

# The Wesleyan,

265

Rev. A. W. NICOLSON,  
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## OUR ENGLISH LETTER.

THE NEW PRESIDENT.

DEAR MR. EDITOR.—The honored and beloved minister who has been raised to this high dignity, is widely known by his invaluable theological works and profound scholarship. He is moreover endeared to a very large number of the younger men in our ministry by the tie of a strong personal friendship formed while in the Theological Institutions, and to all these and many others the elevation of this quiet, retired, yet thoroughly able and powerful man—is an event of no ordinary interest and joy. Nor is it feared that Mr. Pope will be unequal to the heavy demands which will be made upon his tact and executive strength. He is a man of extensive ability, and will reveal the possession of stores of reserved power, as many other distinguished occupants of the Presidential chair have done aforetime. His views upon the question of the admission of laymen into Conference are not those of the majority of his brethren, but he will wisely and loyally administer the laws of the Connection, and in reality the great change in our administration will not occur until Mr. Pope's successor will be in the chair. We have in the election of our President a proof that the brethren do not vote upon party lines or questions when filling the highest place in the chair. They seek for a godly man, one of power and wisdom, and when the choice is made all unite to support and pray for him, and yield him all the honour due to his high position.

THE FEENEY LECTURE

was delivered by the Rev. E. E. Jenkins, another of the gifted and distinguished men of our day. The lecture is reported to be one of rare ability and power, up to the requirements of the times, grappling with the exciting questions which now agitate the minds of so many. It exposes the shallow fallacies of the atheism which is now so current, and the lecturer is earnest in the presentation of the truth as it is in Jesus, who makes known to us the personal and only true God and our Saviour. The lecture will soon appear in print and will form a most valuable addition to the literature of Methodism.

THE MISSIONARY SECRETARIAT

has recently been reduced to two by the lamented death of Mr. Perks. The work has proved so laborious, and the demand upon the time and strength of the brethren so formidable that the committee was constrained to recommend the appointment of two additional secretaries. The Conference cheerfully acceded to the request and proceeded to the election. The choice fell upon Mr. Jenkins, and Marmaduke C. Osborn. These brethren will fill the important posts with all needful requirements. There is a strong admixture in the two men of wide acquaintance with the mission field, platform and pulpit power, and financial skill. The entire staff at the Mission House is an admirable selection. We have Dr. Punshon, John Kilner, and the brethren now recently elected. But all this is not too much for the church to yield for the oversight of this vast department of its work.

THE PREPARATORY COMMITTEES

were well attended and exhibited about the usual amount of life. They gave no sign of approaching dissolution, and their work was promptly and well done. There was not the usual discussion on some points which annually bring forth a few of the prominent men, who ventilate their peculiar views to which the committee listen with quiet forbearance and then pass on to real business in hand. It was evident that there are some great questions which are quietly held in abeyance until the laymen are at their posts in the Conference. This is notable in relation to the extension

of the Theological Institutions so as to enable all students to have three full years training, and the changes necessary in the arrangements for the education of minister's children, both boys and girls. The girls school are not upon a permanent footing and are not well provided for in buildings and other ways and means. The legislation of the future will have to be on a broader scale, and must comprehend the devising of liberal things.

MR. FARRAR'S RETIREMENT

after a most lengthened and useful career was felt to be an event demanding special notice. He has served our Church in her highest offices, and now retires full of days and honor. It is pleasing to know that a wide circle of Mr. Farrar's friends have combined to raise by means of a testimonial such an amount as will suffice to render his retirement easy and comfortable, and be a life-long expression of the gratitude and love of his brethren and admirers. It is determined that Mr. Heller is to succeed Mr. Farrar as the Governor at Headingley, and Mr. Heller's post of Classical Tutor will be ably filled by Robert Newton Young.

THE OPEN SESSION

of Conference appears to have been of more than ordinary interest. The array of speakers was first-rate, and those who had a fair opportunity spoke with great animation and power. The old custom of reading the addresses was adhered to, and as usual much valuable time was taken up, and the vast congregations uninterested. There are very few men who can read our Confederal addresses and make them "tell" and "grip." The time will come when the press will relieve public meetings, and "taken as read" more frequently prevail.

August 6, 1877.

NOTES OF A VISIT TO NEW-FOUNDLAND.

On my return from Old Perlican, I took part in our Educational Meeting which was held in Harbour Grace. The Ministers who had been attending Conference had left, but good service was rendered by Bro. Dove, the Superintendent of the Circuit, and Bro. Peach who kindly came to our assistance. The following evening I preached at Bay Roberts, to a very respectable and very attentive congregation. On the next day Bro. Ladner conveyed me to Brigus, where I spent Sabbath, 1st July.

Brigus is situated among the rocks. Hence it is impossible to get from any one point a distinct view of the town. The streets are crooked and most of them are very steep and narrow. But there is an ever varying aspect of sea and shore, of wharf and store, of antique residence and modern villa, meeting the eye at every turn. In full view as, on a broad and level road, there stand on the highest eminence and in contiguity to each other, the Episcopal and Methodist Churches. The former is not quite finished, the latter is, though of recent construction. It is a handsome edifice and capable of seating over a thousand persons. When our people are at home, it is usually filled at the Sabbath services, and the only difficulty—and a serious one—is the want of accommodation.

I have already referred to the interesting service on the Sabbath evening, when the case of the St. John congregations was presented to the liberality of our people. I may now add that in the morning the subject of Christian Education was dealt with; and that in the evening we had also a delightful Sacramental service. The peculiar circumstances of the people were manifest here by two facts—nine-tenths of the communicants probably were females; and a large proportion of the congregation bore in their sable dress, the marks of recent bereavement. The exposure of the people of Newfoundland to the dangers of the deep was still more vividly brought before me in the graveyard of Cupids, where, side by side, are interred nine bodies, part of a shipwrecked crew belonging to this village. This melancholy sight was, however, greatly relieved by the testimony of Bro. Heal, who just about to leave the Circuit, and who had gone through all the trial of this bereavement among his people, that several of them had been avowed disciples of Him who has said, "If a man keep my word he shall not see death."

