

The Wesleyan.

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NOTES AND COMMENTS.

Bishop Pierce lately rebuked unseemly religious professions. Said he, "The light-house fires no cannon to announce its presence—it simply shines at once a warning and a guide."—*Southern Christian Advocate.*

There seems to be something lacking in a crowded church when scarcely a child's face is to be seen. This separation of parents and children around the altars of the Church is ominous. Here is something for pastors and parents to consider.—*Nashville Ad.*

From an invalid's room have gone out the sweetest thoughts ever come into words, which, repeated by thousands, have stimulated the living and cheered the dying; and from many an evening time of life the most golden rays of influence have fallen upon the hearts of men.—*Western Ch. Advocate.*

Two letters from members of the Board of Overseers now abroad have had great influence in determining the minds of the Board: one from Rev. Edward Everett Hale, D.D., in favor of granting the degree, and another from Rev. Phillips Brooks, D.D., in opposition to it, and the latter seems to have had a controlling weight in the matter; and so Gov. Butler goes unopposed by the University of Harvard.—*Journal of Education.*

Of the late Bishop Peck an editor says:—"He was a liberal man. His money was freely given to all good causes, so far as he was able, and in this respect he was an example worthy of imitation. It is not infrequently occurs that ministers, whose duty it is to preach the grace of liberality, do not practise it, and are themselves penitents to a sad degree. Bishop Peck gave his all to the Church, and died like Wesley, without an extra word \$20.

Following are good rules for public speakers, and if carefully observed would largely increase the average audience: First, Know what you are going to say. The second, Endeavor to say for yourself. The third, Be natural and unadorned. By bearing in mind these simple injunctions any man, free of conventional or acquired defects, and if he might not be a great orator, could hardly fail in being an agreeable and sympathetic speaker.—*Central Methodist.*

A woman went one day to hear a D. D. preach, and, as usual, carried a pocket Bible with her, and she might turn to any of the passages the preacher might happen to refer to. But she found the age had no use for her Bible these days; and, coming away, said to a friend, "I should have left my Bible at home to-day, and have brought my dictionary. The Doctor does not read in Scripture, but in such learned words and phrases as require the help of an interpreter to render them intelligible."—*American Paper.*

A drinking wife; a scandal float; a venal husband; the alleged despoiler of womanly virtue and the good name of a household is shot dead. A trial; the murderer is cleared, and the majesty of the law is paralyzed. Wine did the business. A woman was unsexed; two homes blighted; one man lies in a bloody grave, and another walks the earth with the taint of human blood upon his hands. These are the victims. Society, which licenses the saloons, is the criminal.—*Texas Advocate.*

Christians, don't forget to pray! The demands of business are inexorable. It requires early departure from the home in the morning, and close attention during the hours of the day. Worn-out mind and body demand a full night's sleep. Christian men content themselves with a verse or two of Scripture, and a hurried prayer. Others do not find time even for this. But prayer is the Christian's vital breath. He cannot dispense with it, and retain Christian life. Make time for prayer, and hold it as sacred as any business engagement.—*N. Y. Ad.*

At a Diocesan Missionary meeting in Chicago some years ago, when after urgent applications for missionaries and appropriations, the treasurer had reported that so far from doing more, he had not the money then due, Bishop Whitehouse, having listened patiently, at last arose, and remarked that he thought of a plan by which all the indebtedness of the Board could be paid and ample provisions could be made for the new stations that the Board would recommend. "It is this," said he, "if all the Churchmen in Illinois, who smoke, will give me the value of one cigar a day." That brings the thing right down from being a question of possibility to one of will, and that on the part of Christian persons.—*Church News.*

Zion's Herald says: Day-dreaming is only building "castles in the air." It puts nothing good into one's character. It accomplishes nothing valuable to the church or to society.

If our faith stops in Christ's life, and does not fasten upon the blood, it will not be justifying faith. His miracles, which prepared the world for His divinity, His holiness, which fitted Himself for His sufferings, which were insufficient for us without the addition of the cross.—*Iowa Methodist.*

It is a great loss to Sackville to lose Professor Weldon and Professor Goodwin in one year. On the other hand it is a great honor that two students of that institution should thus be called upon to fill important positions in other colleges. No doubt the salary at Kingston will be much larger—probably a great deal larger—than at Sackville. It is pretty clear that if we want to retain our scholars in New Brunswick we must pay them better.—*St. John Globe.*

A correspondent of the London Daily News said last week, "Non-conformists in country parishes suffer annoyance of various kinds for daring to avail themselves of the provisions of the new Burial Act; and then, when a knowledge of this fact detours some Non-conformist from attempting to do so, bishops and clergymen exultingly point to the fervency of Non-conformist burial services as a proof that the Act was passed only to remove an imaginary grievance."

The following suggestion of the Congregationalist remains us—well it does not matter much who it was: "The minister who takes up any large amount of time with an address in opening the prayer meeting need not expect the brethren to follow promptly. Many a time has the pastor so far exalted the subject that every thought of it that was in the minds of the brethren has been rolled over and over before they are given a chance."

The Albany Times speaks of the two great evils of American schools, over-crowding and over-teaching, and makes the following suggestive statement: "It is a fact which Americans may as well acknowledge first as last, that their educational system contains some radical defects. Our school children are far from strong, mentally and physically, and the education given is often far from practical. Any well-considered plans to improve the system by remedying these defects should meet with careful consideration."

A clergyman writes of the Boston Baptist Meeting, describing 4,000 converts, a new Mexican town of 4,000 inhabitants, on the railroad, about thirty miles north of El Paso. It has a convent and Roman church; it has also a small Mexican Methodist church, established a few years since, and "three weeks ago a Presbyterian church was organized, with six persons." He begs some "benevolent brother, sister, Sunday-school, or church," to send him \$100 to start a Baptist church, for which he has found five members.

One hundred and ten new members were received into the church by the Rev. Mr. Talmage, lately, making the total membership of the Tabernacle, 2920. It was announced that the service would be the last until the fall. Mr. Talmage spoke from Isaiah vi, part of verse 2, describing the glory of the seraphim. He deplored the irreverence of this age, toward parents, and toward serious and sacred things. "It is like a tack-hammer trying to break a thunderbolt," he said. "Don't be flippant about God; don't joke about death; don't make fun of the Bible; don't deride eternity." The brightest and mightiest of angels take no familiarities with God!—*N. Y. Tribune.*

A correspondent of Church bells writes:—"A young tradesman in the West of England, respectable, well conducted, much esteemed by his own friends and associates, fell into a rapid consumption. After he had earnestly considered the subject of his own state, a great change came over him, and he was desirous to receive the sacrament. The vicar of the parish, an able, experienced, and devoted parish priest, prepared him for Holy Communion, and his mother and sister, both of them communicants, looked forward to partaking for the first and last time together with him. He was suddenly taken much worse late one evening, and the senior curate, who was sent for in the vicar's absence, said that he himself had dined, and could not possibly administer the sacrament; if the man lived he would do so in the morning. The poor fellow died soon after, and his relations felt the denial deeply. The last consolations were withheld because the curate had had his dinner!"

THERE IS ROOM.

What a glorious declaration is this in regard to the gospel. There is yet room. Millions have been invited, and have come, and have got to heaven—but heaven is not yet full. There is a banquet there which no number can exhaust; there are fountains which no number can drink dry; there are harps which other hands can strike; and there are seats there which others may occupy. Heaven is not full, and there is yet room. The sabbath-school teacher may say to his class, there is yet room; the parent may say to his children, there is yet room; the minister of the gospel may go and say to the world, there is yet room. The mercy of God is not exhausted; the blood of the atonement has not lost its efficacy; heaven is not full. What a sad message it would be if we were compelled to go and say, "There is no more room, heaven is full. No other can be saved. No matter what their prayers, or tears, or sighs, they cannot be saved. Every place is filled; every seat is occupied." But thanks be to God, this is not the message we are to bear; and if there is room, come, sinners, young and old, and enter into heaven. Fill up that room, that heaven may be full of the happy and the blessed. If any part of the universe is to be vacant, let it be the dark world of woe!—*Abner Barnes.*

FRANCE AND THE GOSPEL.

It may confidently be held that the day of gloom will speedily pass away from the French Republic. The days of her mourning have been many and prolonged. Let us hope that they will soon be ended. There must surely be a brighter future for a people so appreciative of beauty, so keenly intellectual, and so full of heart. But France cannot be healed except at the feet of the Saviour. It is not merely an idle fancy which sees a movement dawning there. There are many agencies at work in various parts of the land, and all of them meet with success. In and around Paris, Mr. Gibson, Mr. M'All, and Miss Booth also, find prompt response. In Southern France a genuine revival is reported from among the Methodist societies of the Cévennes. An increase of one hundred during the past year upon a register of less than two thousand in connection with the French Conference shows a proportion much in excess of that recorded at home. It will be a new departure for French Methodism when such revivals become the habit of the Church life. The doctrines and the usages of Methodism are such as will meet the need and suit the temperament of the people. They are the usages and doctrines which have stirred the souls and called forth the sincere and fervid testimonies of nations more phlegmatic than that of France. If readers doubt, they may cross the Channel and visit Paris. Under the guidance of Mr. Gibson or of any of his household of workers they may find their way to one of the Reunions Populaires, and there they may hear for themselves the old-fashioned story of sin and salvation, of penitence and faith, of pardon and peace. Or they may choose to test the work at Havre. There in the French meeting-room they may see a hundred persons of all ages listening attentively to an earnest Gospel discourse. That ended, the whole assembly remains for the after meeting, one for testimony. There is no need for prompting now. The English pastoral care—"Now brethren, let no time be lost!"—is not heard here. It is rather the old-fashioned restraint—"One at a time, friends!" Old men, gray-headed, and late yet in their teens, marries and maidens, one after the other, will tell how mercy found them in their sins. There is no making the ring of either the voice or the experience. Their penitence does not mean penance, their faith is a heart trust, and their pardon may be read in the love-light in their eyes. One

such genuine fellowship meeting will go a very long way towards answering many questions. Nor is the scene at all marred by the box which is regularly expected and regularly held at the doors. In a country where the State professedly provides religion for every one according to his creed it may be that one of the lessons least readily learnt will be that of supporting a voluntary ministry. Nevertheless the work steadily goes on, and Gospel agencies, of which Methodism need not be one of the least effective, are surely though slowly turning the long-lost wanderer back to an unknown Saviour. France restored to Christ will assuredly be the faithful ally of England, in peace and well doing.—*Watchman.*

SPEAK OUT.

The interests of truth demand outspokenness. How is error to be met but by the bold proclamation of the truth? How are the emissaries of Satan paining upon mankind his lies—always at it, night and day—how are they to be silenced but by witnesses faithfully crying in their ears, "This is a lie and that is a lie. This is the truth and this is the way; we know, we see, we feel—walk ye in it." Turn ye, turn ye, for why will ye die? They want outspoken witnesses. There are plenty of false witnesses now as there ever were and what does Jesus Christ want? He wants his true witnesses to come out and face them and be a match for them—not to sneak away in holes and corners and be ashamed of it and talk about an unobtrusive religion—unobtrusive nonsense! There is no such thing! Come out before the world. If he be God speak for him. As Elijah said: "If he be God serve him; but if not, serve him." Then away with all this nonsense, your saucy antics and Bibles and professions—leave done with it all and follow Jesus. Be one thing or the other. If he is God serve him. And methinks the words of an Elijah now to come and ring it all through England. I would like to see any man get up and make a straightforward recognition of an appeal to God in our House of Parliament and I would like to see how he would be greeted.

I was strolling as I was passing the Royal Exchange and saw on the top of the earth is the Lord's and the fulness thereof," how many believed it who walked beneath its shadow. "I wonder what anyone would be thought of were he practically to recognize the fact. "Oh!" they would say, "he's not fit for his post—you'll have to take him away; he's a little affected in his head." Oh! you know it is so; but God is not mocked though men think he is. God sits in the circle of heaven, and though the people do rage and the heathen imagine a vain thing and the kings of the earth set themselves, he is laughing at them and by-and-by will come their calamity.

