

The Wesleyan.

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FROM THE PAPERS.

That was a neat remark of Gov. Crittenden, of Missouri, that parsimony toward education is liberality toward crime.

The strength of Zion is in her altars. If the fire is dead there, the gold of the temple cannot save us.—The Interior.

There are plenty of religious tramps hereabouts who are very much struck with the beauty of the text, "Without money and without price"—so much so that they never put even a nickel into the contribution box.—Christian at Work.

Rev. C. T. Whitmore states in the London Christian that of twenty infidel lecturers and writers who have been prominent in the last thirty years, sixteen have abandoned their infidelity and openly professed their faith in Christianity.

The estimation placed by German scholars upon the writings of Longfellow may be judged by the remarks of The Present Time, a prominent literary weekly in Berlin. It says: "His poetry" is the tender blossom of universal humane education. It resembles a walk in the open air on a Sunday morning."

Do not lightly conclude that the universe is out of joint because you cannot explain all the deep things of life. "This is my infirmity," said the Psalmist, when he was tempted to doubt the providence and mercy of God. What if the darkness that perplexes you is, after all, within, and not without!—S. S. Times.

When our Mission in North India first proposed to open a Girls' School, an old Mohammedan ruler exclaimed, "What! teach girls! The next thing will be to open a school for cows!" But many of the natives now appreciate female education, and aid in promoting it. Christianity will yet elevate and ennoble the women of India.—N. Y. Adv.

The Washington (Ind.) Democrat advocates the election of a woman as school trustee in that city, and says: "Professional and business men do not, as a rule, have the time to make frequent visits to the school room. The influence of an intelligent, refined, and educated woman would make itself felt and prove a powerful auxiliary in advancing the interests of our city."

One Christian man in a hundred when he meets with some unexpected good fortune in business takes it as an intimation that he should do more for the cause of Christ. The other ninety-nine think of nothing but to crab for more. Covetousness has chilled and blighted the lives of many professed followers of Jesus who never suspected its presence in their self-deluded souls. "Lord, is it I?"—Nashville Advocate.

The Christian Instructor, organ of the American United Presbyterian Church, severely criticises the General Assembly for voting to authorize the admission of instrumental music into the services of that church. It claims that the vote was not a fair one, and that it declares "peace, peace, when there is no peace." The organ will not be taken kindly into all United Presbyterian churches.

The Salvation Army is threatened with a "rival organization." A band of evangelists called "The Christian Army," having about thirty "stations" in the country, is being organized; and the London correspondent of the Manchester Guardian understands that the Rev. Michael Baxter, the well-known lecturer on "The Present Crisis and the Second Advent of Christ," has undertaken the leadership.

The Yale Courier reports that it has been found by actual count that of the students assigned to four divisions according to scholarship, 25 per cent of the highest grade use tobacco, 48 per cent of the second, 70 per cent of the third, and 85 per cent of the fourth. The majority of the students at Cornell have, it is said, resolved to give up smoking on the ground of its bad effect upon health and capacity for study.

Bishop Ryle, speaking recently at a meeting in Liverpool in furtherance of the Continental and Colonial Church Society, strongly urged that men should not be sent out because they were clergymen, but they must ascertain if they were really sixteen ounces to the pound, downright representatives of the Reformed Church of England, and whether they would preach the whole Gospel and nothing but the Gospel. He said such action was now necessary, seeing that within a few years three hundred of their clergy had gone over to the Church of Rome.—Zion's Herald.

The *Moravian* thought it was on the point of discovering a singular individual "who had no advice to the editor with reference to the manner, matter and tone of his paper." Fancy its discomfiture when it found that it was a dead man.—Central Adv.

The *Churchman*, in relation to the \$1,000,000 fund which the general convention of the Protestant Episcopal Church in the United States recommended in 1880 should be raised and devoted to the building of churches and chapels in new and destitute neighborhoods, says: "It will not be pleasant, to say the least of it, to have it officially stated that this wealthy church started out to get \$1,000,000 and secured less than one-fourth of it."

Speaking of Rev. C. P. Hard's proposed return to Methodist missionary work in India, the *Gowanda Enterprise* says: "Mr. Hard was formerly a missionary in North India, but was compelled to return on account of failing health. Mrs. Hard, who was born in India, and is the daughter of one of the high officials of the Government, has become well known in this country as a lady of fine culture and a successful platform speaker on the subject of missions."

The *English Church Times* suggests that, before sanctioning any kind of arrangement for co-operation with the Salvation Army, the bishops should not only require that all its members be baptized and also confirmed, or express their willingness to be confirmed, but that they shall periodically attend classes for instruction in Church doctrine, and once at least every Sunday be present at Divine service in their respective parish churches.—Methodist Recorder.

A contemporary who has made an examination of the recent census returns says: "They indicate that in the rural districts religious interests are losing ground." If this be true, and we know it to be so in some instances, it shows us that the base of supplies for missionary and educational purposes is being wasted and that future efforts should be directed to the fostering of Home as well as Foreign missions. Begin at Jerusalem and don't forget "the regions beyond."—Christian Visitor.

On a recent Sunday morning, the pastor of one of the Philadelphia churches announced from the pulpit that the Young People's Prayer-meeting would, in the evening, hold its last session for the season, having for its topic: "Continuance in well-doing." That reminds us of a man in Illinois who reported to his County Sunday-school convention, which was held late in the fall, that he had just closed his Sunday-school for the winter—"in good runnin' order."—S. S. Times.

Chaplain McCabe says in the *N. Y. Advocate*: "The law against vain repetitions is often broken by the choir. 'Why did you sing that?' said a venerable man to me just after we had been singing a piece which had the same thing over and over again for a long time. 'Why did you sing that?' Suppose you had come to borrow my hoe, and should say, 'Father Young, I want to borrow, to borrow, to borrow, I want to borrow your hoe, your hoe, your hoe o-o-o, your hoe.' What would I think of you? What does the Lord think of you when you sing in that way, and call it praise?"

Here are two extracts from the London police reports for June 4: "At Lambeth Police Court two young men were sentenced by Mr. Ellison to two months' hard labor for stealing a three-penny piece from a dairyman's till." "At Croydon, an Irishman knocked down a coffee-house keeper who would not let him get further into debt, nearly strangled him, and kicked him in the stomach. Sentence, three weeks' hard labor." The proportion is easy to state, but a hard one to justify. The inequality of sentences is the subject of constant criticism and complaint in the English press, but reform does not follow exposure.

To expect young people to dance in little companies, and all or a majority of them to be satisfied with that, and conscientiously refuse to dance anywhere else, is to expect something that never yet came to pass, and never will, for it is contrary to human nature. When the spirit of dancing gets into a church it is more contagious than small-pox. Parents cannot vaccinate their children against it. Frivolity becomes dominant. Little children may be converted—few others will be; and boys and girls will backslide about the time the dancing fever seizes them. Ministers that wink at it, and official members who endorse it, poison the springs of Methodism.—Experience.

DR. SUMMERS.

The late Dr. Summers, one of the most widely-known and deeply respected ministers of the Methodist Church, South, was an Englishman, and never lost his English preferences; hence he introduced and had republished in America some of the best of our English Methodist books. He was a thorough, genuine Arminian, a Methodist of the old school, and it is said, and the doctor himself affirmed it to the end of his life, that the (Ecumenical) Conference of last year originated with him more than ten years ago, when he was editor of the *Nashville Advocate*.

Thomas Osmond Summers was born in the Isle of Purbeck, County of Dorset, October 11, 1812. Both his parents, James and Sarah Summers, died whilst he was young, and Thomas was committed to the care of a grand-aunt, Sarah Havilland, who was his foster-mother for some years. She lived at Corfe Castle, where her ancestors, the Osmonds, had resided since the Norman Conquest. One of their ancestors was the founder of Salisbury Cathedral, another member of the family of the last century lived to the age of 116 years, and was buried in St. Mary's Church-yard, Corfe. The parents of Thomas were Independents; he was baptized by the Rev. Dr. Durant, pastor of the Independent Church at Poole, Dorset, the same church in which John Wesley was the pastor, the father of the Rector of Epworth, and grandfather of the Founders of Methodism. One of the guardians of Thomas was a deacon of that church, and was anxious that he should be brought up to be an Independent minister; another guardian was desirous that he should enter commercial life; but Providence opened up a better way than either. A cousin of his from America came over to England on the death of his father, and when the family affairs were settled he took young Thomas O. Summers with him to America. Up to that time he had been brought up a strict Calvinist, and the effect of that teaching had been to make him sceptical. Arriving in America, he was introduced to the Methodists, and one of his new friends, finding the unsettled state of his mind, lent him Dr. Adam Clarke's Commentary on the Romans. He read that work with avidity, and it proved to be to him the key to unlock the Calvinistic mysteries. Dr. Clarke's reasoning turned the current of his thoughts; he soon saw himself a poor fallen sinner. He sought and found pardon, and thanked God to the day of his death that he was ever introduced to the Methodists and to Dr. Clarke's Commentary. So convinced was Dr. Summers of the value and importance of that book of the New Testament that the last publication which came from his pen was a handy pocket volume—a Commentary on Paul's Epistle to the Romans.

