

The Wesleyan

209

V. A. W. NICOLSON, Editor and Publisher.

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NEW BRUNSWICK AND P. E. ISLAND CONFERENCE.

The Conference opened on June 28th, at 9.30 o'clock, a. m. After the reading of the Scriptures by the Secretary, the 478th hymn was sung, and prayer offered by the Revs. J. Lathern and J. Prince.

After several votes had been taken, Rev. John Prince was declared elected; and, amid the hearty cheers of the Conference, he walked to the platform, and was welcomed to the chair by the retiring President. The Rev. H. Sprague, A. M., was re-elected Sec'y.; Rev. Joseph Hart was re-elected Journal Sec'y.; Revs. Paisley and Duteher were elected assistant Secretaries; and Rev. R. Weddall, assistant Journal Secretary.

The President then appointed the usual committee, and without delay they entered upon their work. An important matter which had been prominently before the P. E. Island and other Districts, was then brought before the Conference, the matter of the manner of the treatment of the Lay Representatives to our annual Conferences. The following motion was put and unanimously carried: "That all laymen appointed to attend Conferences hereafter be provided for as to travelling arrangements, homes in the Conference town, &c., just as ministers are provided for." This is an important matter; and had it been dealt with as above long before much dissatisfaction and inconvenience to many of our laymen would have been avoided.

A special committee, to consider the action we ought to take relative to the sad losses in the destruction of Connexional property sustained by the late fire in St. John. The time having arrived for opening the Conference prayer meeting, the Conference adjourned until Friday morning.

Several committees met in the afternoon. In the evening the Conference Missionary meeting was held opening at 7.30 o'clock. The attendance was very good. The President occupied the chair, and ably directed the exercises of the evening. The meeting was opened by singing the 690th hymn, and the offering of prayer by the Rev. Mr. Smallwood. The chairman made a brief but very excellent address, which gave a very healthful and proper tone to the meeting.

The first topic was entrusted to the care of Rev. S. T. Teed. It reads as follows: "Practical duties arising out of our stewardship in relation to the evangelization of the world." The speaker after a few introductory remarks, proceeded to give a few reasons why we should give of our substance for the purpose of the evangelization of the world.

The discussion of the second topic was in the absence of Prof. Burwash, committed to the Rev. Mr. Percival. It read as follows: "The successes of the past." The speaker said it was good to be connected with an advancing cause; and that recounting the successes of the missionary enterprise, no room for doubt existed that it was advancing.

from the Nova Scotia Conference, expressive of the sympathy of that Conference with ours in the sad loss sustained by the St. John fire, and assuring us of its readiness to aid in every possible way in repairing that loss, was read. Its reading was followed by a hearty cheer.

Several items of re-arrangement and appointment for the Conference Sabbath was next attended to. Then followed a lengthy discussion upon the subject of a mission to the lumbermen of N. B. In this several of the brethren took part. Rev. Mr. Colpitts reported very fully and interestingly his labors in this department during the past year. Upon motion it was resolved that a man be especially designated for this work.

Rev. H. Daniel in the chair. After the usual devotional exercises the question "Who become supernumeraries?" was taken up. In this connection the names of Rev. Dr. Pickard, Rev. John A. Clarke, A. M., and Rev. John Ellis were reported. It was sincerely regretted that one so young as Bro. Ellis should find it absolutely necessary, by reason of failing health, to seek such a relation.

Should all the forms that men devise, Assault my faith with treacherous art, I'd call them vanity and lies. And bind thy gospel to my heart."

SOME DISCUSSION relative to the camp-meeting was had, and to it the following form was given: "That the Conference heartily approves of the decision and arrangements of the Fredericton District to hold a camp-meeting, and prays that it may be made a blessing."

In the evening beginning at 8 o'clock, the Conference Educational meeting was held. There was not a large audience. The exercises were begun by singing the 744th hymn; after which prayer was offered by Rev. Mr. Barratt.

He then gave some account of the educational work in the West, referred to what he deemed a mistake, that they have been educating the sons of the poor, instead of, as we do, at the same institutions, warning parents against sending their daughters to Roman Catholic institutions, where by the subtle influence brought to bear upon them they are not unfrequently entrapped.

Rev. Mr. Wardwell, of the East Maine Conference, was the next speaker. He said that similar difficulties as those dwelt upon by Mr. Percival were experienced in his Conference. The tide was always setting West. In his Conference they were raising the standard of education; but they were holding on to another idea; that whatever education a man gets we want it to be set on fire with the blaze of the Holy Ghost.

Rev. Mr. Nicholson—Editor of the WESLEYAN, and ex-President of the N. S. Conference—was the next speaker. He introduced himself by relating an amusing anecdote; and proceeded to say that while Methodism goes on to higher culture, it still retains its idea of the necessity of the power of godliness.

Rev. Mr. Lathern, being introduced, said he felt tempted to make a speech. Memories of twenty years thronged his mind. He thought of a time sixteen years ago when, at this altar, he received one that to him was still his greatest earthly treasure.

