

The Wesleyan

201

Longworth I Esq

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KEEPING THE EYE ON JESUS.

BY THEODORE L. CUYLER, D.D.

One of the peculiar glories of Christianity is that it presents to us—what no other religion furnishes—a perfect model for our daily conduct. No other religion can produce a Lord Jesus Christ. And Christ is a Christianity. It is not the gospel system that saves us. It is the Gospel's Redeemer. That preaching is the most effective which most clearly and persuasively presents Jesus as the Divine Saviour, Substitute, Surety; that life is the most symmetrical and holy which is the most closely copied after him as the divine model.

There is not a more beautiful episode in the life of our Lord than that one which occurred at the beginning of his last supper with his disciples. Jesus, "knowing that the Father had given all things into his hands, that he was come from God and was going to God," rose from the table and laid off his upper garment. Girding himself with a towel, he takes a copper basin, and does what none but a slave was accustomed to do—he washes his disciples' feet! Having performed in their midst this wonderful act of humanity and unselfishness, he says to them: "I have given you an example that ye should do as I have done to you." Not that we are literally to wash each other's feet; but we are to fill each other's hands; bear each other's load, dry each other's tears; and comfort each other's hearts.

Again, the enthusiastic Peter, in his first epistle, tells us that "Christ also suffered for us, leaving us an example that we should follow his steps." The Greek word signifies a writing-copy, such as is set for children in a school, and to be closely imitated in every stroke of the pen. Paul has the same idea in his mind when he bids us to "look at Jesus, the author and the perfecter of our faith." And, if I were asked to give a simple golden counsel to a young convert, which could be easily remembered and which would be available for every emergency in life, it would be this: "Keep your eye on Jesus."

The godly Charles Simeon, of Cambridge, kept a portrait of the heroic missionary, Henry Martyn, hanging on the wall of his room. Looking up toward it, he would often say: "There! See that blessed man! What an expression of countenance! No one looks at me as he does. He seems always to be saying to me: 'Be serious; be in earnest; don't trifle.'" Then, bowing toward the benign, thoughtful face of Martyn, Simeon would add: "No, I won't, I won't trifle."

If there was an inspiration to earnestness always to be caught from looking at a noble and Christ-like man, how much more from looking at Christ himself. The Divine Spirit has presented in the New Testament a matchless picture, and has hung it up, as it were, before our eyes. It is the infinitely beautiful countenance of my Lord and Master. It is "marr'd more than any other of the sons of men" by the traces of the struggle in Gethsemane and the agony on the cross. The most serene patience sits on that countenance, as when he "answered not a word" to Pilate, and as when he prayed "Father, forgive them, they know not what they do." Every lineament of that face is love. Holiness spreads an ineffable grandeur over it, which no Raffaele or Da Vinci can reproduce. Even at this moment a large painting of the majestic face of my Saviour hangs before me on my study-wall. But that is a mere pigment. Ten thousand fold more real, more inspiring, more soul-rousing is the image to my eye of him who ever says: "Look at me; learn of me."

Yes, and how earnestly he says to all of us: "Live for me! That face

meets all of us who profess to be his followers, in all the multiplied places, scenes, and emergencies of our brief lives. Sometimes we recoil from a disagreeable duty or painful load. How promptly those lips of our Lord seem to be speaking to us: "Whoever will not take up his cross and come after me is not worthy of me. At another time we are cast down with disappointment; perhaps a chill of despair is settling over our hearts. Just then the dear Divine Face draws very close to us, and we hear the warm words: "Let not your heart be troubled; I neither let it be afraid. Lo! I am with you always. My grace is sufficient for thee." When we are tempted to a resentful word or a dishonest deed, the countenance rebukes us with the admonition: "Wound me not in the house of my friends." As Peter's tears were started by a single look of his grieving Master, so ours may well be stirred by every act of disloyalty to him. And when we have come back ashamed and disgraced, from a cowardly desertion of the right, in an hour of sharp trial, oh! how that face upbraids us, as Jesus seems to say: "Could ye not watch with me one hour?" Evermore is that Divine Monitor and Model before our eyes, teaching, rebuking, inspiring, encouraging, comforting and guiding us. Let me fasten my gaze on him! Let me open my ears to him! Let me be ever clinging to his garments and treading in his footsteps, that wherever he is I may be also!

Certain choice spirits of the human race have shown some peculiar virtue, as Joseph in chastity, Daniel in integrity, Luther in courage, Wilberforce and Elizabeth Fry in philanthropy. But these were only imperfect copies of the divine ideal of life set before them. Let us keep our eyes steadfastly upon One who embraced in himself all virtues and excellencies in full perfection, and who in every possible point is an example for us. Our daily and hourly conflict is with sin. But Jesus did not sin, neither was guile found in his mouth. Temptations came to him as really as they come to us, for he was a man tempted just as we are. His conflict on the mountain, in the Temple, and in the Garden were no sham encounters or mere symbolic exhibitions. Jesus conquered temptations by never presumptuously running into danger; by resisting first suggestions to evil and by using that sword of the Spirit which is the Word of God. On the mountain he met Satan with the weapon of Holy Writ.

Christ is our model too in consecration to the Father's will. His meat was to perform that will. His uplifting motto was: "My Father worketh hitherto and I work." Between the activities of the Father in Heaven and of the incarnate Son there was no discord and no jar. When I can lay down my daily plans of life upon God's revealed Word and find them fit, then what satisfaction does the humblest act bring to me! Ever, too, let us observe how utterly unselfish Jesus was: what journeyings, to reach single cases of suffering; what braving of popular scorn, to befriend the publican and the outcast; what endless expenditure of sympathy; what tireless going about doing good! When that gentle spirit of his was aroused by the sight of hypocrisy and falsehood, how he could scathe and scorch the Pharisee with his righteous indignation! Those overflowings of indignation were the surcharge of his holiness. When I behold my Master anathematizing the "whited sepulchres" of sin, and yet pronouncing pardon on a penitent harlot, I learn just how I should keep in proper poise my hatred for iniquity, and yet my pitying love for those who "are overtaken in a fault."

And so let every day of my life be spent before my great Teacher's Face and my eyes never wander from that wonderful form! As soon let that dawning man forget the plank which sustains him in the sea as for me to forget the Saviour who upholds me with his omnipotent arm. As soon let the home-bound mariner lose sight of the light-house which guides him to his haven as for you and me to lose sight of Him who is the way, the truth, and the life. Reynolds used to say: "I only look at the best pictures. A bad one spoils my eye." In like manner shall we find that the study of our King in his beauty shall purify our vision; and the more we look at Jesus the more shall we look like Jesus.—*Independent.*

NOVA SCOTIA CONFERENCE STATION SHEET.

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Edmund Botterell, Super'y
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J. L. Sponangle
- Halifax South
Grafton St.—S B Dunn
Cobourg St.—W A. Black, A.B.
John S Addy, Super'y
- E R Brunyate, City Missionary by permission of Conference
- Dartmouth—I M Mellish
Thomas Angwin, Super'y
- Lawrencetown—J. Wier
- Windsor—Ralph Brecken, A.M
Supernumerary, M Richey, D.D
John McMurray, R Morton.
- Chester Road—To be supplied from Windsor.
- Hantsport—A D Morton, A.M
- Horton—Thos. Rogers, A.B, Benj. Hills, Geo. Johnson (A) Super'y
- Kentville—Paul Prestwood
- Newport—F H W Pickles
- Avondale—R A Daniel
E Brettie, Sup'y
- Burlington—G O Huestis
- Waltou
- St. Margaret's Bay and Sambro—J H Davis
- Bermuda, Hamilton and Somerset
E B Moore Chaplain to Wesleyans in Army and Navy, and B C Borden A.B
- Bermuda, St George's and Bailey's Bay—William Ryan Chaplain to Wesleyans in Army and J L Dawson, A.B.
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- Onslow—F H Wright, A.B
- Acadia Mines—R B Mack
- Pictou—Joseph G Angwin
- Stellarton—A F Weldon
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- Maitland—Thos D Hart
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- Aylesford—Joseph Gaetz
L Stevens.
- Berwick—John Cassidy
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- Shelburne—J R Borden
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ONTARIO LETTER.

ONTARIO, June, 1879.

DEAR MR. EDITOR,—Amidst the incessant excitement of Conference, your correspondent finds it difficult to gather up the thread of its proceedings, so as to send you a readable letter. Having to preach, we did not hear the ordination sermon of the ex-President, Rev. Dr. Ryckman, nor enjoy the love-feast, both of which were spoken of in high terms; but in the evening we did listen to Rev. L. Gaetz, in Rom. 1. 16. The sermon was simple in construction, earnest in delivery, rich in illustration, and eloquent throughout. The Missionary Meeting of Monday evening brought before us Mr. Cochran, just returned from Japan; who, in a three quarters of an hour speech, and in a strain of compressed eloquence, gave us the political and ecclesiastical history of that wonderful Empire for the past thousand years; and wound up by showing the remarkable success of our own mission to that country. He was followed by Mr. Gaetz, in an eloquent address, and Dr. Sutherland, in his usual, earnest style. The result was not only a good collection of about fifty-four dollars, but the hearty adoption, by the Conference, on the following day, of the resolutions of the Committee on Dr. Rice's motion, for inaugurating a scheme for the relief and extension of the church. This scheme, as adopted by the Committee and Conference, proposes, in the months of September and October of the present year, by meetings and Sunday services, to raise a sum not less than \$150,000, as a free-will offering to the Lord, on the part of the Methodist Church of Canada, for the great success with which he has so signally crowned us in the past, and for the wonderful extent and prosperity of our Canadian Methodism of the present. The amounts raised to be devoted three-fourths to the missionary work of the church, and one fourth to superannuation funds of your own and our own Conferences.

