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NEWFOUNDLAND CONFER-
ENCE.

The fourth annual meeting of the Newfoundland Conference of the Methodist Church of Canada, commenced its sittings in the new and beautiful church at Carbonear, on Wednesday, June 13th, 1877, at 9.30 a. m. The President, the Rev. James Dove, in the chair.

After the singing of hymn 478, the Secretary, Rev. J. Goodison read the 103 Psalm. The Rev. W. E. Shennstone and the Rev. T. Watson Smith of the Nova Scotia Conference engaged in prayer.

The Roll was then called, and the Conference proceeded to elect its chief officers for the present year, and with the following results: For President, Rev. John Goodison; for Secretary, Rev. Jos. Pascoe; for Journal Secretary, the Rev. J. G. Currie. The Revs. G. H. Bryant, F. G. Willey, and Thomas W. Atkinson were chosen as the Sub-secretaries.

The President on taking the chair, briefly, fittingly, and with suppressed emotion, acknowledged the vote in his favour, and asked the prayers of his brethren on taking this important office.

The Secretary and Journal Sec'y. in brief speeches thanked the brethren for their confidence in placing them in their offices of trust. The following resolutions were unanimously adopted by the Conference:—

1. That the thanks of the Conference are due and are hereby presented to the ex-President, the Rev. James Dove, for the very efficient discharge of the onerous duties of the Presidential office during the past year.

2. That the cordial thanks of the Conference be presented to the Rev. J. Goodison, Secretary of the Conference, to the Rev. Joseph Pascoe, Journal Secretary, and to the Sub-secretaries for their very efficient services during the past year.

These votes were acknowledged by the brethren concerned and suitably replied to.

The rest of the session was employed in forming the several Conference committees. It was determined that the hours of Conference session be from half-past 9 a. m., to half-past 12; and from half-past 2 to half-past 5 p. m. Conference adjourned till 3 o'clock.

AFTERNOON SESSION.

Conference commenced by singing the 428th hymn. Bro. G. S. Milligan, M. A., engaged in prayer. The Missionary Committee and that for the examination of candidates for the ministry were appointed. On motion it was resolved to adjourn until Thursday morning, meantime the Missionary Committee met and transacted business. The examination of candidates was also proceeded with. The first draft of Stations was laid on the table.

Session closed with benediction by the President.

SECOND DAY, JUNE 14.

Session opened by singing 406th hymn. The Secretary read 4th chap St. Paul's 2d Epis. Cor. Bro. Harris led in prayer.

It was decided on motion that the Conference adjourn, and resolve itself into the Missionary Fund committee, and proceed at once to business. At noon the Conference prayer meeting was held. Several brethren engaged in prayer. It was a time of refreshing to our souls. The Master was felt to be eminently present and precious. May the petitions for Zion's prosperity be answered.

AFTERNOON SESSION.

Session opened by singing the 640th hymn. Bro. Thomas James engaged in prayer. The work of the Missionary committee being incomplete it was resolved on motion to adjourn Conference until Friday morning.

At night the Missionary meeting was held, the President in the chair. The speakers were Revs. Thomas Harris, John

Pratt, G. H. Bryant, George Boyd and James Nurse. The Report was read by the Secretary, the Rev. S. B. Dunn. The receipts were in excess of last year by some \$600. The speakers spoke to topics, and each seemed to vie with the other in advocating the claims of missions. The collection was good considering so many of the people of this circuit are away at Labrador.

THIRD DAY, JUNE 15.

Session opened by singing the 415th hymn. Secretary read 2nd chapter Eph. Bro. John S. Peach engaged in prayer.

The Conference adjourned on motion until 3 p. m., to allow the several committees to meet.

AFTERNOON SESSION.

Session opened by singing 503 hymn. Bro. Charles Ladner led the Conference in prayer. On motion it was resolved that brethren Alexr. McGregor and Wm. R. Tratt be sent to Sackville Institution. The oral examination of the candidates for ordination was fixed for Saturday morning. After other business had been disposed of, the second draft of Stations was laid on the table, and the President having pronounced the benediction the session closed.

At night the Educational meeting was held. The President in the chair. The speakers were Rev. Charles Stewart, D.D., of Sackville, Rev. G. S. Milligan, M. A., Revs. James Dove, ex-President, and F. George Willey. The Rev. G. J. Bond, A. B., read the Report. The meeting was largely attended by a very attentive people, who seemed to fully appreciate the object for which the meeting was convened.

FOURTH DAY, JUNE 16.

The session began by singing the 352 hymn. The Sec'y read 2 chap 2 Timothy. Dr. Stewart engaged in prayer. Dr. Stewart was requested by the President to take a seat on the platform and assist at the deliberations of the Conference. On motion it was resolved that the Report of the Theological committee of Sackville College be received and considered.

Resolved that Bro. J. P. Bowell be permitted to remain at Sackville another year.

The recommendation of the committee in reference to the return of Bro. Edgar Taylor was under consideration for some time, and the Conference felt that such were the exigencies of our work that it was unable to comply with the desire of the committee in this respect.

After the oral examination of the candidates for ordination, the sitting closed with the Benediction by Bro. George S. Milligan, M. A.

THE AFTERNOON SESSION

Opened by singing 343 hymn, Bro. Jeremiah Embree engaged in prayer.

A letter of resignation having been received from Rev. James Alexander, on account of his health failing. It was resolved that the resignation of Bro. Alexander be accepted, and that letters of recommendation be given him expressive of the regret of the Conference at the occasion of this act, and also of the best wishes for his future happiness.

On motion it was resolved that a service for the ordination of candidates be conducted in this church on Monday evening, and that similar service be held in Wesley Church, Harbor Grace, on Tuesday evening.

The Rev. T. Watson Smith was requested by the President to take a seat on the platform and assist in the deliberations of the Conference.

On motion it was resolved that the following brethren be received into full connexion and ordained, viz.: George Boyd, George H. Bryant, Robert Wright Freeman, Jabez Hill, Joseph Parkins and John Pratt. Sitting closed with Benediction by Dr. Stewart of Sackville.

The Sabbath services will long be remembered by those who had the pleasure of attending them.

The morning service in the Conference church was conducted (by request of the President) by the Rev. T. Watson Smith, of the Nova Scotia Conference, who founded his remarks upon John xv. 5, "For without me ye can do nothing." It was evident that God graciously assisted our dear brother in speaking from these words. They were indeed blessed to the souls of those who heard him. The Conference breakfast was one of the best we ever attended. At night we were favored with a very lucid exposition upon Titus

2nd chap. from 11th to 15th verses, by the Rev. C. Stewart, D.D., of Sackville. Seldom have we heard any thing to equal the very able, earnest and eloquent manner in which the Dr. treated his subject. But the best of all was that God was felt applying his word to the hearts of those who listened, and we have no doubt great good was effected. After the sacrament of the Lord's Supper was administered, and thus closed a high day to the inhabitants of Carbonear, and to the ministers assembled in their annual Conference.

FIFTH DAY, JUNE 18.

Session commenced by singing 389 hymn. Sec'y read 61st of Isaiah. Bro. S. B. Dunn engaged in prayer.

After other business of the Conference had been attended to. It was resolved on motion that the following circuits be divided:—

1. Grand Bank. Fortune to be the head of the new circuit. 2. Brigus. Cupids to be the head of the new circuit. 3. Blackhead. Western Bay to be the head of the new circuit. 4. Hants Harbor. A mission to be formed of Hearts Content, Hearts Delight, New Pelican and Scilly Cove, and that Lance Cove be taken from the Old Pelican circuit and placed to the Hants Harbor circuit. Sitting closed with Benediction by President.

AFTERNOON SESSION.

Session opened by singing 143 hymn. The Sec'y engaged in prayer.

On motion it was resolved that Bay St. George be added to the Channel Mission. On motion it was resolved that Bergeoe be added to the Petites Mission.

On motion it was decided that Savage and Happy Adventure be included in the Musgrave Town Mission. On motion it was resolved that Quirpon and the French Shore Westward be included in the Flower Cove Mission. St. Anthony to include Ingale.

The Question. Who have died since last Conference was then asked.

The President gave out the 735th hymn, after which the Rev. G. S. Milligan, M. A., engaged in prayer. It was then announced that Bro. John Dixon had died during the year. Several brethren feelingly referred to our late brother, expressing their high estimation of his character and talents. It was resolved that the minute of the St. Johns District referring to Bro. Dixon be recorded and published in the Minutes of Conference.

Arrangements were then made for the Ordination Services. On motion it was resolved that Day School business be the order of the day on to-morrow.

Sitting closed with Benediction by President.

The ordination Service at night was one of deep solemnity and much hallowed feeling. Brethren Jabez Hill, Joseph Parkins, Geo. Henry Bryant and Geo. Boyd were publicly set apart for the office of the ministry by the imposition of hands. The charge was delivered by the Ex-President and was founded upon part of the 20th verse of the 5th chapter of 2 Cor., and was a very able earnest and eloquent description of the duties, trials and rewards of the ambassadors of Christ.

SIXTH DAY, JUNE 19.

Session opened by singing hymn 569. Secretary read Psalm 19. Brother John Reay led in prayer.

The candidates for the ministry were informed by the President that they were received on trial.

On motion it was resolved: "That a Colporteur be immediately employed in connexion with our work in this Island. After this the Conference resolved itself into Day School Committee.

The afternoon session opened with singing hymn 213, Brother Solomon Matthews engaged in prayer.

On motion it was unanimously resolved "That the thanks of the Conference be presented to the ex-President the Rev. James Dove for the faithful, earnest and eloquent charge delivered by him to the newly ordained ministers in the Methodist Church, Carbonear on the evening of Monday June 18th and that he be requested to publish it. To this the President briefly replied.

The Stationing Committee having to meet, the discussion on the matter of Colportage was deferred. Conference adjourned till 4 o'clock. Conference having resumed its session, the final draft of Stations was laid on the table.

Sitting closed with Benediction by President.

The ordination of Brethren Robert Wright Freeman and John Pratt took place this evening at Wesley Church Harbor Grace. Dr. Stewart of Sackville delivered the charge which was founded upon 28th verse 20th chapter Acts of the Apostles. The church was well filled. The congregation gave rapt attention during the whole service. Everything conducted to make the service a success and we believe its memory will linger long with those who were privileged to attend. Never has it been our privilege to listen to a better charge than the one delivered by our esteemed and highly educated Theological Professor.

SEVENTH DAY, JUNE 20TH.

