

Morning, 5
Afternoon, 7
Evening, 9

Table with 2 columns: Item, Price. Includes items like flour, sugar, and various oils.

THE Provincial Wesleyan

PRINTED UNDER DIRECTION OF THE
General Conference of the Methodist Church of Canada.

Having a large and increasing circulation in Nova Scotia, New Brunswick, Prince Edward Island, New Brunswick and Bermuda, as an Advertising medium it has, in these Provinces, no equal.

Rev. S. Ross, Methodist Book Room, Toronto, is Agent for this Paper.

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EDITOR AND PUBLISHER,
A. W. NICOLSON,
125, GRANVILLE STREET, HALIFAX, N. S.



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PROVINCIAL WESLEYAN is paid at the office of publication.

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Religious Miscellany.

IF I SHOULD DIE TO-NIGHT.

If I should die to-night, My friends would look upon my quiet face Before they laid it in its resting-place.

HYMNS OF THE CHURCH: A BOND OF CHRISTIAN UNITY.

The following paper, by Rev. J. Lathern, copied from the Montreal Daily Witness was read at the meeting of the Evangelical Alliance recently held in the city of Montreal.

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op McIlvaine, of Ohio, referring to that hymn

of heart-trust so often heard in prayer services.

Just as I am without one plea, But Thy blood has made me free, And Thou bid'st me come to Thee, O Lamb of God, I come.

Evangelical Alliance and the growing intercourse

of Christians have developed some essential elements of a vital Christian unity.

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By the use of one language in worship

the people have been unbound, for all of which they felt profoundly thankful.

The united song of Christendom is the pride and prophecy of praise throughout all ages.

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Rev. J. Carroll thought that it was not well to recommend the envelope system too strongly, as he was afraid, from his own experience, it would be found that if a minister who would not be likely to support him; and when the means were lacking there would be a temptation for the minister to speak less strongly against inquiry, he thought it was dangerous to have to depend too much upon those who were without.

As the hours were getting late some wanted to adjourn, but it was decided to elect representatives to the Conference of sister churches. A few nominations were made, and the elections followed by ballot; to the General Conference of the M. E. Church, United States, Rev. J. A. Williams and John Macdonald, Esq., were elected; to the General Conference of the M. E. Church South, Rev. Dr. Douglas and Judge Wilnot were elected.

In consequence of the ballot of the former having consumed much time, it was mutually agreed, that for the other Conferences the nomination of the President should be adopted. To the M. E. Church Canada, Revs. W. Williams and James Grey were appointed.

To the Primitive Methodist Church, Rev. Dr. Green and R. Wilkes, Esq., M.P., were appointed. The Conference adjourned at a few minutes before eleven o'clock.

FOURTEENTH DAY.

THURSDAY, OCT. 1.

The Conference opened this afternoon, according to previous adjournment, at two o'clock, with religious services, after which the journal of last evening was read and approved.

Judge Wilnot, from the committee appointed to define and report upon the duties of the President, submitted the following: That the Conference should direct that the President, in addition to the duties imposed by section 16 of the Constitution, should be empowered to visit the departments of the work throughout the bounds of the General Conference.

It is further recommended that the travelling expenses of such visitation shall be met by such funds as the Conference may direct.

Rev. Dr. Neilson moved that the Secretary, Assistant Secretary, John A. Williams, and S. Rose be a committee to publish in suitable form, the journal of this General Conference.

The motion which was an amendment to another was adopted.

EDUCATION.

The Committee on Education submitted Report No. 3, which was adopted after debate. This report is a revision of that previously adopted by Conference, and is, in most of its provisions, precisely similar.

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Second.—That a Committee composed of four members from each section of the Church, namely, Dr. Rice, J. H. Robinson, J. A. Williams, D. Savage, and E. Wilkes, M.P., shall have power to adjudicate upon all such cases submitted to them of said meetings, and to determine upon the use or sale of properties, and the disposition of the proceeds of such sales.

CONNECTIONAL FUNDS.