The only two serious objections urged against the scheme were that the times are really very hard, and very many of our circuits are groaning beneath very heavy burdens of church debts. So serious has the latter pressure been felt, that in several instances ministers found it necessary to remove after only one year's service on a circuit, the people not being able to pay them a living salary. The pressure upon the Stationing Committee was greater than it has ever been known to be before, and for a long time it seemed impossible to find a place for every man.

The Conference hailed with joy the intelligence that success had crowned long continued effort for raising an endowment of \$120,000 for Victoria University, and that the agency is to be discontinued. It also heartily embraced the suggestion of Dr. Sanderson, to raise a bursary or scholarship for each district of the Conference, and twelve such bursaries were accordingly pledged, to be named after the respective districts.

The motion of Dr. Williams, upon the action of the late General Conference, in altering the Constitution of the Transfer Committee, evoked considerable discussion. I sent you in my last a copy of the resolution. It was followed by Mr. Graham, and earnestly supported by Dr. Fowler. Drs. Rice and Sanderson defended the action of the General Conference; but the very general feeling was that it was necessary to guard from the very first the rights and privileges of the Annual Conferences; and that as the action did deprive them of direct representation upon a Committee in whose hands were committed for the time being the most vital interests of each preacher, and which professed the most sovereign power over every member of each Annual Conference;—a power which could be used to inflict severest wrongs, and yet which would otherwise be irresponsible, and would not exist after its decisions were made known, and if hardship was done, there could be no appeal. The Conference, therefore, by a very large majority vote, sustained Dr. Williams' resolution, condemnatory of the action of the late General Conference in this matter.

It would hardly be right for your correspondent to pass entirely in silence ever a matter which occasioned much very grave conversation, and led to some definite and, we trust, on the whole, satisfactory action. In a former letter I referred to a serious misunderstanding between the officials of our large towns and the pastor, which had led to the unprecedented action being taken of the trustees locking the doors of the church against their own pastor. The case was that of the Rev. W. R. Parker, M.A., and the Woodstock Church. The case before Conference was complicated by there having been no charges preferred; the District Meeting had taken no action, and the Conference Special Committee had sat upon the case during the year, not judicially but advisably; and Mr. Parker being chairman of the district. The matter was one requiring the greatest delicacy of management, and was committed to a judicious committee as possible. Much anxiety was felt about the findings of the committee, and fears were expressed lest matters would be made much worse. Mr. Parker was held deservedly in high esteem by his brethren, and the Woodstock officials have always shown themselves very loyal to Methodism; it seemed for some time as though either a valued minister or an important church interest must be sacrificed, but by a most carefully prepared and impartial judgment, showing where each party had erred, but without recommending censure or rebuke to either party, the matter seems to have found a peaceful solution, and it is hoped, will soon be among the things past by and forgotten.

The presenting of the biographical sketches of the ten or eleven ministers who had died during the year,—some in the flush of their early manhood, and many in the maturity of far advanced years,—was a solemn but interesting episode of the sessions. Two had deceased since District Meetings, one had just been transferred from the Toronto Conference, but dying before the opening of our own body, his case was referred back.

The question of life assurance is one in which many of the members of Conference are taking a deep interest, and different schemes have been suggested; that which seems most feasible is one which would unite on the co-operative plan with some one of the existing life assurance companies, who would give the best security with the lowest rates. A committee appointed a year ago had had much correspondence on the subject, and reported favorably of certain proposals which had been made, but the matter was again postponed for further consideration for a year.

The place of holding our next Conference was carried by the eloquent pleading of Rev. L. Gaetz in favor of Wesley Church, Hamilton, the vote being very evenly divided between that and the Centenary Church of the same city.

The report of the Children's Fund Committee showed that though there was an increase of nearly nine hundred members, yet it would require a percentage of forty-two cents per member to meet the claims of the coming year, so as to pay thirty dollars per child. The Contingent Fund, after meeting the extraordinary special demands, which a year of so much mortality had brought upon it, reported only about six hundred dollars to be divided among the several districts.

The Conference formally closed on Thursday, June 12, 10 a. m., by which time most of the members of it were far away on their home journey, as was

Yours,
H. R. R. S.

"Brother Cartwright is right. If you don't take him, you can't get me."

To Mr. Cartwright the sequel was full of interest. The entire number of converts joined the Methodist Church...

WHO WILL OBEY?

Feed my lambs! The call is imperative, but the work to be done is delightful. It is Jesus, the great Shepherd...

Many years since, Rev. Samuel Merwin, one of the noble generals that led many an army of Immanuel's legions to glorious victory...

We knew one who was frequently invited to give advice to the youthful disciples, who recommended keeping short accounts, never letting a day pass without leaving a full settlement with heaven...

A brother who went with his family to camp-meeting had two children converted. Before leaving the encampment...

On returning home he told his wife what had occurred. The family consisted of himself, wife, his daughter Manilla, about ten, and Chester, a little boy of eight...

The effect of such training was, Manilla grew up an earnest and devoted Christian, and became a helpmeet for one of the ambassadors of the court of heaven.

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER—STUDIES IN THE NEW TESTAMENT.

A. D. 60. LESSON I. PEACE WITH GOD; or, A Present Salvation. Rom. 5. 1-10. July 6.

EXPLANATORY AND PRACTICAL.

Verse 1. Therefore. In the two previous chapters the apostle has shown that God justifies all who believe. This word introduces the conclusions from his reasoning. Being justified. A term often used in Paul's writings and the theology of the church...

2. By whom. More correctly, "through whom," the preposition being the same as in the preceding verse. We have. Rather, "we have had," that is, we have received and do still enjoy. Access. "The privilege of entering in."

3. 4. We glory in tribulation. Afflictions or sufferings; especially, but not exclusively, those which come as the result of serving Christ. "Tribulation" originally meant threshing, by which the wheat is separated from the chaff...

5. Hope maketh not ashamed. "Mocks us not." Earthly hopes often disappoint us, and cover us with shame; but that hope of heaven, which has been tested and strengthened by experience, will never deceive us.

6. For. The mention of God's love suggests a new train of thought, and the apostle proceeds to show some proofs of God's great love to man. Without strength. When we, as sinners, were unable to save ourselves...

apostle proceeds to show some proofs of God's great love to man. Without strength. When we, as sinners, were unable to save ourselves, and without hope of salvation...

7, 8. Righteous man... good man. There is a contrast presented between these two varieties of character. For a merely righteous man, one that is upright, sternly virtuous, rigidly just, it would be hard to find any person willing to die...

9, 10. Much more. From this greatest display of love, all lesser tokens may be warranted. 15. If God will do so much for sinners, what will he withhold from saints? Justified by his love. According to verse 1 we are justified by faith as the condition on our part...

GOLDEN TEXT: Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ. Rom. 5. 1.

DOCTRINAL SUGGESTION: Christ's redeeming sacrifice. The next lesson is Rom. 8, 28-30. The man who heeds not the warning of pain or sufferings, which always proceeds maladies, often becomes through indolence, the victim of incurable disease...



JOYFUL NEWS FOR THE AFFLICTED.

Nictaux Mountain, Annapolis Co., November 1877. Messrs. C. Gates, Son & Co.—Gentlemen I had a child that was troubled very much with worms, and by taking one half bottle of your No. 1 Syrup she was entirely cured of them...

VEGETINE

SCROFULA, Scrofulous Humor.

VEGETINE will eradicate from the system every trace of Scrofulous Humor. It has permanently cured thousands in Boston and vicinity who had been long and painful sufferers.

Cancer, Cancerous Humor. The marvellous effect of VEGETINE in case of Cancer and Cancerous Humor challenges the most profound attention of the medical faculty...

Canker. VEGETINE has never failed to cure the most intractable case of Canker.

Mercurial Diseases. The VEGETINE meets with wonderful success in the cure of this class of diseases.

Salt Rheum. Tetter, Salt Rheum, Scald Head, &c., will certainly yield to the great alterative effects of VEGETINE.

Erysipelas. VEGETINE has never failed to cure the most inveterate case of Erysipelas.

Pimples and Humors on the Face. Reason should teach us that a blotchy, rough or pimply skin depends entirely upon an internal cause, and no local application can ever effect a cure...

Tumors, Ulcers or Old Sores are caused by an impure state of the blood. Cleanse the blood thoroughly with VEGETINE, and these complaints will disappear.

Catarrh. For this complaint the only substantial benefit can be obtained through the blood. VEGETINE is the great blood purifier.

Constipation. VEGETINE does not act as a cathartic to debilitate the bowels, but cleanses all the organs, enabling each to perform the functions devolving upon them.

Piles. VEGETINE has restored thousands to health who have been long and painful sufferers.

Dyspepsia. If VEGETINE is taken regularly, according to directions, it cleanses and opens the bowels...

Faintness at the Stomach. VEGETINE is not a stimulating bitter which creates a ravenous appetite, but a gentle tonic, which secures to restore the stomach to a healthy action.

Female Weakness. VEGETINE acts directly upon the cause of these complaints. It invigorates and strengthens the whole system, acts upon the secretory organs, and always inflames.

General Debility. In this complaint the good effects of the VEGETINE are realized immediately after commencing its use. VEGETINE acts directly upon the blood.

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Persons Desiring this New Rich Blood, and will completely change the blood in the system in three months. Any person who will take...

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Johns' Anodyne Linctus will positively prevent this terrible disease, and will positively cure cases in ten days. Information that will save many lives sent free by mail. Don't delay a moment in ordering it better than cure. J. S. JOHNS & CO., Bangor, Maine.