He joined the Methodist Episcopal Church at once, and soon found he had a gift to preach. In 1835, at the age of 23, he joined the Baltimore Conference, when Methodism was one united Church in America. After itinerating for five years in the regular ministry, in 1840 he offered himself for mission work, and was sent to Texas for three years, where it was pioneering of the most primitive order, and for three years he toiled in that vast district. In 1845 he attended the now historic Louisville Convention, and the result of the deliberations of that Convention was that the pro-slavery Methodists separated, and there formed the Methodist Episcopal Church, South. The business tact, the clear judgment, and sound common-sense he then displayed marked out the Englishman for a position of confidence, and in 1846 he was appointed associate editor with the late Bishop Wightman, of the *Southern Christian Advocate*. In 1847 Dr. Summers was appointed

General editor of the *Sunday-School Visitor* and of the books issued by the Book Concern of the Church South. With but two years' intermission for rest and travel, and to visit England and his birthplace, he held the office of Book Editor to the end of his days.

In 1854 he was appointed Editor of the *Nashville Christian Advocate*, and continued to occupy that position twelve years after the great Civil War, which devastated the Church South, and nearly exterminated Methodism there. The courage Dr. Summers displayed in that newspaper did much to restore Methodism to its present healthy and vigorous condition. That Church had a *Quarterly Review*, and under the editorship of Dr. Summers, it started with ability and vigor in January, 1881, and at the present time its prosperity is greater than ever before.—G. J. Stevenson in *Methodist Rec.*

THE SPIRIT'S WITNESS.

"How does the Spirit bear witness with our spirits?" This relates to the mode of the Spirit's work, and can never be answered. It is not for us to know how it is, and it is useless for us to form any conjectures concerning the mode of any movement of the Spirit within us. But the fact that the Spirit does bear witness suffers nothing from ignorance of its manner of doing the work. We treat the mysteries of the Spirit's methods just as we do any other mysteries. We accept the fact on competent testimony, and leave the mystery of the mode where it belongs—outside the range of our thought.

The fact is declared to us in the word of God, and our faith rests in that testimony, so far as the common privilege of all believers is concerned; and the fact as an item in our personal experience is attested by our personal consciousness, by which we discern the Spirit's presence, and distinguish it from our own Spirit and from every other Spirit. It comes according to the Divine word on the condition therein prescribed, and impresses our spirit so that we realize its presence, and so clearly apprehend it that its indwelling becomes knowledge, acquired without the media of the senses, by direct impression on our inward sensibilities. We may not give the philosophy of this contact of Spirit with spirit, nor tell the reason why it is hidden from our bodily senses; but we can know the fact as surely as we know anything that discloses itself within our consciousness. But this ought to be added: When the consciousness of the Holy Spirit's presence is found within, we do not depend entirely upon an impression for our knowledge of the fact. The impression is a factor, and one of great importance; but it is not the only one. The conditions under which the impression comes, its accordance with the promise, its relation to faith, and its tendency to lift the soul into holier exercises, are all to be considered; and then, the "fruit of the Spirit" comes in to corroborate the impression, and give unmistakable confirmation to the testimony which was primary and direct. In this way the "witness of the Spirit" becomes a living truth, tested and verified, on which we can depend without fanaticism and without deception.

The witness of the Spirit is sacred to the person who enjoys it. It is the most precious jewel of the heart. It is the "hidden treasure," "the pearl of great price." It is the "secret of the Lord," committed to the believer in trust, not to be despised, nor to be treated as a common thing. It is, therefore, to be spoken of with carefulness in the presence of those who appreciate it, and not boastingly before the multitude. "He that believeth on the Son of God hath the witness in himself." It is given for his own comfort and confirmation in the faith. Let it be shown by its fruits. It is a light that will shine

Well for us if we learn to expect neither too much nor too little from this blessing! Well if we endeavor to make neither too much nor too little out of it. "Now if any man have not the Spirit of Christ he is none of his."—Bishop Merrill.

ITALY.

In closing an article on Garibaldi the *Methodist Recorder* says:

For the rest we must be content to know that Italy will one day be free. No words ever uttered by the voice which is gone have been more frequently repeated, or will be more constantly remembered, than those in which he declared that the Bible was the agency by which his country would be blessed with liberty. No nation can boast of its enfranchisement where the poor man and the rich, the pauper and the prince, are not alike able to worship God according to their own conscience. This birthright is not yet possessed by the children of Italy. It is not the fault of the legislature so much as it is the crime of the priests. The events of last week in Naples afford the most recent example of what fanaticism and bigotry can and will do. The fury which wrecked one Evangelical church would have wrecked the Methodist property, church, school, and house, but for the successful defence by the inmates and the timely interference of police. In matters of this kind the Italian Government deserves justice. An attack more successful, if not more furious, was made more than twelve months ago upon the premises occupied by the Methodist evangelist in Marsala. The London Times took the trouble to publish the account when chairs, tables, Hymn-books and Bibles were alike burnt; and it threw the blame upon the evangelist. A communication correcting the misrepresentation the Times did not choose to insert. The Italian Government took up the matter, and the Public Prosecutor brought the wrongdoers to account. Thrice condemned, they availed themselves of every appeal which was open to them. Barely a month ago the last decision was given, upholding the decisions of the several courts below, entirely exculpating the evangelist, and condemning the culprits to further imprisonment. Italian statesmen know whither such violence would lead, and Italians who watch for freedom have scant patience for those who arouse the passions and encourage the hate which find expression in such deeds. The friends of Italy may well hope, and whilst they show their living hopefulness by earnest work, they can well afford to wait.

SAVING SOULS.

A recently returned missionary from India exhibited to us the photography of a group of Christian native helpers. "There," said he, "is one who is well-nigh irresistible in soul-saving. He concentrates his thoughts and prayers upon some one of his friends, and with a steady, unflinching purpose, works straightforward to the desired result." We looked with unusual interest upon the face of this tireless, successful "helper." There was no special beauty discoverable in the face; yet one could not fail to detect a depth of sincerity, a profound seriousness, an unyielding will, that would defy all obstacles. We considered what some of those obstacles must be—the natural perversity of the human heart, the power of deeply seated class prejudices, the loss of standing in Hindu circles, and the consequent reproach, oftentimes bitter, for Christ's sake. In that face were revealed the elements of successful soul-saving. Here was individual contact. Powerful sermons must be supplemented by personal effort, if we would save men. Without this, the good seed will very likely be caught up before it takes

root, or the cares of this world will quickly suppress its germination. O for a more general realization of this in the Church! Specific labor is the supreme need of the hour. No organized methods can supersede this without injury. Here was genuine sincerity. The Holy Spirit will not honor our efforts with anything less. Personal work, however zealous in appearance, will prove as "wood, hay and stubble," unless there is this deep, underlying purity of principle. Nothing can be more despicable in the eyes of God than a lack of sincerity. Here was unaffected seriousness. A flippant, thoughtless manner often neutralizes Christian service. Great themes press too heavily to allow this. Momentous issues at stake forbid it. Death and eternity are too near to suffer it. Here was resolute determination. This converted "helper" would go forth saying, "I will save this soul." So ought we to go forth. There is an increase of power that comes only by the exercise of our volitions. This is true in all things, good or evil.

All these elements of successful service are wrought in the soul by the Holy Spirit, and through that truth which nourishes the soul in righteousness and true holiness.—Chris. Adv.

PATAGONIA.

A London letter in the *Manchester Guardian* contains the following:

"I can vouch for the truth of the pleasant little story which follows of the late Mr. Charles Darwin. It has been stated in most of the obituary notices published to-day that the foundations of his life-long work as a naturalist were laid in the observations which he made while on board the 'Beagle,' of whose voyage he afterwards wrote such an interesting account. Among other phenomena which struck his attention particularly while cruising off South America was the degraded condition of man in Patagonia, and the subject was warmly discussed between the philosopher and a pious young officer on the 'Beagle,' who has since risen to a high position in Her Majesty's Navy. Darwin maintained that the Patagonian was specifically different from the Englishman, and incapable of improvement. The lieutenant was equally confident that the savage had but to be brought under Christian teaching to be elevated to the same rank in the social scale as a European. Some thirty years passed away, and by some means Darwin came to know of the marvellous work in the way of civilizing the Patagonians which had been accomplished by the missionaries of the Church of England in that inhospitable country. It was characteristic of the candor and generosity of the man that he frankly avowed his mistake, and, as proof of his sincerity, gave his name as a subscriber to the funds of the South American Missionary Society, on whose books, I believe, it still remains."

It is quite possible that some have overlooked a portion of the fourth commandment. It not only requires rest on the Sabbath, but it says "six days shalt thou labor." Activity is not only enjoined in God's written code, but it is also found in the law of man's nature. He cannot attain to physical health or intellectual vigor without it. His muscles are not developed nor his mental powers unfolded without it. The same conditions prevail in the spiritual realm. One can never grow from a Christian babe to a perfect man in Christ Jesus without work. There are almost infinite possibilities to the believers; activity makes them realities, and then too there is so much to do everywhere that there is no excuse for indolence. Go to work.