We say the world is dying—what for? Sermons? No. Periodicals? No. Religious stories? Oh! dear, no. There is no chance of a want of men for many a long year to come. Dying for disquisitions? No. For speculative theories? No. For creeds and battles? Oh! you might have them by the dozen. What is it dying for?—down right, straightforwardness, loving, earnest testimony about what God can do for souls. That is what it wants. That is what those poor men in the shops, those walking up and down Oxford street, in the theatres, in the dancing saloons, in the concert rooms—everywhere, that is what men want—somebody to come and take them lovingly by the collar and tell them that God is God and can save them. "He who saved me my brother and he can save you." That is what the world wants. One word like that is better than a sermon and it will do more for God and the salvation of the world. Oh, yes, men are saying, in fact all over this land, thousands, "Here I am, a

poor slave of sin. I know it." They say it in their consciences though they do not say it to you. They say it often to us when they are pushed into a corner by the sword of the Spirit. "I know I am wrong, sinful, wicked." As that dear John Allen whose life I have been telling about said once when sitting swearing, surrounded by his companions, "Jock, if you were to die what would become of you?" "I should go to hell, straight!" He was an honest fellow. He knew where he was going and he said it.—*Mrs. Catherine Booth.*

MEXICO.

At the late session of the Irish Conference the Rev. William Butler, D.D., formerly of the Irish Conference, general superintendent of the missions of the Methodist Church in Mexico, was introduced, and by request addressed the Conference. In rising to speak, Dr. Butler received a very cordial greeting. He said he appeared there that day under considerable feeling, as he stood on the place where he had been ordained to the ministry in 1840. There was no spot on earth so dear to him. Many years ago the Rev. James Lynch, who had been Dr. Coke's companion, laid his hand upon his head, and he was sent out to India; but wherever he had been he had never ceased to love Ireland. He had the honor to have a son as his successor in Mexico, and he would rather have that house than to see him President of the United States. He came from Mexico—now the most Protestant of all Roman Catholic countries. He remembered when General Santa Anna was dictator of Mexico, and when no Bible or missionary could enter that land. He lived to see that man deposed, and visited him with some American gentlemen, and found him in a state of great poverty, in a poor street, supported by a piety from his clerical friends. There was no nun or convent, monk or monastery, or Jesuit in all that land. He was there the day they were turned out. On that morning the editor of the *Monitor Republicano* headed the leading article in that paper, "Jesus, farewell," in which he said he had compassion, not for them, but for the land to which they would go, and concluded a powerful indictment of their conduct by the words "Godsend Jesus, farewell." The country was now open to all Evangelical Churches, and he was told by the present President of the Republic to come to him at any time of the day or night if he received any opposition in the prosecution of his work. He had purchased the convent of San Francisco, which is built on the site of the old Palace of Montezuma, and there the mission had a chapel, school, and book concern. He had also purchased for 10,000 dollars the Inquisition, where the awful cruelties common to such places had been practised. When the Revolution took place the people burst into the building, and after careful examination of the walls discovered the secret cells where some victims had been built up alive and allowed to perish. Four of these were brought forth by the people and their photographs taken in the public marketplace that the sun might perpetuate after generations the deeds that had been done in darkness. In that place they had now an institution for training young men for the ministry.

The cordial thanks of the Conference were presented to Dr. Butler for his valuable address, and a resolution was adopted expressive of sympathy with him in his work.

ZENANA VISITING.

Miss Tucker, so well known as A. L. O. E., writes from Batavia:—"I paid a very interesting visit to-day to the Zenana of the sister of Haidishah. You may possibly remember the story of that dear lady, a supposed descendant of Mahomet, who was taught in our Mission school, and

departed this life a humble believer in Christ, confessing Him before his bigoted relatives, and glorifying Him by a pure consistent life. His sister's Zenana has been five times closed against me, but I thought to-day that I would try again to gain entrance. To my true pleasure I was welcomed by the poor sister, who is very sad, her husband does not care for her, though she is an attractive young creature. He has made her mother go away, and her younger brother has gone with her. The poor sister's eyes dropped tears, as she told me of her lonely, desolate condition, but what was most touching was her reference to her Christian brother. "He has gone to God," she said. The Mahomedan appears not to have the slightest doubt that her brother is now in the place "which is best for all." I read to her from the gospel, that book which was so dear to her brother that he would not carry it like other volumes, under his arm, but on his breast. I asked the bibi her name, for though I had been a dozen times to the Zenana I have never heard it. "She would not tell me. 'Call me Tatt, Shah's sister,' she said, that is a good name. The fragrance of that youth's early piety, lingers in his Mahomedan home. Please ask your praying friends to remember Tatt, Shah's desolate sister. There is another bibi for whom I would ask special prayer, Mitir-Nissa, 'the lady of kindness.' She is a fine woman, good looking, intelligent, one of the very few women in Batavia, who can read Urdu. Her antecedents were very bad, but she is, I believe, really desirous, to lead a good life and get to heaven, in the Mahomedan way, for she is a strong Mahomedan. She and I usually look on each other as sitting in darkness, yet mutually feel very kindly towards each other. She welcomes me cordially, and listens readily to the Word of God. I was encouraged the other day by her look of earnest, grave attention, when I read to her of Christ and his burden of sin. Still she clings fast to Mahomet. I made an agreement with her that till we meet again, we should pray for each other's enlightenment morning and night. I do not think she will forget. It is much more cheering to converse with even a prejudiced Mahomedan, than with the careless creature whom one so often meets in Zenanas. There alas! it seems that one is soiling by the wayside! Yet one should never despair. There is one place to which it seemed both to your biwewoman and myself almost useless to go. However, I thought 'as the door is open, I should not neglect it altogether.' So I went, and from that visit, three nice Zenanas (new ones) were open to me, Mitir Nissa's being the second."

"The atonement is a profound reality in Methodism. It is the central truth of our theology, the harmony of our doctrines, the light of our faith, the light of our religious experience, the effective element of our preaching, the impulsive force of our evangelical working. Justification by faith, regeneration, adoption, the witness of the Spirit, sanctification, so vital in Methodism, have no real ground, except in the atonement. Without this truth all that is evangelical must fall away, and a mere moral system remain. How different from our historic and present Methodism! What a change with the redeeming Christ no longer in our hymns, and prayers, and sermons, lost to our faith, lead to our Christian life! What a paralysis of all the forces of our evangelical work! As our fathers cherished this great truth as the source of our salvation, the impetus of their zeal, and the power of their success, so will we cherish it. *John Davenport Lockwood, Advocate.*

Do you ask me, how I feel, when I am having much to do with Jesus? Every beat of the pulse is a loud song from God.—*John Davenport Lockwood.*

OUR HOME CIRCLE.

THE DAY OF REST.

Holy and beautiful! The very bird That pours his wealth of music on the ear...

The breeze pass by with luteina wing, And less distinct the insect's joyful hum...

The flowers hang droopingly on pliant stem, The pale blue clouds float down the azure sea...

All things would utter "holy time," And all within the soul gives answering cheer...

Into the deep recesses of the mind, O holy peace, descend and long abide!

WITH THE PRISONERS.

Mark Trafton, D. D., gives the N. Y. Advocate some notes of a visit to the prison at Concord, Mass.:

The genial and popular Chaplain took me into and through the workshops in order; first into the shops where are manufactured mouldings for picture frames.

It was now near noon, and we passed into the cook-room. All was neat and clean as care could make it.

After dinner we looked through the cells, beginning with the solitary. I stepped inside, and said to the Chaplain, "Please close the door."

Here's Jesse Pomeroy's cell; but this is spacious, well lighted, and aired. He is not allowed to go out or mingle with the other boarders at this institution.

Here is a cell; a fat indolent-looking colored man, is tramping about. He comes to the grated door to greet the Chaplain, as indeed, they all do with great apparent cordiality and affection.

of loving and worshipping the creature more than the Creator. This black man is in for life. He was pardoned on recently, and went to see the woman who, he said, lied him into prison.

In the next cell is another life prisoner, an Italian or Malay, who killed the mate of a ship on board which he was a seaman.

It is a visiting day, and the occupant of this next cell is in the reception-room, where I had just seen him, a good-looking young man, in conversation with a gentleman, in for life for murder.

There is a photograph of the house in which he was born, somewhere in New Hampshire—a fine old farm-house, with splendid branching elms and clustering shrubbery.

Alas! what bitter thoughts, what painful regrets, what self-accusings have these cold dumb walls witnessed. What earnest prayers have ascended from some of them, what vows have been registered in heaven.

Up, up, up into the dome chamber, the hospital. Large and airy, with neat, cleanly beds, and all unobjectionable, save that it is not warmed sufficiently.

My attention was called to a little pale-faced boy lying upon a cot. The son of some respectable people in a Massachusetts city, who was enticed by some older lads to raid a cigar-shop and steal some cigars.

Down we go again, stopping to speak to a lame convict, who is a genius in his way. Too lame to go into the workshops, he busies himself in making musical instru-

ments and carving in ivory. He seemed to take pride in exhibiting his productions to us. "Ye see," said he, "I am lame, and in for thirteen years, and I wanted something to do, and Warden Chamberlain he 'lowed me to have this stuff brought in so I could do something; in for thirteen years, ye see; and I could sell some little article, ye see; but the last warden he wouldn't have nothing to be brought in. That's hard on a poor feller in for thirteen years; but this warden he lets me have stuff to work, an' so it's kinder easier for a feller as is in for thirteen"—I presume he is talking yet.

"MY MOTHER'S GOD."

At a fashionable party, a young physician present spoke of one of his patients whose case he considered a very critical one. He said he was "very sorry to lose him, for he was a noble young man, but very unnecessarily concerned about his soul, and the Christians increased his agitation by talking with him and praying with him. He wished Christians would let his patients alone. Death was but an endless sleep, the religion of Christ a delusion, and its followers were not persons of the highest culture and intelligence."

A young lady sitting near, and one of the gayest of the company, said, "Pardon me, but I cannot hear you talk thus and remain silent. I am not a professor of religion, I never knew anything about it experimentally, but my mother was a Christian. Times without number she has taken me to her room, and with her hand upon my head, she has prayed that God would give her grace to train me for the skies.

But you are not only to receive the new pastor, but to receive him cordially. If he does not at first sight appear to be your man, readjust your glasses and look more carefully at him. Give him a warm grasp of the hand, a pleasant smile, and let him at once feel that he is among friends who will stand by him and aid him in his work in the year.

THE RIGHTS OF OTHERS.

If parents would teach their children to respect each other's rights under all circumstances, society would be burdened with few of those men whom we now meet daily, and who deliberately prey upon the folly or weakness of others.

Let us sketch what seems to us an ideal condition in a family as to the principle of "mine and thine."

Each member of the family has his own personal belongings, and these are sacred to him alone. No other member meddles therewith. His treasures are not inspected even or appropriated by anyone but himself.

of the younger, or the sharp of the dull, so that each one shall have an "even chance" with the rest. The laws of equity govern parental decisions and secure to each child justice.

THE MOTHER.

"It was so like, John, our little one. Why are so many little ones like ours, in this broad world. To break a mother's heart? I cannot go abroad with eyes cast down, and mind shut in from outward things; but that some other mother holds her fast to thrust with cruel face fore eye and heart.

A sinless, lovely one, all fair to see. So say you o'er who faint would comfort me. Toward heaven with me; And then remembering, And now my tired old steps will always halt.

"My heart is dull, John— Forgive, dear one— To words of loving pity From your loving heart. I know 'tis sad to undo my hold on you.

THE NEW PREACHER.

About this time you anticipate the advent of the new preacher, and naturally inquire what you shall do with him. What you do with him, will, to a great extent, determine what he will be able to do with and for you.

But you are not only to receive the new pastor, but to receive him cordially. If he does not at first sight appear to be your man, readjust your glasses and look more carefully at him.

They were playing on the veranda together that morning, Ralph and his sister May. Something that she said to him angered him. He raised his hand in an outburst of stormy passion and struck her.