Cupids, where I preached in the afternoon, is but a short distance from Brigus, and was once the centre of great commercial activity. It is now the home of a well to do class of seamen, many of whom are interested in the crafts they sail in more ways than sailing them. They are a remarkably spirited people and have lately erected a commodious and elegant church—in keeping with the neatness of their own dwellings—and are now engaged in further building operations. A new School-room and Teacher's dwelling, and the re-modelling of the old into a Parsonage, will give them a fair start as a Circuit—the full responsibilities of which they have this year taken upon themselves.

As elsewhere, so in Newfoundland, great changes are taking place, changes which will effect all classes of the community, and all its interests too, whether social, political, or religious. By universal consent, the inshore fisheries are pronounced a failure, and year by year are becoming more so. Up in the bays, where fish used to be plenty they are now exceeding scarce, and even outside the catch is becoming more precarious every succeeding season. Hence those who are engaged in this employment—and these are still the bulk of the population—are obliged for their summer's work to go farther and farther from home. Even on the Labrador coast it is found to be necessary to proceed far to the North of what formerly was sure fishing ground in order fairly to anticipate success. It is obvious then that with an increase of population, and the prosecution of the fishery under the disadvantages of increased time, increased risks, and diminished supplies, some other means of obtaining a livelihood must be found, or pauperism and starvation will inevitably, if gradually ensue.

So in regard to the seal fishery. The time was when a thrifty man who possessed a schooner, or shares in one, might rise to affluence by the successes of a few years. And though the business was always attended with uncertainty, yet the losses were not so great as now, while the chances for success were more common. There are still found up and down these shores, men in the decline of life with sufficient laid past to make the evening of their days comfortable, who acquired their resources at a time when sailing vessels alone were engaged in the seal fishery. No such acquisitions can be hoped for in the future. Everything has changed. Steamers have taken the place of sailing vessels; and with the rapidity of the movements of the former, and their ability to escape danger, or to run against the wind or current as the case may be they leave the latter at an immense disadvantage. They both from the greater amount of capital required to get a steamer, and the liability to greater loss if her voyage do not succeed, few comparatively of those who might afford to own a schooner can ever expect to possess a steamer. It is doubtful whether the ordinary seaman can hope, on the whole, to do so well. In a sailing vessel they obtained half the proceeds of the voyage; in the steamer they obtained but one-third. The tendency then of the new state of affairs is to put the business into the hands of rich capitalists, who alone are able to bear the loss when it occurs, and who of course make a proportionate gain when they are successful. And these capitalists are often men from abroad, who do not spend their wealth where they make it. What then, it may be asked, so far as the population is concerned, is the probable remedy for this state of things? It would ill become one whose opportunities for observation were so limited to speak with any degree of positiveness on this subject. It is with great diffidence that the writer would suggest that two courses seem to him to be the only alternatives in this case. Emigration to more highly favored localities, or an increased attention to the cultivation of the soil. For the former, there are many difficulties in the way of its realization. The Newfoundlanders are warmly patriotic. From their youth they are brought up to fishing, which with all its hardships, dangers, and poor remuneration has a powerful attraction, amounting to a fascination, for them. It would ordinarily require a severe pang to part with their Island home, and their usual employment, and it may be doubted whether, even then,

they could easily, or at all adapt themselves to the new circumstances and pursuits of a strange land.

But why should this be thought of? No one needs to emigrate. Newfoundland is, with all its drawbacks, a grand country. Granted that its winter is dreary, its spring late, and its summer short, yet there is season enough to ripen good crops of hay, of oats, and of potatoes, and this on the most exposed part of the Island. The land, undoubtedly is rocky, but, once cleared, it is surprisingly productive. Then, we are told that at the head of the larger bays, away from the Arctic ice and the Atlantic storms, there is a great deal of good land and a finer climate. There barley, wheat, and apples may be grown. In some other portions of the Island there are splendid forests, where lumber of a superior quality is being manufactured and where the soil is excellently well adapted for farming purposes. Nor ought it to be forgotten that rich mineral deposits are known to exist, and have already begun to be worked in this country. A thousand men are engaged in our mining centre, and ship loads of most valuable copper ore are now annually exported to England. Newfoundlanders then ought to stay at home; and while they can hardly be expected wholly to give up their fishing—nor is it desirable that they should—yet they ought to addict themselves more and more to the cultivation of the soil, to the development of their mining resources, and to the extension of such manufacturing industries as are suited to their circumstance. And of these there are not a few. Were a little attention given to Agricultural chemistry in the common schools, and encouragement given to the formation of Agricultural Societies among the common people, a great economy might soon be anticipated in the matter of fish and other manures, and a great deal of progress made in the growth of root crops, and the fattening of cattle. Very lately, it was announced that a vessel laden with live cattle and farm produce had sailed for Newfoundland. In the fall of each year there is a fleet of such vessels. But there need not be. Newfoundland can supply all its own wants, in this respect, and help its neighbors too, if it but resolve to do so. Potatoes in Newfoundland were selling last spring at a dollar a barrel. It is said that a third more of land is placed under crop the present than on any former year. This is a step in the right direction. Now if the dogs which are used in winter for drawing wood, and are allowed in summer to run about at large, were so diminished as to give the sheep a fair chance, that would be another step; and the consequent supply of mutton and wool would soon enable the peasantry to put horses in the place of dogs, and would raise them to a position of independence even when the fisheries fail.

The pressing wants of Methodism in Newfoundland at the present time are many. Chief among these may be mentioned some special supply for the regular supervision of the distant stations, and of those occupied by the young men. In fact these two are usually co-incident. As a matter of necessity, young men are sent to occupy new ground. They are thus often at a great distance from the nearest ordained Minister, and are sometimes cut off from all means of communication with their brethren for several months in the year. It is not fair to them, it is not fair to their people, nor can it be conducive to the stability of our work, that year after year, these remote Circuits should be unvisited. As a mere matter of economy it is essential that they should have direct superintendence at least once in twelve months. And how important too in regard to spiritual interests. We lately saw a statement that the Episcopal Bishop of Quebec had gone on a tour of visitation to the Labrador coast. This is doubtless a wise arrangement. But it is as important in our case as for the Episcopalians. We have an important work on that coast, and a very extensive and prosperous mission on the French shore, which for sacramental and other purposes require systematic and sustained oversight. But no provision has hitherto been made to overtake this work. It cannot longer with safety be delayed. Strenuous efforts must also be made to increase a native agency. Many uncultivated fields are "white already to harvest."