Nothing is ever done beautifully which is done in rivalry; nor nobly, which is done in pride.

THE WESLEYAN

FRIDAY, JUNE 30, 1882.

CONFERENCE NOTES.

The full and satisfactory report of the Nova Scotia Conference proceeds which appears in our paper to-day renders lengthened editorial remarks quite needless. With rare exceptions the ministers who have met at Windsor seem to have preserved their usual vigor, though heads tinged with gray show many of them to occupy a somewhat ambiguous place in the Conference when addressed as "fathers and brethren."

Several visitors added to the general interest of the sessions. The familiar voices of Revs. Dr. Pickard and D. D. Currie, of the neighboring Conference, were heard. Principal Paisley, of Mount Allison, also briefly addressed his brethren, as did also the Rev. Elon Foster, of the New York East Conference, a son-in-law of the late Mrs. Phoebe Palmer. Then on Saturday, to the great satisfaction of the Conference, the evening train brought in the President of the General Conference—Rev. Dr. Douglas, and also the Rev. Dr. Young, of Winnipeg: the former to give on Sunday evening one of those rare sermons which make brethren sometimes talk about never preaching again, the latter to address to the newly-ordained ministers some most earnest and valuable counsels—the result of careful thought as well as of lengthened personal experience and observation.

Several circumstances, quite unpremeditated, combined to render the services connected with the Centennial of Methodism very pleasant and profitable. With Windsor, one of the most clearly defined of William Black's early halting-places, as the seat of the Conference; with an ex-President, whom both taste and ability qualify for an official sermon of an historical character; with a President, a native of the Conference town, and also the presence of the gifted President of the General Conference, the services could not well be otherwise. A good keynote was struck by the ex-President in his fine historical sketch on Sunday morning. In the early morning prayer-meeting of Tuesday thanksgiving was offered for a hundred years of Methodist history in Nova Scotia. What a relation should we have been heaven to lay the pages before us and give us a seraph's vision to scan them! In the afternoon brethren told each other of the way in which the Lord their God had led them, and called up hallowed recollections of the fathers of our Church. In the evening lengthy personal reminiscences by Rev. Ingham Sutcliffe were followed by an address of rare power and beauty by Dr. Douglas. Rev. S. F. Huestis then referred to the man to whom he read a letter from the Rev. Dr. Richey, expressive of his continued interest in his brethren and of his earnest wish and prayer for the prosperity of this and all other efforts of the Church in which he had spent so many active years. His letter was listened to with much satisfaction. The financial part of the movement was then inaugurated by the gift of \$100 from a layman of Windsor, to which an equal sum was added by a minister of the Conference, other contributions raising the total amount to a sum exceeding three hundred and fifty dollars. The resolutions passed during the day will appear in our Conference report.

The weather during the Conference

has been very fine, the pretty town of Windsor never looked prettier, and the welcome extended to the ministers present will not be easily forgotten.

There is danger that in the reaction against Roman Catholic influence on public education in France the world will have an illustration of the fact that "overdoing is undoing." In a letter to the Spectator, P. W. Bunting, of London, who has recently visited France, gives a specimen of the "violent spirit in which the present authorities deal with religious questions." He says: "I heard an instructive story of a lady who applied for the post of head mistress of a communal school. The examiners found her qualifications admirable, but finally asked her, 'Supposing that, in reading a lesson to your class, you met with the word 'God,' what word would you use in place of it?' 'I should read straight on as it was written,' was her answer; and she was thereupon rejected. A list of books suggested for a public library was lately subjected to an 'anti-clerical' censor, who promptly struck out 'Robinson Crusoe,' as having too religious a tendency."

What precious words were those with which the beloved and trusted Bishop Paine took leave of his brethren at the late Southern General Conference, after they at his request had officially relieved him from those episcopal duties which 'the rush of numerous years' no longer permitted him to discharge:—

I do most devoutly thank God that in early life I became a Methodist itinerant preacher, and have continued such. But above all I rejoice in the religious experience which Methodism presents as the privilege of its members, "the joy unspeakable, and full of glory." To enjoy this, is the crowning glory of the Christian life. I rejoice in a thorough conversion, consciously attained by the witnessing Spirit, a pure and consecrated daily life, and its end—if it can be properly said ever to end—the crown of glory that fadeth not away. For this culmination I shall beg calmly and with humble confidence to wait until the pains and infirmities of this life shall pass away. There may we meet again.

The announcement in the Conference on Saturday morning last that the Privy Council had at length declared the Canada Temperance Act constitutional was gladly received. Officials who, like the Police Magistrate of Fredericton, have accepted the law and given it teeth, will take fresh courage. There are men in official positions whose heads might hang down with shame at the announcement. At Sussex, N. B., where a hard fight has been maintained against the sale of liquor, the papers report the closing of liquor shops. Temperance men have now a law which, improved by fresh legislation as it should be, and then vigorously used, will place them in a position more favorable than any previously occupied.

The following is the list of lay delegates elected by the lay representatives of each District in the Nova Scotia Conference.

- Halifax: Dr. Allison, Halifax; J. Wesley Smith, Halifax; J. W. Caldwell, Wolfville; alternate, R. J. Sweet, Halifax.
Truro: H. R. Narraway, Pietou.
Cumberland: R. L. Black, River Philip; alternate, Thaddeus Hodgson, Amherst.
Guysboro: W. A. Ferguson, Manchester; alternate, J. E. Burchell, Sydney.
Annapolis: Leonard Best, Berwick; John Foster, Aylesford; alternate, Alpheus Marshall, Hillsburg.
Liverpool: J. N. Freeman; alternate, Richard Lantz, Mill Village.
Yarmouth: Joseph Burrell.

A subscriber who not long since asked for information respecting missions at the extreme southern point of South America will find an answer in an extract on our first page from an English paper. A note recently published in our columns shows that Baptist missionaries are also working with success among a people once supposed to be too low to be touched by Gospel influences.

The extensive sale of the Revised New Testament does not seem to have at all lessened the demand for the received version. At the Annual Meeting of the British and Foreign Bible Society, held in London on the 3rd ult., it was announced that the Home issues of Bibles and Testaments for the year had been 9200, and the foreign issues 83,300, in advance of those of the previous year.

Cheering reports of increase in our Missionary receipts are coming in from the several Conferences. The returns of the Montreal Conference show an increase of about \$2000, those of the London Conference of more than \$5000, while it is probable that Toronto will return an increase of \$7000.

NOVA SCOTIA CONFERENCE.

WEDNESDAY AFTERNOON. The question of character was made the order of the day and the Conference sat with closed doors. The Stationing Committee requested the Stationing Committee to procure four additional young men to supply vacancies. After some consideration the matter was laid on the table, to hear Dr. Pickard and B. D. Currie of the N. B. and P. E. I. Conference, both of whom made brief addresses.

MISSIONARY MEETING.

The Anniversary Missionary meeting was held in the evening, the President in the chair. The Rev. J. S. Addy offered prayer. The Rev. W. H. Heartz read a very interesting and comprehensive report. The Methodist Church of Canada in her Missionary operations territorially considered, covers the entire Dominion, the Island of Newfoundland, the Bermudas and reaches the empire of Japan. In four great departments, Indian, French, Foreign and Domestic are seen a church striving to promote God's glory and extend the Redeemer's kingdom. Reports from the Indian Missions are of the most satisfactory character. At Port Simpson, Mr. Orsby has travelled 2700 miles during the past year, baptized 216 persons, 151 of whom were adults, and married 49 couples. The present membership of his circuit is 276, with an increase of 69 in the year and 40 on trial. Special agencies among the Indians, such as Crosby's Girls Home, the McDougall Orphanage, and Mount Elgin Industrial Institution will be fruitful in blessed and lasting results. We must remember that notwithstanding our 40 domestic missions with 3800 Indian members, there are in British Columbia alone 35,000 Indians but a small portion of whom have yet been reached by the Gospel, to say nothing of the thousands who roam the prairies of the North West. Shall we retrench? Who will vote to give to the Indian Missions one dollar less than they have been receiving. On the French Missions we have 15 agents, 13 of whom are accredited ministers of the Gospel. Many of the million French Romanists of this Dominion, dissatisfied with their present condition, are anxiously seeking light. In Japan we have 8 missionaries with 6 other paid agents. Dr. McDonald's last report states that the spiritual condition of the work is very encouraging.

Our domestic missions are attended with cheering prospects, both in the older Provinces and the great North West. The earnest toilers in this department are illustrating a moral heroism and self denial equal to that of any age. We have 394 missionaries and 58 other paid agents employed throughout our Missionary work. The receipts of the Society last year were \$136,327, of which amount \$9101 were contributed by Nova Scotia. This year the receipts in this Conference are \$9571. The grant from the Central Board to this Conference last year was \$8,521 which was expended in assisting 50 circuits.

