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# The Wesleyan.

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### FROM THE PAPERS.

Our modern ministerial vacations are something wonderful. The minister is released from his own charge, to preach as often and as earnestly for other people. He will earn all the recompense he receives for it; but what about his renewed physical strength?—*Zion's Herald.*

The presiding elder who went to conduct the dedication of a new Methodist Church at Grand Rapids did not do it. The debt was not provided for, and he said he had promised God not to dedicate any more due bills, mechanics' liens and mortgages. To which we devoutly say, Amen!—*Baltimore Methodist.*

Some day there will be an improved method of conducting elections, possibly after the manner of taking the census. It is a question whether the ballot box should not rather be taken to the elector, rather than the elector go to the ballot box. There are some difficulties in the way, but none that are insurmountable.—*Moncton Transcript.*

It is perfectly manifest that our times need a little more of the ring of the old evangelical metal; our pulpits a little less of speculative philosophy, and a little more of that downright assertion of God's claims, which Jesus Christ and Paul and Peter used when they closed and clinched every argument with a Thus it is written. Thus saith the Scripture.—*The Interior.*

The action for calling a Bible Convention at Cincinnati to be composed of delegates from churches, has been considered, and now a convention, composed of delegates from State Conventions, &c., to the number of one delegate for every thousand members is to be called, probably in November and at Saratoga, to consider what action Baptists shall take in reference to Bible work.—*Chri. Visitor.*

Among the practical benevolences of the day, worthy of commendation, is that carried on by Lighthouse Baptist Church in New York city, which furnishes, gratuitously, ice-water, all through the week, to those passing by the corner of the church. A good hint this to other churches, who are on the lookout for little, but effective, ways of doing good.—*Zion's Herald.*

Says the *Congregationalist*: "A 'Seaman's Rest' has been opened at Marlborough. It is a singular fact that Roman Catholicism in all its pride and plenitude of power there never undertook such a work in that city. Should this new Protestant endeavor show signs of vitality, it will probably wake up a vigorous opposition on the part of those who have slumbered and slept over the situation for many centuries."

The *Baptist Weekly* says: "It should make Christians blush to know that the bees in this country do much more in making honey, than the churches, of all denominations, in raising money for missions. The value of the honey crop exceeds three millions of dollars annually, while contributions for foreign missions amount to less than two and a half millions."

Recently we have made several appeals to our wealthy readers for a pittance to help us send the *Central Methodist* to old, worn-out preachers and widows in indigent circumstances, but no response was evoked. Before us lies a sum from a noble whole-souled widow woman, who labors for her money in an honorable calling, to be devoted to sending the *Central* to some of the Lord's poor.—*Central Methodist.*

A few days ago Captain Gipsy Smith, leader of the Salvation Army Corps in Hanley, accepted a gold watch and testimonial as a token of respect on his leaving the District. For receiving this the captain has been discharged from the army by General Booth, and two lieutenants, who also received watches, will only be reinstated on giving them up to the army. The circumstance has caused much comment.—*Metk. Recorder.*

The Western distillers, in session last week, at the Grand Pacific Hotel, Chicago, resolved, "That the fact that prohibition does not prohibit, has been abundantly proven, therefore we are in favor of a well digested case law." But the people are going to give them "prohibition," and let them "digest" that awhile. Perhaps by the time they get it "digested" they will find that prohibition does prohibit.—*Western Ad.*

to India, but cannot fix a date for his coming. He believes that God has given him 'an additional lease' of twenty-five years to his life. We trust he is not mistaken in this belief. Twenty-five years added to the life of such a man means a great deal of blessing added to the world.

A London paper says: "Fatal encounters between gamekeepers and poachers have been terribly frequent of late years. They amount, as it has been but too aptly said, to the practice of private war, and to the amusement of a few rich, the lives of scores of poor are annually sacrificed. Surely it needs some radical change in the game laws to prevent this awful sacrifice to what Sydney Smith called the Christian pheasant and the immortal hare."

You advance public morality when you drive a vice into privacy. Its retirement from the light is a tribute to correct opinion. When a vice, once public, becomes private, the vice loses its privacy but in its own original viciousness. It is all nonsense to say that privacy begets more vice. The very fact that vice dare not seek the light, convicts the sinner and warns those who fall into temptation. Society takes a long forward step when law prohibits a sin and drives it into dark places.—*N. W. Ad.*

The *Methodist Recorder* suggestively says in its recent Conference Report: "The Ex-President's official sermon was preached on Sunday morning last in the Conference Chapel. There was a large congregation, and with the exception of the fact that at least two-thirds of the ministers and people who were present had no books provided for them, and were therefore unable to take any part beyond that of listeners in the 'Order and Form of Morning Prayer,' the entire service was delightfully edifying."

Travellers when travelling on the Continent are told that the waters are not pure or safe to drink, wines being recommended in their stead. Mr. Cook, the excursion king, says, "From my extensive acquaintance with many lands, I unhesitatingly affirm that everywhere God has provided pure water for man, and that the wines drunk are often miserable and dirty. I have found water everywhere that I have travelled—in China and India, Palestine and Egypt—and everywhere water has been my beverage."

The *London Christian World* says: "Temperance principles are becoming decidedly fashionable. At Brighton and other resorts non-alcoholic drinks, attractive-looking and very refreshing, are, it is said, being substituted at lawn tennis and garden parties for the usual champagne or claret cup. Abstainers are often found to be in the majority at these parties. In many households, also, gentlemen's servants are now supplied with five o'clock tea, instead of beer; and the benefit of this arrangement is already seen."

"What's in a name? A rose would smell as sweet" (and corruption as rank) "by any other name." John Wesley Pine was hung for murdering his mother; Charles Wesley Allen, the notorious pickpocket, was re-arrested last week; John Wesley committed suicide in Wilmington, Del., since the present month began. There is a rum-shop in this city called the Wesley House. Men named George Washington, Andrew Jackson, William Penn, and others named for the Apostles and Prophets, have been found in every situation of vice and crime. It takes more than a good name to make a good man or a good place.—*N. Y. Ad.*

The *Texas Advocate* describes some Methodists outside of its State in the following: "A member of the church declined to take his church paper. He was afterwards inquiring when the life of Jesse James would be published. He was anxious to procure a copy. The elder children seldom go to church and take no interest in the Sunday-school. The stewards do not rely very strongly on his aid, and the pastor looks in other directions when he needs assistance in protracted meetings. A man who will place the sensational life of a desperado in reach of his children and withhold religious literature may prepare himself for very serious consequences."

A letter to *The Boston Herald* describes the female students at Cornell as strong in health and quick and accurate in study. The writer declares that between the young men and maidens in the college there are few friendships formed which result in marriage; and he adds: It is said that the young men find the ladies of the

town more interesting than the quiet, studious college girls. The daily intercourse between the men and women students is so commonplace, the occupations that call them together are so high and so engrossing, that no time nor inclination seems left for sentimental dawdling.

The *Rochester Union* says: "It may be added for the information of the taxpayers who are called upon for \$200,000 this year to support the public schools of Rochester, that not one cent is squandered upon the teaching of writing. The levy covers a handsome sum for the teaching of natural sciences, and drawing, and German, and so forth, but nothing is wasted on writing. This study, or practice, which used to be considered an essential with reading and 'rithmetic, has become obsolete in the public schools. Why its two ancient accomplishments have not gone with it is one of those mysteries of progress not easy to fathom."

### CHRISTIAN HOLINESS.

The official sermon of Dr. Osborn, ex-President of the British Conference, was from 2 Cor. vii. 1. He said:

The great work we have to do—all of us, all Christians everywhere, preachers and people alike, without any kind of difference—is that of "perfecting holiness in the fear of God."

To perfect holiness. It is a very strange thing that this word provokes, not merely from the world outside, but from many within the pale of the Church, opposition, contradiction, rebuke and even ridicule. Nobody quarrels with a man who says, "I will be a perfect farmer. I will get out of my farm all that I can get out of it, by good cultivation and careful treatment." No one quarrels with a man who says, "I will be a perfect musician. I will get out of my instrument or instruments all the sweet sounds they are capable of producing in their due order and combination." You never heard either of those men quarrelled with or rebuked for pride or presumption; nobody thinks they go beyond a legitimate ambition. But if a man says, "I will be a perfect Christian, I will perfect holiness in the fear of God"—what then! Then the world sneers at him, and very often his fellow Christians rebuke him, and shrink from him, even though the very men who rebuke him and shrink from him say the same thing in their prayers that he says in his profession! and every day of their lives ask the same blessings which if he professes to have received they rebuke him and sneer at him. . . . But then "the children of this world are in their generation wiser than the children of light."

Perfect holiness is represented in the Epistle to the Hebrews as "perfection in good works." "The God of peace make you perfect in every good work to do his will," &c. It is represented in the Epistle to St. James in two ways. First as perfect patience. "Let patience have her perfect work." If you suffer anything, you have got to suffer without repining and with humble submission to the mighty hand of God; if patience have her perfect work "you shall be perfect and entire, lacking nothing." Then it is represented, I am sometimes inclined to think, under a still higher aspect. "My brethren, be not many masters," many teachers, many preachers; do not covet it, as it were; do not rush into it, for it is a very responsible thing to be a preacher. "Be not many teachers, knowing that we shall receive the greater condemnation"—if we are one thing in the pulpit and another thing in the house. "But if any man offend not in word the same is a perfect man," the most difficult of all the members to bring into complete control being the tongue. That seems to be St. James's teaching. At all events it is one aspect of the truth which no preacher of perfection can overlook; "if any man offend not in word the same is a perfect man." If he only knows how to keep his tongue still, and when to

use it at the right time, and when to say just enough and no more, "if any man offend not in word he is perfect," and able to bridle the whole body," nothing is too hard for him if he can only reach that. The Lord write it on all our hearts! There is no lesson that many of us need more thoroughly to learn than to be able to bridle the whole body—including even the eye, which other Scriptures would seem to represent as more difficult to manage than even the tongue—for when they tell us "a naughty person" can do no mischief with his tongue, he can do a great deal with his eyes. And so you read in the Book of Proverbs, "A naughty person winketh with his eyes." He can manage to speak without speaking—so thoroughly wicked is his heart—so much are all his members under the control of a devilish imagination or evil desire.

Now let us turn to the Great Teacher in Mark vii. and hear what He has to tell us about the wickedness of the flesh and spirit from which we are to be cleansed. "Do ye not understand that nothing that goes into a man's mouth defiles him? That which comes out of him" is everything. The other is nothing. For "To the pure all things are pure," but "Out of the heart proceed evil thoughts"—sin deep down that never shows itself; but it is of the highest consequence to us to remember that in dealing with him who is a Spirit our thoughts are just as real sins as any that we commit with our hands, or our eyes, or our feet. There is no need that we should all the outward man into action in order to sin. "Out of the heart proceed evil thoughts," which in themselves, if they go no farther, provoke and displease the most holy. I suppose that before David gave that commandment to number Israel there was mischief down deep in the heart—the ambition, the desire to seem to be somebody—to place himself in regard to his forces in a rank with other kings and governments. The mischief was there before he began to give the precept, but when the precept was given the mischief was so evident that even his general staggered at the proposal. But there it had been, in the heart. And "out of the heart proceed evil thoughts, adulteries, fornications, murders." When I was a boy I used to wonder very much why these two things stood so close together. Now I am old I see clearly how wise the Great Teacher was. How constantly these two classes of sin are found in the closest association. And I warn you, young people—do not yield to uncleanness, for murder follows upon it. Murder and uncleanness go together all the world over; and in civilized England, and in the 19th century, the strongest evidences of the profound truth of our Lord's teaching are supplied from week to week in our police reports, and in the proceedings of our criminal courts. . . . He does not say, It is mere folly, there is no harm in it. He does not say that we may laugh at it and forget it. He does not forget that "out of the heart" proceeds foolishness; and if you would be perfect in holiness you must be perfect in gravity, and not be foolish at any time, much less from morning till night.