Large tracts of country, thinly settled, it is true, but with here and there groups of families, are totally without the ordinances of religion. In other districts, where sin and superstition prevail, there are openings and invitations which lay upon us the obligation to go in and labor. All honor to the men who have come from other countries to help us in this crisis. But we cannot in reason ask or expect a much larger supply from abroad. We need not do so. Here are the young men, born, brought up, converted, and, it may be added, called to this work, in the country itself. If a system of lay-agency could be more fully developed, and if the most approved could from time to time be sent to our Sackville Institution for further training, a supply every way fitted for the exigencies of our work might continually be at hand. As a preliminary to this, wise and generous encouragement should be given by every Superintendent to young men, whose hearts "God has touched." They should be looked out, and set to work. When God gives the material, we should do our best to improve it.

Our Brethren in Newfoundland are worthy of the prayers and practical sympathy of our entire connexion. They have, in common with other good men and true to lay well the foundations of a young and rising country. They must teach and exemplify the righteousness which exalteth a nation. Having to bear "a banner because of the truth," we believe that they will gladly co-operate with all true Protestants—and we rejoice to know that there are such in all the Churches—in the diffusion of the gospel of the grace of God. In proportion to the magnitude of the work entrusted to them, in proportion even to the success given to them in this work, is the humility of soul which shall still ensure the Divine blessing. Denominational prosperity ought of all things to abase us most; and the self-abasement which gives God all the glory is that to which He gives the encouragement, "Go in this thy might and thou shalt save Israel."

C. S.

MR. SPRAGUE AND HIS MISSION.

(From the St. John News.)

The Mission of the Rev. H. Sprague to England bids fair, it appears, to prove decidedly successful. In another column our readers will find the gist of the finely conceived and telling address delivered by him before the Methodist Conference of Bristol, England. The Conference had previously adopted the report of a Committee to which the documents bearing on Mr. Sprague's mission had been referred. This report, submitted by Mr. Albrighton, well remembered here, and its adoption, eloquently moved by Dr. Punshon, seconded by the Ex-President Macaulay, and supported by Mr. Arthur, the most influential man, perhaps, in British Methodism, ran thus:

"That, in harmony with the proposal of the New Brunswick and Prince Edward Island Conference, we cordially commend its Secretary, the Rev. Howard Sprague, M.A., to the sympathy and co-operation of the superintendents of the respective circuits in this country."

Subsequent to the passage of this resolution, Mr. Sprague was called upon to address the Conference, and he acquitted himself, as the record shows, most admirably. We are informed that the *esprit de corps* prevailing in the Conference is strong, and it appears that Mr. Sprague's appeal brought it out in full strength, and quite carried the Conference with him. In this connection we may remark that a reputation well known for ability here, can, as has been often proved, be easily maintained elsewhere. It is gratifying to reflect that St. John was so well represented on such an important occasion, and that Mr. Sprague did honour to the Province in which he was educated and to the city in which, for some years, he has been domiciled.



in Jesus. On the large number... of Job's raptur... that my Redeemer... A. D. MORTON. 1877.

INTERNATIONAL BIBLE LESSONS.

QUARTER: STUDIES IN EARLY CHURCH HISTORY. A. D. 53. LESSON X. PAUL AT CORINTH; or, The Gospel of Ferrent Service. Acts 18, 1-11. September 2.

EXPLANATORY.

AFTER THESE THINGS. The things recorded in the last lesson. Corinth. The capital city of Achaia, (verse 12), about forty-five miles from Athens, at the southern end of the Isthmus joining Peloponnesus with Greece.

FOUND. Notice that Paul found him. It was just such men he was looking for. Aquila, with his wife Priscilla. The friendship of this couple was very precious to Paul.

BECAUSE. It was because Paul was seeking work that he found Aquila. So in the pursuit of present duty we often find our greatest comforts.

REASONED. Reason is not opposed to religion—religion is reason. Every Sabbath. He let no opportunity slip. It was not enough for him to worship on God's holy day, he must do God's work.

WERE COME. Timothy had been sent back to the church at Thessalonica, (1 Thess. 3, 1, 2.) Silas had remained at Berea. (chap. 17, 14), and Paul had left word for them to join him speedily (17, 15).

SHOOK HIS RAIMENT. Symbolic of casting off responsibility. (Matt. 10, 14.) Your blood. Referring to Ezekiel 3, 18, 19. Prompted by a conscientious regard for duty, Paul had faithfully warned them, and therefore he was clean, and could now go to the Gentiles.

JUSTUS. Nothing more is known of him than is here recorded. He was one that worshipped God, or, a proselyte from the heathen. His house was open to the apostle, and being commodious and near by, was used as a "meeting house" for those who would hear Paul.

THEN. Just when Paul needed consolation. His maltreatment at Thessalonica and Berea, and his ill-success at Athens, probably made him anxious as to the results here. But the comforting Lord came to him as to Elijah in the wilderness, to strengthen him for the work. It assured him of the Divine presence—a sure protection—and an abundant harvest. I have much people. Those whom God recognized as his, foreseeing that they would accept the Gospel.

A YEAR AND SIX MONTHS. This may either be understood as the whole of his ministry in Corinth, or only the time before the incident related in vers. 12-17, after which "he tarried there yet a good

while." His ministry resulted in a large church in Corinth, one in Cenecea, and probably others in Achai. (Rom. 16, 1; 2 Cor. 1, 1, etc. Here he wrote the Epistles to Thessalonica.

GOLDEN TEXT.—Not slothful in business; fervent in spirit; serving the Lord. DOCTRINE.—The consolation of God's presence. Matt. 28, 20; Exod. 33, 14; Isa. 43, 2.

The next lesson is Acts 19, 1-12.

A GREAT BOOK.—The trustees of the British Museum are in treaty for the purchase of a copy of the largest book in the world. Toward the close of the 17th century the reigning emperor of China appointed an Imperial Commission to reprint, in one vast collection, all native works of interest and importance in every branch of literature.