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Established in 1871. Superior Quality and Price. Solely for the use of the Navy, Army, and Marine Corps. Solely for the use of the Navy, Army, and Marine Corps.

No Duty on Church Bells.

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SAMUEL A. CHESLEY, M.A

Attorney-at-Law, &c., Lunenburg, N.S. Jan 1 year.

THE WESLEYAN

SATURDAY, JUNE 28, 1879.

SALUTATORY.

The WESLEYAN of last week contains the Valedictory of the retiring Editor, who, for the last six years, has had the general management of this paper, and of the Book-Room affairs of the Conference Office, in Halifax; and who, as the officer in charge of those interests, has, with great ability and faithfulness, successfully terminated the period of his appointment. The same paper also contains the Janitorial of the assistant Editor who, for the past year, has contributed largely, from his ample resources, to the value of the paper. For many years the offices of Book-Steward and Editor have been combined under one general management. At a united meeting of the Nova Scotia Conference, and the New Brunswick and Prince Edward Island Conference, held at Sackville, last year, it was determined to recommend, to the ensuing General Conference, that the interests of the Book-Room and of the WESLEYAN would be, it was supposed, best subserved by placing each of those departments under a separate management.

The General Conference of 1878, after mature deliberation, adopted the recommendation of those Annual Conferences. A former incumbent of the Conference Office, of rare business ability, and of very successful management of its affairs, was elected by the General Conference to the office of Book-Steward. The writer was elected, at the same time, to the office of Editor of this journal.

The duties of this position are indicated, in part, by the Discipline of the Church; and, in part, those duties are implied in the office itself. To make up a religious newspaper, from week to week, and from year to year, that shall be instructive, progressive, and conservative; that shall discuss intelligently many of the grander questions of the hour; that shall fairly represent the enterprises of the church; and that shall be worthy of a welcome in the twenty thousand Methodist families in the eastern section of the Methodist Church of Canada, and in other families; appears, at this writing, to be an undertaking so important, and so responsible, that one, inexperienced as we are, in the work and the ways of journalism, may well ask: "Who is sufficient for these things?" Verily, we recognize, at this juncture, as, indeed, we have oft times done before, the wisdom of the ancient Hebrew proverb: "Let not him that girdeth on boast himself as he that putteth off."

From our present outlook the work before us appears to be formidable enough. Its demands will be urgent. Its claims will be irresistible. Its perplexities will probably be many. Its opportunities will, however, we hope, be somewhat inspiring. Some of our readers will, no doubt, sometimes think that, in discussing important questions, we are going in certain directions too fast; others, it may be, will think that we do not go fast enough. In the judgment of some we will seem to say too much; in the judgment of others, too little. Some of our readers will, we may perhaps assume, occasionally smile when reading these pages; some, perchance, will frown. We shall probably make many mistakes; but our errors, we trust, will be those of the head, rather than those of the heart.

The manifest difficulties of our position must not deter us from earnestly grappling with our work. We must hopefully and cheerfully endeavour to act well our part. We can only do the best we can. We do not forget that though we are confessedly weak, there is an accessible source whence needed strength may be obtained. He, for the advancement of whose kingdom, and for the defence of whose truth, this periodical is published; and through the choice of whose servants this trust has been committed to us; will, we are confident, not forsake us in the time of need. We look upon this profession, into which, by the choice of our brethren,

it is our lot to enter, and in which many of the finest and busiest minds are wielding untired and vigorous pens, as worthy of the best energies of the most gifted men; and we hope to be permitted to find a humble and useful place in the journalistic brotherhood. We respectfully ask those friends of the paper who have, in times past, contributed by their pens to the enrichment of its columns, to please favor us, as they have our predecessor, with their contributions. We sincerely beg, moreover, that the thousands of readers of the WESLEYAN will kindly take us into their confidence: and our steadfast aim will be, as week after week goes by, to deserve their friendship, their sympathy, and their approbation. D. D. C.

PERSONAL.—The members of the Nova Scotia Conference, and the Methodist public of this city, have been greatly delighted by the presence, in their midst, of Rev. Alex. Sutherland, D.D., Missionary Secretary, and the Rev. J. Shaw, President of the Toronto Conference, during the past week. Mr. Shaw preached in the Grafton Street Church on Sunday morning last, and Dr. Sutherland in the Brunswick St. Church in the evening, to large and appreciative congregations. Both gentlemen left for Charlottetown on Wednesday and will spend the Conference Sabbath in that city.

THE CONFERENCE.—The Nova Scotia Conference, of 1879, has been in session, in this city, from the 18th to the 25th of the present month. Besides the ordinary questions which necessarily engage the attention of Conferences, a few somewhat unusual topics have been considered. Under the judicious leadership of its President—Rev. S. F. Huestis, the work of the Conference has been satisfactorily conducted. Full reports of its proceedings will be found in the WESLEYAN of this and the coming week.

The Rev. James Taylor, ex-President of the Nova Scotia Conference finished the work of his Presidential year by preaching the official sermon, in the Brunswick street Church, on Sunday morning last. The sermon was one of his best efforts. We congratulate our excellent brother on having successfully accomplished the arduous work which was imposed upon him by his official position.

The claims of Conference and of circuit work, and other engagements inevitably connected with a change of residence, will, necessarily prevent the editor from giving his full attention to the duties of his position for the next few weeks.

PROCEEDINGS OF THE NOVA SCOTIA CONFERENCE.

THE CONFERENCE MISSIONARY MEETING

was held, according to announcement, on Wednesday evening, commencing at half-past seven. The President in the chair.

After singing the hymn beginning— Jesus shall reign where'er the sun Doth his successive journeys run, prayer was offered by Rev. G. O. Huestis.

The President, in his introductory remarks, stated that Missionary Meetings were no rarity to a Methodist audience, and referred to the state of our Missionary finance, and to the movement which had been inaugurated for the raising of a Thanksgiving Fund, after the example of the Home Conference. The Fund there, he was informed, had already reached \$750,000, and was increasing at the rate of \$20,000 per week. He stated also that the London Conference had already moved in the matter. The Toronto Conference, now in session, it was expected would follow suit, and as Dr. Sutherland, General Missionary Secretary, was expected to be with us on Saturday, it was anticipated that the motion would be brought before the N. S. Conference as well.

The Secretary, Rev. W. H. Hertz, then gave a short resume of the Missionary operations for the year. This presented many encouraging features, but still the unwelcome fact was revealed that, so far as our Conference was concerned, the heavy Missionary debt, instead of being reduced, would be considerably increased, the receipts being now more than \$1,000 less than last year.

Rev. C. Lockhart, having been introduced by the President as one who, during a long life, was a real Missionary, had been compiled, at last, to rest from his labors, congratulated the President on having, through the 20 years of his ministry, climbed so successfully the ladder of ecclesiastical preferment, until now he stood upon the topmost round. He proceeded then to give some statistics in reference to the progress of Missions during the last three-quarters of a century. The labours of 5,000 missionaries, and 11,500 assistants, had resulted in gathering a missionary church of 500,000 members. And it was estimated that not less than 6,000,000 living and dead, had been made partakers of the blessings of salvation. Fifty islands had embraced Christianity, many of which were self-support-

ing. Five paid \$10,000 into the Missionary exchequer. Great hopes were entertained of China. Methodism was maintained with a broad foundation, and built with living stones, upon which was inscribed: "What hath God wrought? We have in the Dominion between 400 and 500 Missions, foreign and domestic, and a membership of about 40,000. He closed by referring to the thankfulness that should fill our hearts in view of the fact that we were permitted, according to our ability, to labour in this great cause.

After an anthem, well rendered by the choir, the Rev. R. McArthur, in a short, but neat and effective speech, dealt with the Indian and Japan Mission. His parish was not as wide as John Wesley's, but too wide to be covered in the short period of fifteen minutes. Japan had only lately been opened to the world, the commercial, the living, the Christian world. After giving a good deal of valuable and definite information, concerning the opening of Japan to Christian influences, he earnestly urged upon the audience the obligations resting upon the Christian Church to go in and take possession of the land. He referred also to the difficulties to be met arising from the opposition of an established form of idolatry and the iniquitous practices of so-called Christian traders. Great results had, however, been accomplished. Interdicts had been removed, and the professors of Christianity are no longer exposed to torture and death. He related several interesting incidents in connection with our Missions, and closed with a reference to the fact that our work there is self-propagating, and an expression of confidence in the achieving of final and complete victory.

The 701st hymn was now sung, after which the Rev. F. H. W. Pickles spoke upon Domestic Missions. He felt that this subject was a very large one, for these Missions covered the whole land. All the Missions to the English-speaking communities throughout the Dominion came under this class. The domestic work must not be made subservient to the foreign. Some Christians were like the lady who left her own children in rags whilst she attended a charitable society to sew for the heathen. Others were represented by the man who, being reproached for his niggardliness, replied,—"If you knew how it hurts me to give even this little, you would wonder that I do so much."

The whole speech, ballasted with sound thought, and interspersed with telling anecdotes, was earnestly and effectively delivered, and produced evidently a good impression upon the congregation.

Rev. D. D. Currie felt himself under the necessity, at that late hour, of saying quickly what he had to say, and of simply jirking out his few thoughts in reference to the "obligations of the church." He referred to the fact that obligations do not rest equally upon all individuals. Christ had a right to lay obligations where he chose, and had seen fit to lay weighty ones upon the Christian Church. The world was the field of labour and immortal souls the harvest to be gathered.