Again, assist him to get well settled in the parsonage. Let the parsonage committee attend to their duty in setting the house in order. Do not oblige him to board a week with some good brother, which would prove inconvenient to both parties; rather conduct him at once to the home you have provided for him and show him a hearty welcome and helping hand.

At an early period call on him and get acquainted with his family. Especially should his official men maintain close relations with him. Enter into his plans of labor, aid him by suggestions, and strive to co-operate with him rather than dictate the course he

shall pursue in the work of the year. One other thing. While you pray for and sympathize with him, do not forget his material wants. If he comes to you with a thin purse see that it is early replenished.

SCIENTIFIC CHARITY.

What is called scientific charity is one of the signal distinctions of the time. It proceeds upon a principle which has never before been so clearly perceived, that true charity consists in helping the needy to help themselves.

The forms in which this wise and kindly spirit manifests itself are many. But none is pleasanter than that which offers to the decayed gentlewoman the opportunity of trying to help herself. It is this office which the Society of Decorative Art has undertaken. Of course even this work must be attended with many and sore disappointments.

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hang me for killing her!" The next day May was worse. She kept saying over and over,—"I didn't mean to make you mad, Ralph; I'm sorry."

"Oh, I wish I could be in her place," he told his mother. "P or little May! I know now, she didn't mean to make me angry, but I didn't stop to think of it then. If God'll only let her get well, I'll never speak a cross word to her, or be unkind again, if I can help it."

One day the doctor told them that all danger was over. Ralph went up to the bedside, and mingled joy and sorrow filled his heart when she held out her thin little hand to him with a wan smile on her face.

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At an early period call on him and get acquainted with his family. Especially should his official men maintain close relations with him. Enter into his plans of labor, aid him by suggestions, and strive to co-operate with him rather than dictate the course he

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1.—The... having been... ites proceed... over in the... is no record... over having... their wander... (Nan. ix.)... than edifica... long an inter... comp's time... was begun th... ers left Egy... not only out... In the fir... the beginni... God's promi... and found th... the wilder... they were r... fest of Chri... ever to sh... filament of H... of us will be... we continu... perience to... meaning of... must not lo... this Passov... much a prey... flits as a c... ances. The... Land, but th... it. Even w... their feast... tend with w... full view o... overcome... strong wall... gone talkin... with glacin... circumstan... ing what th... Israel long... expressed... table before... time enmi...

Among... with this fr... na ceased... They "did... land" the d... the next d... fall. The... so alarmed... sage of the... of so vast a... capitiely fl... leaving all... Thus the i... the manna... of its mir... them that i... pend on th... Gilgal, a... could not f... the history... tabernacle... there until... (Judges xv... places regu... where he h... "I Sam. vii... continued... Lord. D... seems to h... secretaries... is no indic... built there... retained it... camping r... rather the... bode...

2.—The... serious str... Joshua was... seems pos... out from t... by moun... city, and... would be... was add... ed by the... enquired... them or th... country v... mediato... leader of... self on... "What's... vant?"... whole na... visitor w... He anno... to one... Lord of... gives to... that give... bush, an... marked... that Dis... ed to the... so many...

3.—Th... the daily... around G... truth me... and thro... Divine p... lay was... Israelite... Led on t... the wal... seventh... gather... tion of... have sp... and the... Lord h... battle w... was see... ites; rat... would a... faith a... and the... of you...

A so... land... Archbi... for its... simplify... and mo...

THE SUNDAY SCHOOL.

JULY 12, 1883.

THE PLAIN OF JERICO.

JOSHUA 5, 10-15; 6, 5.

1.—The necessary preliminaries having been attended to, the Israelites proceeded to keep their first Passover in the Promised Land. There is no record of more than one Passover having been observed during their wanderings in the wilderness (Num. ix 1). This was thus of more than ordinary importance, after so long an interval, and celebrating the completion of that deliverance which began the night when their fathers left Egypt. The people were not only out of Egypt, but in Canaan. In the first Passover they celebrated the beginning of the fulfilment of God's promise to Abraham; the second found them far advanced through the wilderness; this was eaten when they were really in the land. The feast of Christ our Passover will be ever fresh and precious, and the fulfilment of His promised deliverance of us will be ever seen advancing, as we continually bring our new experiences to aid us in expounding the meaning of the service. But we must not lose sight of the fact that this Passover was intended to be as much a preparation for future conflicts as a celebration of past deliverances. They were in the Promised Land, but they had not yet conquered it. Even while they were observing their feast the foes they had to contend with were close at hand, and a full view of the difficulties to be overcome was before them in the strong walls of Jericho. It required some faith to enable them to feast with gladness of heart under such circumstances; but they were realizing what the future sweet singer of Israel long afterwards so beautifully expressed: "Thou preparest a table before me in the presence of mine enemies."

Among the incidents connected with this first encampment the manna ceased to fall (verses 11, 12). They "did eat of the old corn of the land" the day after the Passover, and the next day the manna ceased to fall. The people had no doubt been so alarmed by the miraculous passage of the Jordan and the invasion of so vast a host, that they had precipitately fled into the city for refuge, leaving all their stores behind them. Thus the immediate withdrawal of the manna would both remind them of its miraculous origin, and show them that in future they were to depend on their own exertions. The Gilgal, as the first encampment, could not fail to be of importance in the history of the Israelites. The tabernacle appears to have remained there until its removal to Shiloh (Judges xviii. 1). It was one of the places regularly visited by Samuel, where he held his courts of justice (1 Sam. vii. 16), and where sacrifices continued to be offered before the Lord. During all that period, it seems to have been one of the chief sanctuaries of the nation, but there is no indication that a town was ever built there. It seems always to have retained its original character of a camping ground for special purposes, rather than a settled place of a town.

2.—The appearance of this mysterious stranger took place "when Joshua was by Jericho" (ver. 13). It seems possible that Joshua had gone out from the camp quietly—perhaps by moonlight—to reconnoitre the city, and while considering what would be the best plan of attack, he was suddenly confronted by a man with a drawn sword. Nothing daunted by this unexpected appearance, he enquired whether the stranger was of them or their foes. The reply to this enquiry was such as to cause an immediate change in the attitude of the leader of Israel; he prostrated himself on the ground and enquired, "What saith my Lord unto His servant?" It is very clear from the whole narrative that this mysterious visitor was. The name under which He announces Himself is so similar to one of the Divine names—The Lord of Hosts; the instruction He gives to Joshua is so identical with that given to Moses at the burning bush, and Joshua's reverence is so marked, that it is almost impossible to believe that this must have been that to the patriarchs and to Moses on so many important occasions.

3.—The simple arrangements for the daily procession of the Israelites around Jericho were to impress the truth more deeply, both on the Israelites and Canaanites, that the overthrow of the city was entirely due to Divine power. The seven days' delay was also intended to teach the Israelites salutary lessons. The Lord could as easily have overthrown the walls on the first day as on the seventh. He was not waiting to rather up His power for the destruction of the Canaanites. He could have spoken and destroyed the city and the idolaters at a word. The Lord had a more exalted war. His battle was with human hearts. He was seeking to overcome these Israelites rather than those Canaanites. He would subdue them to Himself with faith and build them last with wonder, and thankfulness, and love. (Abraham from the W. M. S. S. Mag.)

A society has been formed in England under the presidency of the Archbishop of Canterbury which has for its object "the Christianizing, simplifying, and cheapening funeral and mourning ceremonial."

TO AVOID DROWNING.

It is a well-known fact, says the Scientific American, that any person of average structure and lung capacity will float securely in water if care is taken to keep the hands and arms submerged and the lungs full of air. Yet in most cases people who are not swimmers immediately raise their hands above their heads and scream the moment they find themselves in deep water. The folly of such action can be impressively illustrated by means of a half empty bottle and a couple of nails, and the experiment should be repeated in every household until all the members—particularly the women and children—realize that the only chance for safety in deep water lies in keeping the hands under and the mouth shut. Any short necked, square-shouldered bottle will answer, and the nails can easily be kept in place by a rubber band or string. First ballast the bottle with sand, so that it will just float with the nails pointing downward, then by turning the nails upward the bottle will be either forced under water at once, or will be tipped over so that the water will pour into the open mouth, and down it will go. To children the experiment is a very impressive one, and the moral of it is easily understood. It may prove a life saving lesson.

USEFUL HINTS.

An invalid should never be allowed to touch hot rolls or hot bread in any shape.

Vegetables are the life and soul of healthy living, and should not be neglected at any meal.

Cold boiled potatoes used as soap will clean the hands and keep the skin soft and healthy. Those not overboiled are the best.

Spirits of ammonia diluted with water, if applied with a sponge or flannel to discolored spots on the carpet or garments, will often restore color.

To cure a felon: As the parts begin to swell, wrap the part affected with a cloth thoroughly saturated with the decoction of iodine, and the felon is dead.

Mix a little carbonate of soda with the water in which the flowers are placed, and it will preserve them for a fortnight. Common salt-petre is also a very good preservative.

To remove spots from furniture, take four ounces of vinegar, two ounces of sweet oil, one ounce of turpentine. Mix and apply with a flannel cloth.

In many parts of France parsnips are extensively planted for the feeding of milch cows. A French writer says the richness of the Jersey and Alderney butter is due largely to the feeding of parsnips.

An occasional dose of raw onions is excellent food for poultry, but should not be fed too freely, or the eggs will be tainted. A moderate ration twice a week will be often enough, and will have a good effect upon the health of the hens.

The following is recommended as a cure for neuralgic headache: Squeeze the juice of a lemon into a small cup of strong coffee. This will usually afford immediate relief in neuralgic headache. Tea ordinarily increases neuralgic pain, and ought not to be used by persons affected with it.

As the time for sowing spring barley comes on care should be taken not to feed whole oats to horses ploughing or cultivating for the barley crop. Many farmers wonder at the presence of oats in their barley when they know the seed was clean, and in the majority of cases the evil can be traced to the suspected source.

Improve yourself in every way possible, now in the long golden days of youth. Further on you will find work and caring for creature wants crowding in upon you, and in all probability self-improvement will then be found to be hard to carry on. Make sure of these, your best days. You will never regret it.

To get rid of spiders upon house plants get a pail or tub of hot water, just hot enough to bear the hand in it. Turn the pot bottom upward, holding the soil with a cloth to prevent it falling out, and dip the plant in the water, and keep it in half a minute. This will kill the spiders; sprinkle a little sulphur on the soil.

SEE, FEEL AND BELIEVE.—"Truth conquers." Putnam's Painless Corn Extractor is the embodiment of truth. "Action speaks louder than words," and its action on corns of every description has been the means of extending its reputation far and wide. The explanation of its success is that it performs all that it claims to do, viz: To remove the worst corns in a few days without pain. Beware of imitations and substitutes. Sold by druggists everywhere. N. C. POLSON & CO., Kingston, Proprietors.

No injurious effects can follow the use of Ayer's Aztec Cure in the treatment of malarial diseases. It contains, besides a specific and unfailing antidote for malarial poison, other remedial agents which unite to expel the poisonous humors, purify the system and leave it in a healthy and reinvigorated condition.

In no other medicinal preparation have the results of the most intelligent study and scientific inquiry been so steadily and progressively utilized as in Ayer's Sarsaparilla. It leads the list as a truly scientific preparation for all blood diseases.

Advertising Cheats.

"It has become so common to write the beginning of an article, in an elegant, interesting manner, 'Then run it into some advertisement that we avoid all such.' And simply call attention to the merits of Hop Bitters in as plain, honest terms as possible. 'Indeed!'"

"To induce people 'to give them one trial, which so proves their value that they will never use anything else.' 'THE REMEDY so favorably noticed in all the papers, 'Religious and secular, is 'Having a large sale, and is supplanting all other medicines. 'There is no denying the virtues of the Hop Plant, and the proprietors of Hop Bitters have shown great shrewdness. 'And ability."

"In compounding a medicine whose virtues are so palpable to every one's observation. 'Did She Die?' 'No! 'She lingered and suffered along, pining away all the time for years. 'The doctors doing her no good. 'And at last was cured by this Hop Bitters the papers say so much about. 'Indeed! 'How thankful we should be for that medicine.'"