Rev. E. Holmes submitted a report from the Committee to arrange the connectional funds, so far as affected by the Union of the Wesleyan and New Connexion bodies, as follows, which was adopted:—

1. The Children's Fund, in relation to which the Committee find nothing invested by either section of the Church.

2. The Contingent Fund in its intention and working is the same in both sections of the Church—the late Wesleyan section has \$31,851 invested, in addition to its interest in the profits of the Book Room.

The late New Connexion section of the United Church has \$6,652 invested, in addition to \$5,000 invested of a doubtful character.

The Committee recommends that after June, 1875, all these funds be amalgamated and managed by the usual Boards—the claimants on such superannuation fund to receive the same amount according to the same scale of allowance.

SUPERANNUATION FUND.

Rev. A. W. Nicolson submitted the report of the Superannuation Fund, as follows, and which was adopted:—

It is the opinion of the Committee that the present scale of allowances to the worn out ministers, and to the widows of ministers, is utterly inadequate to their wants and comfort.

CONSTITUTION OF THE FUND.

1. The name of this Fund shall be the Superannuated Ministers' Fund of the Methodist Church of Canada.

2. The Fund shall be managed by a Committee of eighteen, nine of whom shall be laymen, who may or may not be members of the General Conference, and who shall elect their own Treasurer.

3. The Central Board shall be appointed by the General Conference for a term of four years.

SOURCES OF INCOME.

Income from existing investments; from subscriptions and donations taken up annually amongst the members and friends of the Church; from an annual public collection to be made in all the congregations; from the subscriptions of ministers, which shall not be less than ten dollars per annum; and from such moneys as may be appropriated from the profits of the book and printing establishment.

Five per cent. of the regular income shall be added annually to the vested capital—the interest of said capital only to be used.

CLAIMANTS.

Ministers coming to us from other Churches shall be allowed a claim upon this Fund according to the number of years they shall have travelled in connection with our Conference; and if, upon entering our work, they may desire a relation to this fund which would entitle them to payment for back years, they shall have such claim only after and according to the payment of such sums as may be allowed equitably by the Conference.

Each lay subscriber of five dollars or more annually shall have his name printed in the minutes of Conference, and shall receive a copy of the same.

SCALE OF PAYMENTS.

1. Every worn out minister, who has travelled effectively fifteen years and upwards, shall have a claim of \$12 per annum.

2. Every superannuated minister who has travelled ten years and less than fifteen shall have a claim for \$12 per annum, said claim to terminate at the end of five years.

3. The case of superannuated ministers who have travelled less than ten years shall be referred to the Board for adjudication.

4. Any minister who may locate and enter into secular life, and afterwards be received into the Conference, shall not be allowed claims during the period of his location.

5. The Board shall have the power to commute with superannuated ministers, and widows who were fifteen years younger than their husbands, and were married after their husbands were fifty years of age.

6. Ministers who are temporarily superannuated may receive grants from the Contingent or Missionary Funds.

7. Widows of deceased ministers shall receive four-fifths of the claims which their husbands would have received, except such widows as were fifteen years younger than their husbands, and were married after their husbands were fifty years of age.

8. If the income of any year fails to meet the ordinary claims, a percentage will be deducted from the claimants receipts.

9. Any minister who may be expelled from the Conference, or who may withdraw from the body, shall forfeit all his claims on the Society.

10. The Superannuated Fund of the Eastern Conference shall, for the present, be managed by a Board representing that Conference.

11. The Annuitant Society of the late New Connexion Conference shall, after June, 1875, be incorporated with the Superannuation Fund of the Methodist Church.

Wesleyan Office and Book Room, 125 GRANVILLE ST., HALIFAX.

Excellent Medium for Advertising. ALL THE LATEST PUBLICATIONS and all kinds of Methodist Books, constantly on sale at the Book Room.

Provincial Wesleyan.

SATURDAY, OCTOBER 17, 1874. RESULTS OF GENERAL CONFERENCE.

Much has been accomplished by the recent gathering of Methodist representatives in Toronto beyond what was actually designed. Certain gain has followed to our denomination, which, of course, forms the main advantage to those immediately interested.

