



The Wesleyan

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THE GENERAL CONFERENCE OF THE METHODIST CHURCH OF CANADA.

FRIDAY EVENING, SEPT. 20.

The evening session began at 7.30 p. m. The minutes of the previous session were read and confirmed, after which there was some discussion as to what should be done in reference to the drafting of an address to the Conference of the Methodist Episcopal Church South, their address through some cause not having been received. It was decided to refer the drafting of this address to a special committee who should frame it and send it to the President of the Conference and the Executive Committee for their approval.

Rev. Mr. Rogers, who could not vote for the original report of the Committee, and who stated that the discipline was exceedingly strict as to attendance at the class-meeting. Non-attendance at the class-meeting meant, according to the discipline, an exclusion from the membership in the most open manner. Some ministers have attempted to carry out the spirit, but not the letter of the law on this point. Other have been more lax, and have retained as members of the church those who have been baptized and attend the Lord's supper. This was not a satisfactory state of affairs, as some are thus returned as church members, in direct opposition to the law of the church. He would not have felt disposed to speak on this subject had he not met with the difficulty himself. From his predecessor on a certain circuit he had received class-lists, with foot-notes to the effect that although some named did not attend class, they were among the best members. He reasoned with those who were thus described, and finally persuaded some of them to unite with the class. However, some ministers were in the habit of erasing the names of non-attendants at class from the roll of church membership. This is the reason of the memorial of the Halifax Conference asking for a definite test of church membership. There are some who say the class-meeting has had its day, and must die out, but he did not believe such was the case. However, if the attendance on class-meetings is to be a test of church membership, they should have an improvement in their classes, and in every case suitable leaders, as some leaders invest class-meetings with all the solemnity of a funeral, so to speak. One reason why class-meeting is a failure is, because we have been accustomed to regard attendance as a duty rather than a privileged means to advance the interests in grace. We ought to be sure that the class-meeting is attractive and that all our people are drawn to it. Exclusion from the church only ought to be the result of some direct violation of the law of God. There was no reason to fear that spiritual life will die out if we do not enforce attendance in class-meeting, which will be seen by reference to the Episcopal Church in the United States. Some of the most effective workers in his (the speaker's) church did not attend class-meeting. He contended in conclusion that the observance of the rules of the Society was the real test of membership.

Rev. Howard Sprague said he was in favor of preserving the class-meeting, and was for changing the test of membership, a statement made by him frankly and unreservedly. The difficulties existing should not be ignored, but met in a frank and manly manner. He contended that the New Testament did not impose attendance at class, and that it was not esteemed a test of membership by Wesley. He considered that the performance of other church duties should be the rule by which church membership should be decided. If the class-meeting was less formal and more social and familiar, its influence would be advanced. There was no church outside the Methodist Church which had class-meetings, yet could it be said that no other church but theirs had Christian fellowship? That those who attended the communion of the Lord's Supper, the meetings of praise and prayer, did not participate in church fellowship? When it is said the class-meeting shall not be the test of church membership, it is not to be inferred that the doors of the church shall be thrown open to all comers, neither that the class-meeting shall be set aside.

Rev. Leroy Hooker supported the original motion because he thought it was the safest. God forbid it should ever be omitted from the means of grace of the Methodist Church as for one was converted through the class-meeting. Some people get the idea that there is bondage and tyranny connected with it; but he believed the feeling of dissatisfaction has been largely inspired from without. But if they gave way to outside influences they would never be done changing, in the end exemplifying the fable of the man and his ass. The conditions of membership should continue to be the recognized laws of the church, and attendance at class was one of these.

Dr. Evans deprecated a change in this matter.

Rev. W. Williams thought that the names of all should appear as favoring one side or another. He favored the original report of the Committee.

The President said that Dr. Ryerson and Dr. Jeffers had put much thought into this subject, and suggested that they, with two of the laymen, should speak, and conclude the debate.

This plan having been decided upon, Dr. Jeffers said that four-fifths of other members of the church in Canada attend class. Those who do not attend class admit the propriety of the rule; they profess to believe in the duty, but simply neglect to do it. Scarcely any object to class-meeting on principle. Those on the other side are incomparably more numerous. The growth of Methodism is the most extraordinary phenomenon in the history of the Christian era, this he attrib-

uted to their meeting together in societies as did also Mr. Whitfield. The essential idea of the church is a meeting, and without meeting there is no church, and those who do not meet are considered to have abandoned it. The remark had been made that the Scriptures did not name class-meetings, and it could be said that Scriptures do not mention family prayer or matters of church organization; these are left to the church itself. The question is, are the elements of which class-meeting is made up prescribed in the Bible? In class there is singing, prayer and the exhortation of the leader, all of which have their warrant from the Scriptures. We have been told that it is inconsistent not to keep a rule which we have, but the inconsistency is in the not keeping of it and not in the rule itself. Let us keep the rule. When the Church of England fell away from the rule of the prayer-book they did not reject the prayer-book, but it was an instrument toward leading them back to its principles. The class-meeting will in like manner be a means of bringing us back. Don't abolish anything because it is neglected. (Applause.) It is urged we must keep ahead with the spirit of the age. What is the spirit of the age? The spirit of the age is a spirit of efficiency; a spirit which pays court to the outside world, which conforms to what is outside—a spirit of relaxation, one which impels us to be like other people. If there was a powerful revival of religion it would fully reinstate the class-meeting. In one city with 220 class members one-half did not attend class, but by speaking with them individually they were all brought back and the membership was afterward greatly increased. We might modify the form of the class. Speaking in class-meeting is not compulsory; it is not required. All speaking should be voluntary. The principal idea is the meeting. All required is that they meet with us—that they do not refuse fellowship with us. Dr. Jeffers' remarks were frequently interrupted by sounds of applause.

Mr. E. K. Griffin said that he had observed that every minister who had spoken on this subject seemed to have come fully prepared with a speech, which showed that they all expected the matter would come up. Some speakers deprecated any change in the laws of the church, but we were already living under that change and had been for years, for everywhere the membership test was ignored. So general had the practice of ignoring this rule become that we only asked this Conference to ratify by statute what had already become the common law of the church by usage. To insist upon the class-meeting test was often cruel. What he wanted was that the Methodist Church should be broad enough to receive Christians from other denominations. As a church, we should put our laws upon our statutes, so that ministers could administer them conscientiously.

Mr. E. Coatsworth, Toronto, said it had been remarked that sometimes classes had to hear with dry leaders. It was also true that some congregations had to hear with dry preachers. (Hear, hear.) During the last year of his Methodist experience he had heard much more complaint of dry sermons than of dry class-leaders. He had spent a very dry week at this Conference, but the only thing which made him sad was to learn that there were so many ministers in the denomination who were in Dorchester. He did not wish to place this matter in true light before this Conference. He had been trying to ascertain where this great storm on the class-meeting question had come from that had taken place to-day in Dorchester Street Church. From the three thousand churches in the land, only two small sections had come up asking for a change. Was this a sufficient indication of Methodist sentiment to justify this Conference in legislating on the class-meeting question? He was astonished to see so many eminent ministers asked to see so many eminent ministers asking for the abolition of the class-meeting test. He did not know there was any law requiring him to go to each member of the class and ask after his spiritual condition. Neither did he know that he was to be silent if they were required to speak if they did not want to. If they wished to keep silent they were allowed to do so. There was one man in his class who had sat twelve months without opening his mouth, but at last his tongue was unloosed. They read the Bible in their class, but they did not preach a dry sermon on it. They had also persons meeting with them who were not Methodists, and who nevertheless he found something there he did not find anywhere else. The idea had got abroad that persons coming to the class must tell their experience. That was a pretty hard thing to do, for a good many persons who did not have any experience to tell.

Rev. Dr. Ryerson said that in his early life he had resigned his office of minister because he could not administer this law, for he considered it dishonest in a Methodist minister to hold office whose laws he could not conscientiously administer. Two young men who had been brought to become members of the Methodist Church. Those young men were Mr. Thomas Hodgins, now Superintendent of Education for Ontario, and his brother-in-law, Mr. John Hodgins, late Member of Parliament. They were of most exemplary life, but because they were of most exemplary life, he could not administer this law on class-meetings they were both turned out of the church. It was then that he had tendered his resignation. The wound thus caused to his heart at seeing two of his own spiritual children rejected by the church, very deep, and it remained unhealed to-day. But for the unjust administration of this rule for the distinguished men would be to-day members of our church. They had, however, united themselves with the Church of England, and were now ornaments of that church. He felt very deeply on this subject, and had never attended a class-meeting since. But as soon as the power of excluding members from the church by ministers for this cause was taken away he should authorize his pastor of the Metropolitan Church to announce that Dr. Ryerson would be happy to

meet his friends in the class-meeting. Let us cherish the class-meeting, and try and induce as many as possible to come into them; not compel them under the scorpion penalty of exclusion from the church, but persuade them for the purpose of building them up spiritually. Twenty years ago, when he took the position that this rule was unjust and ought to be abolished, he was sneered at by the "Christian Advocate" of New York, and eight years ago the entire American church took the very same step he had taken. The days of this test were numbered in Canada. When Dr. Punshon was in this country he had said to his friends that Dr. Ryerson on this question was only a few years ahead of him, and Dr. Punshon himself had written the most eloquent praise of class-meetings in the English language. The discussion in this Conference showed that the funeral knell of this test had sounded in Canada, and what- ever might be the decision of this Conference he was satisfied that those who lived five years longer would see this test numbered among the things that were. (Applause.)

The President said that he had been on the floor instead of in the chair he would have spoken freely on this most important subject, but the peculiarities of the arrangements of the position he held forbade him to take sides on this great issue. During the last ten years, from every part of this continent he had been seeking light on this question. From leading ministers in the Irish Conference, and from the guiding intellects of the British Conference, as well as from eminent men of other denominations, he had been seeking light. What he wanted to say at the present moment was this—caution, caution. Some years ago he had had a long conversation with the Rev. Ebenezer Jenkins, of the Mission House in England, on this interesting question. He admitted the perplexities surrounding this problem of our Methodist polity, and stating that the English Conference would not move until there were coming up intimations from every part of the membership of the Conference that a change was desired. The growing feeling he had of the gravity of the question led him to say now: Let us stop and hesitate, and tread with caution. The people were interested in this question, and if we legislate in a manner to displease them it was in their power to checkmate the action of this Conference. He would suggest that we let the organic polity of the Church on this subject go for another quadrennial.

The Conference then proceeded to vote upon the amendments of Rev. Mr. Parker and Rev. Mr. Bland. Both were lost by considerable majorities. Notices of motion that had been given by Rev. Messrs. Sutherland, Jeffrey, Hooker, Sanderson, and Hunt were converted into amendments, and successively submitted to the Conference, all being lost by great majorities. The original proposition of the Committee was adopted, and the class-meeting test was left unchanged.

The Conference adjourned at eleven o'clock.

SATURDAY, SEP. 31—FORENOON.

The Conference met at nine o'clock. Prof. Burwash conducting the devotional exercises. After the reading of the minutes,

Rev. Mr. Hunt presented the report of the Committee on Temperance as follows:—

After much thought and prayerful consideration on the subject of Temperance, by which we understand total abstinence from all intoxicating drinks, the committee feel it bound to state to the Conference their convictions and recommendations as follows:—

1. That the subject coming under review is of the greatest and most vital importance to the interests of our Church. The great and destructive evils of intemperance have often been affirmed and illustrated by reference to statistics, and many facts are recorded which cause us to stand in awe. While we do not, present, deem it a proper occasion to enter upon any circumstantial statement of these, we have, nevertheless, a firm belief in their truth. There is no more certain road to perdition than that by the most insidious and worst of all our fellow-men are being led by the use of our drink. Its deceptive and maddening influences, thus stated, Pro. 20: 1. "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise," present to us as among the most insidious and worst foes, both to the bodies and souls of men. With these views of its character, we cannot not regard the subject as second to no other as an evil of inconceivable magnitude.

2. We gratefully acknowledge the utility the various Temperance organizations in assisting to stay the tide of this branch of immorality; and we trust that, as far as practicable, our ministers and people will unite with others in their several localities to help on this good work.

We call attention to the recent legislation at Ottawa on this subject, which is the nearest approach to entire prohibition that is found on the statute books of any Canadian legislature. We hope that efforts will at once be made in all parts of the Dominion to introduce and practically carry out this timely and well considered law.

3. Convinced as we are that all mere legal and moral means are insufficient without the power of grace to save the drunkard, we earnestly recommend that special prominence be given to the religious element in the temperance enterprise. The Gospel Temperance movement places this cause on the only proper basis. We trust that the ministers of our church will frequently call attention to this, and also their public devotions lead their congregations in prayer for God's blessing to attend every legitimate effort. Let all take these two distinguished men would be to-day members of our church. They had, however, united themselves with the Church of England, and were now ornaments of that church. He felt very deeply on this subject, and had never attended a class-meeting since. But as soon as the power of excluding members from the church by ministers for this cause was taken away he should authorize his pastor of the Metropolitan Church to announce that Dr. Ryerson would be happy to

thus give to our children, as an essential in their religious training, the idea of total abstinence from all intoxicating drinks. We commend the more general introduction of temperance literature into our Sabbath-school literature. We suggest the importance of devoting some portion of the time to this subject in our district Sabbath school Conventions.

4. We regard it as of the first importance that our ministers should unite with our official members in banishing from the Lord's table those obnoxious mixtures too often used there, and procure for that blessed purpose only the pure juice of the grape.

5. We gratefully acknowledge the encouraging fact that temperance truth and practical devotion to the cause are advancing. We still feel the importance of continued and more earnest efforts, especially of an individual character, for the complete removal of the awful curse of intemperance from our fair and goodly land.

N. R. WILLOUGHBY, M. A., Chairman,
JOHN HUNT, Secretary.

Dr. Fowler remarked that in the first section of the report the phrase "tens of thousands" might be changed to hundreds of thousands, or even to millions, which would be nearer the truth.

Dr. Aylesworth moved, seconded by Rev. Wm. Scott, the following resolution: Resolved, that the following explanatory note be attached to the rule on drunkenness, namely:—"The words 'spirituous liquors' shall be held to include all alcoholic or intoxicating liquors."

Dr. Rice said that would be a change of the general rule.

Dr. Rose said it was unnecessary as the original clause was already clear enough. The President ruled that as there was no doubt about that clause of the discipline, the explanatory clause was unnecessary and the motion was out of order.

The report was then adopted.

Dr. Rice, from the Committee appointed to consider the relations of the Superannuation Fund to the Missionary Fund, reported a motion that it was perfectly right to recognize as just claims of the Superannuation Fund upon the Missionary Fund in those departments of mission work that made no return to the Superannuation Fund.—Carried.

Principal Nelles, from the Eccumenical Council Committee, reported in favour of holding such a council, and that a Committee of seven be appointed to enter into correspondence with other conferences in reference thereto.—Adopted.

Dr. Sargent, delegate from the Methodist Episcopal Church South, said the scheme of an Eccumenical Council originated with Dr. Somers, one of the leading men in that church, and who had paid a visit to the Canadian continent to be a noble breed of Methodists. In 1876 the Southern Conference had authorized a committee to correspond and arrange for such a council.

The Conference then adjourned.

Immediately after adjournment, Prof. Burwash, on behalf of the delegates, presented four volumes of Smith's Bible Dictionary to Rev. Mr. Allen, and a set of theological works to Rev. Mr. Shaw, both of which gentlemen have rendered great business service to the Conference since its opening. Mr. Allen having acted as the Conference postmaster.

AFTERNOON.

The Conference met at half-past two o'clock. The Rev. Mr. Ross conducted devotional exercises, and the minutes were read. The Committee on Church extension presented its report, finding against the establishment of a Church Fund.—Adopted.