Session opened by singing, hymn 399. Secretary read 15th chapter St. Johns Gospel. Brother Swann engaged in prayer.

Dr. Stewart, according to previous requisition was invited to address the Conference on Educational matter during the afternoon session.

The Statistical Returns then came under review.

The ex-President brought before the notice of the Conference a communication from the Rev. Dr. Pickard relating to the Amalgamation of the Supernumary Fund. It was under consideration for sometime when a very satisfactory conclusion was unanimously adopted.

On motion it was unanimously resolved that the sincere thanks of this Conference be presented to Rev. Charles Stewart D.D., Theological Professor at Sackville College, for the faithful, able, affectionate and eloquent charge delivered by him to the newly ordained ministers in the Wesley Harbor Grace Church on the evening of Tuesday, June, 19th and that he be requested to publish it. To this the Dr. suitably replied thanking the Conference for its appreciation of his services, but sorry that he could not comply with the request.

On motion it was resolved that a committee be appointed to consider the distribution of the whole of our Conference work into three Districts and report at an early day next Conference.

By ballot the Rev. Thos. Harris was elected the chairman of the St. John's District, and the Rev. Joseph Pascoe was appointed Financial Sec'y of the same.

Rev. Charles Ladner was appointed the Financial Sec'y of the Carbonear District.

AFTERNOON SESSION.

Session opened by singing 320 hymn. Bro. James engaged in prayer.

Dr. Stewart addressed the Conference upon the claims of our Educational Society, and upon motion it was resolved, That this Conference recognizes the importance of the work in which he and others are engaged, and assure them of its hearty sympathy.

The Colportage committee was then formed and the names given adopted by the Conference.

The vote by ballot for the member of the Central Missionary Board resulted in the election of Rev. T. Harris, and that for the Transfer committee on the election of Rev. James Dove.

Sitting closed with Benediction by Bro. Harris.

OUR ENGLISH LETTER.

SABBATH DESECRATION.

DEAR MR. EDITOR.—There is a party, principally under the leading of Mr. P. A. Taylor, M. P., and made up of a few clergymen, and prominent men in various departments, persistently urging year after year, for the opening of Museums and Picture Galleries on the Sabbath. They manifest zeal worthy of a better cause, and by means of public meetings and the press, continue to get up an appearance of importance and weight altogether out of proportion to their real strength. They continue to have the question annually debated in Parliament, and avail themselves of that opportunity to bring forward their great men, and to ventilate the arguments which are most likely to tell in their favor. We trust that notwithstanding all these indefatigable efforts they are not making any decided advance, or have any reliable prospect of success. In a recent division in the House of Commons they were beaten by a very large majority, and for another year at least the question is settled, but the warfare will be kept up and the people of God who desire the sanctity of the Sabbath maintained, will have to watch the movements of those men and reso-

lutely meet them and their oft-repeated arguments.

JOHN WICKLIFFE.

It is just 500 years since this great and good man, "the morning star of the Reformation," was denounced by the Pope, and his work condemned. The event is being duly remembered in England, and commemorative services are being held. Sermons have been preached in which ample justice has been done to the memory of the grand old sturdy Reformer. The public meeting in Exeter Hall was not successful. The attendance was meagre. Earl Shaftesbury and other celebrities did not appear. Dr. Cuthers, who is secretary of the Christian League and Systematic Benevolence Society was the organizer of the meeting, and endeavored to utilize the occasion in some way to promote the objects of his own project. He did not make himself quite sure of the celebrities whose names he published, and the result was failure and disappointment. It was a great pity that the efforts was not more vigorously taken in hand and made a grand success at this time when attempts are being made in many quarters to deny the works of the Reformers, and to neutralize the blessing they secured for the English nation.

THE BURIALS BILL.

is still the most prominent and exciting topic of the day. In all circles it is being warmly discussed, and the papers teem with contributions on both sides of the question. The clergy cling to their present monopoly of the churchyards with a strange pertinacity, and will not, until actually forced by a Parliamentary power yield an atom of their privilege. It is asserted that in four days they were able to secure to a petition or declaration to the House of Lords over

11,000 CLERICAL SIGNATURES

in which they reassert all previous claims and manifest unyielding hostility to any concession to the demands of the Nonconformists. But the loud protest and alarmed attitude of the clergy produced no effect upon the House of Lords. The amendment of Lord Harrowby conceding freedom of interment with religious observances to all Christian communions, was actually carried in opposition to the Government by a majority of 16. This was a crushing defeat both to the clerical party and to the conservative government. The further discussion of the measure was postponed for a week to give time for consideration. It will be not much surprise, if the Bill is entirely withdrawn for the present. It will be a terrible humiliation for them to be compelled to combine the objectionable clause in their Bill, and they cannot now pass it without so doing. They can defer it for a little, trusting to the future to mitigate the severity of defeat. The question will not be allowed to rest even if the Lords decline present action. Notice has already been given that a resolution will be moved in the House of Commons, in the event of their Lordships' Bill not being sent down. In fact it appears that the victory is won. It is only a question of time as to when the concession will come into operation.

THE WAR

has already dismembered Turkey, for Roumania has declared its determination no longer to pay tribute, or yield obedience in any form. This was fully to be expected from the reception granted to the Russians. It will curtail the Turkish dominion, and be suggestive to other Principalities to catch at the present opportunity of Turkish embarrassment and preoccupation to free themselves from suffering and oppression.

THE GREAT CAMPAIGN

proceeds slowly. In Asia the advantages are with the Russians who are surely advancing and making their positions safe as they progress. On the Danube the immense preparations and the falling of the water indicate the near approach of the terrible adventure. It is a fearful task, but the Russians will accomplish it regardless of life or cost. A few days more will probably determine the great issue of the war, for if the Turks are thoroughly beaten at this stage of the conflict, they have not the means at their command, or spirit enough to make any lengthened or formidable resistance to the hosts of the invader, but will in all probability sue for peace.
"B."
June 28, 1877.

THE MEN AND TIMES OF THE FIRST METHODIST CONFERENCE.—

BY A NEWFOUNDLAND PROBATIONER. PART I.

(Continued from our last issue.)

We hardly think there was one present at that Conference, who could claim a more noble ancestry than Samuel Taylor, Vicar of Quinton. History tells us that his great, great grandfather, Dr. Rowland Taylor, of Hadleigh, Suffolk, was forcibly ejected from his church, and finally died a martyr at the hands of bloodthirsty papists, by being put into a pitch barrel and burned, on the 9th of February 1555. He died singing amidst the flames "In God have I put my trust, I will not fear what man can do unto me." The vicar of Quinton was worthy of such an ancestor, he lived in a part of the country where persecution was hottest and slander thickest, he shared in the brutal riots of Wednesbury, Darleton, and other places. Yet none of these things moved him, his courage rose to such occasions, they only served to make a man like Taylor more energetic, he traversed those regions with great zeal, and did much good.

Not less heroic was John Meriton, a clergyman of the Isle of Man whose latter days were spent mostly in itinerating the land with the two Wesleys. He accompanied them and Piers, when John Wesley preached the aforementioned sermon at Oxford.

Like other Methodist preachers in those days, he was mobbed and imprisoned for the Gospel's sake. Upon one occasion he and Charles Wesley were mobbed at Devizes, their horses were taken and driven into a pond, where they were found some hours afterwards up to their necks in water. It the midst of an uproar among the mob, the two evangelists made their escape, but not before they encountered two bulldogs, who made "a murderous attack" upon them, they escaped however singing as they went in true Methodist style "Worship and thanks and blessing." On another occasion while Charles Wesley was preaching in a certain church in Cornwall on "harmless diversions," Meriton and two other clergymen were present. "By harmless diversions" exclaimed the preacher, "I was kept asleep in the devil's arms secure in a state of damnation for eighteen years." No sooner were the words uttered, than Meriton responded aloud, "and I for twenty years." Odd to say we have no record left of the place of his death, or his dying hours. He departed this life August 10th, 1753, and Charles Wesley embalmed his memory in an immortal elegy.

PART II.

The remaining four members of the Conference, we have to notice, were laymen, but none the less apostolic for that; nor less successfully because they were unordained. Among the first, if not the first laypreacher Wesley had, was Thomas Maxfield. His introduction to Methodism was characteristic of the man. In Wesley's Journal for May 21st, 1739; we read the following entry, "a young man who stood up behind, fixed his eyes upon him, (a penitent,) and sunk down himself as one dead, but soon began to roar out and beat himself against the ground so that six men could scarcely hold him. His name was Thomas Maxfield." That night he found peace to his soul.

Not long afterwards he proffered his services to Wesley, as a lay-assistent, which were accepted, and during Wesley's absence was left in charge of the desk at the Foundery. Not content as a lay-reader, he took a text and preached, his sermons were accompanied with power, so that sinners were convinced and converted. Wesley who was then at Bristol heard of the affair and hastened to London in order to stop such irregular conduct. His mother was then living at the Foundery; to her he said, "Thomas Maxfield has turned preacher I find," her reply was worthy of the mother of Methodism, "John," she said, "take care what you do with respect to that young man for he is as surely called of God to preach as you are, examine what have been the fruits of his preaching and hear him yourself." Wesley found he had grace, gifts and fruits, which have always been the three essentials of a Methodist Preacher, so Maxfield

continued to preach. He was of poor parentage and moderate education, but talented and useful; like most of Wesley's followers in these days he suffered much for Christ's sake; in Cornwall he with several others was impressed for the army, and thrust into a dungeon where he was illused. While travelling with Wesley in Ireland, he was, through Wesley's instigation, ordained by the Bishop of Londonderry, who in laying hands on Maxfield said, "Sir I ordain you to assist that good man that he may not work himself to death." Shortly afterwards the ordained itinerant married a lady of some wealth, and became very popular as a preacher among the London Methodists. But, alas, he, like Cennick, imbibed Calvinistic doctrines, and did so much mischief, that evidently he took over a hundred of Wesley's society at the Foundery and formed an independent church, he becoming its pastor. Some time afterward Maxfield wanted to re-join Wesley, but the latter insisted on keeping rules that Maxfield wanted to evade. But to the end of life he was always friends to the people of his first love.

