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# The Wesleyan.

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NOTES AND COMMENTS.

The *Examiner* writes the epitaph of the Concord School of Philosophy: "He died of Dr. Harris."

Bishop McTear once said to a brother who claimed to have wept over the terrible state of things in his charge: "What we need, brother, is not weeping Jeremiahs, but building Nehemiahs."

How beautiful is that simple prayer which it is said the Breton sailors are wont to utter when launching out on the heaving ocean: "Keep me, my God; my boat is so small, and thy ocean is so wide."

Senator Plumb, of Kansas, recently gave expression to the following words of wisdom: "The Church is prosperous by just as much as it leans on its sinners members. Dependence on heavy men will always ruin a Church."

Some people assert that they will believe only what they see. What is clearly demonstrable they will accept, but nothing else. These very people, however believe with all their might that they have brains, and yet they never saw them, and other folks at rate have no evidence that they possess them.—N. Y. Her.

The Nashville *Advocate* says: "An unmarried preacher has built a parsonage in his circuit, not for himself, but for his successor.—*Texas Advocate*. That young man is a noble example. All the married preachers in the ministry feel like saying to other young men in the ministry, "Go thou and do likewise."

Shapira—a Jew of Jerusalem—who professed to have found a very ancient manuscript of Deuteronomy, is pronounced a fraud and his manuscript a forgery. The *Independent* intimates that he is a descendant of Sapphira, whose reputation he maintains with singular conscientiousness.

Times change. There is a Bible stand near the Piazza della Signoria, in Florence, where Savonarola was burned at the stake in 1498. A resident thus writes: "The ashes of the celebrated Prior of St. Marco were thrown into the Arno, but the Word for which he and many others suffered is now being publicly sold midway between the stake and the river.

A good man is not a raging tiger, spoiling for a fight; rather does he resemble the figure of the Archangel Michael, striking at the right moment only, and therefore with perfect effect. A man must be very clever in order to be perfectly good. Goodness is the highest intellectual effort of the human mind, and it therefore needs a very skillful person to describe it.

These are days of much journeying. Christians ought to commit all their ways unto the Lord. When Paul contemplated a journey to Thessalonica he prayed, "Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you." This is a good example. If God directs our way we shall be rightly led, though we may not always reach the destination we seek. What a comfort to always feel that our Divine Father is guiding every step of our pilgrimage!

The *Canadian Christian Advocate*, the organ of the Methodist Episcopal Church in Canada, in noticing the attempt in some quarters to introduce into Methodist worship a form of responsive Sunday service, says:—"We are inclined to think that what the Methodist Church needs, is not the introduction of ritualism or responsive services of the formal kind, but a revival of the class and prayer-meetings, and the old-fashioned revival spirit, with the amen and hallelujah responses which distinguished Methodist worship half a century ago. We are well aware that these remarks will excite a smile among the many professors in the Church to day, but we are quite sure such a spirit as we have suggested would increase the brightness of our services and develop the power of God amongst us."

HUMILITY.

"There was a strife among them which should be accounted the greatest." This "strife" was not confined to that early period. Our age is laden with decorations, certificates, and double-class honors; there is an earnest thronging toward the chief seats. It may be well for us to study the teachings of Jesus upon this subject, to consider the principle which regulates authority and position in his Church. He said, "Except ye be converted"—take an opposite course

—"ye cannot so much as enter into the kingdom of heaven, much less have any position in it." We thus learn that the conquest of self is the indispensable condition, not only of authority in the Church, but of actual entrance into it. In this, as in all else, Christ is the example. "He made himself of no reputation; he washed the disciples' feet." The true Christian is that man in whom the dominion of self is broken; so long as the fraction is held to be greater than the whole, the heart is at a great distance from Jesus. This principle has important applications in all the relations of life. The man who works only for himself may be a theologian, but he is not a Christian; he is not working on the line which terminates in the Cross; the spirit of self-exaltation is not in him; Christ will excuse ignorance and pity weakness, but he cannot endure vanity. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart."

ANONYMOUS.

SOARING HEAVENWARD.

There is a grass, a kind of millet, the stems of which are seen to shoot up in the tropical forests of India. They are scarcely thicker than a stout straw, and seem but poor, weak, insignificant things amongst the grand forms and gorgeous beauty of the surrounding growth. But watch them, and you will see that with great rapidity and strength they continue to rise up higher and higher. Presently they reach the boughs of vast trees, but pushing their leaves aside, they pass onward and upward. Now they have mounted over the summit of the highest branches, and there above all the trees of the forest, they spread their flowers like some rich meadow far in the upper air! Is not this a striking figure of the followers of Christ? Judged by the world's standard they do indeed, appear poor and weak in comparison with the pomp and show around them. There is often little of outward beauty or strength to mark their earthly way. Their flowers cannot flourish, nor their fruits ripen in the fields below. Truly their "conversation that is their daily walk" is in heaven." With wondrous power despite all obstacles, they pursue their upward way, soaring over the heads of their fellow-men; in affections placed higher, in aims more exalted, and in a loftier moral elevation, and earth left behind, they rise to enjoy spiritual blessings in heavenly places in Christ.—*Anonymous*.

NO TRUE WORK EVER WASTED.

No true work since the world began was ever wasted; no true life since the world began has ever failed. Oh! understand those two perverted words, failure and success, and measure them by the eternal, not by the earthly standard. What the world has regarded as the bitterest failure has often been in the sight of heaven the most magnificent success. When the cap, painted with devils, was placed on the brow of John Huss, and he sank dying amid the embers of the flame—was that a failure? When Francis Xavier died, cold and lonely on the bleak and desolate shore of a heathen land—was that a failure? When the frail, worn body of the Apostle of the Gentiles was dragged by a hook from the arena and the white sand scattered over the crimson life-blood of the victim whom the dense amphitheatre despaired as some obscure and nameless Jew—was that a failure?

And when, after thirty obscure, toilsome, unrecorded years in the shop of the village carpenter One came forth to be pre-eminently the man of sorrows, to wander from city to city in homeless labors, and to expire in lonely agony upon the shameful cross—was that a failure? Nay, my brethren, it was the death of Him who lived that we might follow His footsteps—it was the life, it was the death of the Son of God.—*F. W. Faracu*.

UNITED GENERAL CONFERENCE OF THE METHODIST CHURCH.

BELLEVILLE, SEPT. 5.

The Union Conference of the Methodist bodies assembled at 9 o'clock this morning in the Methodist Episcopal Tabernacle. There was a full attendance of delegates, and the general public was largely represented. After devotional exercises Rev. Bishop Carman nominated Rev. Dr. Williams, of the Canada Methodist Church, as presiding officer of the provisional organization, which was unanimously agreed to.

Rev. E. Roberts (Bible Christian) was elected Vice President. The following were chosen secretaries: Rev. F. B. Stratton, (Methodist Episcopal), Rev. J. C. Antill (Primitive Methodist), and Dr. Allison (Methodist Church of Canada.) The roll was then called, when it appeared there were the following delegates present: Methodist Church, 161 delegates; Methodist Episcopal, 30; Primitive Methodist, 8; Bible Christian, 9. The secretaries of the respective bodies presented resolutions adopted by them on the question of union, and the results of the voting on the basis. On motion of Rev. D. G. Sutherland the reports of the action of the various Methodist bodies were received, and instructions were given that copies of the same, signed by the President and Secretary of each Church, under seal, be placed on file.

Rev. Dr. Burns moved that the President of the Bible Christian Conference be requested to explain the peculiarities of their case to the Conference. The motion was agreed to.

Rev. E. Roberts, President of the Bible Christian Conference, said he was glad the Conference had adopted the motion, as they were desirous of laying the whole case before it. They were sincere when they entered into negotiations looking to union, and were now desirous to do everything in their power to give effect to the union movement. At the Port Hope Conference they had the presence of a leading representative of the English Conference, the editor of the *Conventional Journal*, who declared that he should go forward and actively participate in the union movement, promising to do all he could to aid them. The people by their votes endorsed the action taken in favor of union. A delegation was therupon sent to England, with the expectation that the parent church would understand the position of affairs in this country and recognize the vote of the Canadian members of the church, and that as the votes expressed their deliberate conviction that the union should take place, and they were satisfied that this could not be accomplished unless all four bodies came in, as the resolution of the Methodist Episcopal body would prevent union unless this condition was fulfilled. It was out of pure sympathy for the parent Church in England, not wanting to place it on the responsibility of blocking the union movement, that they the Canadian Church, desired to go ahead. In a communication to the parent church he had expressed those views. His church felt they could not afford to maintain the agitation for another year. A large church did not suffer as a small church did. There might be some difficulty as regarded the legal title to church property, but morally they had a right to every dollar of the property. There was not \$5,000 worth of property which had not been created since the Canadian Church was financially independent. That being so, though they highly respected the brethren at home, yet when it became a matter of the unification of the Methodist Churches in the Dominion and increased usefulness, they felt they must sink beneath the claims of the cause of Christ and the needs of the people on this side of the Atlantic. They did not believe the English Conference would make any legal demands on their property, and they had sufficient sense of justice to affirm that if the ministers and people joined the United Methodist Church their property must go with them. At all events they would carry the ministers and people into the United Church and the buildings would then be useless if held by the parent church. They would have preferred to enter the united body with the sanction of the English Confer-

ence, but they would rather go on without that consent than wreck the union movement. There was not a sufficient number of dissentients to cause any danger of their forming a new and separate Church. If such had not proved to be the case they would have thwarted the union rather than have incurred the risk of the dissentients setting up a Church outside. Their ministers and people were so united in favor of the union that no practical difficulty arose, and when the parent Conference realized that fact, they would mature their judgment quickly and say "God bless you; go into union." He trusted they would sympathize with their difficulties, as they were desirous of effecting the union honorably and truly.