And now we understand what our work is. We are to be cleansed from all the filthiness of the flesh and of the spirit. We are not only not to commit murder, but we are not to have that sinful anger of which murder is the true and full development. We are not only not to steal, but we are not to have those covetous desires of which theft is the outcome and the product. We are not only not to blaspheme, but we are to have that inward reverence for God and the things of God which makes blasphemy impossible. Not only not to be foolish, but to have that understanding of the will of the Lord and of our position in life in relation to the things about it which makes foolishness impossible. We are not only not to be proud—to

show it in our gait and in our dress and in our eyes—but we are not to feel it in our hearts. We are to have that disposition to abase ourselves, that true sense of our real character, condition, capabilities which makes pride impossible—which brings us into the dust and keeps us there—which compels us to say, as we come nearer and nearer to God our Saviour, "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee; I am face to face with Thee." And what is the first result? "I abase myself. I repent in dust and ashes."

"This expression, 'Let us cleanse ourselves from all filthiness of the flesh and spirit,' covers the whole ground of human character and human proceeding. Let us cleanse ourselves from all pollution, from whatever source it may arise, in whatever sphere it may exhibit itself, that we may be perfect holiness in the fear of God. And so we are come back to St. John. "There is no fear in love, but perfect love casteth out fear because fear hath torment. He that feareth is not made perfect in love," showing us plainly the whole philosophy of the doctrine that the perfection of the virtue is secured by the expulsion of the opposite vice. And there is no other way. Men wish us to write the philosophy of this doctrine. Well, here it is, "There is no fear in love. He that feareth is not made perfect in love," but he that is made perfect in love, perfects holiness in the fear of God; because the "fear" in which he perfects holiness is a fear that hath no torment; it is the fear of a fond and dutiful wife lest she do anything to grieve her husband, to thwart his wishes, to damage his interests. There is no torment in that. It is the fear of a loving child lest he should grieve his father and mother. There is no torment in that. And so you are to perfect holiness in the fear of God, by a perfect love that casteth out fear—which puts you in such relations to God that to serve him in the least thing or in the greatest thing is a joy inexpressible. The fear is gone—torment is gone—and the love that brings unspeakable joy reigns in its place. God help us to understand it, and to realize it in our hearts this very day! (Amen.)

### PROTECTION TO EVIL.

A scene occurred in a Police Court in New York City not long since, which gives a singular meaning to the words which we have placed at the head of this article. It would appear from the testimony that a half-drunken loafer went into a bar room and called for a drink. Having swallowed it, he asked the bartender if he would "take a man's last cent." The bartender said "Yes." (When did a liquor seller refuse to take a man's last cent?) The man then put down one cent. The bartender refused it as being nine cents short. A fight followed, and the arrest of the comical tippler. When the evidence was in, the Justice, preparatory to sentencing the defendant to the Island for thirty days, thus addressed him: "So far as is shown by the evidence, your conduct was outrageously disorderly. You refused to pay for your drink, and when remonstrated with you tried to choke the bartender. You were drunk and disorderly, and made war upon a citizen who thought himself secure in the peace of the State."

Who was the citizen who thought himself secure, and what was he doing? He was a rum-seller, engaged in the act. He was licensed by the State to do it, and the State was bound to protect him in doing it. "Secure in the Peace of the State." Yes, it means all that. Every justice, sheriff, constable, judge, jury, from the lowest to the Court of Appeals, is bound to make that citizen "secure in the Peace of the State," and each and all have the right to call upon any citizen to assist in maintaining his security. If the civil courts cannot pre-

serve the bartender's security, the Governor is bound by his oath of office and the Constitution to call out the whole military force of the State to maintain the licensed rum-seller's right to sell that which is the chief support of asylums, prisons, poor houses, and criminal courts. Legally, the citizen had a right to think himself "secure in the Peace of the State." Every citizen is bound to protect him.

Maine, Kansas, Iowa, and some other States, have grown weary of securing the rum-seller "in the Peace of the State." They have seen, to license the rum-seller is to go into partnership with him, and that every dollar of revenue derived from license fees is of the nature of blood money. They have declared that they will no longer "be partakers of other men's sins" in the sale of rum.

In those States no rum-seller has the right to think himself "secure in the Peace of the State." No justice, nor officer, nor citizen is bound to protect him. His act is a misdemeanor, and arrays all the machinery of law against him. May the day soon come when no man engaged in this murderous work shall be able to flaunt a license in the face of the officers of the Law or of the Public, and declare himself "secure in the Peace of the State?"—*N. Y. Chri. Advocate.*

### A WORD TO THE ORGANIST.

John Sebastian Bach, in writing about the organ, used the following language: "The purpose of the organ is to incite calm devotional feeling and to support the choir, not to drive or overpower, which often seems to be the aim of accompanists. They should rather follow than lead, always playing their part modestly and with correctness and dignity. Voluntaries, interludes, etc., should occupy the smallest possible space, so that they fulfil the purpose for which they are required."

It would be well if these words of one of the greatest organ-players that ever lived were more heeded at the present time, for the influence of a good organist on the church-singing and the devotional feeling of the congregation can scarcely be over-estimated. The organist stands second only in importance to the preacher, and frequently a good and fervent expression from the pulpit has been weakened by a frivolous performance from the organ. A Church organist should have a sympathy with the church in which he worships. He should rightly interpret the feeling of the congregation as it may have been influenced by the service or sermon. He must also love his organ for art's sake, and should be as jealous of its reputation in interpreting this feeling as of his own as such interpreter. Nothing unbecoming to the instrument should ever be performed. And yet when we attend some of the Metropolitan churches, what do we often hear? Selections from "Martha," "Traviata," and Offenbach, popular street melodies, waltzes, and marches in abundance; but rarely may we listen to any of the appropriate compositions of the acknowledged masters of the organ. With a few exceptions there are no organists now engaged in our churches who can properly play a Bach fugue.

According to Mr. Ruskin, "a handful of mud contains all the elements of a crystal," and, in like manner, the most unclean, degraded of our fellow-creatures may, by divine grace, be transformed into those whom the Most High calls "My jewels."

However early in the morning you seek the gate of access you find it already open; and however deep the midnight hour when you find yourself in the sudden arms of death, the winged prayer can bring an instant Saviour near.—*James Hamilton.*

OUR HOME CIRCLE.

BROTHERS.

On a stormy winter's night,
Your little feet on the white, hard snow,
In the cold, gray, dawning light.

Four strong feet in the press of life,
Firm with the tread of health,
Keeping step with each other yet

REST TO OUR SOULS.

BY MRS. C. F. WILDER.

I very seldom get time to run
into a neighbor's with my work,
for one can't conveniently take

But yesterday I had button-
holes to make, and I always need
special consolation when that

"This is one of my days, when
I waste my fragrance on the desert
air. I had three callers this

"Yes, I found the help, I always
do," she answered, after several
minutes of silence. "I like him

wanted to know all the length and
breadth and height and depth of the
love of Christ; I wanted to go out

"Don't little trials disturb you?"
I asked from my corner, for I knew
how calmly she had passed

"How are we going to keep in
the deep water?" inquired Mrs.
Dunlap. "I have been out there

"I used to worry," she added,
"because I brought forth so little
fruit, and what little I did bring

"I used to worry," she added,
"because I brought forth so little
fruit, and what little I did bring

When General Washington, after
being appointed commander
of the army of the Revolutionary

"I fancy sometimes, she contin-
ued, "that God took me at my
word when I said, years ago,

"Tolerably well," as the
Scotchman said to his dying wife
when she asked if she'd done her

"I don't hear you mourning
over your mistakes now. Don't
you make any?" I bluntly asked,

"If we believe God leads us,"
she added, "we do believe that
we take to Him our cares, our

Here the door-bell rang; and
our conversation ceased; but I've
asked myself so many times

The origin of this term, as ap-
plied to the United States, is as
follows:
When General Washington, after

OUR INNER LIFE

Each has a secret self, an inner life,
Of hope and fears,
High aspirations, doubts, calm and strife,

THE THEATER

Do ye not know that when we
place money in our servants' hands
we require of them an account

What wickedness? you may
ask. For this I grieve deeply,
that being sick, you know not that

A BROKEN HEART

Miss Prince was the only daugh-
ter of a Pittsburg merchant, and
two years ago was wedded to Mr.

PRONUNCIATION

Among the many sources of sor-
row, inconvenience, and distrac-
tion by which our celebrated lex-

nounced Bordeaux—and support-
ed himself by argument—as if it
were spelt "Burdax." Garrick—

FIGHTING TRIFLES

What a world of trouble, time,
and nerve irritation would be saved,
if boys, and men too, would

A certain judge was always
sure of meeting some cutting or
sneering remarks from a self-

LITTLE BY LITTLE

A hundred years ago there lived
a little boy in the city of Ox-
ford, England, whose business it

A SERMON FOR LITTLE FOLKS

If ye know these things, happy
are ye if ye do them.—St. John
xiii. 17.

"It was no sin to love,"
" Oh, not to love—but to build
an idol as I did—and to worship

OUR YOUNG FOLKS

SAFE LITTLE EFFIE.
She came bounding down the
steps ready for school.
"Come across," called her lit-

LITTLE BY LITTLE

A hundred years ago there lived
a little boy in the city of Ox-
ford, England, whose business it

A SERMON FOR LITTLE FOLKS

If ye know these things, happy
are ye if ye do them.—St. John
xiii. 17.

THE SUNDAY SCHOOL.

SEPTEMBER 10. CALAMITIES FORETOLD. Mark xiii. 1-20.

Ver. 1-4. As Jesus was leaving the temple for the last time, having concluded His public instructions...

Ver. 5-8. Jesus begins by cautioning His disciples against being led astray (R. V.) by deceivers and false teachers...

Ver. 9-13. These verses contain a prediction of the persecutions which should befall the Apostles and Christians generally...

Ver. 14-20. The Apostles had asked for a sign of the fulfillment of his words; their Master now mentions one sure sign...

Ver. 21-27. The apostles had asked for a sign of the fulfillment of his words; their Master now mentions one sure sign...

Christians of the time, that when the final siege commenced there was not one Christian remaining in the city.

ARMY WORMS.

The only way to successfully fight this horde as they march toward the field is to meet and destroy them on the march.

THE OLEANDER.

The oleander can easily be raised from cuttings. The best way to propagate the plant is to select young shoots...

USEFUL HINTS.

Recent researches on lung diseases reveal considerable danger in breathing the air expired by consumptives.

Cigarettes are said to be manufactured out of old bits of smoked cigars, the old "soldiers" that have been chewed and thrown away...

INFORMATION.

We offer no apology for frequently calling attention to Johnson's Anodyne Liniment, as it is the most valuable remedy that has ever been produced.

War, famine and pestilence all combined do not produce the evil consequences to a nation which result from impure blood in our veins.

Hotte cleaning looses more than half its terrors when you use PYLE'S PEARLINE.