The Committee on Discipline made its sixth report. It recommended that the annual conference shall have power to provide for the ordination of candidates which shall be performed either by the President of the annual conference or by the chairman of the district, assisted by one or more ministers.

Dr. Rice moved that the name of the chairman of the district be not inserted, but that the ceremony be performed by anyone whom the annual conference may designate.—Lost and the committee's recommendation was adopted.

Rev. Mr. Huestis moved that the ex-President of an annual conference, with two other senior ministers may be deputed by the conference to ordain in certain cases.—Lost.

Recommending the establishment of a new Conference to be called the Manitoba Conference.—Postponed.

Recommending that there be a Special Standing Committee to exist from one Conference to another, to be composed of six ministers and six laymen. It shall be a Court of Appeal, and have jurisdiction on questions of law arising in the annual conferences, and its decisions shall be final.

Rev. Mr. Milligan thought that appeal should not be permitted on the part of an annual Conference from a decision of this court to the General Conference.

Rev. Mr. Graham said appeal ought also to be made from the Court of Appeal to the General Conference.

The cause was adopted.

Recommending that this special committee shall meet at the call of the President, or of the Vice-President of the General Conference, and when called together seven members shall form a quorum, a majority of whom shall be competent to render judgment in any case.—Carried.

Recommending that appeal may be made to the Special Committee against any decision on points of law by an annual conference, and if the appeal is sustained, which appeal is made, shall not be enforced.—Carried.

Recommending that notices of appeals shall be sent to the President of the General Conference, and all Presidents of annual conferences against whom appeal is laid, shall furnish, as far as can be, all the documentary and other evidence which appeal is made, shall not be enforced.—Carried.

Recommending that ministers who withdraw from any of the annual conferences, and ministers who are located by any of the an-

ual conferences, shall not exercise the functions of the ministry in our Church, but if they desire it they may be considered as local preachers, and shall be subject to the regulations of the Discipline relating to local preachers.—Carried.

Recommending that there shall be within the bounds of each conference a local Missionary Board, constituted as the annual conference may determine; said Board to consist of ministers and laymen, in equal numbers.—Carried.

Recommending that a new section be added, entitled "Doctrines and Standards," as follows:—"The Doctrines of the Methodist Church of Canada are declared to be those contained in the twenty-five Articles of Religion," and those taught by Mr. Wesley in his "Notes on the New Testament, and the fifty-two sermons of the first series of Discourses published in his lifetime."—Carried.

Mr. Warring Kennedy was elected Treasurer of the General Conference, along with Dr. Rose for the next four years.

Rev. Dr. Ryerson read the draught of an address to the Marquis of Lorne, to be presented on his arrival in Canada. The Conference adopted the address and adopted a deputation to present it as soon as convenient after His Excellency's arrival at Ottawa; the deputation to consist of Revs. Drs. Ryerson, Douglas, Rice, Rev. Mr. Sutherland, Hon. Mr. Forrier, and the Methodist ministers of Ottawa.

The Conference adjourned at 5.40, to meet again on Monday morning.

MONDAY FORENOON—SEPT. 23.

The Conference opened this morning at 9 o'clock. After reading and prayer by Rev. Amos Russ, M. A., of British Columbia, the Rev. G. R. Sanderson introduced a resolution respecting the reception of candidates for the ministry. The resolution was then put from the chair and declared lost.

The Rev. Wm. Hansford then read the 4th and final report of the committee on Missions.

REPORT.

I. NAME.—This Society shall be known as the Missionary Society of the Methodist Church of Canada.

II. OBJECT.—The object of the Society is the support and enlargement of the French, Foreign and other missions, which are carried on under the direction of the Conference of the Methodist Church of Canada.

III. MEMBERS.—Every person paying annually the sum of four dollars and upwards, and every person collecting annually ten dollars and upwards for this Society shall be deemed a member, and entitled to a copy of the Annual Conference Report, and every person paying annually \$25 or collecting \$40 or upwards shall also be entitled to a copy of the General Report.

IV. AUXILIARY AND BRANCH SOCIETIES.—The Methodist Missionary Societies within the bounds of any annual conference shall collectively be entitled the Auxiliary Missionary Society for the Conference, and severally shall be entitled branch societies of such Auxiliary Missionary Societies formed in our Sunday schools shall be entitled Juvenile Branches of the Conference Auxiliary.

V. TREASURERS.—1st. Each annual conference may appoint a Treasurer, through whom all remittances to or from the head office shall be sent. In case any annual conference does not make such an appointment then all remittances to and from the head office shall be made through the chairman of districts in such conference. 2nd. The superintendent of a circuit or mission shall be president of the branch societies on his circuit or mission.

VI. REMITTANCES.—The money raised on any circuit or mission shall be transmitted as soon as collected to the Conference Treasurer (or to the chairman of the district if there be no Conference Treasurer), deducting only what has been disbursed for incidental and local expenses, and the Conference Treasurer or chairman shall in turn promptly to the general treasurer all monies received, deducting only the necessary incidental expenses.

VII. CIRCUIT LISTS.—The superintendent of each circuit or mission shall prepare annually not later than the first day of the annual district meeting, a list of all subscribers of two dollars and upwards—also the aggregate of all collections and sums under two dollars—such lists to be sent without delay to the Conference Treasurer or chairman, who shall forward them to the missions rooms for insertion in the annual report, together with a statement of the gross receipts, local disbursements and remittances.

VIII. CENTRAL BOARD.—1st. There shall be a Central Missionary Board for the management of the Missionary Fund, which meet annually at such time and place as it may appoint. 2nd. The Board shall be composed of the President of the General Conference, the officers of the Missionary Society, one minister to be chosen annually by each annual conference, one layman to be chosen annually by the laymen of each Conference Missionary Society, and six other persons, one-half of whom shall be laymen, to be appointed by the General Conference, and to continue in office for four years. 3rd. The duties of this Board shall be to review the missionary work, and appropriate the funds committed to them to the respective conferences according to the necessities of the various departments of the work; also to make the necessary appropriations to the various mission districts. 4th. Vacancies occurring among Conference representatives may be filled by the Executive Committee of the Conference affected, and vacancies occurring among those appointed by the General Conference may be filled by the Committee of Finance. 5th. In the event of the death or disability of any of the officers of the Society, the Committee of Finance shall appoint a suitable person to fill the vacancy till the next meeting of the Central Board, when such appointment may be confirmed or changed.

(Continued on fourth page.)

ELECTIONS OF EDITORS AND BOOK STEWARDS.

Rev. Mr. Heustis moved that the editors, book stewards, missionary secretaries, and other departmental officers be elected by open nomination and ballot.—Carried.

For Book Steward.—Mr. Nixon nominated Rev. W. Briggs, Dr. S. D. Rice nominated Dr. S. Rose, Rev. W. Williams nominated Rev. Jas. Gray, Mr. Wilson nominated Rev. John N. Lakc.

While the ballot was proceeding, Rev. Mr. Willoughby introduced Rev. Dr. Jacques, Rev. Mr. Brown as honored representatives of the Methodist Episcopal Church of Canada.

The President briefly welcomed them in the name of the Conference, the members all rising. It was agreed to hear those gentlemen on Monday morning next at 11 o'clock.

The first ballot for book steward resulted as follows:—Whole number of votes cast 162; necessary to a choice 82; for Rev. W. Briggs, 11; for Rev. Mr. Briggs, 73; Dr. Rose, 70.

The second ballot resulted as follows:—Whole number of votes cast, 170; necessary to a choice, 85; Dr. Rose received 76, and Rev. Mr. Briggs, 96. The latter was declared elected.

Rev. Mr. Briggs, being called upon for a speech thanked the Conference for the honor and for the confidence reposed in him. He promised to bring to the accomplishment of his work, neither genius nor talents, but plodding industry and fidelity. He hoped in four years hence to be able to show another successful exhibit of the operations of the Book Room: if not he should seize hold of the great itinerant wheel of the Church and once more enter the ranks of the active ministry.

For Editor of the "Christian Guardian"—Rev. Mr. Leroy and Judge Jones nominated Rev. Mr. Dewar, and Dr. Sanderson nominated Rev. Mr. Sutherland. Result of the ballot: Rev. Mr. Dewar, 132 votes; for Mr. Sutherland, 33 votes.

Rev. Mr. Dewar thanked the Conference and promised to do his work in the future as he had in the past, faithfully, impartially and earnestly. He asked a continuance of the sympathy and co-operation of the delegates.

For Book Steward of the Eastern section.—The nominations were Rev. W. H. Heartz, Rev. J. G. Angwin, Rev. A. W. Nicolson. The first ballot resulted as follows:—Whole number of votes cast 149; necessary to a choice 75; Angwin, 36; Nicolson, 42; Heartz, 71; no election. The second ballot resulted as follows:—Whole number of votes cast 163; necessary to a choice 82; Angwin, 35; Nicolson, 25; Heartz, 139. The latter was declared elected.

Rev. Mr. Heartz thanked the Conference for electing him to the position. He had been nominated against his earnest remonstrance, and whilst he had been unwilling to yield to the wishes of his brethren, he must now request permission to consider the matter until Monday morning.

For Editor of the WESLEYAN.—The nominations were: Rev. T. Watson Smith, historian of "Methodism in Eastern British America," Rev. D. D. Currie, and Rev. A. W. Nicolson. The first ballot resulted as follows:—Whole number of votes cast 168; necessary to a choice 80; Smith 30; Currie, 70; Nicolson, 78.

A second ballot was taken with the result:—Whole number of votes cast, 155; necessary to a choice, 80; Smith, 10; Currie, 50; Nicolson, 95. The latter was declared elected.

Rev. Mr. Nicolson thanked his brethren for their kindness and confidence in him. He had sought the position, and if he had consulted his wishes would never have accepted either the position of book steward or editor, as he was happier in the sphere of a Methodist minister. He then took charge of the paper five years ago, it had a circulation of 2,400, but at no time since had it had a circulation of less than 3000.

REPORT OF THE COMMITTEE ON CLASS MEETINGS.

The Conference took up the report of the Committee on Itinerancy.

Dr. Sanderson moved, seconded by Rev. Jos. Hart, that any member of the Conference transferred shall continue a member of the Conference from which he was transferred until the close of the Conference Session; nevertheless, the Stationing Committee of the Conference to which he is transferred shall have authority to station him at the same time when the ministers and preachers of that Conference are stationed by such Committee.

Rev. Mr. Byckman moved in amendment that the Transfer Committee itself shall have authority to station into consideration the different circumstances of the brethren, and with them fix the date on which the transfer shall take place.

Rev. Mr. Byckman's amendment was carried a vote of 63 to 44.

Rev. Mr. Keogh moved that the Secretary of the Transfer Committee shall, immediately after the rising of the Committee, report to the secretaries of each Conference affecting all transfers to and from such Conferences, and the date at which such transfers take place.—Carried.

The Secretary moved that the Committee may transfer ministers for a definite term of six or nine years, such ministers to be returned to their original stations at the end of the period to the Conference from which they were transferred, should they so desire.

Dr. Williams asked who had a right to originate transfers. There was no provision to prevent a minister being transferred with his knowledge anything about it. Every brother whom it is proposed to transfer should be notified thereof, that he may have an opportunity to state any objections he may have.

Upon motion of Rev. Mr. Lathern this matter was recommitted to the Committee to draw up the desired provisions.

The Committee had received three memorials on the composition and work of the Stationing Committee, and in reply thereto recommended that no change be made.

Rev. Dr. Fowler moved that the Stationing Committee be composed of one representative from each district, elected by the joint vote of the lay and ministerial members of the annual district meetings. He stated that he made this motion in obedience to a general desire on the part of the laity to be represented on such committees.

It was better for the Conference to anticipate a request of the laymen by making this change than to wait until they did it themselves.

Mr. Keogh failed to see what additional privilege Dr. Fowler was going to give to the laymen that they had not already. The discipline at present allowed laymen to vote for the members of the Stationing Committee.

Mr. Kenny remarked that the ministers took more interest in this matter than the laymen themselves. The latter did not desire any more privileges than they already had.

Mr. Junkin moved that there shall be only one member of the Stationing Committee for each District, who shall be the chairman thereof.

Both amendments were lost, and the finding of the Committee was sustained.

In respect to the time of ministerial service the Committee had received several memorials in favor of the extension of ministerial service, but after giving careful consideration thereto, and in view of all the interests of the work, the Committee deem it inexpedient to make any change.

Rev. Mr. Stafford moved that each Conference shall station all the ministers and preachers within its limits according to existing rules, but in exceptional cases any Annual Conference shall have the power, by the majority of two-thirds of those present, to direct the Stationing Committee to extend the ministerial term of service beyond three years. He explained that the existing rules were too rigorous and frequently caused much inconvenience. The ministers were held as a vice in this matter and the Church's regulations in this respect were of a cast iron character.

Rev. Mr. Pitcher agreed with the amendment, as the power would be left in the hands of each Annual Conference, who could judge of the circumstances of each case. The proposition infringed no constitutional rule of the church, nor did it interfere with the Itinerary.

Rev. Mr. Richardson moved that the Stationing Committee shall have power to extend the term to a fourth year when the official board shall request it.

Rev. Mr. Harper said that it was advisable to extend the time; some ministers had been prevented coming in on account of this cast-iron rule. He was in favor of extending the time to a fourth or fifth year when desired.

Rev. Mr. Wakefield offered this change, as likely to prove the entering wedge which would destroy the itinerant system.

Dr. Williams favored the finding of the Committee. The present system worked very well. If there was some man of remarkable talent who thought he should stay in a city let him go off to some town or village where other people could get the benefit of his preaching part of the time.

Dr. Fowler said the proposed opening in the itinerant system was large enough to allow a horse and wagon to be driven through it. He argued that if it could be done, it would be extending the time to five years, could be brought in favor of six years, or ten years, or an indefinite period.

Rev. Mr. Sutherland was satisfied for the time change had not come yet. There was no evidence of a general desire to extend the time. Such a change should not be made until the whole Church was permeated with the idea, and that time was certainly not yet.

Rev. Mr. Hart said the entering wedge, which had been spoken of, was entered long ago when the time was extended from two to three years. He admitted that not many requests had been made for an extension of time, but that was because of the attitude of the last Conference on this question, and the hopelessness of success in making any request for an extension. Why should not the Stationing Committee have power to make a minister a fourth year among his people, when both minister and people desire it? He could see no possible harm as likely to result therefrom. The longer a minister remained in the same locality, the better acquainted he would become with the circumstances of individuals and know how to acquire an influence over them. In respect to the young people, the Methodist Church was being out-distanced by other churches in the power of interesting the young people and draw them into the Church.

Mr. Kennedy said that as far as the people were concerned they were not in favor of time change. The success of Methodism under the present system was a guarantee of its excellence, and justified in its retaining it still longer. Every departure from the present system tended to weaken the connextional bonds. The extension of time would weaken those bonds. He did not claim that Methodist preachers were any better or more eloquent than those of other churches, but the itinerant system gave their preaching a perennial freshness and attractiveness that no church could boast of.

Mr. Kenny said there were some cases which demanded such a change, which the present system would not admit of.

Mr. Norris supported the finding of the Committee. Look at the subject from whatever point they would, this was class legislation. No one was asking for this change except a few ministers in cities. If the people were asked for their opinion, the President's table would groan with petitions against the change. It was a city church that had been the most active in repealing the old law and extending the time.

Mr. E. Coatsworth said this matter was peculiarly one affecting the laity. There were over three thousand congregations in the Church, and from all that number only six memorials had come up asking for the change. He believed the church were loyal to the Itinerary as well as to the doctrines of the Methodist Church, and they believed fully in the present system. He did not admit the charge that the members were successful in gaining the hearts of the young ministers of other denominations. The itinerant system gave to every Methodist Church its minister, but the same could not be said of the Congregationalists, the Presbyterians, or Baptists, many of whom had vacant congregations that could not be provided for.

