaMert Stevens, a young man of great promise, who was suddenly stricken down by typhoid fever at Lawrence town, Annapolis, in the 28th year of his age, and fourth of his ministry. Touching references were made by Revs. A. D. Morton, J. Cassidy, Jos. Gaetz, and the President. Coming to the Yarmouth District, the name of John S. Adly was reported: He was a man of lovely character and useful ministry. Rev. W. H. Heartz read a fitting obituary notice and then briefly addressed the Conference, followed by Revs. Thos. Angwin and Dr. McMurray. The District minutes concerning these lamented ministers will appear in the printed minutes of Conference.

The question, who are the supernumerary ministers? gave rise to an extended discussion. The Revs. T. Angwin, Jos. F. Bent, Edmund Bortwell, Richey Bird, James Buckley, George E. Day, J. R. Hart, J. G. Hennigar, George Johnson, (A.) C. Lockhart, J. B. Hemmeon, John McMurray, D.D., R. Morton, J. Taylor, R. A. Temple, G. W. Tuttle, and A. F. Weldon, were continued as supernumeraries.

The committee appointed to examine the candidates for ordination reported their entire satisfaction with the examination, and the young men received an unanimous vote for ordination. Conference adjourned.

In the afternoon the Rev. J. Tweedy led the Conference in prayer. The Secretary of the Church Extension and Parnell Aid Fund reported as follows, viz:—

ASSETS. Book Room Balance.....\$1,600.00 Jubilee Fund.....591.25 Loans to Trusts prior 1.871.00 Less unearned premiums.....168.00 1,683.00 Interest Book Room.....104.00 Jubilee Fund.....136.14 Cash, per cash acct.....38.00 278.14 \$4,152.39

LIABILITIES. Suppy Fund Treasurer and Interest.....498.20 83,654.19 Deduct overdue Int. Jubilee Fund.....100.67 Net Capital.....\$3,553.52

The work done to the present has been— Loans to 11 trusts.....\$2,150.00 Grants to 2.....247.00 Expenses.....50.00 Total Disbursements.....\$2,447.00

Rev. A. W. Nicolson continued on the Supernumerary list.

The Supernumerary Fund Committee's report was presented by Rev. Thos. Rogers, A. M. The receipts from the Districts are:—

Halifax.....\$356.41 Truro.....62.55 Cumberland.....69.95 Gushboro' and C. B.....52.10 Annapolis.....84.17 Liverpool.....61.72 Yarmouth.....90.84 \$776.74 From ministers.....720.00 Total \$1,496.74

The advance in the receipts of last year is \$43.17. Some discussion followed on certain regulations of the fund.

The committee on Bermuda affairs reported on a case of discipline between the superintendent of a circuit and a young man, a candidate for the ministry under him. The finding of the committee will be reported to the parties concerned.

The Secretary of the Children's Fund committee reported receipts from circuits, \$6,946.00 and appropriations \$6,810 leaving a balance in hand. The Conference in recognition of the valuable services of Rev. A. D. Morton in connection with the management of this fund, voted him the sum of twenty-five dollars.

The Rev. T. W. Smith, who has for some years been on the Supernumerary list, is now considered as in the active work. It was decided that the clause in the amended constitution of the Supernumerary fund, providing for the payment of five, instead of ten dollars per year, as formerly, on the back years of a minister's connection with the fund to enable a second wife to participate in its benefits, can not be interpreted as retrospective.

A most impressive ordination service was held in the evening. A large congregation was in attendance. The proceedings began with singing the 678th hymn; after which prayer was offered by Rev. A. W. Nicolson. The candidates for ordination, J. W. Prestwood and G. F. W. Clendenning, related briefly their Christian experience and call to the ministry. The charge, which we shall publish as soon as possible, was given by ex-President Heartz, and was delivered with much unction and power.

FRIDAY. The Conference sang the 385th hymn, the Secretary read Rom. 12th, and Rev. J. Cassidy offered prayer. Rev. W. H. Heartz reported on the affairs of the Blackburn estate, stating that \$4,000 are now in the Savings bank, to be paid according to the provisions of the will.

Greetings were received from the N. B. and P. E. I. Conference. The Special committee reported on matters which concerned the Conference only. Rev. S. F. Huestis rose to a question of privilege, pointing out some misrepresentations which appeared in one of the city papers. The Treasurer of the Educational fund was requested to communicate with Rev. G. O. Robinson concerning his relation to that fund. Rev. R. Wasson, after lengthened discussion, was allowed to remain on the Supernumerary fund another year.