In answer to questions by Revs. Dr. Jeffers, W. R. Parker, and J. C. Antill, Rev. Mr. Roberts said that the parent Church deferred giving their consent until they had time to form a mature judgment. The resolution authorizing two-thirds of the members of a church to hold property if they refused to enter the union was passed from a deep knowledge of local matters it would be found an effective way of meeting persons who opposed the union from obstinacy. With respect to Dr. Jeffers' question, there were certain bonds which united them on a conference with the English Conference. When they gave the Canadian brethren the privilege of forming a Conference they retained the right to send a man to preside over the English Conference, which right had been expected. The deed for their church property was in the name of the Bible Christian in Canada. He was not a lawyer, and could not determine what legal claims the English Conference had on them, but he believed they had no moral rights, and if they possessed any legal rights they would be relinquished when the parent church knew the unanimity of sentiment which prevailed.

THE CONFERENCE TOOK RECESS.

The conference resumed at two o'clock in the Bridge-street church. Rev. Prof. Shaw moved,

"That the records received by this Conference concerning the relation of the several Conference delegations to this body be referred to the committee which shall consider them and report to this Conference as early as possible."

The discussion on the legal status of the Bible Christian Church was resumed.

Rev. Geo. Webber said the church property of the Bible Christians was worth \$395,000, with debts standing against it amounting to \$55,000. The property was theirs. In the first place it was decided the Bible Christian Church in Canada, and second it had been created by them. There was not \$5,000 worth of that property which had been either purchased or built previous to the Canadian Conference being formed in 1854.

Rev. Dr. Carman thought the resolution was of sufficient breadth to include with the approval of the general body. One of the main points involved was as to the legality of the Canadian branch of the Bible Christians to be one of the contracting parties to the union. That a Church which they most highly esteem was unable to occupy that position it would place a bar to the consummation of Union. The text of the Union resolutions adopted by the Methodist Episcopal Church took that ground. The Bible Christian brethren in Canada had not as if they possessed that right, but if it should prove that the English Conference was part and parcel of the contracting party it would very seriously modify these resolutions. There was no body who would desire to bring either another body or united church into litigation. The best course would be to place all the bodies on the same ground and let all their claims stand members of the Conference be investigated and pronounced upon by a committee appointed.

The President nominated the following as the Committee: Judges Jones and Dean, Prof. Shaw, Dr. Rice, and Messrs. Robbins, Kent, Gardner, Stone and Dr. Allison.

Rev. J. B. Aylesworth moved for the appointment of a committee to nominate a Standing Committee to the Methodist Church of Canada, three from the Methodist Episcopal, two from the Primitive Methodist, and two from the Bible Christians.

Rev. Dr. Dewart moved an amendment to the amendment:

Rev. Dr. Inch moved in amendment:

"That the Nominating Committee shall consist of one minister and one layman from each Annual Conference delegation."

On a vote being taken, Dr. Inch's amendment was carried by 95 to 75.

Rev. A. Campbell moved that each Annual Conference delegation elect their representative on the Nominating Committee.

The motion was agreed to.

The Conference took recess.

EVENING SITTING.

The Union Conference resumed at 7:30 o'clock, Rev. Dr. Williams presiding. After devotional exercises Rev. John Breden was unanimously chosen journal secretary. The following delegates were appointed a Committee on nominations:—Methodist Church of Canada, Toronto; Conference—Rev. Dr. Sutherland; Mr. John Macdonald, London—Rev. W. R. Parker, Mr. James Mills, Montreal—Rev. D. G. Williams, W. H. Lumby, Nova Scotia—Rev. S. F. Huerta, J. B. Burrell, New Brunswick—Rev. R. Duncan, Dr. Inch, Newfoundland—Rev. Jas. Dore, W. L. McNeill, Methodist Episcopal Church, Ontario Conference—Rev. G. AbbeScott, of Lynn, Niagara Conference—Rev. E. Lonsborough, John Milne, Bay of Quinte—Rev. J. McVittie, James Aylesworth, Primitive Methodist—Rev. W. Bee, J. M. Edmunds, Bible Christian—Rev. J. J. Rice, J. Courtney.

On motion the Nominating Committee were instructed to nominate the committee on missions, education, publishing interests, discipline, superannuation fund, memorials, course of study, boundaries, statistics, temperance, finance, Sabbath schools, rules of order, general superintendency, to formulate a plan upon which annual conferences shall proceed, when adjusting boundaries of circuits, Sabbath observance, relation of the young to the church, church property, on the transfer question, on the government of the church, on the name of the new church, on the correspondence, on the subject of the amalgamation of the societies in districts where necessary, on the relation of local ministers, on annual conference and ministerial relation thereto.

The committee appointed to examine the legal relations of the four bodies reported as follows:

We have carefully examined the proceedings observed in each of the four churches which are contracting parties in negotiations for union. We have considered the various legal questions involved and have examined all available documents on such questions, and we unanimously find that the legal status in this Conference of the delegation of the Methodist Church in Canada is satisfactory.

The legal status in this Conference of the delegation of the Primitive Methodist Church is satisfactory.

As regards the Bible Christian Church we find that, while we think the Bible Christian Church in Canada is in a certain sense independent of the Bible Christian Church in England, where consent to their going into the proposed union may be technically necessary, we find that the Bible Christian congregation in Canada are the parties for whose benefit the property here is held, and that such property has been almost entirely obtained by the contributions of the Church here, and they may be morally and equitably considered as beneficiaries for whom the said property is held.

That according to the form of trust deed submitted to us, the church property here is held for use of the Church in Canada, no reference being made to the Church in England, the terms of trust deed being as follows: "For the use of the members of the Bible Christian Church in Canada, according to the rules and discipline which now or thereafter may be adopted by the general annual meeting of the said church in Canada." We are of opinion that as legislation would in any case be needed, as provided in the basis of union, to vest in the United Church the property of said uniting bodies, and confirm the constitution to be framed for such church at some time in the future which shall be fixed for the said constitution to take effect, as recommended by learned counsel, and in the mean time that necessary enactments by legislation be applied for, which shall be so framed as to give effect to the action of the present United Conference, and validate the title of the uniting churches to the property of all said uniting bodies.

We further find that the delegation of the Bible Christian Church in Canada to the United General Conference was regularly elected and appointed to represent such church in this United Conference, and as such are entitled to a place in the body subject to the assent on their parts thereto.

The report was adopted, and the Conference adjourned until tomorrow at 10 a. m.

SECOND DAY.

TRUFRIDAY, SEPT. 6.

The Union Conference of the Methodist bodies resumed its sittings this morning at 10 o'clock, Rev. Dr. Williams presiding.

Rev. Mr. Stratton moved for the appointment of a Committee on the Celebration of the centenary of Methodism on this continent in 1887.

Rev. Dr. Dewart thought it was important that the whole question should be considered.

Rev. Dr. Rice stated he had received a letter requesting the co-operation of the Methodist Church of Canada in celebrating the centenary of the introduction of Methodism in America.

Rev. Dr. Gardner said it was really the celebration of the organization of the Methodist Episcopal Church.

The Committee was ordered as was proposed, as also was one to draft an Address to the new Governor General.

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Mr. John Macdonald moved that the names of all committees be reported without prefixes or affixes.

Rev. D. J. Graham moved in amendment that the titles of members be inserted in the journals.

The motion and amendment were tabled.

On the motion of Mr. John Macdonald, it was resolved that the documents of the Conference of the United Church be engrossed on vellum with the names of the delegates to the first union conference.

Rev. Mr. Gandy moved for the appointment of a special committee to prepare such resolutions as might be deemed necessary as to the action of this Conference to give effect to the previous action of the contracting parties on the subject of union.

Rev. Mr. Bland moved that the resolution be laid on the table. Carried. Conference then adjourned.

AFTERNOON SITTING.

The Union Conference resumed at three o'clock.

Rev. Dr. Douglass gave notice that he would move that the name of the united church be "The Methodist Church."

Rev. T. Brock presented a memorial from Wellington district on the subject of ritual. It set forth that the first question put to candidates for ordination, at page 137, Book of Discipline, 1879, of the Methodist Church of Canada, was a matter of great objection, many believing the reverend obedience was only due to God and not to any fallible mortal; and that it was impossible to follow, with a glad mind and will, admonitions, or submit with the same feeling to conclusions from which their judgments differed, as the right of private judgment was held by all Protestants. The memorialists asked the General Conference to expunge that question from the ritual.