Rev. Mr. Bland supported the recommendation of the Committee. He observed that other denominations, who had a settled pastorate, were looking towards the Itinerary.

The vote was taken, and both amendments were lost, the recommendation of the Committee being adopted.

REPORT OF COMMITTEE ON SUPERANNUATION FUND.

Rev. Dr. Sanderson read the report of the Committee on the Superannuation Fund, from which these facts are gleaned:

The invested capital of the Fund at the present time is \$54,790.91. During the last four years the annual income from each Conference has been as follows:

Table with 4 columns: City, 1856, 1876, 1877, 1878. Rows: London (\$7146, \$7493, \$7862, \$8839), Toronto (7738, 7970, 8206, 8417), Montreal (5248, 5453, 5619, 5790).

During the past four years 96 ministers and 51 widows received aid from the Fund, divided by Conferences as follows: London, 47 ministers and 19 widows; Toronto, 39 ministers and 22 widows; Montreal, 10 ministers and 10 widows, being an aggregate of 147 recipients. It has been a cause of deep regret that during each of the past four years superannuated ministers and widows had not been paid the full amount of their legitimate claims, the reduction being so large in some cases as to cause a painful embarrassment to the claimants.

The following is a list of the principal investments of the Fund: Metropolitan Church, Toronto, \$1000; John Macdonald, Toronto, \$5000; Toronto Debentures, \$2190; Elm Street Church, Toronto, \$2390; Ontario College, \$7000; Barric Church, \$2000; Woodgreen Church, Toronto, \$2000; Book-room loan, \$9167; Dominion Bank Deposit, \$1324; commutation account, \$2000.

The \$5000 in the hands of Mr. John Macdonald was a sum subscribed by that gentleman, who found it more convenient to pay interest on it until it should be needed. The loans to the Victoria College and to the Barric Church were drawing eight per cent. interest.

The Committee recommended that five per cent of the income be retained, as at present, to be applied to the capital, and that the annual subscriptions of ministers in the future be added annually to the invested capital and only when ten-twelfths of the claims of each claimant have been paid.

Mr. McRoberts said they were at the present time giving two-thirds of the Endowment Fund to claimants, and were only keeping one-third for future contingencies. He thought the ministers were not prudent in desiring to decrease their annual contributions to the General Fund.

Rev. Mr. Keogh moved in amendment that five per cent, for investment be taken from that part only of the income which comes from ministers' subscriptions.

Rev. Mr. Bond was opposed to an increase in the annual payments of ministers. There were many young ministers now in the work who received not more than \$300 or \$400 a year, and with three or four children, who, in some cases, he was sorry to say, had not bread enough to eat. The claimants on the Fund might suffer embarrassment from not receiving all their claims, but they did not suffer so much as missionaries and others who had to contribute to that Fund. He moved that the matter remain as at present.

Mr. Keogh's amendment was put and lost, and Mr. Bond's amendment was carried.

Rev. Dr. Pickard thought it was hardly fair to apply missionary money to the payment of superannuated ministers. That money was contributed by the eastern Churches as well as the western, and should not be applied to meet engagements contracted previous to a union, and with which the eastern people had nothing to do.

An animated debate took place on this subject in which Prof. Burwash and Rev. Messrs. Spurgeon Heustis, Poole and Sutherland took part.

The Conference adjourned at 10.30.

REPORT OF THE COMMITTEE ON ITINERANCY.

The Committee on Class Meetings beg to report that the following papers have been referred to them, viz:—

1. A memorial from the Halifax District, Nova Scotia Conference, desiring the General Conference to declare definitely the basis of membership in our church.

2. A resolution of the Rev. L. Hooker, of the Montreal Conference, referring to ministers who consider it detrimental to the interests of the church to enforce the attendance at class meetings, and requesting the General Conference to declare what course should be pursued in the case.

Your Committee having carefully considered these papers, and after giving their most earnest and prayerful attention to the general subject which they refer to, do not find any sufficient reason to warrant them in recommending any legislation on the subject of class meetings, or class meeting attendance.

From the evidence which has been brought before them, they cannot resist the conviction that of individual souls, and of the spiritual interests of the church, as a soul-saving institution, have suffered much from the irregular attendance of some upon class meetings, and the habitual neglect by others. But they are of opinion that these evils cannot be removed by mending our rules, but by keeping them. What we want is not new machinery but a more faithful and conscientious observance of the rule already possessed. What is needed to make the class meeting even a more powerful instrument of usefulness than it has ever yet been, is not in the opinion of your Committee, the adoption of any new rules, or the alteration of the rule now existing, but greater fidelity on the part of pastors and leaders, and a deeper spirit of consecration on the part of the members of the church.

It was moved in amendment by Rev. W. R. Parker, seconded by A. McRoberts, Esq., that inasmuch as the "class meeting" is not specifically named in section 6, page 12, of the discipline in the summary of ordinances, attendance upon such a meeting should not be imposed upon to continue in our church; and, moreover, inasmuch as it is found impracticable to proceed to the extreme act of excluding from membership for non-attendance upon "class meetings," as proposed upon page 22, answers 1 and 2, in the discipline, without severing from their chosen and cherished spiritual home, and sacrificing to the Methodist Church many whose constitutional and conscientious objections preclude such attendance, but whose Christian character, as evidenced by a godly conversation and conduct, and by the use of the other means of grace, is such as to establish beyond question the eligibility for membership in the Church of Christ by the test significantly pronounced by our Lord Himself, "By their fruits ye shall know them."

Be it therefore enacted, That question 3, and answers 1 and 2, pages 21 and 22, be left out of the revised editions of the discipline, and the sentence therein relating to "class meeting" be rephrased as it is with the prayer-meeting, the expression of a desire "to flee from the wrath to come," and to perfect holiness in the fear of the Lord, rather than to be excluded from the connection and communion with the Church of God.

In amendment to this amendment it was moved by Rev. H. F. Bland and seconded by Hon. Judge Jones,

1. That the class-meeting shall be retained as an institution of the church, and recommended as a privilege, but not enforced as a test of membership.

2. That conformity to our General Rules shall be the condition of church membership, and that questions 3 and 4, in pages 21 and 22, relating to the class-meeting, be retained in the discipline.

It was moved in amendment by Rev. Mr. Bland, whether we mean in class or not, shall be connected with some leader, who shall be responsible for his moral and spiritual oversight.

Mr. Warner Kennedy, Toronto, moved the adoption of the Report of the Committee. He said that the matter had been brought up for discussion in this Conference. It would create an unsettled feeling throughout the whole connection. Many just now were kept under the impression that the matter was being looked forward to a loophole of escape, and even discussion upon this subject would have an injurious effect upon their minds. He considered the class meeting as a test of fellowship between the members of the church. Suppose a man gave evidence of a desire to be saved; if he voluntarily withheld himself from the church's fellowship he could not be a member of the church. If this system were abolished it would result in the paralysis or death of the church. The church would become a mere social and the church would collapse. Laxity in class meeting attendance had led to many things which we deplore, and we need to enforce the rule, tenderly yet vigorously. If it were relaxed, some who were irregular in their attendance in class, if they found they were to be cut off, would improve in this direction. Let us bring our people up to the standard, and not let us believe that they will rebel and legislate a state of things which we now deplore. No doubt there were many excellent people who would not come into the church because of the class-meetings, but he believed that would be found that they were people who desired to hold the church in one hand and the world in the other. They might go to church on a Sunday evening, but they would get no benefit from the service. If attendance on class-meetings was not insisted on there would be danger of opening the door to adult people who should not be taken in. In most instances where classes were abandoned the result was that the people were not saved. There was a numerous class who profess great love for Methodism, who have been baptized and who attend church services, but they were not willing to be attached to the church by accepting this ordinance of the church. It was said we should make some concession to these people in order to get them into the church. But why would the concession be all on our part and none on their side? We must be careful and not relax the bonds of our discipline. Indeed, our Presbyterian brethren require greater care in preparation for communion than we do. Let us not abandon the class-meeting test. If we threw open our church offices to those who refused to submit to our discipline and come into our fellowship, that would be a dark and serious day for Methodism. He became a member of a class-meeting at seven years of age and still had in his possession his first class-meeting ticket. He had ever since followed these meetings assiduously, and would could not express how dear to his heart they were and how greatly he had been strengthened spiritually and built up in grace by them. He earnestly hoped this Conference would not let it stand upon such precarious means of grace, and he would say to them,—

Woodman, spare that tree, Touch not a single bough, In youth it sheltered me, And I'll protect it now.

(Applause.)

Mr. Lathern seconded Mr. Kennedy's motion to adopt the Report of the Committee.

Mr. Parker endorsed most of the utterances of the report, and he thought the present system could be much improved to the great benefit of the church. He only sought in his amendment to render the class-meeting a more useful institution, and in that respect he was in agreement with the report of the committee. The original purpose of a class-meeting was to keep together, not the Methodist Church, but a society established in connection with the church, and to have a mutual oversight of each other, and to have a mutual oversight of each other, and to have a mutual oversight of each other.

Mr. Keogh said he had been a member of the Methodist Church for fifty years. He loved the class-meeting very much, but he would not exalt it above the other means of grace—the prayer-meeting and the preaching of the Word. He was sure the Scriptures did not impose any particular form, and that we were left free to choose and to serve God under almost any flag. In the country parts it was impossible to enforce the class-meeting, as the people had got ahead of it, and in that respect they were more consistent than the law itself. As a means of self-examination the class-meeting was incomparable, and came the nearest to the institution of the family of anything we have. If the arguments which had been made in favor of revising the hymn-book were made on the class-meeting question they would be decisive. It had been said that there were certainly hymns in that book the people had outgrown, and so it was with this law, the people had outgrown it.

Rev. Mr. Jeffrey's experience had been this, that when he filled the laws of the church he had no difficulty in class meetings. In his own church he conducted two classes of young people. One class had fourteen members, and the average attendance through the year was fourteen. The other class numbered thirty-two, and had an average attendance of twenty-eight. If he were to drop out of his whole membership of one hundred and eighty-three those who did not attend class he would have to drop only fifteen. His whole experience went to prove that wherever piety was feeble in the church the attendance upon class-meetings diminished. He would present his views in the following motion:—

"That admission to the Methodist Church of Canada shall be a public acknowledgment of our Lord and Saviour Jesus Christ as the only Saviour from all sin, and the expression of a desire to be thus saved, and an intention to strive earnestly to live up to this belief; and that the test of membership shall be the regular attendance upon the Lord's Supper, which membership shall not be questioned so long as the life and conduct shall be in harmony with the general rules of our Church."

Hon. Mr. Ferrier said his connection with the Methodist Church dated from 1824, and his earliest recollections of that connection was his experience in the class meetings. He fully approved the remarks of the Rev. Mr. Bland. He had been a class-leader for forty-two years and had never been able to find that there was a divine warrant for class-meetings. Nor could he find any divine warrant for depriving men of church membership because they had not met in class. It was nothing more than a rule which Wesley had instituted, and which was of great advantage to those who continued in it. If the rule making it a test of membership were expunged, and it was made voluntary, we should have a larger attendance in Montreal than we have at this moment. As it was not a divine institution, it was not right to make it a compulsory test of membership.

Rev. Mr. Sutherland moved, "that we record our unwavering conviction of the great value of the class-meeting as a means of promoting the spiritual growth of the Church, yet we judge that the rigid interpretation and application of the rule with reference to attendance at class, in not a few instances, prove a hindrance rather than a help by imposing on weak consciences a burden which they are not able to bear, and leading to neglect of the ordinance; therefore,

Resolved, That superintendents of churches, in conjunction with the leaders, shall have a discretionary power to admit to the ordinances and privileges, penitents, who give evidence of a desire to be from wrath and to be saved from sin, although from conscientious scruples they may not attend classes."

He said he had been startled by one of the expressions of the mover of the resolution (Mr. Kennedy), to the effect that many persons were already looking out for a loophole of escape from the Church. Had the Methodist Church already come to this, that it was a prison, where, from the groaning wretches, pining captives, were looking for a means of escape. He could not assent to Mr. Kennedy's position that under the head of class-meetings were to be resumed all the conditions of membership to the Church. It had been asked, what would Methodism be without class-meetings? That was not a fair way of stating the question under discussion. The question should be, What would Methodism be without conscientious scruples upon class-meetings? He believed it would be very much more prosperous than it is to-day. It had been assumed that this ordinance was a divine one. Then all the other Christian churches who had not this ordinance were neglecting an essential means of grace. It was an assumption that members of other churches failed to bear one another's burdens, and have fellowship one with another. He would hesitate very much before bringing so serious a charge against the members of any evangelical church. It may be true that one ground of our success had been our class-meeting system, but here again the general principle was not compulsory attendance upon the class-meeting, but the class-meeting as it had been in the past, with the rule generally ignored. A brother had said he had no difficulty with class-meetings; well, that was probably because he had faithfully watched over the members of his church and hunted them up, and not by flaunting in their eyes the threat that, unless they attended the class meeting they would be expelled from the Church. Suppose a family in which once a week, a child is required, under threat of punishment, to tell how much he loves father and mother, and in proportion to his love he would lose altogether the impulse to manifest his love for his parents. For the Church of Christ the terms of membership were happily established by a higher authority than that of man, and it was assuming an authority to tamper with or tinker those terms of membership. It was a serious thing to take it upon ourselves to exclude from the Church brethren who had not this ordinance, when we were in the Divine Word. If you put upon men restrictions that ought not to be put upon them at once kindle in their hearts a desire to break away from them. If this imperative clause were neglected the influence of the class meetings would be strengthened for good, and be made a greater power for Methodism than it has ever been before.

Rev. Mr. Blackstock explained the grounds upon which the Committee had decided to recommend the change. For himself he thought it was not within the power of this Conference so to alter a fundamental rule of the Church, and we were bound to preserve the class meeting in its integrity. All that could be done to secure the attendance of people at class-meetings had been done already. According to the relations borne in the beginning of the class-meeting to the church, it was impossible to recognize a person a member of a church who did not also belong to the class-meeting. He deprecated any change, or any agitation for a change. The people had nowhere asked for it, and he believed no remedy existed for a change. He was willing to leave the whole matter to the discretion of the ministers.

It being now half-past five o'clock the Conference adjourned.

AFTERNOON.

The Conference met at three o'clock. Rev. Mr. Parker conducted devotional exercises. After the reading of the minutes, the discussion of the question of Class Meetings was resumed.

Rev. Mr. Robinson, chairman of the committee on Class Meetings, addressed the Conference. He said they had been invited to have some regard to the spirit of the age? What was the spirit of the age? It was an infidel spirit, a sceptical spirit, and an irreligious spirit, and was not one for us to follow. We have two classes of laws, the common law and the statute laws. The first had been brought by usage and custom, and many great questions were decided by that law and not by the statute, so with the class-meeting question. Because the Discipline did not exact attendance upon class-meetings, that was not a reason for saying that the long established usage in the church, was not to regulate our practice with regard to it. He took it for granted that the New Testament required spiritual fellowship, although it did not literally enjoin class-meetings. How could spiritual fellowship be obtained without class-meetings? When he was a young man he asked an aged Christian if it was not possible for him to be saved without attending the class-meetings. No, was the answer, and that answer was, "under God, the means of his salvation, for it led him into the class-meeting, where he found the Lord." Thirty years ago no one ever objected to the class-meetings. In our day, too, he said that whenever there was a revival there was a return to the class-meetings. Now he regarded this as a very significant fact. The Secretary of this Conference had made an important statement, which was this, "So long as there is a spiritual life in the Church, the class-meetings will be prized. This was a great concession. Now, if class meetings were so useful spiritually, why should we not render the attendance upon them obligatory? We should tell them that the Gospel requires spiritual fellowship which can only be attained through class-meetings. He would, however, consider all circumstances, and the conscientious convictions of all persons, in the administration of his discipline. If the relaxations proposed by some of the amendments before the Conference were adopted, the class meetings would perish. Therefore he supported the report of the committee, and would support the class-meetings to the day of his death.