Mr. Withrow being introduced said that he had read somewhere of a pompous person being asked by another: "Mr. —, are you any one in particular?" "Well," said Mr. W., "I am no one in particular—I represent no one but myself."

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Conference of New Brunswick and P. E. Island.

- STATION SHEET, 1877. I. ST. JOHN DISTRICT. 1. St. John, (Germain St.) Benjamin Chappel, B.A. Wm. McCarty, Supernumerary.

- II. FREDERICTON DISTRICT. 16. Fredericton—W. W. Brewer.

- III. MIRAMICHI DISTRICT. 35. Chatham—H. McKeown.

- IV. SACKVILLE. 42. Sackville—Douglas Chapman. H. Pickard, D.D., Supernumerary.

- EDUCATIONAL INSTITUTIONS. Chas. Stewart, D.D., John Burwash, A.M., David Kennedy, B.D.

- V. ST. STEPHEN DISTRICT. 55. St. Stephen—Edwin Evans.

- VI. PEARCE EDWARDS DISTRICT. 63. Charlottetown—John Lathern, Secy.

Carlton Mrs C C

RAILWAY. RANGEM... ONDAY... TRAINS... as follow... and W... du Lou... as St... ARRIVE... John and Way... here du Loup, and... as well as St. John... Island, Pictou and... J. BRYDGES, Gov. Railways... SMALLWARE... REPARATION FOR THE... WEEKLY... LING & CO... AGENTS WANTED... TRUE & CO... S.M.A.; TESTIMONY... BAPTISM... FIRE... FOR SALE AT THE... SIMPSON LATHERN... RAILWAY. STABLE... JUNE, TRAINS LEAVE... at 6.15 a.m., con... for St. John and in... at 10.20 a.m., and a... arrive in Halifax at... J. BRYDGES, Supt. Gov. Railways... BOOKS! RIVER... Sabbath Schools of the hymns are... for youthful age... about them, and select contents... and love and use in... PRAISE BOOK... its part in the fu... revivalist, and... nations. Price 30c... GOOD NEWS!... but all should do... of lyrics for Sab... Don't sing in... try the new books... cents. Reduction... Monthly... Choice and... instrumental. For... dealers... on receipt... VERDITSON & CO. Boston... VERDITSON & CO. Lee & Walker, Pitta

## WESLEYS WHO ARE STILL LIVING.

BY GEORGE JOHN STEVENSON.  
From the Northwestern Christian Advocate.

Belonging to the English Methodist conference there is a Rev. Samuel Wesley, who has been in that ministry since the year 1639, and who was born just twenty years before, in 1819. He has a brother, the Rev. John Wesley, minister of the Detroit conference, and at present residing at Hadley, Lapeer Co., Michigan, in the United States. Many inquiries have been made of these brethren as to their relationship to the founder of Methodism, but no satisfactory answer has been elicited from them; they trace their ancestry only a little back in the last century.

There are several families of Wesleys or Westleys residing at the present time in Halifax, Nova Scotia, the descendants of two brothers who lived long and occupied prominent positions on that city, both of whom have but recently closed their earthly pilgrimage, having by diligent application to business obtained an honorable competence which enabled them to pass their latest years in happy retirement. The last survivor of the two brothers, Mr. Thomas Wesley, died at Halifax, as recently as the middle of October, 1876, at the age of sixty-seven. About nine years ago, previous to the death of his elder brother, when he was in declining health, he desired Thomas, his younger brother to visit England, and use his utmost efforts to find the "missing link" which should connect them with either the Wesleys of Epworth, or with others who were the parent stock. Arriving in England in the summer of 1871, Thomas Wesley soon found his way to the abode of the Rev. Samuel Wesley, of the English conference. The meeting was one of glad surprise, and of intense gratification. A correspondence had been carried on between them for about three years, but with no satisfactory information from either side, but it had so intensified the desires of the brothers in Canada for more information that this personal visit to England was the result.

Thomas Wesley informed the Rev. Samuel Wesley that his elder brother lived for some time about the year 1808 with an uncle of his named Samuel Wesley, who carried on a prosperous business in the town of Birmingham at that period. That information at once identified the families; as the Samuel Wesley of Birmingham in 1808 was the father of the Samuel Wesley with whom he was conversing. Learning from the son that the elder Samuel Wesley was born at the village of Baginton, near Coventry, a place of about one thousand inhabitants, Thomas Wesley hastened thither and made inquiries, but could find no trace of the family there. The rector of the parish being from home, the church registers were not consulted, and in despair, he was about to leave the place. Finding a very aged woman in the village, she told him that she remembered as far back as the beginning of the century, but the family had long since left, and their descendants would be found in the neighbouring city of Coventry. To Coventry he hastened, and in the churches of St. Mary and St. Michael he found the records of the births, marriages and deaths of members of their family for several generations, and in the city were several families who were their descendants. The result of all his inquiries were to his own mind quite satisfactory, and he returned to his Canadian home convinced that his family were lineally descended from the Puritan John Wesley, M. A., who was for some time rector of Winterburn-Whitechurch in the county of Dorset, England.