There are few of Wesley's preachers who became so distinguished, we had almost said notorious, in the History of Methodism, as John Bennett. It was he who became Wesley's rival as the lover of Grace Murray. Perhaps there is no passage in "Tyerman's Life of Wesley" more romantic than that episode in which John Wesley, John Bennett and Grace Murray are the chief actors, with Charles Wesley bringing up the rear in his own peculiar manner. It is said of Bennett, "he was almost the only one of Wesley's itinerants who was a man of education and property." He was trained for the Episcopal ministry, but found horse-racing more congenial to his tastes. While at Sheffield races he heard Daniel Taylor, Lady Huntington's servant, preaching, and through him was converted, his race horses were sold, he became an itinerant, and shortly afterwards met with Wesley, and joined the regular ranks as a preacher. Without doubt he was an able man, and was very useful in those days.

Wesley seems to have had great confidence in him, and some estimation of his abilities, but Bennett like many others would rather rule than be ruled, Wesley's discipline did not agree with his ideas, and like Maxfield he receded, while on the Bolton circuit, taking with him nearly all the society, out of one hundred and twenty-seven only nineteen were left, who still clung to Wesley most tenaciously. The remainder of Bennett's life was spent as an independent minister, but he was always friendly towards Wesley's preachers. His latter end was glorious; shortly before he breathed his last he prayed for his wife, his children, and the church of which he was pastor, after which he said, "I long to be gone—I am full—my cup runneth over. Sing, sing, yea shout for joy," and with the words "Sing, sing, sing," on his lips he changed his life for a more glorious one of immortality and light, in the forty-sixth year of his pilgrimage, on the 24th of May, 1759.

The next who claims our notice is Thomas Richards—he never held a prominent position among the men whom Wesley had under his command—and his memory is well nigh passed into oblivion. The first we find of him is when he offers his services to Wesley as a lay-assistent when Maxfield did, or shortly afterward. He labored hard during the first few years of the great movement—and suffered much—his name appears among those who attended some of the earlier Conferences—but eventually he left the connexion, and became an independent minister.

Of the four laymen who attended the First Conference as we have seen, three afterwards left the connexion, and became ministers of other churches, each one mainly owing to points of doctrine and discipline. The only one who lived and died a Methodist Preacher was John Downes. His early days were spent in Newcastle upon Tyne, he was a man of superior talent and average education, and was but twenty-one years of age when he began his course as a Methodist itinerant. Like Nelson, Beard and others, he suffered much persecution, and was im-

pressed for the army while at Epworth, from whence he was sent to Lincoln jail, where he was ill-treated. He traversed the country with John Wesley, but his weak constitution would not permit him to continue. In 1751 he was obliged to desist altogether, but Wesley could not let such a man remain idle, therefore he had him in London to superintend the publications that were issued from the Book Room. Of his abilities Wesley had a very high estimation, and writes, "I suppose he was by nature full as great a genius as Sir Isaac Newton." Once during 1744 while Mr. Wesley was shaving, John Downes was present—he beguiled the time by taking a model of Wesley's face on the top of a stick, with his knife. Afterwards he made his own tools and engraved Wesley's portrait from that model on copper plate, thus producing a truthful likeness of Wesley—which was prefixed to the first editions of the "Notes on the New Testament." In more respects than as a man of genius Downes was a model preacher, his latter end was as remarkable as his piety and his talents.

On the afternoon of November 4th 1774 he said, "I feel such a love to the people of West Street, (London,) that I could be content to die with them this evening." He went there that evening to preach, and took for his text, "Come unto me all ye that labor and are heavy laden, and I will give you rest." "After speaking ten or twelve minutes," says Wesley, "he sank down and spoke no more." We do not wonder that Charles Wesley should write, "Oh for an end like his, it is the most enviable, the most desirable I ever heard of." For some time previous he had enjoyed much of God's presence, and his heart seemed full of love, he often exclaimed, "I am so happy that I scarce know how to live." "Blessed are the pure in heart."

After having travelled in most parts of the United Kingdom and spending thirty-one years of his life amidst much poverty, sickness and labor as a preacher, he gloriously rested from his labors and entered into the joy of his Lord in the fifty-second year of his life.

It is a significant fact that he left behind him a widow and sixpence worth of property, such was the affluence of Wesley's preachers in the "good old times."

The place of meeting deserves a passing notice, at least. The Old Foundery was the head-centre of Methodism at that time. For over forty years its dwelling house and stable, its band room and preaching room surrounded by a modest belfry, did good service to Wesley and his followers. It was there during that time, in answer to the tolling of a little bell, the faithful assembled every morning at five o'clock to hear a sermon from a pulpit made of "rough deal boards." It was there the first Methodist Book Room was commenced. It was there that the sainted Susannah Wesley left this world for the land of eternal glory. To thousands of souls it proved a Bethel. But never did it witness such a day as the one preceding the Conference. That Sabbath was a memorable day at the Old Foundery, besides the usual services they had two services, such as have always been prized by the Methodists; the first was a love feast, attended by the London Society which then numbered some two thousand members, who had the pleasure of seeing six clergymen present, a sight worth seeing even in those eventful days; the other service was likewise numerously attended, at which the said clergymen administered the Sacrament of the Lord's supper. It may be truly said that it was a day of fat things for the London Methodists.

The following morning Conference was opened by Charles Wesley, who preached a sermon at the usual five o'clock service, when an adult was baptized, who found peace to his soul during that service. After some time was spent in prayer and examining their own souls, they decided upon a programme for debate which comprised the following points, "(1) What to teach, (2) How to teach (3) How to regulate doctrine, discipline, and practice." Five days were spent in deliberating on those three items. The Minutes of that First Conference tell us

that the doctrines and practices of Methodism then were identical to what they have been always. The doctrines of Original sin, Repentance, Justification by Faith, Witness of the Spirit, and Christian Perfection were defined with the utmost precision. The rules laid down for the conduct of preachers, leaders of bands, and class meetings, and for the members in general were precise and rigid. They contained the very elements of Methodism, all the progress that has ever been made in Methodist polity is only a development of the first principle of our forefathers. Even at this early period the question of separation from the Established Church was mooted. "We believe," said they, "that the Methodists will either be thrust out or will leave the whole church." Time has long since decided that question. They even anticipated future results, when they said, "they must not neglect the present opportunities of saving souls, for fear of consequences which might possibly or probably happen after they were dead." The Bishops were to be obeyed, "In all things indifferent," and the Canons of the Church as far "as we can with a safe conscience." These brave men had but one object in view namely to save their own souls and those that heard them, this they meant to do at all hazards come what might.

One interesting event took place during that memorable week worthy of notice. The Conference was received at Lady Huntington's mansion in London, while there they held service, it was the first of a series of many memorable ones held afterwards by Wesley, Whitefield, and others, giving her ladyship's London mansion the character of a chapel. Piers and Hodges took part in the service, while the four worthy itinerants sat near, recognized as true ambassadors of Christ. Wesley preached the sermon from a very suitable text, "What hath God wrought."

On Friday the noble band dispersed to different parts of the kingdom, every one intent on scattering the precious seed, sowing beside all waters, meeting oftentimes with rough receptions, but the meanwhile laying the foundation of a church of which, after one hundred and thirty years of unparalleled success, Luke Tyerman could boldly write, "Methodism is the greatest fact in the history of the Church of Christ."

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words, while their ears can hear them and while their hearts can be thrilled by them. The things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them.

It has been calculated that for every pound sterling England expends in missions she receives ten in trade, and the same ratio will hold in the United States.

OBITUARY.

JEAN LUANA TAYLOR, AGED 15 YEARS.

For the third time within seven months death has entered our abode and borne away in succession three members of our family. Aggie in December, Eleanor, in April; and to-day, 3rd July, Jean, She fell asleep a few minutes ago—is numbered with "the dead in Christ" with Him, her Lord, her spirit has her longed-for rest. She was born in Annapolis, 13th of April, 1862. Until March last her health was good. She seemed destined for long life; this together with her domestic habits and thoroughness, led to a thought, occasionally spoken in hearing, that she might cheer our declining years in days to come, and afterward follow us to the eternal home.

During prevailing easterly winds in March she took a cold which obliged her to discontinue her studies at the academy in town. Rapid consumption hurried her to early death. When in Charlottetown five years ago, Jean made religion her early happy choice; was made conscious of her interest in the Saviour's blood. The immediate human agency which led her to this sense of acceptance in the Beloved was her Sabbath school teacher; the amiable and excellent Jane Butcher—now I believe with her brother the Rev. George Butcher, the WESLEYAN'S English correspondent "B." Well do I remember when Miss B. acquainted me with Jean's gladness in Jesus. A sweet satisfaction glowed in every feature as she said: "Mr. Taylor, Jean says she has found peace." This zealous, modest, self-depreciated effort of this faithful teacher has my gra-

tude to-day; in the recompense of the reward she will not wear a starless crown. From the time of Jean's acceptance of the covenant it seemed that "holiness unto the Lord" was written upon her heart. Of a very retiring disposition, and remarkably reticent, there were no outburst demonstrations of piety—her testimony for Christ was of the quietest character,—yet thirty years of a domestic and pastoral work have not brought my notice a more beautiful Christian spirit or consistent life. "The ornament of a meek and quiet spirit which is in the sight of God of great price," was pre-eminently manifested.

Having for weeks previous watched her wasting form, and knowing her sickness was unto death, I spent only a few days at the Conference and hurried home. The few days had wrought a marked change in the mortal parts of our child; we knew and she knew the immortal was not far from the better land. O how she longed to be there. "Pa," she said, "O how I wanted you to come"—she feared the day before that I would not be home to see her alive. Each day and night of the week after my return, she would ask: "Do you think I will die to-day," or "to-night." I want to go—I am so tired waiting." She suffered very much; was weary and distressed—yet peaceful and patient; trustful and hopeful in the merits of Jesus and the prospect of death.

This morning, as I took her cold hand she said: "Is there any pulse, pa. Yes, a little, not much," I replied. "O how I wish it would stop now," she rejoined. Perfectly sensible to the last she could speak in loud whispers distinctly until a few minutes of her death. The last five minutes she spent in rapid earnest speech, but so indistinctly that we could only catch a word or two—she seemed to be in prayer; of the words, which we thought were not meant for us, we heard "Amen." I said: "You will soon be with Aggie, with baby, and with Jesus." In a little while, gazing upward with lustrous eyes, a smile lit up her features and we heard the words which accompanied it—not as if addressed to us watchers, or in reply to our words; but as if spoken to beings beyond our ken—"in a minute," "in a minute"—a gasp or two and the "minute" space was passed—and dear Jean was with the happy spirits of the blest who waited for her "over there," and with Jesus the Mediator.