Rev. Mr. Lathern deeply felt the importance of this question. His own experience was all in favor of the class-meetings. It was not fair to say that

tendance through the year was fourteen. The other class numbered thirty-two, and had an average attendance of twenty-eight. If he were to drop out of his whole membership of one hundred and eighty-three those who did not attend class he would have to drop only fifteen. His whole experience went to prove that wherever piety was feeble in the church the attendance upon class-meetings diminished. He would present his views in the following motion:—

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anyone proposed to abolish the class-meetings; the question was only as to whether attendance upon them should be a compulsory condition of membership. He held that it should not. The question had already been opened up in England and the United States, and he thought the discussion had shown that the strength of Christianity was against compulsory attendance. He knew of many most excellent Christians who could not, by any means be induced to enter class-meetings. Many distinguished Christians would come to them from the Church of England, and particularly from the Presbyterian Church, where it is not for the class-meeting difficulty. Who should most estimable people, who were manifestly members of Christ's Kingdom, be excluded from our membership because of this objection. He would therefore, expunge the regulation on the 21st page of the Discipline, requiring attendance upon these meetings.

Rev. Joseph Hart was not in favor of continuing the class-meeting as a condition of membership. It was assumed that those who took this position were opposed to class-meetings. He disclaimed any such feelings, for he could more highly prize the class-meetings as a means of grace. It was deluged to commune with each other in the class-meetings, and in its own inherent utility as a means of grace was the principle ground upon which he supported the class-meetings. Did the Living Head of the Church make attendance upon them a condition of membership of the church? No one could doubt, and no one had maintained such a position. We should take away as far as possible, all human obstacles to the entry of souls into the folds of the church. We should consider each one's idiosyncrasies and temperament in relation to this question. The first and only condition we should require was a simple and sincere turning to Christ and an abandonment of sin. He dare not take the responsibility of excluding from membership any soul who desired to come in. It was said that the communion of saints was only to be found in these meetings, but was not that communion also to be found at prayer-meetings and at the Lord's table? No one had proposed to abolish the class-meetings.

Rev. Mr. Dewart said this question was stirring the hearts of all Methodists in all parts of the world and there was a remarkable drift in the direction of abolishing compulsory attendance. Twenty-four years ago an old minister had told him that the time would come when the Methodist Church would think differently on this subject than it did then. Mr. Wesley never laid it down that attendance at class-meetings was a condition of membership. He thought some speakers had unduly exalted these meetings as a means of grace above all others. He thought on the whole the feeling was hardly ripe for a settlement of this question by the present Conference. There were only two alternatives before them: either the abolition of the test, or the formation of a second class of membership. The tendency of the times was evidently towards an abandonment of the test. At the same time he feared the adoption of Mr. Bland's amendment would prove a shock to most people, and lead them to look with distrust upon the other acts of the Conference. His final opinion was this, we should for the present endeavor to stir up the people to a more regular attendance upon the class-meetings.

Rev. Ryckman was in favor of retaining the class-meeting as a test of membership. He had been astonished at the prevalence in this Conference of an idea in favor of relaxing our tests, and he was persuaded that on this question the Conference did represent the sentiments of the Methodist people throughout the Church. We had been asked to regard the idiosyncrasies and prejudices of individuals. But these persons were the exceptions, and changing our discipline and practice of a century for the benefit of these people would be to open the door to persons whom we did not want in the Church. It had been said that some of our young people strayed away from us and went into other churches, particularly the young people of our wealthier members. But from what quarter did these statements come? Almost all from Montreal and Toronto and the large towns and cities, from the very places where the church was most in danger from contact with the world. The sons, it was said, became infidels, and the daughters became Ritzyists, and we were told that in order to help these persons we must open our doors wider. But would not these persons do us more harm than good? Our religion would become broader, but it would also become shallower. It had been said that we lost a great many members by our class-meetings. Doubtless we lost many, but did we not gain a great many too? He believed we gained far more than we lost by means of these meetings. It had been said there was no Divine warrant for class-meetings, but was there not as much warrant for them as for Sunday schools, for prayer-meetings and for the temperance test. It was impossible to apply the temperance test in cities and to exclude every one who tipsy, yet who would say that we should abolish the test? The result of adopting Mr. Bland's amendment would be that it would go abroad over the country that the young convert need not attend the class-meeting unless he liked.

Rev. Mr. Graham was not brought up in the Methodist Church, but when he entered a class-meeting he became converted. His experience was that the class-meeting was remarkably well adapted to the attainment of what the Bible required. When Wesley established the Methodist Episcopal Church in the U. States he put class-meetings as a test of membership; no one could deny that. The real difficulty seemed to him to be that if this rule were in all cases rigidly applied, it would exclude some persons who were Christians. But that was not a sufficient reason to abolish a rule which had proved its excellence. The question was, Is the rule wrong or the man wrong? He was in favour of retaining the rule as affecting those something solid to stand upon in the midst of a general shaking. The question had not been properly brought before the Methodist people, and this Conference should pause before such a radical change in all our practice and traditions. It was no reason for the repeal of any law, whether in a Church or State, that the people disobeyed it, and he should vote for the report of the committee and retain the law.

Rev. Dr. Sanderson regretted that the discussion had come up. He was delighted to see that every one who had spoken on this subject on either side had expressed their love for the class-meeting, but he regretted that so many had asked the Conference to take a step which would only have an ultimate result to destroy the class-meeting altogether. He could have some confidence in the man who said, "Woodman spare that tree," and who argued eloquently for the retention of the class-meeting test, but he could have no confidence in the man who said "Woodman spare that tree," and who at the same time lifted his axe to cut it down. (No, no and Yes yes.) Where would be the Methodist Church today were it not for the class-meetings? Where would be our converts young and old but for this means of grace? It had been said that the class-meeting test excluded some excellent men. There might be some such men who, not possessing the life of God in the heart, were anxious to become members of the church to fill official positions. But were we to break down our walls for these? He did not think these men would be of much use in the prayer-meetings. They might go to church on an evening, but they would go to dance the next evening. We had been told that camp-meetings had been adapted to the times; but what kind of camp-meetings were they? There was plenty of boasting and plenty of fishing at such camp meetings, but precious few conversions. That was an unfortunate illustration of the brother who had spoken in favor of adapting the class-meetings to the times.

Rev. Dr. Rice was thankful to God for E. B. Ryckman, who had spoken such noble words for the truth. We were asked to legislate for people who are not members of the Church, and not for members who are already in the Church, regarding the Church before he became converted, and he only found the light after he began to attend the class-meetings. The result of Mr. Bland's resolution, while abolishing the class-meeting test, would institute several other tests, the violation of any one of which would turn a man out of Church, and the man who neglected family prayer would be turned out of the church; if he neglected the Lord's table he would be turned out of the Church. He maintained that John Wesley had established the

class-meeting test, and that it had been so accepted by the Methodist world. We might get into the Church thousands more than we do, but we do not get them to heaven what is gained by it? The object of the Church is not to increase its membership but to increase the number of Christians. John Wesley was the greatest Christian the world has seen since the first ages of Christianity, and we should not esteem lightly what he had established. Rev. Dr. Potts valued class-meetings very highly. He had found difficulty in administering this rule. Like other ministers, where these difficulties arose, he ignored the test. In reference to Mr. Ryckman's remark he denied that less spirituality existed in the country than in the city. The reverse he had found to be the case. It was the pulpit of Methodism which attracted ninety-nine out of every hundred of the members into the church and not the class-meetings. He was opposed to requiring every convert to speak in these meetings. In three-fourths of the class-meetings of the country, converts and say, "Come, you must get up and say something." A Christian gentleman had told him that while in the class-meeting he had felt so nervous as he felt his own turn to speak, and as he knew every one expected him to speak, and his feelings became so painful that he discontinued his attendance at the meetings. He desired to see these meetings assume a more spiritual and voluntary character.

It being now half-past five o'clock the Conference adjourned.

(Conclusion on fourth page.)

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: STUDIES IN LUKE'S GOSPEL.

A. D. 29. LESSON II. THE GOSPEL FEAST, or, The call Refused. Luke 14, 15-24. Oct. 13.

EXPLANATORY.

Verse 15. Them that sat at meat. From the preceding verses, and the drift of this parable, it may be inferred that the company at the feast was largely composed of rich Jews belonging to the Pharisaic party. Sat at meat. "Reclined," would more nearly express the position of the guests. The tables in ancient feasts were arranged around three sides of a square, the remaining side being left open for the access of the servants with the viands. Outside of the table couches were placed endwise toward them, on which the guests reclined, each leaning on his left side, and taking the food from the table with his right hand. With him. 1. "How honored the guests who sat at supper with the Son of man on earth! How much more highly honored those who shall sit down with him forever in heaven!" Blessed is he. The speaker supposed that the kingdom of God would commence with a great feast, to which none but the chosen people would be invited. He was unconscious that the Bread of Life was before him, and the kingdom already begun.

16. Unto him. Christ would teach the guest that those who possessed that privilege which he had just called "blessed" did not appreciate it, and would consequently lose it. A certain man. There is a similarity between this parable and that of Matt. 22. "The marriage of the king's son," but they are unlike in important particulars, and belong to different periods of Christ's ministry. A great supper. The feast represents the blessings of the gospel dispensation. 2. "God's grace is a supper of the richest fare, the fullest enjoyment and the noblest companionship." Bode many. This refers to the invitation extended to the Jewish people. To whom the gospel was first preached; but, as in most of the parables, there is a secondary meaning, which applies to all who hear this call of Christ.

17. Sent his servant. Every bearer of the gospel invitation to his fellow-men, whether preacher, lay worker, or Sunday School teacher, is represented by the servant. 3. "What honor God places upon men in making them his heralds of the glad tidings!" At supper-time. It is customary among Orientals to send an invitation to the feast in advance, and then at the hour when the supper is ready dispatch a servant with a fresh summons to the invited guests. To them that were bidden. As the second message is sent only to those who had previously accepted the invitation, they would have no right to plead other engagements as an excuse for absence. Come. The call to the gospel feast is, 1. Authoritative, since it comes from God. 2. Joyful, since it promises only pleasure. 3. Urgent, since it demands immediate action. 4. None can taste the pleasures of the feast unless they come. "All things are now ready." The Gospel comes at the fullness of time, when the world has been placed in complete preparation for it.

18. They all. A picture of the treatment which the Gospel in the presence of Christ received from those who had been "the chosen people." Individuals accepted the invitation, but as a race they rejected their own long-promised Messiah. One consent. Under all the varied forms of excuse we discern one mind and one heart. To make excuse. Invited to a feast, where there is every promise of pleasure, a cordial acceptance is to be expected. 5. "The wonder is that any one invited should seek to be excused from tasting the delights of the heavenly repast." An excuse shows an unwilling heart. A true friend will give a sufficient reason for his action, but no one with love in his heart will frame an excuse. And no excuse can be framed which will suffice to explain the neglect of salvation. The first. The excuses are alike in their source, an unwilling heart; but there are shades of difference between them. The first represents those in whose hearts dwells the pride of life; the second, those whose time is occupied with the toil of life; the third, those whose worldly associations and affections keep them back from Christ. 8. "How many and how varied are the influences which tend to hinder our soul's salvation." Bought a piece of ground. A frivolous excuse, since his purchased property could wait until the morrow, while the feast could not be delayed. 7. "We should attend first to that duty which can least afford to wait." I must needs go. Note

a descending scale in the manner of the excuse. The first pleads his necessity; the second states his purpose; the third declines to come.

19, 20. I have bought. If the first is too full of pride in his possession to heed Christ's call, the second is too full of life's business. 8. "The one already rich has no desire for salvation, and the one seeking to be rich has no time for it." I go to prove them. It was right to prove his oxen, but wrong to let his oxen carry away his privilege of salvation. 9. "Things lawful in themselves, when the heart is too much set upon them, prove fatal hindrances in religion."—M. Henry. Married a wife. The hindrance of sensual pleasure and worldly association. 10. "How often earthly affections stand in the way of heavenly enjoyments." Cannot come. It is not customary for women in the Orient to accompany their husbands to public places or parties. But though a newly married wife was a sufficient excuse from war, (Deut. 24, 5) it could scarcely be offered as a reason absence from supper.

21, 22. showed his lord. The servant bears the message of his master to men, and the answer of men back to his master. 11. "So God's ambassadors may go to God with their gratitude over souls won, and their sorrow over hearts hardened." Being angry. Can God be angry? Yes, but with a just and righteous, not a passionate indignation. His justice was against sin, while he feels love toward his sinner. Go out quickly. The feast must be enjoyed at once, if at all; now is the accepted time, not to-morrow. 11. "He that works for God must be in haste." Streets and lanes. To the Jews this meant that as their leaders had rejected Jesus, he had turned to the masses, the publicans and the sinners. The apostles, most of the disciples then, and nearly all the Christian Church in Judea afterward, came from the middle and lower classes of society. So ever since, not many wise, not many mighty, have been in the ranks of the earnest followers, but many of the lowly and the poor. The meined, and the halt, and the blind. Those who have defects in character can have them supplied by him who summons them to his feast. It is done. These servants make no complaint of the strange command, but instantly and ungrudgingly obey it. 13. "Happy are those workers for Christ who are conscious of having faithfully obeyed their master!" Yet there is room. God's provision of grace is vast as the needs of men. While there is one soul hungry, there is room remaining.

23, 24. Highways and hedges. In the East there are multitudes of homeless beggars, who shelter themselves from the sun by day and from the dews by night under trees and bushes outside the cities. These represent, in the parable, the Gentile nations who were called after the Jews, yet far more readily accepted the word of life. While the twelve apostles in Jerusalem accomplished but little, Paul won thousands among the Gentile nations of Asia and Greece. Compel. A servant could not exercise other than moral compulsion. He could urge, persuade, exhort, but he could not force. 14. "The ultimate decision of every soul rests with itself." Christ was no persuasion offered to those who had already excused themselves, because they showed no interest; but these who might plead excuses of infirmity, and want of preparation for the royal feast, are urged and besought to come. "That my house may be full." 14. "there are no vacant thrones in heaven, and there will be no empty seats at the Lamb's banquet." None of these. In the end, God deals with man as they in their hearts deal with him. Every soul has the solemn responsibility of choice, and even the Mos. High abides by its decision.

GOLDEN TEXT: Blessed is he that shall eat bread in the kingdom of God. Luke 14, 15.

DOCTRINAL SUGGESTION: The free agency of man.

The next lesson is Luke 15, 11-24.

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THE WESLEYAN.

SATURDAY, OCTOBER 5, 1878.

A GRIEVOUS SCHOOL-SCANDAL.

For some weeks letters and editorials have been appearing in Halifax papers, bearing upon a sad condition of things as relates to the character of the principal of Morris Street School. It was naturally expected that the WESLEYAN would take a leading and active part in the discussion, considering that there were involved interests which ought to enlist genuine Methodist sympathy. We have hitherto evaded the subject for several reasons:—1. We preferred to let what we regarded as the tribunal of justice—the school-board—decide the case upon its own merits, without outside pressure. 2.—We hesitated to give more publicity than was necessary to circumstances with which were associated the name of a young lady whose religious antecedents had rendered her more than ordinarily an object of interest to us, and whom we knew to be specially sensitive to public criticism. 3. We had regard for the person chiefly implicated—a man of great repute as an educationist, presumably of some refinement, and the head of a large family. The action of the School-board, however, with the attitude of the offending party, have completely dispensed with our objections, and seem to challenge the freest discussion of what now becomes a public question.