The Contingent Fund committee reported as follows, viz:—

Halifax Receipts.....\$118.04 Truro.....26.67 Cumberland.....32.67 Gushboro' & C. B. Receipts.....17.75 Annapolis Receipts.....33.81 Liverpool.....28.44 Yarmouth.....54.64 \$312.02

APPROPRIATIONS. Bal. Due Treasurer.....\$10.90 District expenses.....1.25 Expenses Secy. Conference.....9.00 W. C. Brown's Expenses.....2.00 S. F. Huestis.....50.00 Book-Room Bill.....51.64 For Printed Minutes.....75.00 Refunded to Pine Estate.....49.00 Funeral Expenses of late Rev. LaMert Stevens.....40.00 Sexton Grafton St. Church.....10.00 \$303.79 Bal. in hand.....\$8.23

A letter from the Rev. J. G. Hennigar, regretting his inability to attend the Conference, was read and a reply ordered. The thanks of the Conference were presented to ex-President Heartz for the excellent charge addressed to the young men, and the charge was requested for publication.

A vote of thanks was tendered to Rev. G. O. Huestis in recognition of his services as President of the Conference during the winding up of its business.

STATISTICS. In connection with this Conference there are 101 ministers and preachers, 1,030 official laymen, 41 local preachers, 355 class leaders, 10,008 members in full connection, 503 on trial, 10,511. There have received 337, died 187, ceased to be members 161, been received by ticket 128. There are preaching places 398, attendants 42,270, of infant baptism there have been 929, of adult do 243, of marriages 416. There are of churches 208, parsonages 61, school houses 5, valued at \$98,434.00. The Educational fund committee presented its report, which was adopted.

NOVA SCOTIA CONFERENCE OF THE METHODIST CHURCH. FRIDAY AFTERNOON. Ex President Heartz called the assembly to order. He explained the transition condition of affairs and read a letter from Dr. Carman, General Superintendent, expressing his regret at not being able to attend this Conference, on account of the serious illness of Dr. Rice.

On motion, Mr. Heartz took the chair and proceeded to organize the Conference. After singing the 70th hymn, Revs. R. A. Temple and C. Lockhart led the Conference in prayer, after which the 72nd Psalm was read. After an address from Mr. Heartz, Dr. Allison, LL.D., was appointed Secretary pro tem.

The roll having been called, about 40 laymen were found present. Revs. W. G. Lane and J. G. Angwin, and Messrs. S. A. Chesley and W. K. Angwin were appointed to distribute the ballots for the election of President. One hundred votes were cast, of which Rev. J. A. Rogers received 57, thus electing him. Mr. Rogers was converted under the ministry of the Rev. J. S. Phinney in Newfoundland. Twenty-two years ago he was recommended to Conference as a candidate for the ministry by the Rev. C. Lockhart. Eighteen years ago he first landed in Halifax on his way to be ordained at the Conference which met at Centenary church in that year. His first sermon in Nova Scotia was preached in Grafton street church. Fourteen years ago in this same church he was united in marriage to his amiable wife. Only one of the men who placed their hands on his head at his ordination is now alive, viz:—The Rev. R. A. Temple. Mr. Rogers has been Secretary of Conference for five or six years, he has been two or three times at General Conference, and has filled several of the most important appointments in the Conference. He is loved by his brethren and will no doubt prove a most efficient officer.

On the first ballot for Secretary 100 votes were cast, of which D. Allison, LL.D., received 42, and Rev. C. Jost, A. M., 57. There being no election a second ballot was demanded, and Dr. Allison declining to be a candidate for the office, Mr. Jost received 88 votes and was declared elected.

The ministers, by a rising vote, extended a hearty welcome to the laymen who now become members of the Conference. Business was now suspended to give opportunity to the members of the Conference and others to partake of the Lord's Supper. It was a hallowed season. About 150 ministers and laymen were present. After the despatch of some business the Conference adjourned.

A most enthusiastic missionary meeting was held in the evening, the President in the Chair. After singing the hymn beginning, "Great God, whose universal sway," Rev. George Johnson (A.) offered prayer. The President's introductory speech was inspiring. He referred to the grandeur of the missionary cause, as the torch of prophecy throws its light over the future, allowing us to catch glimpses of what is to be, we may well praise God that we are allowed to take part in this glorious cause. The consummation of this work reaches far into the future, but with faith in God, in his word, and in coming generations, we may gain mighty victories for God and his Church.

The Rev. S. F. Huestis presented a very clear and lucid report. Space obliges us to hold over for present that part of it relating to the foreign work. Of Domestic missions, he said there is a large number in our Province 48. Missionaries 48, members 28,804.