The Rev. R. Watson addressed the meeting on "Our Domestic Missions." He said his successors had magnificent subjects which would be treated in a magnificent manner, but he would be content with a few dry facts. His figures might not always be correct. In 1872 this Conference had 29 Domestic Missions with a membership of 2871, contributing for Home and Foreign Missions and Connexional Funds \$3,180. In 1876 we had 50 missions with 4372 members, contributing \$2,765 for missions and \$3,331 for all connexional purposes. Last year we had 52 missions with 4092 members contributing \$2,161 for missions and \$2,602 for connexional purposes. Not far from 70 per cent of our ministers occupy domestic Missions. The labor of these men is most arduous. Many of them have 7 services per week and make one thousand visits in a year. Some of them have to be everything, steam power, locomotive, conductor, fireman, captain, responsible agent, class leader, steward, and everything else. He then referred to the fact that three fourths of the ministers in our work came from missions. Among drawbacks to success on these missions he mentioned emigration, want of proper leaders and isolation. He advocated the appointment of a man to visit the missions to encourage the missionaries, and stimulate the people.

The Rev. R. Brecken, A.M., followed, having for his topic "The North West as a Field for Missionary Operations." He said his was a big subject. It was very suggestive. If a man's life depended on the time he could speak he could find no better subject than this. God has given us a country of magnificent distances. The poet who sang

"O for a lodge in some vast wilderness" might satisfy himself in Canada. Americans are said to indulge in a great deal of spread eagles. The proud bird pulls his plumage in the orange groves of Florida and screams in the lumber woods of Maine, and as he soars one wing touches the Atlantic while the other brushes the Pacific. If area is to be boasted of we have the advantage. We own from the 49 parallel to the North Pole, indeed we own that venerable institution.

Your reporter should have said that Revs. Principal Paisley, of Sackville, and Elon Foster, D. D., of New York, were introduced to the Conference in the morning and made brief addresses. Rev. R. Williams received leave of absence for two months, and Rev. Jas. Strothard for three months, to visit England, on condition that they secure suitable supplies for their circuits during their absence.

The rest of the afternoon was spent in discussing matters in connection with the Supernumerary Fund. After a lengthy discussion by the leading men of the Conference, resolutions were adopted to seek advice on the legal status of the fund and to initiate measures to accomplish a change in its management.

The speaker believed in sentiment. It exerts power and energy. It does not mean bigotry. The most truly loyal to their own church are the most liberal to others. He believed in connexionalism, no East or West, faith in one another, and love for all. The North West needs our efforts, and more can be done in one year now than in ten years by and by. If run, not, and run we are not to have possession of the country we and the other Churches must make strenuous effort. A speaker at the Presbyterian Synod said that 40,000 emigrants had gone into the North West and that three fourths of them were Presbyterians. He did not know where he could have got his figures. As the steamers have come to Halifax the gallery of Brunswick street church has been filled with Methodists from Yorkshire and other English counties who know how to sing "Gloria to God" and "Amen." The most of the emigrants have been from Ontario and Ontario is a Methodist Province. The other Churches are entering this work with earnestness. All honor to them, but shall we be left behind? No, the spirit of John Wesley still lives. After a touching allusion to Wesley and McDougall meeting, and the great work going on a good speech was closed.

Rev. E. B. Moore was the next speaker—his subject was—"The Women of Canadian Methodism in relation to the Missionary Cause." He said this meeting was almost a revelation to him. He had strange feelings. He had been away four years from his brethren. He had read of the Conference gatherings but that was not hearing the living voice. He felt like Rip Van Winkle. He was waking up. He had more pleasure at this meeting than he could express. All returned missionaries from the Bermudas seem to have a patent right to speak on those islands, and although he did not forget his topic he was excused if he followed the example of his illustrious predecessors. 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session was held with... MEETING... The report... The Committee... The rules for the... The minutes of the Halifax District... The Conference recommended the... The Book Steward to secure as speedily as possible the publication of Mr. Smith's invaluable "History of Methodism in E. B. America."

The minutes of the Halifax District was read, and earnest and touching reference made to his life and ministry by Revs. Dr. McMurray, I. Sutcliffe, J. S. Addy, C. Lockhart, John Lathern, J. A. Rogers, T. D. Hart, S. F. Huestis and Robt. McArthur. The resignation of Rev. J. Scott, while charges were pending against him, was accepted.

The Conference recommended the Book Steward to secure as speedily as possible the publication of Mr. Smith's invaluable "History of Methodism in E. B. America."

Sabbath was a high day in the history of Methodism in this Province. A morning prayer-meeting prepared for the further service of the day. At 11 a. m., the Rev. J. Lathern, ex-President, preached an able and most interesting Centennial sermon, giving a ray historical sketch of the rise and progress of Methodism in the Maritime Provinces, and the influences direct and indirect of Methodism in these Provinces upon other parts of the world.

In the afternoon the Sabbath school anniversary was held, the addresses being delivered by Revs. I. E. Thurlow, Jas. Tweedy and T. D. Hart. The Rev. Dr. Douglas, President of General Conference, preached in the evening from Phil. iii. 3-4. It was a magnificent discourse, pregnant with thought and eloquence.

A committee was appointed to examine the Candidates for ordination, and the Committee and Candidates retired to the vestry. The Rev. J. Cassidy was appointed to attend the N. B. & P. E. I. Conference, in connection with the recommendations of this Conference to them on Supernumerary Fund matters.

The report of the Book Room Committee, and the Financial statement of the Book Room and Wesleyan Office were read and adopted.

NOVA SCOTIA CONFERENCE STATION SHEET 1882.

WILLIAM C. BROWN, PRESIDENT. JABEZ A. ROGERS, SECRETARY.

HALIFAX DISTRICT. 1. Halifax North—Brunswick St.—Ralph Brecken, A. M. Kaye St.—William G. Lane.

2. Halifax South. Grafton St.—John J. Teasdale. Supernumeraries—John S. Addy, who has permission to reside in Carleton, and J. M. Pyke.

3. Halifax West. Charles St.—F. H. W. Pickles. Book Room and Wesleyan Office: S. F. Huestis, Book Steward; T. Watson Smith, Editor.

4. Dartmouth—H. P. Doane. Supernumerary—Thomas Angwin.

5. Lunenburg—A. F. Waldon. 6. Windsor—John Lathern. Sup'y. M. Richey, d. n., John McMurray, d. n., Roland Morton.

7. Chester Road—To be supplied. 8. Hantsport—George O. Huestis.

9. Horton—J. Coffin, F. A. Buckley, A. B.; Sup'y. George Johnson (A.). 10. Kentville—Robert Wasson.

11. Newport—A. S. Tuttle. 12. Arundale—R. McArthur.

13. Burlington and Walton—Thomas D. Hart. 14. Sambro and St. Margaret Bay—George Johnson (S.).

15. Bermuda (Hamilton and Somerset)—A. W. Nicolson, Chaplain to Wesleyans in Army and Navy; J. Wier.

16. Bermuda (St. George's and Bailey's Bay)—Joseph G. Angwin, Chaplain to Wesleyans in Army; J. W. Prestwood, A. B.

II—TRURO DISTRICT. 17. Truro—Simeon B. Dunn.

18. Onslow—Patrick H. Robinson. 19. Acadian Mines—Benj. Hills, A. B.

20. Pictou—William C. Brown. 21. Stellarton—Isaac E. Thurlow.

22. River John—James Tweedy. 23. Maitland—Paul Prestwood.

24. Shubenacadie—J. W. Shepherdson. 25. Middle Musquodoboit—J. Hiram Davis.

26. Musquodoboit Harbor—George F. Day. 27. Sheet Harbor—To be supplied.

III—CUMBERLAND DISTRICT. 28. Amherst—Joseph Gaetz. 29. Warren—John Gee. 30. Nappan and Minnie—J. R. Borden; one be sent.

31. Wallace—John A. Mosher. 32. Pugwash—Eben E. England. Sup'y. G. W. Tuttle.

33. River Philip—Arthur D. Morton. 34. Oxford—John Cassidy.

35. Wainwright—G. W. F. Glendenning, under the superintendency of J. Cassidy; Sup'y. Richey Birm. 36. Parrboro—William Alcorn; Sup'y. J. B. Hemmeon, who has permission to reside in Moncton.

37. Southampton—F. H. Wright, A. B. 38. Athol—John Craig.

39. Advocate Harbor—J. W. Howie. IV—GUYSBOBO AND CAPE BRETON DISTRICT. 40. Guysboro—William Purvis. Sup'y. James Buckley.