The brethren Cassidy and Thos. Rogers left Yarmouth at 10 a. m. on Saturday. Knowing, as the former said, that the angel of death was at our threshold, they drove through to Shelburne that night, and kindly relieved me on Sabbath of the three services which otherwise I should have undertaken. The Lord graciously reward them for this great kindness to an afflicted brother. The prayer of Bro. Cassidy at the dying bed of our dear daughter can never be forgotten.

HER FATHER.

Shelburne, Tuesday, July 3, 1877.

MRS. CARD.

Died May 27th, at Summerville, Hants Co., Margaret Hannah, wife of Jeremiah Card. Greatly beloved by all who knew her on account of the sterling qualities of her heart and life. She was a loving and extremely thoughtful wife, a devoted mother and a generous donor. It is only the hope of the gospel that will reconcile the family to their loss. She was a beneficent giver, her hands was ever open when she knew the wants of others that were in need, and even anticipating their need. She was a generous supporter of God's cause, and the writer had abundant proof of her generosity through the year he has been upon the circuit. She was converted to God under the ministrations of the Rev. Henry Pope, one of the fathers of Methodism in this county. For thirty-six years her life was exemplary, having ever the clear evidence of her acceptance with God—that communion that ariseth from faith in Christ.

Her faith was firm through all the years of her religious life. And she did not reflect upon the ways of God although suffering for twenty years from an incurable disease, and also her children taken from her by death. These things coming down upon her as an avalanche yet they did not cause her to find fault with His providence, but drew her closer to the side of Christ, so that she was enabled by grace to place the hands of her children spiritually in that of Christ's who had led her so faithfully. Her love for divine things was intensified towards the close of life, and her constant conversation was the power of God to console and keep that which she had committed to Him. The only tie that bound her to life was her family on earth, but then she remembered that a portion of the family was on high with Christ, waiting to welcome her to the land of the blessed, and her desire became strong to depart and be with Christ. In the quiet of the Sabbath evening she breathed her last, and entered upon that eternal Sabbath without darkness or cloud or any such thing.

G. F. D.

WESLEYAN,

The only Methodist Paper published in the Maritime Provinces. \$2 PER ANNUM, IN ADVANCE POSTAGE PREPAID.

Having a large and increasing circulation in Nova Scotia, New Brunswick, Prince Edward Island, Newfoundland and Bermuda. As an ADVERTISING MEDIUM IT HAS NO EQUAL in these Provinces.

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

All Wesleyan Ministers are Agents.

SATURDAY, JULY 21, 1877.

BERWICK CAMP MEETING.

It is easy to enumerate the advantages of importing talent for these great gatherings; but there are disadvantages which will not occur to, perhaps will scarcely be admitted by, some of the true friends of the enterprise. Dr. Pentecost's presence would afford provincialists an additional opportunity of hearing the class who, in the region of oratory, are moving the world to-day. The master-minds of the Press—the giants of modern instruction and reform, who wield the sceptre of letters—are attenuated men for the most part—men of slender physique, delicate nervous organization—shrinking, retiring, reflective men, coming out of their hiding-places only when their pulsations go down with the flickering light of the midnight oil. On the other hand, not one orator of ten can sustain a reputation for what we have learned to call power, who has not begun to turn the scale at 200 pounds avoirdupois. Occasional flashes of genius one may find on the platform, and even extraordinary endurance for a single effort, by some spare, ghostly speaker; but in hand to hand grappling with the masses—especially in originating, in reproducing, and insisting upon, the higher forms of thought, so that thousands will be compelled to listen, and listening to assent—the class of men who do this are among the broad-chested, large-bodied and muscular of our race, not over-troubled with nerves, having stomachs that can grind great quantities of nutriment into blood, and hearts that can pump free supplies of blood up to the brain. These men work at high-pressure, and necessarily consume large quantities of fuel. Our readers may run their eyes over familiar names in oratory and letters, and decide whether we have formed here correct conclusions.

Then, in Dr. Pentecost we had a rare specimen of what may be designated the apostles of Bible-readings. It is a convenient term, meaning anything one pleases in the art of expounding, or making the Bible expound itself. To the writer, these methods, so far as he has yet heard them, are nothing new. They prevailed in Scotland, in public religious gatherings as well as in private households during the parochial visitations of elders and ministers, for at least a century. In America, and in England for that matter, preaching latterly had come to mean mostly a single doctrine, considered under two or three propositions, from a single text. While, therefore, we acknowledge our indebtedness to the "evangelists" of these times for this freer use of God's word, let us be careful in regard to the honour of originating this system, for it belongs not to them. In fact, there is nothing new in the whole economy of modern revivalism. The charm of sacred song, the sifting process of the enquiry-room, the protracted meetings, the marshalling of forces—all this has been in successful operation among Methodists from their earliest existence. Still, Dr. Pentecost excels in biblical exegesis. A few of his efforts were so unique, so fresh and well-sustained, that they will be quoted by the common people for years to come. His chief mission was to the preachers, however. We shall always regard it as a great loss that no full report was taken of certain of his discourses. Our ministers would have thence possessed a treatise on the arts of presenting truth, the harmony and completeness of the Scriptures, and the great aims of Christian evangelism, of very considerable value.

It will thus be seen that the camp-meeting at Berwick this year had its defects. Much of the time was taken up with great discourses, some of them

suited particularly to the thoughtful, others to believers in different stages of Christian experience; but the direct personal conflict with the sinner's sins, the breaking up of the crowd into knots and circles, in which each mature Christian becomes an exhorter and a guide, this was, we fear, not the result to the extent that might have been desired. Our own preachers, who were willing to address the company, were admirable in discourse; but each seemed to feel naturally that hearers were impatient to listen to the foreign voices in exposition and song. As a love-feast, the camp-meeting this year was a success—more so, perhaps, than as a season of soul-saving.

We would not write thus, but for the pressure of two or three considerations—

The camp-meeting involves expense; it necessarily consumes time; it exposes its advocates to outside rebuke; it brings to friends in its vicinity much care and anxiety. With all this, is it really worth sustaining, and if so, for what special reason?

We answer, that God owns special efforts, protracted means of grace, particularly when associated with great enthusiasm, and surrounded by all the charms of Nature. But to succeed in this work there must be multiplied agencies, practical, unceasing effort in the direction of winning souls. The great aim should be to lead multitudes to decision, there and then. Camp-meetings are not an experiment, but they have always succeeded or failed according to the number of conversions following their exercises.

Much more should be turned to advantage of our own local talent at the camp-meeting. If preachers can find no employment on the camp-ground they may be excused for thinking that at home they could work to better advantage. But all this will, we feel quite certain, be remembered by the committee for the working of future years.

THE DAWN OF SCIENCE IN PRE-HISTORIC TIMES.

To the investigating minds of Humboldt, Whately, Sir William Jones, Bailey, and a host of well known writers in different ages, the unsolved problem of the origin of prehistoric science has had peculiar attractions—and it still remains one of the unexplored regions of scientific research. That ages before the Pentateuch was written, there was a marvellous amount of singularly exact scientific knowledge, as respects both architecture and astronomy, has long been known. Never probably since the days of the Pharaohs has that marvel for all ages, the great Pyramid, been more closely scanned by the eye of science than it has within the past ten years; ancient though it is, it is however of recent date compared with the system which is still in vogue among us, of dividing the ecliptic into 360 degrees, the origin of which, lost in the mists of the most remote antiquity, has hitherto baffled enquiry. We cannot therefore be surprised that the ancients themselves regarded their heritage of astronomical knowledge as a gift from the Deity itself, and that mixed up in time with the dreams of astrology, it was ultimately hidden as a sacred mystery from the uninitiated.

The work before us, which is well illustrated, is one of the many successful attempts that have been made to popularize science, and to make it interesting to the general public. Though based on the well known French work "Flammariion's History of the Heavens" it also contains the results of recent researches which were unknown to the French astronomer. In his preface Mr. Blake says, "several facts of extreme interest in relation to early astronomical myths, and the development of the science among the ancients, having been recently brought to light especially by the researches of Mr. Haliburton, a considerable amount of new matter, including the whole chapter on the Pleiades, has been introduced."

This chapter, which refers to Mr. Haliburton, Q. C., son of the late Judge Haliburton, is pronounced by "Nature" to be the most interesting part of the book. Seldom has the adage been so clearly verified that "a prophet is not without honour, save in his own country" as in this instance, for these investigations, though well known to scientific men in Europe and even in Egypt, are so little known here that probably not half a dozen of our readers are aware that one of the most advanced investigators of the day into the origin and history of

"Astronomical Myths," by John F. Clark, (Macmillan & Co., London, 1877; also for sale at the Wesleyan Book Room, 125 Granville Street.)

astronomical science, is a Nova Scotian. A few years ago Mahmoud Bey, the Viceroy of Egypt's astronomer, having found that Mr. Haliburton's discoveries had thrown great doubt on the correctness of his own conclusions as to the astronomical character of Egyptian architecture, endeavoured to get a copy of his papers through a London publishing house, who on writing to Halifax, were much surprised at being told that they must be labouring under some mistake, as no one in Nova Scotia had ever heard of any such researches.

Within the past month his Alma Mater, the University of King's College, Windsor, has recognized the labours of one of its Alumni, by conferring the degree of D. C. L., on Mr. Haliburton. The only record of these researches extending over 20 years, consists of a few privately printed papers, which have been made known to the world, through a very imperfect summary of them, which has appeared within the last ten years in the works of the Astronomer Royal for Scotland, Goodair, Hyde Clarke, &c., from which Mr. Blake seems to have taken his information at second hand.

Without attempting to give an outline of these investigations, we may allude to one point, the discovery that a primeval calendar still lingering among the rudest savages, is the primitive type of the calendars of all ancient nations, an important fact in more than a mere scientific point of view, as establishing the unity of the race, and as throwing light on ancient religion, for they bear so clearly the stamp of astronomical ideas, that a discovery which throws light on the dawn of that science, must lift a veil that has hidden many a mystery in the history of ancient religions from our sight. The discovery that this primeval calendar "the year of the Pleiades" is indicated in the architecture of the great Pyramid, is described in this work—but it does not appear from it, that it had long previously been worked out in Nova Scotia by our countryman, who in 1864, before Professor Smyth had visited the Pyramid, sent him his papers on the Pleiades year, and suggested the inquiries which led to this interesting result. The following testimony of M. DeBunsen, Chamberlain to the Emperor of Germany, and a writer on prehistoric subjects, will show what is thought of Mr. Haliburton's labours abroad. We must hope that he will resume these investigations. "It is in connection with Mr. Haliburton's already far-famed researches into the early connection of astronomy with symbolism, legends, and mythology, that I became acquainted with him. As regards the astronomical part it has received the highest eulogy from the Astronomer Royal for Scotland, who has reprinted in one of his works a pamphlet of Mr. Haliburton's on the chronology and symbolism of the Pleiades, a subject absolutely unknown before his great discovery, which many regard as opening up an entirely new field for investigation, with reference to the civilization of prehistoric times. I am myself publishing a work on the Pleiades and the Zodiac, which will be dedicated to Mr. Haliburton, and will appear in German and English. To detect an entirely new horizon in the darkness of past ages, and to do so in Nova Scotia, far from the assistance of libraries and scientific men, shows an amount of knowledge, a power of combination, and a love of truth, which must be admired by all who have become aware of it."