A memorial was also presented from the Collingwood district meeting on the election of lay delegates to the Annual and General Conferences.

Rev. J. Hunt gave notice of a motion with respect to the General Superintendency in the following terms:—

"We are in the opinion of the General Conference that it may be for the welfare of the Church, especially in the bounds of the Manitoba Conference, and therefore expedient, to retain the office of superintending minister, in any materially increasing the duties of the superintendency in general, therefore resolved, that at such time as may hereafter be fixed upon a Conference shall elect the General Superintendent, who shall hold office for the term of eight years, whose duties and conditions of office shall be in accordance with the rules and discipline hereafter to be formulated."

Rev. J. Hunt also gave notice of the following motion respecting district meetings:—

"That all the restrictions relating to the presence of properly appointed lay members of the district meeting at any and all times shall be eliminated from the discipline now in course of being formulated, and that the said lay members shall be eligible for election to represent said district on any Conference committee the same as ministerial members; also that the constitution of the Stationing Committee and any other part of the discipline affected by the above shall be so changed as to harmonize therewith."

The President: "Do you want to change the Basis of Union at once?"

Rev. Mr. Wakefield: "I do not think the notice of motion should be admitted, as it is clearly out of order."

The President: "The brother is submitting a notice of motion distinctly contravening the principles of the basis. If you can alter the basis in that particular, you can alter it in other particulars."

The Conference ordered the Nominating Committee to appoint a Committee on Itinerary.

Rev. Dr. Fowler moved that the Nominating Committee appoint a Committee to consider the question of the test of membership in the Church.

Rev. Dr. Dewart thought it was objectionable to propose committees on particular points involving theological or ecclesiastical questions. The idea in appointing Standing Committees was not that a verdict should be obtained on burning questions.

The President: The appointment of such a committee as is indicated will be an attack on the Basis of Union.

After some further debate the motion was negative.

Rev. Dr. Gardner moved that it be an instruction to the Committee on Annual Conferences to report a plan

(Continued on 4th page.)

OUR HOME CIRCLE.

UNKNOWN HEROES.

We see them and we know them not  
So plain in garb and mien are they;  
So lowly is their thankful lot,  
We hear not what they do or say.

And yet for weary months and years,  
Without a murmur, plaint or cry,  
Thousands who eat their bread in tears  
To daily duty pass us by.

A sickly mother, wan and worn,  
Beside of cheerfulness and light,  
From longed-for rest and joy is torn,  
To work from early morn till night.

To steal one hour from dreary fate,  
Or falter in the hardest task,  
Would make some home disconsolate,  
And so no peace or joy she asks.

A little child, faint with its fears—  
A girl, untimely old and gray—  
A man bent down by weight of years—  
All bravely go their bitter way.

We see them and we know them not,  
So plain in garb and mien are they;  
So lowly is their thankful lot,  
We hear not what they do or say.

Heroes unknown—through weary years  
They make no sign or outward cry,  
But eat their bread with bitter tears  
And wear, in silence, pass them by.

GEORGE HUMISTON'S EXPERIENCE.

Whenever my business takes me through Buffalo, I always try to stop a few hours with George Humiston. George and I were schoolmates and cronies, and have continued our friendship to middle life. We have like tastes; we vote the same national ticket; our business, though not the same, leads us to take similar views of the tariff and an interest in the same market reports. We are fathers of growing families, consequently there was no lack of interesting topics of conversation, even before his conversion three years ago.

We are both inclined to be too reticent in regard to personal experience, but without that—and we did not quite leave that out—there was the general church work, and missions, and ministers to talk over; besides, we often held friendly discussions on the methods and customs of our respective denominations, for George followed his wife into the Presbyterian Church, while I honored my bringing up by becoming a Methodist.

About six weeks ago I was able to drop in on him unannounced to spend the night. They had just begun a quiet evening at home, but I received the welcome I counted on, and the usual round of talk commenced. I soon noticed a change in George. I do not know that he said anything that he might not have said every time I had seen him for the last three years; I don't know that he omitted anything—the change was indescribable; but he seemed to carry with him a presence, an atmosphere, a something which so impressed me with his character as a Christian man, that when we were left alone I ventured to speak to him about it.

"You have had some profound experience lately?"

"Yes—thank you; I did not know you would notice it, but I feel it plainly enough."

"I suppose I looked with inquiring interest, for he answered: 'I don't know as I would mind telling you.'"

"I would like to hear."

"I mean, I think I would like to tell you. Perhaps you don't need the lesson, but you may know someone who does."

"When I was converted, there were things supposed to belong to a Christian life which I thought I could never do. I was willing to do all the negative duties, to refrain from all known sins; I was willing to give my money and my time, but I thought joining the church a sufficient confession. I could not talk and could not pray—aloud. My wife and pastor argued with me a good deal about it, and in deference to their judgment rather than to their wishes, I used to speak in social meetings occasionally, but it was little less than torture. I knew we ought to have family prayer, but I thought I never could conduct it. About that time Uncle James came to live with us, and I proposed to have him officiate at the family altar. Both he and my wife opposed it, but when they found that I could not, or would not, do it, that arrangement was made, and when her uncle was gone James prayed. I said 'I would not, but I was not conscious that any will went against it; it seemed a perfect impossibility.' We went on in this way two years, but I never felt comfortable. I always felt as if I was withholding something—not my best or most useful gifts—but something. I was more exacting with myself in other duties. I gave more mo-

ney, did more church work, made greater efforts to attend all the social meetings, and in time I came to speak oftener in them, but I could not pray, and that one little thing was the 'fly in the ointment.'"

"I always thought you a happy, growing Christian."

"Well, I was, on the whole, but there was always an unrestful, uncomfortable feeling somewhere in my heart so long as there was one thing which I was not willing to do. This discomfort was soon increased by the conviction that Jones, the journeyman who boarded with us, was shielding himself behind my example. Jones was a member of our church, a 'silent partner,' as he used to call the non-talkers. The words had a disagreeable sound to me even when my own 'quiet' ways were rather a source of pride to me than otherwise. Jones worked for me for three dollars a day, a part of which he returned for the privilege of a home. I valued him as a friend, and he was the most trusted hand in the shop, but I thought it would be a greater cross to pray before him than before any other man living, for he had a critical mind and a sharp tongue."

"George paused, and I suggested,—

"I suppose you brought yourself to a place where you were willing to pray?"

"Yes."

"How did you do it?"

"I prayed."

"For help—yes, I see."

"Oh, I'd prayed for that, off and on, for a year. I had prayed for strength for the duty, but the Lord knew I was not willing to use it. I had prayed to be willing, but of course God did not make me willing. The only way for me to do a thing is to do it. Praying about it when I don't mean to act, is worse than nothing."

"What led you to make a start?"

"Nothing in particular. I was thinking it over as usual one Sunday night. It had become an ever present subject in my mind, and if I drove it out, as I often threatened to do, I found it did not grow at all. For the thousandth time I was setting forth to myself how my great grandfather had left the Quakers supposedly because the Spirit moved, or did not move, him to speak; how my mother wanted to join the Methodists in her youth, but did not because she thought she never could go to class; how my grandfather would never join the church, and Uncle John would not even profess religion, though everybody believed him to be a Christian, all on account of that miserable self-consciousness which I inherited—when I turned round on myself and said: 'I don't care what my ancestors did; it is either my duty to speak and pray, or it is not. If it is, I'll do it; if it is not, I won't spend any more time discussing it.'

"You won't believe it took a whole week to decide the point, but it did. I argued that I had not been educated to it, which was true; neither had I been educated to giving away money. That I inherited a reluctance not only for this, but for public speaking generally, and for speaking at any time of my most sacred feelings, true too—but I inherited many propensities which I did not propose to gratify; that it was too late in life to begin—but that applied equally to my Christian life."

"At last I settled that I would take up this duty in the family if I was not able to say anything. 'Now I lay me down to sleep,' and I would begin the very first time Uncle James went away. Perhaps it was cowardly to put it upon that contingency; but that is what I did, and within three days he started unexpectedly for Boston. When we were getting ready for tea the night after he went away, I said to Jenny: 'Would you like to have me conduct our devotions to-night?'

"Yes, of course," she answered, without much show of interest. I don't suppose she thought I would do it. Then I told her I thought it was cowardly for me to put it on her, and if she wanted I should pray, I would do it if it killed me. She just cried aloud for joy.

"You will think me a fool, but when I spoke to my wife the blood thundered in my ears like a young Niagara, and I didn't have much appetite for my supper. Praying in the family is not the same thing for me that it is for a man who has only his wife and one or two small children in the house. Two well-grown boys and Ella, Jones and the domestic assistant,

made—well, a trying ordeal, and I own that I thought more of them than I did of the One to whom the prayer was supposed to be addressed, but God accepted the effort."

"We had half an hour's work of repairing at the shop that night, and I started out at once. Jones joined me at the gate and said quickly, 'Mr. Humiston, I have not any family to pray with, but I will pray in chapel to-morrow night.' 'So will I,' said I, although nothing had been farther from my intentions; but we both held to it, and have ever since, and God has blessed us in doing it, abundantly."

"I suppose it was easy enough after the first time?"