From Nova Scotia he wrote to his cousin in England as follows: "I find our branch is from the grandfather of the founder of Methodism, whose name was John, and who was persecuted as a Nonconformist. He had a large family, several sons [and daughters]. He died young and left the family very poor. The widow after his death, removed to Coventry, and afterward lived in the village of Baginton. Our grandfather, whose name was Richard, was also very poor; his two brothers were educated, but he was not, and I need not tell you how a man is lowered in the world without either money or education, unless he has energy to raise himself and be careful with whom he associates."

This is independent testimony, furnished after very diligent and careful inquiry and investigation, by one who was not acquainted with Methodist literature. To his own mind the information was reliable and satisfactory, and to gain the intelligence he toiled hard and traveled many thousands of miles. He was not skilful as a writer, but he had good natural ability, was well informed, and held a very honorable position in Halifax. He suffered several years from cancer, which painful disease terminated his blameless and useful life in the October of last year. His funeral was attended by crowds of people, while the various public bodies of Halifax, and the local papers expressed their sympathy with the family, and bore testimony to his real worth. This information has been obtained by correspondence with Rev. Samuel Wesley himself. The question opened by this visit to England of the late Mr. Thomas Wesley, is one of much interest and importance, inasmuch as it discovers the long-concealed dwelling-place of the widow of the ejected minister, John Wesley, who was the father of Samuel Wesley, rector of Epworth, and grandfather of the founder of Methodism. To Dr. Edmund Calamy we are indebted for nearly all the few facts we know respecting the John Wesley just named. The "Nonconformist Memorial" contains the brief particulars; and one of these was, he left at his death a young widow and a large family. How that family had disappeared from English history has long been a wonder to many. Dr. Adam Clarke, when preparing his "Memoirs of the Wesley Family," in 1823, used his utmost endeavors to learn something respecting them; but he closed his researches with finding the names of only two of their children, namely Samuel and Matthew.

When the present writer commenced preparing materials for a new set of "Memorials of the Wesley Family," which were published in New York in the spring of 1876, and which may be obtained at the Methodist Book Concern in New York, Cincinnati and Chicago, he thought himself fortunate when he discovered two additional names of their children, namely Timothy and Elizabeth. Having found the registered will of the elder brother, Matthew, he there found the names of several nephews and nieces, to whom he bequeathed small sums of money. The following are the names of those relatives of Matthew Wesley thus benefited, who were not members of his brother Samuel's family, namely:

Elizabeth Dyer, my sister,	£500
Matthew Wesley, my son,	500
John Iliffe, my nephew,	100
George Iliffe, my nephew,	100
Elizabeth Turner, my niece,	100
Elizabeth Wesley, my niece,	100
Mary Wesley, my niece,	100
Mary Turner, my niece,	100
Lydia Wesley, my niece,	100

Mrs. Elizabeth Dyer does not seem to have had any children, but the children of the other sisters, and those belonging to his brother Timothy, are remembered in his will. We have not any evidence at present to show where these members of the Wesley family resided at the date of the legacies, namely, 1737. The church register of Baginton records the marriage of Alice Wesley, of Coventry to John Smith of Baginton in 1743. The enquiry is being vigorously carried on, and during the ensuing summer, it is all but certain that all the links in the chain will be found between the John Wesley who died in 1678, and the John Wesley of Michigan who is living in 1877, a period only one year short of two centuries.

## ASK IN FAITH.

Why should a man ask at all? Because (1) he lacks something; (2) He cannot procure it himself; (3) Some one else is able to give it, and willing, and has appointed asking in faith as the condition of receiving. Is not a man a lunatic who prays without believing this much? But many go the length of believing all these except the last element. Why should faith be made a factor? Does not water quench fire whether the man who pours it on believes or not? Yes; but if he do not believe that water will extinguish fire he will never turn on the water. Moreover, water and fire are material substances. The ultimate object of all praying is to produce a spiritual effect, and to that end spiritual agencies must

be employed. Again, prayer is communion of our spirits with God's spirit. We must not make our prayers to be experiments on God's veracity.

No useful and happy spiritual effects can be produced by any operation of our souls which goes upon the supposition that God is unable or untruthful. The former is done when I do not believe that God's promises cannot fail; the latter when I do believe that God will not fail to do what he has promised to do. I must "ask in faith."

Some anxious soul starts this question: "What shall I do? I have such weak faith and so little of it. Every true soul has had that difficulty. Remember that it does not require that we be perfect in anything in order to come to God. Abraham was "strong in faith" and the friend of God, but how he doubted and how he laughed when the Lord promised the birth of Isaac. David was a man after God's own heart, but once he said: "I said in my haste, I am cut off from before thine eyes: nevertheless Thou hearest the voice of my supplications when I said unto thee." Ps. xxxii. 22.