A Daughter's Misery. "Eleven years our daughter has suffered on a bed of misery. 'From a complication of kidney, liver, rheumatic trouble and nervous debility, 'Under the care of the best physicians, 'Who gave her disease various names, 'But no relief. 'And now she is restored to us in good health by as simple a remedy as Hop Bitters, that we had shunned for years before using it.'—THE PARENTS.

Father is Getting Well. "My daughters say: 'How much better father is since he used Hop Bitters. 'He is getting well after his long suffering from a disease declared incurable. 'And we are so glad that he used your Bitters.'—A LADY of Utica, N.Y. Je 10a

MOTHERS! MOTHERS! MOTHERS! Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of Mrs. Winslow's SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it; there is no other remedy. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere. 25 cents a bottle. Feb 10.

For toothache, neuralgia, cuts and rheumatism use Parrott's Pain Killer. See adv. in another column.

REST AND COMFORT TO THE SUFFERING.—Brown's Household Panacea has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of Lache. "It will most surely quicken the Blood and Heal, as its acting power is wonderful." "Brown's Household Panacea," being acknowledged as the great Pain Reliever, and of double the strength of other Remedies or Linctums in the world, should be in every family handy for use when wanted. "As it really is the best remedy in the world for Croup in the Stomach, and Pains and Aches of all kinds," and for sale by all Druggists at 25 cents a bottle. Feb 10.

MR. TYERMAN'S NEW LIFE OF Fletcher of Madeley. Just published in octo. Price \$2.50 with Portrait.

WESLEY'S DESIGNATED SUCCESSOR. The Life, Letters, and Literary Labours of Fletcher of Madeley, by L. TYERMAN, Author of "The Life and Times of John Wesley," &c.

"This is decidedly the best of Mr. Tyerman's works. We heartily thank Mr. Tyerman for the pains-taking fidelity with which he has executed this valuable work."—Wesleyan Methodist Magazine.

We give a hearty commendation to Mr. Tyerman's graphic History. The volume is full of interest and merit."—British and Foreign Evangelical Review.

All About Canada. By REV. D. V. LUCAS, M.A. Paper Covers, 15 cents.

Character Sketches. By ABEL STEVENS, LL.D. Price, Cloth \$1.50.

Address S. F. HUESTIS, Methodist Book Room, Halifax, N. S.

The Pulpit Commentary. The American Edition is now being published and will be sold at \$2.25 per volume, which is an average of one third less than the price of the English Edition. Further particulars will be given soon. Orders received.

—ADDRESS— S. F. HUESTIS, 141 Granville Street.

The Revival —AND— AFTER THE REVIVAL. By J. H. VINCENT, D.D. Price 40 cents. Address S. F. HUESTIS, 141 Granville St., Halifax, N. S.

GODET'S Commentary on Romans EDITED BY T. W. CHAMBERS D.D. 8vo. Cloth, \$2.75.

Howard Crosby, D.D., says:—"I consider Godet a man of sound learning and pure orthodoxy. Usual discount to Ministers. Address S. F. HUESTIS, 141 Granville Street, Halifax, N. S."

Belisle, Kings Co., N.B. July 9th, 1880. I have used Graham's Pills myself and in my family, and find them to be the most effectual physic I have ever known, and I have tried all the popular Cathartic Pills in use. They cause no griping, do not leave the bowels costive after their use, and are most effectual in removing diseases of the Liver and Bowels. I have proved them to be a superior Dinner Pill, and without hesitation I recommend them to the public. (Deacon) JAMES KIRKSTAD.

AT METHODIST BOOKROOM NEW BOOKS JUST RECEIVED

English & American Cases. Gesta Christi; or A History of Humane Progress under Christianity. By C. L. BRACE, 1vol. octavo, 200 pages, \$2.75.

Rev. Dr. R. S. STORRS says:—"It is a book that deserves the very widest circulation for its carefulness and candor, its simple learning, its just discriminating analysis of historical movements as indicated or governed by moral forces and for the fine spirit which pervades it. 'I have read a large part of this rich and admirable volume.' Chicago Journal.—"We commend this book most heartily to all who are perplexed in their minds regarding the real and true character of Christ and the Christian religion. It is a most timely and useful work, and they have done for the world here than any professed polemic of modern times."

The Blind Man's Creed, and other sermons, by C. H. PARKHURST, D.D., Pastor of Madison Square Church, N.Y. 12 mo., cloth, \$1.00.

Stanley's Sinai & Palestine. A new and Revised Edition, with new maps and illustrations in connection with the History. By Dean A. P. STANLEY, with seven new and beautifully colored maps, and other illustrations. One large crown size, vol., 630 pages, \$2.75.

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Hugh Montgomery; or, Experiences of an Irish Minister and Editor with Sermons and Addresses. 12mo, cloth, \$1.50.

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SMITH BROS.

THE WESLEYAN

FRIDAY, JULY 6, 1883.

METHODIST UNION.

Popular interest in Methodist Union has caused extended reports of our Annual Conference proceedings to appear in the daily press. There is, therefore, the less need for extended remark in our editorial columns...

A brief summary of the votes of the six Annual Conferences of the Methodist Church of Canada is as follows: Montreal, 66 in favor, 51 against; London, 88 in favor, 101 against; Nova Scotia, 34 in favor, 31 against; Newfoundland, 26 in favor, 3 against; New Brunswick and P. E. Island, 40 in favor, 28 against. A majority of 140 ministerial votes has thus been gained in favor of the proposed scheme...

LIEUT-GOVERNOR RICHEY.

On Wednesday afternoon last Matthew H. Richey, Esq., M.P. for Halifax, was sworn in as successor of the Hon. A. G. Archibald as Lieutenant-Governor of Nova Scotia. We observe with much pleasure that Mr. Richey's appointment to this high office calls forth from all quarters only expressions of satisfaction...

Lieut-Governor Richey is, as is widely known, the eldest son of the Rev. Matthew Richey, D.D., long known in the various Provinces of the Dominion and indeed far beyond them, as a leader in Canadian Methodism and her chief pulpit orator.

Busy brethren on the Camp-ground at Berwick have forgotten to report to our office. Dull weather in the city awakened some fears which seem to have been groundless. A despatch on Tuesday to the Chronicle says: The meeting opened well; never better. The altar services to-day were specially powerful. There are more tents than usual. The weather is glorious.

A noble thing in the way of paying church debts was done at St. Stephen, N.B., on the evening of Sunday, the 24th ult. The pastor, Rev. R. Duncan, gave a brief review of the history of the church at St. Stephen, of which the venerated Durcan McColl was the founder, and in closing referred to the debt of \$6000 on the sanctuary completed in 1876—a debt for the removal of which he thought some steps should be taken...

While listening to the addresses given on the Conference Sunday to the pupils of the Yarmouth North Sunday-school, the writer observed with pleasure that a temperance pledge with a conspicuous heading hung near the desk of the worthy superintendent, S. A. Crowell, Esq.; and with pleasure he learned that signatures to that pledge had been obtained from about one hundred and fifty scholars. Perhaps there is no place in Nova Scotia so free from drunkenness as Yarmouth—a fact of which its recent anniversary celebration afforded most pleasing proof—but Nova Scotians are great lovers, and safeguards thrown around them in childhood can never be in vain...

In a despatch on the 28th ult., the Rev. James Dove informed us, too late for our last issue, that the Newfoundland Conference had accepted the Basis of Union by twenty-six votes against three. This was followed on Saturday by advices that the N. B. and P. E. I. Conference had also accepted the Basis by a vote of forty against twenty-eight. It was expected that these Conferences, like those preceding, would have named Monday for the discussion of union, but they preferred a more speedy settlement.

FROM OVER THE SEA.

I observe by the Methodist that Victoria University has conferred the degree of D. D. on the Rev. Frederic Greeves, of the British Conference. Mr. Greeves is the youngest of three brothers who are Wesleyan ministers, and a fourth is a minister in the Established Church. Their father was a Wesleyan minister also. The new Doctor will be President before long. He is an able and scholarly man. But we do not know on what grounds selections are made for such honor.

The House of Lords has passed through a first stage by a majority of nine the bill for legalizing marriage with a deceased wife's sister. The two Archbishops and twenty Bishops voted against. Three of the Queen's sons, however, voted in favor of it, which more than counterbalanced the votes of the prelates, as it was known that Royalty favored the passing of the Bill.

The Pope's much talked of letter is severely criticised by Romanists themselves, and even priests have the temerity to say that his Holiness should confine his attention to the religious and ecclesiastical domain. This must be very mortifying to Leo. The Vatican is not the seat of power now. The old thunder of yore is exhausted. The Methodist Conference of Ireland is now being held in Dublin, under the presidency of the Rev. Charles Garrett. Dr. Wm. Butler, of the Methodist Episcopal Church, was an honored visitor. He was once a member of this Conference, but desiring to marry his deceased wife's sister he transferred his labors from that to American Methodism.

There has been a small decrease in the membership during the year. All things considered it is a wonder it is not greater. Emigration continues to deplete the ranks of Irish Methodism, but the ranks of the Methodism of other countries is increased by the emigrants. The instrumental music controversy has been settled both in the Presbyterian Church of Ireland and the Free Church of Scotland. In both Assemblies the contest was close. In the Irish one 620 votes were recorded, and the majority was but 11. The debate preceding the decision was long, exciting and able. The anti-instrumentalists had succeeded for fourteen years in succession, and expected to succeed again. As the debate therefore drew to a close the enthusiasm became intense, and when the Moderator announced the result the scene was surprisingly exciting. It is to be hoped the matter will now rest, and that this Church will no longer be distracted and divided by such irritating diatribes on matters that are of no vital interest.

N. B. AND P. E. I. CONFERENCE.

This Conference opened at St. Stephen, Wednesday, June 27th, at 9 a. m. After singing and reading of the Scriptures, the brethren Smallwood and Dr. Pickard led in prayer. The Conference proceeded at once to ballot for President. At the second ballot Rev. S. T. Reed was elected by a majority of three. Rev. R. W. Weddall, A. M., was re-elected Secretary, and Rev. John Read, Journal Secretary. Revs. Geo. W. Fisher and Thomas Hicks were appointed Assistant Secretaries, and Rev. Wm. Harrison, Assistant Journal Secretary. Rev. M. R. Knight, A. B., was appointed Conference Reporter; Revs. Isaac Howie and Thos. Allen were appointed a committee on Conference expenses.

The examination of character was then considered with closed doors. Revs. Lucas and A. W. Day, father and son, ministers of the East Maine Conference, were introduced by Rev. R. Duncan, and briefly addressed the Conference. The hours of session were fixed at from 9 to 12 and from 2 to 5. The following brethren were elected on the Nominating Committee:—Revs. Job Shenton, E. Evans, Isaac Howie, T. Marshall, E. Slackford, J. Burwash, Revs. John A. Clarke, A. M., and C. W. Hamilton, were appointed Conference Letter Writers. A resolution was introduced by Bro. Marshall and passed: That each District elect a member of the Nominating Committee, and that they prepare a list of Committees to be submitted to the Conference at its first session.

After singing, Bro. Levi Johnson led in prayer. Resolutions from the St. Stephen and Fredericton Districts, recommending the formation of two new missions, Grand Manan and Hartland, were presented by the Secretary of the Stationing Committee and approved by the Conference. It was explained that the creation of the Hartland mission would not increase the number of missions in the Fredericton District, as it was proposed to unite Arthurville with Andover. The names of the Contingent Fund Committee were then read as follows: Revs. F. Smallwood, C. Combs, R. Wilson, Job Shenton, E. Slackford, Isaac Howie, and T. Marshall; Messrs. John D. Chipman, John Vessey, Isaiah Bridge, Thos. C. Stephenson, S. C. Young, Harrison Gitchell, and Andrew Murchie. The Conference then adjourned to give the Contingent Fund Committee an opportunity to meet.

The Conference Prayer Meeting, held at noon, was interesting and powerful. Revs. H. Daniel, Dr. Stewart, D. Chapman, Charles Combs, E. Evans, R. S. Crisp, and Job Shenton took part in the exercises.