"No, it was not. It was hard for a long time. I could not forget the audience in the one Auditorium I was seeking; but God acknowledged every effort and blessed me, and there is, therefore, now no condemnation in my heart. I don't withhold anything or give anything grudgingly. I am a Christian man, John and I know it."

"Do you think every man would get such a blessing from public prayer as you have, George?"

"If it is the thing he hangs on, I do. Few men, probably, would halt at so small a thing. It was a family trait with me, but I hope I have stopped the entailment. My oldest son already takes his part in our home and chapel service, and I trust James will when his time comes."—Zion's Herald.

THE TIRED FOOT.  
The potter stood at his daily work,  
One patient foot on the ground;  
The other, with never slackening speed,  
Turning his swift wheel round.  
Slight as a foot beside him there,  
Watching the red-hot fire,  
Till my friend said low, in pitying voice,  
'How tired his foot must be!'

The potter never paused in his work.  
Shaping the wondrous thing;  
'Twas only a common flower-pot,  
But perfect in fashioning.  
Slowly he raised his patient eyes,  
With heavenly truth inspired;  
'No, no; it is not the foot that kicks;  
—The one that stands gets tired!'

—The Continents.

A ROLAND FOR AN OLIVER.

This term is so generally understood that any comment upon it is almost superfluous. It is however, no slang phrase, but one of the oldest of proverbial expressions, dating apparently as far back as the latter end of the eighth century. We are told that the Emperor Charlemagne, in his expedition against the Saracens in 778, was accompanied by two pages, named Roland and Oliver who were so excellent and so equally matched, that the equality became proverbial—'I'll give you a Roland for your Oliver,' being the same as the vulgar saying, 'Tit for tat;'; that is: 'I'll give you the same [generally in a retaliatory sense] as you give me; or the more classical one of *Quid pro quo*, to be even with one. Its proper adaptation, however, as understood at the present day, will be much better explained by a few humorous illustrations.

A very clever reply to a somewhat satirical remark was that given to Louis XV., by Cardinal Richelieu, who was a nobleman as well as a priest. A celebrated archbishop of Paris, Hardouin de Beaumont de Porefixe, was appointed preceptor to his majesty. One day he preached a notable sermon before the court of France which touched principally upon the duties of the nobility. 'Ah!' said the king to Richelieu, 'the preacher has thrown a vast quantity of stones into your garden to-day.' 'Yes, sire, answered the cardinal; 'and a few have fallen into the royal park.' A courtly amount of etiquette of expression is observable in this answer, with which we may presume that even royalty itself could in nowise be offended.

Equally as good is the following, in which we shall carefully note by the way that praise has different effects on different minds. The Emperor Alexander of Russia, during the occupation of Paris, was present at the anniversary of one of the hospitals. Plates for contributions were passed round, and they were borne by some of the patrons' wives and daughters. The plate presented to the emperor was held by an extremely pretty girl. As he liberally gave his louis-d'ors, he whispered: 'Mademoiselle, this is for your beautiful bright eyes.' The charming little damsel politely courtesied, and immediately presented the plate again.

'What?' said the emperor in amazement, 'more?' 'Yes, sire,' said she, 'I now want something for the poor.'

On one occasion, an English gentleman, who possessed a keen wit, was at a brilliant assembly of the élite of Vienna, where a distinguished lady of that city frequently amused herself and immediate circle of friends by saying smart and rather uncourteous things, evidently for the purpose of annoyance. 'By the way,' inquired his fair interrogator, 'how is it your countrymen speak French so imperfectly? We Austrians use it with the same freedom as if it were our native tongue.' 'Madame,' retorted the Englishman in the blindest manner, 'I really can not say, unless it be that the French army have not been twice in our capital to teach it, as they have been in yours.'

One of the most distinguished incidents of Zimmermann's life was the summons which he received to attend Frederick the Great in his last illness in 1786. One day the king said to this eminent physician: 'You have, I presume sir, helped many a man into another world?' Any ordinary person would doubtless have been scared by so momentous an inquiry, and it was, in fact, a somewhat bitter pill for the doctor; but the dose he gave the king in return was a judicious mixture of truth and flattery: 'Not so much as your majesty, nor with so much honor to myself.'

As all classes of individuals, from the highest to the lowest, are liable at times to meet with a Roland for an Oliver, we must not even exempt those shrewd men of the world termed lawyers. A seafaring man was called upon to stand as a witness. 'Well, sir,' said the lawyer, 'do you know the plaintiff and defendant?' After a moment's hesitation, Jack declared his inability to comprehend the meaning of these words. 'What! not know the meaning of plaintiff and defendant?' continued the energetic inquirer. 'An intelligent fellow you must be to come here as a witness! Can you tell me where on board the vessel it was that that man struck the other one?'

'Certainly I can,' replied the sailor; 'abast the binnacle.'

'And pray,' asked the lawyer, 'what do you mean by that?'

'Well, that's good,' responded the witness; 'you must be a pretty fellow to come here as a lawyer and not know what abast the binnacle means.'—Chambers' Journal.

THE YOUNG POLKS.  
A LITTLE BOY'S TROUBLE.  
I thought when I learned my letters  
That all my troubles were done,  
But I find myself much mistaken—  
They only have just begun.  
Learning to read was awful,  
But not like learning to write;  
I'd be sorry to have to tell it,  
But my copy-book is a sight!

The ink gets over my fingers;  
The pen cuts all sorts of shins,  
And won't do at all as I bid it;  
The letters won't stay on the lines,  
But go up and down and all over,  
As though they were dancing a jig—  
They are there in all shapes and sizes,  
Medium, little and big.

TREASURE TROVE.

Even about the common place dollar of the United States there is already a shadow of romance. A dollar appeared last winter in Philadelphia, which created quite an excitement. It bore the date of 1804, and was held at two thousand dollars.

Dollars of that date are so rare that each one has a pedigree or series of affidavits to prove it genuine. The reason for the scarcity of this coin is said to be that almost the whole silver coinage of that year was sent into Africa to defray the expenses of the United States expedition against Tripoli. Another statement is that it was sent to China to pay for a cargo of tea.

Whatever the reason may be, it is certain that if any boy should find one of these coins, he would have sufficient capital to pay for his education.

Other American coins are still more rare. Of the five-dollar gold piece struck in 1815, there is said to be but a single one in existence; this is owned by the king of Sweden. The Southern Confederacy had struck just four half dollars when the mint in New Orleans was seized. These coins are held at fabulous prices.

A glamour of mystery of romance also hangs about certain hoards of buried dollars along the coast. Kidd, the pirate, is supposed to have buried large stores of coin, church-silver, etc., which have never been discovered, although search has been made for the stolen treasures from Maine to Virginia.

Lafitte, another pirate, is believed to have buried his treasures in Petite Ance Island in the centre of a square formed by four trees. The negroes from the neighboring towns of New Iberia have, of course, dug holes wherever four trees grew near together, and there are many educated white men who have grown old and poor in seeking this visionary treasure.

An odd contrast to their course is offered in the story of a Louisiana planter, who, in the same neighborhood cultivated a few sterile acres. Nothing grew pros-

perously for him but children, and the wild cayenne papaver plant. In his efforts to devise a way to support the children, he turned to the cayenne. It was a weed, but he in his opportunity. God does not send even a weed in vain. He experimented, succeeded in extracting the juice and in introducing it to the market without middle-men. His wife and children helped him; the little family manufactory became famous, and its owner rich, while his neighbors grow gray in vain searches for Lafitte's spoils.

The real treasure trove lies before every man on some chance, and in his skill in developing that chance.

BE SOCIAL.

A young man comes to your church; he is a perfect stranger to the majority of those he meets; his home is far away; his church he has left behind. He listens attentively to the service, and is pleased and profited by what he hears. The service over he goes out. Although many know him to be a stranger, yet no one extends a friendly hand or in any manner notices him. He is somewhat discouraged, a little homesickness steals over him, but he resolves to go there once more. He goes, with the same result. Discouraged he seeks another sanctuary where the warm grasp of the hand, information about the evening meeting, invitation about the Sunday-school, and the interests taken by the members of the church in his welfare, at once decides his course. The result is, a zealous worker is gained by one church and lost by the other, and simply because the young men were social.

Young men and young women of our churches, never let a stranger go away without notice, never let that chilling feeling of loneliness come over any person in the house of God. It should be your pleasure to make every stranger at home. Try it, and your reward will be speedy.—Zion's Watchman.

OUR YOUNG POLKS.

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I thought when I learned my letters  
That all my troubles were done,  
But I find myself much mistaken—  
They only have just begun.  
Learning to read was awful,  
But not like learning to write;  
I'd be sorry to have to tell it,  
But my copy-book is a sight!

FOUND AT LAST.

A little girl stood by her mother's death-bed, and heard her last words: 'Jessie, find Jesus.'

When her mother was buried her father took to drink, and Jessie was left to such care as a poor neighbor could give her.

One day she wandered off with a little basket in her hand, and trudged through one street after another, not knowing where she went. She had started out to find Jesus. At last she stopped, from utter weariness, in front of a saloon. A young man staggered out of the door and almost stumbled over her. He uttered the name of Him she was seeking.