The problem of union has been solved, to begin with. Elements hitherto estranged from each other—perhaps, in some instances, antagonistic—have been brought into beautiful and cordial combination. The greater body, West, with its formidable book of Discipline, has been brought into harmony with the Eastern section, which, since its organization, has worked only by the common law of Methodism.

A large, intelligent and conscientious branch of Christians, differing from us all in their modes of Church government, have given in their cheerful adhesion to the new basis of union, constructed in part to retain excellent features of their own past economy. The "Lay-Element," as we have learned to designate what must be regarded as constituting the principal strange ingredient in the new composition, took so naturally to union and to ecclesiastical work, that all have seen how ripe was our Dominion Methodism for the change.

The spirit of conciliation was everywhere and always present. And now, looking back upon our eventful work of sixteen days, there is but a single conviction resting upon all minds.—The movement was of God, and His presence saved us.

Looking abroad upon society, an observer will conclude that results have followed the Conference, which, though perfectly natural in themselves, could not have been altogether foreseen. Perhaps the best reports of Confederal debates and decisions were furnished to the public by the secular papers. Religious periodicals frequently depended upon these details. Our own facilities for portraying the General Conference and its work were far outdone by the agencies of our neighbors. Does this indicate anything more than a spirit of enterprise,—a purpose to win a newspaper reputation? The fact is, the outside world became profoundly interested from the first moment that the statistics of this great body were published. Those themselves were something startling. Then the masterly legislative tact which stamped each day's report as being far beyond the common order of discussion, awakened the keenest interest in intelligent circles. Men who had reached the highest offices in the gift of the crown and the people, were there to give their accumulated wisdom to the Church. Financiers who had established a first claim to respect and confidence, were there to mould the Church's secular economy. In sterling eloquence, that confers grace transcended our Provincial Legislatures, and quite equalled, at its palmist hour, the House of Commons. English Methodism now occupying a most honorable position in the parent land, was present in one of its noblest representatives men, Bishops, leaders of Methodism, severed from us by little more than territorial boundaries, came by one common brotherly impulse and sat together with our President—monarchs of great communities, on a single throne.

The occasion, the sessions, the results of the General Conference, have been, altogether worthy of a large, loyal, influential Church. We are to-day, in consequence of union, better understood and appreciated by other Christians and by the world. Should the occasion arise for summoning the strength of Protestantism on this continent against a common foe, it will now be better known than ever in our youthful nation that this united Church has elements which may justly be regarded as entitled to both fear and respect.

CONSIDERABLY MIXED.—The Northwest of Chicago Advocate, of Sept. 30, gives the following graphic account of our General Conference at Toronto. It will be remembered that Judge Wilnot's Patriotic Song, composed for the Dominion, to the Tune of The Star Spangled Banner, was sung by the Metropolitan Choir by request of Conference. These dates, incidents, statistics, majority of Conferences and outline generally of the first important session of a United Body, are so very refreshing, coming as they do from the enterprising Northwest.

WESLEYAN METHODIST.—The first General Conference of the United Wesleyan Methodist Church of Canada, commenced its session Sept. 16. Ex-Governor Wilnot, of New Brunswick, was called to the chair. After several ballots for President, Rev. Dr. Ryerson, was elected, receiving 80 out of 162 votes. Rev. D. D. Currie was chosen Secretary. On the second day of the Conference, Rev. George Smith, representative of the English Conference, was presented to the body, and Rev. Thos. Sargent, D.D. of the Methodist Episcopal Church of this country, The Conference adopted a resolution calling upon Judge Wilnot to sing the "Star Spangled Banner." [Does that mean fraternity with our M. E. Church?] A committee was appointed to consider the matter of holding a day of thanksgiving for the beautiful harvest.