MR. GEORGE SEWELL, of Monmouth, N. B., writing from Monmouth, N. B., under date of May 7th, 1878, says:—

DEAR SIR.—In January last I came to Monmouth from Memramcook to consult a physician, as I was in the last stages of Consumption.

THE FIRES THAT RAGE in the bowels of the earth are like the impurities that rankle in the blood, the former break out in volcanoes...

MOTHERS! MOTHERS!! MOTHERS ARE you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth?

REST AND COMFORT TO THE SUFFERING.—Brown's Household Panacea has no equal for relieving pain, both internal and external.

BEFORE THE DOCTOR COMES. Under the above heading Harper's Bazar published some time ago, a series of articles describing the proper course to pursue in cases of accidents &c.

TO BE DYSPEPTIC is to be miserable. Dyspepsia is a disease in which a thousand ills seem to be combined...

LAMENESS.—It is the result of over use. There is soreness, accompanied by pain on exertion in the affected part.

Remember This.

If you are sick, GOLDEN ELIXIR will surely aid Nature in making you well again, with all the ailments of the season.

If you are comparatively well, but feel the need of a grand tonic and stimulant, never rest easy till you are made a new being by the use of GOLDEN ELIXIR.

FELLOWS' SPEEDY RELIEF ONLY REQUIRES MINUTES—NOT HOURS—TO RELIEVE PAIN AND CURE ACUTE DISEASES.

Fellows' Speedy Relief Will afford instant ease.

Fever and Ague cured for 25 cents. There is not a remedial agent in the world that will cure Fever and Ague...

Truly a Household Friend. The uniformly gratifying and often astonishing results attending the use of Fellows' Speedy Relief...

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N.B.—The London edition of this paper has a circulation of 250,000 per week. The sale of single copies in Halifax was increased from 250 to 1,500 copies within the last three weeks.

JOHN M. GELBERT, JR., LL.B. Attorney-at-Law Notary Public, Commissioner Supreme Court, &c. &c.

Has resumed practice on his own account. No. 42 BEDFORD ROW. Money collected, and all the branches of legal business carefully attended to.

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27 and 29 KING STREET SAINT JOHN, N.B.

THE WESLEYAN

FRIDAY, SEPTEMBER 1, 1882.

LIGHT TURNED ON.

One spot within the limits of our General Conference just now needs a strong, steady blaze of electric light. As the revelation of that light the world would mark in our Bermudian mission the presence of a phase of bigotry which is at once a blot upon the Church which cherishes it and the officials who make themselves its ready agents.

Such a glare might send certain government officials into hiding-places among the tombs, like one of the olden time. Unlike him, however, they would deserve little sympathy or assistance. It is strange that in this little group of islands, so rare in beauty and brightness, and so near the American continent, men can be found who seem to feel that all the civil power with which they are invested is to be used in the defence and confirmation of one branch of the Church, and that by the withholding from their fellow-subjects of the enjoyment of rights which Nonconformists have obtained in Great Britain in the presence of a Church really established by law. It is stranger still that in Bermuda ecclesiastical tyranny should plant its foot for a final struggle, in the resting-places of the dead—sweetly known elsewhere as "God's acre." Singular lurking-places these for bigotry and strife! The world over, they are significant of peace, quiet, unbroken rest. Within their enclosures wealth and taste, prompted by affection, display their greatest efforts and win their richest successes. Who visits New York and does not walk or drive through Greenwood? or Boston and does not ask for Mount Auburn? or Glasgow and does not ascend the grades of the Necropolis? or Paris and does not stand by the tombs of Pere la Chaise? and who, having done so, does not feel that he has had a pleasant respite from the strain and bustle and friction of life around him? In such resting places does ecclesiastical tyranny in Bermuda choose to take its last fight and meet its final defeat; for in this nineteenth century the advocates of religious freedom must triumph even over opponents who lurk in cemeteries and who protest against those who follow them thither as invaders of the sanctity of the resting place of the dead. It is a significant fact that a few years ago the French Communists took their final stand among the tombs of Pere la Chaise, and there the visitor learns, as he listens to the statement of his guide and as he looks at the clipped monuments, how complete was their defeat.

The whole history of the graveyard question in Bermuda is one over which infidels might hold carnival. At St. George's, mainly, through Methodist influence, a tract of land was obtained from the Government for a general cemetery. After it had been walked in at the public expense, leading Methodists built vaults, in some of which the bodies of members of their families were placed. Suddenly, and with little warning, the whole cemetery was consecrated by Bishop Feild, and Methodist pastors were shewn that henceforth they must leave their dead at the gate, or must follow a clergyman who had stepped in front of them to burn into their brow, in the presence of the public, the stamp of inferiority. With some difficulty the Methodists of St. George's then succeeded in obtaining an adjacent lot, separated from the former by a high stone wall, in which those who had not previously made use of the other now bury their dead. At Hamilton the circumstances are somewhat different. There, though Methodists had long borne their part in the maintenance of the graveyard surrounding the old parish church, they mutely submitted to their disability, and quietly sought relief by purchasing a spot for a cemetery of their own. Even this they were for some time prevented from doing, only succeeding through the aid of a gentleman who purchased land and then transferred it to trustees for that purpose. At length, when Methodists had been freed from supporting the Episcopal Church, a field was added to the parish graveyard, the expenses of purchase and enclosure being met by the levy of a tax upon the inhabitants without distinction of creed. Then the Presbyterian and Methodist pastors resolved to test their right to enter the graveyard, and opportunity occurring first to the Methodist pastor, the well-known Hester Levy case was the

result. On the termination of that case it became evident that the supreme control was vested distinctly in no quarter, and a certain officer, acting in the spirit of Bermuda officials in the past, placed that control in the hands of the rector!

Since that date, England, under Gladstone, has removed a blot upon her fair fame. Her parish graveyards are now free to all. The American visitor feels that her stately parish churches no longer mark spots where even in death the Nonconformists were made to feel that they lost caste by being such. That state of things having passed away in Britain, never to return, Bermudian non-episcopal pastors felt that they might ask that Bermuda should follow a high example. A few days ago they met and signed a petition to that effect. The result is given in a letter from a layman in that island, who says:—"Our wise men saw fit to throw the petition out on Monday last. A leading member of the Government moved that the Committee rise, so that it was rejected by 20 to 8. We will try again."

This right cannot long be withheld. Many Methodists have placed their dead out of their sight in the various parish cemeteries in the islands, and will not submit, in any subsequent hour of sorrow which may lead them thither, to have their own minister shut out, and a stranger thrust in his place. It would be better for future peace and harmony that the right should be readily conceded than that it should be forcibly wrung from unwilling rulers by an appeal to the English Privy Council.

SOME ERRORS.

The general public are ever ready to assume that the services of able pastors and professors can always be obtained by those who will offer the highest price for them. Very often they can be: frequently they cannot. Of pastors who have refused glittering offers we might name many: Professor Bowne, of Middletown, is by no means the only teacher who has refused such offers, in order to dwell among his "own people." The friends of Wofford College, S. C., are breathing more freely since Dr. Carlisle, the President of that college, has declined an invitation to take the President's chair in the University of South Carolina, at a salary nearly double in value than now given him. The Methodists of that State have thus escaped a serious loss. A correspondent of the Southern Christian Advocate, in congratulating the Church and college over this escape, remarks:—"This is not the first time Dr. Carlisle and other members of the Faculty have been offered better positions, and have refused for the sake of Wofford College and our Church in the State." Some further remarks of Rev. A. C. Smith on this subject are worthy of transfer. He says:

"Wofford College was founded by a Methodist local preacher, Rev. Benj. Wofford, who gave \$100,000 to it. It was at that time the largest amount that had ever been given by one man in the South for educational purposes. As Methodists we were and are still proud of this fact. But what right have we to be proud of the munificence of one man whose good example we have been careful not to follow? I have heard of Methodists in South Carolina who, when defending the Methodist Church against the aspersions of those who said it was the foster-mother of ignorance, etc., would point with pride to Wofford College, and yet would not give a cent toward the endowment of the institution. This is another illustration of the principle involved in the story of the 'bear me and Betty killed.'"

Is this true in part elsewhere than South Carolina? And is there always extended to our educational workers the sympathy they so greatly deserve? We have heard their names treated with rare respect by those who are indebted to them for intellectual development, but how few beyond these think justly of their work and honor them for their work's sake. We might name men who have ministerial titles, and others who have it, who are doing work for the Church we cannot estimate, and are at the same time adding to this toil the hard work of securing funds with which to do that work. All honor to them. And yet—well, we quote again:

Now that Dr. Carlisle has declined the position tendered him, we breathe easier, and no doubt many have written to the Doctor commending his wisdom, and thanking him for his decision. I do not hesitate to say, that the majority of the Methodists in the State think it is no more than what he ought to have done. Have we stopped to think how much actual cash Dr. Carlisle contributes to Wofford and to Methodism by this declination? Here is a cash contribution of one

thousand dollars a year by the President of Wofford to Wofford. Besides, we require him and his colleagues to run about over the State during the vacation, and "represent the College."

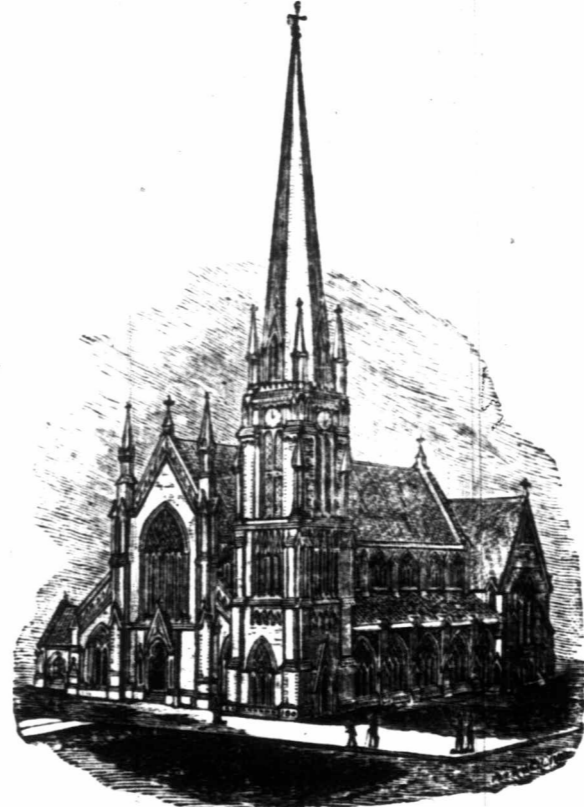
Is it not significant that, in the face of the fashionable denunciation of denominational colleges, an institution like the University of South Carolina, with wealth and influence at its command, should have to struggle to maintain an existence, and in that struggle turn to a Methodist preacher and strive to draw him from his own Church college by a most tempting offer? And is it not strange that such men are not more highly valued by those whom they serve, often at personal loss?

The Beech Street Mission church, in this city, was re-opened last Sunday. It has just been enlarged. Perhaps Bro. Temple put it more correctly when he said "a new church had been built and the old one taken into partnership." The energetic pastor of the Charles St. circuit, in which this mission is included, presided at the afternoon service, which resolved itself into an informal, off-hand sort of meeting—a kind of love feast. Addresses were given by Revs. R. Brecken, R. A. Temple, J. S. Peach, G. Boyd, S. F. Huestis, and Hon. J. J. Rogerson, Major Theakston, and others. The choir did their part well. We congratulate our friends in that section of the city on their success. Their Sabbath school, under charge of Mr. Robert Theakston, has now nearly 100 scholars. The Brunswick Street Church should rejoice over her children. Some of them bid fair to outgrow herself, a fact over which no good mother grows jealous. To the members of all our circuits we commend the words of a contemporary:—"A Church may live by taking care of itself, but rarely it happens that a Methodist Church can go on for years—strong in numbers and resources, but feeble in aggressive force—without showing signs of a respectable dry-rot. Methodists must colonize. Inertia in our system is slow death, but certain. The 'canker of a long peace' ruins Churches as well as States."