TWICE DEAD.—For the second time the "Church Chronicle" has gone down. Its body was of the church churchy; but it had a medieval soul, and so, coming unnaturally to life, an ancient thing in a modern atmosphere, it died and was buried. Sad to say, it had lived long enough to read the funeral service over a few antiquated beings, whom it greatly helped out of this region of usefulness. The Curate of Berwick, for instance, who, after that wonderful letter on the camp-meeting, received, in the locality which he vilified, the expressive Sabbath collection of four cents. This was the verdict of the public upon Mr. Keating's tribute to the memory of John Wesley.

While on this subject, we may refer to the Ritualistic war as it progresses in England. The "Rock," to which we have already alluded as doing admirable work in staying the flood of ceremonial and seductive error, is greatly assisted by the "Pall Mall Gazette." From being a secret, Romanizing society, the "Convocation of the Holy Sacrament"—a sort of Anglican-Jesuit confraternity—has taken another step, and organized a "Society of the Holy Cross"—circulating "The Priest in Absolution"—a detestable book, recommending a confessional in the Church of England, and instructing the "priests" as to questions by which

"penitents" shall be led on to confess their sins. These questions are well adapted to corrupt the youth who may sit in the confessional, and make innocent females the ready victims of designing men. The book has been before the House of Lords, and is likely to be placed on the proscribed list as an obscene publication. The "Pall Mall Gazette" well designates this Romanizing class as "belonging only to the bastard sect of their own creation—that offspring begotten of sacerdotal arrogance upon effeminate vanity—that incarnation of the Spirit at once of the mystagogue and the man-milliner."

ATTENTION is requested to the advertisement of the MOUNT ALLISON INSTITUTIONS on the eighth page. It will be seen that the new year opens on the 23rd August. Particulars furnished and catalogues supplied on application to Dr. Allison or Principal Inch.

We have no sympathy with the modern ambition for processions; but it is time the Press spoke out upon this subject. Orangemen desire the protection of the law while marching under their own colours; this, in Montreal, has been denied to them. The consequence is, that in said city, as well as in one or two others, roughs have set upon Orangemen and injured them, obliging them to use revolvers in self-defence. This has been done, presumably, by Roman Catholics. Our fellow-citizens of the Romish faith are very fond themselves of processions, and are always preserved from molest by the good judgment of their neighbours. If they in turn deny the same privilege to others, we ought to know the reason.

A riot has followed Orange processions at Montreal, resulting in the death of one man. This victim's body was followed to the grave by an immense concourse, chiefly Protestants; but no serious disturbance ensued, though great trouble was naturally apprehended.

A CONVENIENT EXPRESS.—Complaints have reached the Book Room in respect to delays in forwarding goods by the Western Express, Windsor and Annapolis Railway. We are now in a position to throw some light on the subject. A box of books was shipped from the Book Room on Tuesday of camp-meeting week for Berwick, in charge of the Express Agent of said Company, specially marked to go by train following day. We found no sign of it at Berwick on Wednesday, could get no trace of it on Thursday, and received it only on Friday evening by freight. The expenses were—express to Halifax station 25 cents, and freight thence to Berwick 60 cents. On enquiry at the office in Halifax, we expected at least some expression of regret; but we were astonished to be told that the express managers just consulted their own judgment as to sending articles entrusted to them either by express or by freight. They thus run an express to Halifax Station—excepting when it suits them to run a greater distance. As we can always forward articles or boxes to the Halifax Station for 10 cents each, our customers will of course prefer to do their own expressing on that line after this, as the railway is always responsible for delivery after giving receipts.

A member of the Nova Scotia Conference writes: "What about the Conference resolution on the Tract Society? Was it not an express condition in passing this Resolution, that it was to be inserted in the secular papers? How else can the Conference be justified before the public in view of the statement sent out by the Tract Society through the Halifax Chronicle last year? Whose business is this?"

On enquiry, we learn that it is quite probable the reporters, who sent proceedings to the secular papers, had left before the Resolution alluded to came into effect. But we presume it is competent for a member of Conference to furnish the Resolution to any papers he may desire to correspond with. Perhaps one of the reporters who were correspondents of the secular papers, on seeing this, may comply with the condition.

Charlottetown held a Bazaar last week, under direction of the ladies of the Methodist Church, which brought

in nearly \$2,000! Next Sabbath is to be reopening day for the Prince St. Church, when Dr. Douglas, Dr. Laehlin Taylor and Rev. D. D. Currie will officiate. We hope to have full particulars sent in for next issue.

THE members of No. 7 Bible Class, Prince St. Church, Charlottetown, have done a very creditable thing. This class consists of 45 members, most of whom are also members of the church. A few days ago they presented Mr. Shepherd, their teacher, with an affectionate address, and a 4-vol. set of Smith's Dictionary of the Bible. Mr. Shepherd replied in feeling terms. The class, if we remember aright, has had a very interesting history, having sent out several useful and honoured men to work for the Divine Master. We would gladly publish the address, but for the standing rule of the office which forbids the insertion of this kind of matter.

OUR old friend, Rev. J. Herbert Starr, has been removed this year to Brampton, Ont., and has become Chairman of a promising District. Mr. S. holds an important charge at Brampton, while the congregation occupies a beautiful church and sustains a relation of influence to the community. We congratulate our brother, and feel persuaded he will do good service.

A TEMPERANCE MOVEMENT, such, perhaps, as Halifax has never before seen, is now in progress in this city. It has always appeared to us as one part of the proper work of temperance organizations, to step down among the slaves of drunkenness with a view to helping them upward. D. Banks McKenzie, manager of a home for inebriates in Boston, came hither recently, and calling the ministers of the several churches to his aid, proceeded to operate upon the dram-drinking population of the place. In Temperance Hall, last Saturday night, we found a great crowd, chiefly men, listening to music by a band of philanthropic ladies on the platform, and to several addresses from men who professed to be reclaimed from dissipation. Several of these latter gave evidence enough, by appearance as well as words, of their previous degradation and misery. We wish the movement God-speed. Any civic government might well reach out a helping hand to agencies like these, more effectual in preventing crime than gaols and fines in punishing it.

CHARLOTTETOWN reports its gifts to St. John Sunday Schools in another column.

Brunswick St. Sabbath School raised, July 1st, \$167.50 for the use of the St. John Schools, to help to replace the "plant" destroyed in the fire.

The contributions of the scholars of Charles St. Sabbath School in aid of the Methodist schools in St. John, amounts to \$100. This is a noble contribution for children who, with scarcely an exception, are of families with quite limited incomes. Many of the children earned the amount they gave during the past two weeks.

TEMPERANCE has been "lively" during the week through the efforts of Mr. B. McKenzie. The meeting in the Rink on Sabbath afternoon gave a serviceable start to the movement. Meetings have been held in the Market house, and a crowd of people have been brought together—just the right sort to operate upon. Mr. Mackenzie shows zeal and good sense in dealing with the crowd. He has the assistance of a good choir led by Mr. Samuel Crawford. Persons who have felt the power of strong drink and have overcome it are ready to say a "word in season." Quite a number of "drunks" have signed the pledge.—Halifax Witness.

DEGREES CONFERRED.—The authorities of King's College, Windsor conferred the degree of D. C. L., on Rev. G. W. Hill, Chancellor of the University of Halifax, and on R. G. Haliburton, Esq. The degree was conferred honoris causa. Of Chancellor Hill's claim upon any honour that King's College can confer we need not say a word. Mr. Haliburton is also deserving of more than ordinary recognition. His antiquarian studies and speculations have attracted much attention in Great Britain, and his efforts in literature have not been unworthy of the name he bears.

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next Sabbath is to... the Prince St... uglas, Dr. Laehlin... D. Currie will... to have full par... t issue.

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J. Herbert... this year to... has become... District. Mr... ge at Brampt... n occupies a... ains a relation... munity. "We... and feel per... vice.

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ACKNOWLEDGMENT.—Five dollars ad... ditional have been sent us toward... St. John Fund. From Mr. A. M. Bent... Mr. Matthew Fisher, junr., \$1.

interesting letter, giving details... a great meeting at the unveiling of... the Bliss monument, by a correspondent... on the ground, we are reluctantly... obliged to hold over till next week.

METHODIST MATTERS.

MOUNT ALLISON.—Ten superior new... Bradbury Pianofortes have just been... purchased for the Ladies' Academy. These... instruments have a reputation in the U... S. that is second to none. They are used... in some of the best musical schools in... the country, and are endorsed by men in... the very highest positions. The music... department of Mount Allison can certainly... lack nothing to maintain its fine reputation... and secure increased efficiency.

Principal Inch returned a few days ago... from New York, whither he had gone for... the purpose of engaging a Preceptress for... the Ladies' Academy. He was fortunate... in securing the services of Miss Adelaide... H. Whitfield, a lady well qualified in every... respect to fill that important office. Miss... Whitfield is a graduate of Houghton Col... lege, Clinton, N. Y., and has held for the... last four years the position of Associate... Principal in the Institution from which... she graduated. She is a lady of fine education... and excellent executive ability.—Sackville Post.

METHODIST.—By the recent changes... made in the appointments by Conference, Chatham... loses the services of the Rev. R. S. Crisp, whose... pulpit ministrations have given the greatest... satisfaction, not only to the adherents of the... Church, but also to those of other denominations... who frequently attend the services both in Chatham... and Newcastle. The Rev. gentleman will... carry away with him, as will also his young... and amiable partner, the good wishes of very... many friends in this quarter.