A BOLD PROPOSAL.—REV. GEO. M. Grant read an extraordinary Essay at the recent meeting of the Evangelical Alliance at Montreal. While the Rev. gentleman confined himself to history, he manifested all that strength of intellect, originality of conception and thorough independence of

opinion which has usually made him so welcome on great occasions. When rebuking bigotry and prejudice, by inference, among the sects, he was well pardonable on the ground of his own well-known charity. In illustrating grave defects as seen in ecclesiastical circles, his opinions must have elicited assent, if not admiration. But when he came to offer a remedy,—to lay down a foundation for the Church of the future, Mr. Grant seriously damaged a reputation long enjoyed by him, of being a sensible and practical man. He actually recommended such latitude in individual sentiment and action, as would leave a minister in the Armenian brotherhood at liberty to preach Calvinism if so disposed; and the Calvinist permission to proclaim the opposite doctrines, without rebuke. It does not seem to have occurred to Mr. Grant, that license in such circumstances must mean disloyalty, if not infidelity. Besides, where should this license terminate? If there is to be individual, uncontradicted choice in doctrine, why not in discipline; and if in both these, why not in regard to the number and mode of the ordinances? Moreover, if the minister is to enjoy this liberty, why not his office-bearers; and, in deed, why not the members of each Church? The theory means not only that sects shall cease, but the universal Church is to become the home of confusion. Five-sixths of that Essay would have been creditable in any assembly; but the unworthy closing paragraphs were altogether out of place, unless it can be shown that one object of the Alliance is to invent and discuss all sorts of ecclesiastical speculations, without regard to Christian prejudices.

GENERAL CONFERENCE.

REPORT OF DELEGATES IN BRUNSWICK ST. CHURCH.

Last evening a meeting of unusual interest was held in the Basement of Brunswick St. Church, for the purpose of hearing from the delegates to the General Conference. The Rev. A. W. Nicolson and Hon. S. L. Shannon, both of whom in Grafton St. Church, had previously addressed a meeting, called for the same purpose, readily and kindly responded to the request for a report of their visit to the General Conference at Toronto. Bro. Nicolson briefly reviewed the preliminary and preparatory steps toward the Union, recently and happily consummated, in all of which he had labored to promote. Communications by him to the "Wesleyan" and the "Independent" had led to correspondence with influential members of Western Conferences. The meeting of the Committee at Montreal was referred to as an evidence of the guiding Presence of the Head of the Church. "At a point when conflicting interests seemed irreconcilable, and representatives of both the Eastern and Western Conferences were prepared to abandon the scheme of Union rather than surrender what seemed to them an important principle, the Chairman of the Committee, Rev. Morley Punshon, rose and requested that each member of the Committee would make the subject of common prayer, serious thought and meet again to ascertain the result as Sabbath intervened. On the Monday morning the cloud had completely dispersed, a compromise was reached in which all interests were sufficiently conserved."

The various elements of which the General Conference was composed were graphically described. There was the Ontario representation, the largest of all,—the somewhat more conservative men of the Montreal Conference,—the Eastern delegation, mostly strangers to their brethren of the West,—the new working peculiar to themselves, and there was the lay-element,—now for the first time represented in Confederal deliberation. A passing tribute was paid to the lay-members of the Eastern delegation, including such men as Hon. J. G. Thompson, Hon. S. L. Shannon, Z. Chipman of St. Stephen, E. C. Foster of Berwick, and other influential gentlemen, who would make their presence felt in any deliberative assembly political or ecclesiastical in which they might be called to take part. There was the Wesleyan Methodist Church of Western Canada, with the Book of Discipline, the New Connexion, with another Book of Discipline, and the Eastern Conference with no Book of Discipline at all. There are various other churches, and the Educational, Missionary and Financial to be harmonized, amalgamated and consolidated. All this was done in such a way, and the entire Confederal proceedings pervaded by such a spirit, as to make us feel that Christ was present with His servants in our midst and our work.