At the recent meeting of the Concord philosophers, Mr. A. Bronson Alcott, the dean of the school, gave some significant utterances. During the discussion of Mr. Sanborn's lecture on "The Oracles of New England," Mr. Alcott closed a brief and touching address by saying that "the highest and best of all oracles, coming from the throne of God himself, were expressed by the descended God, the Christ, towards whom all our philosophy leads." Subsequently, in reply to a question as to what he meant by the words "atone" and "atonement," Mr. Alcott said, "Making the soul 'at one' with God." Dr. Prime then asked, "Do I understand you as holding that any system of philosophy that rejects the atonement is defective?" to which Mr. Alcott answered, "I do; my view is that which is known as the Christian system, embracing the doctrine of the atonement in the orthodox sense of the word." May we not well hope that Mr. Alcott's deceased friend, Emerson, one of the most widely-known of the Concord school, may have been much nearer to Christ in creed and in simple, reliant faith than some have dared hope.

J. A. Faulkner, A. B., now visiting friends at Horton, writes:—"The announcement of the death of Rev. Henry Bleyby reminds me of one of the most interesting records of missionary heroism and self-sacrifice I have ever read. It is his 'Romance without Fiction, or Leaves from the Portfolio of an old Missionary.' It is published by the Conference Office, London, and the Book Concern, N. Y. The scenes are placed in Jamaica, where many a thrilling incident connected with the Wesleyan Mission took place. Written also with literary skill, why should the children of our Sunday-schools be fed on the common-place stories which now fill our libraries?"

The first term of the collegiate year at Mount Allison was formally opened in Lingley Hall on Monday evening. Professor Goodwin, D. Sc., delivered the inaugural address. In a special despatch to the Chronicle it is spoken of as an "able and eloquent address, which was listened to with rapt attention." At its close President Inch announced that eight scholarships had been provided for the ensuing year. We cannot yet state the numbers in attendance at the several institutions, but learn that a prosperous year is anticipated.



DEDICATION OF CENTENARY CHURCH.

We are indebted to the courtesy of the publisher of the St. John Telegraph for the use of a cut of this beautiful church, which, when its noble spire is added, will be one of the finest church edifices in Canada. The following report is condensed from the full reports furnished by the Telegraph.

The Centenary Methodist Church of this city was yesterday dedicated to the service of God. Our Methodist friends are to be congratulated upon the successful completion of one of the noblest specimens of Gothic architecture in Canada. The weather was all that could be desired. Elsewhere we give extended reports of the proceedings of the different services. Through illness the Rev. Geo. Douglas, M. D., President of the General Conference, was unable to be present and his absence necessarily caused a change in the original programme. The sermon in the morning was preached by the Rev. John Lathern of Windsor, N. S. The Sunday-school service in the afternoon, at which all the Methodist Sunday-schools of the city were gathered, consisted of addresses by the Rev. Dr. Pope, who presided, Rev. Messrs. Shenton, Read, Lathern, and Lodge. The sermon in the evening was preached by the pastor, Rev. Mr. Currie. Both Mr. Lathern and Mr. Currie are effective platform speakers, and their able discourses were listened to by probably the largest audience ever gathered to worship in this city. Fully two thousand people were present at the morning and evening service. It was a grand and imposing sight to see this large and elegant building filled to its utmost capacity. The dedicatory part of the service was in the morning after the sermon, and the church was presented for dedication on behalf of the trustees by Captain Prichard. The Rev. H. Daniel and the Rev. George S. Milligan, M. D., of Newfoundland, assisted in the services. The Centenary Church is in every sense a monumental and historic one. It was first dedicated in August, 1839, to commemorate the completion of the centennial of the founding of British Methodism. The dedicatory sermon on that occasion was preached by the Rev. M. Richey, D. D., his subject being The Exalted Objects of the Christian Ministry, and his text Eph. iii. 8-10. By a singular coincidence the present edifice is dedicated in 1882, the centennial year of Methodism in these Maritime Provinces. In 1782 the venerated William Black was the first Methodist minister to preach in these Provinces. A century has wonderfully developed the Methodist churches in Canada. Today they have about 1,500 ministers and 720,000 adherents. We rejoice with our Methodist friends in their efforts to rebuild the old Centenary. This church is a credit to a great religious denomination and an ornament to the city.

The tower situated on the east side, about 16 feet from the front, is very massive, spacious and richly ornamented, the angles being stayed by buttresses similar in character to those of the main building. The tower, about 25 feet square at its base, will decrease in size by upward gradations, till it reaches the height of 110 feet, from which point the spire will spring when the structure is completed. At present it has only been built up 40 feet from the ground. The spire, which will be entirely of stone, will be built up to an altitude of 245 feet, involving an additional expenditure of \$22,000. A large and beautiful Gothic doorway on the east side leads into the tower, which forms a handsome and spacious porch, through which access is obtained to the main building. The Wentworth street elevation, extending northward 116 feet, has six windows in the east side, 7x22 feet, and eight clerestory windows, 7x12 feet, each divided into three lights and enriched with elegant tracery. The west side is designed and finished in the same way. Besides the south and lower doors, entrance is obtained to the church by a door at the southwest and two others at the northern end, leading from the lecture hall, and wide and commodious staircases are erected at each corner of the building, by which the galleries are gained. The clerestory is supported by massive iron columns, each 24 feet long and weighing 5,000 lbs. The capitals and bases are of moulded wood.

THE INTERIOR.

Immediately within the south porch is a spacious vestibule extending the full width of the nave, and built up of ash, finished to represent pitch pine. The northern side of the screen, and the east and west doors are pierced with lancet lights, filled in with stained glass of chaste and elegant design. Floods of colored light stream in from the south, east and west windows. These will be entirely filled with stained glass of rich and unique design, at a cost of \$3,800. The lower part of the aisle windows will be all memorial, and will not be fitted in at present, but above the gallery, and in the clerestory the stained glass is already laid in, the effect being remarkably fine. The roof, the apex of which is 65 feet above the floor, is painted a full sky blue, and the graining work is an imitation of pitch pine, having at the intersections foliated bosses of lemon color.

THE SCHOOLROOM.

The original building committee continuing in office till its completion. In August, 1880, it was decided to secure subscriptions sufficient to warrant the completion of the whole work, with the exception of the spire. Shortly after it was decided to commence building, and the plans, purchased from Mr. Welsh, were placed in the hands of Mr. J. C. Dumaresq, who has since superintended the building operations. Previous to this period the Rev. Joseph Hart was pastor of the church, in the future of which he took a deep interest but he was fated not

to see its completion, being carried off by death early in 1880. A stained window, the contribution of the young ladies of the church, will perpetuate his memory. The Rev. John Prince then took temporary charge until the appointment of Rev. D. D. Currie, who entered upon the duties of his office in July, 1880.

The following are the present trustees: Edward T. Knowles, Richard W. Thorne, Gilbert Bent, Joseph Prichard, George Thomas, Daniel J. McLaughlin, Caleb W. Watmore, Alfred A. Stockton, Henry J. Thorne, Hon. Judge Palmer, Thos. A. Temple, Hiram B. White, Lorenzo H. Vaughan, Edwin Frost, John E. Irvine, W. H. Hayward.

THE NEW CHURCH.

which is of a high order of Gothic architecture will, when the spire is erected, be visible from a great distance. The front facing south, is on Princess street. A handsome Gothic doorway flanked by stone columns, with enriched capitals, approached by a flight of stone steps is the main entrance to the edifice. The principal window which is over the doorway, is 20 feet wide and 40 feet high, and divided into seven lights of beautiful design. Heavy stone buttresses support the corners of the building, which are surmounted with massive pinnacles.

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The seating accommodation is very large, there being on the ground floor 140 pews, and 92 in the three galleries, providing sittings for about 1,450 persons. The pews, which have open ends, are constructed of ash, with mouldings of black walnut varnished.

Some six feet from the front range of pews is the communion rail, of black walnut, carved in a simple open work design, and within which, set back four feet, is the platform raised three feet above the floor level and extending the full width of the nave. The platform, which is richly carpeted, is supplied with handsome pulpit desk and furniture, the gift of the contractors. Immediately in rear of the organ and choir recess, slightly raised and separated

from the platform by a carved walnut screen four feet high. At the extreme north end is the organ. 61 pipes are visible from the body of the church, all of which are elaborately illuminated in silver, gold and colors. The case is of ash and walnut, suitably carved. The organ, built by Mr. W. E. Greenwood, is almost entirely new, some minor portions being taken from the old Institute organ, of which, however, none of the pipes were utilized.

The most improved apparatus has been provided for lighting the church; the principal fittings being two pendant stanchions of large size, so arranged as to throw a soft and even light over the whole of the upper and centre part of the interior, and in the aisles, under the galleries, are ranged semi-circular coronals having each six gas jets. The gas fittings are of polished brass, the basso relievo portions being ultramarine blue. The large reflectors of the sunlights are of white porcelain, highly polished. The church will be heated by a system of pipes, supplied with steam from a large boiler in the basement, so regulated as to ensure an even and genial temperature throughout the building.

The foundations are built up of granite from Spoon Island quarries, and the ornamental portions of the structure are cut in Dorchester freestone, the subordinate portion of the stonework being of limestone from the quarries above the Suspension Bridge. Messrs. Bond & Milden are the principal contractors, the amount of the contract, exclusive of the glass and gas fittings being \$42,000.

It is not according to much credit to the principal and sub-contractors to say that the whole of their engagements have been well and faithfully carried out.

We learn from the papers that windows in the new church have already been subscribed in memory of the late Rev. Joseph Hart, J. V. Troop, Aaron Eaton, Eliza Kenny Smith, Mrs. George Thomas; another is the gift of A. R. Moore, Esq., and another has been given in honor of Rev. D. D. Currie. The very handsome Bible and hymn-book used on the occasion were the gift of Miss Samantha Eaton, the Bible being specially sent from England; the hymn-book was richly bound by Messrs. J. & A. McMillan. On Monday morning Mr. W. A. Lockhart conducted the sale of pews. The sum of \$15,338 was realized. First choice, No. 134, on the east side, sold for \$900 to H. D. Troop. The next highest figure, \$800, was paid by Mr. George Nixon; Judge Palmer paid \$750 for one; Mr. Joseph Allison \$600; Mr. S. Hayward and Mr. Chas. A. Palmer each paid \$500 for his pew, and Mr. R. O. Stockton \$450. The prices ranged from \$150 to \$900. There were 38 pews sold in the body of the church; every fifth pew was reserved by the trustees to be rented to members of the congregation. No gallery pews were sold.

THE CAMP-MEETING.

A correspondent of the Herald, of this city, closes a communication in reference to the recent camp-meeting at Berwick, by remarking:—

The troublesome times sometimes congregated in the streets contiguous, and elsewhere in the vicinity, were missing this year, and surely even the most prejudiced could not successfully raise the usual objections to camp-meetings—"there is so much drunkenness and rowdiness that I believe more injury than good is done." Such is not my belief, and I have attended these meetings every year since their inauguration.