'Can you tell me where He is?' she inquired.

'What did you say?' he asked.

'Will you please tell me where Jesus Christ is? for I must find him.'

The young man looked at her curiously for a minute without speaking; and then his face sobered, and he said in a broken, husky voice, hopelessly: 'I don't know, child—I don't know where He is.'

At length the little girl's wanderings brought her to a park. A woman, evidently a Jewess, was leaning against the railing, looking disconsolately at the green grass and the trees.

Jessie went up to her timidly.

'Perhaps she can tell me where He is,' was the child's thought. In a low, hesitating voice she asked the woman: 'Do you know Jesus Christ?'

The Jewess turned fiercely to face her questioner, and in a tone of suppressed passion exclaimed: 'Jesus Christ is dead!'

Poor Jessie trudged on, but soon a rude boy jostled against her, and snatching her basket from her hand threw it into the street. Crying she ran to pick it up. The horses of a passing street-car

trampled her under their feet—and she knew no more till she found herself stretched on a hospital bed.

When the doctors came that night they knew that she could not live until morning. In the middle of the night, after she had been lying very still for a long time, apparently asleep, she suddenly opened her eyes, and the nurse, bending over her heard her whisper, while her face lighted up with a smile that had some of heaven's own gladness in it: 'O Jesus, I have found you at last!'

Then the tiny lips were hushed, but the questioning spirit had received an answer.—Old Colony Herald.

YOUR EYE ON THE MARK.

A light snow had fallen, and the boys of L— desired to make the most of it; and as it was too dry for snowballing and not deep enough for coasting, they thought it would do very well to make tracks in it. Near by there was a large meadow, and it was proposed that they should go to a tree which stood near the centre of the meadow, and that each one should start from the tree to the boundaries of the meadow. The proposition was assented to, and they were soon at the tree. They ranged themselves around the tree with their backs toward it, and started, each one retracing his steps to the tree. After they had returned, they each looked back to see how straight the tracks were.

'Whose is the straightest?' said James Allison to Thomas Sanders, who was first at the tree.

'Harry Armstrong's is the only one that is straight at all,' said Thomas.

'Why,' said Jacob Small, 'how could we all contrive to go so crooked when the meadow is so smooth, and nothing to turn us out of the way?'

'How happened you to go so straight, Henry?' said Thomas.

'I fixed my eye on that tall pine-tree on the hill yonder, and never looked away from it till I reached the fence,' answered Henry.

'I went as straight as I could without looking at anything but the ground,' said James.

'So did I,' said another.

'So did I,' replied several voices at once.

It appeared that no one but Henry had aimed at any particular object.

They attempted to go straight without any definite aim, but they failed. Men cannot succeed in anything good without a definite aim. General purposes, general resolutions will not avail. You must do as Henry did—fix upon something distinct and definite as an object, and go steadily toward it.—Young Pilgrim.

THE FIRST STRAWBERRIES.

A little girl once had a bed of strawberries. Very anxious she was that they should ripen and be fit to eat. The time came.

'Now for a feast!' said her brother to her one morning, as he picked up some beautiful ones for her to eat.

'I cannot eat these,' said she, 'for they are the first ripe fruit.'

'Well,' said her brother, 'all the more reason for our making a feast, for they are the greater treat.'

'Yes; but they are the first ripe fruit.'

'Well, what of that?'

'Dear father told us that he used to give God the first out of all the money he made, and that then he always felt happier in spending the rest; and I wish to give God the first of my strawberries, too.'

'Ah! but,' said her brother, 'how can you give strawberries to God? And even if you could, he would not care for them.'

'O, I have found out a way,' said she. 'Jesus said, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me,' and I mean to go with them to Mrs. Perkins' dying child, who never sees a strawberry, they are so poor.'—The Pansy.

Since I have known God in a saving manner, painting, poetry, and music have had charms unknown to me before. I have received what I suppose is a taste for them; for religion has refined my mind, and made it susceptible of impressions from the sublime and beautiful.—Henry Martin.

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THE SUNDAY SCHOOL.

TO TEACHERS.

Got, if possible, your scholars to commit to memory passages of Scripture and verses of hymns. Even one of the latter when wisely explained, will clench a doctrine in a marvellous way, and will be readily reproduced sometimes, under circumstances which will make it very precious indeed. Dean Stanley relates that he was visiting an aged and famous statesman, and he repeated to him, word for word, "The Evening Hymn," of Bishop Ken, as he had learnt it, he told him, from his nurse ninety years before.

Encourage every one in the class to bring a verse of their own selecting, definitely referring to some given subject. It will often be possible too, to get short papers requiring some little research.

In all our teaching we must consciously or unconsciously come round to the Lord Jesus. He will be the Alpha and the Omega, the very life of our lessons. Not by dragging in his name or his words after the manner of the military man of money, who when he ordered his books by the yard line, requested the bookseller to put in a Bible or two here and there, to give his library, as he said "a moral tone." No, but let us miss no opportunity of making it evident that Christ's name is above every name; that he is the Divine person to whom all our teaching leads, the foundation upon which all our hopes are built; that His life gives substance to every human virtue; and his death makes life eternal possible.

Well seasoned posts, when thoroughly dried, and then charred and dipped into hot tar, will remain rot and insect proof for many years in almost any kind of soil.

Spiced plums are delicious. To eight pounds of plums allow four of sugar, one tea-spoonful each of cinnamon and cloves, one small cup of vinegar. Cook until they are thick as jelly.

Live forever, in small patches, can be eradicated by covering it a foot deep with earth, leached ashes, spent tan, or any substance which will exclude air and light till the vitality of the roots is exhausted.

Bananas sliced and served with ice cream are very delicious and healthy. They should be sliced and have a little powdered sugar scattered over them for about an hour before serving. Set them in the refrigerator for that length of time.

As the eye is the most delicate organ of the body, it should be treated with great care; and economy in spectacles is a great, a life-long misfortune. The eyes should not face a light; it is better to have the book in such a position as to have the light come on the page over the shoulder.

Cabbage, containing as it does a large per cent. of phosphoric acid, makes one of the most valuable kinds of food for young pigs, calves, chickens, etc. All young animals require plentiful supply of phosphoric food to make bone and muscle. Young clover is next in value to cabbage.

The furniture, disturb as little as possible the relative positions of chairs, ottomans and sofas. Place two or three chairs in a conversational attitude in some cheery corner, an ottoman within easy distance of a sofa, a chair near your stand of stereoscopic views or paintings, and one where a good light will fall on the book which you take from the table. Make little studies of effect which shall repay more than the observer, and do not leave it possible for one to make the criticism which applies to so many homes, even of wealth and elegance. — Fine carpets, handsome furniture, a few pictures, and elegant nothings — but how dreary! The chilling atmosphere is felt at once, and we cannot divert ourselves of the idea that we must maintain a stiff and severe demeanour to accord with the spirit of the place. Make your homes then, so cozy and cheerful that if we visit you, we may be joyous and unconstrained, and not feel ourselves out of harmony with our surroundings."

USEFUL HINTS.

See to it if you would have healthy hogs that they are never without salt and charcoal.

A good rule to follow when boiling corned beef is to allow half an hour to the pound after it has commenced to boil.

To rid a room of the disagreeable smell of fresh paint, let a pailful of fresh water in which a handful of hay has been placed stand in the room over night.

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The oyster-growers on the coast of France have discovered that oyster shells which are thrown back into the sea produce 30 to 40 fold in two years. The theory is that the young oysters attach themselves to the old shells in preference to any other object on the bed of the sea.

There is more life, more light, more love beyond." IF AND IF. "If you are suffering from poor health or languishing on a bed of sickness, take a course of Hop Bitters, simply acting, or if you feel weak and dispirited, without clearly knowing why, Hop Bitters will surely cure you."

Internally and Externally. TAKEN INTERNALLY it cures Dysentery, Cholera, Diarrhoea, Cramp and Pain in the Stomach, Bowel Complaint, Painter's Colic, Liver Complaint, Dyspepsia or Indigestion, Sudden Colds, Sore Throat, Coughs, &c.

USED EXTERNALLY, it cures Boils, Felons, Bruises, Cuts, Burns, Scalds, Old Sores and Sprains, Swellings of the Joints, Toothache, Pain in the Face, Neuralgia and Rheumatism, &c.

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The WHEELS are of the STRONGEST POSSIBLE MAKE consistent with moderate weight. They have White Oak and HICKORY SPOKES, best Rims and IRON HUBS. Experience has demonstrated the fact that spokes which are properly prepared and driven into an iron hub by force of a steam spring-hammer, as they are in "SHARP'S" RAKE, never get loose.

The AXLES OF "SHARP'S" RAKE are made of WROUGHT IRON and NEVER BREAK, as do the cast iron axles of other rakes.

The TEETH, 24 in number, are made of the best quality of steel and oil tempered, each tooth being twice tested to a pull of 25 inches before leaving the factory. They are inserted in the simplest manner, so that any tooth may be put in or taken out without disturbing the others or taking the rake to pieces. Each tooth is independent in its action, and as the rising and falling so as to conform to inequalities in the surface of the ground, and at the same time is so hung as to maintain its proper position without the aid of stays or other obstruction.