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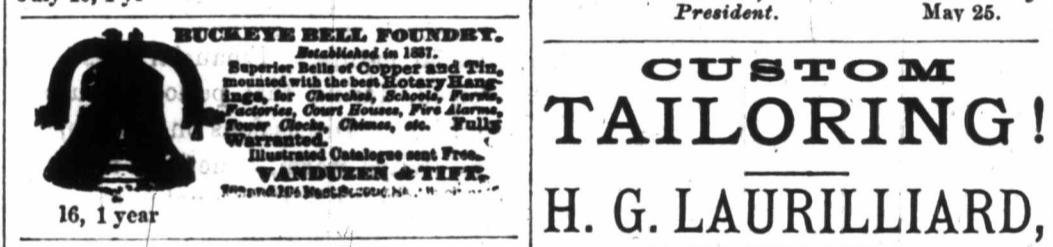
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Rev. S. ROSE, Methodist Book Room Toronto is Agent for this paper.

All Wesleyan Ministers are Agents.

SATURDAY, AUGUST 25, 1877.

RELIGION IN RELATION TO DOMESTIC HABITS.

Most opportunely, at this disturbed juncture in European relations, two remarkable books have appeared, illustrating the habits and dispositions of the Russians and Turkish peoples. "A Ride to Khiva," is a most fascinating description of travel from the centre to the extremity of Russia, through immense vicissitudes of climate, and difficulties of social life most perplexing to a foreigner. "Turkey in Europe," is, as its name indicates, a lively portraiture of this latter country, from the pen of a man well qualified by attainments of education and experience to claim the right of authorship on this particular subject.

There are numerous suggestions standing out in the records of these travellers, inviting the reader to a comparison of the races described with those of his own more immediate acquaintance. The contrasts in almost every instance are very marked. It ought always to be remembered that religion, woven into the warp and woof of the peoples' mental and moral character, has much to do with their habits national, social and domestic.

Domestic cleanliness no doubt owes its existence to science in some degree. The discovery that ventilation, sewerage, and general tidiness, or its neglect had much to do with public and family health, may have caused, by compulsory attention to sanitary laws, the growth of cleanly habits, which in time, became pleasant to the senses.

her. She had been awakened to self-respect, and this was followed by the shame of neglect and degradation. She next appeared at a public meeting washed and evincing rude attempts at neatness and gentility.

Christianity has not always carried with it the most pure and gentle habits into the domestic circle. But then Christianity has not uniformly been introduced among sinful populations in its own most complete and advanced types. Fragments of Christianity, so to speak, have entered the body politic and accomplished only a measure of what was possible. Christianity in Russia is almost enshrouded in superstition and picture worship. There is not sufficient pure religion to beget purity. The descriptions of rural character and habits given in a "Ride to Khiva" are shocking to a refined mind. In Turkey these evils are, if possible, more aggravated.

This mere physical advantage—this domestic glory which everywhere crowns pure religion when received in its completeness—is of itself a sufficient incentive to send the Gospel to degraded races. Disciples of Rationalism would laud their philosophy to the skies if it could be proved by practical experience that it accomplished even the result of elevating filthy villagers into respectability. It would be easy to trace this result in the history of Christian missions. The just and natural inferences we leave our readers to draw for themselves.

THE FINANCIAL DISTRICT MEETING—

Naturally enough this connexional first annual assembly has taken a name which implies business. Methodism has always been systematic in secular matters: and its economy has educated its ministers into habits of readiness and comprehensiveness in the management of financial affairs. Hence we have a large proportion of shrewd business men in the ministry who have had no drill beyond that which our elaborate system renders necessary. He who traverses intelligently the financial economy of a Methodist Quarterly Meeting, a Financial District Meeting and an Annual Conference, mastering the details at every stage, and helping to work out the various methods by personal calculations, must necessarily take a considerable step in the direction of Financial Science. It ought not, indeed, to be optional whether this study is to be pursued by ministers or not. Finance is so interwoven with Methodism—forms so important a part of its operations, and assists so much in securing the fulfilment of its highest functions—that ministers owe it to themselves, to the cause of God and humanity, to understand the entire system with a view of affording help in every department. There are entirely too many financial novices amongst us. It is not surprising that our system is not better understood among the laity, while those who ought to be their ready instructors are sadly lacking in knowledge of the most common fundamental laws of church business.

With us the case is very different. Methodism has grown gradually in the two-fold character of a spiritual and financial system, which observers have constantly admired because of its marked adaptation to ordinary human conditions. Religion is the heart and soul, finance the hands and feet, of Methodism. If one member suffer, all the rest suffer with it. Without the religious element, this system would be lifeless—paralyzed; without the financial there would be no locomotion. Darwin has given philosophers a new name and theory as regards animated nature; perfection, according to him, is the result of selection and development; and development has ensued from a constant reaching out by the creature after unattained advantages. This theory might have found its illustration in Methodism. It began with life—spiritual life, in its lowest type. Gradually it leaned toward one and another method of usefulness, each member of the general system gaining strength and excellency by the exertion. We can now see remarkable results; and magnificent proportions are being developed which have a still greater perfection before them. The process all through has been one of selection; and by the laws of spiritual growth, Methodism ought to make rapid and constant advancement. Its institutions are the survival of the fittest.

But this illustration applies equally to the religious element in Methodism. Can there be, in a system such as we have endeavored to define, an annual legislative gathering of a purely, exclusively, secular nature? Can such a meeting confine its attention to, and concentrate its entire strength upon, the secularities of the church, and still be in harmony with the constitution and genius of Methodism? We answer, very emphatically—No!

Let the history of our cause in E. B. America, during the period from 1862 to 1875, speak on this subject. We were passing through a financial crisis. Our most difficult problems were of a financial nature. Financial questions received, during that period, unusual attention. Discussions on the subject were always warm, sometimes not free from acrimony. It was not uncommon to occupy days over questions of appropriation, and break up without more than a passing reference to the churches' spiritual necessities. Those were not the most prosperous days. In later times, imitating the notable example of English Methodism, our District Meetings have become seasons of review and prospective arrangement, quite as much, if not more, for the spiritual as for the secular wants of the church. God honoured our solicitude and crowned our plans with prosperity. We have once more become accustomed to reports of large increase in membership, while our financial economy is sure to gather strength with the advancing cause. In fact, all the members of our body have been in general and healthful exercise, obeying the imperative laws of being, and we find corresponding development everywhere.