The Rev. W. W. Brewer has been appointed... to Fredericton. At Bathurst this Rev. gentleman, by... his earnestness and eloquence, has largely increased... the attendance upon the various services, and it... was the earnest wish of all that he should... return another year. But Conference has... decided otherwise, and has recognized his... ability by giving him one of the leading... appointments in the Conference. Mr. Brewer... has formed a large circle of friends during his... sojourn in the North—genuine friends, who... while they regret his unexpected removal, yet... wish him God speed in the more extended... field of labour to which he has been called.—Newcastle... Advocate

The Shediac Methodist Sunday school... gave a concert in Smith's Cove, on the evening... of the 6th inst. It consisted of music and... recitations, which gave general satisfaction. The... financial results were satisfactory. The proceeds... go towards the S. S. library. The school is in... good working order. Yours, &c., R. ORIE.

WE notice that the contractor of the new... Methodist church, Mr. George Musgrave, is... pushing the work forward with considerable... energy. The outside of the building is nearly... all shingled. This church when completed will... be the fourth that has been built in North... Sydney within the last two years. Who says... that N. Sydney neglects the spiritual for the... temporal?—North Sydney Herald.

At the recent session of the Montreal... Methodist Conference a resolution was... passed requesting the venerable Rev. Dr. Ryerson... to put in shape the events connected with the... progress of Methodism in Canada so that they... may be printed and preserved. Dr. Ryerson... stated that it would give him much pleasure... to perform the task, as it would be a fitting... finale to his life-work.

CORRESPONDENCE.

CHARLOTTETOWN S. SCHOOL GIFTS TO ST. JOHN.

MR. EDITOR.—The truth of the maxim, "A... touch of nature makes the whole world kin," was... never more strikingly seen than it has been... since the terrible calamity which has befallen... our sister city St. John.

From the Queen upon her throne down to... her humblest subject, expressions of sympathy... and generous offers of aid have come. I have... to add another to the long list of practical... expressions.

The Prince Street Methodist Sabbath School... has contributed the sum of seventy dollars... in aid of those schools which have suffered so... heavily—losing not only their school rooms... but libraries and appliances of every description.

The amount has been subscribed by scholars... in every department of the

school, the infant department contributing... its full quota, one of our male Bible class... headed the list with twenty dollars. In the... intermediate department one little fellow... brought the contents of his treasure box—the... savings of the year—seventy-five cents, and... in a great many instances the savings boxes... of the children were emptied.

When it was announced to the Sabbath Schools... of the United States that P. P. Bliss had fallen... what generous contributions flowed in to the... funds for the relief of his children. I trust our... schools are both able and willing to emulate the... kind deeds of our cousins over the border, and... to follow the example set them by Charlottetown.

Might I suggest that a fund be started for... the purpose of aiding this branch of our church... work. O. M.

P. S.—Since writing the above I learn that... our Euston Street Mission School has contributed... twenty dollars to the same object.

Charlottetown, July 9th, 1877.

"SUPERFICIAL THINKERS."

MR. EDITOR.—I know that your article on the... Camp Meeting, given in your last issue, was... written hurriedly—that little time was then at... your command for deliberate thought—and yet I... can hardly conceive it possible for your pen to... make so strange a slip as to cause you to say, "Well... may compassionate minds stagger at the doctrine... of future punishment—only superficial thinkers... can unhesitatingly accept the dogma." It is true... you afterwards admit that the doctrine of punishment... absolute and eternal, takes a very reasonable... shape; but permit me to say that I think the... quotation above given needed some guard and... explanation which in the hurry of your preparation... for the press escaped your notice.

Surely you did not mean that those who, without... staggering, accept the teachings of inspiration... on this point, are wanting in compassion, and... are but superficial thinkers; and that the men... who question, and who would bring this and other... doctrines to be tested by human reason rather... than by Holy Scripture, are those of compassionate... hearts and great grasp of intellect. I am... certain you did not intend to put forth such a... misleading thought. Can such writers as John... Wesley, Joseph Benson, Adam Clarke, or Richard... Watson, and hosts of others of similar stamp, both... of the old world and the new—of our own... communion and of other churches, who, without... any misgiving, accepted and taught the doctrine... of future punishment, be regarded as wanting... either in tenderness of feeling, or in intellectual... power? You would not class Jonathan Edwards, or... Dr. Payson, or Dr. Samuel Davis, or Dr. Nettleton, among... superficial thinkers, and yet no words in the... English language are of more thrilling import... than their utterances on this doctrine—utterances... which by them never could have been in their... minds or on the subject, any reservation, or... hesitation. Or take Dr. Joseph Cook of Boston, who... has dealt so effectually with both the Unitarian... and the Universalist delusions,—can he be styled... a superficial thinker?

Not to speak of able men of the Presbyterian... churches, now living, who boldly and strongly... stand by the doctrine of "the perdition of... ungodly men;" we might adduce one of great... prominence,—Dr. Chalmers,—and we place beside him... another eminent preacher of that body,—Dr. Norman... McLeod,—both great and good men—both gone to... their high reward, but different in temperament... and in mental calibre. We name these two in... illustration of what we wish to bring out. The... latter was shaky in the faith on this question; the... former was true to the core. Dr. McLeod was... undoubtedly a very large-hearted man; but can it... be supposed that because he was greatly controlled... by his strongly emotional nature, he was therefore... a man of more real benevolence than was Dr. Chalmers?... May it not rather be believed that while Dr. Chalmers... kept in view the character of deity in His holiness... justice and love, and the claims of His righteous... sovereignty, Dr. McLeod so far overlooked these... claims, as to be led away from the truth by a... mistaken sentimentality. If a comparison be drawn... between these two honored men, will not the highest... position be readily accorded to Dr. Chalmers, for... soundness of judgment and capability of profound... thought.

I think, Mr. Editor, you will admit that a... hesitation to accept the doctrine of future punishment... does not so much arise from the strength of our... emotional nature, as from unbelief; and that the... acceptance of this doctrine without hesitation... depends less upon the measure of our intellectual... power than upon that state of heart which bows... with fullest submission to the authority of God's... word; by that authority the objections to this and... other doctrines as based upon the ground of... mysteriousness, are at once silenced. I should... be very sorry to acknowledge that those who profess... reverence for the holy Son of Man, while they deny... His divine claims, and those who would make heaven... to be open to all, irrespective of character; or... who fancy that men not saved in this life, may... be saved hereafter, and may be saved by suffering... and not by the blood of the Son of God, are worthy... of being regarded in any better light than as "superficial... thinkers."

Yours, &c., J. M. M.

July 16th, 1877.

(Our friend has our sincere thanks, though his... letter startles us not a little. Now-a-days, words... on theological topics, designed for the press, ought... to be measured, plumbd, squared and levelled,

then laid away for a week, before committing... them to scrutiny. The Christian public is very... properly critical as regards its pulpit and its press;... and perhaps we owe it to our ministerial father—our... ever true friend from the beginning—that we are not... to be talked about and pointed at in secret for a... year, then to be arraigned for heresy.

We will try to throw the necessary guards... around the sentence quoted, although with a... little sense of humiliation, arising from a conviction... that these guards are necessary more to meet a... possible disposition on the part of a few to quibble... at words, rather than to doubt the sincerity and... soundness of our faith. Our friends' letter reflects... the minds of that class, and does not seek to do... more than afford us an opportunity for explanation.

Superficial minds do accept this dogma... unhesitatingly. Their creed is, for the most part, hereditary. Hence the advantage... which their enemies gain over them, in controversy. They have not studied... this doctrine as its awful character demands. And if... we had added—as we thought we had till the words... appeared in print, for we were absent at the time—"superficial... thinkers only," in the early stages of religious conviction... and thought, "can unhesitatingly accept the dogma," we... would have been right. All strong, independent... christian minds have gone prayerfully over this ground, and... in the light of scripture, analogy and common sense, have... settled the matter definitely. Even where they have... doubts, such evangelical minds accept the doctrine... because it is taught in the word of God. But that it... is there taught, is a conclusion which "superficial" thinkers... are not likely to reach in a way that can help them... to defend their faith against plausible sceptics.

That "compassionate minds stagger at the... doctrine," is equally true as applied to the earlier... stages of religious thought in the minds of penitents, especially... if under the influence of sceptical literature and... unbelief. Who that has read Thomas Vasey's Life, can... forget the scene in which this great man, examining... a large class of theological students, asks the ministers... about him if they have any distress because of the... depths of meaning involved in the words "everlasting... death," "darkness," "suffering" &c., and then with his... head bent on the table, gives vent to sobs and tears! A... superficial mind could have no such exercise. Mr. Vasey... had thought it out in earlier life. Yet it is to this... class of mind, feeling the full force of the doctrine, but... convinced of its reasonableness, that the church owes such... a defence of the truth as holds the world in respectful... subjection to its teachings.

Yes, this doctrine is accepted by faith; but "faith... cometh by hearing, and hearing by the word of God." Sceptics... deny the doctrine because they have examined only one... side of the subject; superficial thinkers accept it without... examining either side; strong minds accept it upon the... positive teachings of scripture, as studied in the full... light of comparison, internal, external and collateral... evidence.

We hope we shall be understood this time.

CAMP MEETING.

An entirely new mode of religious worship... was instituted at Keswick on Thursday last by the... ministers in connection with the Fredericton District... of the Methodist Conference. Special trains from... Gibson have been daily carrying numbers of citizens... to and from the Camp Grounds. The committee in... charge have deemed it prudent to have no excursion... on the Sabbath, a special train left Gibson at eleven... o'clock on Saturday night, and some 60 or 70 ladies... and gentlemen took advantage of the trip to spend... two nights in camp and enjoy one whole day's... worship.

Cardigan station was called shortly after... twelve o'clock, and surrounding the station were... about a dozen farm waggons with impromptu seats, ready... to carry passengers the remaining two miles for the... trifling sum of twelve cents. Some went directly to... the camp ground, while others made their beds in the... cars. After a tedious up hill ride of nearly an hour, lights... were seen in the distance, and soon after we met... special policemen carrying large sticks, and sporting a... green ribbon from their button-hole. Through the... kindness of neighbors, the ladies were hurried off to... their residences, and the police escorted the gentlemen... to the preachers' tent, where they were made comfortable.