Seven years ago, during our pastoral connection with the Windsor Circuit, Miss McCullough, then a young girl of modest and quiet demeanour, sought admission to the membership of the Methodist Church. During her residence in Windsor, and subsequently in Halifax, this young lady has retained a high place in the public regard, so far as her character and talents had come under observation. By faithful, self-denying study and application she reached a most respectable position, as Vice-principal in the Morris Street School. Mr. Jack the Principal, it now appears, conceived a dislike to this lady, which took the form of petty annoyances offered from time to time, with a view it is supposed to force her retirement, and make way for a teacher of his own choice. Recently the Principal has been indulging in the use of strong drink, changing, as usually follows in such cases, in his treatment of his subordinates, from the annoyance of anger to that of maudlin tenderness. Twice he insulted Miss McCullough under such circumstances. The evidence shows plainly that, had the conduct of this man been instigated by ordinary passion, no voice would dare to defend him. He was intoxicated, and on this plea he is pardoned if not justified by a few who, unfortunately for the city, have a vote in this issue.

After a trial which occupied some time Mr. Jack has been reinstated in the Principalship of Morris Street School, by a vote of 5 to 4, while Miss McCullough, in justice to herself and the community, relinquishes her situation. The School-board was almost equally divided. By a tacit agreement of last year, it was understood that in all affairs governing a choice of teachers, the Roman Catholic and Protestant members of the School Board were to refrain from interfering with each other's prerogative. Yet, it was substantially by a Roman Catholic vote Mr. Jack was reinstated.

Those who imagine the case will rest here, are surely infatuated. Mr. Jack being acquitted, Miss McCullough is by inference disgraced. If the community with which the Principal has been and is now associated, can accept as the guardian of their daughters' morals for several hours in each day, a man who has been accused of repeated, indecent attempts upon the virtue of a young lady, it will at least be made clear that the church of which Miss McCullough is a member will not submit to an undeserved stigma upon her character.

OUR YOUNG MEN.

That youth is the most important period in one's life is a maxim as true as it is trite. For, just as the gigantic oak steeped within the tiny acorn, and the beautiful flower nestles inside the folds of the modest bud, so the germ of character, and the issues of destiny envelop themselves within the years of youth. Youth is the mould in which the man is made. It is the forge of character; the school of habit; the battle-field of the soul; and its predominating influences give tone and colour to the whole of life; just as a reflected light catches and retains the hue or property of the medium through which it passes. Longfellow's familiar sentiment is as philosophical as it is simple.

"The child is father to the man." A recognition of this important fact is essentially necessary in order to a full improvement of the possibilities which it embodies. Let our youth know that there

are golden fields to reap, and new seas to navigate; and vast untrodden regions to explore; let them know that they are the architects of their own characters; and the almoners of their own fortunes; let them know that success in life is not the child of chance but rather the fruits of personal and patient effort; let this be duly considered and acted upon, and it will be found that hope has a sufficient inspiration, and ambition has chosen its own goal. Youth is the workshop of life. If Time is to be taken by the forelock, and opportunity at its flood, youth must not linger until years have snowed upon its raven head, and Care has made deep its furrows in its marble brow, and the erect and stately form bends under the weight it carries; but ere while the rose of health blooms upon the cheek, and the leaping pulse beats with vigorous, buoyant life, the effort must be made and the work begun. "The dew of youth" must be the sweat of industry.

As if expectant of an abundant harvest from this virgin soil, the Holy Scriptures are specially mindful of the young, providing for their instruction in the old economy, and giving them a prominent place in the new. And is it not a significant fact that one book—the Book of Proverbs—is almost entirely devoted to care and counsels for the young? The church will do well to emulate so good an example. Amidst the magnitude of its work and the multiplicity of its various enterprises it is very possible to overlook the importance of this department of its mission. Our Sabbath Schools, indispensable as they are, and noble as is the service they are accomplishing, are inadequate in promoting the interests of our young men, do not fully meet the requirements of the case. Over and above all these and similar institutions, there must be a vigilant and personal care for our youth. Youth is the gate to the city of life, and must be guarded with a sleepless, anxious vigilance.

In view of the special requirement and peculiar dangers of our young men, it will not be thought presumption if we address ourselves in this, and a few succeeding issues of our paper to them. To impart a thought in their mind or to awaken an emotion, will be our only aim.

Then, we are reminded of a wise utterance once addressed to Gideon, the mighty judge of Israel, an utterance which Tenyson would call one of those:—

"Jewels few words long That on the stretched forefinger of all Time Sparkle forever."

It is an utterance worthy of being inscribed upon the living marble of the memory. "As the man is, so is his strength." That is to say, a man's character is the measure of his potentiality and determines the quality of his influence. It is not what a man has, so much as what a man is. Possessions and endowments and accomplishments are merely the drapery of life. The man is enthroned within the temple of the heart. The serpent may cast its coils and the chameleon can change its color, and yet each retain the same identity as before. To know a man you must see him, not as he appears in the workshop of his enterprises nor in the society of his friendships, but in the sanctum sanctorum of his inner self, sitting by the fireside of his affections, or ruminating amongst the pictured images of his own mind. The man is the sum of his thoughts and emotions. It is this that determines the measure of his ability and is the criterion of his influence, for "as the man is, so is his strength."

THE M. E. CHURCH PROTESTS.

There is much indignation among officials of the Methodist Episcopal Church of Canada. They did themselves two very foolish things in the time immediately preceding the meeting of our General Conference. Their Bishop uttered sentiments which could mean only that the church he represented was the genuine Methodist body of Canada, and, by parity of reasoning, ours but a pretender; and Bishop Haven, in a vamping address before their Conference, endorsed this view. Dr. Ryerson, in his opening address before the General Conference, hinted something of a body "born out of wedlock" in his allusions to the Methodist Episcopal Church of Canada;—hence the dismay and the eloquence of protestation which are so apparent in their organ of late. Seriously, it is about time that brothers and sisters in the Church of Christ should keep to the tenderness of the spirit of their Master. By and bye we shall, on both sides, be regretting this fusillade of fraternal commanders.

EDITORIAL NOTES.

This week's issue contains the closing records of General Conference proceedings. Our readers will have noticed that our reports have been very full. They will scarcely appreciate, however, the expense involved in giving so much close, small type in several successive issues. These few numbers of the WESLEYAN

have been set up at a cost which only printers can understand. Still, the sacrifice has been made in order that a very important Conference might be presented to our readers in fair outline. The debates were exceedingly able, on the Class-meeting, Hymn Book and Itinerary, particularly. And we have the satisfaction of knowing that our columns have contained at least the substance of the arguments expressed.

We have to thank sincerely the brethren of the Press who have said kind things in regard to the Editor of this paper, in view of his prospective retirement from office. Journalistic work, pursued by us at a great disadvantage very often, has had its measure of enjoyment. Probably, had we possessed, even for a brief period, uninterrupted and unlimited command of an editor's privilege, the pen would have grown to us more comely and attractive. As it was, editorial work will carry to our mind associations of weariness, and the memories of an ideal we were prevented from attaining to. Of all who are engaged in honorable journalism, we will ever think with the respect due to the true rulers of society—the umpires of humanity.

Rev. Wm. Somerville, (Reformed Presbyterian), died at his residence, Somerset, King's Co., N.S., last Saturday, Mr. S. was much esteemed by all who knew him intimately. He was a scholar, an able divine, a scrupulously conscientious christian, and exceedingly companionable.

In our reports of General Conference proceedings, taken principally from the Montreal "Witness," a slight confusion of names occurred in one or two instances. The names of Mr. Hertz and Mr. Hart particularly, were transposed awkwardly sometimes. The former was reported as favoring the establishment of branch book-rooms in the East;—a speech which ought to have been credited to Mr. Hart.

Up to this time our columns have not even recorded the result of the political elections. We were anxious that all feeling should tone down without any expression on our part. The air has been full of the change which has ensued in the preponderance of parties—the conservatives having now a great majority—and it would be presumption on our part to imagine that we can tell our readers anything they do not know of the recent elections. But we may be allowed to give a word of counsel after the battle. It is that Christians who may have been divided in sentiment, should now close up their ranks for a steady, compact advancement in good and earnest service for the Lord Jesus Christ. It would be lamentable if our service to the state, instead of aiding, should weaken our devotion to the interests of the church. Let us now try here what the same energy used in politics can accomplish for morality and religion.

"The Feast of St. Anne," a book of Poems, just issued in Halifax, from the pen of P. S. Hamilton, will have more extended notice.

The History of Methodism in the Eastern Provinces is to have a more extended record than the two volumes at first intended. The subject grows on the hands of the historian, both in interest and volume. In any case, we shall have a glad-some outcome from all his toil.

GENERAL CONFERENCE.

(Continued from first page.)

ed pending the meeting of the next General Conference. The following addition was proposed by Rev. Dr. Williams, which was ordered to be incorporated with this section, that the committees of Finance and Consultation should have authority to fill the vacancy until the General Conference meet.

IX. COMMITTEE OF FINANCE.—A committee to be called the committee of Finance and Consultation shall be annually appointed by the Central Board, consisting of the President of the General Conference, the officers of the Missionary Society, and twelve other members, six ministers and six laymen, the majority of whom shall be members of the Central Board, who shall provide during the interval of the sessions of said Board for any exigencies that may arise. All the proceedings of said committee shall be entered in a minute book and reported to the Central Board at its next annual meeting.

X. ANNUAL MEETING.—An annual public meeting of the members and friends of this Society shall be held at the time and place appointed by the Central Board connected with such religious service as may be deemed expedient.

XI. GENERAL OFFICERS AND THEIR DUTIES.—1st. The general secretaries shall, previous to each Financial District Meeting, furnish each Chairman of a District with a schedule, to be filled up by said chairman at the Financial District Meeting, showing the estimated income and expenditure of each mission for the support of the ministers and preachers, the amount of missionary grant recommended by the Financial District meetings, &c., &c., which schedule shall be forwarded to the General Secretaries shall prepare a tabular statement for the information of the Central Board, in order that it members may intelligently and justly apportion the funds of the Society. 3rd. It shall be the duty of the Secretaries to make themselves acquainted with the entire mission field by official correspondence and personal visitation when practicable. It shall also be the duty of the Secretaries to publish the Annual General Report of the several Annual Conferences, with a statement of their income and expenditure. 4th. In the discharge of their duties, the officers of the society shall act in harmony with the legally appointed courts and officers of the General and Annual Conferences, provided always that, in case of any emergency arising that may require prompt action in the matter of supplying any remote mission, it shall be competent for them on the recommendation to request the proper authorities of any Annual Conference to meet them in meeting such emergency by appointing one of the ministers or preachers to such mission.

In reference to this report it was moved by Rev. A. Sutherland, seconded by Rev. S. F. Huestis,

that where an appropriation is made by the Central Board to any particular department of the work, the Annual Conference Committee shall not be at liberty to divert any part of the grant to any other department.—Carried.

On motion, the matter relating to the Bermuda Conference, the committee reporting that the Bermuda mission be detached from the Nova Scotia Conference, and be connected with the Toronto Conference.

Rev. Mr. Brown of Bermuda, in referring to the amendment of Rev. Mr. Hart, that Bermuda be attached to the Toronto Conference, stated that there were two reasons why Bermuda should be part of the mission fields of the Nova Scotia Conference: First, because the cost of sending ministers from Nova Scotia to Bermuda was less than that from Toronto to Bermuda; and, secondly, because the people would rather belong to the Nova Scotia Conference.

After some further discussion it was decided that the Bermuda remain with the Nova Scotia Conference.

AFTERNOON.

The Conference opened at 2 o'clock, the President in the chair. The Rev. Dr. Nelles led in prayer, after which the minutes of the morning session were read and confirmed.

The name of the Rev. Dr. Taylor was added to the list of those who shall present the Conference address to the Marquis of Lorne.

The report of the Committee on Discipline was then read, after which Rev. Dr. Rice read a resolution that it should be desirable that the Conference should devise some means by which the duties of the President should be lightened.

Hon. Mr. Ferrier said that it was quite evident that assistance must be rendered the President in the discharge of his duties. Those who are acquainted with his antecedents will know that he had been his work to the best of his ability. The grind of daily college life had worn him down to the level of his duties. Last year he had travelled 20,000 miles in visiting circuits and delivering lectures although he never got one cent per for his lectures. He then left it to the Conference to provide him with the necessary assistance.

Dr. Potts said it was quite clear to him that the Conference must appropriate a sum of money to pay the expenses of some tutor to take hold of the daily duties of the President.

Dr. Ryerson said he thought that all assistance possible should be given to the President, and as to the amount to be expended it would be safe to leave it to the judgment of the President himself.

Dr. Potts said he would leave it to the President as he is so "stinky" he would stint himself. (Laughter.)

A small committee was then elected, to arrange the amount of appropriations required.

Rev. C. J. M. A. read the report of the committee on the course of study for candidates for the French work; the report was adopted. It was also resolved that candidates for the ministry, who graduates of any university, shall be allowed one year on their term of probation.

A good deal of discussion was had on the subject of examination of students, their course of study, and also upon the intellectual attainments of probationers. The question had not been fully discussed at the time of adjournment; it was therefore resolved to finish the discussion at 7.30 p.m.

During the afternoon the following votes of thank were passed:—

Rev. Dr. Ryerson moved, seconded by Rev. E. H. Dewar, editor of the Christian Guardian, that the cordial thanks of the Conference be hereby presented to Rev. S. Rose, D.D., for the great industry, faithfulness, ability and success with which he has discharged the duties of connexional Book Steward at Toronto during the past 13 years, and on his retirement from that office we express our affectionate esteem for our faithful and devoted brother and our prayers for his future happiness and usefulness.—Carried.

Rev. W. C. Brown moved a similar resolution in favor of Rev. A. W. Nicolson for the able and judicious manner in which he has discharged the duties of editor and book steward at Halifax during his term of service in the Eastern Conference, and desire to record our gratification at the growth and prosperity of the concern under his excellent management.—Carried.

Dr. Potts moved, seconded by Hon. James Ferrier, that this General Conference desire to present its most cordial thanks to the Rev. E. Ryerson, D.D., LL.D., the Past President, and to place on record its grateful appreciation of the eminent service rendered by him to the varied interests of the Methodist Church of Canada during the past two years. We recognize his consecrated endowment as a gift to the church, and we offer our devout prayers to the Almighty God that his valuable life may be long spared to the church, of which he has been such a distinguished minister, and to the country, in whose educational history he has left the ineffaceable impress of his great ability, and that the richest consultations of grace may be his perpetual heritage. This resolution was unanimously adopted by a rising vote.

The President conveyed to Dr. Ryerson in suitable terms the vote of the Conference. Dr. Ryerson then replied in a few words.

The Committee on Missions nominated the following persons as members of the Central Board for the next four years: Ministers—Revs. James Gray, John Shaw, H. Sprague. Laymen—Hon. James Ferrier, Montreal; J. Patterson, Toronto; George H. Starr, Halifax.

The following are the names nominated by the President to act as the Special Committee of the General Conference—Rev. Dr. Ryerson, Chairman, Rev. Dr. Rice, Rev. Dr. Elliott, Rev. Dr. Jeffers, Rev. Dr. Williams, Rev. Dr. Pickard, Hon. James Ferrier, Hon. S. L. Shannon, Hon. W. S. Strong, Hon. Geo. Ryerson, Hon. Judge Jones, John MacDonald, Esq. The nomination was adopted by the Conference.

The Conference then adjourned.

After the opening exercises, several resolutions of minor importance were carried.

The report on the course of study read by Dr. Barwash developed considerable discussion, recommending a higher standard on the candidates for admission to the ministry.