We invite the attention of Chairmen of Districts to these considerations. Let not any pressure crowd out of our annual meetings the question of "The spiritual state." The year should begin with a council of anticipation, the official laity assisting in forming practical plans for a year's systematic and diligent work. When finance has been disposed of, turn to the other and more important feature of our work. At the moment it may not be apparent that there is any gain in conversation, in suggestion or contrivance. But great results often grow out of little causes. In all religious history it may be noticed that God honors determination. He has himself enjoined upon His people that their purposes shall take definite shape and be placed upon record. "Vow and pay unto the Lord." Resolutions are so common in Methodism that patience may some times be exhausted by them. But much of good, honest life, and of great moral conquest, is the result of that reflection which ends in the form of a sacred vow or purpose. Time and thought are never lost in the consideration of "The Spiritual State."

May our purposes this year be such to find record on high!

THE B. A. BOOK AND TRACT SOCIETY AND THE NOVA SCOTIA CONFERENCE.

The Presbyterian Witness does not wish to revive the controversy on this subject. It simply asserts that the Conference has made charges which it cannot prove, has taken action which cannot be defended. The Secretary of the Conference has written a letter to the Halifax Chronicle, with the endorsement of the President: and the Witness intimates that the letter is "childish" and the Secretary has been "tempted," to a course unbecoming a Christian gentleman, or something to that effect.

Our cotemporary knows something of the force of language, and no doubt has foreseen what those expressions are likely to imply when read by the public. The Society is immaculate, while the Conference is—well, we shall leave the construction of the language used by the Witness to its readers, and beg them to put the most charitable meaning possible on those sentences. We ask them however, to bear in mind that the Nova Scotia Conference numbers 100 Christian ministers.

If the Conference have uttered unwarrantable expressions in regard to the Tract Society, it surely has its punishment in the opinions which that society now employs through its organ. How matters are to rest at this stage, it would be difficult to conjecture.

We forbear writing at any greater length at present, as we understand the Tract Society has appointed a Committee, to meet a Committee of the Conference to be nominated by the President, which it is to be hoped may lead to a settlement of the difficulty.

CORRESPONDENCE.

NOVA SCOTIA MINUTES OF CONFERENCE.

Correction.

MR. EDITOR.—Will you please publish in the Wesleyan the following names of subscribers to the Missionary Society, which I regret to find have been omitted in the lists published in the Minutes of Conference.

- Yours, &c. S. F. HUESTIS. August 21. HORTON CIRCUIT. HORTON. Coffin, Rev J S and family.....\$ 5 00 DeWolfe, A D..... 6 00 Elder, James..... 1 00 Kennedy, Prof..... 5 00 Tobias, Mrs A C..... 5 00 WOLFVILLE. HAMILTON CIRCUIT, (Bermuda). SOMERSET. Swan, Thurston..... 0 2 0 CANNO CIRCUIT. RAYFIELD. Randall, J F and family..... 5 00 SYDNEY CIRCUIT. SYDNEY. Burchell, Mrs Geo E..... 2 00 ANNAPOLIS CIRCUIT. CLEMENTSPORT. Potter, Isaac..... 1

DERBY, N. B.—Just now I am very busy in connection with the parsonage. The bazaar for which the ladies of the congregation have been working for the last eight months, came off on Wednesday, the 8th. The day was unfortunate so far as the weather was concerned, for rained heavily and unceasingly, from the early morning till late at night, nevertheless we took \$220. What country place of the same size, under the same circumstances, and without help from outside themselves, can beat that? We continued the bazaar for two days longer, but the weather on the second of these two was worse than ever. Still our total receipts were a little more than \$400. All honor and credit is due to the ladies who worked so long and perseveringly that the bazaar might be a success; but notably to Mrs. Wilson and Misses Letitia and Mary Wilson, without whose co-operation we should hardly have entered upon the enterprise at all. The work of building will now go on apace.

Yours, A. R. B. SHREWSBURY. Derby, August 13, 1877.

DEAR MR. EDITOR.—Sabbath was to us a day of rich blessings. Rev. Alex. S. Tuttle, of Aylesford, being on a visit to friends preached for us in the morning an earnest, comforting sermon. Rev. A. W. McLeod, D. D., whose health is improving addressed the communicants as we approached the table of the Lord. It was a time of holy joy. In the evening we enjoyed a meeting for the promotion of holiness. Again Dr. McLeod was able to speak as well as Bro. Tuttle and others. Many pledged themselves to seek the sanctifying grace of God, to whom now they surrendered without reserve.

Respectfully, T. D. HART. Pugwash, August 20th, 1877.

REV. H. SPRAGUE, A. M. AND HIS MISSION BEFORE THE BRITISH CONFERENCE.

(From London Watchman.) Friday, August 3. The Conference resumed at half-past nine this morning. Mr. T. M. Albrighton then read the report of the committee appointed to consider an appeal from the New Brunswick and Prince Edward's Island Conference, we cordially commend its Secretary, the Rev. Howard Sprague, M. A., to the sympathy and co-operation of the superintendants of the respective circuits in this country."

Dr. Punshon, in seconding the resolution, referred to the unparalleled calamity which had overtaken that city, and to the distress and embarrassment of the people. He mentioned the case of some supernumerary ministers who had been completely burnt out of their homes, and cordially recommended the Rev. H. Sprague, the bearer of the appeal referred to, to the sympathy of our ministers and people.

The resolution was supported by the Ex-President, who said he thought we ought to sympathize deeply with those who were suffering from such a calamity as this—through no fault of their own, but clearly through a visitation of Providence—and that our help in these circumstances would strengthen the bonds which bound us to our brethren across the sea. He hoped the Conference would adopt the resolution.

Mr. Arthur having indicated his support of the resolution, the Secretary of the Conference suggested that Mr. Sprague should address the Conference as soon as the Stationing Committee had retired, which was agreed to.