Use what faith you have. It will grow by use; it will become utterly extinct if not used. Do not be carried away by the fact that some people have worldly goods who do not pray. If they do, it is not prosperity. What you want is a spiritual blessing. For that you must ask in faith.

Faith like an unsuspecting child  
Serenely resting on its mother's arms,  
Reposing every care upon her God,  
Sleeps on his bosom and expects no harm.

Receives with joy the promises He makes,  
Nor questions of His purpose or His power;  
She doth not doubting ask, "Can this be so?"  
The Lord hath said it and there needs no more.

However deep be the mysterious word,  
However dark she disbelieves it not—  
Where Reason would examine Faith obeys,  
And "It is written" answers every doubt.

As evening's pale and solitary star  
But brightens while the darkness gathers round:  
So Faith, unmoved amid surrounding storms,  
Is fairest seen in darkness most profound.  
—Frank Leslie's Sunday Magazine.

## THE NEED OF PLANS.

We have long been persuaded that no church, better than one of the old fashioned log-houses of the frontier, should ever be built without first procuring plans showing in detail how all the work is to be done, from foundation to turret, so that the end may be clearly seen from the beginning. Such plans can be prepared only by a competent architect, and if possible, one should be found who has experience in church building, and who knows something of the special wants of a Methodist church and a well-organized Sunday-school, and is familiar with all modern improvements in providing for them. We know right well how hard it is to convince pastors, building committees, and trustees—all of whom must always be consulted—of these things, but we declare our convictions, founded in the uniform experience of church builders, as we have learned it, and give all an opportunity to profit thereby.

We recall an instance in which it was proposed to build a church in a small town, at a cost of about \$8,000. An architect was consulted, and offered to furnish plans, all complete, for \$160. They thought the price too high, and the carpenter who desired to do the work, and who did it, encouraged this view, and proposed to furnish his own plans without charge. He had put up a great many buildings, and knew how to do it, and could, they thought, do it well enough. They employed him. Frequent changes had to be made, as the work progressed. The building was of brick. The walls were a plain surface, without pilasters; the windows Gothic pointed. The front was perfectly plain, with a long narrow door in the center, the roof about the pitch of that of an ordinary barn, and upon it was saddled what was intended to represent a spire, with no support from the foundation. The interior was a regular oblong, with level ceiling, and the pews were for the punishment of the victimized people. At the end of all, the good

carpenter, who had furnished his own plans without charge, came in with a "bill of extras" amounting to over \$500; and within five years, they spent over \$2,000 in remodeling their church, which when done, was still unsightly and inconvenient.

In another case, a plain country church was to be built. Of course plans were unnecessary for that, for it was to be as plain and cheap as possible; so they agreed with the carpenter, and he figured out a bill of material, and they sent their committee to purchase it.

They made inquiries of the lumber merchants, and before purchasing, called, at the suggestion of the pastor, upon a friend, an architect, and asked his opinion. He looked at the bill, and asked what size the church was to be. They answered, thirty by forty, twelve feet post. "The proportions are bad," said the architect; "why don't you make it longer and higher?" "Can't afford it," was the reply. "You can save enough of your framing timbers alone," said he, "to cover the difference." "What size should it be?" inquired the committee. "Thirty by fifty, with posts sixteen feet high, if the ceiling is to be level." "Give us a bill of quantities, and let us see," said the committee. This was done, and they were surprised to find that, by reducing the needless thickness of sills and posts, and plates and joists, etc., they could build the larger size and better proportions suggested, and save over \$200 on the lumber bill.

To make any approach toward perfection in building, the model must exist in somebody's mind before it can be put into outward form, and he must be capable of comprehending the want to be supplied, and of seeing the building itself, as it is to rise into the necessity to be filled by it, and to put it on paper, in pictures and words, describing its various parts, so that every one who has any part of the work to do shall see clearly how it is to be done, in order that every part shall fit in its place, and all conspire together to realize the perfect model which existed in his mind while as yet the stone was in the quarry and the timber in the forest. Such a one is the architect; and his excellency is determined by his ability to devise a perfect model, and to describe it clearly and accurately.

When God, through Moses, said to Israel, "Make me a sanctuary, that I may dwell among them," he gave particular directions about every part of it, and charged him repeatedly, "See, saith he, that thou make all thing according to the pattern showed to thee in the mount." The pattern showed to Moses in the mount was the perfect model devised by the Infinite Architect for that holy place.—Church Extension Annual, 1876.