We have not space to give a fitting report of this short but excellent speech. Suffice it to say that Mr. Currie was listened to, as he always is, simply from the fact that he had something to say, and knew how to say it. His speech formed an excellent conclusion to an excellent meeting, to which the only drawback was that the audience was not so large as it should have been, or, at least, as could be desired on so important an occasion.

THURSDAY MORNING SESSION.

The Conference opened as usual, the President in the chair. After the reading of the minutes, Rev. A. D. Morton, A. M., was appointed one of the Assistant Secretaries.

Moved by Rev. A. D. Morton, A. M., and passed that the matter of the Children's Fund be the order of the day for Friday.

Rev. E. A. Temple Secretary of Nominating Committee reported Conference and Standing Committees as follows:—

STATIONING COMMITTEE. Districts. Representatives. Halifax Elias Brettle J. McMurray

PASTORAL ADDRESS. James Taylor John Lathern

MEMORIALS AND MISCELLANEOUS RESOLUTIONS. Wm. C. Brown J. R. Borden.

SABBATH SCHOOLS. Ralph Brecken, A. M., R. B. Mack, Sec., Joseph Hale, John A. Mosher, Caleb Parker, John Johnson, J. R. Borden, Corresponding Member of Sabbath School Board.

CONTINGENT FUND. Ministers—C. Jost, Sec., I. E. Thurlow, A. S. Tuttle, Thos. D. Hart, Jas. Tweedy, Paul Prestwood, F. H. W. Pickles.

EDUCATIONAL FUND. The President of the Conference. Thos. Rogers, A. M., Sec., C. Jost, A. M., Treas.

MISSIONARY COMMITTEE. The President of the Conference, the Chairmen of Districts; and J. B. Morrow, Member of the Central Board.

CHILDREN'S FUND. A. D. Morton, A. M., Sec., Richard Smith, Wm C Brown, Jos. G. Angwin, George W. Tuttle, William Alcorn, James Strothard, J. G. Bigney.

TEMPERANCE COMMITTEE. Caleb Parker, Sec., D. B. Scott, J. J. Teasdale, J. W. Howie, Godfrey Shore, R. Tweedy, J. B. Hemmison, Jos. Coffin, A. F. Weldon.

COMMITTEE ON LEGACIES. John Cassidy, Sec., Joseph Gaetz, Thos Rogers, A. M.

COMMITTEE ON TRAVELLING ARRANGEMENTS. The Superintendents of Halifax North, Kentville, Yarmouth North, Digby and Hawksbury Circuits, and D. Henry Starr.

COMMITTEE ON CONFERENCE STATISTICS. The Financial Secretaries of Districts, and Secretaries of Connexional Funds.

COMMITTEE ON CONFERENCE COLLECTIONS. Caleb Parker. S. B. Dunn

TREASURER OF GENERAL CONFERENCE COLLECTIONS. The President of Conference.

Rev. J. G. Angwin's name having been inadvertently omitted as treasurer of the Children's Fund, he was on motion appointed to that position. The President notified the Conference that Mr. Conrod had offered to place a steamer at the disposal of Conference for a trip upon the harbour on Saturday afternoon. The offer was accepted with thanks.

On motion of Rev. A. D. Morton, a committee was appointed to take into consideration certain matters in reference to the Bermuda circuit. Committee, A. W. Nicolson, J. S. Coffin, J. Cassidy, T. W. Smith, and W. C. Brown.

Permission of the Conference was granted to brethren Hertz and Lathern to leave their circuits for a few months for the purpose of visiting England.

A memorial from the Annapolis circuit in reference to their parsonage matters having been read by the secretary, was referred to committee upon miscellaneous resolutions.

It was brought to the notice of the Conference that Dr. Pickard, Book Steward elect, and Rev. D. D. Currie, Editor elect were present in the Conference. The President invited these brethren to the platform and introduced them to the Conference, who received them standing.

Dr. Pickard stated that he would take some opportunity before the close of Conference of making some remarks in reference to Book Room.

Mr. Currie addressed the Conference in a short speech in reference to his appointment as Editor of the WESLEYAN. He had not appointed himself to that position. If any wrong had been done it had been done by others. He requested the earnest and prayerful cooperation of his brethren, and trusted that they would look upon him as he looked upon himself, as being identified with them in feeling and sympathies as well as by residence in their midst. He requested their help in his work as he was ready to help them in any manner in his power.

The retiring Book Steward, Rev. A. W. Nicolson replied in a few words welcoming the brethren to their positions, and expressing the hope that under the new management with increased facilities there might be increased prosperity and greater success.

The case of Rev. D. Hickey who desires to enter our work from the Congregational Church came up for consideration. After a long discussion taken part in principally by brethren Smith, Nicolson, Jost, Gaetz, and Coffin, the whole matter was referred to a committee. Committee named by President, Bros. E. A. Temple, J. McMurray, A. W. Nicolson, R. Smith, T. Rogers, A. M., W. C. Brown, and J. Strothard.

The names and standing of the young men on probation then passed under review, resulting as follows:—continued on trial as having travelled three years:—Benj. Hills, A. B., W. A. Black, A. B., G. O. Robinson, A. B. Continued as having travelled two years:—I. M. Mellich, P. H. Robinson, H. V. Doane. Continued as having travelled one year:—W. A. Outerbridge, W. H. Langille, J. L. Dawson, A. B., George W. F. Glendenning, J. E. Donkin.

The examination of candidates for ordination was appointed to take place on Saturday morning before the Conference. James Sharp, G. F. Johnson, A. B., John Gee, George Johnson, (B) and F. W. Wright, A. B., were reported as having travelled four years, and were directed to be examined with a view to ordination.

Bros. Benj. Hills, A. B., and F. A. Buckley, A. B., were permitted to pursue the course for degree of B. D., as provided by the Discipline.

The following students are permitted to attend the Institutions for the ensuing year:—H. P. Doane, W. A. Outerbridge, J. E. Donkin, G. W. F. Glendenning, Star Black, and J. C. Black.

One year was allowed to Bro. J. L. Dawson, on account of having taken the degree of B. A., who is therefore regarded as having travelled two years.

Memorials from the Kentville and Berwick circuits were referred to committee on miscellaneous resolutions.

It was reported from the Transfer Committee that Rev. J. Head had been transferred to the N. B. and P. E. I. Conference and Rev. J. Lathern from said Conference to the Conference of Nova Scotia. The afternoon was devoted to Committee work.

THURSDAY EVENING SABBATH SCHOOL MEETING.

The Conference S. S. meeting was held in Grafton St church, on Thursday evening commencing at 7.30 p. m., the Presi-

dent in the chair. After singing and prayer by the Rev. P. Prestwood, the President in a few remarks upon the importance of the work in which as Sabbath school workers we are engaged, introduced the secretary, Rev. C. Parker, who read a brief but excellent report. From the report it was evident that this department of our work is being prosecuted with at least a measure of energy and success. The President then introduced Bro. W. Ainley, who almost regretted his appearance on the platform, not so much on his own account as on account of his audience. He was thankful that the President had already stated that the speakers had been called upon very unexpectedly to address this meeting. The only purpose such a ministry could serve was to give to the people line upon line and precept upon precept. He argued the obligation of the church to care for the children, and their right to church relationship, from the importance assigned them in the family, in the company of the redeemed above, and in the teachings of Christ. If the church on earth would represent the church in heaven it must gather the children in.

Rev. F. H. W. Pickles said we could not know the whole number of children in Sunday schools recognized as Methodist children on account of union schools. The Sabbath school touched our well being at three vital points—first, our family; secondly, the state; thirdly, the church. Who then should be interested in this work? He would answer first of all the minister. We enter a machine shop. We ask who built the beautiful locomotive? The reply is, this man and that man worked on it—each did his part. But behind them there must be the controlling power. So back of the Sabbath school workers must be the leading mind of the church. Again the official and leading men of the church should work in the Sabbath school. We need every kind of talent. Piety, is an excellent thing anywhere, we cannot have too much of it, but piety alone will never run a Sabbath school. Sometimes we get discouraged and imagine that our labor is in vain, but should remember that the eddy flows backward sometimes but the current flows ever onward. We may be in the eddy to-day but the current carries us on to success. He closed by relating an anecdote of a little boy who having been fatally injured sent for his teacher and told him what Christ had done for him, and while engaged in singing passed away.

The President in introducing the Rev. G. O. Huestis referred to the interest taken in his school by a certain superintendent who leaving for a time on business, asked his scholars to write to him, pledging himself to answer all their letters.

Rev. G. O. Huestis was very glad to have the opportunity of speaking to the older ones instead of the children on Sabbath as announced. He believed the church had during the last century done more to push the world toward the millennium than had been done for the last ten centuries before. He believed that much could and should be done in leading little ones to the Saviour before they were able to go to Sabbath schools. He believed in infant baptism because he believed in infant salvation. He had preached to his people about the family on earth and the family in heaven. Now in the family in heaven he found many children, and as he believed that children belonged to the Lord and not to Satan they should be recognized as Christ's. He believed in Sabbath schools because he believed in singing. He could always speak better after a song and our Sabbath school singing is better than our congregational singing, he wanted better music and better books—winnowed hymns and winnowed libraries—a stronger breeze from the reign of common sense to carry away the trash and purify the fountain of thought. He referred approvingly to the work which Bro. Andrews was doing in the West, and hoped that the same might be attempted and accomplished everywhere.

Rev. J. M. Fisher was the last speaker of the evening. He gave quite a lengthy address which time prevents us from attempting at all fully to report. He referred to his early connection with Sabbath schools—to the need for zeal, carefulness—kindness and perseverance on the part of teachers. He recited a beautiful passage from John Angell James, and closed with an earnest appeal to all Sabbath school workers.