Dr. Fowler felt that there were many young men who passed the examination, who could not acquire the amount of literary training required to qualify them to enter the ministry.

Mr. Sparling also supported the motion. If a man wishes to be an engineer, or a lawyer, he requires to reach a standard of literary training, and he had known a young man who determined to enter any of these other departments who had failed to comply with the standard. If the Conference would raise the standard, young men would aim at it and surpass it.

Dr. Douglas said that when a man was taken for an engineer or lawyer, there was no question about a superannuated call, and he felt suspicious of a young man becoming their own guides, and by a system of machinery getting into the ministry, without the genuine principle in them. Young men might come recommended, and be coached by those who had the responsibility of getting them past the District meeting, and he felt there was need of search in connection with this standard. If a young man could spell correctly, and keep his tongue in harmony with the King's English, he should not be refused on account of his ignorance of the natural sciences or the higher branches of literary training. He felt that they should not ignore the flowers that blush unseen,

and reject a young man because he did not come up to a certain standard.

Dr. Green gave expression to the same sentiments.

Dr. Williams felt that this was a very favorable time for discriminating, and raising the educational standard of the ministry. Any number of young men could be obtained, and he did not think the standard was at all too high.

Dr. Barwash said it was impossible to impart an elementary education to a man after he is received into the ministry. He referred to a minister who had come on from the mines and resolved to enter the ministry. He studied hard for two years, was received into the Conference and has been successful in the work. This was merely an example of numerous other cases.

The report was adopted affecting several changes in the textbooks to be used.

The Rev. Mr. Sutherland, presented the report on the state of the church which was adopted, with an addition proposed by Dr. Williams, that the minister of each circuit send in a report to the General Conference of the extent and value of the property of the connection in his circuit. It was also resolved to transfer the circuit Venenaker from the Toronto to the Montreal Conference.

THE NEXT GENERAL CONFERENCE.

The locality of the next session of General Conference was then discussed.

Dr. Green proposed that it should be held in the Centenary Church, Hamilton.

Rev. Howard Sprague moved that it should be held in Charlottetown.

Rev. Mr. Huestis proposed Halifax.

On the vote being taken, Halifax was chosen, but on it being announced that it would cost \$8,000 more than to hold it in a central city, the Rev. Mr. Dewar moved a reconsideration of the question, and it was resolved to hold the session in Kingston.

Mr. Currie moved that it open in the first week of September.—Carried.

DELEGATES CHOSEN.

The choice of delegates to the other Conferences was then proceeded with and resulted in the following elections.—For the English Conference, Rev. Samuel Coley; for the M. E. Church of the United States, which meets in Baltimore, Rev. E. R. Ryckman; for the M. E. Church South, which meets at Nashville, the Rev. Howard Sprague; for the M. E. Church of Canada, the Rev. W. S. Blackstock.

Votes of thanks were tendered to the friends who had entertained the members of the Conference, to the trustees of Dorchester street church for the use of the building, to railway and steamboat companies who have given reduced fares, to the city press for copies circulated, to the officers of the Conference for the able discharge of their duties, &c., &c., and the Conference closed with the benediction, pronounced by Dr. Rice.

The following lines were written by a poetic minister on hearing that the Conference was finished:

The eloquence is ended;
The Conference closed at last
The discipline is mended;
Perfection hastes fast,
Prosperity is looming;
The ministers depart;
A better time is coming;
Desponding ones take heart.

OUR ENGLISH LETTER.

DEAR MR. EDITOR,—This letter must begin with reference to calamity on a large scale and appalling losses of life. A succession of events rapidly following each other has plunged vast numbers in helpless mourning and sent a thrill of sorrow through the country.

DEATH OF THE LINE.

A fortnight ago to-day a large number of people were returning from their sojourn at the sea. The express train was crowded, and by some sad blundering, some heavy freight waggons were being shunted across the main line at the time that the passenger train, at full speed was on its way. A terrible collision ensued, and from the shattered carriages five were taken who had been killed and about forty who were badly wounded. It is a marvel that even more did not perish in this accident, for several carriages were literally smashed into small fragments, and they were all filled with passengers. The after part of the train was much shaken, but fortunately did not leave the line, and but little harm was done in the rear, while on those nearest the engine the force of the blow fell heavily.

DEATH OF THE RIVER.

On the next Tuesday, an excursion steamer was run into on the river, and the terrible result was the loss of about 700 of the passengers. The ill-fated boat left London for a day trip to Gravesend, Southend and Sheerness. This is a very favorite trip for Londoners, and many vessels every day during the summer are engaged in this excursion business. The day was unusually fine and mild, the rain which had prevailed for weeks had ceased, and many were thus led to take the day for a little holiday trip and a brief view of the sea. It was a day of much enjoyment to all on board, and no shadow of approaching trouble rested on them. They were mainly of the respectable middle class people of London, well-clad and comfortable in their circumstances, but without much provision for the future. A large number spent the day in Gravesend, and nearly an hundred of our Gravesend people went on board for the trip lower down the river. These came on shore about six in the evening, and about two hundred took their places on board for the shore run up to London, which had so disastrous a termination. The boat was a spacious, and well-fitted saloon passenger boat, but must have been frail and weak, unfit for so large a number of passengers, and unable to endure an extra strain. It is estimated that there must have been about 900 on board, for only about 100 were saved, and the number of bodies which have been found amounts to nearly 650. The vessel was near Woolwich, where a large party was to disembark, when a large screw steamer ran into the helpless, crowded steamer, cut her in two and in a minute or two it sank, and the overwhelming loss of life took place. All was done that was possible in the few minutes of dread alarm and agony, but vast numbers clung together and were lost. The cabins of the steamer were filled with people who had no chance of escape from their death prisons, and those who were adrift were soon drawn under, and in less than ten minutes all this dead loss had occurred. It was a terrible night, and the days that followed were filled with woe and anguish, as mourners came to identify and claim their dead.

The wide extent of this calamity cannot be told, nor the harrowing tales of bereavement. In some cases whole families are swept away. In others the greater part are lost, and widows, orphans, and

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unprovided and helpless ones have to be cared for. Happily the deep sympathy of the nation has been stirred, and monetary relief will be abundantly provided.

It has been a terrible blow to large numbers of families. More than 100 hundred have been buried as unknown, and there are many yet reported as missing.

DEATH IN THE MINE.

A few days later another dread calamity occurred. An explosion took place in a large colliery in Wales, and the result is a loss of 260. The extent of this calamity is very great for the sufferers are all bread-winners; they were either heads of families or young men able to earn their own living, and to assist at home.

THE FERNLEY LECTURE

for 1878 delivered before the Conference at Bradford, by the Rev. G. W. Oliver, has just been published. It forms a small volume, and does not enter into much detail, or textual criticism upon its weighty and solemn theme.

There are not a few important and crucial passages to which no reference is made, and some of which are only in part quoted and dwelt upon. The essay is written with very great ability, with profound reverence and an intense desire to ascertain and set forth the truth of revelation upon life and death—spiritual and eternal.

NEWS FROM THE CIRCUITS.

GABARUS, C. B.

The revolution of the itinerant wheel brought us this year, Gabarus. We had a quick, though rather a rough, passage from Halifax, on board of the "Matilda Hopewell," a sailing vessel, commanded by Capt. Robert Ormiston.

The Mission House presents a beautiful appearance, fronting the harbor. It is a fine, spacious building. I think better than the average country parsonages. It was erected during the incumbency of Bro. H. J. Clarke, to whom much credit is due, for his persevering efforts in providing a home for the ministers who may be stationed here.

Spiritually I think, the prospects are encouraging. We have two acceptable local preachers, Bro. Wm. Nicol and Bro. Zechariah Townsend, who conduct the services in the absence of the minister.

and feel encouraged to work for Jesus. And though I do not flatter myself that I have found a Paradise, nor do I think the people here are all saints, indeed; yet, I do think that the Conference, in sending me here, have done me a kindness, however it may be for the people.

Yours in Christian bonds, R. O. JOHNSON. Gabarus, Sept. 25, '78.

P.S.—Query: Do our ministers generally stipulate with the Stationing Committee as to what circuits they will not take? If one does so, another can.

NASHWAAK CIRCUIT.—Three of our Missionary Meetings have been held with profit and success. The deputation, Bros. Colpitts and Dobson, were promptly on hand and delivered very interesting and effective addresses on the grand mission theme.

CORRESPONDENCE.

GRANVILLE FERRY, Sept. 30th, 1878.

MR. EDITOR.—Dear Sir:—The articles which appeared over my initials in your last issue, was copied from the Annapolis Journal with a few corrections by me, and should have appeared with the foot-note that I added, which gave the necessary explanation.

THE LATE T. A. S. DEWOLF, ESQ.

SIR.—Your readers have been informed of the death of Mr. T. A. S. DeWolf, which occurred at his residence in Wolfville on 20th inst. They know also very generally of his character and worth—his consistent and devoted Christian life and his activities in connection with the progress of religion and human advancement.

To-day a funeral sermon was preached in the chapel near by his residence commemorative of his useful life and his lamented death. As the Superintendent of the Circuit was absent, the duty devolved on the Rev. Mr. Lockart of Berwick, who had been long and intimately acquainted with the deceased, and cherished towards him the fondest recollections and the most ardent Christian friendship and regard.

And thus one standard bearer after another falls from the ranks, and is lost to sight. But God liveth and he will see that every vacated post is again filled, and that others of like fidelity and zeal carry on the work, till all his purposes of mercy are secured, and the world recovered from the ruins of the Fall. C. D. R. Wolfville, Sept. 28, 1878.

NOTES BY A PROBATIONER.

Continued from our last issue.

VISIT TO GRIMSBY CAMP GROUND.—DR. POTTS AND DR. BIDWELL.

We class these ministers together not because of any likeness between them—for they are essentially unlike—but because they occupied the afternoon session. In appearance Dr. Potts is a typical Englishman, Dr. Bidwell a typical Yankee.

would be disappointed if a man of his appearance had nothing to say worth saying. As soon as you see him you make a mental note to the effect that there is a man you must hear. There is a clearness and volume in his voice, a frankness in his countenance and an earnestness in his manner which are well-nigh irresistible.

There is no attempt at oratorical flourish, and no scenic or important, in style and in utterance, is what most men would attribute Dr. Potts' birth, he is yet of Irish origin and possesses to a remarkable extent the best traits of character which are supposed to belong to the "Sister Isle."

—It is worth it because it especially provides for children. Children have intellectual, moral and social. The school is designed to supply these wants. They have the same religious wants as their parents. Now everything in the School is adapted to their wants.

Mr. Milford McLaughlan, while coupling two flat cars together at the Railway Station, had his arm badly jammed. We are pleased to learn that no bones were broken.

On Monday night last Mr. John Summers, laborer, Summerside, P. E. I., went to bed in his usual health about 11 o'clock. He awoke about an hour afterwards with a pain in his head over his left eye. The pain continued getting more and more intense until 3 o'clock in the morning, when it ended in the sufferer's death.

NEWS AND NOTES.

NOVA SCOTIA.

The young boy, Albert, son of Mr. Temple Allen, of Hantsport, N. S., injured by the discharge of a gun, a little while ago, died a few hours after from the effect of the wound.

Intelligence has been received of the drowning at Melbourne, Australia, of Mr. John Gabriel, formerly of this city. Mr. Gabriel was one of a dozen Nova Scotians who left here for Australia several years ago.

The Government steamer Newfield, Capt. Purdy, arrived at an early hour on Saturday from Sable Island. She brought Capt. Anderson, his wife, and the crew, twelve in number, of the Norwegian barque Emma, of Christiansand, which was lost on the east coast of the island on the morning of the 22nd of July, during a strong breeze from the N. E.

The local train from Truro ran off the track at Richmond on the morning of the 31st. No very extensive damage was done.

On Monday morning last, about 9.30 another fatal railway accident of the most shocking character occurred on the Intercolonial Railway. A number of men were at work blasting rock to make a grading for a siding between North Street depot and the bridge.

NEW BRUNSWICK & P. E. ISLAND.

A company with a capital of \$100,000 in shares of \$100 each, called the "Brick, Lime and Cement Company," and having its office at Hopewell, has been formed for the purpose of quarrying, manufacturing and selling Lime, Hydraulic and other Cement, Marble, Pottery, Glass, Fire and other Brick, Tiles, Water and Sewer Pipes, and other articles from stone, rocks, clays, sands, with such other earths and things as are incident to the attainment of those objects.

Barque "Ocean Ranger, Priddle, which sailed from Boston June 28, for Honfleur, has not since been heard from, and has been given up as lost. The O. R. registered 234 tons, was built at Bideford, England, in 1827, and hailed from London. Her cargo consisted of 12,315 bushels of wheat and 10,591 feet lumber.

Barque Low Wood, (1093 tons), Capt. J. Fritz, has just made the round voyage from St. John to Belfast, Ireland, and back to N. York in sixty days.

Mr. R. W. H. Duncan, son of the Rev. R. Duncan, formerly of St. John, has just returned from the Belleville, Ont. He graduated with honor at the Ontario Commercial College in the short space of three months and eleven days. Mr. D. is to be congratulated on his high standing, having made 95 per cent, out of a possible 100. He brings with him the result of his labors, the College Diploma.

The Rev. William Lawson, formerly of the Carmarthen street Methodist church, and his bride, an English lady, arrived in St. John last week from England, having come out via New York. Mr. Lawson is at present located at Mount Stewart, P. E. I. His many friends in these Provinces will be glad to meet him and Mrs. Lawson.

A telegram to our Sussex correspondent "Albania," who is at present in St. John, contains the melancholy announcement that Mr. Frederick Smith, of Sussex, brother of the late Wm. A. Smith, died of diphtheria, in the 24th year of his age. The deceased was a young man of amiable and generous nature and universally esteemed.

A child of Mr. Charters, Dumfries, set fire to a stack of buckwheat straw on Thursday last, and the result was the destruction of two barns and their contents. The male members of the family were absent at the time attending a funeral.

Henry Nash, who lived at Mr. Rattray's in the Parish of Simonds, attempted to commit suicide the other day. He left the house on Tuesday morning last and did not return until night, and when he entered the house his clothes being wet he said he had fallen overboard. He afterwards retired, and next morning he was found lying on the ground, retired, bed again. An hour or two later Mrs. Rattray looked into his room and discovered that the man had attempted to take his life by cutting his throat. Nash was rapidly driven to the city, and Dr. William Boyd stitched up the gash in the man's throat. He was afterwards sent to the Lunatic Asylum.

St. John has still another horror. Edward Sweeney was found dead on the railroad track with his head crushed in. He may have been killed by the train; but the indications are that he was first killed and laid there afterwards. The coroner is looking into the matter. In the midst of these horrors, the St. John people have one consolation, they have coroners the necessary investigation, and if justice is not done the fault does remain with the authorities.

On Monday night last Mr. John Summers, laborer, Summerside, P. E. I., went to bed in his usual health about 11 o'clock. He awoke about an hour afterwards with a pain in his head over his left eye. The pain continued getting more and more intense until 3 o'clock in the morning, when it ended in the sufferer's death.

Mr. Samuel A. Pine, of the boiler works, Moncton, fell from the platform of one of the cars of the 6.45 outgoing I. C. R. train upon a rail in the Station House, and was almost instantly killed. Mr. Pine, it appears, was to leave for Moncton in the train, and at the most reached the door of the second class car, but the sudden jerk given the car in starting caused him to lose his balance, and he fell from platform upon the track about the centre of the station. The train was then moving slowly, but the man did not time to clear himself. He could scarcely move one way or the other. Death star-

ed him in the face. He cried out "For God's sake stop the train." The cry it is said was heard, but the train could not be stopped in time, and a whole car passed over the body of Mr. Pine. The four wheels which went over almost severed the legs from the body, and he died in a few minutes afterwards. The sight was shocking in the extreme. The train being stopped with all possible speed, Mr. W. Renocks with some assistance lifted the body from the track and carried it to a room in the station. Dr. Brady, President of the St. Martin's and Upham Railway, very fortunately was at the scene at the time of accident, and did everything possible to restore life. Deceased was a married man, and leaves a wife and four children to mourn their loss. Intelligence of the sad affair was at once communicated to the relatives of the deceased.