## THE COST OF WAR.

The following statement respecting the loss of lives and money in the wars of the last twenty-five years, 1852-77, appears in a contemporary, and is, perhaps, as near the truth as it is possible to come in so large a subject. The statement is carefully compiled from the official statistics of the various nations concerned, and includes, in addition to the troops slain, a portion of the deaths occasioned by the ravages of the wars among the civil population: I. Lives lost, 1852-77—killed in battle, or died of wounds and disease—Crimean war, 750,000; Italian war (1859), 45,000; war of Schleswig-Holstein, 3,000; American Civil War—the North, 280,000; the South, 520,000—800,000; war between Prussia, Austria, and Italy in 1866, 45,000; expeditions to Mexico, Cochin China, Morocco, Paraguay, &c., 65,000; Franco-German War of 1870-71—France, 155,000; Germany, 60,000—215,000; Turkish massacres of Christians in Bulgaria, Armenia, &c., 1876-77, 25,000; total, 1,948,000. II. Cost, 1852-77, Crimean war, 340 million pounds; Italian war of 1859, sixty millions; American Civil War—the North, 940 millions; the South, 460 millions—1,400 millions; Schleswig-Holstein War, seven millions; Austrian and Prussian War, 1866, 65 millions; expeditions to Mexico, Morocco, Paraguay, &c., (say only), 40 millions; Franco-Prussian war 500 millions; 2,413 million pounds. The loss of life is equal to about half the population of the whole metropolitan area; and we may vaguely imagine what would be the effect upon production and consumption of absolutely depopulating the whole of the west and north districts of London. The loss of 2,413 million sterling of capital is equal

to about eight or ten years' revenue of the Governments of Europe, and North America. But a public revenue is applied in the payment of services and the promotion of public works which are to a large extent useful. The 2,413 millions of money destroyed in war have been absolutely annihilated. Further, the forts, ships, artillery, &c., destroyed by war, have to be replaced by capital taken, a series of years, from production purposes. The same remark applies to the pensions and rewards granted to maimed and disabled soldiers and sailors.—Economist.

## THRILLING ADVENTURE.

A RAFT OF TIMBER AND THIRTY-ONE MEN CARRIED OVER THE DUCHESNE RAPIDS.

(From the Ottawa Free Press, 12th.)

Yesterday afternoon a thrilling adventure took place on the Upper Ottawa, at the Duchesne Rapids, about four miles from this city, a whole raft being carried over the rapids at once. Rafts coming down the river are towed from Arnprior down to the bay at Britannia, which is on the south side of Lake Duchesne, and immediately above the rapids of the same name. Here the cribs are separated, and one at a time they are run over the rapids, by two or three of the raftsmen, being caught below in the boom, after which they are brought down, and in due time run the slides at the Chaudiere. Yesterday the steamer "Chaudiere" started down from Arnprior with a raft belonging to Mr. Francis, consisting of nearly a hundred cribs, and upon which were some thirty-five raftsmen. A strong westerly wind prevailed at the time, but all went well until the steamer endeavored to make the bay at Britannia when it was soon found that there would be a struggle between steam and man-power and the force of the current and wind as to whether the raft would be safely harbored or carried bodily over the dangerous rapids. This was between two and three o'clock in the afternoon. Fuel was added to the steamer's furnace, so that more power might be had, while the raftsmen used their sweeps with unabated energy to get the raft out of the dangerous current into which it had been thrown by wind and waves. The struggle was not of long duration, for steadily but surely was the raft drawn towards the rapids which are between half a mile and three quarters in width and some little distance in length. When the steamer hands found that they were fighting against fate to save the raft, the hawser was cut in order that the vessel could save itself from being carried over also. At this time the men on the raft prepared for the worst. Four took to a boat, and reached the shore in safety, the others rather preferring to run the risk of the rapids, which they were then rapidly approaching. It must have been a terrible moment to the thirty-one human beings on the bound timbers which were then beginning to dance and creek on the angry waters with the foam-covered as well as hidden rocks just ahead. There were hurried movements amongst the raftsmen, who sought the cribs most likely to pass through in safety, and a moment later an indescribable scene presented itself to the few who happened to witness it. The raft broke up, quite a number of the cribs being wrecked on the rocks, but the majority held together, and came out of the trying ordeal all right, with the men on board. Unfortunately on one of the cribs that broke up were three raftsmen, named respectively John Francis, Jean Bourgeois, and Simon Conroy. The two first named escaped any severe injury, but Conroy was frightfully crushed between a couple of the timbers, his right leg being broken in several places and left arm being dislocated at the shoulder. He held on to the timber until he was rescued by his comrades at the boom below the rapids where the cribs and timbers were caught. Some of the others received slight injuries but so far as could be ascertained none of a serious nature. Conroy was brought to the General Hospital last night, where he now lies in a low condition. His arm has been set, but it is found impossible to do anything with his leg, which will have to be amputated.

years' revenue... Europe... North...

ADVENTURE... AND THIRTY-ONE... THE DUCHESS...

a thrilling ad... the Upper Otta... rapids, about four...

whole raft being... at once. Rafts... are towed from...

side of Lake... ately above the... name. Here the...

nd one at a time... rapids, by two... being caught be...

which they are... due time run t... he. Yesterday the...

" started down... raft belonging t... of nearly a...

pon which were... men. A strong... led at the time...

NATIONAL BIBLE LESSONS.

LESSON III. TURNING TO THE... TITLES; or, The Gospel for all.

Acts 13. 42-52. July 15.

EXPLANATORY. WHEN THE JEWS WERE GONE OUT... of the manuscripts and the best ones...