Bro. Shannon described first of all the place of Conference—a central, beautiful and populous city. Even the name was suggestive: Toronto—the place of meeting. From such a centre any powerful influence, political or religious, would radiate to the extremities of the Dominion. The Metropolitan Church seemed to have been called just in time for so important an assembly. For all purposes of Protestant worship it was one of the most beautiful and spacious that he had seen in any part of the world. It occupied the centre of McGill Square—one of the finest and most central in the city. The front tower represented that of the Cathedrals of Europe. At the transepts were towers with spires. There was accommodation for two thousand five hundred people,—with vestries and class-rooms for all purposes of Methodist worship. The contract for the fence alone was paid to be \$10,000. The new Roman Catholic Cathedral bounds the rear of the Square—the Metropolitan is the only Methodist Church to which the Romish Cathedral seems to form an appendage or background. The above sentences are not a verbatim report of Mr. Shannon's speech, but they are true to what he said and he said enough. The men of the General Conference, the venerated Dr. Ryerson, the President, who had won the highest recognition in the department of education, the Hon. Judge Wilnot, whose eloquence, perfectly sustained and delightful in the members of Conference and the people. John McDonald, one of the merchant princes of Ontario, whose utterances were always replete with sound and practical sense. Dr. Rice who showed himself in all intricate questions fully master of the situation, Dr. Douglas without any rival, a clear commanding eloquence of speech. Dr. Pickard, whose rare knowledge of constitutional principles proved of decided advantage, and other members of Conference, were very happily delineated. The work done at the Conference was also indicated. This was master-

ed in Committee. There was first the Committee on Discipline. Upon this Committee there were representatives from each Annual Conference. On this Committee they had to work early and late. The report will be published in a separate volume. There will be a brief compendium of doctrine,—a summary of the articles of the Constitution of the General Conference. District Meetings, Quarterly Meetings, Leaders Meetings, Band Meetings, Class Meetings, Local Preacher's Meetings,—definition of the duties of office members—laws for regulating the whole administration of the Church,—a ritual with services for baptism, the Lord's Supper, services, and solemnization of Marriage—services for ordination, dedication of Churches, reception of candidates for membership, and whatever else belongs to Church arrangement. There was also a constitution agreed upon for missionary work. An Education Society and a Sabbath-School Society were also formed. The Book-Room and publishing interests were all arranged. There were also Committees on Itinerancy, on the state of the Church, on several departments of Finance. The last Committee on the list was upon the Synodical system, which was to be more shortly. The above is a very imperfect report of the addresses last evening. Not having taken any notes I have given the main points presented as they have taken shape in my own mind. J. LATHEIR, Oct. 13th, 1874.

Correspondence.

LETTER FROM UNITED STATES.

TEMPERANCE.

We are now in the heat of battle on the temperance question. The cause of the prohibition and license. The great mass of the temperance people are for the former, while all the liquor sellers and drinkers, and a few professedly temperance people who think more of expediency than principle are for the latter. Included in the latter class are most of the foreign spirits, the Irish Catholics, the Germans, and not a few of the lower class of the English, and these with the Americans who take side with license, constitute a formidable company numerically, with which to contend. The people are coming to see that prohibition is correct in principle and the only way to stop liquor selling. In several of the States, there are prohibitory laws, and when enforced, they do a noble work in the temperance reforms; crime thereby is greatly diminished, and virtue with every other good work, promoted. License is wrong in principle, and it does an immense injury, in opening the flood-gates of evil on the community. License is understood to mean "free rum," thence nearly all the manufacturers and drinkers of intoxicating drinks go for it. They know that under license laws they can sell liquor, and that prohibition destroys their business—hence their opposition to it. In Massachusetts, of the late State election was carried directly on prohibition as a test, and the prohibitionists triumphed and elected their candidate for Governor. Other States have done the same, and still others will follow. On the whole, the temperance cause was never advancing more rapidly than at present.

THE CONFERENCE.

The Annual Conference of the M. E. Church, have nearly all held their sessions for the season, and their reports show good progress in all departments of the work. It has been a year of considerable revival influence, and as a consequence, large additions have been made to the membership of the Church, though the net gain to the membership will not be as large as on some previous years. The financial department presents a better showing than was feared, owing to the business embarrassment of the country. The missionary interests will suffer the most from this cause, but we apprehend it will experience no serious embarrassment. This cause lies too near the hearts of the people for it to suffer long for the want of funds. The educational interests were never more prosperous; our literary and theological institutions are doing a noble work. The most vigorous and enterprising spirit shows great vigour and enterprise.