NEWFOUNDLAND.

Reports are beginning to come in from all along the shores. One account states, that all the Labrador fleet from Greenspond are at home, most with full fares, the balance with fairly paying ones. Others are said not to have been so successful. Accounts from Labrador are to the 12th. There had been no improvements westward in the catch of codfish or herring. Shoremen are abandoning the voyage and returning home. The catch of herring up to date may be set down at 20,000 barrels. This would imply that the herring fishery of this year is a complete failure. Three fourths of the tonnage now on the coast will have to return without cargoes.

On the 13th of August 25 men landed at Little Bay from Bett's Cove, for the purpose of working the wonderful mines there. At that time not a stroke of mining had been done, not a building or wharf. Now there are 450 men there. A trainway has been built for three quarters of a mile; also houses, stores, wharves, &c. On Saturday, 21st, the steamship "Tinto" would probably sail with 1100 or 1,200 tons of No. 1 ore, quarried in five weeks. Seven blasts are said to have yielded 400 tons of ore. It is probably the richest copper mine on this continent. It lies on the surface and is near 30 feet across the vein. It contains a large percentage of nickel which increases its value more than gold.

Last Monday week, two English sea-captains went out to try a boat's qualities, and a squall upset her in the narrows. One of them, Captain John Masters, of the vessel "Pass-by," was drowned. He was taken out of the water, but was beyond recovery. The other captain was saved. Capt. Masters was buried by the Masons in the English cemetery. Every respect was shown to him, which no doubt will be a comfort to his wife and children in Devonshire.

The Reform Club hold a weekly public meeting. Last Wednesday, under the presidency of Hon. J. J. Rogerson, a most interesting and enthusiastic meeting was held. The ladies of the Temperance Union, for the first time, took the arrangement for the programme, and the success of the entertainment declared their ability to provide something good and interesting.—Nfld. correspondent to Halifax Herald.

Our readers are already aware that some enterprising Trinity Bay fishermen near Random Island have lately left the "old rut" finding the fish scarce inshore, they determined to try their fortunes in deep water. Their experiment so far has met with encouraging success. From Mr. Tilley, our esteemed friend from Random, we have learned a few more particulars of these fishery operations. He tells us that the waters off the entrance of Bay Bulls' Arm and Smith and Random Sounds have been the scene of their experiments. From a depth of from 3 to 5 lines (i.e., about 100 to 170 fathoms) fish had been hauled up, compared with which the inshore fish are mere tom-cods, ten of them often making a quintal. Several boats have secured as much as 35 to 40 quintals each at one "spurt." Turbot and halibut have also yielded to their attractive influence. One of the latter description of fish measured ten feet in length; another eight. Mr. Tilley gives it as his opinion, based on the observation of many years, that the cod never quits our coasts, but merely retires in the winter season to deep water. This might well be made a subject of investigation. Some may say, ignorance here is bliss, for the knowledge that the fish never quit our shores would be the signal for operations eventually ending in their destruction. We do not dread this. The Frost King is, we think, too jealous of invasion of his domains to allow systematic intrusion.—Harbor Grace Chron.

On Saturday week, between the hours of eight and nine o'clock, an alarm of fire was given, and it was discovered that a room in the house of Mr. J. English, Water St., was on fire. Owing to the active exertions of Constable Quirk and two young men, James K. Burke and Wm. Frendzast, the fire was quickly extinguished without the necessity of the Fire Brigade using water from the hydrant.—Avalanche.

MISCELLANEOUS ITEMS.

HIDDEN TREASURES.

ALLEGED DISCOVERY OF THE CROWN ORNAMENTS OF CYRUS THE GREAT. Dr. Schliemann is not alone in his discoveries. In Galicia—unless the report is to be discredited—no less a treasure has been unearthed than the crown ornaments of Cyrus the Great. About three weeks ago, it is said, a peasant woman, while working in the fields in the neighborhood of Michalkov, in the Dniester, dug up several strange pieces of metal. She took off from them the accumulated dirt of centuries, poised them, and with a genuine feminine instinct, came to the conclusion that they were pure gold. It turned out that she was right. There were goblets, brooches or pins, adorned with the heads of dragons, a massive crown, and—most important of all—a huge staff or sceptre. So entirely free from any alloy of baser kind is the precious metal that the intrinsic value of this rare treasure-trove—for the purposes of the crucible and melting pot alone—is estimated at no less than one hundred thousand florins, or ten thousand pounds in English money. Its market value as bullion, however, is its least claim. Dr. Traugott, of Lemburg, an archaeologist whose fame is European, has, we are told, come to the conclusion that the treasure thus unexpectedly unearthed is none other than a portion—the chief portion it may be—of the regalia of Cyrus the Great, who, now, as nearly as may be two thousand five hundred years ago, fell in battle against the Massagete, a barbarous tribe on the shores of the Caspian, after he had taken Babylon, the great city of the East, and Sardis, the great city of the West, and made himself an Emperor, ruling from the rising of the sun to its going down.—London Standard.

WESLEYAN ALMANAC.

OCTOBER 1878.

First Quarter, 3 day, 2h, 46m, Morning. Full Moon, 11 day, 4h, 40m, Morning. Last Quarter, 19 day, 2h, 55m, Morning. New Moon, 25 day, 6h, 44m, Afternoon.

Table with columns: Day of Week, SUN, MOON, and other astronomical data for October 1878.

High water at Pictou and Cape Tormentine, 2 hrs and 11 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 3 hours and 25 minutes LATER, and at St. John's, Newfoundland, 2 hours EARLIER than at Halifax. At Charlestown, 2 hours 54 minutes LATER. At Westport, 2 hours 54 minutes LATER. At Yarmouth, 2 hours 50 minutes LATER.

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

FOR THE LENGTH OF THE NIGHT.—Subtract the time of the sun's setting from 12 hours, and to the remainder add the time of rising next morning.

CHILDREN'S CORNER.

WILLIE'S KNIFE.

BY MARY J. PORTER. Willie Keating thinks that his Uncle Edward is the kindest uncle and the very best play-fellow that ever lived.

It would amuse you very much if you could look on at some of the funny games which they play together, or if you could be with them when they are taking a walk, or making some new toy.

Willie put his hand in his pocket and drew out a knife which he had just seen for the first time. One quarter of the handle was gone, the whole of one blade, and part of another.

Willie dreamed of that promise day and night. I doubt whether he really forgot it once while his uncle was gone.

Willie thought of that promise day and night. I doubt whether he really forgot it once while his uncle was gone.

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amed by the workmen. Then the furnace is made completely air-tight and the fire is lighted. In four days and nights the furnace is at its highest heat, and two days afterward a bar is drawn out.

"Which kind do you think my knife is made of?" Willie inquired. "I suppose it is made of cast steel, because that is what the better sort of cutlery is made of.

"I wonder," said Willie, "whether the fire is as hot as it was in the furnace that the Hebrew children were thrown into by Nebuchadnezzar."

"Yes, I mean to," said Willie, "and I will be sure to take good care of it, for I think that a knife like this is a very remarkable thing."

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PARIS LETTER

(From an occasional Correspondent.)

PARIS, Sept. 6, 1878. Since the commencement of the era of peace, seventeen years ago, the world has witnessed—intermediate exhibitions notwithstanding—no less than ten hostilities.

There is a sight to be seen—included in the twenty-sixth admission to the Palace of the Champ de Mars—which, to my mind, deserves attention, since it is undeniably a rarity, literally unique, and when it reaches its destined home at Rome, will be certainly invisible to the great body of European sight-seers.

The history of this *Bibliothèque Monumentale* is an edifying one. So long since as the year 1860, the Abbe Suet, director of the Seminary of St. Sulpice, conceived the idea of forming a collection of translations in all known languages of the *Bulla Ineffabilis*, in which Pius Nonus mulated and proclaimed the dogma of the Immaculate Conception.

What ground have we for believing that we are ready to make the greatest sacrifices, when we daily fail in offering the least?

In order to enjoy the present it is necessary to intend on the present. To be doing one thing and thinking of another is a very unsatisfactory mode of spending life.

To enjoy a thing exclusively is commonly to exclude yourself from the true enjoyment of it.—*Thoreau*. It is not the fact that a man has riches which keeps him from the kingdom of heaven, but the fact that the riches have him.—*Dr. Caird*.

ing a glass case, in which the hundred and ten books, open at their most attractive pages, are displayed. Above this is a frieze richly painted with figures, and above this again, a dome surmounted by a statue of the Virgin.

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No being is more void of care and reflection than the slave; none dances more gaily, in his intervals of labor; but make him free, give him rights and interests to guard, and he becomes thoughtful and laborious.—*Iving*.

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In 1841 Bro. Outerbridge married Grace Davis—a most estimable lady, daughter of Thomas Davis, Esq. There were six sons and two daughters. God spared our Bro. to see all his children grow up to manhood and womanhood, the youngest now being fifteen.

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TEMPERANCE.

A BATTLE HYMN. The light of truth is breaking. On the mountain tops it gleams, Let it flash along our valleys, Let it glisten on our streams, Until all the land awakens In its flush of golden beams.

From mornings early watches Till the setting of the sun, We will never flag or falter In the work we have begun, Till the forts have all surrendered, And the victory is won.

We wield no carved weapons, And we hurl no fiery dart, But with words of love and reason We are sure to win the heart, And persuade the poor transgressor To prefer the better part.

Our strength is in Jehovah, Our cause is in his care, With Almighty arms to help us, We have faith to do and dare, While confiding in His promise That the Lord will answer prayer.

The above words, so appropriate to the present aspect of the temperance work, are taken from a book just issued, called "Temperance Battle Hymns."

JOSH BILLINGS ON BEER.

WHY HE BELIEVED IT WILL NOT INTOXICATE—HIS FAMOUS BEER TEST ACT.

I have finally come to the conclusion that lager beer as a beverage is not intoxicating.

I have been told by a German who said he had drunk it all night long, just to try the experiment, and was obliged to go home entirely sober in the morning.

It is proper enough to state that this man kept a lager beer saloon, and could have no object in stating what was not strictly true.

I believe him to the full extent of my ability. I never drank more than three glasses of lager in my life, and that made my head outwist as tho it was hung on the end of a string, but I was told it was owing to my bile being out of place; and I guess that it was so, for I never bilied over what I did when I got home that night.

My wife that I was going to die, and I was afraid that I should not for it seemed as tho the everything I had eaten in my life was coming to the surface; and I believe that if my wife hadn't pulled off my boots just as she did, they would have cum thundring up too.

Oh, how sick I wuz! 14 years ago, and I can taste it now.

I never had so much experience in so short a time.

If any man should tell me that lager beer was not intoxicating, I shud believe him; but if he shud tell me that I wasnt drunk that nite but my stummick was out of order, I shud ask him to state over a few words how a man felt and acted when he was set up.

If I warn't drunk, that nite, I had some of the most natural simptoms that a man ever had and kept sober.

In the first place it was about 80 rods from where I drank the lager beer to mi house, and I was over two hours on the road, and a hole busted through each of my pantloon neez, and didn't have any hat, and tried to open the door by the bell-pull and hiccuped awfully and saw everythin' in the room trying to get round on the backside of me, and sitting down on a chair, I did not wait long enough for it to get exactly under me when I wuz going round, and I set down too soon, and missed the chair about twelve inches, and couldn't get up soon enough to take the next chair that came along, and that snit awl my wife sed I was as drunk as a beest, and, as I sed before, I began to spin up things freely.

If lager beer is not intoxicating, it used me most almighty mean, that I know.

Still, I hardly think that lager beer is intoxicating, for I have been told so, and I am probably the only man living who ever drunk eny when his liver was not plumb.

I don't want to say anything against a hamless temperance beverage, but if ever I drink eny more, it will be with my hands tied behind, and mi mouth prided open.

I don't think lager beer is intoxicating, but if I remember rite, I think it tasted to me like a glass of soap suds that a pickel had been put tew soak in.

TEMPERANCE REFORMERS AND THE TOBACCO QUESTION.

This subject has been too long neglected by temperance reformers. Never was a greater mistake made than when the use of tobacco was regarded as a matter of indifference, so long as the use of alcohol was altogether abandoned.

The inconsistency which permitted the one poison while it condemned the other, undermined the strongest foundation-truth of the temperance reformation—namely, that alcohol is essentially injurious in its effects upon the human system, and therefore to be avoided.

The toleration of that other poison, nicotine, was in itself a practical admission that an evil thing should not necessarily be avoided for its own sake; and hence many a man, whose love for the drink he had discontinued to use was not dead, returned to his former habits, and relapsed into the degradation of drunkenness. Nor was this by any means the whole, or even the worst of the mischief.

Indirectly, total abstiners have been taught to indulge themselves in smoking as a compensation for the self-denial of teetotalism! This has never, perhaps, been said or written in so many words; but the precept and example of many a prominent advocate of temperance has been so construed by thousands, and the result has been an enormous consumption of tobacco by persons pledged to a course of abstinence and healthy living. From this has grown an increased craving for the drink itself, before which thousands

of our most hopeful converts have been lost to us forever.

Of Temperance Societies in general, and of Good Templar Lodges in particular it has long been the boast, "Our mission is to save." Yet how continually we lament our failure. The thousands of drunkards reclaimed, are perpetually saddened by the remembrance of others who for a time "ran well," but who have gone back, and whose "latter end is worse than the first." But of the chief cause of failure we have been too generally unwilling to enquire. Doubtless had we made a point of investigating the details of every such case, the result would have been the discovery of many concurring or subsidiary influences, by which we should have profited greatly; but prominent among the causes of failure, we believe, would have been found the use of tobacco.

Consistency to the fundamental principles of temperance requires us to abandon the pipe when we put aside the glass. Only in matters of detail do the evils arising from tobacco smoking differ from those which have their origin in drinking. In the main physiological facts the teaching applies equally to the one poison and to the other.

In proportion to the pertinacity with which we press our temperance views as being in harmony with and supported by science, do we stand condemned if we include nicotine and alcohol in one common name. The words of Professor Hitchcock are deserving of serious thought. He says—"I group together alcohol, opium, and tobacco as alike to be rejected, because they agree in being poisonous in their natures. In popular language, alcohol is placed among the stimulants and opium and tobacco among the narcotics, the ultimate effect of which, upon the animal system is to produce system stupor and insensibility. Most of the powerful vegetable poisons, such as hembane, hemlock, thornapple, prussic acid, deadly nightshade, foxglove, and poison sumach, have an effect on the animal system, scarcely to be distinguished from that of opium or tobacco. They impair the organs of digestion, and may bring on fatality, palsy, delirium and apoplexy." Nor is consistency to our scientific professions the only reason why tobacco should be banished by every temperance worker.

We profess to have devoted ourselves to this movement because of our deep conviction of its supreme importance, and because we deem no sacrifice too great to secure the reclamation of our fallen fellow creatures. But were it the proof of our sincerity if we still use the pipe which thrags back to the bog hole of strong drink thousands who might otherwise have been saved? We repeat, the subject has been too long neglected. It presses itself upon our attention as a practical question. We cannot longer afford to pass it by. From our platforms and in our literature, tobacco must be classed with alcohol, as it always should have been. We are teaching the members of our juvenile societies that they are not to smoke; we must teach the same lesson to the adults. The pledge should always have included the two principles, as allies strengthening and sustaining each other; and the sooner we become perfectly consistent the better for the cause we profess to serve.—The Temperance Worker.