The meeting was excellent, although perhaps when so many meetings are held, rather lengthy, and had not the President announced at the beginning, and the several speakers referred from time to time in their speeches to the fact that they had been called upon at very short notice, it would never have been dreamed of by the congregation.

FRIDAY MORNING SESSION.

After the devotional exercises and reading of the minutes some routine unfinished work was disposed of. The report of Cumberland District in reference to Bro. Ogden having been considered, it was resolved that Bro. Ogden be received as having travelled two years. Bro. Starr Black having travelled one year and been one year at the Institution, was allowed to return to the institution. Bro. George Johnson (B) was recommended as having travelled four years and allowed to go up for his final examination.

The report of the Committee on Mr. Hickey's case received a long and careful consideration. Bro. Hickey having during his probation left our work and accepted ordination in the Congregational Church presented an application to be readmitted into our ministry. The Committee recommended that he be admitted as an ordained minister from another denomination, but as he had left during his probation he should be allowed the standing of a two years man. The two recommends having been taken up separately the first, after a careful and lengthy discussion, passed almost unanimously. As to the standing to be allowed him there was a good deal of difference of opinion. After an interesting discussion in which Bros. Nicolson, Brown, Coffin,

Lane, Rogers, J. part the recommendation was accepted by

In answer to a question asked during the different districts found that was ministry remained called from the church tried England had part of faith.

Dr. Stewart conducted the devotional part of the conference and led the Conference in singing.

The following the Secretary of the Conference of the town of Hobb was converted to Christianity and was appointed a deacon. He laboured for four years acceptance. In the British Conference accepted and appointed to see to the welfare, never reached months of peril, put

In the ensuing year, and safely returned, to enter upon a for which Providence sea were soon followed which all the early have shared. Otto quite pleasantly to words of Nelson, "I do his duty," but he centive to duty. "I under the eye and of vation. This conference, accounts t energy and integrity the church from which ample of unchanging mindness.

God crowned our very marked degree, the circuits where he Many in these Provin blessed, who shall be rejoicing. He was fatigued as a pastor, and him—that of saving his spheres of labor John's, Island Cove, and Bonavista. This vations and its pleas can so well bring th

herent into such moments since he been dists of New Brans Windsor, Halifax, Y ton, Centenary Church by and Pugwash.

In the year 1866 he Conference of Eastern Rev. George Scott con ed by the British Con chair, and Mr. Engla

At the Conference was obliged, with gre penumary relation down in health by tw tion of the lungs, con was. He selected for or, where he spent a f

stration. Here he con of the Church of Ch suggested by prudent than when she was est misfortune to be k

To those who hear tion and thanksgivi estly at the week-nigh if his last two years of the heavenly world, and working for the respu of a series of relapse of the 8rd of October, his physician, he left recline on the sofa, fro His dying testimony marks of pain gradual and he fell asleep in triumphantly closed h year of his age, and

istry.

Remarks were th ren Addy, Hennic Huestis, Nicolson, Dr. Stewart, Dr. P others, all bearing neatness, fidelity, p our late brother an in which he was he and ministry of t

Very earnest and t ences to scenes in gl these brethren had him, and very gene none could be nam might more safely b ple than he who passed to his reward

After singing a v "O my I triumph When all my w the Conference pas tion of the question numeraries." Rev. commended Rev. E tion. The motion to the letter writers and Mrs. Englands deration of the Miss to present to Mrs E sympathy with her e

The Cumberland B that Bro. Bird be al term of one year. The Annapolis Di Brethren Lockhart t to assume this rela quere were granted letter writers also Lockhart's blindness hart's case strongly, of the English Miss Pike was allowed to ship as dating from h

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The meeting was excellent, although perhaps when so many meetings are held, rather lengthy, and had not the President announced at the beginning, and the several speakers referred from time to time in their speeches to the fact that they had been called upon at very short notice, it would never have been dreamed of by the congregation.

FRIDAY MORNING SESSION.

After the devotional exercises and reading of the minutes some routine unfinished work was disposed of. The report of Cumberland District in reference to Bro. Ogden having been considered, it was resolved that Bro. Ogden be received as having travelled two years. Bro. Starr Black having travelled one year and been one year at the institution. Bro. George Johnson (B) was recommended as having travelled four years and allowed to go up for his final examination.

The report of the Committee on Mr. Hickey's case received a long and careful consideration. Bro. Hickey having during his probation left our work and accepted ordination in the Congregational Church presented an application to be readmitted into our ministry. The Committee recommended that he be admitted as an ordained minister from another denomination, but as he had left during his probation he should be allowed the standing of a two years man. The two recommendations having been taken up separately the first, after a careful and lengthened discussion, passed almost unanimously. As to the standing to be allowed him there was a good deal of difference of opinion. After an interesting discussion in which Bros. Nicolson, Brown Coffin,

Lane, Rogers, Jost, Gaetz and others took part the recommendation of the Committee was accepted by a small majority.

In answer to the question who have died during the year, the records of the different districts being called for, it was found that whilst the ranks of the active ministry remained unbroken one had been called from the Supernumerary band to the church triumphant above. Rev. Jas. England had passed away in the triumph of faith.

Dr. Stewart having been requested to conduct the devotional exercises gave out the hymn commencing

"Come let us join our friends above Who have obtained the prize."

and led the Conference in prayer. The following minute was then read by the Secretary of the Halifax District:

James England, was born in the suburbs of the town of Holmforth, Yorkshire, England. He was converted to God when 15 years of age, and was appointed a class-leader when in his 17th year. Soon after he was appointed a local preacher, and laboured for four years in that capacity with great acceptance. In 1837 he offered himself to the British Conference for the foreign work, was accepted and appointed to Newfoundland. The vessel in which he set sail, through severe stress of weather, never reached America, but after three months of peril, put back to Ireland.

In the ensuing April of 1838, he embarked again, and safely reached the shores of Newfoundland, to enter upon that work of increasing toil, for which Providence had spared his life. Perils of sea were soon followed by those of peril on land in which all the early missionaries of Newfoundland have shared. Often did our departed brother quote pleasantly to his fellow workers the famous words of Nelson, "England expects every man to do his duty," but his own example was the most incentive to duty. He acted as if toiling directly under the eye and order of the Captain of our salvation, and his constant realization of the Master's presence, accounts for his undeviating faith and energy and integrity. He has left a legacy to the church from which he has been taken, an example of unchanging conscientiousness and single-mindedness.

God crowned our deceased brother's labours in a very marked degree. Fruits of his ministry in all the circuits where he has been, remain to this day. Many in these Provinces have risen up to call him blessed, who shall be as stars in the crown of his rejoicing. He was faithful in the pulpit and laboured as a pastor, and placed but one object before him—that of saving souls.

His spheres of labour in Newfoundland were St. John's, Island Cove, Burn, Blackhead, Pelican, and Bonavista. This colony brought him its privations and its pleasures, as, perhaps, no country can so well bring those experiences in the life of an itinerant into such strong contrast. His appointments since he became best known to the Methodists of New Brunswick and Nova Scotia, were Windsor, Halifax, Yarmouth, Portland, Fredericton, Centenary Church, St. John, Annapolis, Digby and Pugwash.

In the year 1868 he was elected President of the Conference of Eastern British America, but the Rev. George Scott coming out that year, as appointed by the British Conference, necessarily took the chair, and Mr. England was his co-delegate.

At the Conference held at Windsor in 1876, he was obliged, with great reluctance, to accept a supernumerary relation, being completely broken down in health by two severe attacks of inflammation of the lungs, one at Digby, the other at Pugwash. He selected for his home the town of Windsor, where he spent a few years of successful ministry. Here he continued to serve to the interests of the Church of Christ even beyond the limits suggested by prudence. He was never happier than when able to preach, and deemed it his greatest misfortune to be kept from the means of grace.

To those who heard his words of joyful anticipation and thanksgiving to God, expressed so earnestly at the week-night services, it had seemed as if his last two years were spent on the borders of the heavenly world, and that he was ripening every week for the reaping which came so soon. The last of a series of relapses culminated on the afternoon of the 8th of October, 1878. At the suggestion of his physician, he left the chair on which he sat, to recline on the sofa, from which he never rose again. His dying testimony was, "All is well." All marks of pain gradually relaxed from his features, and he fell asleep in Jesus. Thus peacefully and triumphantly closed his useful life, in the 63rd year of his age, and in the 42nd year of his ministry.

Remarks were then made by the brethren Addy Hennigar, McMurray, G. O. Huestis, Nicolson, Bent, Fisher, Hertz, Dr. Stewart, Dr. Pickard, R. Morton and others, all bearing testimony to the earnestness, fidelity, piety and usefulness of our late brother and the high estimation in which he was held both by the people and ministry of the Methodist church. Very earnest and touching were the references to scenes in their early days in which these brethren had been associated with him, and very general the testimony that none could be named in our ranks who might more safely be followed as an example than he who had so triumphantly passed to his reward.

After singing a verse of the hymn: "O may I triumph so When all my warfare is past."

the Conference passed to the consideration of the question "Who are the Supernumeraries?" The Halifax District recommended Rev. E. Brette for this relation. The motion passed with directions to the letter writers to present his case and Mrs. England to the favorable consideration of the Missionary Board and also to present to Mrs. E. an expression of our sympathy with her in her affliction.

The Cumberland District recommended that Bro. Bird be allowed to rest for the term of one year.

The Annapolis District recommended the Brethren Lockhart and Pike be allowed to assume this relationship. These requests were granted with directions to the letter writers also on account of Mrs. Lockhart's blindness to present Bro. Lockhart's case strongly, to the consideration of the English Missionary Board. Bro. Pike was allowed to assume the relationship as dating from last Conference.