41. Canoe—J. Astbury. 42. Manchester—Joseph Hale.

43. Country Harbor—To be supplied. 44. Sibley—W. H. Evans.

45. North Sydney—Jesse B. Giles. 46. Gabarus—W. A. Outerbridge.

47. Port Hawkesbury—C. W. Swallow. 48. Port Hood—One to be supplied.

49. Ingonish—G. W. Whitman. V.—ANNAPOLIS DISTRICT. 50. Annapolis—Ezra B. Moore.

51. Granville Ferry—James Strothard. 52. Bridgetown—David W. Johnson; Sup'y. J. F. Bent.

53. Mountain Mission—To be supplied. 54. Middleton—Thomas Rogers, J. E. Donkin.

55. Aylesford—William Ryan, W. H. Langille; Sup'y. Jas. Taylor. 56. Berwick—John Johnson.

57. Canning—Robert A. Daniel; Sup'y. J. G. Hennigar. 58. Hillsburg—Robert Tweedy.

59. Digby—William Ainley. 60. Weymouth—Geo. F. Johnson, A. B.

61. Digby Neck—R. O. B. Johnson. 62. Westport—R. O. B. Johnson.

VI.—LIVERPOOL DISTRICT. 63. Liverpool—Cranwick J. St. A. M.; Sup'y. Chas. Lockhart.

64. Caledonia—Robert Williams. 65. Port Mouton—J. G. Bigney.

66. Mill Village—J. M. Fisher. 67. Petite Riviere—C. M. Tyler.

68. Lunenburg—William Brown. 69. Chester—To be supplied.

70. Ritey's Cove—David B. Scott. 71. New Germany—James Sharpe.

72. Bridgewater—David Hickey. VII.—YARMOUTH DISTRICT. 73. Yarmouth South—W. H. Heartz.

74. Yarmouth North—J. A. Rogers, Secretary of Conference; Sup'y. Ingham Sutcliffe, Jas. R. Hart.

75. Acadia—Byron C. Borden, A. B. 76. Hebron—I. M. Mellish.

77. Barrington—Richard Smith. 78. Port la Tour—Arthur Hockin.

79. N. E. Harbor—Jon. C. Ogdun. 80. Shelburne—R. B. Mack.

81. Lockport—J. L. Dawson. STUDENTS ALLOWED TO ATTEND THE INSTITUTION—Lanert Stevens, Leander Daniel, Albon Daniel.

FREDERICTON DISTRICT. The annual meeting of this District commenced at Marysville on Tuesday, the 20th inst. With one exception all the brethren were present.

The Rev. E. Evans, (Chairman of the District) presided. Rev. W. Harrison was appointed Secretary, with Rev. M. R. Knight, assistant. The examination of ministerial character was declared satisfactory in each case.

The probationers, examination on Wednesday was in every respect satisfactory, and the District unanimously recommended that Rev. J. W. Wadman, A. B., be received into full connexion and ordained, and that Rev. Frederick Black be continued on trial and receive permission to attend the Sackville Institution during the coming year.

The financial condition of some of the circuits is improving, though heavy deficiencies still burden some of the missions. The spiritual and general reports give evidence of substantial advancement generally. The Connexional funds are slightly below last year, the Supernumerary Fund being an exception; with reference to this most necessary fund we are glad to report a gratifying increase. On Wednesday evening, Prof. Max Sterne, assisted by his well-trained and superior choir, rendered a selection of anthems in a style which, for all that is stirring and inspiring and expressive of musical ability of the highest order, it would be difficult to surpass. Timely and suitable addresses on our various connexional funds were made by the Chairman and Rev. R. S. Crisp. The reports respecting Church property in the District show a wonderful increase during the past few years. The estimated value of Church property within the bounds of this District is over \$166,000.

The following gentlemen were appointed as members of the Conference Committee:—Stationing Committee, Rev. W. W. Colpitta; Sabbath-school Committee, Rev. R. S. Crisp; Missionary Committee, A. Rowley Esq., and Dr. Atherton. Contingent Fund Committee, Messrs S. Dayton, Dr. Coulthard, W. T. Day, M. Lemont, C. H. B. Fisher, W. E. Johnson and J. J. Weddall. Lay delegates to General Conference: Messrs A. Rowley and J. J. Weddall, with ex-Sheriff Palmer as alternate. On Thursday evening we were favored with an excellent and stirring sermon from Bro. Shrewsbury, on Christ as the exalted Prince and Saviour. The generous and princely hospitality with which the members of the District were treated by the friends at Marysville will not soon be forgotten.

W. H.

ST. JOHN'S, N. F.

DEAR BROTHER,—The new church in Cochrane Street was opened on the first Sabbath of last month. It is a very fine building and will seat with comfort about 900 persons. It has a large basement, and four excellent classrooms, and minister's vestry. It is finished throughout inside with pitch pine, and presents a very chaste and beautiful appearance. We are importing from England a fine organ at a cost of about \$2000, which, when it is set up, will greatly add to the internal appearance. The building, including the organ, will cost \$20,000 or thereabouts. The congregation worshipping here is increasing from week to week, and now is over four hundred. Notwithstanding the numbers who have left old Gower Street, to make the new church their spiritual home, the old sanctuary is as full as ever, and there is not a pew or even sitting to be let in it. This new church enterprise demonstrates the wisdom of those who inaugurated it. It was not built before it was required for our increasing Methodist congregations, in this city. The year which is now drawing to a close has been one of hard work and some success. At times dark clouds have gathered, but most of the time the sun has been shining. Our Missionary receipts will be considerably in advance of last year. The Newfoundland Conference will assemble for the transaction of its usual business in Gower Street Church in this city on the 28th inst. We are hoping to have a pleasant and profitable Conference.

Yours truly W. W. PERCIVAL.

St John's, Nfld. June 15th 1882.

FROM REV. E. A. TELFER.

DEAR SIR.—After my pleasant visit to Nova Scotia last September, I proposed to have written to you, but when I got back to Toronto, my work so pressed upon me I had no time, then my journey to the great North West took up time in the spring, besides, an accident at Winnipeg for a long time only left me strength to do my public work, and that with much pain. Some of our old and new friends in your part of the Great Dominion will be glad to hear that Mrs. Telfer and I are both well, and hard at work in the old land. After lecturing in Canada and the States about 71 times, and preaching over 80 times, we sailed in the Celtic, from New York, and after a pleasant passage, without any sickness, arrived safe in Liverpool in the first week in April. I have three new lectures on Canada, and have delivered them already in fifteen cities and towns, to about 9000 people. I have about thirty engagements coming on, before I go for rest to Bonnie Scotland at the end of July. I trust in God to give me strength to visit your country again in a few years, when the rails clasp the Atlantic to the Pacific Ocean. There is a wonderful future for the great Dominion. Mrs. Telfer joins me in thanking all the friends for kindness shown to the strangers.

I am, yours very truly, E. ARMSTRONG TELFER. London, May 31, 1882.

PERSONAL.

Rev. C. W. Dockrill is stationed at Marlboro', N. H.

Rev. Robert Williams, of the Caledonia circuit, has abandoned for the present his intention of visiting England.

The Christian Visitor says: "Rev. E. W. Kelly has applied to the Missionary Union, Boston, for an appointment as a Foreign Missionary in Burma, and received a favorable reply. Maulmain, we understand has been selected."

Among the ministers whose final retirement from the active ministry is noted in our Conference report this week is the Rev. G. W. Tuttle. The sympathetic and appreciative minutes of the Guysboro' and Cape Breton District, adopted unanimously by the N. S. Conference, will be cheering to Mr. Tuttle.

Rev. Frederic Pasco, delegate from the Florida Conference to the Southern General Conference, was born in Prince Edward Island in 1844, his parents being of English birth. The family emigrated to the United States and settled in Massachusetts while Brother Pasco was still an infant. Beloved, trusted, honored, he is as modest as he is worthy and useful.—Daily Ad.

Two deaths in our membership at Avondale are noted recently, that of Mr. Philip Mosher, an aged gentleman who died suddenly on Tuesday the 20th inst., after returning from casting his vote, and that of Mrs. J. Whidden Allison, on Friday last, Mrs. Allison was a worthy daughter of the late Nicholas Mosher, Sr. The friends of both have our sincere sympathy.

Dr. L. S. Mead, a well-known minister of the N. Y. East Conference, died on the 13th inst., after a brisk walk, in the effort to overtake a person with whom he had business, he walked into the open door of a grocery and said "I am fainting," then fell sidelong against an ice-box and settled down upon the floor. Dr. Frith happened to be in sight, and was called in quickly as possible, and at once pronounced him dead.

BIBLE CLASSES.

The following remarks from the Christian Advocate are worthy of thought:

No part of Sunday-school work needs looking after more closely than adult Bible-classes, especially those which are conducted in separate rooms, where the teacher has his own way, and only the members of his class are present. If the teacher be sound in the faith, and of a proper spirit, the good done is inestimable; but if he be of an irreligious or skeptical spirit, or careless, or hold with strong conviction doctrines contrary to the teaching of the Church, incalculable evil may result. We give below some specimens from the teaching of such a class in a large city church, more than a hundred and less than two hundred miles from New York:

The apostles followed Christ from mere curiosity, and were not converted till after the ascension. He did not believe in total depravity. The Bible nowhere preaches it. The Apostle Paul when breathing out threatening and slaughter (as Saul) was innocent because he was conscientious, and any man is (innocent) in like circumstances. He avowed his belief in the sleep of the soul from death till the resurrection, and has often said he believed in it. He also said the Bible did not teach the doctrine of holiness, and a man is a fool that believed in it.