Another gentleman writes to the Morning Chronicle:—

Although hundreds of carriages were in from all parts of the country and over 4,000 people gathered together, I never saw such good order prevail, so that the most fastidious could not wish to see things more orderly. A joint stock camp meeting grounds has been formed and the company are to be fenced in and extra seat accommodation provided, which argues well for the future of the Berwick camp-meeting.

While our Episcopal friends are talking of "what might have been" in relation to the Deceased Wife's Sister question, others are wisely accepting the situation. A marriage, according to the Act, we learn from the North Sydney Herald, was solemnized in the Presbyterian church of that place last week. The contracting parties were from Newfoundland. A correspondent of the Church Guardian, present at a large meeting of the clergy lately held, reports that there he "observed a weakening on the subject."

Do not forget the sale of useful and fancy articles and refreshments to be held by the ladies of the Brunswick Street Church on the 9th inst, in the Rink Building, Public Gardens. Nor the Flower Show of the Charles St. Sunday-school, at North Star Division Room, Agricola Street, on Friday afternoon and evening, 8th inst.

During the absence of the editor at the General Conference, the WESLEYAN will be under the charge of the Rev. John M. Pike.

THE WESLEYAN... GEN... The Confer... of Canada... Church... on Wed... tember... July... Truro... Onslow... Acadia... Pictou... Stellarto... River Jo... Robt... Maitland... Shep... Shubenac... Middle M... Musquod... and 1... heris... Sheet Ha... Deputa... Time, loc... Truro... Onslow... Acadia... Pictou... Stellarto... River Jo... Maitland... Shubenac... Middle M... Musquod... Sheet Ha... Sackville... Tintram... Point de B... Baie Verte... Hayfield... The Presid... Wilson, W... Moncton... Shediac... Hillsboro... Hopewell... Dorchester... Petitcodiac... Salsbury... Elgin, On... W... Amherst... Warren... Nappan... Wallace... Pugwash... River Phill... Oxford... Wentworth... Parrsboro... Southampt... Athol, Adv... Advocate H... Amherst... Warren... Nappan... Wallace... Pugwash... River Phill... Oxford... Parrsboro... Southampt... Athol, Adv... Advocate H... All pers... strict notic... Requested... ence, as the... ference rep... petition, fo... Every M... ested in the... eral Conf... which will... will be sent... of December... are agents... About 12... Methodis... from Sackv...

THE METHODIST CHURCH OF CANADA.

GENERAL CONFERENCE, 1882. The next session of the General Conference of the Methodist Church of Canada will begin in the Centenary Church in the City of Hamilton, Ont., on Wednesday, the sixth day of September next, at nine o'clock, A. M.

GEORGE DOUGLAS, President. A. SUTHERLAND, Secretary. July 13th, 1882.

DISTRICT NOTICES.

- TRURO. Time, local arrangements, Deputation, President, P. H. Robinson. Onslow. Time, local arrangements. Dep. President, S. B. Dunn, and B. Hills. Acadian Mines. Sept. 24th. P. H. Robinson. Pictou. Time, local arrangements. S. B. Dunn. Stellarton. Sept. 25th and 26th, President and S. B. Dunn. River John. Sept. 26th, 27th, 28th, P. H. Robinson. Marland. Oct. 24th, 25th, 26th, J. W. Shepherson and B. Hills. Shubenacadie. Oct. 17th, 18th, 19th, 20th, S. B. Dunn and G. F. Day. Middle Musquodoboit. Local arrangements. Middle Musquodoboit Harbor. Nov. 14th, 15th and 16th. J. H. Davis and J. W. Shepherson. Sheet Harbor. Local arrangements. EDUCATIONAL MEETINGS. Deputation, Brethren Dunn and Hills. Time, local arrangements on all the circuits. CENTENIAL SERVICES. Truro. August 22nd. Members of District meeting. Onslow. Aug. 21st. President, J. Tweedy and B. Hills. Acadian Mines. Time, local. J. W. Shepherson. Pictou. Time, local. J. Tweedy. Stellarton. October 23rd. President. River John. Time, local. President. Marland. Time, local. S. B. Dunn. Shubenacadie. Local arrangements. Middle Musquodoboit. Local arrangements. Middle Musquodoboit Harbor. Time, local. President and S. B. Dunn. Sheet Harbor. Local arrangements. BENJAMIN HILLS, Financial Secretary.

- SACKVILLE. CENTENIAL SERVICES. Sackville. October 19th, 20th. Dr. Pickard, Dr. Kennedy, S. R. Ackman, L. D. R. C. Weldon, Ph. D., and J. L. Black. Tintramar. Oct. 16th, 17th, 18th. Dr. Pickard, S. R. Ackman, and Chappell Fawcett. Point de Bute. Oct. 23th, 26th, 29th, The President, Dr. Pickard, and C. H. Paisley, A. M. Baie Verte. Oct. 21st, 22nd. Deputation, Dr. Pickard, Dr. Stewart, R. Wilson, W. J. Kirby, and Howard Trueman. Moncton. Dr. Stewart, John Prince, L. S. Johnson, J. C. Berrie, and J. R. Leitch, A. M. Shediac. Sept. 25th, 26th, 27th, 28th. Deputation, John Prince, R. Wilson, A. R. B. Shrewsbury, C. H. Paisley, A. M. and Arthur McFarlane. Hillsboro. Sept. 23rd, 24th, 27th, 28th. Dr. Johnson, J. C. Berrie, W. Tait, A. Anderson and Sheriff Chapman. Hopewell. Sept. 24th, 25th, 26th. Dr. Stewart, A. Anderson, Alex Rogers, M. P. Dorchester. Oct. 29th, 30th, 31st. Dr. Kennedy, J. C. Berrie, T. J. Deinstadt, Sheriff Chapman and W. Dobson. Petitcodiac. Sept. 18th, 19th, 20th. J. C. Berrie, T. J. Deinstadt and Mr. Fleetwood. Salisbury. Sept. 16th, 17th, 18th. C. H. Paisley, A. M., J. C. Fisher, T. L. Williams and R. B. C. Weldon. Elgin. Oct. 16th, 17th, 18th. W. Penna, W. Lawson and James Adair. CUMBERLAND. CENTENIAL SERVICES. Amherst. Local arrangements. Warren. Deputation, the Chairman. Nappan. Oct. 24th, 25th. A. D. Morton. Wallace. Oct. 25th. Cassidy and England. Pugwash. Oct. 19th. Cassidy and Morton. River Philip. Oct. 9th. Cassidy and England. Oxford. Oct. 16. Gaetz, Morton and R. L. Black, Esq. Wentworth. Oct. 22nd. Cassidy and Morton. Parrsboro. Oct. 22nd. Local arrangement. Southampton. Sept. 21. Morton and Borden. Athol. August 23rd. Advocate Harbor. Oct. 24th. Alcorn and Wright. MISSIONARY MEETINGS. Amherst. Local arrangements. Warren. Gaetz and Borden. Nappan. Nov. 21st, 22nd, 23rd, 24th. Cassidy, Gaetz and Gee. Wallace. Oct. 23rd, 24th. Cassidy and England. Pugwash. Oct. 17th, 18th. Cassidy and Morton. River Philip. Local arrangements. Oxford. Local arrangements. Wentworth. Dec. 14th. Cassidy, Craig and England. Parrsboro. Local arrangements. Southampton. Sept. 19th, 20th. Borden and Morton. Athol. Nov 14th, 15th. Cassidy and Morton. Advocate Harbor. Oct. 25th, 26th. Alcorn and Wright. A. D. MORTON, Secretary.

All persons interested in the District notices in the present issue are requested to preserve them for reference, as the pressure of General Conference reports may prevent their repetition, for some time at least. Every Methodist should be interested in the proceedings of the General Conference. The WESLEYAN, which will contain reports of those, will be sent from this date to the 30th of December for fifty cents. Ministers are agents. Tell your friends. About 1200 persons patronized the Methodist Sunday-school excursion from Sackville on Wednesday.

IN THE EAST.

The Northwestern Advertiser, in the course of an able article on England's present occupation in the East, has this:- We say again, that the world and Egypt would be benefited by English rule of the country of the Pharaohs. Few know to what extent the English power is transforming India, through her schools, her railroads, her commerce, and her mind and even administration of government. India has now four great universities, and in 1878 had eighty-two colleges, and tens of thousands of district schools, in which the English language and European science are taught, under the patronage and pecuniary assistance of the government. The East India Company, which was hostile to missionaries, has given place to imperial rule, which welcomes them, and the English language is becoming the language of cultivated classes everywhere. English science and civilization have already undermined caste, and the time is not far distant when the great peninsula will become as thoroughly Anglicized as Spain or France were Romanized in the four centuries after Christ. Joseph Cook expressed the greatest astonishment at the vast English-speaking audiences which filled his halls in Bombay, Calcutta and Madras. They are the result of the policy which Lord Macaulay, Sir Charles Trevelyan, and Alexander Duff provided upon the government of India to prescribe and enforce forty-seven years ago—a policy which compels all colleges and schools which seek to obtain partial support from the government to teach the English language. It is highly probable that in less than fifty years India with its millions of educated people will be classed with the English-speaking peoples. The Sanscrit and its affiliated languages in India are also related to the great European languages. It is not therefore impossible that they should yield to the most progressive branch, and his become English. If England can make such a transformation in the old land of Misraim, we shall be inclined to shout amen, with enthusiastic emphasis.

The Rev. Jabez Parkyn, one of the Wesleyan chaplains, writes from Gibraltar to the Watchman:— I left Southampton for Egypt on the 4th inst., in the s. s. Tower Hill, a fine ship, some 4,000 tons burden, with a crew of 80 all told. Whilst in this ship I am "under the command" of Lieut. Col. Borradale, N Battery A Brigade R. H. A. We numbered 16 officers and 179 men, with horses, guns, and ammunition. Among the officers and men four religious denominations are represented—Church of England, Scotland, Rome, and Wesleyan—though among the chaplains present only the three denominations last named are included. Of the six ten declared Wesleyans on board ten were paraded on the quarter-deck for divine worship on Sunday last. Service being over, I gave away some excellent tracts, kindly supplied by the authoress, Miss Herdman, a true friend of, and successful worker among, soldiers. In the absence of a Church of England chaplain I was asked by the ship's purser, with the concurrence of the colonel and officers of the battery, to conduct the Church of England service, a request that could not be denied, though accepted with diffidence. There was a large muster both of officers and men, including also the ship's company, and the service, I am thankful to believe, was refreshing to many, the notorious roll of the Bay of Biscay, which was not a little disturbing at the time, notwithstanding. On Tuesday, the 8th inst., judging that the men had got over the novelty of the situation, and their having only light duty, I went below for tract distribution and was much pleased with the reception accorded me by sailors as well as soldiers. In no instance was a tract rejected, nor was one accepted without evident pleasure, and one man, a tar, who could not himself read, begged for a little book, saying his comrade would read it to him, a wish which the thoughtful kindness of friends enabled me to gratify immediately. We expect to call at Malta and Cyprus, though I may change ship at Malta and go direct to Alexandria.