ALMOST THE WHOLE CITY. That is, not only the Jews and proselytes, but a general gathering of all classes.

WAXED BOLD. Or spake boldly; neither fearing the Jews, nor stopping to argue further with them.

THEY WERE GLAD. Not all, neither was it all of the Jews who rejected the gospel, but it was characteristic of them.

DEVOUT AND HONORABLE WOMEN. By devout we are to understand them to be worshippers of God, either Jews or proselytes.

DISCIPLES. Those who were converted at Antioch, as well as Paul and Barnabas.

GOLDEN TEXT. And in his name shall the Gentile trust.

There has been a falling off in the English Missionary collections. At the annual meeting of the great Church Missionary Society held May 1st, the receipts were reported at £190,693 and the expenditures at £210,859.

R. S. FITCH & Co. Wholesale and Retail GROCERS.

No. 130 ARGYLE STREET, OPPOSITE COLONIAL MARKET HALIFAX, N.S.

General C. B. Fisk, of the United States, in closing his address at the late celebration of the century of City Road Chapel London, said: "I bring you the greetings of your daughter over the sea— a large overgrown girl she is."

A MINISTERIAL SABBATH.—There is one secret. I keep a Sabbath. Few ministers do. Many years I did not.

I had for several years been subject to severe attacks of Inflammatory Rheumatism from which I would suffer the most intense pain from four to eight weeks.

For some years I had suffered with pain and swelling around the instep and ankle of one foot, the result of a bad sprain, this was also in a short time cured by it.

The result of its use in my case has induced many others to try it, and all that use it are well pleased with it, and like myself are determined to keep it always in our houses.

N. R. ALLEN. Dealer in Groceries and Provisions. 634 St. Joseph Street.

THOMAS' ELECTRIC OIL! WORTH TEN TIMES ITS WEIGHT IN GOLD PAIN CANNOT STAY WHERE IT IS USED!

There are but few preparations of medicines which have withstood the impartial judgement of the people for any great length of time. One of these is Dr. Thomas' Electric Oil.

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Rev. S. ROSE, Methodist Book Room Toronto is Agent for this paper.

All Wesleyan Ministers are Agents.

SATURDAY, JULY 7, 1877.

THE ST. JOHN FIRE.

We have within a few days past walked over a thousand acres of burnt city, and looked upon the ruins of dwellings which gave shelter and comfort to twenty thousand inhabitants. On all that region from King Street to Reeds point, taking in the entire peninsula, having King Street as its base, there is but one wide, awful scene of naked chimnies, smouldering foundations and the ashes of a city's glory. No pen need attempt a description of it;—there is but one word for it—desolation.

One or two typical objects presented themselves to those who took with us the rounds of the ruins. In front of where the Centenary church stood, the large bell, having been precipitated outward from the steeple, lies by the side of the street, cracked and blackened. In the ashes of a once elegant mansion was seen the metal remains of a piano, shaped like a harp, as if it had fallen squarely from the wood after the fire had done its work.

It gives one an elevated view of human nature to watch the spontaneity of the benevolence with which this distress has been met everywhere. A friend who knew the facts assured us that, among the barrels which came from Boston, was one containing a table-cloth, which had been evidently gathered up from some rich mans breakfast-table, with all its contents of silver, food and china.

OUR CAUSE IN ST. JOHN.

There are denominational aspects of the St. John calamity which this paper may fittingly represent. From personal observation and enquiry we are convinced that among our people in the sister city the stroke is most prostrating. It will require years for them to overcome the waste of this desolation; and measures designed for their relief ought to be organized with a view to covering the necessities of several years to come.

What shall we write of our ministers? Young men, with their families safe, their strength unimpaired, life all bright before them, may do with words of cheer and comfort. But we have several supernumeraries in St. John—four we believe—besides an estimable widow and family of a deceased minister—whose property—houses, furniture, libraries, all went with the flames! These must have help. The church which flourishes by their successful labours, will not forget them.

Our articles on Newfoundland Methodism will be resumed shortly when material necessary to make them up comes to hand.

PERSONAL.—Our readers every where will regret to hear that our venerable father Pope had a severe stroke of paralysis, on Wednesday of this week; he lies helpless and unconscious at the time of this writing.

Rev. Dr. Stewart was a passenger by the Circassian from Newfoundland this week.

The Editor of the WESLEYAN is attending the camp-meeting which commenced at Berwick on Wednesday.

ST. JOHN SABBATH SCHOOLS.

A friend has intimated his intention to give fifty dollars towards the Sabbath schools of St. John, and expresses the hope that this will be a nucleus of a good fund for supplying our neighbors' children with books in their present destitution. The Book Room will supply the books at cost. Any subscriptions towards this object may be sent in to the Methodist Book Room, Halifax, and will receive public acknowledgment, in the name of our St. John brethren. The fund should be made up at once.