The TEETH CLEARING in SHARP'S RAKE is effected by a simple cleaner rake, discharging the hay in the most effectual manner. There are no cleaner rods or staples for the hay to tangle round and prevent the proper filling of the rake but the teeth, while raking, being free from every obstruction will gather more hay with less labor, and discharge easier, than any rake with the old clumsy cleaner rods.

4,500!!! SHARP'S RAKES Have been manufactured for the season of 1887, nearly all of which are already sold. In tending purchasers should order immediately before the remainder of the stock is exhausted. For Sale by TIPPET, BURDITT & Co., St. John, N.B. General Agents for Maritime Provinces and by their Local Agents in every County.

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THE WESLEYAN FRIDAY, SEPTEMBER 21, 1883.

EDITORIAL CORRESPONDENCE.

THE UNITED GENERAL CONFERENCE.

The week now approaching its close has been a busy and eventful one. To harmonize several books of discipline into one for the guidance of three-fourths of a million of Methodists, and to reach such conclusions as shall satisfy prepossessions and abate prejudices, is no light task. Yet so far, thanks to the numerous indefatigable committees, the work is being done readily and thoroughly—so much so, indeed, that few changes have been made by the two hundred delegates who have been sitting in judgment upon the committees' conclusions.

with commendable diligence and loyalty. Some of them would, however, have limited the number of Superintendents to one, but this effort was vain. Dr. Rice acknowledged the honor conferred upon him on his birth day in a thoughtful address, in which he briefly traced his personal connection with Methodism in Canada in past years, and made honorable reference to the influence of the Hon. Jas. Ferrier, of Montreal, in the promotion of the present movement. Dr. Carman is a younger man. The members of the Union Committee speak of him as possessing rare tact as a presiding officer. His address was received with much satisfaction. Experience in various Connexional departments and in the Episcopal office will be found a good preparation for his new duties. An election for Secretary of the General Conference resulted in the choice of the Rev. J. C. Antliffe, B. D., of Toronto, whose father is a prominent minister in the English Primitive Methodist Church. The Book Stewards and Editors at Toronto and Halifax were returned to their positions by acclamation. Dr. Stone of the M. E. Book-room, Hamilton, was elected Associate Editor of the Christian Guardian. The organs of the three other churches, the Canadian Christian Advocate, the Christian Journal and the Observer, will soon cease to appear. The Methodist Hymn book now used by us will be gradually adopted by all the congregations. I should have noted the re-appointment, by unanimous vote, of Dr. Sutherland as Secretary Treasurer of Missions, and of Dr. Wood as Honorary Treasurer.

dism altogether, now it finds it necessary to devote an editorial to the proceedings of the Conference.—Irish Christian Advocate. William Taylor is "at the front" in South America, and wherever he goes life and converting power attend him. From a private letter to the Editor we infer that he finds openings which enlarge as he enters them. Quite a number of private and several official officers of our U. S. war-ships now in Chili have been converted, and are testifying with great clearness and force.—Can. Adv.

The affairs of the Missionary Society were brought before the Wesleyan Conference by the Rev. J. Kilner, who reported the increase of liberality at home, as well as the practical brought within the income. On the nomination of the General Committee, Sir William McArthur, K.C.M.G., M.P., was appointed to succeed Mr. James S. Budgett as lay treasurer of the society. The week beginning Nov. 11th, is to be set apart for intercession on behalf of foreign missions, specially for the increase of liberality at home, as well as for the increase of success abroad. In this connection, strenuous efforts are to be made to secure an increase to the ordinary annual income of the society of at least £20,000.—Chr. Guardian.

up land. In view of the 24,000 in Toronto, if any change were required a portion might be taken from it and added to Belleville Conference. He hoped the recommendation of the Committee would be adopted. Rev. Dr. Sutherland said that Toronto District was not selfish, and was prepared to hand over Algoma and Bracebridge Districts. The remedy for the grievance referred to by Dr. Douglas was securing a perfectly free system of transfer, not in having a large conference like that of Montreal.

On the third rule, Rev. W. R. Parker moved in amendment. That inasmuch as there may be a change made in certain irrelevant phraseology and ambiguous formula of our general rules, out as all impairing their scriptural character or obligatory terms, therefore be it resolved that section three of the restrictive rules be amended as to read "it shall not make any change in the general rules of the Church, except by three-fourths majority of the General Conference, who may be present and vote thereon."

UNITED GENERAL CONFERENCE.

(Continued from 1st page.)

for the election of laymen as members of the first Annual Conference. The motion was adopted. The Committee on Rules of Order reported.

CONFERENCE then adjourned until to-morrow morning at 9 o'clock. THIRD DAY. FRIDAY, SEPT. 7.

The Union Conference of the Methodist bodies resumed its session in Bridge street Church this morning at 9 o'clock, Rev. Dr. Williams presiding. After devotional exercises Mr. J. J. Pearson presented memorials from Innisfield, Bradford, and Thornbury respecting Children's Fund and the General Superintendency. They were referred to the Committee on Discipline.

METHODIST NOTES.

The Methodists of Bear River are greatly improving the beauty of their church. A new Church, 48 by 36, is in course of erection in Alma, Albert Co. N. B., and the congregation expect to occupy it the coming winter.

A layman at Kingston Ont., has intimated his intention, to bequeath \$10,000 to the superannuation fund of the Methodist Church. The Methodist Sunday School picnic last Saturday, on the ground of Nathaniel Strang, Emigrant Road, Botsford, N. B., was a very enjoyable affair and well patronized. Though a new man, the Rev. Mr. Penna is very well liked by his people.

Some of the papers in referring to the liberal offer of Mr. William Gooderham to give a site for Victoria University near Toronto, equal in value to \$50,000, seem to think any movement in this direction implies the surrender of its University powers. There is no ground for this supposition.—Chr. Guardian.

The Methodist Sabbath School at Cole Harbour held their annual picnic Tuesday, Sept. 11th. The juveniles consisted of the event of the season and it certainly was a most joyous occasion to all. There were present visitors from Savannah, Boston and from Colchester, N. S. Much credit is due to brother James Turner who has laboured faithfully in this school.

ABROAD.

The Meth. Unit. New Connection of England has a membership of 29,299, the Primitive Methodists are twenty-five years a younger denomination, and yet number 196,490.

The mission field of South Africa Methodism is organized into a new conference, under the auspices of the English Conference, and the first address of the conference of the Land of Ham, was recently read at Hull.

It is just fourteen years since a conference was held in Hull. In that year (1869) Wesleyans in Great Britain numbered 345,526, with 50,596 on trial. The membership this year is 407,068. The increase during the past year was 13,314.—Balt. Meth.

A Norwegian Methodist Church has been organized in Salt Lake City, with a membership of 25 members. A Norwegian pastor has been obtained from Chicago, and a lay as a teacher. It is supposed that there are 7,000 Scandinavians in Salt Lake City, 30,000 in Utah.—Independent.

The Times has a leader on the Wesleyan Conference. It is as favorably and friendly written as could be expected. Some years ago the Thunderer, of Printing House Square, ignored Metho-

dism altogether, now it finds it necessary to devote an editorial to the proceedings of the Conference.—Irish Christian Advocate.

William Taylor is "at the front" in South America, and wherever he goes life and converting power attend him. From a private letter to the Editor we infer that he finds openings which enlarge as he enters them. Quite a number of private and several official officers of our U. S. war-ships now in Chili have been converted, and are testifying with great clearness and force.—Can. Adv.