The next term of this Institute will commence on the first of September; and the Directors have great pleasure in intimating that their hopes of making improved arrangements for the benefit of pupils have been fully realized. The tried and faithful friend of the Deaf and Dumb, Mr. J. Scott Hutton, will resume his place at the head of the Institution. He will be assisted by a teacher recently selected by himself from the staff of the Glasgow Institution for the Deaf and Dumb. The Directors have also happily secured the continued services of Miss Bateman, recently a teacher in the Model School at Fredericton, a young lady who has already won the affections of the pupils and the fullest confidence of the Directors. Mr. John Logan, who has been connected with the Institution for several years, will continue at his post. Our Institution is thus equipped with a teaching staff of rare excellence, and the very best hopes may be entertained as to its future efficiency. Mr. Hutton's return, ardentlly desired by us, is ground for unmingled gratification and thankfulness. His assistants are all teachers of prudence,

zeal and experience. The discipline of the Institution is that of an affectionate Christian family. The matron, Mrs. Venevce, has for long years proved most faithful and indefatigable in her work. The Institution is delightfully situated in one of the healthiest localities of the city, enjoying the purest air, overlooking the harbor, and surrounded by fields and trees. It is well ventilated and drained, and the temperature is kept at the right point by means of hot water. The health and comfort of the pupils, as well as their intellectual and moral training, receive due attention. All in all, the Directors feel justified in recommending the Institution without reserve, as deserving the fullest confidence of all who are interested in the training of the "children of silence."

THE EGYPTIAN WAR.

General Wolsey telegraphs on the 29th ult., from Kassasin lock: Major-General Graham, commanding this post, was attacked yesterday evening by about twelve guns and eight battalions. Our men behaved extremely well, and inflicted a severe loss upon the enemy. At first Gen. Graham had but five guns, two and a half battalions and a small detachment of cavalry and mounted infantry. Being reinforced by another battalion he attacked the enemy in front, whilst the first cavalry brigade, under Colonel Sir Baker Russell, charged them in the flank, sabring a considerable number. The cavalry were well handled by Maj. Gen. Drury Lowe. General Graham's dispositions were all that they should have been. His plans were carried out with the coolness for which he has always been well known. Arabi Pasha was on the field during the action. The cavalry charged by moonlight but were unable to secure the rebel guns, which the enemy withdrew during the night. They left behind all their ammunition. Our killed are: Surgeon-Major Shaw, six marine artillery, one infantry sergeant; wounded: one major, two captains, two lieutenants and 56 men. The Porte insists that Turkish troops shall be permitted to land at Alexandria and urges that Alexandria shall serve as a common base for British and Turkish operations. Five ships with troops from Bombay arrived at Suez, on Saturday.

PERSONAL.

The Rev. James McCosh, D. D., President of Princeton College, New Jersey, has been spending a few days in this city. On Sunday morning he preached in Fort Massey Church. Mr. S. D. Scott, A. B., a graduate of Mount Allison, has been promoted to an editorial position on the Herald of this city. The Chiqueto Post, of which Mr. Scott was engaged, speaks of him as a "writer of brilliant promise." The Nova Scotian, which arrived on Friday evening last, brought among her passengers the Rev. John S. Pease, President of the Newfoundland Conference, the Rev. George Boyd, of Carboneau, with the Hon. J. J. Robertson, Receiver General of the colony, and Hon. C. R. Ayre, all on their way to the General Conference of our Church at Hamilton, Ont. In the last issue of the Christian Guardian we observe an announcement of the death of the Rev. V. B. Howard, of Cobourg, Ont. Mr. Howard entered the ministry in 1833, and from that time until 1860, was a faithful and efficient minister of the Gospel. At the latter date he became superannuated, and settled in Cobourg, where he lived until the time of his death. The Charlottetown Daily Patriot, of 21st ult., mentions the presence there of Rev. H. Pope, D. D., and also notes the departure for Halifax of Mr. Sydney Moore, to take a place on the staff of the Bank of Nova Scotia. Mr. Moore is a son of Rev. F. W. Moore, and a brother of Rev. D. D. Moore, A. M. Mr. John A. Moore, also of Charlottetown, has been appointed chief teller in the same Bank. The Rev. David Jennings, a supernumerary minister of the Toronto Conference, made us a pleasant call last week. Mr. Jennings, who is a brother of the late Alderman Jennings, of this city, commenced his ministry in this Province among the Baptists. After having occupied several circuits in Nova Scotia and New Brunswick he went to the Upper Provinces. A severe affliction has befallen him lately in the loss of his excellent wife.

LITERARY, &c.

Sweet Spices, another new Sunday-school music book, is by J. C. Beckel, and published by Lee and Walker, Philadelphia. Included in its thirty-nine choice songs are some beautiful pieces. The Misses Littell, who carry on the Living Age left them by their father, are highly intellectual women, whose critical acumen is evidenced by the value of the selections which make up the magazine.

METHODIST NOTES.

Rev. J. Dove writes that the cost of the Labrador Mission boat was \$228 and not \$238. A correspondent informs us that the little church at Harris's Bay, Bermuda, has been painted and neatly fitted up during the summer. Improvements have also been made in that at Bailey's Bay. A friend in ordering a copy of the WESLEYAN to his address at Dundee, P. E. I., remarks: "This being a poor settlement, our Sabbath-School would gladly accept any second-hand books or papers." The sum of \$23.25, collected in small sums by the ladies of the Halifax South branch of the Women's Missionary Society, has been sent to the Treasurer of the fund for purchasing a Mission boat for British Columbia. The ladies are pleased to think that the idea originated in Nova Scotia. Rev. G. F. Day writes:—"The tea-meeting and fancy sale, held by the ladies of the Methodist Church in Musquodoboit Harbor, on the 27th of August, proved a great success. The amount gathered was \$136, which will be used for improving the parsonage and church." The corner stone of the new Methodist Church at Tintramar was recently laid by Rev. J. S. Phinney, President of the Methodist Conference. There was quite a gathering present. Addresses were delivered by Revs. A. R. B. Shrewsbury, R. Wilson, and J. S. Phinney. The Methodist parsonage, Jacksonville, is nearly completed. Its location is good and when fit for occupation it will be an ornament to the village and a credit to the circuit. The present forward state of the building is greatly due to the untiring efforts of the pastor, Rev. M. R. Knight—Curleton Sentinel.

ABROAD.

The receipts of the Wesleyan Methodist Thanksgiving Fund in Great Britain have now reached the large figure of \$1,517,000. Bishop Wiley, of the M. E. Church, has appointed Dr. J. I. Taylor, of Bloomfield, N. Y., to go to China and organize a medical college for the education of native Christians for the medical profession. The New York Conference owns a farm upon which retired ministers may find homes. Mr. J. B. Cornell and Mr. A. V. Stout, of New York, will each build a cottage on the farm for a minister's family. Mr. Thomas Suckley will also build a stone chapel. The English Conference the Rev. T. Wilkes gave a thrilling account of the revival of the work of God at Farnworth, Bolton, where a great number of persons, some of whom had been notoriously wicked, had been brought to Christ. He gave most touching examples by which the Conference was greatly moved. The tenth-annual camp-meeting of the Newark Methodist Episcopal Conference began at Camp Tabor on the 17th ult., to continue for ten days. Over 100,000 persons are living on the association's grounds. It is supposed that this meeting was the largest ever held at Camp Tabor. The annual report of the Swedish Missions connected with the New York East Conference, shows that the Church in Brooklyn is valued at \$25,000, with an indebtedness of \$2,200. The total receipts last year amounted to \$2,913. It has 260 members, 40 probationers and 180 children in the Sabbath-school. Wesleyan Methodism celebrates this year its jubilee in Germany. It is fifty years since the foundation of the work was laid by Mr. Muller, who, returning from England to his native town, Winnenden, gave his personal testimony to friends and neighbours of the power of God's converting grace. The jubilee will also be marked by the laying of the foundation-stone of a new chapel at Winnenden.

GENERAL RELIGIOUS NOTES.

The death of M. Le Savoureux is announced. Born a Catholic, he died a much-regretted Protestant pastor. He was also a distinguished Hebraist, and, besides other labours, took part in the revision of Ostervald's Old Testament. A "Church Army," modelled on the plan of the Salvation Army, is about to commence operations in Liverpool. His Grace, the Primate, in reply to a letter acquainting him with the scheme, has expressed great sympathy with it. Since the departure of Joseph Cook from Japan the missionaries report that the results of his bold utterances have proved even better than they anticipated at the time. This appears from the expressions of prominent men, and from the increased sales of Bibles and other Christian books. The purchase of the Eagle Tavern and the Grecian Theatre by "General" Booth has been completed for £17,500, of which sum one half has been borrowed. After the fashion of former times, the premises were occupied on Saturday at 5.30 a.m., an early, very early service for these degenerate days. The tavern is to be henceforth a Salvation Army inn.—Meth Rec. Blenkiron Brothers, Canine, are making six dozen axes per day. Brockville has a sensation in the person of an immigrant who has delivered himself up to the authorities, and confesses to the murder of three men in London, Eng. His story is generally considered as correct, and he has been placed under arrest until enquiries are made. Sparks from the locomotive of the W. & A. express train started a fire near Avilestord Station on Wednesday last, which did considerable damage. With difficulty the Methodist Church was saved from being burned, while a valuable cranberry bog belonging to Wm. Russell was almost entirely destroyed. In a paper read at the Forestry Congress, by Mr. J. K. Ward, it is stated that the present lumber production of Canada is 2,000,000,000 feet annually, of which nine-tenths is exported, giving a return of some \$25,000,000. Our timber areas are something like 50,000,000 acres, which, at the present rate of production, will be exhausted in about 50 years. NEWFOUNDLAND. Cheering reports have been received from Bonavista. From other parts of the Island the prospects are discouraging. The population of Newfoundland is at present 185,000, and the number of children attending the schools of that colony 24,971, or about one to every seven of the population. A sad accident occurred recently off Quidi Vidi harbor, near St. John's, Nfld., resulting in the death, by drowning, of Thomas Carlton, son of Staff Commander G. Robinson, R. N. The Minister of Marine, on behalf of the Canadian Government, has forwarded to the Governor of Newfoundland, four silver watches, for presentation to Captain C. C. Joyce, master of the Kestrel, Joseph Brazier, second mate; Thos. Bernister, and John Britt, as a reward for their bravery in rescuing the crew of the Bay Bee of Londonderry, N. S., on October 17th. GENERAL. Two thousand armed Bosnian insurgents have been expelled from Montenegro territory. Lord Dufferin has promised that the pilgrims to Mecca will be allowed to traverse the Suez Canal as usual. A dispatch from Cape Town says that smallpox is spreading there in an alarming manner. The mortality is great. Earl Spencer, Lord Lieutenant of Ireland, has declined to interfere with Judge Lawson's course in the case of Mr. Gray. A fine statue to Gladstone, erected by Mr. May, of the match firm of Bryant & May, has been unveiled at Bow, in the end of London. Great fears are entertained regarding the condition of the Archbishop of Canterbury in consequence of his continued serious prostration. A telegram from Vienna states that over one hundred women are on trial at Gross Beckerek, charged with poisoning their husbands. The guilt of thirty-five of them has been proved. The epidemic which has recently cut off cattle in the Auburn district, New York State, has been pronounced as Texas Fever, and a quarantine established. A telegram from Warsaw states that a renewal of outrages against the Jews are reported from the interior of Poland. The assailants are encouraged in their attacks by the apathy of the officials. It is rumored that Arabi Pasha accuses M. de Lesseps of having deceived him with false promises, so as to be able to sell the Suez Canal to the English, and that Arabi has set a price on M. de Lesseps's head. A despatch from Malmo, Sweden, says: "A terrible epidemic of the nature of rod thrush is prevailing here. During the past week, out of 617 cases, 45 resulted fatally. This shows an increase of 50 per cent. in the number of deaths over the preceding week. The roof of the Erie Railway elevator at Buffalo, was blown off on the 25th ult., by an explosion. The building was fired and burned to the ground. Three men are supposed to have been burned, and one fatally injured. The loss is over \$250,000. A special to the Evening Telegraph from New York says, John Devoy, editor of the "Irish Nation" of that city, has been sentenced to death by the secret council of the O'Donovan Rona party; he was attacked by a party recently in MacQuin's restaurant, but his assailants fled at the approach of a policeman. The "News" Dublin correspondent says:—"People of Limerick are practically become their own police, a large majority of the constabulary refused further duty. The men ascribe the blame for the whole trouble to Clifford Lloyd. A collision has occurred between the Turks and Greeks. Turks requiring supplies were obliged to pass through a part of Greek territory. They were opposed and taken upon by Greeks. An engagement took place at Karalik Dervend on the 28th and the Greeks were

METHODIST NOTES.