We cannot too much admire the energy of the St. John daily press. This is a good time to express to the News and Telegrapher the indebtedness of our weekly papers to their generosity and zeal. For ourselves, we have to say, in behalf of the office and our readers, that the two papers alluded to have continued to send us in exchange, their admirable dailies, while we had but a weekly to return. Long may our contemporaries survive and flourish, after overcoming their present great affliction. Their readers will bear with them till they recover.

SALISBURY.—An excursion trip on the Albert Railroad line, from Salisbury to Hillsborough and the Albert Mines, on Monday, 2nd inst., was a decided success. About 800 persons availed themselves of this holiday recreation, and the net proceeds will be handsome towards the liquidation of the debt on the Methodist church in Salisbury.

NOVA SCOTIA CONFERENCE PROCEEDINGS.

(CONTINUED.)

MONDAY, JUNE 25.

Close of afternoon session. After considerable discussion, it was moved by Rev. A. W. Nicolson, seconded by Rev. J. A. Rogers, —

That this Conference should listen with deep interest to the explanations given by Dr. Pickard, concerning the proposed scheme for the amalgamation of the Supernumerary Funds of the Conferences, and as far as it can now judge, deems it advisable to amalgamate our Supernumerary Fund with that of the Western Conferences.

Therefore Resolved, —That a committee be appointed to obtain, during the year and furnish at the next Conference, all possible and necessary information bearing upon the Supernumerary Fund, and also upon the results which would be likely to follow an amalgamation with the General Conference Fund; and that said committee shall furnish such information to the several brethren by printed circulars.

Conference then adjourned.

TUESDAY, JUNE 26.

Conference opened by devotional exercises. The Journal Secretary read the records of yesterday's proceedings. Rev. J. A. Rogers gave notice of reconsideration of the resolution in reference to the Supernumerary Fund.

Report of the Contingent Fund Committee adopted. Examination Committee of the Theological Students at Sackville reported. Report adopted.

The Rev. E. A. Temple and Rev. J. A. Rogers were appointed Examining Board to the Theological Institution at Sackville for next year. The Supernumerary Fund Committee reported. Many of the brethren thought there ought to be more diligence in taking up the Supernumerary Fund collection. Church Property and Parsonage Aid Fund Committee reported. After some discussion of a miscellaneous character, the question—Who have died during the year? was then taken up.

Brinsay, William Sargent. Many of the ministers paid tributes of respect to the memory of the deceased brethren. Committee for furthering the interests of the Camp Meeting appointed.

AFTERNOON SESSION. Conference opened as usual. Sabbath School Report by Rev. W. H. Evans. Report adopted.

Pastoral Address, prepared by Revs. E. B. Moore and T. W. Smith, read by Rev. S. F. Huestis.

Moved by the Rev. J. McMurray, seconded by Rev. Thos. Rogers, and

Resolved, That the desolating calamity in St. John, by which so large a portion of the city has been laid in ashes, has deeply moved this Conference; and that the destruction of so great an amount of our Connectional Property which the Methodists of that city, owing to the terrible losses they have sustained by the fire, will not be able to rebuild, without very considerable assistance from abroad, calls for the practical sympathy of Methodists everywhere.

Therefore Resolved, That we will kindly welcome any duly authorized deputation from the United Board of Trustees that may visit our circuits, and will co-operate with our people in rendering help in this great emergency.

The ballot for a representative to the Transfer Committee, was then taken. Rev. R. A. Temple was elected.

Rev. C. Jost elected as a representative to the Educational Board.

Rev. S. F. Huestis was elected as a representative to the Central Missionary Board.

The subscriptions in behalf of the St. John sufferers was then taken up; \$252 was realized.

The Chairmen of Districts were then elected. The list of their names will appear in the Station Sheet this week.

EVENING SESSION.

Bermuda affairs under review. Much correspondence between ex-President Temple and the Missionary Secretaries was read, provoking much discussion. As a result, it was

Resolved, That, in the opinion of this Conference, no change, affecting territorial relations in Bermuda affairs, can take place until action is taken thereupon by the General Conference.

Conference adjourned.

WEDNESDAY, JUNE 27.

Conference opened as usual. Journal read and approved. Bermuda affairs again under discussion. Rev. R. A. Temple moved a reconsideration of the resolution passed last evening, which was carried. After much discussion, the resolution was again confirmed. The spiritual report was then read. A Committee was appointed on Bermuda affairs. The question—What candidates are allowed to attend the Institutions at Sackville? was considered, and the names of the young men were read.

AFTERNOON SESSION.

Some discussion ensued in relation to the Blackburn estate. Statistical returns from Circuits reported.

Temperance Committee reported. Names of deputation to attend Educational Meetings in the several districts read and confirmed. The cases of several candidates and probationers were reconsidered.

EVENING SESSION.

The entire evening was taken up with discussions of a miscellaneous and financial nature.

THURSDAY, JUNE 28.

Conference opened with devotional exercises. Journal of yesterday's proceedings read and approved.

The Committee on Miscellaneous Resolutions reported. There was some discussion concerning the Westfield Church. Votes of thanks were given to the officials of the Conference.