The Russian Court invited Dr. Ayer and his family to the Archduke's wedding in the Royal Palace. This distinction was awarded him not only because he was an American, but also because his name was a physician had become favorably known in Russia on his passage round the world.—Pueblo (Col.) People.

DIPHTHERIA has for a long time been very prevalent, and very fatal. Its fatality seems to be greatly owing to neglect of what is supposed to be an ordinary cold or sore throat, until it has progressed to its last stages, and then when medical aid is procured it is too often found to be fatal. From the fatality attending this disease every family should keep a remedy on hand and use it on the first appearance of sore throat. A preparation called Diphtherine has been placed before the public. It is the discovery of an English physician, and has been regarded, where it has been used, to be an infallible remedy for that disease. It is placed within the reach of all, put up in bottles with full directions, and sold by Druggists and dealers in medicines at the low price of 25 cents a bottle.

A LEADING MEDICAL AUTHORITY says—"Consumption is essentially a disease of degeneration and decay. So that it may be inferred that the treatment for the most part should be of a sustaining and invigorating character—nutritious food, pure, dry air, with such varied and moderate exercise in it as the strength will bear, the enlivening influence of bright sunshine and agreeable scenery, and cheerful society and occupation, aided by a judicious use of medicinal science and stimulants, are among the means best suited to restore the defective functions and structures of frames prone to decay. Robinson's Phosphorized Emulsion of Cod Liver Oil with Lacto-Phosphate of Lime by its gently stimulating and nutritive tonic properties is adapted in an eminent degree to this office of restoring the defective functions and structures," as the feeble functions and structures, which has been so successfully used, together with its short record of a few months that has placed it in the foremost ranks of proprietary remedies will fully testify.

Prepared solely by J. H. Robinson, Pharmaceutical Chemist, St. John, N. B., and for sale by Druggists and General Dealers. Price \$1.00 per bottle; six bottles for \$5.00.

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5 TO 20 DOLLARS per day's home Samples worth \$5 free. Address STRINSON & CO., Portland, Maine.

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PIANOS ORGANS. Magnificent Grand New, 600 dollars. Rosewood Pianos, only 175 dollars. Must be sold. Fine Rosewood Upright Pianos, little used, cost \$400 dollars only 125. Parlor Organs 2 stops, 45 dollars; 3 stops, 65; 12 stops, only 75 dollars. Other great bargains. Mr. Beatty sells first-class Pianos and Organs lower than any other establishment.—"Herald." You ask why? I answer, Hard times. Our employees must have work. Sales over 1,000,000 dollars annually. War commenced by the monopolists. Battle raging. Particulars free. Address DANIEL F. BEATTY, Washington, N. J., U. S. A. Jan 5-1y

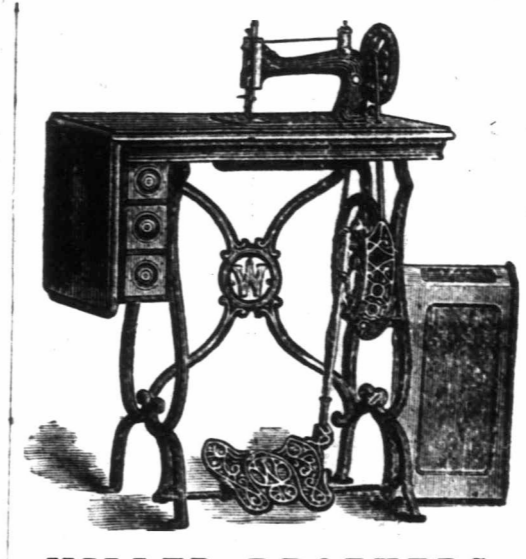
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JOYFUL NEWS FOR THE AFFLICTED. TONEY RIVER, N. S., Nov. 15, 1877. C. Gates & Co.,—Gentlemen,—Some time last winter one of my children—a little boy about eighteen months—was badly frightened and his health became seriously affected. On the least alarm he used to go off in a kind of fit, becoming motionless and black in the face, his heart at the same time palpitating in the most alarming manner. Each fit was worse than the preceding one, causing us to fear heart disease. Hearing of some of the numerous cures effected by your medicines in this and other localities, I procured from your Agent, Mr. E. A. Gile, a bottle of your No. 2 Bitters, and before it was half gone I noticed a marked improvement in the child's health. A second bottle completed the cure. The little fellow is now perfectly well and I am perfectly satisfied that Gates' Life of Man Bitters saved his life. You are perfectly at liberty to publish this certificate if you wish so to do.

With respect, yours truly, WILLIAM McMILLAN. I will vouch for personal knowledge for the truthfulness of the above certificate. E. A. GILE.

SEND 25c. to G. F. ROWELL & Co., New York, for Pamphlet of 100 pages, containing lists of 3000 newspapers, and estimates showing costs of advertising. dec 16

DRY GOODS. Wholesale Warehouse, 25 DUKE STREET - 25. Retail Warehouse, 150 - GRANVILLE STREET - 150. HALIFAX, N.S. Every Wholesale Buyer should examine our Stock, as it is very large, splendidly assorted, and Prices Low. IN OUR RETAIL DEPARTMENT WILL BE FOUND ALL THE NOVELTIES OF THE SEASON. MILLINERY. IN THIS DEPARTMENT we have just engaged the services of MISS MURPHY, formerly of New York, as Chief Milliner. Our buyer having just returned from Europe via New York, we are showing all the leading American Shapes and designs, in addition to a splendid stock of FOREIGN GOODS. We beg to solicit a large share of public patronage in this department. SMITH BROS.



MILLER, BROTHERS, Middleton, Annapolis Co., N. S., or Charlotetown, P. E. I.

NOW HAVE THE AGENCY OF THE CELEBRATED RAYMOND Sewing Machine

being transferred (four months ago) from William Crowe, of Halifax, to them, (excepting the County of Halifax.)

THE RAYMOND MACHINE is too well known to require any puffing; and there have been some important improvements put upon it of late, which render it, by far, the best family machine made.

The following are some of the kinds kept in stock by us, viz:—

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SECOND-HAND MACHINES taken in exchange for new ones. S. MACHINES IN PRICE FROM - \$5 to \$100

Sewing Machine Attachments, FIRST CLASS OIL AND

Needles of all kinds in Stock

All S. Machines warranted to give good satisfaction. Also importers and dealers in several FIRST-CLASS MAKE

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PIANOS IN PRICE FROM - \$225 to \$1000 ORGANS " " " \$75 to \$400

Instruments guaranteed for five years, and sold on very easy terms. Liberal reduction made to Clergymen, Churches and Sabbath Schools

Second-hand Pianos and Organs taken in exchange. As we have now been in the sewing machine business for ten years and import all our stock direct from the manufacturers on

Cash Principles, and our expenses being much less than would be in the city, we are prepared to sell on the very best terms.

REPAIRING OF ALL KINDS OF Sewing Machines, promptly attended to by a class machinist. Charges Moderate.

PARKS' COTTON YARN Awarded the Only Medal Given at the Centennial Exhibition.

FOR COTTON YARNS OF CANADIAN MANUFACTURE. Numbers Five's to Ten's. White, Blue, Red, Orange and Green

Made of Good American Cotton with great care. Correctly numbered and Warranted Full Length and Weight.

We would ask the purchasers of Cotton Warp to remember that our Yarn is spun on Throble Frames, which make a stronger Yarn than the Ring Frames, which make a stronger American Yarn.

It is also better twisted and more carefully reeled; each hank being tied up in 7 feet of 120 yards each. This makes it much more easy to wind than when it is put up without less—the American is—and also saves a great deal of waste.

Those acquainted with weaving will understand the great advantage it is to them to use yarn put up in this manner.

COTTON CARPET WARP, MADE OF No. 10 YARN, 4-PLY TWISTED, WHITE, RED, BROWN, SLATE, &c. All fast colors.

Each 5 lb bundle contains 10,000 yards in length and will make a length of Carpet in proportion to the number of ends in width.

We have put more twist into this warp than it formerly had, and it will now make a more durable Carpet than can be made with any other material. Since its introduction by us, a few years ago, it has come into very general use throughout the country.

All our goods have our name and address upon them. None other are genuine. WM. PARKS & SON, New Brunswick Cotton Mills. ST. JOHN, N.B. July 20-3m

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We are now prepared to execute all Orders for the above wcl

AT MODERATE RATES. WITH NEATNESS AND DISPATCH. AT THE 'WESLEYAN' OFFICE.

RECEIPTS for "WESLEYAN," FOR WEEK ENDING SEPTEMBER 9th.

INSTRUCTIONS AS TO REMITTING MONIES:— 1.—When sending money for subscribers, say whether old or new, and if new, write out their Post Office address plainly.

- John Reeder, \$0.50. Rev. A. S. Tuttle. Ch. McLean, \$0.50. Rev. G. W. Tuttle. George Black, \$0.50. Rev. T. D. Hart. Archibald McDougall, \$0.50. Rev. A. D. Morton, A. M. John Kennedy, \$0.50. Rev. W. L. Langille. M. J. Staples, \$0.50. Rev. I. E. Thurlow. J. L. Bishop, \$2. Rev. B. Chappell. Mrs. Ennis, \$1. Rev. Wm. Ainley. Jacob Ring, \$2. Rev. E. Brettie. Thomas Cole, \$4. Rev. W. H. Evans. Robt Foster, 4; Major Durand, 1 \$5.00. Rev. P. H. Robinson. Capt John Day, 2. Rev. R. W. Weddall, A. B. Lewis Saunders, 1.50. Rev. P. G. Strong. Mrs. George, 2; Capt Poole, 2; George 2; Wm. Warren, 2; self 1, 9.00. Geo. O. Fulton. John Hallett, 2. Rev. F. W. Atkinson. Thos Gunn, 2. Rev. J. J. Teasdale. Mrs. George Cann, 2. Rev. J. L. Sponagle. Mrs. C. Barion, 2. W. F. Bonnell, 1; J. S. Sandford, 2; Jas. Mason, 2; W. McG. Scott, 2.40; Wm. Warwick, 2; Miss E. A. Cochran, 4; Dr. Potts, 1; F. S. Chapman, 2.

PREACHERS' PLAN, HALIFAX AND DARTMOUTH, SUNDAY, OCTOBER 6th.

- 11 a.m. Brunswick St. 7 p.m. Rev. C. M. Tyler. Rev. S. F. Huestis. 11 a.m. Grafton St. 7 p.m. Rev. W. H. Heartz. Rev. S. B. Dunn. 11 p.m. Kaye St. Rev. C. M. Tyler. Rev. James Sharp. Rev. C. M. Tyler. 11 a.m. Charles St. 7 p.m. Rev. S. F. Huestis. Rev. James Sharp. 11 a.m. Cobourg St. 7 p.m. Rev. S. B. Dunn. Rev. W. H. Heartz. 11 a.m. Dartmouth 7 p.m. Rev. G. Shore. Rev. G. A. Huestis. BEECH STREET 3.30 p.m. Rev. Jas. Sharp.

MARRIED.

In the Methodist Church, at Advocate, on 10th ult., by the Rev. R. Bird, Randolph Mills to Alma Livingstone, all of Advocate. At Five Islands, Cumberland Co., by Rev. J. B. Hemmen, on the 10th ult., Endora Lewis to Henry Camp. At Halfway River, Cumberland Co., on the 24th ult., by the Rev. J. B. Hemmen, at the residence of W. Fullerton, Esq., father of the bride, Carrie Fullerton to John W. Harrison. At the Methodist Parsonage, Pownal, P. E. L. Sept. 25th, by the Rev. W. Maggs, Mr. George Myers, to Miss Mary Eliza Stewart; all of Mount Allison, La. 48. At Nashua, on Sept. 23rd., by Rev. L. S. Johnson, Mr. James Solomon Young, of St. Mary's at the Tay, to Miss Mary Ann Munroe, of the same place. At Grandville Ferry, Sept. 25th, by the Rev. J. L. Sponagle, Mr. Wm. Amberman, to Miss Mary Harly.

DIED.

At Upper Nashua, Sept. 21st., of typhoid fever, Mrs. Thomas Fraser, aged 52 years, leaving a large family to mourn the loss of a christian mother. At Aylesford, on the 10th of September, Charlotte, widow of the late Alfred Parker, aged 76 years. For about 40 years she had been engaged in the service of the Lord in connection with the Methodist Church. She died well. Christian Messenger please copy.

MARKET PRICES.

Reported weekly by J. H. BENT, Agent King's County Produce Depot, Halifax, N.S. MARKET ON SATURDAY, OCT. 5th, 1878.

Table with columns for item names (Butter, Eggs, etc.) and prices for Halifax and St. John.

10 a day althome. Agents wanted. Outfit and 1/2 terms free. TRUE & Co., Augusta, Maine

DALHOUSIE COLLEGE AND UNIVERSITY, HALIFAX, N.S.

The WINTER SESSION Will commence on Wednesday, October 30, 1878, and end on April 23, 1879. Students may enter as Undergraduates, who are required to take the regular course of study leading to the Degree of B. A. or B. Sc.; or as General Students, who may attend any class or classes.

CUMBERLAND DISTRICT.

Amherst, Nov. 7th. Local arrangement. Warren, October 8th. Local arrangement. Nappan, October 13th. Local arrangements. Wallace, time fixed by Superintendent. T. D. Hart, and F. W. Wright. Pugwash, November 10th, 11th. G. W. Tuttle, and Joseph Hale. River Philip, November 3rd, 4th. T. D. Hart and W. Alcorn. Oxford, November 6th, 7th, 8th. Local arrangements. Wentworth, time fixed by Superintendent. Joseph Hale. Parrsboro, November 8th, 9th, 10th. W. Alcorn, J. Craig, and R. Bird. Southamton, October 2nd, 3rd, 4th. W. Alcorn, J. Hemmeon, and R. Bird. Athol, October 11th. J. Craig, J. B. Giles. Advocate Harbor, October 7th. W. Alcorn, and J. Hemmeon.

CANADIAN PACIFIC RAILWAY.

To Capitalists & Contractors. The Government of Canada will receive proposals for constructing and working a line of Railways extending from the Province of Ontario to the Waters of the Pacific Ocean, the distance being about 2900 miles.

SAINT ANNE, OTTAWA RIVER.

NOTICE TO CONTRACTORS. The letting of the works at St. Anne has been unavoidably postponed to the following dates:— Tenders will be received until TUESDAY, the 22nd day of October.

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BAPTISMA: A new book on Baptism. EXEGETICAL AND CONTROVERSIA By Rev. J. LATHERN. Price 75 Cents FOR SALE AT METHODIST BOOK ROOM, 125 Granville St., Halifax, N.S.

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MARITIME READER. All Numbers of the latest Editions are in Stock. Large Discount to Teachers and Dealers. Retail Price as follows: First Primer, 32 pp. price 3 cts. Second Primer, 64 pp. price 5 "

Intercolonial Railway. EXCURSIONS TO Quebec, Montreal, TORONTO, And NIAGARA FALLS.

TICKETS good to return within 30 days from the date of issue, will be sold during the month of September and up to 5th October, as follows: From St. John, Moncton, Point du Chene and intermediate stations to Quebec \$14.00, Montreal \$29.75, Toronto \$38.00, Niagara Falls \$31.75.

MUSIC BOOKS FOR THE FALL TRADE.

THE HARMONIA.

FOUR PART SONGS FOR MALE VOICES. This is entirely new book, music well-selected, and with German and English words, the latter translated by L. G. Elson. A valuable acquisition to the list of Male Quartet books.

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NOTICE TO CONTRACTORS. The letting of the works at St. Anne has been unavoidably postponed to the following dates:— Tenders will be received until TUESDAY, the 22nd day of October.

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