The appointments for the ensuing year were then read and confirmed by the Conference.

Conference adjourned.

FRIDAY AFTERNOON SESSION.

Conference opened at 4 o'clock. After the devotional exercises and reading of the minutes the President having called the attention of the Conference to the fact that Dr. Inch, President of Mount Allison College was present, invited him to the platform and introduced him to the Conference.

Dr. Inch made a few remarks in reference to Sackville work reserving his speech for the Educational Meeting. The past year, on account of the important changes at its opening, had been one of unusual anxiety, but he felt thankful that it had

been one of prosperity. A class larger than in any former year had graduated and they looked forward hopefully to the future. The College had its difficulties. It was obliged to enter into competition with richly endowed institutions whilst the Endowment Fund of our College had shrunk somewhat on account of the financial depression prevalent throughout the land. He referred also to the wish of the Board of Governors of Sackville for the appointment of Bro. G. O. Robinson to that institution as a teacher.

The motion for reconsideration of the appointment of Bro. G. O. Robinson was then taken up. Dr. Stewart, Brethren Coffin, Brecken, and others advocated the appointment of Bro. Robinson to that position. Brethren Nicolson, the President, J. Gaetz, T. Rogers, J. A. Rogers and others opposed it. After a warm and lengthened debate the motion was carried by a large majority.

A note from the Admiral in reply to a request that the Conference, in its excursion, be permitted to visit his ship was read to the Conference intimating that at any hour between 1.30 and 4.30 p.m. he would be pleased to receive them on board the *Bellerophon*.

The Children's Fund then came up for discussion. This subject has been the *deus ex machina* of the Conference. Having been drawn several years ago, by the protests of Circuits, from the membership basis we have drifted upon unknown seas. It seemed to be the determination of the Conference to grapple with and settle the matter. A number of schemes were presented, discussed and laid on the table after which on motion they were all referred to a large committee, with instructions to form from them a plan and report to Conference.

FRIDAY EVENING. EDUCATIONAL MEETING.

Meeting opened at 7.30 p. m., the President in the chair. After singing, and prayer by Rev. T. W. Smith, the President in a few appropriate remarks introduced the Secretary of the Educational Society, who read the report.

The report was not as encouraging as could be desired. There had been a falling off in common with other funds in the receipts for this fund. The appropriations to the Lower Provinces was considerably in advance of receipts. Dr. Inch was introduced as the first speaker, who addressed the meeting in an excellent speech. He referred to the different theories of education. There was a view broad rather than deep, and the shallower these views the more noise they made. Again there were those who would separate university from elementary education. Our view claims that there is a responsibility resting on our shoulders to provide an education of the highest order.

We possess a land of great and wonderful capabilities. This imposes upon us a responsibility. The greatness of a nation depends upon the intelligence and virtue of its inhabitants rather than upon its navy or military powers. Methodism occupies a position among the very first of Christian denominations so far as our Dominion is concerned. Probably 700,000 at this moment acknowledge their adherence to this body of Christians. In addition thought lies at the very foundation of all natural excellence. An idea lies at the base of every form of force or power. The patient thinker may be forgotten but he is the lowest faction in the progress of the world. Faraday and Humboldt might have been rich had they chose, but then the world would have been the poorer. No danger that the number of those who make intellectual pursuits their object shall grow too rapidly. The danger lies in an opposite direction. He referred also to the effect of liberal education upon the political interests of our Dominion.

The great men of the English parliament are those who have stood first in the contest of the schools, who had developed their intellectual thews and muscles on banks of the Isis or the Cam, or in some other of the shady retreats of England's classic halls. The welfare of our land industrially, commercially, politically, socially and nationally are bound up with the success of our Educational institutions. As Methodists we cling to our own colleges. We struggle against difficulties in competition with older and better endowed institutions. We need larger endowments—more scholarships, and above all we need very much a new and better college building. He referred eloquently and touchingly to the work of the sainted Charles F. Allison in developing and watching over the college which he loved. He closed with an earnest appeal to the Congregation to support by their sympathy as well as by financial aid their deserving institutions.

Your reporter regrets that he was called away at this stage of the meeting and consequently was unable to report the remaining speeches, Revs. J. S. Coffin, R. Morton and Dr. Stewart, who, we understand, dealt most ably with the different subjects committed to their care.

SATURDAY MORNING.

Conference opened as usual. President in the chair. After the reading of the minutes the order of the day—the Examination of Candidates—was proceeded with and conducted by Dr. Stewart, Professor of Theology at Sackville. The examination was very satisfactory.

Dr. Pickard then asked permission to use a few words in reference to Book Room matters. He stated that he had accepted the office assigned him very unwillingly, not looking upon it in view of the difficulties connected with it as at all desirable. What influence he exerted was exerted not towards securing the position but in a contrary direction. He had hoped for the last moment to be able to secure for the appointment a member of the N. S. Conference, Bro. T. W. Smith. In this he had failed but was glad to be able to state that Bro. Smith had consented to assist him in the duties of the position. He wished to appeal to this Conference as

to the others interested, and to remind them that the work was theirs not his, and that it was necessary for them to give their earnest co-operation and support if they would not find themselves speedily in financial difficulties. He hoped that all idea, if any such existed, that sectional feeling had anything to do with the management of the Book Room matters as he felt assured that such was not the case.

Bro. Smith referred in a few words to his action in taking a position in the Book Room. He did so with feelings of great sadness. He felt that he was out of place, but he was not able to take charge of a circuit nor to assume the responsibilities which had been almost forced upon him of Book Steward, consequently was compelled to do this or nothing. He hoped his action would be looked upon kindly by his brethren.

Mr. Nicolson made some remarks in reference to the position which those brethren would occupy in connection with the Supernumerary Funds, and also upon the history and prospects of the Book Concern, reserving for a future occasion all formal statements concerning the matter.

Some notices of motion were given after which Mr. Hertz presented the report of Missionary Committee.

Your reporter regrets that he has mislaid his notes of Dr. Stewart's excellent address before the Conference. He presented strongly the claims of the Sackville Institution, gave information in reference to their work and urged upon the Conference a matter which had already been before it, the appointing of Bro. Geo. O. Robinson to a position in the *Ma'e Academy*.

There was a meeting on Saturday evening in the church but your reporter was unable to be present.

SUNDAY, JUNE 22.

Sunday was a high day in the Methodist ranks. Almost all the city churches were filled, both morning and evening, by members of the Conference. Brunswick Street was occupied in the morning by ex-President Taylor, who delivered the Conference sermon from, "Thanks be unto God for his unspeakable gift." 2 Cor. 9. 15. Your reporter, being occupied elsewhere, had not the pleasure of listening to it, but heard it spoken of subsequently, as being one of Mr. Taylor's very best efforts.

President Shaw occupied the Grafton St. Church, and, as reported, preached an able and interesting sermon.

In the afternoon various brethren were detailed to address the different Methodist Sunday Schools, and to fill various other minor appointments.

In the evening, the Conference communion service being announced for Brunswick Street, and the Rev. Dr. Sutherland having consented to preach on that occasion, an overflowing congregation assembled in that church to listen to a most able and masterly discourse. The text was John 6: 67-70. The central point was the question—"Whom shall we go? Thou hast the words of eternal life?" and the sermon was an effort to answer this question, or, rather, to show that taking away the Christ, it was unanswered and unanswerable. If men wanted a solution of the great problem of life, there were only three sources to which they could apply, Philosophy, Science, Revelation. But to this problem couched under the three-fold questions—Whence came I? Why am I here? Whither do I go? philosophy and science had no satisfactory answer to give. They had their guesses, their theories, their doubts, their fears. But if they answered candidly and truthfully, they must simply say: You have come—where? Christ points to the past, and says: Ye came from God. He points to the present and says: Ye return to God—a destiny noble in its origin, grand in its purpose, and magnificent in its result.

But this was not the only problem that required solution. Man as a sinner needed salvation; as helpless, he needed strength; as dying, he needed life. Every soul-question found its answer in Christ, who had the words of endless life. To say that the sermon, as a whole, was eloquent, would not express our meaning, unless the term were used in a very broad and deep and lofty sense. His thoughts were not words but things; and as his felicitous diction caused them to pass in grand and rapid procession before us, we felt that they were grouped and ordered by a master's hand. Many of us have heard great preachers—Puncheon himself, some seven or eight years ago, occupied the same pulpit and preached to the same congregation; and although the present sermon had not, perhaps, the background of the wonderful reputation which lends grace and interest to every sentence from that polished speaker, still we question whether there were not many in the congregation who would say that for massiveness of thought, conclusiveness of argument, and powerful presentation of weighty truths, he had never heard it equalled.

A communion service, in which about 200 participated, was a season of hallowed enjoyment, and brought to a close a service, the fruit of which, we trust, will be gathered both in time and eternity.

CORRESPONDENCE.

OUR SABBATH SCHOOLS.

DEAR MR. EDITOR,—The need of more earnest workers in our Sabbath Schools is something that must be apparent to both the ministers and lay members composing our Conference. Therefore with a deep sense of my own inability to speak, with even a small share of the earnestness that this important cause demands, would I ask a short space in your valuable columns. Would that I could touch an electric chord vibrating through the heart of every Methodist minister; and every Me-

thodist parent in the whole reading public, and arousing each to the necessity of earnest and immediate action in this very important cause.

The subject is one that demands a wiser head and bolder thought than I can command to present it in its true light before your readers, but I trust that some abler pen may take up the theme; or better still, that earnest minds will bend their energies to make improvements in this vast field of Christian labour.