In the columns of the Messenger Dr. Maxwell mentions that the English Presbyterian mission hospital at Swatow, China, drew its patients last year from no fewer than 1,221 towns and villages in the region around. For the support of the hospital no more than \$100 was required from England. The Synod of the Church of Spain, recently held in Madrid, comprises upwards of twenty churches or missions, which adopted a Presbyterian organization. Twelve ministers were present, four of whom are ex-priests. A liturgical form of service prepared by the Presbytery of Madrid was sent down to the churches for examination. GLEANINGS, Etc. THE DOMINION. There are 1500 buildings in course of erection at Winnipeg. Copper, silver and coal ore, are said to have recently been discovered in Alma, N. B. Forty five head of cattle, belonging to one farmer in Pictou, died this season of cattle disease. Late returns indicate that considerable damage was done in Kings and Queens counties, N. B. by the recent frost. Petitions are being numerously signed for the adoption of the Scott Act in Cumberland, N. S. Amherst citizens have decided to issue debentures to provide the town with suitable fire protection. New Canada, Parrsboro, rejoices over a discovery of silver, which it is thought can be profitably mined. Pictou has resolved to give \$50,000 and the right of way to the Oxford and Pictou Railway. One firm in Bridge-town has shipped \$2,724 worth of eggs to Boston during the past three months. Tenders have been received for the construction of the Albert Railway extension from Hopewell Corner to Harvey. The body of Miss Sarah Sparrow was found in the river near the Souris, P. E. I., West Bridge on Monday last. Some circumstances seem to point to suicide. Hon. John Herbert Crawford, M. P. P., for Kings County and Solicitor General of New Brunswick, died at his residence, Hampton, on the 28th ult. The Winnipeg Times states that Manitoba will have no wheat to export: it is doubtful if she will be able to feed herself, so large has been the increase of population. A new paper, to be called the Spectator, is to take the place of the Journal, at Annapolis, N. S. A specimen copy will be issued on or about the 1st prox. Mr. J. Scott Hutton and Mrs. Hutton arrived by the steamer Nova Scotia last week, to resume the management of the Institution for the Deaf and Dumb. Monday afternoon a number of the sailors of H. M. S. Foam were testing their skill in swimming. During the contest, a colored man named O'Neil was drowned. A company is being organized with one million dollars capital, a large portion being already subscribed, for a new textile and printing cotton factory at Magog, Quebec. This will be the first mill of the kind in Canada. The Army worm is doing great damage at Long Island, Grassy Island, and also at the Jernseg. At the Scovill property the hay which usually brings \$900 and \$800, sold this year for \$120. Regina, the name of the new capital of the North-West Territory, was chosen by the Marquis of Lorne. The railway was completed to Regina last week, and the name was formally given to the new "city." It is proposed to start a terra cotta lumber factory at the Joggins Mines, Cumberland Co. Terra cotta is an imitation and substitute for wood. It takes a nice polish and will stand fire, and is made of sand, clay, and sawdust. A company has been organized to carry on mining operations on the Lake of Woods. It will be called "The Winnipeg Consolidated Gold Mining Co." The capital stock is at present \$250,000, but it will shortly be raised to \$1,000,000. Quite an excitement has been raised in St. John over the seizure of a quantity of jewelry from several of the stores in the city, on suspicion of having been smuggled. The value of the articles taken is about \$5,000. The large mill of Moir, Son & Co., Bedford, was totally destroyed by fire on the 25th. The works consisted of the spool factory, excelsior factory, saw mill, box factory, grain elevator and grist mill, valued at \$30,000. Insurance amounted to \$18,000. An Agricultural and Industrial Exhibition is to be held at North Sydney, Oct. 17-20th. The amount offered in prizes is \$2857.50. A new pamphlet, containing Prize List and General Regulations is printed by Mr. A. C. Bertram of the N. S. Herald office.

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AS OTHERS SEE US.

Rev. Dr. Draper, of New York, who has spent several weeks in our city this summer, writes to the New York Christian Advocate:

Hibernian hospitality is proverbial. Refinement and taste characterize social life. In addition to drives, sailing, and evening companionship, an afternoon garden party was recently given in honor of a British guest, the elegance of which has scarcely an equal in either side of the Atlantic. To be "sent to Halifax" will be a punishment for any man, and its terror to an approaching Conference.

Halifax, with 35,000 population, has thirty churches. The Church of England, with resident Bishop and countenance of Army and Navy, has the prestige, while dissenting bodies do the chief work, of which the Methodists, with six churches, have their full share. Their Parsonage House is centrally located, and the show-room in advance of that of 805 Broadway. The efficient Agent is the Rev. S. F. Hastings, and the Rev. Watson Smith conducts the ably-aided Wesleyan. Mr. Smith is the author of the new "History of Methodism in the Maritime Provinces." The first volume has already appeared. It evinces patient, conscientious research, and should find a place in every Methodist library. Free-born Garretts, who for three years toiled in the pioneer work of Nova Scotia with characteristic zeal and self-denial, has, deservedly, a prominent place in the record. I find the Methodist pastors to-day hard-working and devoted men, and the people devout and zealous. The prayer-meetings are largely attended, and the worshippers, oblivious of the modern, fashionable method, have the old-fashioned system of getting down on their knees. Preaching, in place of reading, is the habit of the pulpit. Ninety ministers recently met in Conference, but the supply is not equal to the demand, and request has been sent home—that is, England—for five recruits. An advance was reported all along the line. For the first time in Colonial history, Methodist Centennial services were held. One hundred years ago the Rev. W. Black laid the foundation of the work. Commemorative exercises will be held in all the circuits and missions. The descendants of the pioneer preacher worship to-day in the Church of their fathers. The little one has become many thousands. The Methodist denomination has a good social standing in the Province, and ranks numerically first in the Dominion at large.

The Acadian capital is distinguished for its eleemosynary institutions. There are sweet charities to assuage the woes of every class of the suffering and needy, houses, hospitals, and asylums abundantly housed; Gospel temperance and mission work are indefatigably prosecuted. While the land is exceedingly rich in varied productions, it is also blessedly fruitful in Christian benevolence and Christian toilers.

Acadia will henceforth be more than a poetic word to the writer, and the memory of a visit to "Halifax and the Nova Scotians" will be an ever-cherished delight.

Halifax, August, 1882.

THE SABBATH-SCHOOL BOARD.

The meeting of the Sabbath-school Board was held at the Mission Rooms, Toronto, on the 4th inst. Rev. Dr. Douglas, President of the Conference, in the chair.

Members present were:—Rev. Dr. Douglas, S. J. Hunter, E. Barrass, M.A., Alfred Andrews and Messrs. W. Kennedy, R. Brown and Johnson Harrison.

The Secretary read the report to be submitted to the General Conference and was requested to complete the statistical table as soon as Conference returns are all in; and Rev. S. J. Hunter was requested to present the report to the General Conference.

The Rev. E. Barrass, the corresponding member of the Board from the Toronto Conference, was requested to take part in the proceedings of the meeting.

On motion of Rev. S. J. Hunter, seconded by Mr. Johnson Harrison, it was unanimously resolved, that in our judgment the time has fully come that the General Conference should appoint some suitable man whose entire time shall be devoted to our Sunday school work throughout the Dominion, the first duty being the editorial management of our Sabbath-school periodicals, and as time may allow, attendance at Conventions, Institutes and Normal classes. And generally to assist, in co-operation with our ministers, in developing more fully our great Sabbath-school cause in the various Conferences.

It was moved by S. J. Hunter, seconded by E. Barrass, and resolved, that we respectfully memorialize the General Conference to consider the advisability of appointing the Editor of our S. S. periodicals a member ex-officio of the Sabbath-school Board, and the Secretary of the S. S. Board ex-officio a member of the Book Committee, in order the more effectually to secure hearty and intelligent co-operation between these two most important interests of our Church.

W. Kennedy, Esq., Treasurer, presented a clear and comprehensive report of the receipts and expenditures for the past four years.

It was resolved that the General Conference be requested to appoint

an Eastern and Western division of the Sunday School Board somewhat after the manner of the Book Committee. We recommend that the Board shall consist of the President of the General Conference and two ministers and laymen from each annual Conference. One half to be elected by the General Conference and the other by the Annual Conferences, the latter to be an annual election. And if no more suitable arrangement can be made, we would request that the present Board be continued in office until after the meeting of the Annual Conference of 1883.

It was resolved, that in future the meetings of this Board be held in our great centres; the next to be held in the Great St. James St. Church, Montreal. And that funds there be requested to make provision for the preaching of Sabbath school sermons on the previous Sabbath. And it was also resolved, that we request the General Conference to provide for the filling of vacancies on this board between the sessions of the General Conference.

Moved by the Secretary, seconded by S. J. Hunter, that to secure greater efficiency in teaching the catechisms in our schools—some slight verbal modifications seem necessary. And we would recommend the General Conference to adopt the most approved form of Catechism that can be obtained, with or without alteration, for use in our Canadian schools, our preference being strongly in favor of all quotations therein being from the authorized version.

The Treasurer was authorized to pay the Secretary \$100 for special service rendered to our Sabbath-school work during the past four years. Thanks were presented to the Chairman, the Treasurer and Secretary, and the Board closed its session at noon.

ALFRED ANDREWS, Secretary.

Kincairdine, Aug. 17th, 1882.

THE HYMN AND TUNE BOOK.

MR. EDITOR.—With others, both in the ministry and in our choirs, I have searched our Wesleyan for some information as to "The Methodist Hymn and Tune Book," which we hope is soon forthcoming.

I had obtained an impression that the last General Conference appointed a Committee, chosen from Eastern and Western Conferences, to compile if not to publish such book, but in the Journal I cannot find any such Committee mentioned. Still, I could not rid myself of the impression that such Committee was appointed, and it was a disappointment when the Western brethren, apart from it, if not in face of the protest of the Eastern brethren, published a Methodist Tune Book. For convenience to our choirs, or for promoting the singing of Methodist hymns in our homes, this book is of scarcely any more value than the numerous tune books previously published.