The following resolution was moved by Rev. C. Jost, seconded by Rev. J. Shenton:

Whereas, we have been favoured during the present session of our Conference with the presence and counsel of our esteemed brother, Rev. H. Pickard, D. D., of the N. B. and P. E. I. Conference; and

Whereas, we have heard his statement of his intention to request a Supernumerary relation to his Conference at its present session in Fredericton;

Therefore Resolved, That we express our high appreciation of the very efficient services in different departments of our connectional work of a brother whose relations to us, especially before the recent division of the E. B. A. Conference, has been so long continued, and earnestly pray that God may direct his future course and crown him with abundant blessing.

B. A. BOOK AND TRACT DEPOSITORY.

After very considerable discussion upon the decision given last year in respect to the Book and Tract Society, it was

Resolved, 1. That the Conference is fully impressed with the gravity of its position in relation to this subject.

2. That the Conference is always willing to justify its decision when requested to do so, by any authorized person or persons through its official representative head.

3. That though circulars have reached certain members of the Conference during the year, calling for evidence in the premises, up to this date no request for communication on the subject has reached the Conference itself. Consequently, the position of the Conference remains unchanged.

METHODIST BOOK ROOM.

Resolved, That the Annual Report of the Book Room and WESLEYAN Office having been laid before the Conference, we have great gratification in reaffirming our confidence in the working and usefulness of this important institution of our church. The Conference would renew very earnestly its recommendation to our people, to the Superintendents of Circuits and to the officers of Sabbath Schools the exceeding desirableness of our own literature being circulated widely; that the precious doctrines of Gospel truth, so greatly valued by our church from the beginning, may as much as possible be written on the minds and hearts of our youth and of our whole people.

Resolved, That the brethren of this Conference feel very grateful to Rev. A. W. Nicolson, for the great diligence and success with which he has administered the affairs of the Book Room and WESLEYAN Office, and beg to assure him that they have unlimited confidence in his integrity and impartiality.

AFTERNOON SESSION.

Resolved, That the thanks of the Conference be given, and is hereby tendered, to the friends at Yarmouth, for their kindness and liberality in entertaining the members of the Conference.

The thanks of the Conference was also given to A. F. Stoneman, Esq., for the use of his hall for Committee purposes.

Moved by Rev. J. M. Pike, seconded by Rev. W. H. Hertz, and

Resolved, That the Report of the Special Committee on the Children's Fund be laid on the table until next year, and that the Circuits be taxed this year for the Children's Fund the same as last year, and in the event of a deficiency, that the claim of each child bear an equal deficiency.

Bro. Cassidy then read the letters prepared by the letter-writers, which were approved.

The next Conference will meet at Amherst, N. S. After some miscellaneous matters were discussed, the journal was read and approved. The Minutes were then read and signed by the President and Secretary, and after devotional exercises, the fourth Nova Scotia Conference came to a close.

SABBATH SCHOOL ANNIVERSARY.

A very interesting Sunday-school service was held in the Methodist Church, Milton, on Tuesday evening. As the Conference was in session, in the absence of the President, the chair was taken by Rev. Mr. Alcorn. After singing, prayer was offered by Rev. Mr. Ainley. The Report was presented by the Secretary, Rev. W. H. Evans. The following is an abstract of the Report:—The Committee, in submitting their Annual Report, do so with feelings of devout gratitude to God for the success vouchsafed in every department of the work. During the year there has been an increase in the attendance at the Class meeting, and in the number learning our catechism. They view with pleasure the growing interest which is being taken in the religious training of the young of our Church. The seed sown has fallen in ground prepared for its reception by the good Spirit of God. Convinced of the vast importance of the work, they would commend it to the constant sympathy, prayers and support of our people. They are persuaded that much more remains to be done to make our schools as efficient as they might be made.

With the increased facilities at command, a much larger proportion of our children ought to be gathered into the Church. If the world's wickedness is to be arrested and destroyed, it will be done chiefly by preserving the young in the fold of Christ. Our motto must be "The children for Jesus." Believing as they do, that all our children have been redeemed by the Saviour, and having dedicated them to him in the sacred ordinances of Baptism, our duty is to train them for Him. The Committee regret to notice that in several Circuits, no school reports the teaching of our catechism. They would affectionately suggest to the officers and teachers the advisability of restoring it. They would also suggest to the parents that they frequently visit the schools, and thus cheer the teachers and scholars in their work. They would further recommend to the Ministers and Preachers that as far as practicable they organize Sabbath schools on every circuit and mission, and they report our children attending Union Schools, and that greater attention be paid in filling up the schedules, so as to ensure correct returns.

The following topics were spoken to; "The Sabbath-school work in its relation to the future prosperity of our Church," Rev. J. B. Borden. "The necessity of careful preparation on the part of the officers and teachers for Sabbath-school work," Rev. A. S. Tuttle. "The Conversion of the young to Christ, the supreme object of Sabbath-school work," Rev. W. Ryan. "The relation of the family to the Sabbath-school," Rev. W. Purvis.

Meeting closed with doxology and benediction.