The teacher is an intelligent man, but abounds in peculiar notions, and makes statements directly contrary to the doctrines of the Church. Yet neither pastor nor superintendent knew anything till recently of the reason that the members of his class show so little interest in practical religion.

METHODIST NOTES.

The presiding elder of the Onago District, Central Illinois Conference, reports the building within twenty months of 18 churches, costing from \$900 to \$6000.

A new church, costing nearly \$40,000, and free from debt, was dedicated at Topeka, Kansas, on the 11th inst. A revival had just added about 300 names to the membership.

If the different Methodist bodies in Germany could be united they would show something like the following aggregate: Travelling preachers, 174; members and probationers, 22,057.

Centenary Church, Chicago, whose existence some thought to be imperilled by the expulsion of Dr. Thomas for heresy, has just held a "jubilee" over the payment of her debt of nearly \$22,000.

Religious disturbances have taken place in Naples. We read that "the entrance of the mob into the large Methodist chapel and into the private dwelling of the minister was successfully resisted."

The report of the Methodist Church in Sicily for 1881 is a covered pamphlet of twenty pages, printed at Palermo, and, by short prefixed advertisement in three languages, English, Italian, and German, shows itself intended for wide circulation.

A debt of thirty thousand dollars, which has been on St. Paul Church, Cincinnati, for several years, has been fully provided for. Less than forty persons subscribed the entire amount. This is the church in which Thomas Harrison recently held such remarkable revival services.

Mr. Kawamura, the Japanese student of Drew Theological Seminary, who went out this spring to reinforce the educational work of the M. E. Church in Japan, died of hemorrhage of the lungs, six days after his arrival in Japan. "He passed peacefully away, happy in the religion of Christ."

Wesleyan Methodist mission work among the Italian soldiers in Rome finds a responsive element. "These young men, amenable to no parish priest and attracted by a religion which has no quarrel with their patriotism, abundantly repay the toil of their devoted evangelist."

Every member gave something, and the average per member in a recent Missionary excursion in the Oak Park Church, Illinois, was \$11.84. So reports the pastor. "Every member and probationer in our Church gave something." That is the way to reach a million dollars for Missions, and several millions.—N. Y. Ad.

The N. Y. Independent after an enumeration of the membership of the M. E. Church, says: "It is true that there is a loss of 1214 members; but there is a gain of 9816 probationers, which indicates that the revivals of the winter were very fruitful and lead to the hope that this large list of probationers will swell the column of members."

Camp meetings are beginning to be a marked feature of mission work among the American Methodists in India. In this way the gospel message never hear it. The gatherings under the broad mango groves in the soft moonlight suit the native villagers both as to time and place. The enthusiastic singing and magic lantern shows add to the attraction, and the presence of many native Christians collected in a body impresses upon the villager that a stirring movement is in his midst.

GLEANINGS, Etc.

THE DOMINION. The Am. barque "Wild Hunter" was burned at sea, and abandoned about 90 miles S. E. of this port.

Over \$33,000 have been subscribed to the Jewish Exile Fund in Montreal.

Prince Edward Island has returned two Government members and four opposition.

Counterfeit \$10 greenbacks of the issue of 1875 are said to be in circulation in the Maritime Provinces.

Travel on the Pacific Railway west of Winnipeg is so heavy that trains are averaging five passenger coaches each.

The ladies of the W. C. T. Union in St. John have kept coffee rooms open during the past two weeks and they have been liberally patronized.

A large quantity of clothing manufactured in Kingston Penitentiary for the North West mounted police is being received in Ottawa.

The total value of buildings erected in the city of St. John proper since the fire of 1877 may be put down at \$5,551,417.

Twenty-five cars of machinery from England have been shipped over the W. & A. Railway for the Windsor Cotton Factory.

The New York World says that Oscar Wilde will be in that city about July 16th, and will then start for a tour through New Brunswick, Nova Scotia and Prince Edward Island.

Mr. Donald, of Pennac, N. B., has captured seven good sized bears this spring, for which he has received twenty-one dollars from the Government.

Recent developments point out the fact that the prisoner assuming the name of Armstrong, who is now confined in Windsor jail, awaiting examination, has committed burglaries in Portland, Me., and Boston.

Mr. Donald Matheson, of Wheatly River, P. E. I., while returning from town on Friday last, fell from his cart and was taken up insensible. He lingered until Saturday in that condition, when he died.

Grants of Dominion lands in the North-west have been made for colonization purposes to the Scottish, Ontario and Manitoba Land Company and to the Primitive Methodist Colonization Company.

An extensive coal mine, and a mountain of ochre, of a rich yellow, have been discovered near Prince Arthur's Landing. One of the stone quarries in the neighborhood of that place is expected to clear over \$20,000 this year.

The total number of wounded by the Manitoba Railway accident is eight, three of whom will die, which will make seventeen fatalities. It is believed that two or three more dead bodies are under the wreck. Not a man on the gravel train—between 40 and 50—escaped without injury of some sort.

A despatch of the 23rd says: The first regular train on the Manitoba South-western left Winnipeg yesterday, and will return to-day with the first carload of grain brought by rail from Southern Manitoba. Langdon, Shepard & Co. have 3,500 men and 1,700 teams employed on the Canada Pacific Railway construction, west of Brandon.

Mr. G. Fred. Fisher, editor of the Fredericton Reporter, says that a truly loyal English lady has placed upon his editorial desk a slice of H. R. H. Prince Leopold's wedding cake. This royal favor was forwarded to Fredericton by a lady member of the Queen's Household.

The litigation and legislation about the Temporalities Fund cost the Presbyterian Church in Canada fifteen thousand dollars. The Assembly appointed Principal Grant chairman of a large committee which is charged with raising the necessary funds to pay these costs.

The Chatham World of the 17th inst. says "that no less than 2500 salmon were shipped from Chatham and Newcastle that day." An exchange says that in Chatham, forty years ago, salmon of ten to twenty pounds could be bought at 25 cents each.

GENERAL.

The graduation of a Japanese young woman at Vassar College with high honors is a significant event.

A bottle of fifty gallons capacity, the largest ever blown in the country, was lately made at Millville, N. J.

The dome of the colossal Palais de Justice at Brussels, now approaching completion, is of papier mache, and will weigh only sixteen tons.

Miss Lillie C. Darst, the editor of a Circleville (Ohio) paper, has been chosen alternate delegate to the Republican State Convention.

The room in the Francklen cottage, Elberon, in which President Garfield died, is closed and draped heavily with mourning. In this condition it is stated it will always remain.

Mrs. Myra Bradshaw commenced the publication of the Chicago Legal News in October, 1868. It has become one of the foremost legal newspapers in America.

On the lowest computation, 550,000 tons of fish are annually taken in British waters, and Prof. Huxley estimates the take of herrings in the North Sea at 3,000,000,000.

Three hundred marines and three hundred of the marine artillery embarked on the troopship Ontario, and sailed for the Mediterranean on Wednesday.

A remarkable tidal wave about two miles wide and eleven feet high, swept the lake front at Cleveland, Ohio, on the 23rd inst. The damage to property is estimated at \$30,000.

A Federal court in Little Rock has awarded a plaintiff \$4,300 damages against a railroad company for putting him off the train because the time of his excursion ticket had run out.

The captain of the United States ship Galena has notified all American residents that the Galena is ready to receive them, and that they will now remain in Egypt at their own risk.

It is said that the movement for the severance of Norway from Sweden, and the establishment of a Republic, is assuming increasing proportions, and unpleasant complications are expected.

During the first year of its existence the Dairy Board of Trade of Cedar Rapids, Iowa, sold nearly a million and a half pounds of butter, receiving therefor more than half a million dollars.

Word was received at Pittsburgh on Sunday that the coalminers of Clearfield region had decided to join the army of strikers, and that the immense outputs of that region would be suddenly shut off to-day.

The storehouse of the Pacific Mills, Lawrence, Mass., containing a large quantity of wool and cloth in process of manufacture, was burned on the 22nd. The loss on the building and stock is estimated at over a million dollars.

Engineer Melville telegraphs from Yakutsk, under date of April 10: "I have searched the coast from River Alenok to River Jena, but found no traces of second utter, or Lieut. Chipps. The party now en route to Irkutsk."

At the marriage of his daughter, which took place lately in Paris, Baron Gustave de Rothschild distributed 20,000 francs among the poor of Paris. The sum was presented in the form of payment of the rent of their lodgings.

An impetus to Western immigration will result forthwith from the decision of the U. S. Secretary of the Interior which opens up to entry and settlement 9,000,000 acres of valuable land in Dakota heretofore claimed by the Chippewa Indians.

The British representative in Burma strenuously objects to taking off his boots every time he approaches the royal presence, but the Master of the Ceremonies as emphatically insists upon the strict observance of this formality.

The Suez Canal was well reported of at the meeting of shareholders the other day. The total receipts for the year 1881 were 54,576,189 francs, the net profit being no less than 24,678,046 francs. The maritime traffic of the canal consisted of 2,727 vessels, of the gross tonnage of 5,794,401 tons. Compared with 1880 the augmentation is at the rate of 34 per cent.