CHURCH BUILDING.

There is at present the greatest enthusiasm and earnest, sacrificing labor. The Methodists were once known by their plain, modest churches; now they seem to be outdoing all other denominations in fine, elegant, costly churches. I fear, if Wesleyan or Asbury, were to come among us now, they would give us a lecture on our costly church edifices that might not be so agreeable. Still, our people contribute to this object freely, and believe that it is for the best interests of Methodism that she should worship in as good church edifices as are to be found in the country. And I am not prepared to say that these elegant churches have in any measure affected unfavorably the spirituality of the Church, while they have greatly contributed to the enlargement of our congregations.

OUR CAMP MEETINGS.

For the season, were attended as usual with excellent results, but it must be confessed, that spiritually they are not what they once were. They have to a great extent, become places of summer resort, and many go, not so much for spiritual benefit, as for sanitary and social profit. These meetings are now held largely on extended grounds, of fifty, seventy-five acres—more or less—opened by camping associations, and which contain a fine building, costing from \$1,000, \$2,000, in some instances much more, furnished with all the comforts and conveniences of home, and have occupied from one to two and three months. This change in the camp-meeting may be all for the best, but it is now a great question with us how to manage it in its present condition so as to make it the greatest blessing to our people. The question is attended with difficulties, but I have no doubt that the camp-meeting, as heretofore, will answer a grand purpose in advancing the kingdom of Christ.

BOOKS AND PUBLISHERS.

One of the most interesting works of the season for biblical students in the family, has been issued by Messrs. Bradley, Garrett & Co., Philadelphia, entitled "New Illustrated Devotional and Practical Psalter Family Bible, containing the Old and New Testaments. Full and complete marginal notes and references; Apocrypha, Concordance and Psalter in metre; a history of all the religious denominations in the world; perfect and comprehensive aids to the study of the Scriptures; a late and improved Dictionary of the Bible; the whole forming a concise Bible Cyclopædia, maps and analysis, with over two hundred beautiful engravings, illustrations and maps on steel, wood, and in colors." The title gives a full view of the work, it is all more than it presents. The great value of such a work in a family will be soon and appreciated at once. Here is the entire Bible and Apocrypha, printed with

fair, clear types, on the best of paper, accompanied with extended marginal notes, and Concordance and Bible Dictionary, with various other aids to the study of the book, and all comprised in a convenient form for daily use. We know of no work we can more cordially recommend to every family.

Our First Hundred Years: The Life of the Republic of the United States of America, illustrated in its four great periods—colonization, consolidation, development and achievement,—by C. Edwards Dexter, and issued in parts by the United States Publishing Co., of New York. This is perhaps the most compact and interesting History of the Republic yet issued, and its publication just before our centennial celebration is exceedingly opportune. The style of the author gives it a peculiar charm, and will ensure many readers.

Messrs. Dold & Mead, continue their series of "Early American Pioneers and Patriots," by John S. C. Abbott, and is one of the most interesting series of biographical and historical works published. In the series are the lives of Miles Standish, the Puritan Captain, and Daniel Boone, the Pioneer of Kentucky. The series will contain other characters equally noted and striking. This is one of the publishing houses whose imprint is sufficient in a book to ensure the reader that the book may be read profitably. Their list of books is quite extensive and varied, and embrace some most excellent works for the young, admirably adapted to Sunday-schools and libraries.

Messrs. Nelson & Phillips, of the Methodist Book Concern, have added to their list of publications, some most excellent works, among which are "Mission of the Spirit," &c., by Rev. L. B. Dunn; "Christian Law of Giving," by Rev. S. H. Platt; "The Case of the Slave," his work and how to do it," by Rev. John Atkinson; and "Revisions of the Discipline of the M. E. Church," by David Shoeman. Other books of great value will be issued by this house soon. Their commentary on the Bible is progressing, and will be completed as soon as possible.