At 10.40 a.m. the Stationing Committee retired, and the chair of the Conference was taken by Dr. James. The Rev. Howard Sprague, M. A., from St. John, then addressed the Conference in support of the appeal from his own Conference to this for help in rebuilding the chapels, ministers' houses, and other Conxational property destroyed in the late terrible fire. He said: Mr. President, and honoured fathers and brethren, I cannot but regret that I have the privilege of speaking to you to-day. The hope of speaking upon the British Conference, even of seeing England, was one which until four weeks ago I had never entertained; and the circumstances to which I owe my presence here are so distressing, and the story which I have to repeat is so painful for me to tell, that I cannot but wish that the hope had never come to me at all. The twentieth day of June last was one which will be for ever remembered in the history of St. John. On that day our district was to meet about fifty miles from the city. All the preachers and supernumeraries had gone out by an early train. In the evening we heard that a terrible fire was raging in the city, that our homes were in danger, and that we had better return by the earliest opportunity. I reached the city at midnight to find that my knee was gone, and my family no one knew where. For two hours I searched for my wife and children by the light of the burning town, and found them under circumstances in which, I trust in Providence I may never see them again. The fire which had thus destroyed our homes was the greatest calamity of the kind which had ever fallen on a city of the American continent. For, though the great fires in Boston and Chicago were actually more destructive, yet, relatively, they were not so ruinous. The Chicago "Daily Tribune" said, a few days after the fire, "Our friends of St. John are in sore trouble. A fire, more ruinous to their city than the great fire was to Chicago, because a far greater proportion of it is in ashes, has left thousands of them within sight of actual starvation." When I tell you that in a city of about 30,000 inhabitants, nearly 20,000 were in twelve hours thrown out of their homes, you will see that it was a calamity of no ordinary kind. (Hear, hear.) When I say that in that little city nearly 27,000,000 dollars' worth of property, or about £5,500,000 sterling, was consumed; and that, after all insurance is paid, over £4,000,000 will, by the most careful calculation that could be made before I left, be the absolute loss of the city, you will see that the disaster is appalling in its magnitude. (Hear, hear.) A calamity so great immediately attracted the attention of the world. Messages of sympathy and contributions for our help came to us with every flash of the wires and by the arrival of every train. The city of Halifax, nearly a day's ride from us by rail, but, in our land of magnificent distances, our nearest neighbour, was prompt and noble in her generosity, from the merchant who contributed \$800 to the little boy who had treasured up a dollar and a half and threw it into the fund. (Cheers.) Between St. John and Halifax there has always been a rivalry, perhaps not always generous; but, in our great tribulation, Halifax must have given us more than a dollar for every one of its inhabitants—for it has about 40,000 in its



WESLEYAN ALMANAC AUGUST, 1877.

Last Quarter, 2 day, 6h, 7m, Morning. New Moon, 9 day, 1h, 3m, Morning. First Quarter, 15 day, 6h, 14m, Afternoon. Full Moon, 23 day, 6h, 56m, Afternoon. Last Quarter, 31 day, 5h, 1m, Afternoon.

Table with columns for Day of Week, SUN, MOON, and HURON. Rows list days from Wednesday to Friday with numerical data.

THE TIDES.—The column of the Moon's Southings gives the time of high water at Farnboro, Cornwallis, Horton, Hantsport, Newport and Truro.

High water at Pictou and Cape Tormentine, 2 hrs and 10 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 3 hours and 25 minutes LATER, and at St. John's, Newfoundland 20 minutes EARLIER than at Halifax.

FOR THE LENGTH OF THE DAY.—Add 12 hours to the time of the sun's setting, and from the sum subtract the time of rising.

FOR THE LENGTH OF THE NIGHT.—Subtract the time of the sun's setting from 12 hours, and to the remainder add the time of rising next morning.

TEMPERANCE VESIFICATION.

[This is not the first occasion in which we have in desperation yielded publication to the following aberration. Those who find their recreation in such rhyming dissipation must accord it preservation and afford accommodation with due discrimination for their friends' participation, and on no consideration seek its reiteration.

Ye friends of moderation, Who think a reformation Or moral re-novation Would benefit our nation; Who deem intoxication With all its dissipation In every rank and station A cause of degradation; Of which your observation Gives ample demonstration; Who see the ruination Distrust and desolation To open violation Of moral obligation, The wretched habitation, Without accommodation Or any regulation, For common sustentation, A scene of deprivation Unequalled in creation; The frequent desecration Of Sabbath ordination; The crime and deprecation Defying legislation, The awful profanation Of common conversation; The mental aberration The dire infatuation, With every sad gradation Of maniac desperation— Ye who with consternation Behold this devastation, And utter condemnation Of all inebriation, Why sanction its duration, Or show disapprobation, Of any combination For its extermination? We deem a declaration That offers no temptation By any palliation Of this abomination The only sure foundation; And under this persuasion Hold no communication With noxious emanation Of brewers' fermentation, Of poisonous preparation Of spirits distillation Nor any vain libation Producing stimulation, To this determination, We call consideration, And without hesitation Invite co-operation, Nor doubting imitation Will raise your estimation, And by continuation Afford you consolation, For in participation With this association You may, by meditation, Insure the preservation Of a future generation From all contamination And may each indication Of such regeneration Be the theme of exultation Till its final consummation.—Montreal, Wt.

EARLY CANADIAN RELIC.

A few weeks ago was found in the township of McKellar, on the shores of the Georgian Bay, about ten miles north of Parry Sound, an interesting relic. It was a metal mortar, such as used by chemists, seven inches high, ten inches across the top, six and a quarter inches across the base, and about three quarters of an inch thick.

On each side in three lozenge shaped spaces are as many sharply outlined fleurs de lis. By way of handles are two grotesque heads in the Louis Quatorze style, projecting about an inch and a half. The metal is of a greyish lustre, not at all oxidized, and when struck, emits a clear sonorous sound. The vessel was found by a settler while clearing his land, beneath the roots of a tall pine tree.