MISSIONARY MEETING.

was held on Wednesday evening at 7.30. The President occupied the chair. The 716th hymn was sung and Dr. Stewart led in prayer. A short address was given by the Chairman, who then called upon the Sec-Treasurer, Rev. R. Duncan, to read the Report. The report shows that the income of the Society during the year reached a higher figure than ever before, the total amount from all sources being \$159,243. This includes the following items, viz:— Subscriptions and Collections, \$124,360; Juvenile Offerings, 21,300; Legacies, 4,253; Donations on Anniversary, 2,000; Indian Dep't for Indian Schools, 5,945; Miscellaneous, 995. Total, \$159,243.

The several annual Conferences contributed as follows:—Toronto, \$46,000; Missionary Districts, \$7,479; London, \$42,798; Montreal, \$27,138; Nova Scotia, \$9,650; N. B. P. E. I., \$5,053; and Newfoundland, \$5,731. There are two facts in the financial affairs of our Missionary Society worthy of special notice, viz:—(1) that of every dollar contributed to the society, 88 cents go directly to mission work, and (2), that it is the most cheaply managed society on the American continent, the cost being only 14 per cent. of the income.

The condition of Japan at the present moment is somewhat critical. Western science, it is claimed, is universally taught, and not a little of that science is tainted with infidelity, if not with atheism. The quick-witted Japanese are ready in picking up western ideas, and the young men influenced by infidel books, are learning to speak contemptuously of Christianity. Our missionaries meet equal to the occasion. The Rev. Mr. Eby has instituted a course of public lectures under the auspices of a competent committee. These lectures treat of the rational basis of Christianity, and deal with objections that may be offered.

The first lecture was heard on the 13th of January, by an attentive audience of several hundred persons, with reverent attention and applauded heartily. At the present time every inch of territory taken in Japan from the enemy, and annexed to the Kingdom of the Great Colony, is the result of a severe struggle. Nevertheless the year's work resulted in an increase of 38 to the membership. There are three missionary Societies that aspire at present. During the year the Ladies' Missionary Society of our church has sent out Miss Cartmell, whose efforts for the spiritual improvement of her own sex will it is hoped, under the Divine blessing, result in good work. Good news has come from our Indian Work on the Pacific coast. After the Rev. Mr. Crosby's return a blessed revival took place at Port Simpson, and later at Port Essington at the mouth of the Skeena River. At Bella Bella conversions have taken place, and at Naas scores have been converted, and at the time of writing the work was spreading in every direction.

A letter from the President of the Newfoundland Conference tells of a gracious work in several fields of the Gulf Colony. From the Northwest the Superintendent of Missions, Dr. Young, has written several interesting letters, showing the rapid increase of population, the strong desire on the part of the settlers to enjoy the means of grace to which they were accustomed in the older Provinces and in the old world, the commendable efforts put forth in the erection of churches and parsonages above all the spiritual success in the conversion of souls. The minutes of the districts of our own Conference show that on many a hill of our Zion towers have come down during the year. Let us hope that these after all are but as the drops before the teeming showers, and that the consolidation of our work from East to West and from North to South will result in a grand onward movement, increasing hope and expectation, stimulating to prayer and effort, the result of which will be "the mightiest revival of God's work this land has ever known." The total amount contributed within the bounds of the Conference for the year just closed is \$5,424.59. The Districts have given the following sums respectively:—

Table with columns: Districts, Gross, Expenses, Net. Includes St. John, Fredericton, Miramichi, Sackville, St. Stephen, P. E. Island, and a Total row.

Rev. T. Marshall moved the first resolution. Open doors in all directions indicate our duty and promise a welcome. The work in our own country—my special theme touches our hearts with the magic of the name. There are doors opening every wide in Newfoundland and ice-bound Labrador. Patriotism, if nothing else, should interest us in the evangelization of the French in Quebec, who if uneducated, unevangelized, are a standing menace to our political institutions. The Indian too is capable of being lifted up—of being converted and sanctified. Let us speak to him of another heaven than the paradise of sensual joy. The Chinese are coming to us for the gospel. Then there is the work in Japan. The Japanese are keen and intelligent, and when brought to Christ will do good work for him. Do not let us every where. Our opportunities are bounded by no wall, by no continent. The Chinese walls of exclusiveness are broken down. India affords a vast field. Its multitudes and we are the subjects of the same Queen. Every real advance will cost us a struggle. Let us buckle on the armour. There is need of increased effort abroad. There is need of increased effort at home.

Rev. D. D. Currie spoke next. He referred to the hymn just sung so beautifully—"Watchman, tell us of the night." If we are in the light, let us remember there are multitudes in darkness. Methodism has known times of darkness. After God's death was going, the need of a missionary society was felt. It was thought by many they had enough to do at home. They had a meeting to consider the matter. Those in favor of Missions were stigmatized as fools. They dispersed to pray about it. Early in the morning some one knocked at the door of a mission-man's house and said, "I am willing to be a fool for Christ's sake." This was the origin of the Wesleyan Methodist Missionary Society. He advised pastors to pray for missions on the Sabbath and speak of them in the prayer meetings. He dwelt on the importance of prayer. Give God a chance to lead us. Let us pray for all the field. The field is the world. Let the people pray to be shown their duty. Do we follow our subscriptions with prayer? Some would rather give their money than the prayer, and some perhaps the prayer than the money. We know the power of prayer in revivals. When we pray, the tide begins to come in. The way to kindle interest is to pray. Hon. Mr. McQueen spoke next. He said the laymen should hold up the hands of the ministers by furnishing the money needed. He felt humiliated by the small amount we give as a Conference to missions. How few give as to feel it. He thought that the ministers should be well paid. He hoped this year to double his subscription.

After the collection was taken up, Rev. E. Evans excused himself from making a speech at the open hour. He referred to the service last Sabbath evening in this church in which the debt on the church of six thousand dollars was wiped out, principally through the liberality of Z. Chipman, Esq. The meeting closed with the doxology and benediction.

SECOND DAY—THURSDAY. The Conference was led in prayer by the ex-President, Rev. J. S. Pain-ney. A. D. McCully, A. B., D., was recommended to be received into full connexion and ordained. Thomas Pierce is to be continued on probation as having travelled three years; James W. Tait, and Art. E. Bell as having travelled two years; Geo. F. Dawson and Samuel Howard as having travelled one year. Allan Price Taylor and Robert Clements are received on trial. In answer to the question, Who have died during the year? a short memorial service was held with reference to Bro. Hezekiah McKeown's death. The minute of the St. John District in regard thereto was read by the chairman, Rev. D. D. Currie. Hezekiah McKeown was born in Nictaux, Annapolis County, Nova Scotia. He was converted during his residence as a student in the Methodist University at Middletown, Connecticut. In the year 1853 he was received as a probationer for our ministry. In 1857 he was ordained. He was stationed on the Musquodoboit, Liverpool, Burton, St. Stephen, Carleton, (St. John.) Avondale, Newport, St. Stephen (a second term), Woodstock, Fredericton, Chatham, Exmouth street, (St. John.) and Sussex circuits. He was seven times elected chairman of his district. At the Annual Conference of New Brunswick and Prince Edward Island, for 1879, he was elected its president. He was a delegate to the first General Conference of the Methodist Church of Canada, held in Toronto in 1874. He was an effective pulpit and platform speaker. He did not aim so much to paint in words whereby he might weave pictures of surpassing beauty, as he did to awaken men's consciences and to save souls. He loved the Sabbath-school and evinced a deep interest in the children of his congregation. He was eminently successful in directing those services which we call special services. His labors in the church to promote revivals were abundant. In revivals he would bring out the whole strength of his vigorous and emotional manhood. On many of his circuits he was permitted to rejoice in seeing many souls gathered into the fellowship of the church as the fruit of his ministry. He was ardently attached to the church in all its great essentials. During the last year or two was manifest to those with whom he was most intimately associated that his health was becoming impaired. He was appointed to the Sussex circuit at the last Conference (1882), and continued in the full and vigorous discharge of his pulpit and other duties until including the Sabbath next preceding his death. On the night of his release from his earthly labors he retired to rest in his apparently usual health. A few hours later it was manifest to Mr. McKeown that he was seriously ill. The family and physician were hastily summoned. The time for his departure had come. After having fallen into his first slumber of that night his consciousness came not to him again. At four o'clock of the morning of Saturday Oct. 14, 1882, he exchanged the life of his earthly pilgrimage for the eternal life of the heavenly country, in the 54th year of his age and in the 30th of his ministry.

Sympathetic remarks were made by the brethren Read, Shenton, Payson, Duncan, Dr. Pickard, and Marshall. Bro. Duncan spoke of the high esteem in which Mr. McKeown's name is held in St. Stephen, he having spent two terms in that circuit. Dr. Pickard spoke of his power in revival meetings, and referred to a remarkable sermon preached by him at a camp-meeting in Carleton County. It was moved by Dr. Pope and seconded by Bro. Currie that a letter of condolence be sent to Mrs. McKeown, and Revs. H. Daniel and F. Smallwood were appointed to prepare the letter. The Report of the Nominating Committee was received and adopted, appointing the following Committees: On Pastoral Address: H. P. Cowperthwaite, A. M., and John Burwash, A. M. Committee on Memorials: H. Daniel, Dr. Pope, C. W. Harrison, Dr. Kennedy, A. Lucas. Statistics: Geo. W. Fisher, Wm. Harrison, Thomas Hicks. Sabbath Schools: J. S. Seller, Isaac Howie, E. Slackford, F. W. Hamilton, J. C. Berrie, George Steel. Educational Fund: Dr. Stewart, (Treasurer), C. H. Paisley, A. M., (Secretary), John Burwash, A. M., W. W. Brewer, H. R. Baker; and Messrs. Hon. A. McQueen, Dr. Inch, S. M. Campbell, J. D. Chipman, F. J. S. Carr. Examiners of Theological Students.—Sackville: Dr. Pickard and Wm. Harrison. Visitors to Sackville Institutions: H. Cowperthwaite, A. M., S. R. Ackman, T. J. Doinstadt, G. W. Fisher, B. Chappell, A. M., John Burwash, A. M. Parsonage Aid: President and Secretary of Conference, Dr. Pickard (Treasurer), R. Wilson, J. S. Allen, Joseph Seller, A. M. (Secretary), Thos. Allen, Wm. Tippett, M. R. Knight, A. B. Temperance: John Read, John A. Clarke, A. M., W. W. Brewer, Wm. Maggs, J. C. Berrie, James Crisp, E. C. Turner. Board of Examiners: R. Duncan, R. Wilson, E. Evans, Dr. Sprague, John Burwash, A. M., C. H. Paisley, A. M., J. J. Colter, (Secretary). In answer to the question, Who are Supernumerary ministers? The following names were read and passed: St. John District—G. B. Payson, H. Daniel, H. Pope, D. D., J. R. Narraway, A. M., S. W. Sprague, William Tweedy; Fredericton District—F. W. Harrison, Edwin Mills; Sackville District—H. Pickard, D. D., John Prince; P. E. Island District—Frederic Smallwood, J. V. Jost. The Educational Committee's report was read by Bro. Geo. M. Campbell and adopted.

EDUCATIONAL MEETING. This meeting was held on Thursday evening, the President in the chair. After singing, Rev. H. Daniel engaged in prayer. The President made a few remarks, and was followed by the Secretary, Rev. C. H. Paisley, A. M., who read the following report. The Educational Society of the Methodist Church has now been in successful operation during a period of nine years. In the four years prior to the last General Conference it raised, for the purposes of the Society, \$23,089, or an average of \$5,267.28 per year. Last year, 1881-2, the net income of the Society from the whole church throughout the Dominion was \$7274.42, a sum which although larger than that of some previous years, yet falls far short of meeting all claims that ought to be met out of the funds of the society. At the last General Conference, it was resolved that the society should try to raise, as a minimum amount, \$15,000; and when we consider that there are, according to the last returns made to the General Conference, 125,429 members of the Methodist Church of Canada, representing in one congregation a number well up to 700,000, it cannot be considered an exorbitant amount, being an average of about one cent for every 46 adherents. The net receipts of the branch societies connected with this Conference, during 1881-2, were about \$596; but, in order to raise our proportion of this amount of \$15,000, which is however a minimum amount, we should need to raise about double that sum. Although we have not received returns from the West, we have, nevertheless, some considerable advance has been made in the West toward raising the above mentioned amount, and we are glad to be able to say that in our own Conference similar progress has been made, although the wished for advance has not been obtained. The return of gross receipts from the districts are as follows:—

Table with columns: Districts, Amounts. Includes St. John, Fredericton, Miramichi, Sackville, St. Stephen, P. E. Island, and a Total row.