An edict signed by the Czar, and published in the official Gazette of St. Peterburg, virtually bankrupts every wealthy Jew in Russia. It provisionally suspends all payments for contracts due to Jews, prohibits them from settling outside towns and villages, and otherwise provides for their speedy extirpation throughout Czardom.

The Scythia, on her voyage from Liverpool, last completed, passed a number of icebergs, among them some of great size. On the 18th one was sighted which stood some three hundred feet above the water, which would give it an estimated height from crown to base of about nine hundred feet.

The efforts of the Government of Jamaica to introduce the cultivation of the cinchona tree into that island promise to be as successful as those of the Government of India. "Peruvian" bark appears for the first time in the list of West Indian exports. The bark sent away during the year, amounting to 25,981 lbs., of the stated value of £7,302, was chiefly the produce of the Government plantations.

The uneasy feeling continues along the Suez Canal. It is rumored that a number of cases containing explosives accompanied by men in uniform have arrived at Ismailia, and have been deposited in unoccupied public buildings under the supervision of the Governor. It is understood that England has resolved to assume the responsibility of the protection of the Canal, not only in the name of British interests, but in the interests of all civilized commercial nations. The Standard's Alexandria correspondent considers the present position of the Khedive very dangerous. He thinks the Khedive will be arrested at the first sign of foreign occupation.

CONTRIBUTED.

THE LONDON CONFERENCE.

DEAR MR. EDITOR.—On the motion of the Rev. James Gray, seconded by Rev. William Laird, your correspondent was again appointed to report the proceedings of the London Conference for the Wesleyan.

The town in which we assembled was Woodstock, the county town of Oxford, and in the very heart of the very richest agricultural and dairy producing, farming country of Ontario.

Only three or four cases were laid over, but the first of these was one which brought the eyes of the entire country upon the proceedings of our Conference.

In answer to the question, "Are there any objections to any of our Ministers or Preachers," when Dr. Burns' name was called the Secretary of the Hamilton District read from the minute book of his District "No objection—but there are certain minutes of a trial in his case."

Our own church, in which Conference assembled, is about six years old, and externally presents a cathedral like proportions, and fills the beholder with a surprise that in a town of six thousand inhabitants there should be so vast a church, but on entering you find that you are within a building of good proportions, amphitheatrical in arrangement, with deep galleries, large organ filling the entire space across the orchestra, upholstered and carpeted, with two ample school rooms—an upper and a lower—with vestries, etc., all under one roof.

Considerably more than two hundred ministers were in attendance. And as the retiring President, A. Langford, rose in his place and gave out the 753rd hymn, and we looked around and saw so many in health and youthful vigor around us, we could not help thinking what memories cluster around that grand old hymn.

Every Conference, from the time of Wesley's first one to the present, around the whole world, has probably been opened by its being given out and sung. It has brought tears to the eyes a thousand times, as voice after voice has dropped from the choir until the whole choir has been changed scores of times, but still the hymn lives, and will go down the centuries and be sung on the assembling of that Conference when our names will appear, where our fathers have appeared—in the obituary list.

"And are we yet alive And see each other's face, G glory and praise to Jesus give For His redeeming grace."

The ballot put W. Williams in the Presidential chair, and gave to W. R. Parker over fifty, and Dr. Williams about twenty, votes. Your readers will remember the portly form and genial countenance of the present occupant of the chair. A prominent minister and a former President in the New Connexion Church before the Union—he was a delegate from there to the first General Conference; he was elected to the Secretary of our own Conference on its first assembling after Union; he was sent to your own Province as a Missionary deputation, on his return he was invited to the Centenary Church of which he remained pastor for three years, and then went to Guelph and became chairman of the District; he was a delegate to the last General Conference, and on the eve of the third gathering of that important

body he enters upon the presidential duties of his own Conference. Suffice it to say here that his gentlemanly bearing, his courteous but firm ruling, and his graceful addresses have led his brethren to feel that the chair is graced by its occupant. John Paip was elected Secretary and nominated D. Sutherland and B. Clement as assistants. Dr. Evans and Charles Lavelle were named letter writers, and a committee on nominations was appointed by ballot, consisting of Messrs. Langford, Graham, Gray, Drs. Williams and Wakefield. A discussion here arose upon the form which the permanent record of the Conference proceedings should assume, whether that of Minutes, as of all former Conferences, or of a Journal, or of a letter form, was determined on. On the entering upon the question of character it was determined to lay over for future consideration, names, connected with which were any charges on the District minutes. In this way the whole question was disposed of before four o'clock of the first day.

Only three or four cases were laid over, but the first of these was one which brought the eyes of the entire country upon the proceedings of our Conference. Upon its consideration we commenced on Wednesday at 5 p. m., and were occupied with it largely on the following days until Saturday noon.

In answer to the question, "Are there any objections to any of our Ministers or Preachers," when Dr. Burns' name was called the Secretary of the Hamilton District read from the minute book of his District "No objection—but there are certain minutes of a trial in his case." The case having been laid over was brought up near the close of the session for enquiry. It will be known that Dr. Burns is the popular and talented Principal of the Wesleyan Ladies' College in Hamilton. A man of great culture, for many years President of the Wesleyan University of Iowa, and possessed of great magnetic influence. There was nothing startling in the charge. We had all expected it, and the brother who preferred the allegation was acting as a nominee of others who agreed with him, and Dr. Burns himself was probably as anxious as any one else that the charges should be preferred, and that he should possess a full opportunity of vindicating himself before his brethren of charges which had been hanging over him and had been rung out all over the country. They did not directly involve moral character—but grew out of the now celebrated letter of sympathy which he wrote to Dr. Thomas of Chicago on the occasion of his trial and expulsion from the Book River Conference of the M. E. Church, which letter, finding its way quite unintentionally to Dr. B. into the public print, was followed by two other letters, and also a conversation with a Mail reporter, and upon these charges were formulated. The District meeting, after patiently investigating, had passed the Doctor's character, but the case came up on an appeal by the complainant, W. C. Clappison, to the Conference. There were three counts of charge that Dr. Burns was not in agreement with our doctrinal standards;—first, in reference to Inspiration of the Scriptures;—secondly, in reference to the doctrine of the Atonement; and thirdly, in reference to Eternal Punishment. It was determined to take the charges up *seriatim*, and Mr. Clappison and Mr. Brown, the mover and seconder of the motion for the appeal to the Conference, were heard. Mr. C. stated that he was on the most friendly terms with Dr. B., that he greatly admired and loved him, that he had no personal feeling but that of friendship, but that he felt he was discharging a duty to his own conscience and to the Church in appearing as he did as the prosecutor in this case. He then read the Doctor's letters, &c., and compared them with the articles of faith contained in the Discipline. Dr. Burns was heard in reply. He had nothing to complain of, he had written said letters, had no idea when he wrote the first that it would find its way into the press. What he contended against was the *equal, complete and verbal* inspiration. This he did not and could not believe. He spoke for about two hours in a very animated manner, quoting largely from Pope and other writers ancient and modern, and appealing much to the spirit of our times, so remarkable for investigating everything. He evidently carried with him a very large amount of the sympathy, especially perhaps, of the young men of the Conference. The discussion which followed was somewhat anomalous of its strength by a rule that each speaker was to be limited to fifteen minutes, in consequence of which Joseph H. Robinson, ex-President of the New Connexion Conference, who had specially prepared himself, refused to speak. Dr. Fowler, John S. Evans and J. R. Gaudy defended our article of faith on this subject and contended for the verbal inspiration, showing how much depended upon words. Dr. Williams reminded the Conference that we had reached a point in our history which we have never reached in the past as a Conference, when we have a discussion upon one doctrine. He could not harmonize Dr. B. with our doctrinal standards; if the fifth article of our faith was "false to history," it was false. He was prepared to say it was not false. If according to some it is, there are authorities just as good on the other side. Rich-

ard Watson was as good authority as Pope. We are not to grow off our foundations but on them. The vote being taken the minute of the District Meeting acquitting Dr. Burns was sustained by a considerable majority.

On the second count—that of holding views contrary to our standards on the doctrine of the Atonement—Mr. Clappison quoted from the letters and conversation of the Dr., showed he had neither repudiated nor changed his views, read the II Article, quoted Romans III 25 and other passages, and also John Wesley's Sermons vol I pp. 47-48 (Am. Ed.). He was followed by Joseph H. Robinson, who was glad that Dr. Williams had had it put into the Discipline that the General Conference should have no power to revoke, alter or change any article of our Religion, etc. He felt that we had been compromised by Dr. Burns' letters. If we do away with the substitutionary theory we shall have to do away with many of our best hymns and also change our Ritual in administering the Sacrament. Dr. Burns replied. He appealed to Pope, claimed that Pope was one of our standards as well as the highest authority of Methodism to-day. There was one hymn in our book we never could use—

"My Son is in my servant's prayer And Jesus forces me to spare."