Our Sabbath Schools are not what they should be. Our ministers, amidst many complicated and arduous duties, have no time to devote to Sabbath School work. Nor do the parents of the children generally attend the Sabbath Schools, and in consequence the children are not growing up to feel themselves identified with the church work, and to day numbers of the children of Methodist parents are in attendance and receiving instructions from other Sabbath Schools.

Now, cannot some method be devised during the present season of our Conference, by which this deficiency may be obviated?

Would it be possible for our ministers to devote an occasional address to our children and young people, so that they may feel that the circuit minister has for them an special interest, they in turn would give their small earnings to help to support the minister? The older members of our church have a settled faith, but if we want to build up our church, increase our funds, and make our church work successful, we must aim to reach and impress the young minds of all ages and sizes; for they are especially susceptible of strong impressions, and the young mind constantly seeking for thought, cannot appreciate and will not receive the majority of sermons prepared especially for mature minds. The consequence is we see very few children in our churches, and in a community of 100 children, of suitable ages to attend the house of God, we find hardly an average of five, and an urging attendance upon them, their reply is, the minister does not preach to us.

I had hoped that the Sabbath School Conventions would give a new impetus to our work, but they have not been what I expected. Held as they are in connection with the financial meeting, they of necessity occupy a secondary place, and in conclusion allow me to hope that the coming Conference session will take into their special consideration the best method of reaching the minds and hearts of our rising generation, and of strengthening the hands of our Sabbath School teachers and superintendents throughout the bounds of the whole Conference.

E. D.

Atbol, June 9, 1879.

PROVINCIAL NEWS.

NOVA SCOTIA.

British Schr. Fairplay, from Ponce, P. R., for Halifax, N.S., with sugar, was run into at midnight, the vessel was run ashore, from Bristol, E., for New York. The Schr. was damaged considerably about the rigging. She was taken in tow by the Bristol, and has arrived at Newport, leaking some.

The house of Mr. Avard Longley, M.P., Paradise, was destroyed by fire on Saturday at about midday. The cause of the fire is unknown, but it is supposed to have caught on the roof from a spark.

A fine able schooner of 178 tons register, called the *Elle Sweet*, arrived at this port on Saturday, from Isaac's Harbor. Her dimensions are 82 feet keel, 27 feet beam, and 11 hold. She was built at Country Harbor by Mr. Levi Haynes, and is owned by Messrs. Sweet & Co. of Isaac's Harbor. The schooner will load here for the West Indies.

On the 13th instant, at Lower Steadwick, Mr. James Smith, blacksmith, had his leg broken by fallen from a horse.

Vice-Admiral Sir E. A. Inglefield will receive the honorary degree of D. C. L. from King's College, Windsor, at the approaching Eucenia.

The little sloop *Uncle Sam*, which has been mentioned as being on a voyage round the world, from Boston, arrived at Halifax on Friday evening. She left Boston 20 days ago and experienced some rough weather on the passage. She sailed for St. John's, Nfld. on Thursday last and thence for Europe. The sloop is commanded by Mr. Goldsmith, a native of Copenhagen, Denmark, but more recently a resident of Boston. His only assistance is his wife, a young lady hailing from St. John, N.B., who was married to him last July. The *Uncle Sam* is a staunch little boat, of 16 feet keel, built in the style of a lifeboat and with air tight compartments, which will prevent a possibility of sinking, while a lead keel prevents her from capsizing.

The "Windsor Mail" of 19th contains the following:

At about half past eight on Wednesday evening the people of Wolfville were startled by hearing two pistol shots in quick succession, in the vicinity of John L. Brown's store. It was found that a young woman, about twenty years of age, named Bessie Harris, was lying on the ground, the blood streaming from her neck. She was carried into the store, but never spoke; she died in about three-quarters of an hour. Medical aid was procured at once, but it was found that the wound was fatal. A coroner's inquest was held by Dr. McLatchey, and a post mortem examination by Drs. Bowlers and Payzant. The jury found a verdict that the deceased came to her death by a pistol shot fired by Dr. Albert DeWolfe. The post mortem examination showed that the ball entered the neck on the left side, passing the spinal column, severing the spinal cord. The deceased was married to Dr. DeWolfe about two years ago, but immediately after the ceremony he changed his mind and they agreed to separate. A short time since he wished her to come back and live with him but she refused.

DeWolfe was arrested about two hours after the tragedy. He expressed himself gratified to know that she could not recover. He is to be examined before the magistrate this morning. Dr. DeWolfe is an M. D. graduate of Harvard in 1867. We are informed that he was two years ago an inmate of the Lunatic Asylum at Halifax, but since has been considered in full possession of his senses. The body was taken by train to Dorchester to-night, and is now securely lodged in jail.

THE ARMY WORM.—This dreadful and destructive pest has put in an appearance at New Annan in immense numbers. They stripped the woods on Messrs. James Swan's and John Wilson's farms, and at last accounts were moving towards the grain fields and spreading to other parts of the district. There ought surely to be some means of arresting their progress. Prompt work will be necessary to save the crops from destruction.—*Truro Guardian*.

The *Truro Guardian* says snow fell on the Cobequid mountains on Tuesday week.

While a woman and a girl belonging to Blue Rocks, Lunenburg County, were pulling up a lobster trap, just off that place, they brought to the surface the body of a man, dressed in a suit of oil skins. The woman was about to haul the body into the boat to bring it ashore, but the girl becoming hysterical with fright at the unexpected sight, she was obliged to let the body sink.

The Editor of the *Pictou "Standard"* has received the following letter from A. McLellan, Greenville, Hunt County, Texas—

Dear Sir—If you can give me any information as to the whereabouts of Margaret McLellan, granddaughter of Captain Archibald McLellan, born in Glasgow, Scotland, and moved to your country, and who, I think, married a man by the name of Chesbrough, it will be thankfully received.

THE CENTRAL BAPTIST ASSOCIATION BREVET, N. S., June 23, 1879.—The Central Baptist Association met with the church at Berwick, of which Rev. S. McO. Black, A. M., is pastor, on Saturday, at 10 o'clock. A large number of delegates were present. Rev. Dr. Welton, of Acadia College, was elected moderator, and Rev. Fred. Crawley, clerk. Letters from the churches were read by Rev. Messrs. Avery, Marchand and Keirstead. The next session is to be held at Windsor in 1880. There were large congregations at the Baptist House on Sunday, when sermons were preached by Rev. Dr. Welton, Rev. G. A. Weather and Rev. E. M. Keirstead. Rev. Dr. Tupper, father of Sir Charles Tupper, Minister of Railways, preached in the Methodist House. The sermon before the Association is to be preached by Rev. John William. The circular letter sent annually to the churches was read, to-day, by the writer, Rev. E. M. Keirstead. Its subject was "The Fellowship of the Churches." While maintaining the independence of the churches as to rights and privileges, the letter claimed that the Baptist body was in a deep sense one. Other meetings will be reported.

NEW BRUNSWICK.

The St. John Globe has an elaborate article showing the amount of building that has been done in that city since the fire. The two years give a total of 413 brick and stone buildings at a cost of \$4,023,000, and 637 wooden buildings at a cost of \$891,602. Besides, there have been built in the city, outside the burnt districts, in 1878-9 buildings valued at \$100,000, and in 1877-8 buildings at \$92,000. The estimated total value of the buildings erected in the city during the two years would, therefore, be \$5,106,602.

The *Charlottetown Patriot* has the following: "We understand that Fred. W. Hyndman has resigned the position of Provincial Auditor. Fred. Mitchell, Esq., Manager of the *Provincialist*, has been appointed in his place."

Mr. Mitchell is a Halifaxian, a son of the late George P. Mitchell.

Sir S. L. Tilley sailed from Rimouski on Saturday for England.

John McDonald and David O'Keefe, who recently took a consignment of cattle to Great Britain, have returned to St. John and are making arrangements for another shipment. They intend to forward only cattle and sheep raised in the Maritime Provinces, and several buyers have started for Nova Scotia, P. E. Island and the interior of this Province to make purchases.

ROYAL ARCADE.—The officers elect of the Moncton Council, No. 186, R. A., for the semi-annual term beginning July 1st, are: George Ackman, Regent; J. L. Harris, Vice Regent; W. H. Bartlett, Walker; C. P. Harris, Past Regent; James Walker, Secretary; D. M. Trice, Collector; Wm. Givan, Treasurer; G. F. Logan, Chaplain; J. P. Burnyeat, Guide; George McQuinn, Warder; J. S. Trites, Sentry.

A special despatch to the Halifax "Citizen and Evening Chronicle," dated Sackville, N. B., June 19th, contains the following:—About 10.30 last evening, as Israel Atkinson was returning home from C. W. Richardson's store, when near the old Baptist meeting house, he was shot at, and it is feared, fatally wounded. He saw the flash of the gun, and then saw a man run and run away, but could not distinguish him. He crawled to Dr. Fleming's house, and awakened the doctor, who, upon examination, found that Atkinson had been shot with No. 2 B. shot, some of which had penetrated his lungs and liver. The doctor drove Atkinson home, and he now lies in a dangerous condition. No clue has been found to the would-be murderer. There is great excitement in consequence, and if the assassin could be found he would fare very badly.

Sackville, N. B., June 23.—The perpetrator of the attempted murder of Israel Atkinson was discovered to-day. After a long chase he was run down and captured by the Sheriff and a posse. His name is George Smith, a youth of 17, son of Valentine Smith, Beech Hill. The gun was also found concealed in his father's barn. He intended the shot for another party entirely—a merchant who detected him some months ago in the act of stealing. Atkinson is improving rapidly, notwithstanding his forty-four shot wounds, none of which appear to be serious.