Showing an increase over last year of \$44.30. The funds of the Society are devoted to the support of our Theological Schools and our Universities, to assisting young men who have been accepted by Conference, and have spent at least one year on a circuit, and who need such aid in procuring a theological and literary training that will serve to make them more efficient in the discharge of ministerial duties. Besides this the Society contributed \$200 per year toward the salary of the President of the General Conference, and defrays the necessary expenses of the examination of candidates for our ministry.

As a church we cannot afford to be negligent of this work of education, as an auxiliary to religion and to the advancement of our church in her mission to bless and to save mankind, and unless we continue to take a forward position in relation to it, we shall prove ourselves false to our history and to our anticipations. Our institutions at Sackville, founded by the pious generosity of the sainted Charles F. Allison, and sustained all through the years of their history by the self-denying liberality of our ministers and people, constitute no unworthy trust committed to the fostering care of the Methodist church of to-day.

Dr. Stewart was the first speaker. Education is one of the live questions of the day. It is the handmaid of religion. Where there has been a revival of true religion, there has been a revival of true education. John Wesley would have his preachers interested in it. He told them to preach on education. "If you cannot, you have no place among us. If you cannot do it well, preach till you can." The church that neglects education has an important lesson to learn. Our society has two interests in hand. Education is wanted for the ministry. We must educate the minister every way, the whole man, and make him a man among men. All that is in him should be fitted for his work. He compared the English system of educating candidates for the ministry in separate schools with our system, and showed that the latter is preferable. He spoke of the danger of our young men not having a religious training. "He that is not with me is against me." It is with colleges as with men. Of 1200 young men who have graduated under President McCosh at Princeton, only four became infidel in their sentiments, and they were afterwards converted and entered the ministry. The people of the United States have decided in favor of denominational colleges. We are building at Sackville a college of stone. We intend it to stand. Sackville has been tried, and has stood the trial.

Rev. J. Shenton spoke next. We have not felt our responsibility as we ought to. The common school system is educating the congregation. The money spent on education is well spent. A purse in the head is better than a purse in the pocket. We must keep up with the age. Educated men in every sphere are moving the world. We want the best men for the new work opening up in the North-West. Rev. John Burwash, A. M., spoke briefly. He said our church ought to contribute to this object more than seven thousand dollars, one cent for each adherent. He dwelt upon the living example that our theological professor presented to his students of all that was excellent in his teaching. The collection was then taken up, and the meeting closed with the doxology and benediction.

NOVA SCOTIA CONFERENCE. The undersigned is authorized to negotiate with men who are prepared to supply the Circuits now vacant in the Conference of Nova Scotia. Local Preachers or Candidates for the Ministry, who can furnish satisfactory testimonials including letters of recommendation from Methodist Ministers, are invited to correspond with

W. H. HEARTZ, Yarmouth, June 30, 1883.

NOVA SCOTIA CONFERENCE. The Rev. J. F. J. was away to the conference. The Rev. J. S. A. was away to the conference. The Rev. J. S. A. was away to the conference.

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NOVA SCOTIA CONFERENCE.

MONDAY.

The Rev. J. Taylor moved as an amendment to the amendment...

Rev. Joseph Gaetz seconded the amendment and deferred his speech...

Rev. J. S. Coffin supported the amendment. The basis has been proposed on us at three months' notice...

Rev. J. F. Bent did not wish to vote down the constitution. He pitied the poor imbecile who would attempt to mend anything that Mr. Wesley did.

Rev. J. S. Addy remembered how Father Rees had said that "Methodism is not so limited that it cannot expand."

Rev. W. G. Lane did not wish to vote against union. There were difficulties in the way of his accepting the whole basis.

Rev. J. Taylor with the consent of his seconder withdrew the amendment to the amendment.

Rev. J. Cassidy considered the Church in a critical position. We did not seek this union. The other branches had appointed committees to meet our General Conference.

Rev. J. Strothard said the Basis was unmethodistic. There was unseemly haste. If this matter is going to affect us seriously we should move slowly and cautiously.

Rev. W. C. Brown said the anti-basis men say they are in favor of union. What kind of union? Would it be by absorption or concession?

Rev. J. Gaetz had given this subject prayerful meditation and had come to the conclusion to oppose the basis. Why did the other branches seek union?

Rev. A. D. Morton said we were all agreed on two points, first in the desire for union and secondly that there are difficulties.

Rev. E. B. Moore in a humorous speech opposed the Basis. He said the Basis men were improving in their tone. The editor had threatened to clip our wings.

During the day the Educational Committee's report was read and adopted. The statistics referring to membership, &c. were read and approved.

The Memorial Committee recommended that the request of the Annapolis District to order an annual sermon on the sacraments of Baptism and the Lord's Supper be acceded to.

MONDAY EVENING

A most solemn and impressive ordination service was held. The only candidate was J. E. Donkin, a young man of good ability, whose probation has been very satisfactory.

forget the time and place when God spoke peace to my troubled heart, and looking up with the confidence of a child I could say, "Abba Father."

Shortly after I joined the Methodist Church under the pastoral care of the late Robert Tweedie. About three years later I felt called of God to engage in the work of the ministry.

"Oh, use me Lord, use even me, Just as thou wilt, and when and where, Until thy blessed hour of glory share."

The fine charge read by ex-President Brown will, by request of Conference, be published shortly in these columns.

TUESDAY.

Rev. T. W. Smith opened with prayer. The receipts of the various funds for the year were read as follows:—Missions, \$10,239; Contingent Fund, \$317.87; Supernumerary Fund, \$1448.87; Educational Fund, \$548.63. Sabbath School Fund about \$60.

Rev. R. A. Temple said:—All are agreed that Union is desirable, not merely that Methodism may be brought to a position of splendor but rather that she may become more effective in spreading scriptural holiness throughout the land.

Rev. T. W. Smith claimed that the episcopacy of the M. E. Church is inherent in the eldership. There will be no trouble about the transfer of property. On this question a legal decision was given in a Canadian court, many years ago, of reassuring character.

Rev. R. A. Daniel said "that the last speaker seemed to think that every new movement must be an advance movement. He grieves over the companionship of laymen being denied to him in Conference, while ministers of other denominations have their company. He always thought that Methodism had a mission of her own without pattern after others, and she had been successful. Bishop Carmichael declares that Episcopacy is found in its full force in the Basis. Either he does not understand the Basis or else it is true that Episcopacy is in it. It will be impossible to carry the deeds of the M. E. property into the united Church if the Episcopacy is not in it. According to the Basis we lose our veto power. Are we willing to give up all our privileges to an irresponsible body? The Basis affects the Upper Conference more than it does us. When we see the feeling manifested there are we willing to force the Basis upon them?"

Earnest and eloquent addresses were delivered by Revs. W. H. Evans, J. B. Hemmeon, R. Brecken and G. O. Huestis, in favor of the Basis, and by Revs. C. Lockhart, R. Smith, D. B. Scott and R. McArthur in opposition to it. It was then ordered that the Rev. J. C. Borden, mover of the amendment, and Rev. J. Latham, mover of the resolution, should close the debate.

STATION SHEET.—FINAL.

PRESIDENT.—W. H. HEARTZ. SECRETARY.—JABEZ A. ROGERS.

I.—HALIFAX DISTRICT.

- 1. Halifax Centre—Brunswick St.—Byron C. Borden, A.B. Sup'y, Edmund Botterell (who has permission to reside in Montreal) and R. Alder Temple. 2. Halifax South—Grafton St.—John J. Teasdale, J. L. Beatty. 3. Halifax West—Charles Street—F. H. W. Pickles One wanted. 4. Halifax North—Kaye Street, William G. Lane, Chaplain to Wesleyans in the Army.

BOOK ROOM AND WESLEYAN OFFICE.—S. F. Huestis, Book Steward, T. Watson Smith, Editor.

- 5. Dartmouth—John L. Spongale, Sup'y, Thos. Angwin. 6. Lawrenceton—To be supplied. 7. Windsor—John Latham, Sup'y, Matthew Richey, D.D., John Mc Murray, D.D., Roland Morton and John S. Addy. 8. Chester Road—To be supplied. 9. Hantsport—G. O. Huestis. 10. Horton—W. C. Brown, J. B. Butterick, Sup'y, George Johnson, [A] J. B. Hemmeon. 11. Katville—W. G. I. Angille. 12. Newport—A. S. Tuttle. 13. Avonville—R. McArthur. 14. Burlington—T. D. Hart. 15. Walton—William Nightingale, under the superintendency of T. D. Hart. 16. Sambro—To be supplied. 17. Bermuda [Hamilton & Somerset]. Jos. S. Coffin, Chaplain to Wesleyans in Army and Navy; J. Wier. 18. Bermuda [St. George's & Bailey's Bay].—Jessie B. Giles, Chaplain, to Wesleyans in the Army; one to be sent.

JOHN LATHAM, Chairman. F. H. W. PICKLES, Fin. Sec'y.

II.—TRURO DISTRICT.

- 19. Truro—Simeon B. Dunn. 20. Onslow—H. P. Doane. 21. Acadia Mines—J. A. Mosher. 22. Pictou—Thomas Rogers, A.M. 23. Sellaerton—Joseph Hale. 24. River John—F. A. Buckley, A.B. 25. Maidland—Paul Prestwood. 26. Shubenacadie—J. W. Shepherdson. 27. Middle Musquodoboit—J. H. Davis. 28. Musquodoboit Harbor—R. D. Beals, Sup'y, Geo. F. Day. 29. Shed Harbor—Thos. C. Hooper, under the superintendency of J. H. Davis.

THOS. ROGERS, A.M., Chairman. JOSEPH HALE, Fin. Secretary.

III.—CUMBERLAND DISTRICT.

- 30. Amherst—Joseph Gaetz. (Warren and Nappan ministers, to exchange with Amherst each once in six weeks). 31. Warren—John Gee. 32. Nappan and Minnie—J. R. Borden, R. W. Hudgell, (to reside in River Herbert). 33. Wallace—James Tweedy. 34. Piquish—A. D. Morton, A.M., Sup'y, G. W. Tuttle. 35. River Philip—John Craig. 36. Ojford—John Cassidy. 37. Wentworth—G. W. Whitman. 38. Purboro—D. Hickey. One wanted. 39. Southampton—B. Hills, A.M. 40. Athol—E. E. England. 41. Advocate Harbor—John W. Howie. JOHN CASSIDY, Chairman. A. D. MORTON, Fin. Sec'y.

IV.—GUYSBORO AND C. B. DISTRICT.

- 42. Guysboro—William Purvis, Sup'y, James Buckley. 43. Canso—John Astbury. 44. Manchester—William Alcorn. 45. Country Harbor—To be supplied. 46. Sydney—W. H. Evans. 47. North Sydney—F. H. Wright, A.B. 48. Gabarus—W. A. Outerbridge. 49. Port Havelock—C. W. Swallow, A.B.

- 50. Port Hood—Thomas Wooten, (under the superintendency of C. W. Swallow, A.B.). 51. Ingonish—One to be sent. W. H. EVANS, Chairman. F. H. WRIGHT, A.B., Fin. Sec'y.

V.—ANNAPOLIS DISTRICT.