Orange Judd, Esq., is one of our most extensive publishers, but his publications are confined principally to the different departments of Agriculture, for the farm, garden and household. He is a Christian gentleman, and contributes liberally to our christian and educational enterprises. His "American Agriculturist," is the best work of the kind of which we have any knowledge, broad in its views, moral in its tone, and contains a vast amount of useful reading for the family on a great variety of subjects. Its illustrations, which are numerous, are exceedingly well executed and very instructive. No family can read it without profit and instruction.

Cecil.

THE MISSIONARY DEPUTATION.

The following letter has just reached us from the junior Missionary Secretary. It speaks for itself. If our people—the friends of missions—desire an object worthy of their ambition, prayers and benevolence, here it is! This continent for Christ! At least, as much of this great continent as we can reach and control. Mr. Sutherland enters upon his work with characteristic energy. He sends a key note for \$175,000. Is it unreasonable? With our brave Missionaries West, and our noble men and women in Japan, surely there are opportunities ample to provoke our sympathies.

MONTREAL, Oct. 7th, 1874.

DEAR BRO NICOLSON,—I hoped to have had something definite to communicate by this time in regard to our movement, but I find it will take some time to put matters in shape here. I have not yet heard from Toronto when the other members of the Eastern deputation will be ready to start, but I hope to hear within a day or two. We have not yet got a supply for Montreal, but are trying to arrange for one.

I expect Bro. McDougall, our Saskatchewan Missionary, down here next Saturday, and will then learn more definitely when we are likely to come East.

My hopes are strong for a most successful missionary campaign this year. Last year, if I remember aright, you raised in the Eastern Provinces some \$22,000, in the West the amount was over \$118,000, and the late New Connexion a few thousand more,—perhaps, from the three sources, not far short of \$150,000. I think the united Church should set its face for \$175,000 at least. It will require all this to keep pace with our rapidly extending work, and such an increase, the first year of the union, would have a most beneficial effect in every way.

Hoping to see you before long, and with kindest regards to the dear brethren, I remain yours faithfully, A. SUTHERLAND.

DOMINION EVANGELICAL ALLIANCE.

On the same day as the first General Conference of the Methodist Church, which was interesting in the highest degree, closed its sittings in Toronto, the first General Conference of the Dominion Evangelical Alliance began in Montreal, and has been eminently edifying, satisfactory and hopeful. Some notes of it are subjoined.

The Dominion Evangelical Alliance, which the British, is one not of churches, but of individuals who are believers in Christ. It unites liberty with law, one of its principles is that its members are free to hold and advocate their special views. The doctrinal basis is precisely the same as that of the Evangelical Alliance in England. It may be thus summarized: "The Divine inspiration of the Scriptures, with the right of private judgment in their interpretation, the Unity of the Godhead in the Trinity of persons, the depravity of man, the Incarnation of the Son of God, Justification by faith, Conversion and Sanctification, and the perpetual obligation of Baptism and the Supper of the Lord." On these sacred revealed principles the Alliance most firmly stands.

The Hon. L. A. Wilnot, D.C.L., of Fredericton is the President of the Dominion Evangelical Alliance, and the General Secretary is the Rev. Gavin Lang of Montreal. Every part of the Dominion is represented by one or more members of the General Committee, who are authorized to form local branches and report to the General Secretary. The Treasurer is Mr. William Glendenning of Montreal. We cannot give the names of all who were present from our Confederated Provinces. Of the distinguished strangers we may mention, The Right Hon. the Earl of Cavan, Major General Burrows, R.A., Donald Fraser, D.D., London, Mr. Thos. Miller, Rev. President Porter, LL.D. Yale College, Rev. Dr. Philip Schaff, New York, and Rev. James McCosh, D.D., President of Princeton College, N. J.