This interesting object is unquestionably a vestige of the early French occupation of the province. It was used I conjecture, for pounding the grain from which were made the wafers for the Holy Eucharist. The bottom of the mortar is considerably worn, as if by long use.

In 1626 Pere Brebeuf first reached the Huron country by a tortuous route of 900 miles from Quebec, through the Ottawa, Lake Nipissing, the French River and Georgian Bay. He was afterwards joined by Pere Daniel, Davost, Lalament, Ragueneau, Jogues and many others. At this time the northern half of what is now the county of Simcoe contained a large and flourishing nation of about 30,000 Hurons.

The year previous, the hostile Iroquois from what is now called Central New York attacked the village of St. Joseph near the present site of Barrie. Seven hundred of its 2,000 inhabitants were captured or killed, and Pere Daniel, the resident missionary, became the proto-martyr of the Huron Mission.

In 1649 the Iroquois returned in force, devastated the country, butchered the inhabitants, and at St. Louis, not far from Orillia, cruelly burned at the stake Peres Brebeuf and Lalament. In the Hotel Dieu, at Quebec, are still preserved in a glass case the skull and other relics of the intrepid Brebeuf, the pioneer Huron missionary. A reign of terror ensued. The Jesuit Fathers resolved to abandon Ste. Marie. They set fire to the mission buildings, and with sinking hearts, saw in an hour the labor of ten years destroyed.

On the little company of Jesuit missionaries, seven priests and three lay

laborers died by violence in the service of the mission, and many others suffered tortures far worse than death. Any one interesting in this somewhat unfamiliar chapter in early Canadian history, may find it more fully treated in an article by the present writer, entitled "The last of the Hurons" in the Canadian Monthly, for November, 1872. The vessel was found by a settler while clearing his land, beneath the roots of a tall pine tree.

PREACHING IN PRAYER.

The editor of the Congregationalist gives the outline of a prayer preached to which he was lately compelled to listen, declaring at the same time that he "tones down" the performance. He says:

"The speaker informed the Lord that it was a singularly beautiful morning, and that after the storm the ocean was quiet; that calms after storms are exceedingly pleasant and, indeed, useful; that after a man has been very angry, and gets over it, he has a chance to be ashamed of himself; that storms themselves are salutary, and do things good in a general way; that the sun never seems so bright, and the earth such an agreeable residence, as after a few days of cloudy weather and the gloom of storms; that it is a blessed thing to have sunshine in our hearts, and we all may have it, if we will but remember that God is the great Sun who shines for all, and open those hearts to his gracious shining; that our tears of penitence may be considered raindrops which will fertilize the dry and thirsty earth of our good resolutions, desiccated by procrastination, which is the thief of time; that the brightness of the morning, it behooves us to remember, however, introduces quite often the fervors of the mid-day of toil, and the lengthening shadows of senility; that we all must die, and that some die in the morning of life, while others last till the sear and yellow leaf of a tremulous old age flutters to the ground, and leaves them—to die at last; that many of us are now in the mid-day of the world's anxieties and sublimary concerns; that each morning sees some task begin, each evening sees it close, oh may something attempted, something done, have earned a night's repose; that the past week has been one of good health generally in the congregation, for which we hope we are duly thankful; that the fields seem to promise to be fertile, and the husbandman may reasonably anticipate a prosperous season, provided in the morning he sow his seed, and in the evening withhold not his hand from [why don't he say "potato-bugs," and be done with it?] protection of his nascent crops from those mysterious marauders which seem to have been permitted by an infinitely wise Providence to remind us once more that the price of liberty is eternal vigilance; that—we stopped remembering just then, and our mind wandered."

\* And why does n't the critical "Congregationalist" say does n't, and be grammatical.—Ed. Rec.

THE METHODIST CONFERENCE AT BRISTOL.

Our Methodist readers here will be interested in learning that the Methodist Conference still in session in Bristol, England, chose for its President by a vote of 205, Dr. W. B. Pope, near relative of Dr. H. Pope, of this city. Dr. B. W. Pope's chief competitor was Dr. Rigg, Principal of the Westminster Training College. Dr. Pope is a Theological Professor, an accomplished scholar, and known far beyond the pale of his own denomination as an authority on theological questions of high rank.

In the London journal from which we gather these facts, we note the names of the Revs. Messrs. Albrighton and Brewster, well known in this city. Mr. Albrighton was elected into the Legal Hundred—a sort of Methodist House of Lords in the British Methodist ecclesiastical economy. Mr. Brewster is reported as having taken part in a corner-stone laying demonstration in the vicinity of Oxford. The Bristol

Conference is likely to become historical, from the fact that it will settle affirmatively the question of lay representation within its own pale, and thus mark an important advance in the exercise of popular influence in matters ecclesiastical. While referring to Methodist matters we may observe that Mr. Morley Punshon, son of Dr. Punshon, seems in the matter of pulpit oratory, to be a chip of the old block. He is quite a young man, but he was recently selected to take part with his father and the President of the Conference in church opening services, and his sermon on the occasion is described as able and eloquent. It does not often happen that father and son are distinguished for special proficiency in the same art, though there are some striking examples in that direction.—St. John News.

HE THAT WILL NOT WORK NEITHER LET HIM EAT.

Mr. Moody, in a recent address to reformed drunkards in Boston, said: These are hard times I know, and it is hard to get work, but spring has come and if you cannot get work in the city, start out into the country. A great many farmers want men now. It is not degrading to go out and hoe and shovel in the field. It is noble I think. I do not believe there is a man in this city that really wants work but can get it in the country.