- 52. Annapolis—Ezra B. Moore, Sup'y, A. W. Nicholson. 53. Granville Ferry—Jas. Strothard, Sup'y, A. F. Weldon. 54. Bridgetown—Cranwick Jost, A.M. Sup'y, J. F. Bent, J. R. Hart. 55. Bridgetown Mission—To be supplied. 56. Middleton—Geo. F. Johnson, A.B., Lamert Stevens. 57. Aylesford—William Ryan. One to be sent. Sup'y, James Taylor. 58. Berwick—John Johnson. 59. Canning—Robert A. Daniel, Sup'y, J. G. Hennigar. 60. Hillsburg—D. W. Johnson, A.B. 61. Digby—William Ainsley. 62. Weymouth—J. W. Prestwood, A.B. 63. Digby Neck and Westport—R. O' B. Johnson.

C. JOST, A.M., Chairman. D. W. JOHNSON, A.B., Fin. Sec'y.

VI.—LIVERPOOL DISTRICT.

- 64. Liverpool—J. G. Angwin, Sup'y. C. Lockhart. 65. Caltonia—Robert Williams. 66. Port Maitland—J. G. Bigney. 67. Mill Village—J. M. Fisher. 68. Petite Riviere—C. M. Tyler. 69. Lunenburg—William Brown. 70. Mahone Bay—To be supplied. 71. Riley's Cove—David B. Scott. 72. New Germany—James Sharp. 73. Bridgeport—J. C. Ogden. J. G. ANGIN, Chairman. J. M. FISHER, Fin. Sec'y.

VII.—YARMOUTH DISTRICT.

74. Yarmouth South—W. H. Hertz, President. 75. " North—J. A. Rogers, Secretary.

- Sup'y, R. Wasson. 76. Arcadia—P. H. Robinson. 77. Hebron—I. M. Mellish. 78. Barrington—Richard Smith. 79. Port La Tour—A. Hockin. 80. N. E. Harbor—J. E. Donkin. 81. Shelburne—R. B. Mack. 82. Lockport—J. L. Dawson, A.B. W. H. HEARTZ, Chairman. JABEZ A. ROGERS, Fin. Sec'y. Ralph Brecken, A.M., has leave of absence for one year. George O. Robinson has leave of absence for one year.

PERSONAL.

Rev. J. B. Giles and family left on Monday last, per B. G. for St. George's, Bermuda. Rev. J. S. Coffin, appointed to Hamilton, will remove thither with his family at an early date.

The University of New Brunswick has conferred upon H. W. W. Elder, A.M., the honorary degree of LL.D. The University is deserving of credit for the wisdom of its choice, and Mr. Elder is to be congratulated as the recipient of a well merited honor.

The Rev. W. R. Pepper announces his arrival home on the 16th ult. He found his father much worse than he had anticipated, but sustained in age and feebleness extreme by that gospel he has preached for so many years.

The death of Sir Albert J. Smith took place at Dorchester, on Saturday last. He was sixty-one years of age. Death had for some time been looked for. For many years Mr. Smith was one of the leading politicians of New Brunswick and the Dominion.

METHODIST NOTES.

Four candidates were publicly received into the membership of the Methodist Church, by Rev. Geo. M. Campbell at Woodstock, N. B., on the 17th ult.

Rev. W. Lawson recently wrote: "We baptized two adults at Canaan Sunday week and two at Petuodiac last Sunday and shall soon (D.V.) extend right hand of fellowship to sixteen or eighteen. Our church is nearly out of debt, the parsonage is well on towards completion and things generally are flourishing; thanks to the Heavenly Father."

ABROAD.

The memorial stones of the Jubilee Church in Winnenden, Germany, were laid on the first of May; one by Mr. C. Heilemann, of London; and another by the Rev. J. C. Barratt, chairman of the district. In the evening the workmen on the building had a supper given them, after which they were addressed by several of the preachers, and each was presented with a copy of the New Testament.

When in France recently, Rev. G. Oliver went to a French evangelistic meeting in the Rue de l'Hopital, Rouen, where at an after meeting short testimonies were given by twelve or fourteen persons, that as the result of the establishment of the Wesleyan mission they had found the Saviour and had in possession the joy and peace which follow the cordial reception of Christ. The "Salle" was completely filled, and no one seemed inclined to leave when the benediction was pronounced.

GLEANINGS, Etc.

THE DOMINION.

The Toronto Monetary Times keeps steadily sounding the note of warning against over-production.

More than the average number of deaths by drowning in bathing and boating are being reported.

Howell, the unfortunate man who shot and killed Wallace in P. E. Island last December, was, on the 22nd ult., sentenced by Judge Palmer to imprisonment for life.

The N. B. Board of Education has declined to comply with the application of the School Boards of St. John and other cities to extend the midsummer holidays from six to eight weeks.

Lord Dunmore and party, who recently visited the North-West, have purchased from the Canada and North-West Land Company \$150,000 worth of land at various points in the North-West.

Commendable effort is being put forth to render the Centennial Exhibition at St. John during the autumn a success. No doubt this effort will be seconded by the adjoining provinces.

On the 28th ult. eight persons went out in a boat at Indian River, P. E. Island, when suddenly the boat capsized and six of the persons were drowned. Five were recovered the same night. The lost were members of a picnic party.

A fire broke out in Winnipeg on Sunday night, during which some kegs of powder exploded. Upwards of twenty men were more or less injured and a hundred leading shops and their glass smashed to atoms. One man has since died and others are reported fatally injured.

Regina is reported to be growing steadily. The streets are being graded and work is to commence on the reservoir at once. The Canada Northwest Land Company are about putting up offices at a cost of about \$15,000. The Government buildings are under way, while a good many private buildings are also being erected.

NEWFOUNDLAND.

The Proteus and the Yantic, of the Greeley relief expedition, sailed from St. John's, on the 29th ult. for Disco, Greenland. Both vessels are loaded with provisions and coal to their fullest capacity.

About one hundred men are daily employed at the dry dock works at St. John's and a half a hundred puffs are driven each day. Steady progress is being made.

On the 4th ult. a girl of 15 was sent out at South Dible, Trinity Bay, in search of a cow. She, it is believed, went astray in the woods in close proximity to the dwelling. Search was immediately made, but up to the 23rd ult. no trace had been discovered of the missing girl.

The report of the St. John's Savings Bank (Government), shows that the amount of deposits in the bank at the close of the year 1882 was \$1,429,228. The increase of deposits for that year was \$133,256. The total amount deposited during the year 1882 was \$363,822; and the amount withdrawn was \$225,216. The profits of the year were \$14,206. The amount of interest paid to depositors was \$38,881.

GENERAL.

Chilians are making preparations to evacuate the North of Peru and hand it over to Iglesias.

The bill permitting marriage with a deceased wife's sister was defeated in the English House of Lords on the third reading by a majority of five—the vote being yeas 140, nays 145.

The surviving officers, engaged in the battle of Waterloo, the sixty-eighth anniversary of which was recently celebrated, are three generals, eight lieutenant-colonels, four majors and one captain.

Miss Mary L. Booth gets \$5,000 a year as editor of Harper's Bazar, and Minnie Morgan, the well-known cattle reporter for the New York Times, is about to retire to a handsome residence on the Hudson, earned by herself.

Some 44,000 medals have been distributed by the British Government among the survivors of the recent campaign in Egypt. It required a ton and a half of silver to make them. The name of the recipient was engraved on each.

Tornadoes are still doing destruction in the United States. At Hancock, N. Y., on Monday a Catholic church was levelled to the ground, and the New York, Lake Erie and Western Railroad freight house totally ruined. In a Western town about 200 buildings were blown down.

A sad accident is reported from the Rhine. Herr Sigrist, assistant pastor at Rheinfelder, was walking on Trinity Sunday towards Wormbach, when, absorbed in the sermon he was about to preach, at a place where the path inclines toward the river, he fell in and was drowned.

The water of the holy well at Mecca has been found on analysis to contain 579 grains of solid matter to the gallon, and is seven times worse than the sewage of London. This explains the prevalence of cholera among pilgrims.

The last annual report of the Chief of the Bureau of Statistics of the U. S. Treasury Department shows that there were imported thirty thousand pounds more of smoking opium than during the previous fiscal year, and the Government received more than half a million dollars duty on it.

The new law in reference to co-partnerships, which took effect on the 1st of July, requires that in all cases where a firm name is used, the name or names of the person or persons composing the firm shall be distinctly written or printed on all bill heads and letters made or issued by the firm.

A letter to the Willard Tract Depository, Toronto, says: "Whole families go from Newfoundland to Labrador in summer to engage in the fishery. Perhaps from Conception Bay alone, there are about one thousand families who spend June, July, August, September and October on the bleak coast of Labrador, far from churches or ministry; schools, or good influence of any kind. Some of these will not hear prayers offered from the time they leave Newfoundland till they return again."

The steamer Daphne, of 500 tons, when being launched on the Clyde, capsized. Two hundred workmen were on board. She left the ways at a very fast rate and, when she gained the water, rolled from side to side. The persons on board, fearing she would capsize, ran to and fro. The vessel finally rolled over and nearly disappeared beneath the water. On Tuesday evening forty-one bodies had been recovered. Divers said there were many more in the surf. The Daphne had her machinery on board.

LONDON CONFERENCE.

Mr. EDDINGBROUGH:—Again we write to you by special appointment of our own, "the London Conference," which in this way has annually desired to express its oneness with the brethren in the Eastern provinces, and its true sympathy with them in their work and labors of love. If we can but be the means of cementing into still closer affection the widely separated portions of our body ecclesiastical, we shall feel amply repaid. The seat of our annual gathering as a Conference was this year the city of St. Catherine's. It is beautifully situated in the garden of the West, thirty-two miles east of Hamilton, and almost if not altogether within the sound of the roar of the famous cataract of Niagara. The two Welland Canals—old and new—flow by it, not only bringing all the inter-lake commerce past its doors but affording unrivalled opportunities for the employment of water power. This must be economically increased by the new canal which is dug down to the level of Lake Erie, and therefore will have an unlimited and uninterrupted supply of water, which the old canal, being twelve feet above the lake level and drawing its water from the Grand River, did not possess. The city itself does not show those signs of prosperity which we would suppose it would as the consequence of the expenditure of the eight millions of money in the section of country of which it is the great centre. A great inflation has been followed by a reaction, but steady progress is sure to be its future history.

The review of seven years, since we last assembled here is suggestive. Then we had two hundred circuits, in ten districts, with three hundred and eleven ministers, and a membership of thirty-five thousand two hundred and seventy-eight. We have now two hundred and thirty-three circuits, thirteen districts, three hundred and thirty ministers, and a membership of about 49,000. Then we contributed \$47,101 to all the Connexion Funds, last year \$55,580, an amount which will be seen to be considerably increased when this year's minutes are in hand.

At the opening of the Conference on Wednesday, June 6th, at 9 a.m., fully two hundred brethren were present, a number which was considerably increased by every incoming train for several days until there must have been nearly three hundred present, the largest number since the old Canada Conference was divided. The vote which put Rev. William R. Parker, M.A., into the presidential chair, was an exceedingly large one, in fact practically unanimous. As his views upon the subject of the Basis of Union were very well known, it was a pleasing tribute of confidence in him. Mr. Parker hardly ranks as yet among the senior of our Conference. Less than thirty years in the ranks of the ministry, he has all the vigor of youth in his appearance and the experience of manhood's zenith in his years. A gentleman of cultured mind, and suavity of manner, who knows how to combine the *suaviter in modo* with the *quiescit in ore*, his skill and impartiality in the chair contrived greatly to the harmony of the Conference during the excitement of the great discussion. (Rev. Donald Sutherland, D.D., LL.D., was elected Secretary. He is in no way related to the illustrious Secretary of Missions, Dr. A. Sutherland, but is certainly one of our most rapidly rising men. The son of Captain Sutherland who for so many years was master of the steamship *Maguet*, the most popular boat between Montreal and Hamilton, he was educated for the bar, but when he had completed his course and taken his degree, he was constrained to devote himself to the work of the ministry. It was a pleasing fact that no case of serious delinquency had occurred. Over only three names did Conference pause in its investigation of character. One had not gone according to the letter and spirit of discipline in excluding from membership a troublesome brother. Another had fled from his work and the country under a threat of some charge against him. And a third, which was a case of every day, was of one who had entered very largely into commercial speculation, to the injury of his usefulness and success.