On the first evening a meeting of welcome was held in the American Presby-

terian Church. Here the spirit of love and union was so delightfully manifested as to promise great things, and good for the evening meetings. This evening the programme was abundantly fulfilled. There were daily morning, afternoon and evening meetings. The first was for prayer in the Church, the next for the singing of the hymns, and the evening gatherings of the general public took place in the Wesleyan Methodist Church, St. James St., being both central and spacious. It was filled night after night.

As I furnish any account of all the proceedings would be impossible. We have not space even for the titles of the numerous papers which were read. They were uniformly appropriate in subject, and masterly in composition. We may however be permitted to specify a few. The series began with the paper, "The Alliance," by the Rev. John H. D. D. of New York. It was a wise, thoughtful, telling essay, deserving equally the study of preachers and hearers. Major General Burrows spoke of "The work of the Evangelical Alliance," and rounded off his address by the call to prayer, which was generally observed at the beginning of the year. He also showed that places where the English tongue is not spoken, are included in the British Evangelical Alliance for greater freedom of worship than in former times. Dr. Fraser enlarged on "The relation of art to the progress of the spirit." He spoke eloquently in view of the unusual amount of Rationalism, and denounced them as incomparably lower than the great end of Christ which is "to bring men unto God."

No lecture excited higher expectations than that by Dr. McNeill. It was called, "The great question of the day, 'What has God wrought?' by the Rev. John H. D. D. of New York. It was a wise, thoughtful, telling essay, deserving equally the study of preachers and hearers. Major General Burrows spoke of "The work of the Evangelical Alliance," and rounded off his address by the call to prayer, which was generally observed at the beginning of the year. He also showed that places where the English tongue is not spoken, are included in the British Evangelical Alliance for greater freedom of worship than in former times. Dr. Fraser enlarged on "The relation of art to the progress of the spirit." He spoke eloquently in view of the unusual amount of Rationalism, and denounced them as incomparably lower than the great end of Christ which is "to bring men unto God."

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The Family.

LOST ON SCHILLION.

A few years ago the incident here alluded to actually occurred. In all its details, he related to a poor woman, weak in health and of failing mind.

Oh wherefore can you here, Alie! What has brought you here? Late and late on this bleak morn and eve.

Weak am I and frail, I ken. But there's might that's not of men. To hear me up—see as near as I can.

BEREAN NOTES.

LESSON IV. BRIND BARTHELEMY. Mark 10, 46-52. Topic: The Blind See. Golden Text: "Upon Thine mine eyes, that I may behold," etc. Psa. 119, 18.

NOTES AND ILLUSTRATIONS.

1. THE WAY SIDE BOGARD. Poor, blind, helpless. Three degrees of human wretchedness, each an illustration of the unrequited man's religious state.

2. THE MISTAKEN SPECTATORS. Mistaken about Jesus. Only—Jesus of Nazareth! A wonderful man—nothing more. If only a man they might be right in thinking he would not notice a poor blind beggar.

3. THE WONDERFUL CURE. Performed by Jesus in the midst of important conversation; in view of his death; a few days only before his crucifixion; about which he was talking at the time.

4. THE MISTAKEN SPECTATORS. Mistaken about Jesus. Only—Jesus of Nazareth! A wonderful man—nothing more. If only a man they might be right in thinking he would not notice a poor blind beggar.

from, from the dust, as we must from indolence and sin... "I can't get but one life to live," he said, and leaned towards the fire, rubbing his hands lovingly together.

HOW THEY WENT TO THE LECTURE. "I wish you would go mother; I think that you would enjoy it, and I'm sure Tommy and I should."

There's something about you, too, that makes any one forget what you have on. And I've thought it all out—I'll put my other two shillings to the fifty cents, to buy your ticket, and get you a reserved seat.

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Provincial Wesleyan Almanac

For the year 1874. Last Quarter, 2nd day, 9h. 27m. morning. New Moon, 10th day, 6h. 47m. morning.

Table with columns: Day, Sun, Moon, etc. showing astronomical data for the year 1874.

In this month the length of day decrease 1h. 30m. The TIDES—The column of the Moon's rising gives the time of high water at Halifax, Cornwallis, Horton, Lunenburg, Windsor, New Brunswick, and Truro.

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