The income from all sources for 1883 was \$150,224.198. The expenditure: Mission Districts, \$85,015.50; Indian Work, \$3,256.57; French Work, \$6,804.00; Foreign Work, \$7,175.86. The expenditure as shown by the returns at hand is largely in excess of income. A balance, however, from the previous year of nearly \$10,000 in the S. F. Huestis fund, and the treasury prevented the increase of debt. In regard to the present year we can only report the income from our own auxiliary.

Halifax District.....\$5,519.03 Truro do.....581.27 Cumberland do.....735.24 Gushoro' do.....476.21 Annapolis do.....805.61 Liverpool do.....657.53 Yarmouth do.....1,076.61 \$9,824.50

The grant made by the Central Board to the Nova Scotia Conference for the year now ending, was \$8,444, which has been appropriated in helping to support the missionaries who are laboring on our own domestic missions.

Although the large sum of \$85,015 was appropriated last year to our domestic missions and missionary districts, yet the painful fact remains that our excellent and devoted brethren who are laboring on these missions are suffering on account of insufficient support. The our own Conference as an example. The salary to which they are entitled is \$750, exclusive of house rent and claims upon the Children's fund. Last year the average deficiency borne by each brother was \$207.20. The actual salary received, therefore, was only \$542.80. It is earnestly to be hoped that with the union of the various Methodist bodies into one church, now happily consummated, and the introduction of the laymen there will be marked improvement and increase in our missionary contributions, and that especially an earnest effort will be made on all our domestic missions, to support more generously the men who from year to year are appointed to these post of duty.

A stirring address was delivered by the Rev. Thos. Rogers, A.M., on the triumphs of Methodism on the Continent of North America. Rev. Jas. Strothard made an impassioned speech on the heroism of missions, and was followed by Mr. H. Woodberry, D.D.S., who in a brief address advocated the appointment of a Conference Evangelist. On account of the lateness of the hour, the Rev. J. Gaetz excused himself from making a speech.

Excellent music was rendered by the choir.

PERSONAL. The Rev. Dr. Sutherland was elected President of the Toronto Conference of the Methodist Church.

The Rev. W. Wallace Duke, a notice of whose death at Welshport, England, recently appeared in the Methodist Recorder, was a brother of the Rev. James Duke, of the N. B. and P. E. I. Conference.

We are glad to learn that the health of our esteemed General Superintendent, Dr. Rice, is improving, though but slowly. The expressions of sympathy from his brethren will, we know, cheer him.

The Rev. Job Shenton, of Queen's square church, St. John, has obtained eight weeks leave of absence, and will sail for England in a day or two. Mr. Shenton hopes to visit the English Conference at Burslem. We wish him a pleasant and profitable vacation.

A fair audience attended the lecture on Tuesday evening by the Rev. E. Evans, of Marysville, N. B., on "The Origins of Organization and Government in the early Church." We have already spoken of its great value. Its publication will be looked for with much interest by ecclesiastical students.

The funeral of the widow of the late Charles F. Allison, took place on the 17th inst. The following ministers participated in the last ceremonies: Rev. Dr. Pickard, Rev. Principal Kennedy, Rev. Principal Paisley and Rev. J. Duke. The pall-bearers were Thos. Pickard, Edward Cogswell, J. L. Black, W. H. Harrison, Alex. McQueen and Jas. D. Dixon, Esq. The service was followed by the funeral of the Professors of Mt. Allison College. The remains were laid in the family lot adjoining the Methodist church. The sermon was preached by Rev. Dr. Pickard, who took for his text the 21st verse of the 1st chapter of the Epistle to the Philippians, "For to me to live is Christ, and to die is gain."—Chiqueto Post.

GENERAL RELIGIOUS NOTES. The first Baptist meeting house in the Republic of Mexico is now being erected at Monterey, the capital of New Leon.

In Canada and Newfoundland there are two Congregational Unions, embracing 117 churches and 61 preaching stations, with an estimated membership of 7,500 persons.

The Moravians are reported to give one in fifty-eight of their numbers to the missionary work, and their converts number four times as many as their own brotherhood.

Dr. Jessup estimates that twenty years ago not twenty females out of the 2,000,000 population of Syria could read; now 7,149 girls attend Protestant schools there, and the change is due to Protestant Christian missions.

Twenty-four Salvationists were arrested last week at Cleveland, charged with disturbing the peace. The judge fined four, the others demanding a jury trial. The judge said they had become a nuisance, and would have to be suppressed, the same as any other nuisance.

The statistical statement of the Society of Friends shows that its total membership is now for Great Britain 15,219, the increase having been practically continuous for over twenty years. The deaths of members were last year at the rate of about 17 per thousand.