THE WESLEYAN, FRIDAY, SEPTEMBER 21, 1883. CONFERENCE resumed at 7.30 o'clock, Rev. Dr. Williams presiding. The Committee on Boundaries presented their report containing the following recommendations:— That no change be made in the boundaries of Manitoba and Newfoundland; that the remaining portion of the work be formed into the following Conferences:— London Conference,—embracing the districts of London, St. Thomas, Chatham, and Sarnia. In these districts the Methodist Church of Canada has many adherents, 84 circuits, 111 effective ministers, 16 superannuated ministers, and 13,996 members; the Methodist Episcopal Church, 34 circuits, 44 effective ministers, 7 superannuated ministers, 4,129 members; the Primitive Methodist Church, 12 circuits, 12 effective ministers, 5 superannuated ministers, and 1,151 members; Bible Christian, 10 circuits, 10 effective ministers, 2 superannuated ministers, and 1,018 members; a total of 140 circuits, 177 effective ministers, 30 superannuated ministers, and 20,294 members. Guelph Conference,—embracing Guelph, Stratford, Wellington, Goderich, Walkerton, and Owen Sound districts. The Methodist Church of Canada has here 97 circuits, 117 effective ministers, 13 superannuated ministers, 15,481 members; the Methodist Episcopal Church, 15 circuits, 18 effective ministers, 3 superannuated ministers, 2,034 members; the Primitive Methodist Church, 12 circuits, 13 effective ministers, 2 superannuated ministers, 1,038 members; Bible Christian Church, 8 circuits, 8 effective ministers, 1 superannuated minister, 1,210 members; total 132 circuits, 136 effective ministers, 19 superannuated ministers, and 19,703 members. Hamilton Conference,—embracing Hamilton, Niagara, Brantford, Woodstock, and Simcoe districts. Methodist Church of Canada, 83 circuits, 98 effective ministers, 26 superannuated ministers, and 14,630 members; Methodist Episcopal Church, 29 circuits, 43 effective ministers, 7 superannuated ministers, and 4,913 members; Primitive Methodist Church, 8 circuits, 8 effective ministers, 1 superannuated minister, and 807 members; Bible Christians, 3 circuits, 3 effective ministers, and 233 members. Toronto Conference,—embracing Toronto, Brampton, Whitby, Bradford, Barrie, Algoma, Victoria, New Westminster, Fort Simpson, and Japan districts. Methodist Church of Canada, 154 circuits, 168 effective ministers, 38 superannuated ministers, and 1,529 members; Methodist Episcopal Church, 25 circuits, 21 effective ministers, 4 superannuated ministers, and 3,023 members; Primitive Methodist Church, 36 circuits, 36 effective ministers, 8 superannuated ministers, and 4,563 members; Bible Christians, 10 circuits, 17 effective ministers, 2 superannuated ministers, and 2,324 members; total, 224 circuits, 244 effective ministers, 52 superannuated ministers, and 29,201 members, or, omitting Victoria and New Westminster, Fort Simpson and Japan, a total membership of about 27,000 members. Belleville Conference,—embracing Belleville, Cobourg, Lindsay, Peterborough, Napance, and Picton districts. Methodist Church of Canada, 87 circuits, 104 effective ministers, 13 superannuated ministers, and 14,638 members; Methodist Episcopal, 34 circuits, 48 effective ministers, 10 superannuated ministers, and 6,256 members; Bible Christians, 14 circuits, 15 effective ministers, 5 superannuated ministers, and 1,309 members; total, 135 circuits, 167 effective ministers, 28 superannuated ministers, and 22,203 members. Montreal Conference,—embracing Montreal, Kingston, Brockville, Perth, Pembroke, Ottawa, Quebec, Standstead, Waterloo, and the French districts. Methodist Church of Canada, 165 circuits, 175 effective ministers, 27 superannuated ministers, and 19,996 members; Methodist Episcopal, 31 circuits, 23 effective ministers, 6 superannuated ministers, and 4,726 members; Primitive Methodist, 2 circuits, 1 effective minister, and 67 members; total, 198 circuits, 199 effective ministers, 33 superannuated ministers, and 24,789 members. Rev. Dr. Sutherland urged that the disparity was too great between Montreal and Belleville Conferences, the former being too strong. Rev. Mr. Langford said that the recommendation had been carefully considered by the committee. Rev. Dr. Douglas said the object of having Montreal Conference rather larger than some of the western Conferences arose from the peculiarity of the ground. The largest part of Montreal Conference was in Quebec Province. Throughout the eastern townships and the Ottawa Valley there was a constant decrease of the Protestant and increase of Roman Catholic population that placed their ministers in a painful position. Small settlements of Protestants were located between masses of Roman Catholics, and the discouragement to Protestants was beyond conception. If the Montreal Conference had a part of the lower limb of Ontario, where Protestantism was strong, they would be able to change round the discouraged ministers. Protestantism must decline in Quebec and must increase in Ontario. He could show that in Quebec city, where the population was 60,000, the Protestant population had declined to 7,000. A Protestant minister had told him he must close up the galleries of his church. Mr. Colby, M.P., had told him there was an alarming increase of Catholics in his constituency, and that the hierarchy was buying

ON THE THIRD RULE.

up land. In view of the 24,000 in Toronto, if any change were required a portion might be taken from it and added to Belleville Conference. He hoped the recommendation of the Committee would be adopted. Rev. Dr. Sutherland said that Toronto District was not selfish, and was prepared to hand over Algoma and Bracebridge Districts. The remedy for the grievance referred to by Dr. Douglas was securing a perfectly free system of transfer, not in having a large conference like that of Montreal.

FOURTH DAY.

SATURDAY, SEPT. 8. The Union Methodist Conference was continued this morning in Bridge St. Church, Rev. Dr. Williams presiding. Rev. F. Chisholm presented the report of the Committee on Discipline. It contained the following recommendations:—

- (1) The next General Conference shall meet on the first Wednesday of September, 1886, and thereafter every second year, and in such place as the next Annual Conference may determine. When the General Conference is in session fifty of its members shall form a quorum for the transaction of business. The General Conference shall elect from the ministers of the Church by ballot, without debate, one or more itinerant General Superintendents, in accordance with the Basis of Union. A General Superintendent shall preside over all sessions of the General Conference, and over all sittings of the committees of the same; but in case no General Superintendent be present, the General Conference or committees shall elect by ballot, without debate, a President pro tempore.

Some discussion here arose on the adoption of the restrictive rules. Rev. F. Chisholm explained that the Committee had unanimously decided to adopt the restrictive rules. He suggested the insertion of a proviso in the second rule that Conference shall not do away with the itinerant general superintendency. Judge Jones said the question involved in this rule was not one of change or one of distinction. They could not give up their itinerant system. Methodism would not be Methodism without itinerancy, and when they reached the conclusion to do away with it they might as well join some other church.

ON THE FIFTH DAY.

MONDAY, SEPT. 10. The fifth day's sitting of the united Methodist Conference opened this morning with the usual exercises. The second report of the Committee on Memorials recommended that the memorial from Bradford district and Schomberg circuit be not entertained. On the report of the Committee on Discipline, the third and fourth restrictive rules were adopted. A motion by Rev. F. Chisholm, that a fifth restrictive rule shall be added, to the effect that the General Conference shall not destroy the plan of an efficient general superintendency, was withdrawn. It was moved by Rev. Mr. Parker, seconded by Judge Jones, "Provided that the General Conference may, by a constitutional vote, vary or change any of the rules of our society embraced in the third restrictive rule."

It was moved in amendment by Dr. Inoh, "That in case three-fourths of the Annual Conference, by a three-fourths majority, request it, the General Conference may by its constitutional majority change the restrictive rules."

Moved in amendment to the amendment by Rev. J. S. Williamson. "That on the recommendation of all the Annual Conferences, the motion having been carried by a three-fourths vote of such Annual Conference, the General Conference shall have power to change any of the above restrictive rules by General Conference, three-fourths votes provided on the basis of universal consent. The amendment to the amendment was lost, as likewise was the amendment. The original motion was then carried and ordered to be inserted in the discipline immediately after the fourth restrictive rule. In amendment to the paragraph regarding the course of the General Conference, it was moved by the Rev. A. Campbell that the Committee should be chosen by ballot of the General Conference—lost. The paragraph was adopted. The second report of the Committee on General Superintendency was presented by Dr. Douglas, Chairman, recommending that the itinerant General Superintendent shall preside over all sessions of the General Conference. He shall not be stationed, but shall travel at large throughout the Church, and render such service as the General Conference may direct. He shall, when present, in association with the President, conduct the ordination services. He shall sign all ordination parchments. He shall be elected to hold office for eight years, but if he be elected to hold office for only four years, so that there may be a recurring election or re-election every four years. The salary of each General Superintendent shall be \$2,500 per annum, and that actual travelling expenses of fare and public conveyance were adopted. The fourth paragraph was amended by the insertion of the words "jointly with the President of the Annual Conference." Paragraph five was held over for the consideration of paragraph six.

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In amendment to paragraph six Rev. A. Campbell moved, seconded by Rev. John Philip, "That the General Conference shall elect one General Superintendent..."

Mr Adams presented an amendment which would make the clause read, "The Conference shall elect two Superintendents, one of whom shall be Superintendent of missions also..."

Then ensued upon Rev. Mr. Campbell's motion the hottest discussion of the Conference, but with perhaps one exception it was conducted with good feeling...

Methodist Episcopal Church—Probationers at college, 7; at work, 24; effective ministers, 189; supernumerary, 35; superannuated, 4; total, 269. Members on trial, 1,883; full, 28,788; total, 30,671.

TOTAL VALUE OF CHURCH PROPERTY. Methodist Church—Total value of church property, \$6,809,817. Methodist Episcopal, \$1,525,514. Primitive Methodist, \$402,266. Bible Christian, \$895,210. Total churches, \$3,150. Total value of property, \$9,130,897.

Methodist Church—Sunday schools, 1,568; teachers, 16,731; scholars, 132,229; meeting in class, 17,252; volumes in library, 222,732. Methodist Episcopal—Schools, 432; teachers, 3,122; number of scholars, 23,974. Primitive Methodist—Schools, 152; teachers, 1,172; scholars, 9,065.

Methodist Church of Canada—Domestic missions, 348; missionaries, 360; members, 30,149. Indian missions, 43; 27 missionaries, 12 native assistants, 30 teachers, 11 interpreters, 3,307 members. French missions, 9; missionaries, 9; teachers, 2; members, 330. Foreign missions, 6; missionaries, 14; native assistants, 5; members, 721.

FINANCES. Methodist Church of Canada—Income last year, \$169,000; expenditure the same; no debt. Methodist Episcopal Church—Income, \$14,679; expenditure the same; debt, \$12,640, provided for according to the basis.