In a beautiful maple grove belonging to Mr. Thomas... McKeen, the services have been carried on from morn till late at night, daily, since... Thursday last. Seats for public worship, to accommodate... fully 2000 persons were arranged in the centre of the... grove. In front was built a pulpit of enormous size, which... was generally occupied by ministers on the ground. The... Sabbath day was delightfully fine, and the prayer... service at 6.30 a. m., was well attended, Rev. Mr. Marshall... leading the worshippers, at 9.30 another prayer ser-

vice was conducted by Rev. H. J. Clarke of P. E. I. The... principal service of the day was held at 11 o'clock, when... there were probably not less than 2000 persons present. The... preliminary portion of the service was participated in by... Rev. Messrs. Duncan, McKeown, Hughes, (Baptist) and others. The... sermon was preached by Rev. R. Weddall, this text being... Josh vii. 25. The sermon was exceedingly interesting and... original and well delivered. Again at 2.30 a large... concourse of people assembled, when the Rev. H. McKeown... preached a very effective and pointed discourse from the... theme: "The Flood;" among other things he represented it... as a mirror in which people of the present day may see... the necessity of escaping from the wrath to come. At the... close of this service some words of exhortation were given... by Rev. Messrs. Duncan and Clarke. The closing public... service of the day was held at 6 p. m., when the pulpit was... once more filled with clergymen. The Rev. Robert S. Crisp... preached from Matt. 46. 25, and in earnestness and... eloquence was equal to those who had preceded him. Seated... in the pulpit were Rev. Messrs. McKeown, Duncan, Clarke, Weddall, Campbell, Colter, Williams, Marshall, Stebbings, Beckwith, Hughes and John Collins of the... Wilderness.

A large tent at the entrance to the grounds... furnished refreshments to the hungry, presided over by Mr. E. Storey.

In addition to the official tents, several private ones were erected in secluded spots.

The following are the "regulations" to which all who stop on the grounds are subjected:

Hour for rising, 6.00 a. m.; prayer-meeting, 6.30; breakfast, 7 o'clock; tent-meetings, 9.30; preaching service, 11.00 o'clock; dinner, 12.30; preaching service, 3.00; tea, 6.00 o'clock; preaching service, 6.30; lights to be extinguished at 10.00 o'clock p. m.—Fredericton Reporter.

NEWS IN BRIEF.

NOVA SCOTIA.

Mrs. Durkee, who died at Yarmouth recently, nearly 92 years of age, was the oldest woman in the Township of Yarmouth. Her husband, Capt. John Durkee—who survives her, is the oldest man in the township, being nearly 94 years. They were married in 1807, and have thus lived together for the remarkably long period of 70 years. Capt. Durkee is in a very feeble condition.

Launched at Saultierville, 9th inst., the barque Navarch, 904 tons register, built by Mr. Frederick Weston for Messrs John and Jas. J. Lovitt, of Yarmouth. She is copper fastened, and will class 8 years at Bras Narveas. This fine vessel is commanded by Capt. E. H. Lovitt. She has been towed by the tug Alida to Yarmouth, where she will be rigged and fitted for sea.

The Sherbrooke mines continue to turn out good yields of gold. Mr. D. Hattie arrived in town from that district on Tuesday of last week, with 546 oz., valued at nearly \$11,000.

The "Truro Sun," says the Rev. Wm. Boggs, of Truro, has resigned his pastorate in Sydney to return again to the foreign missionary field.

On the 27th ult., a son, aged fifteen, of Mr. Barry Parbrooks, while leading a cow, tied rope around his neck. The cow became unmanageable and dragged the boy until his body caught on a log. When the rope broke, the cow returning to the barn, a search was instituted, and the mangled and lifeless body was found and carried to the sorrowing parents.

A singular occurrence took place at Port Phillip, Cumberland, on Tuesday-week. Two little boys, sons of H. B. McNutt, were out in a field playing, one straying away from his brother, lay down in the grass and went to sleep. When discovered some time later, it was found that a snake had coiled itself around his body, and that in order to make the coil more effectual, the reptile had taken its tail in its mouth. It required quite an effort of the brother to disengage the snake. Fortunately the little fellow who had been thus unpleasantly embraced sustained no serious injury.

The Amherst "Gazette" says forest fires have been doing great damage to woodlands and fencing in various parts of Cumberland, and several houses have narrowly escaped burning.

A schooner lately arrived at Bear River with a quantity of crooked liquor. The fluid was seized by the revenue officers and sold at auction. Mr. Alpheus Marshall bought it, and, knocking the heads out of the kegs, consigned it to the gutter.

Mr. J. H. Jones, of Digby, launched from his shipyard on Wednesday last, a fine ship of 1628 tons, called the Beaconsfield, built under the superintendence of Mr. M. L. Oliver, and owned by Messrs. Guy, Stewart & Co., St. John. A new vessel called the Playfair has been launched at Harborville, from the yard of Mr. Isaac Morris.

Mr. Donald Ross left Auckland, New Zealand, on the 6th of June, and arrived at Halifax on the 14th inst., spending seven days in visiting places of interest on the way. Mr. Ross is a brother of the Hon. Wm. Ross, Collector of Customs. He is now for the second time visiting friends in Nova Scotia and Cape Breton.

The work on the Louisburg Railway and pier is progressing rapidly. Over three hundred men are at work on the track and in some places double shifts are employed, such as the long swamp and Catalone. The work on the pier is getting on nicely. A gang of men to construct the trestle work has been put on by Mr. B. Gillis, who has a sub-contract for that portion of the work.

The Yarmouth Herald reports that upwards of 1,400 barrels of mackerel have been taken from the Sandford fish trap this season; value not far from \$7,000.

N. B., & P. E. ISLAND.

Mr. Blizard, of St. John, purchased 70,000 clapboards and 40,000 shingles from Mr. Samuel Owen, of Fredericton, for building purposes in St. John. They are being shipped by him on board schooner for that city.

On Thursday a young man aged 17 years, fell from a boat near the Railway wharf, Dorchester, and was drowned. It would appear that he had taken the boat with the intention of running away. When picked up his body showed signs of life, but the sailors stupidly took him to the vessel in the stream instead of ashore, and the opportunity of saving his life was lost. He was a native of London.

The diphtheria prevails, and the people are somewhat alarmed. Mr. T. W. Bell lost a young child on Monday, and Mr. Benjamin Godfrey one on Sunday.

A deep sorrow has been cast over the family of Mr. William Monteth, Northampton. Within the space of a week he has been called to witness the death of three of his children, from that fearful disease, diphtheria. Mr. Monteth also lost a child from the same cause on the 14th of last month.

It is reported that the Moncton "Times" will shortly be issued daily, and that a late St. John journalist will work on the paper.

Hon. Neal Dow is to be in Moncton to Lecture some time in July.

Mr. Cain, a St. John Butcher, has purchased some \$4,000 worth of P. E. Island cattle this year.

It is rumored that the Legislature will be called together on or about the 6th of August.

A logging train on the E. & N. A. Railway, came upon a bear east of Vanceboro, on Saturday afternoon. Brain was upon the track, and, as soon as the train approached, he started on the run to escape. He was chased for about two miles, and the pursuit becoming too hot for him, he left the track and escaped in the woods.

Joseph Mishow died at Williamsport, Pa., a few days ago, at the age of 103 years, 3 months and 23 days. He was, most likely, the oldest person in Pennsylvania. He was born in Madawaska, in 1774, of French parents. He was the father of 15 children, only 3 of whom survive, the eldest being 77 years old. Mr. Mishow died from old age, having more nearly resembled an Egyptian mummy than a living being for months before his death.

UPPER PROVINCES.

The Great Western Railway Company have just issued a report of crops in the district traversed by that railway, which confirms previous reports of the excellent condition of the crops.

The members of the Methodist congregations of Ottawa, met Rev. Mr. and Mrs. Stafford at Templeton, on Wednesday, 12th inst., and escorted them to the parsonage, where a repast had been prepared, and where addresses were delivered by several of the trustees and leading men of the congregation. Rev. Mr. Stafford returned thanks for the reception accorded to him, and predicted a successful pastorate.

Return of 1812 veterans, who have received gratuities, shows 954 in Ontario, 1439 in Quebec, 28 in New Brunswick, 17 in Nova Scotia and 3 in Manitoba.

The Canada Life Assurance Company has resolved to advance five hundred thousand dollars to assist the rebuilding of St. John, in first-class buildings of brick and stone.

The general staff of clerks, messengers, etc., of the Intercolonial and Canada Pacific Railway offices at Ottawa, have received notice of discharge after 1st August. One month's extra pay is to be allowed each person on leaving.

The Murphy movement has reached the town of Whitty, Ontario. Four meetings have been held at which nearly three hundred persons signed the total abstinence pledge.

Hon. Judge Conroy has gone to Oka to arrange for the enquiry into the burning of the Roman Catholic church at Oka. It is his intention to open the investigation on Monday next; and it has been decided to admit reporters with the understanding that they will not publish their reports until the conclusion of the investigation. His enquiry will not extend further than the cause of the burning of the church.

A woman over 70 years old, and simple as a child, arrived at Montreal from the Eastern Townships last week, by the Quebec train on her way to California, where her sons and daughters have established a home for themselves and their aged parents in Omaha.

His Majesty the King of Italy has been pleased to confer on Mr. A. M. F. Giannelli, the cross of Knight Companion of the Crown of Italy, in acknowledgment of his zealous services as consul for Canada, and of the highly satisfactory manner in which he discharged his official duties at the late Centennial Exhibition.

The Temperance people at Ottawa have extended an invitation to Mr. Kine, the temperance agitator, to visit that city.

MISCELLANEOUS.

Seven hundred and twenty-three Mormon emigrants from Europe arrived at New York per steamer Wisconsin, on Monday last, en route for Salt Lake City. They were composed of Danes, Swedes, Norwegians, Britons and others, and a large number of them were young girls.

The Temperance movement in Middleton, N. Y. has been a most remarkable one. More than 2,000 persons have signed the pledge, which is a most radical one, even cider being a forbidden drink. Many of the converts have been rescued from gross intemperance. About four hundred children have signed another pledge, binding themselves not to use liquors, tobacco, or bad words. The leader of this revival, Mr. Winchester, insists that a permanent victory for temperance must be won at the polls.

The schooner New Bedford, 20 feet long, which sailed from New Bedford, Mass., May 28th, for London, with Captain Crappo and wife, the only persons on board, was spoken on the 6th, in lat. 46, north longitude 29 west, all well, the little vessel had encountered six gales.

Numbers of Colorado beetles have been found on the Dublin docks.

The amount received from indirect taxes in France during the first six months of 1877, exceeded the estimate by \$5,000,000.

The deaths from small-pox in twenty towns in England numbered only twenty-nine last week, of which 23 occurred in London.

Fully 4000 bales of cotton for export to Russia have been sold in New York within a few days, and go to the Baltic ports. The Russian government has purchased 8,000 bales there within a few weeks.