Although it has an excellent lot of tunes, and the mechanical work of the book does credit to our publishing interests, yet with such matters before us as the "Wesleyan Hymn and Tune Book" of English Methodism, and similar excellent books of other denominations, it is surprising that so large a body as our Methodist Church of Canada has not a better book for the purpose than this latest by a Committee. It is not merely a tune book that is needed, but a hymn and tune book, a book with hymn and tune on one page, as the English book above mentioned. Or perhaps a book with hymn on lower, and tunes on upper part of page, with spaces out between hymn and tune, so that a choir can use any prepared tune with any hymn selected by a preacher, and yet can turn these divided leaves so that hymn and tune be as if one and same page, and thus need but one book in hand. The Methodist Tune Book, recently published in Toronto, gives the first verse only of hymn with the tune. This can but poorly serve any practical purpose. The first tune in the book is set to hymn 902, instead of the much better order in indexes and pages which is followed in some other books.

I have often been asked by members of congregations and choirs why we have not a hymn and tune book, as others have. I have answered, "We hope soon to have such." At the recent Fredericton Conference I caught a glimpse of certain tokens of preparation for this work and my hopes rose higher.

Will not some competent brother, connected with this work, give to your readers information of the plan, progress, &c., of the work, for some of us hope to see it immediately at the close of the present quadrennium.

A. LUCAS.

SACKVILLE DISTRICT.

The Financial Meeting of the Sackville District was held in the vestry of the Methodist Church, Moncton, N. B., on the 16th ult. President of Conference in the chair. The brethren Wilson and Kirby were excused, the former being detained by a funeral, the latter by personal affliction. Few of the late were present, because of the late laying.

The various claims upon the Mission Fund were thoroughly gone into and none were passed until a full account was submitted. During the preparation of the schedule of estimated receipts for the year, it was made plain that if all our people did what their prosperity would allow

them, more of our circuits would be independent, and none would have to be divided amongst their neighbors as some have this year.

The Centennial movement was enthusiastically discussed and meetings arranged for during September and October. Dr. Stewart made many valuable practical suggestions. One was that we should gather historical information about our several floods and condense it for public use in our meetings, both public and social.

Another was to get the laity to take an active part in the movement and use their knowledge and talent for the good of the Church. The Missionary anniversary campaign was also mapped out.

In the evening the question of Connexional Funds and the collections came up for informal conversation. Why really pay them, at least on dependent circuits? The brethren were divided; probably a small majority are of opinion that the initiators pay them, as they lose the collection for the day, and that means on some circuits nearly half the collections of the year.

Educational matters were next in order, when Dr. Stewart explained that he never contemplated that ministers should pay for scholarships from their own funds, but that each should undertake to raise a sum to be devoted to this purpose, in sums from ten cents upwards. Few are the circuits where one cannot get two dollars. This District promises fifty dollars, to be placed in the hands of the Faculty of Mount Allison College to be disposed of as they may deem fit, in aiding such needy student or students as may be securing instruction in the College. This course was taken because some think it will best meet the end designed.

The next Annual District Meeting will be held at Albert, on the Hopewell circuit, on the third Tuesday in June next.

J. C. B.

MEMORIAL NOTICES.

MR. JOHN MELLISH.

Died at Union Road, in the Montague circuit, Kings County, P. E. Island, on the 31st ult. Mr. John Mellish, in the 68th year of his age.

For many years our deceased friend was a consistent member of the Methodist Church in that place. He was a man whose walk and conversation harmonized with the profession. Possessing a meek and quiet spirit, with unaffected humility and gentle manner, he daily sought to do the will of his Heavenly Father. His life was particularly characterized by habits of industry, with principles of integrity, so conspicuous in all his dealings, placed him not only in easy and comfortable circumstances, but also won for him the respect and love of those to whom he was known as a good neighbor and sincere friend. His love for the house of God and Divine worship formed a beautiful and prominent element in his religion. He could with truth and propriety adopt the words of the devout Psalmist and say, "For a day in the courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." He too, like the inspired author, "de-lighted in the law of the Lord." He was also one who loved our own literature, and took great pleasure in reading the Wesleyan, to which for many years he was a subscriber.

For some time before his death he was afflicted with cancer in the mouth. He bore his sufferings with patience and resignation to the Divine Will; and when the end came, in peace his spirit passed from earth to heaven. His funeral, which took place on the 2nd inst., was attended by a large number of his friends and relations, who manifested in their deportment great respect for the departed. The solemn occasion was improved by the minister of the circuit, who took for his text the former part of the 14th verse of the 14th chap. of Job.

P.

Montague, August 22nd, 1882.

CANDIDATING.

In asking one of our Presbyteries to sustain a call the other day, a worthy elder remarked that if the same course had been pursued at the beginning of an eighteen months' vacancy that was pursued at the end, the congregations would have had a settled pastor more than a year ago. What was this course that brought about a most hearty and unanimous call? Simply this: the Presbytery, being anxious to have the congregation settled, sent a young man to them for several weeks, and the people called him. Forty-three preachers had been in the pulpit during the vacancy, but the majority merely stayed over Sabbath and preached, and the people forgot all about him, or at least could not agree upon them. The worthy elder told the Presbytery that he had no doubt a large number of the forty-three would have suited very well had they remained a few weeks. We have no doubt of this. This business of putting "straw men" in the pulpit every Sabbath is degrading to the minister and demoralizing to the congregation. We must have some better method of supplying vacancies if Presbytery-ism is going to hold its own in this Dominion. When forty-three preachers are needed to supply an ordinary vacancy for eighteen months, there is something deplorable wrong somewhere.—Can. Pres.

THE PRINCESS OF WALES.—No one can help admiring the good sense displayed by the Princess of Wales. Having herself been plainly brought up, she desires her children to grow to maturity with as little "padding" as possible, and it is in deference to her wishes that her boys, who will shortly begin their home, have as yet received none of the ordinary decorations that otherwise would have been showered upon them. Some-day, it appears, recently got the Princess to give her "mental photograph" in one of the albums for that purpose. She gave her favorite name as "Dagmar," which was that of her sister, the Empress of Russia; her favorite dish, "York, sure pudding;" her favorite hobby, "milkery;" her favorite occupation, "minding my own business."

BREVITIES.

"Going to Lady Such-a-one's?" "Yaas." "So glad!" "So glad you're glad!" "So glad you're glad, I'm glad!"—Punch.

Doddridge wrote about "high eternal noon" as one of the joys of heaven. He could not mean this noon, but some other noon, in the Winter.—New Orleans Picayune.

After Garfield had been dined at by two talking women at the White House he walked away and asked a gentleman in a corner, "Do you know what is the derivation of 'bother'?" It comes from 'bo-tar'—two people talking to you at once."

A merchant whose time for the past year has been so much taken up that he has been unable to remain at home except at meal time, concluded to take a vacation. A friend asked him where he intended to go, and he said he thought he would go home and get acquainted with his family.

Persevere in whatever calling you adopt. Your progress may be slow, and your results seemingly meager; but that is no reason for growing faint-hearted. Remember how the little brook persistently winds its way to the river, and the river to the ocean—both reach their destination.

A wooden gate had been recently painted in a garden. A little grandson, who was playing there, was charged not to open it until dry. His grandma afterward found the marks of his fingers, and told him she was sorry he had disobeyed her. He replied: "Oh, never mind; grandma, when I'm dead and gone you'll be glad to look at those little finger-marks."

Much of our troubles we can deal with as we do with dirt. With a brush and broom you can keep your house clean; and there is a great deal that can be swept out simply by force of will, but we cannot handle our sorrows. We have to take them up and press them, and talk to them and pity them. So people often come to think of their wants or their sufferings. It is a pitiable bondage to the meanest of jailors where one is in bondage to his own petty troubles, cares and necessities of life.—Becher.

Dr. E. Wentworth tells this story in the Northern Advocate: "One of my twelve-year old boy's playmates, in the Winter of 1855, fell through the ice while skating on the river near Carlisle and was in danger of being drowned. His companions brought rails from a near fence and saved him, shouting to him meanwhile: 'Hang on; keep up courage; we'll save you; don't be flurried; keep cool, Tom, keep cool.' 'I thought the last rather needless advice,' said Jim, 'to a fellow up to his neck in ice-water.'"

An old family servant of the Bronte family says that the famous sisters had very regular bits of indoor life. At nine precisely every evening all domestic work was put aside and literary tasks were begun. They talked over the stories they were engaged upon, and described their plots. Apparently there was some writing during the day, for according to the servant: "Many's the time that I have seen Miss Emily put down the tally iron as she was ironing the clothes to scribble something on a piece of paper. Whatever she was doing, ironing or baking, she had her pencil and paper by her. I know now she was writing 'Wuthering Heights.'"

To see ourselves as others see us we have but to read descriptions of our own manners and customs as they appear to foreigners. A trav-eller tells of an educated Japanese gentleman who, while travelling in Europe, thus described orchestra-music and social dancing. "In the evening I went to the Governor's house, where I saw baronians dancing. For music they had flutes, fiddles and drums. In dancing, each man takes a woman by the hand and all the couples come forward. They spread and met, assembled and dispersed, advanced and retired, and then suddenly went swiftly round and round. While doing this they did not sing. I listen to the music, but did not care to listen to the music, for all the sounds seemed alike and very die-away. All Western countries have this, and they call it 'tand-see' [dancing]."

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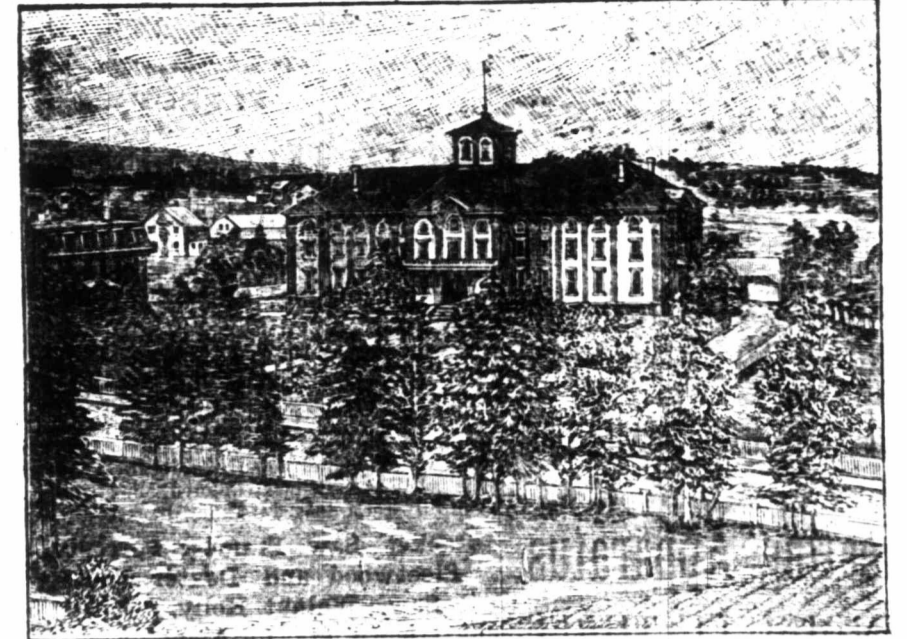
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The man who of Methodism by sophistry of flabbiness in with success is ashamed of the aspect in his rot to the Churches for has a sort of of soft iron; trusty. -Rich

A recent Sunday Christianty in F. Ohlinger educational ly after which the Anglo-Chinese to full mem taken among delege "for ac Twenty-one vistry, nineteen medicine and

The insult control which over prelates a this "decre gregation of required to somebody as gas in addition reply was a ordinary conference with ship in an dependant.

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Said the I vival meeti is a great n be made 200 Yet if he n blessings, t should be or of our ordi said was a apostle to not know p phenomena latter, be c vived sat a influence an

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