DEBTS OF UNITING CHURCHES. In regard to the debts above mentioned, the committee report that steps are in progress by the Churches concerned in liquidating the debts by union is consummated, in accordance with the terms of the plan, and it is distinctly understood that no further liabilities are to be assumed by the Missionary Society of the United Church.

Rev. Dr. Wood was appointed honorary Secretary of the Missionary Society. The report of the Committee on the name of the united Church, recommending that it be called "The Methodist Church," was taken up. After a long discussion, a motion to adjourn was carried without any decision on the question of the name being arrived at.

DESPATCHES. WEDNESDAY, Sept. 12. The seventh day of the Conference opened with the consideration of the report of the Committee recommending the name of the Church as "The Methodist Church." The vote was taken, resulting in its adoption.

THURSDAY, Sept. 13. Reports of standing committees were received and considered. Those on missions and publishing interests and education were all adopted. The constitution of the former was altered so that the number of members should be 18 in each body.

FRIDAY, Sept. 14. Nearly all of the morning and afternoon sessions were occupied considering the report of the committee on the children's fund. The said fund is an institution in three of the contracting bodies, though not exactly on the same principle in all.

SATURDAY, Sept. 15. The tenth day of the Conference was occupied with reports from standing committees. Several churches of the Bible Christian denomination are under obligations to the missionary society.

A central committee of fifteen was appointed to whom was referred the matter of obtaining the necessary legislation in the Dominion and Provincial Legislatures and the Legislature of Newfoundland and Bermuda for transferring the property of the four contracting bodies in the union to the United Church.

Methodist Episcopal Church—Probationers at college, none; at work, 10; effective ministers, 64; supernumerary, 14; superannuated, 1; total, 89. Members on trial, 1,413; full, 6,677; total, 8,090. Bible Christian Church—Probationers for the ministry at college 1; at work, 19; effective ministers, 56; supernumerary, 2; total, 79. Members on trial, 480; full, 6,918; total, 7,398.

MONDAY, Sept. 17. The Methodists of the Dominion met for the eleventh day. Some notices of motion were given to be considered to-morrow. A proposal was made that persons attending the annual conference, whether lay or clerical, should pay their own expenses.

MISSIONARY MEETINGS. TURO DISTRICT. Turo, Local arrangements. Oneal, Dep. Brethren Mosher and Buckley, Shearman, Rogers and Doane, Local arrangements. Acaclian Mine. Local arrangements.

GLEANINGS, Etc. THE DOMINION. St. Paul's church Montreal, has engaged a \$12,500 pastor. American capitalists are considering the proposed project for erecting a first-class hotel at Moncton, N.B.

At St. Mary's Bay, N. S., a few days ago, a church, steeple and all, was placed on scows, towed some two miles and landed. At the Crown land sales in Fredericton last week some \$38,000 were realized, being an exceptionally large amount.

Fishermen and others interested will observe that all claims for Fishing Bounties for the current year, 1883, must be filed on or before the 31st of December.

The American consul at Canton thinks there will be no further anxiety for the safety of foreign residents at Canton.

The London correspondent of the Vienna New Free Press says, "It has been learned from an authentic source that China and France have accepted in principle the mediation of England for the settlement of the Tonquin difficulty."

The continued spread of cattle disease in nearly every portion of England causes the greatest uneasiness in some sections of the land. Only American beef is now to be obtained.

The proposed new canal between the Mediterranean and the Red Sea via the Jordan Valley and the Gulf of Akaba is deemed quite feasible. The project is likely to grow in favor with the British public.

There have been numerous reports of disorders in the vicinity of Agram, Croatia. Hungarian arms and notices were removed from public buildings as an intimation that the people do not recognize the Hungarian crown.

There was a general illumination of Wittenberg, on the 14th. Dense crowds thronged the streets singing national and religious songs, especially Luther's Hymn, "Einfestigung." The Cabinet order of the Emperor William and the speech of the Crown Prince Frederick William created a profound impression throughout Protestant Germany.

A despatch from Hong Kong to-day states that 1700 troops from Shanghai, on their way to Canton, passed through Hong Kong to-day. More troops are arriving from Shanghai. A despatch to the Standard from Hong Kong dated to-day states that the 15,000 troops that crossed the line at Mong Kai yesterday have entered Tonquin territory, and are started to marching in the direction of Haidong, where two French companies are stationed.

France and China are equally desirous of a peaceful solution of the Tonquin question with honor. The general sentiment favors the arbitration of England. Orders have been sent to have transports ready for embarkation in the latter part of September of 10,000 men for China. The Marquis T'ing declares that the movements of the Chinese troops have been misinterpreted, as only the necessary preparations have been taken to secure the frontier. China was unable to renounce the superiority over Annam, but did not wish to make it a permanent one on the eve of a war of mutual extermination.



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DIED.
On the Port au Pique Road, Sept. 8th, William Gregg, aged 45 years, a native of Cornwall, England.

On Sunday, Sept. 2nd, of typhoid fever, Benj. Speight, son of Chas. Speight of Blackpool, Eng., in his 25th year, leaving a young widow to mourn his loss.

At Ritzy's Cove, Lunenburg Co., August 6th, after a brief illness of four days, during which, as well as in her previous life, the sanctifying grace of God was manifested, Mrs. Maria Ritzy, beloved wife of Jacob Ritzy the 2nd, aged 41 years.

On the 6th July, at Derby, Miranichi, N. B., Christopher Parker, Esq., aged 52 years.

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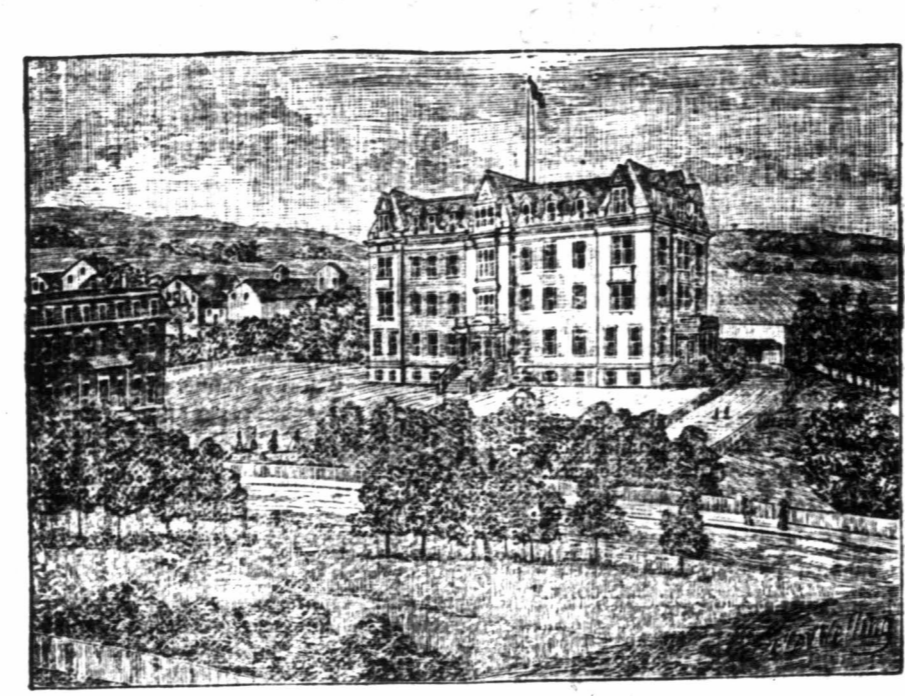
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S. F. HUESTIS, T. WATSON, VOL. XX, NOTES

The prayer place of bright mood and desponding and the tone abnormal to Genial faces, utterances, at the life and a ings.—Irish

Canon Far "In spite of philosophy of to this day is work of the is to save the die; and of French noble children in a the environs of

where there was, such as the that of marble too many on. And we have where there preaching plac at every fork. church edific anywhere.—E

All hail to y from vacation of the school r come back yo voices as you more. A litt school room w soon everything and the "hill of Zion," sand rich portu

The Tribun roll" (exclusive 100,000 lives 71,000 deaths world in the fir from "acciden It then says," the uncertain human life" item in the wh time. Verily, life."—"Ba Advocate

On Sunday Williams, Vic Look, observing congregation, in him to read, though most created a most the neighborh tion was made at a recent serv Hightown, Che ed.—Lichfield

The world is gospel. Many a or speaks to en talks about the little concern style of church- the matter of much as some is what you fin is worth, lov dising sinners w of Christ and the and the success aured.—Western

May we not uncommonly show a thing as Chris tened great. W seen and heard, that—singing at his wife's fun at that. Singing but singing bas much for our pa sing, yes, in the human desolatio lips, especially bus.—Southern

It is stated t Established Ch unemployed. A week in the Tim He quotes "a v very poor see him. "You peo are far worse off 99 some time ag minister, "You than we are," is an eloquent reader interpret

One of the la dedered to the ca late Canon Pat whose death h nounced, was to invitation to the 1884, in connecti cal Alliance. draft to those thankful he felt his for this work pastoral duties will be associat from the fact that one so near his beloved by the wh —Evang. Church