The British American Book and Tract Society staff of colporteurs for 1884 numbers thirty, located as follows: twelve in New Brunswick; ten in Nova Scotia; three in Cape Breton; two in Prince Edward Island; two in Newfoundland; and one on the coast of Labrador.

In the last French census no less than seven and a half millions registered themselves as having no religion, against twenty-nine millions of Catholics. A hundred churches remain vacant in that country for want of young priests, and in spite of this the Chamber of Deputies has refused to allow the exemption of ecclesiastical pupils from three years' military service by an overwhelming majority of 386 to 91.

TEMPERANCE NOTES. A German philosopher says: "God's law makes you kill sinners; God's law does not make you kill sinners."

A new Masonic lodge has been organized at St. John's, N. B., under the name of the "Lodge of the True Light." It has a membership of 25.

operation—was lately founded in London under the title of "The Lodge of King Solomon, No. 2,029." The Worshipful Master being the well-known temperance advocate, Dr. W. B. Richardson.

The London Leader, a leading medical journal, says: "It is painful to see women almost rivaling men in the frequency of and boldness with which they enter public houses." And the London Temperance Record, referring to the same subject, says: "The growth of female intemperance is one of the most discouraging features of our time. Recent judicial statistics already show not only that there is a greater proportionate increase of drunkenness among women, but that in their case the habit is more inveterate than in men."

GLEANINGS, Etc. THE DOMINION. The Queen's hotel, Port Arthur was burned on Sunday morning. A commercial traveller named McPherson perished in the building. His charred remains have been recovered.

Mrs. Samuel Taylor and Miss Jane Henderson were drowned in Peconic harbor on Saturday by the capsizing of a sail boat. Mrs. Taylor leaves a husband and ten children.

An Ottawa despatch states that Lord Lansdowne will make a tour around the coast of the Maritime Provinces before his return to Ottawa, which will not be till next October.

The Marquis of Lorne has written a volume entitled Canadian Pictures, which will be issued in a Pen and Pencil series, published by the Religious Tract Society, with illustrations from objects and photographs in the possession of the author, and sketches by himself and others.

NEWFOUNDLAND. A writer in the St. John's Pioneer says that "the whole fleet fishing on the French Shore last year did not number twenty, and these twenty were fitted out by only two firms; whilst in 1862, the fleet numbered eighty-four sail. Within the memory of man, no new ship has replaced one that was lost, and there is now little likelihood that there will be any departure from the ancient practice. The French fishery, then, is doomed."

GENERAL. The Roman Catholic Bishop of Limrick advises his people to vote for Parnellite candidates.

Baron von Manteuffel, governor of Alsace-Lorraine, has begun a vigorous and relentless warfare against socialism in that Province.

Intense discontent prevails among the group of independent liberals in regard to Gladstone's statement concerning Egyptian affairs.

The committee appointed to consider the advisability of widening the Suez canal or building a second one parallel with the present one, has decided in favor of the former plan.

Seventy-eight out of one hundred leading cities in the United States, have adopted standard time. St. John is said to be the only Canadian city that has not adopted it.

Thirty-two Russian nihilists have been arrested in Kishineff, and 100 in Kerf, including ten officers, and 200 arrests have been made at Chertoff where a secret printing press was seized.

For the first time in many years the gates of the London palace yard are locked at night after the sitting of Parliament. This is only a new evidence of the widespread fear of further dynamite outrages.

Prof. Ste M. D. Fry, Ph. D., of the Illinois Wesleyan University, Bloomington, Ill., by invitation has become a member of the "Vegetarian Institute, or Philosophical Society of Great Britain." Mrs. Fry for the past nine years has been professor of the Lectures at the Illinois Wesleyan University.

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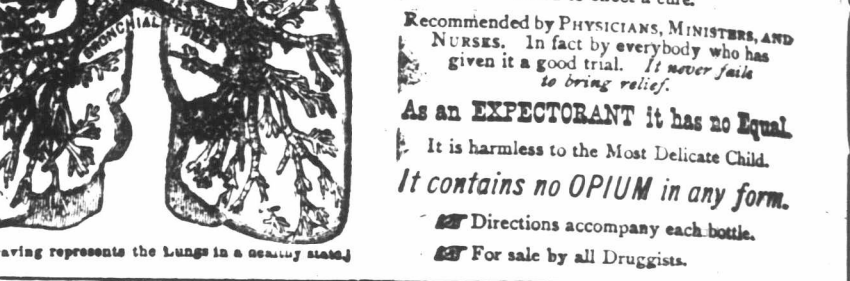
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