He did not believe in the word "forces" in that verse. We must allow latitude. No one held more reverently than he the doctrine of the Atonement. The question is whether Methodism is to be interpreted this way or that. He quoted Pope, pp. 264, 270, &c. In reply John S. Evans spoke—in a very logical, clear and convincing speech, quoting both Pope and Wesley (sermon v. M. Dickinson enquired of Dr. Burns if he accepted Pope's full statement of the doctrine of the Atonement, which embraces the three views of it as held by others. Dr. Burns replied that he did. Mr. James Graham made an effective speech, showing that it was a controversy of words rather than of things, and in this view nearly the whole Conference after most anxious deliberation evidently coincided, for on a vote being taken the minute of the District Meeting was sustained—at 12 o'clock on Saturday. The other count was dismissed and the Doctor's soundness in the faith was vindicated. His character was cleared and the Conference refused even to append a resolution of the District Meeting expressive of regret that the Doctor had written the letter to Dr. Thomas.

(To be continued.)

MEMORIAL NOTICES.

MISS EMBREE.

Died at Port Hawkesbury, C. B. on the 24th of April, in the 18th year of her age, Alberta, daughter of David and Susan Embree. A lovely maiden, just developing into a beautiful womanhood, it might be said of her, "Early, bright, transient, like morning dew, She spanned her existence, and went to heaven."

Alberta had exhibited many amiable traits of character from her childhood; and was beloved by all who knew her; but she manifested no deep emotions of piety and godliness till spending the winter in Boston, at a boarding house, she was led by the pious proprietor to attend Broomfield M. E. Church, under the pastoral care of Rev. A. B. Kendig. The lady's name, Mrs. Robinson—deserves honorable mention, as she no doubt contributed to save a soul from death; and was spoken of with grateful emotion by Alberta on her death bed.

But the yearning solicitude of the pastor for the salvation of the soul thus brought under his pastoral care, commends itself to our highest admiration. A letter found among her papers breathed the true spirit of Paul and of John, and shows how he "traveled" his birthright as a member, with suitable texts and advice also shows that his labor was not in vain. She was gathered into the fold; and made a partaker of salvation. Her health failing rapidly, she hastened home only to embrace her anxious friends, and to die. Feeling concerned for her spiritual welfare, and not knowing of the change of which she was the subject; I hastened to visit her; but how great was my surprise to learn the calm peace with which she contemplated death and eternity. So passed away from earth, rejoicing in hope, a spirit ransomed by the death of Jesus, sanctified by his blood—to begin the race of immortals and wear the immortal crown ere yet she had well begun the mortal course. To her sorrowing family we would say "So run that ye may obtain."

G. W. TUTTLE.

THE DEATH OF DeLONG.

W. H. Glider, *The Herald* correspondent with the Rogers, sends the following dispatch, dated Lena Delta, April 12, 1882. Melville found the bodies of De Long's party on March 23. They were in two places, 500 and 1000 yards from the wreck of the scow. Melville's search party first started from the supply depot (here two words are unintelligible) to follow Ninderman's route from Usterda to Mot Vai, and afterward from Mot Vai back toward Usterda. (The following sentence is again unintelligible.) They stopped at the place

the first day after they left DeLong, feeling sure that the others had not got much further. There they found the wreck, and, following along the bank, they came upon a rifle barrel hung upon our sticks (here six words are unintelligible.)

They set the natives digging on each side of the sticks, and they soon came upon two bodies under eight feet of snow. While these men were digging toward the east Melville went on along the bank, twenty feet above the river, to find a place to take bearings. He then saw a camp kettle and the remains of a fire about a thousand yards from the tent, and, approaching, nearly stumbled upon DeLong's hand sticking out of the snow about thirty feet from the edge of the bank. Here, under about a foot of snow, they found the bodies of DeLong and Ambler about three feet apart, and Ah Sam lying at their feet, all partially covered by pieces of tent and a few pieces of blanket. All the others except Alexia they found at the place where the tent was pitched. Lee and Koch were close by in a cleft in the bank toward the west. Two boxes of records, with the medicine chest and a flag on a staff, were beside the tent.

None of the dead had boots. Their feet were covered with rags, tied on. In the pockets of all were pieces of burnt skin and of the clothing which they had been eating. The hands of all were more or less burned, and it looked as if when dying they had crawled into the fire, lay lying over the fire and his clothing being burned through to the skin, which was not burned. Collins' face was covered with a cloth.

All the bodies were carried to the top of a hill 300 feet high, about forty yards to the southwest from where they were found and there interred in a mausoleum constructed of wood from the scow, built in the form of a pyramid twenty-two feet long and seven high, surmounted by a cross twenty-two feet high and a foot square, hewn out of drift-wood, and conspicuous at a distance of twenty yards. The mausoleum was covered with stones and is to be sodded in the spring. The cross is inscribed with the names and record of the dead, cut in by the search party.

After completing the tomb the party separated to search the delta traces of Chipp's people. Melville went to the northwest part of the delta and west as far as the Olenek River. Ninderman to the centre and Bartlett the northeast. Ninderman and Bartlett found nothing. Melville has not yet returned. The search is to be extended to Cape Borchaia and the bay of that name. They expect to finish in time to reach Yakutsk or Uerkojansk before the rivers break up. If they do not finish before that time they will have to retreat to the foot of the hills and mountains with the natives until the water falls, as the whole of the delta is covered with water in spring, to a height of four feet and in some places to twenty feet above the level of the river. Otherwise they would have buried the dead where they found them.

BREVITIES.

The man whom you can hire to work for nothing, when you come to pay him, is the hardest kind of man to settle with.

An exchange says: "It takes many men a long time to learn how to carry a ten-dollar bill home without breaking it."

Ladies who make shopmen show goods but never purchase are called, in medical parlance "counter irritants."

You may know mock modesty as you do mock turtle, from its being the product of a calf's head.—*The Judge*.

"If you grasp a rattlesnake firmly around the neck he cannot hurt you, says a Western paper. Keeping about a mile ahead of the snake is also a good scheme.

An Albany paper tells of a woman in that city who told her husband during a storm, the other night, and said: "I do wish you would stop moving, for I want to bear it thunder."

It is told of the son of a horse dealer, a sharp lad, that, when once unexpectedly called upon by his father to mount a horse and exhibit his paces, the little fellow whispered the question, in order to regulate how he should ride, "Are you buying or selling?"

The North Carolina Methodist who sang so loudly and discordantly in church as to annoy other worshippers, and was indicted as a nuisance, has won his case. The language of the Court is: "The disturbance of a congregation by singing, when the singer does not intend to disturb it, but is conscientiously taking part in the religious services, may be a subject for the discipline of his church, but is not indictable."

Miss Elizabeth Peabody, of Massachusetts, celebrated her 76th birthday on a recent Wednesday, and in the course of an interesting historical statement which she made before the members of the Woman's Club, she said that her father informed her that the first organized meeting to consider the question of the separation of the Colonies from Great Britain was held in the parlor of a private residence at Dedham, and that he was present at the meeting.

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MARRIED

At Woolstock, June 14th, by the Rev. W. Wesley Colpitts, Mr. John B. Malory, of Wakefield, to Miss Mary Agnes Gibson, of Southampton. At the same place, and by the same, June 15th, Mr. James P. McWaid, of Wilnot, to Miss Emily Savage, of the same place.

DIED

At Newcastle, N. B., on the 19th June, after a short illness, Martha, wife of Mr. Wm. Gray, aged 69 years. At North East Harbor, Shelburne Co., N. S., June 11th, Charles N. Gregor, son of Mr. Charles Gregor, Church Over, in the 23rd year of his age.

TRENT NAVIGATION. NOTICE TO CONTRACTORS.

THE letting of the works for the FENELON FALLS, BUCKHORN and BURLIGH CANALS, advertised to take place on the fifth day of July next, is unavoidably postponed to the following dates.

SEALING TENDERS, addressed to the undersigned, and endorsed "Tender for Trent Navigation," will be received at this office until the arrival of the Eastern and Western Mails on WEDNESDAY, the Fifth Day of July next, for the construction of two Locks, Bridge Piers and other works at Fenelon Falls; also, the construction of a Lock at Buckhorn Rapids, and for the construction of three Locks, a Dam and Bridge Piers at Burligh Falls.

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WELLAND CANAL. NOTICE TO CONTRACTORS. SEALING TENDERS, addressed to the undersigned, and endorsed "Tender for the Welland Canal," will be received at this office until the arrival of the Eastern and Western Mails on TUESDAY, the seventh day of July next, for certain alterations to be made to, and the lengthening of Lock No. 2 on the line of the old Welland Canal.

A map of the locality together with plan and specifications of the works to be done, can be seen at this office, and at the Resident Engineer's office, Thorold, on and after TUESDAY, the twenty-seventh day of June next, where printed forms of tender may be obtained.

Contractors are requested to bear in mind that an accepted Bank Cheque for the sum of \$1,500 must accompany each tender, which sum shall be forfeited if the party tendering declines to enter into contract for the execution of the work at the rates and prices submitted, and subject to the conditions and terms stated in the specifications.

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F. BRAUN, Secretary, Department of Railways and Canals, Ottawa, 22nd May, 1882.

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