The ordination class, consisting of eleven young men, gave peculiar satisfaction to the Conference. Any church has a right if not to be proud at least to be deeply grateful for such a class. There were the evidences of deep piety, ripened scholarship and a distinctive call to the ministry. Nothing gives greater promise to the future or recommends our theological and classical halls more effectually and sympathizingly than these young men did in their examination and relation of expertise on the occasion of their reception. It is a pleasing circumstance that not only does not interfering liquor trouble us, but even the using of tobacco is getting to be a thing almost unknown among us. The Conference paused long over the question, "Who has died?" There was Lewis Warner, the pioneer bishop, who has called out more young men than any other chairman, who had passed on of the Huron a week or thirty years ago and mapped it out for the church and furnished it with men and planted it with churches, who, when superannuated, travelled on his own, no home lecturing on temperance, preaching, until he ceased at once to work and live; and Hamilton Biggar, entering the ministry in the year in which your correspondent entered upon his, a connecting link between the historic past and the present. When he entered the ranks there were only thirty-six ministers and three districts in "Upper

Canada," and eight thousand six hundred and forty-five members, he was Secretary of Conference in 1845, and Treasurer of Victoria College in 46 and 47, and Joseph Shepley, beloved by all, and Edwin Sibley, full of youth and manly vigor, cut down in the midst of his days by being thrown from his buggy, and two or three others less known. Immediately following the former question came up the subject of the Basis of Union, already had there been some exhibitions of feeling upon the subject. A memorial from the Hamilton and London districts, advising to the Basis and a petition from forty-one ministers' widows asking the Conference to guard their interests, excited much comment, some wanting to know whether the memorials came from the first or second day of the district meetings. An editorial in the *Canadian* pointing out the statements in a convention already held at the residence of Episcopal Methodist adherents to Union, produced much alarm. It was remarkable, however, that almost immediately afterwards Dr. Stone, a leading advocate of Union among the M.E.'s, was introduced and spent a day or two among us. The Memorial committee reported, and recommended the Conference seriously to consider the reading was followed by peals of laughter; if so we did not hear it, we did hear a sneering remark and observed a slight ripple. The recommendation being moved and seconded, the mover and seconder declining to speak, Dr. Ryckman moved the acceptance of the Basis, as formulated by the Union Committee. He supported his motion by an earnest and eloquent speech of two hours. Everything that could be said in favor of its adoption seem to have been advanced by him, while objection to its adoption from a legal point of view was anticipated by a proviso in his resolution, "that, if it be found after consulting the best legal authority, that there are legal impediments in the way, action shall be delayed until such impediments are removed." Mr. Gray (ex-President) seconded the motion but deferred his speech. Dr. Williams then delivered a speech of great earnestness. He dwelt on the present great prosperity of the church, the impossibility of blending the discordant views of the different churches proposing to unite. The fact that Dr. Ryckman had had to tack on a rider to his resolution he humorously spoke of. He pointed to the fact that the restrictive rules were not incorporated in the Basis, which would make the general Conference absolute over our doctrine and discipline. He said that Conference might sweep away by a two-thirds vote our class meetings, and there would be no appeal. The ministers had no remedy, if this basis were accepted, they must receive all the General Conference was pleased to make law. The basis would destroy our Annual Pastoral Conferences we could have no more gatherings like the present. He urged that before such changes be made, every member of the church above 16 years of age, should vote upon it. His declaration of opinion and stated that a great level sent word that they would not receive their minister for the third term because he was opposed to the Basis of Union. There was great excitement during his address; he saw nothing in the basis but elements of discord.

He concluded by moving the following amendment:—Whereas the sympathy of this Conference is in hearty accord with the movement for organic union of the different Methodist bodies of this country, provided a basis can be arrived at that will carry the cordials sent of the ministers and members of the Churches proposing to unite. Whereas the General Conference of 1882 did declare itself favorable, for the sake of union, to the principle of general superintendence, provided the power and duties of the office be so defined as to prevent interference with the duties and powers of the Annual Conference officers and of the Church Courts. Whereas the basis contemplates the formation of a General Conference with unrestricted powers of legislation, and Annual Conferences demarcating the rights and privileges now enjoyed by the Annual Conferences of the Methodist Church of Canada, and further contemplates and recommends the creation of officers, general superintendents, with powers and functions at variance with the principle laid down by the General Conference; that the uncertainty and looseness of the financial arrangements and the exposure of the right to our church property to expensive and vexatious litigation, and the want of completion in the points necessary to the peace and well-doing of the Church, are such as to require a more careful adjustment than the basis presented. Therefore, Resolved, That this Conference cannot accept the basis presented by the Union Committee, but loyally expresses its willingness to accept a basis in harmony with the special resolution of the General Conference. Rev. W. Williams seconded the amendment. The debate which followed, and which was continued till after one o'clock on Friday morning, was the most animated and earnest one we have ever listened to—through our memory dates back to thirty years experience in the Conference. I think we were all disappointed by the speech of Dr. Ryckman's seconder.

Either his predecessor had said all that could be advanced or Mr. Gray's memory failed him. Mr. Griffin's speech against the Basis was the most remarkable one, full of humor—full of intense earnestness he almost electrified the audience. At last the time had come for taking the vote. The President expressed a hope that which ever side should gain the majority of votes there would be no unseemly expressions of triumph. Nosinging of a doxology which the other party could not join in. It was long after midnight. The galleries were crowded with spectators. The bar of the Conference was clearly designated, and all strangers requested to withdraw beyond it. The separate resolutions were read. Dr. Williams' amendment to the amendment was then put, and the vote called for. Fully one half seconded to rise and all the chairmen of districts save two and the President were on their feet. There was a breathless silence while the vote was being counted. This done, the nays were called for. None could certainly predict the result. Still the silence continued till the Secretaries made up the figures and handed them to the President, who announced for the amendment 101, opposed 88 to it. Majority for the amendment 13. An attempt at applause was at once suppressed. Some one started a stanza or two of the 73rd hymn, which was sung by all. The Basis had been rejected. The longest and most animated discussion had been brought to a close but good feeling and brotherly kindness survived. After the discussion was concluded there remained but little Conference business to be attended to. The names of the chairman elected to the year were, Rev. D. Sutherland, had attained that honor for the first time. At 2 a.m. we retired to obtain a few hours needed rest. A brief session on Friday forenoon concluded all our business, and this the longest day since the formation of the Union in 1873 was brought to a conclusion. Yours truly, H. R. R. S.

MEMORIAL NOTICES.

Wm. BISHOP, CHARLOTTETOWN. While perusing I have heard of the death of William Shepherd, Esq., of Charlottetown, P. E. Island.

It was my privilege to be connected, for some length of time, with both his Bible and Society Class. He was an excellent and efficient teacher and leader—well qualified in every particular. I shall never forget his able expositions of Scripture and the burning earnestness with which he would exhort his class, and particularly the young men, to immediate decision for Christ and a life of holiness, through faith in the Redeemer. I always felt when coming into contact with him that I was in the presence of a man of mighty faith and ripe Christian experience. He had a warm Christian heart, and took a deep interest in all who attended his classes, and these I am sure left with a profound respect, if not a real love, for their leader.

I am informed that his death was gloriously triumphant. How could it be otherwise after such a truly godly life? A favorite hymn in his class meetings was, "I'll praise my Maker while I've breath." And so he did, even in the midst of most severe bodily suffering. And now beyond the veil, which weak eyes of flesh are not able to pierce, he praises his Maker in a nobler, sweeter song, for with angels, archangels and all the heavenly host, he unites in that everlasting song which rolls up before the throne: "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God forever and ever."

Last July, when visiting friends on P. E. Island, in conversation with Mr. Shepherd, he said, "Well, brother, you are going a long distance; we shall not likely meet again, but if not we shall meet 'beyond the river.' May God enable us to be faithful and we shall surely meet again." S. E. COLWILL, Archibald, Man., June 15th, 1883.

ST. STEPHEN DISTRICT.

The annual meeting of the St. Stephen District opened on Tuesday, June 19th, at St. Andrews, Rev. R. Duncan in the chair. All the preachers of the District were present, and several of the Recording Stewards at the time appointed for them. A. Lucas was elected Secretary, and C. H. Manston was chosen Ass't Secretary. The work of the year was shown to have been one of a considerable degree of encouragement.

There have been many conversions during the year; and although on account of removals, etc., the District reports no increase of full members, there is a number reported on trial. Reports of our various Connexion funds show an increase in most of them. In the evening a public educational meeting was held, presided over by the chairman, and addressed by some of the other members of the District. The District closed at nine on the

second day, conveying by a resolution their thanks to the pastor at St. Andrews and to his people for their kind efforts towards making the session a very pleasant one.

A BRUTAL DEED.

Cells in the New York penitentiary probably await the young Modocs who so brutally, criminally, and perhaps fatally mutilated, wounded, and outraged two theological students in Hamilton Theological seminary last week. The students who were to be "hazed" had their rooms broken open at midnight, were compelled to dress and be gagged, taken in a close carriage to a little country village, where a hall had already been hired for the orgies. Two large barrels were prepared with nails driven into them from the outside, the nails protruding into the interior about an inch. Into these the young men were placed, and the barrels headed up. The barrels were then rolled over the floor from one end of the hall to the other, and over a fire which was burning. At last the barrels were rolled down stairs into the street, the young men inside calling loudly for help. The lazers fired pistols, yelled, and behaved much like the James railroad-traders and bandits, frightening off everyone who, hearing the cries of the imprisoned victims, made efforts to rescue them. Their efforts were finally successful. The young men were taken on bleeding and their wounds nearly healed. The collegiate bandits, scoundrels, and savages then retreated, and in retaliation for the rescue of their victims broke every street lamp and destroyed other valuable property. The civil and criminal law should be invoked against such villains to send them where they may be secured from the repetition of another crime of the kind.—Chicago Advocate.

PRAYING MACHINES.

The Rev. J. G. Gour, an English missionary to India, has just returned to London, and relates some interesting facts about the British praying-machines. Printed prayers are put into a wheel, and the person who wishes to pray then simply has to turn a handle attached to the wheel and the prayers are considered to be duly offered. The Mongols have patent praying-machines; and oftentimes the aged grandfathers, who is unfit for any other work, is set to grinding out the prayers for the whole family. But a better device even than this is now commonly adopted. The praying-machine, fitted with the requisite prayers, is connected with a wind-mill, which turns them safely and expeditiously, thus saving all hand labor. Clock-work has also recently been utilized to drive a cylinder filled with prayers covering all possible human needs. These facts show that the dreamy Oriental has in his nature a larger strain of the practical than he is generally credited with. The Baptist Weekly ironically says: "If such machinery could be made effective, it might be in great demand in this country. The much-maligned non-traditional might serve households where family prayer is often omitted. It would be especially useful in sustaining prayer meetings through the warm season, when there are many members who like to be 'at ease' and not 'in Zion' when the thermometer ranges high. For churches taking a vacation for two or three months, such an institution would render valuable service."

BREVITIES.

Be not simply good—be good for something.—Thoreau.

An honest strawberry box is the rarest work of man just now. "I can marry any girl I please," he said, "what a self-satisfied expression upon his languid face." "No doubt," she responded, "but what girl do you please?" They don't speak now.

The Siddons, after her retirement from the stage, would say, as the hours wore on: "Now I should be preparing to start for the theatre. Now I should be dressing for my part. Now I should be making my first entrance." And then she would lapse into dull gloom for the rest of the evening.

A person had been relating many incredible stories, when Professor Engel, who was present, in order to repress his impertinence, said, "But, gentlemen, all this amounts to very little, when I assure you that the celebrated organist, Vogler, imitated a thunder storm so well that for miles around all the milk turned sour."

Secrets of the confessional: "Is it a sin," asks a fashionable lady of her spiritual director, for me to feel pleasure when a gentleman says I am handsome?" "It is, my daughter," he replied gravely; "we should never delight in falsehood!"—French Fan.

"They say Charlie has married. Do you know his wife? Is she a woman of intelligence? Is she well informed?" "Well informed! Well, I should say so. She has belonged to the village sewing circle for ten years and never missed a meeting."

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