If you haven't money to ride, walk out. You can foot it on a good pleasant day like this, ten or fifteen miles a day. Besides, you will have a better chance walking than if you passed the farmer's places on a train. If you are looking for work, do not beg, ask for something to do. If you are offered anything without work do not take it. They will give you some wood to saw or some work to do that will pay for what you get. Your meals will taste a good deal sweeter when you have earned them by the sweat of your brow. If you will not beg or steal men will respect and help you. It may be a hard chance to get the first footing, but if you hold right on God will open a way for you, and if need be send down a legion of angels to help you. "What would you do with a man that would not work?" I think Paul was right. "If a man will not work he shall not eat." I think we are doing these men a great injury if we help them when they won't work. Some of these men have professed, but there is a difference between profession and being regenerated. We are living in days of sham—and they see others come out, and that they are getting fed and getting new clothes, and they say: "These men are making a good thing of it; I guess I'll conform too." When I was President of the Young Men's Christian Association in Chicago we used to have those men coming in all the time. They would tell about their suffering, and how they had no work and wanted help. At last I got two or three hundred cords of wood and put it in a vacant lot and got some saws and saw bucks and kept them out of sight. A man would come and ask for help. "Why don't you work?" "I can't get any." "Would you do it if you could get any?" "Oh, yes, anything." "Would you really work in the street?" "Yes." "Would you saw wood?" "Yes." "All right," and then we would bring out the saw and saw buck and send them out, but we would have a boy to watch and see that they did not steal the saw. Then the fellow would say, "I will go home and tell my wife I have got some work," and that would be the last we would see of him. Out of the whole winter I never got more than three or four cords of wood sawed. We heard from our Friend Dr. Tyng last week that we want a good deal of mother in this work; yes, and we want some father, too. If you are always showering money on these men, and giving them clothing and raiment, they will live in idleness, and not only ruin themselves, but their children. It is not charity at all to help them when they will not work. If a man will not work let him starve. They never die. I never heard of them really starving to death. You may say that is harsh, but we need a little of that now. It says in the fifteen chapter of Proverbs, "The way of the slothful man is hedged with thorns." I never knew them to get out till they worked their way out. I had

charge of the relief in Chicago for a number of years, and I was brought into contact with these lazy men, and I say there is no hope for a man that will not work. Talk about their conversion, it is only just put on to get a little money out of you without work. Some of you ladies think you are doing God's service by giving them money, but you are really injuring them. It says in Ecclesiastes, tenth chapter and eighteenth verse, "By much slothfulness the building decayeth." You see many young men in Boston rotten/decayed from idleness. You cannot keep the body healthy without work. We are commanded to earn our bread by the sweat of our brows. Get something to do. If it is for fifteen hours a day all the better, for while you are at work Satan does not have so much chance to tempt you. It is these men that are out of work that Satan tempts.

THE SUPERINTENDENT AND HIS BELL.

A bell is a very useful instrument in a Sunday-school if it is kept in its proper place. Sometimes the best place for it is in a closet locked up, and the key where the superintendent can't find it. We are quite sure this would be an improvement over the custom in use in some schools, where the superintendent plies the bell so vigorously and continuously as to suggest that he may, at some period of his life, have rung the dinner bell in a boarding house.

A bell in a Sunday-school may be a valuable help, or a noisy nuisance; it depends on the one who controls it. Some superintendents have a huge bell, or a great gong, or a shrill, sharp-toned call-bell, which they delight in sounding at every conceivable opportunity. They are as pleased with it as a child with a new toy. It is not so much the noise it makes which pleases them, as what the noise reveals, and that is the fact that the man who strikes the bell is the superintendent of the school, a position far above that of the Great Mogul or the Grand Turk. By means of his bell he announces this inspiring and soul-thrilling fact to an admiring audience. Put all such bells into the closet under lock and key, and if the superintendent cannot be separated from his beloved bell, put him there too. It would be a relief to a long-suffering school.

There are superintendents who somehow have acquired the habit of neglecting the bell. They seldom touch it, and when they do, it is done lightly, though with sufficient distinctness of sound to be heard throughout the room. There is no noisy clangor as though a fire were raging, but a gentle touch, and a delicate, distinct ting, which instantly commands attention. Why? Because all who hear the bell know that the man who has touched it expects attention, and will have it. He makes no noise, he sends forth no excited shriek, nor any angry shout, but there he stands, calm, self-possessed, looking with steady gaze at his school, who have learned to look at him when the signal is given.

Let all superintendents remember this fact: it is not the bell which brings a school to order, but the man who stands behind the bell.—S.S. Jour

REMARKABLE INCIDENT.

Last Sabbath a clergyman from a distant city supplied at one of our village churches. In the course of his sermon he used, as illustrating his subject, a very thrilling story of a young sailor in a foreign land, who had recklessly broken the laws of that country, and who, unheard and almost untried, had been condemned to death for insurrection; whose execution was at hand and whose coffin was before him, when the American consul came forward, and wrapping the condemned man, told those who sought his life to fire through that at their peril. This thoughtful act saved the prisoner's life. The preacher had scarcely reached his temporary residence at the close of the service, when he received a call from a gentleman and lady, the gentleman introducing the lady as his wife, and declaring himself to be the man referred to in the story of that evening's discourse. It is needless to say that the clergyman was greatly astonished and interested while he listened to the man's story of this thrilling adventure, giving as he did every little incident of the remarkable occurrence with the names of the American and British consuls, and many particulars which were new to the preacher. But the main facts were as related in the story, only the man claimed to be an American born, instead of a Norwegian. It may be added that his story was such as to carry conviction to his hearers that he was telling the truth. Altogether it was a very remarkable incident.—St. Johnsbury Caledonian.

THE HUNTER'S STORY.

My guide was an old trapper, who had spent years in the forest, sometimes six months at a time without seeing a human face.

"In the course of your being in the woods so long," said I, "You must have met with some strange things."

"Why, I hardly know, I have had many narrow escapes, and have, as you say, seen some strange things, I can now recall one. It took place many years ago, when I was younger than I am now."

With great difficulty I got him into my canoe, when I landed and made up a fire, and got him some hot tea and food. He had a bone of some animal in his bosom, which he had gnawed almost to nothing.

How many times I had to tell the story over. I never saw people so crazy with joy; for the man was of the first and best families, and they hoped his insanity would be but temporary as I afterwards learned it was.

The old hunter ceased, and I said, "Don't this make you think of the fifteenth chapter of Luke, where the man who lost one sheep left all the rest and sought it, and brought it home rejoicing; and of the teaching of our Saviour, that there is joy in heaven over one repenting, returning sinner?"

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The young preacher was about to go on with his discourse, unconscious of the sensation he was creating, when a lady from the church on the opposite side of the street entered, and walking straight up to the pulpit, beckoned to the young man who was about to hold forth.

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