June 24.—The examination of Smith, charged with the shooting of Atkinson, was commenced this morning before John Ford, a prominent magistrate of the village, a number of witnesses were examined. The gun from which the shot was fired was produced in court and identified by its owner, John Hicks. It was found concealed in a hay-loft and the last person who was known to have had it in his possession was the prisoner, Smith. The following facts were first on the spot immediately after the event was a portion of a St. John newspaper and it was noticed that it had a strong flavor of musk. The connection of the odor, with the fact that the gun had just been used for shooting muskrats, and the fact that the ramrod, a steel one, had afterwards been wiped with wadding, and corresponded with that found on the ground, sufficiently established the identity of the gun. It has been shown also that the prisoner borrowed this gun, and it cannot be traced beyond him. The prisoner was taken by train to Dorchester to-night, and is now securely lodged in jail.

TEMPERANCE. A TEMPERANCE INCIDENT.

BY REV. SIDNEY K. SMITH.

Last summer while stopping for a few days at a seaside resort, I met unexpectedly a lady acquaintance, who, by the following incident, demonstrated clearly what woman, with her loving, impulsive nature aroused, is capable of accomplishing in practical work for the temperance cause.

Sitting in the Pavilion one afternoon I noticed her approaching, in company with a noble looking young man, who was evidently partially intoxicated. They came near where I was and I overheard her earnestly pleading with him 'not to drink any more, but to go directly home.'

She continued to plead with him regardless of the people standing around till it was time for the cars to start, when she left him saying, 'Now I shall see you on board the cars. You must not drink another drop.'

She stopped, and nervously wiped the tears away, and I thought another name added to the list of temperance heroines. God bless them! Oh, if all the sisters and wives and mothers of these tempted ones, would follow them into these rum dens, how many noble ones would be saved, and how many alluring agents of Satan would be kept from dealing out the beverage of death, whom man's influence and the enforcements of law fail to reach!

Moral: Woman's power and pleading can accomplish what no other human means can when brought in direct contact with the rum traffic. Should we not pray that all over the land they may have a special impulse and anointing for the work, and with the boldness of consecrated affection march to the front as chosen leaders in this great battle for the redemption of their loved ones?

A GLASGOW MINISTER RECLAIMING A FIERCE DRUNKARD.

BY JOHN B. GOUGH. A minister of the gospel, in Scotland, told me that when he first went to Glasgow he made up his mind that he would call on every individual in his parish—every one; but there was one man he was afraid of. His friends said to him 'I would not go and see him; he will do you a mischief, probably; I would not go to see him—he is a brute,' they said. 'Well,' the minister said, 'I was ashamed of myself, to find day after day, week after week, pass away, and I

did not see this man. I visited everybody else but him. One morning I got up feeling exceedingly well; the sky was bright, the sun shining, the trees were looking green—just that sort of a morning when a man feels the blood running through his system, and I said, 'I will go up and see that man, I am just in the right trim for it.'

He went up three or four pairs of stairs, and knocked at the door—no answer; he knocked again—no answer; he opened the door and went in; and he said when he saw that poor creature crouched by the fire place he began to feel a sort of sickness in his throat—that sort of feeling, I wish I wasn't here. His hair was matted and tangled, his clothing in rags, and filthy; a four weeks' beard on his face, and his cheeks cadaverous; and, as he looked around him, there was a glare like that of a mad beast, and he felt timid and frightened. The first word the poor man said was, 'Who are you?' 'I am a minister.' 'Minister! what do you want?' 'Well, I have called to see you.' He rose upon his feet, and the minister said, 'Then I began to think where I should take him; I expected a struggle, and I was determined I would not give him up. He came up pretty close to me, and stretched out his hand and said, 'You have come to see me, have you? Then see me. How do you like the looks of me? I'm a bit of a beauty, ain't I? Come to see me, did you?'

Then he came a pace or two nearer, and he felt the pestiferous breath on his face hot, as he said, 'Now I will kick you down stairs.' 'Stop,' he said; 'don't—don't, don't kick me down stairs now, because I have a call to make up above; and, if you kick me down, I shall be obliged to come all the way up again, don't you see? Now if it is any gratification to you to kick the minister down stairs, who has come to call upon you out of pure good-will, let me go and make my visit up-stairs and then I will place myself at your disposal.' 'Well, you are a rum'un,' said the man, and shuffled back to his seat.

The minister made his call up-stairs, came down, opened the door, and said, 'Well my man, here I am. I told you I would call again. Now, if it is any gratification to kick to the minister down stairs, I am at your disposal.' 'Did you come to see me?' the man asks. 'Yes, I did.' 'Well, then, sit down; and he began to talk to him not as if he was brute, but as if he was a brother—as if he was a man. And by and by the poor creature cried out, 'O, sir, I am the most God-forsaken wretch on earth!' And then he spoke of a wife and six children, of sorrow and sin and degradation and despair, and the minister poured in the oil of sympathy into his broken heart.

Well, the minister prayed with that man and left him, came back again, and the result was that man, with his wife and five children, sat in God's house on the Sabbath, and paid six shillings a year pew-rent for each, making seven times six shillings. He sat in God's house, clothed in his right mind, under the influence of the truth. Ah, this spirit of kindness, this spirit of love, this spirit of tenderness! We ask you then to set that example of patient, loving sympathy with the erring. It will pay in the long run. O, there is nothing so good; there is nothing, it seems to me, so pleasant as to be instrumental in lifting up a poor, debased, fallen brother, or to prevent a brother from walking in the path that leads to sin and to ruin. Do it, then, I say, for the sake of your brother; and if not do it for His sake who came to seek and save the lost.

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"There's a better way than that, my lad. Suppose you were going down some lonely lane on a dark night with an unlighted lamp in your hand and a box of matches in your pocket what would you do?"

"Why, light the lamp, sir," replied Nicholas, evidently surprised any one should ask such a foolish question. "What would you light it for?" "To show me the road, sir."

"Very well. Now suppose you were walking behind me one day, and saw me drop a shilling, what would you do?" "Pick it up and give it to you again sir."

"Wouldn't you want to keep it for yourself?" Nicholas hesitated; but he saw a smile on the old gentleman's face and with an answering one on his own, he said, "I should want to, sir, but shouldn't do it."

"Why not?" "Because it would be stealing." "How do you know?" "It would be taking what wasn't my own, and the Bible says we are not to steal."

"Oh," said the old gentleman, "so it's the Bible that makes you honest, is it?" "Yes sir," "If you had never heard of the Bible, you would steal, I suppose?"

"Lots of the boys do," said Nicholas, hanging his head. "And the Bible shows you the right and safe path, the path of honesty?" "Like the lamp!" said Nicholas, seeing now what all these questions meant. "Is that what the text means?"

"Yes; there is always light in the Bible to show us where we tread. But suppose you kept the slide over the lamp, would it be of any use?" "No; there'd be no light, sir."

"Neither will the Bible give us light if we keep the slide down. How can you keep the slide down?" "By keeping it shut, and not reading it?" said Nicholas, doubtfully.

"That's it. Now, my lad, do you think it worth while to take this good old lamp and let it light you right through life?" "Yes, sir."

"Because if I'm honest I shan't stand no chance of going to prison." "And what else?" Nicholas thought for a few minutes. "If I mind the Bible I shall go to heaven," he said at last.

"Yes, that's the best reason for taking the lamp. It will light you right into heaven. Good bye, my lad. Here's a shilling for you, and mind you keep the slide up."

"Yes, sir," said Nicholas, grasping the shilling, and touching his ragged cap: "I'll mind."—Western Advocate.

It would seem that the commonest kind of common sense ought to prevent a man from buying trash, simply because he can get a big pack for 25 cents. Sheridan's Cavalry Condition Powders are strictly pure, and are worth a barrel of such stuff.

A CURE FOR DIPHTHERIA!—Mrs. Ellen B. Mason, wife of Rev. Francis Mason, Toungoo, Birmah, writes: "My son was taken violently sick with diphtheria, cold chills, burning fever, and sore throat. I counted one morning ten little vesicles in his throat, very white, and his tongue, towards the root, just like a watermelon, full of seeds; the remainder coated as thick as a knife-blade. I tried the PAIN KILLER as a gargle and found it invariably cut off the vesicles, and he raised them up, often covered with blood. He was taken on Sunday; on Wednesday his throat was clear, and his tongue rapidly clearing off. I also used it as a liniment, with castor oil and hartshorn, for his neck. It seemed to me a wonderful cure, and I can but wish it could be known to the many poor mothers in our land who are losing so many children by this dreadful disease."

From James Cochran, Esq., Patentee of Cochran's Patent Spinning Wheel. Church St., Cornwallis, N.S., February 27, 1879. My brother had for more than eighteen months suffered with distressing cough. One side of his breast had shrunk or fallen in, his strength was fast failing and was to all appearance far gone in Consumption, when he commenced the use of Graham's Pain Eradicator under the proprietor's direction. The result of its use was most satisfactory and the cure rapid. He has remained in the enjoyment of good health since using this medicine more than fifteen years ago. We have many times since then proven its efficacy in other forms of disease and pain, and have reason to believe that it has no equal. JAMES COCHRAN, Herring Cove, Halifax, N.S., May 24, 1879. I had for nearly two years suffered severely with pain in my breast and side resulting from severe cough that was supposed to be Consumption. For a long time I had a lump in the lower part of my right side, which increased in size and painfulness until one night my sufferings were so great that it was feared that I could not live until morning, when Graham's Pain Eradicator was tried both internally and externally, it gave immediate relief, and completely relieved the swelling or lump and drove it all away. For pains in the breast and side as well as for other forms of pain I have never seen its equal. MICHAEL DELUCHEBY.