Henry Merritt, the English art critic, who last spring married Miss Lea, the American painter, died in London recently.

The fishing schooner Centennial, at Gloucester, Mass., from Grand Banks, picked up on the 15th of June, four Frenchmen, of a vessel belonging to St. Pierre, Miquelon. Two persisted in searching for their vessel and were probably lost in a storm which arose soon after. The others were brought here.

It is stated that Lady Ernest Tempest has eloped with Mr. Hungerford, Lord Tempest threatens to shoot Hungerford.

An Englishman from Adowa reports that a force armed with Remington rifles and 24 cannon is leaving Adowa for the frontier, to encounter the revolted gentry of King Melesher. A general battle is imminent. The King of Abyssinia expressed willingness to resign in favour of Klamyo, son of the late King Theodore.

The New York "Post" of the 15th says: "During the week about two million bushels of wheat have been taken from this market on English or Continental orders, and applications made to two of the largest European steamship lines for one month ahead for all room unengaged for grain. In one instance an offer has been declined at current rates. The particular reason for these large orders is somewhat of a mystery in this market. It may be that there is war news not yet public, or it may be that foreign calculation is that our wheat crop will be below the estimates; although it is not understood how this can be, as all crops look well except corn, which is improving."

Carlton Mrs C C

WESLEYAN ALMANAC JULY, 1877.

Last Quarter, 3 day, 4h, 47m, Afternoon. New Moon, 10 day, 5h, 52m, Afternoon. First Quarter, 17 day, 5h, 58m, Morning. Full Moon, 25 day, 3h, 5m, Morning.

Table with columns for Day of Week, SUN, MOON, and HOURS. Lists sunrise and sunset times for each day of the week.

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

High water at Pictou and Cape Tormentine, 2 hrs and 11 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 3 hours and 25 minutes LATER, and at St. John's, Newfoundland 50 minutes EARLIER than at Halifax.

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

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

IMPOTENT.

"Sir, I have no man." (John v. 7.)

No man cares for me: Coldly or thoughtlessly All pass me by!

Evil my life has been, Could I undo my sin Pain would I die.

But it seems ever near, Haunting me everywhere, That and my pain, Here have I lain for years, Helpless and full of fears, All, all in vain!

Oh! it is piteous Ever to linger thus, Wretched and ill! Mocked when I try to rise, Suffering agonies, Do what I will.

If but I only could Bathe in the healing flood, I might be cured. But I can never go: Sir, thou canst never know What I've endured.

Poor man, I know it all; Know all thy dark, sad fall, Know every sigh. And am I here to-day These happy words to say—"Thou shalt not die."

"I freely pardon give, I grant thee power to live, Now, only rise. Show to the world thy faith, Trust what thy Saviour saith, Mockings despise."

Who can describe the joy Which, with no dark alloy, Thrilled that man's soul, As, with a sudden bound, Firmly he trod the ground, Pardon'd, made whole! CHARLOTTE MURRAY.

—in Gospel Trumpet.

THE MARTYR'S LAST HYMN.

Of all the innocent blood shed in the "Cawnpore Massacre" by the brutal Nana Sahib, none cried more loudly to heaven than that of the eight Christian missionaries and two little children, who had fled for safety from Futtighur down the Ganges.

On the fifth day of their flight, after passing through fearful peril, and even receiving bullet wounds from Sepoy enemies on the shore, the little party became wearied out by the difficulties of a shallow current, and moored their boats under an island six miles above their destination—where they learned, to their horror, that the English fort at Cawnpore, where they had expected to find refuge, was surrounded by an army of traitors, and all hope of reaching their friends was cut off.

Soon after they were fired upon by a gang of Sepoy rebels, and driven from their boats to seek shelter on the island. The trees and the long grass concealed them but only for a little while.

Distressed with heat and thirst, and spent with continual alarm, they believed their last days had come, for they knew the bloodthirsty Sepoys would pursue them to death. They could only look up to God for strength to meet their fate with martyr resignation. Earth was fading now, and heaven was near.

Who but the believer in Christ can understand what lifts the soul in terror's supreme moment—above all the powers of them that kill the body? The oldest missionary read some tender texts from his pocket Bible, and then all joined in singing a hymn:

"An, whither could we flee for aid When tempted, desolate, dismayed? Or how the hosts of hell defeat, Had suffering saints no mercy seat?"

"There, there, on eagle wings we soar, And sin and sense molest no more; And heaven comes down, our souls to greet, While glory crowns the mercy seat."

Then they spoke together of Jesus and the riches of His grace, and prayed to the

dear Friend whom now they so soon expected to see. The party were at prayer when the Sepoys seized them and dragged them from their hiding-place. They were tied with cords, and taken away to Nana Sahib, at Cawnpore.

One of the children, little Willie Campbell, asked, in a frightened voice, "Pa what be these men going to do with ma and sister, and the rest of us?"

The innocent question made tears flow from the sufferer's eyes. They were confined over night in a dismal prison, and in the morning were marched out, by Nana's orders, to the parade-ground, the parents holding their children in their arms. The death signal was given, and the martyrs fell, pierced with bullets from the Sepoy's muskets.

These missionaries were all Americans. They were Rev. Albert O. Johnson and wife, Rev. John E. Freeman and wife, David E. Campbell and wife, and their two little ones, Fannie and Willie, and Mr. and Mrs. McMullin. They died as their Master died, praying for their murderers. They were more to be envied, than those whose bloody hands set free their souls—

—On eagle wings to soar, Where sin and sense molest no more."

JOHN DEAN'S TWO LETTERS.

BY L. S.

Click, click went Mrs. Dean's needles, and as the bright yarn under her skillful fingers rapidly took to itself form and fashion, faster still were her thoughts weaving golden tissues for the future. Over by the table sat John, his pen keeping time with her needles. These two were not mere idlers in the world's great field of labour, but strong and earnest for work. Just now John was anxious to get a situation in one of the city firms. Two had been offered, one by Brown & Bidwell, proprietors of the most fashionable and showy establishments in the city, who could apparently afford to offer a large salary to one so efficient as John Dean; the other was from Lyell Bros., who dealing more in the substantial of life, offered smaller salary, and prudently gave every one a thorough trial before trusting him far.

John, with worldly wisdom, chose the most attractive place and highest salary, and was writing two letters—one of acceptance, the other of refusal—to the respective firms. Mrs. Dean, looking up from her knitting, exclaimed:

"Make haste John—it is nearly four, and you know the mail closes then."

"Just ready," answered John, as he finished the last word and hurried the notes into their envelopes.

Walking down the village street he thought complacently of his good fortune and bright prospects, then the last Sunday's sermon, with its text, "All things work together for good to them that love God," sounded pleasantly in his ear. To be sure, a faint shadow of portly clerks with red faces, suggesting convivial suppers and wine parties crossed his vision; but then what an excellent example would he set: perhaps influencing them for good. Truly we need to pray, "Lead us not into temptation!"

A few days later Mrs. Dean and the tea-table waited while John anxiously examined the evening mail. Two letters—Crown & Bidwell expressing "sincere regrets at his refusal!" What could it mean? Lyell & Bros., asking his services immediately! Ah! he had made a sad mistake; in his haste "hands crossed," putting his letters into the wrong envelopes. An irreparable loss, it seemed, for the desired place was already secured by another; and the shadow on John's face told how his heart had been set on the large salary.

Five years went by. Mrs. Dean waited one evening for her husband—around her a pleasant home. The books, pictures, and everything told of prosperity. John, with increased salary, was steadily winning favor.

"Strange news for you," was John's exclamation as he came in. "Brown & Bidwell have failed. Everything is gone!"

And when, later in the evening, Mrs. Dean said, "It was all for the best about those letters," once again came back the text, "All things work together for good to those that love God."—N. Y. Witness.

They were husband and wife, and as they stood before the Capitol in Washington, she asked: "What's that figur on top?" "That's a goddess," he answered. "And what's a goddess?" "A woman who holds her tongue," he replied. She looked at him sideways, and then began planning how to make a peach-pie with the stones in it, for the benefit of his sore tooth.

Canon Tristram, in a recent speech quoted a saying of John Wesley. Some one once said to him—

"Ah, Mr. Wesley, God has no need of any man's learning," to which he replied—

"No, friend, and he has far less need of your ignorance."

THE MAN WITH AN UNCLEAN SPIRIT.

I would like to have been in Decapolis when he got home. It must have made no small stir, for he was pretty well known undoubtedly in that whole town. He had been the terror of all women and children within ten miles; and they didn't dare to be out after dark if they heard him groan, groaning in those tombs. The leading men of the place had tried to bind him in chains and fetters, and if they had had insane asylums they would have put him in there; and there he was, the pest of the whole country. But I would like to have been in that house when he got home. I can just imagine that his children saw him coming across the fields, and they ran to their mother and said, "Mother papa is coming;" the doors are locked and bolted and barred, the children run and hide. But instead of his bursting into the house as he sometimes did, smashing the furniture, he comes walking up to the house, gently knocks at the door, after he tries to get in and finds it locked and bolted and you can just hear him say: "Mary, don't be afraid of me any more; let me in; the Lord Jesus has saved me. I have come to tell you what great things he has done for me." And Mary hears the voice of that loved one; it sounds as it used to years before, and she unlocks that door, she opens it and receives him to her bosom, and the little children come out from their hiding-place; they are no longer afraid of him. Ah, my friends, there must have been joy in that home. And after he had told his wife and children what great things the Lord had done for him, and how He had compassion on him, I see he goes out on the corners of the streets, because the Lord told him to go and tell his friends what great things the Lord had done for him. When a man is converted he goes and tells his friends, and does not keep thing a secret within his own family. I can imagine that he gets upon the top of a dry goods box on the corner of the street and tells how he met Jesus, and how Christ, by the power of his word, as we were talking about yesterday, had cast out those unclean devils, had cast out the infernal spirits; and I can see two of the citizens coming down by the corner of the street, and one says, "Tom, is that the man we have had so much trouble with for the past ten years? Isn't that the man we have been trying to tame? Isn't that the man we bound in fetters?" "It looks very much like him, but it cannot be him." "Let us go back and listen to him;" and they went back and listened to him, and they hadn't been back three minutes before they found out it was the same man, but yet it wasn't, the same man, he was a new man in Christ Jesus; he had been regenerated, born of God; he had been born of the Spirit; he was a new man and all men marveled.—Moody.

Compound for sins we are inclined to, By damning those we have no mind to.

—Nashville Advocate.

Those who come to you to talk about others, are the ones who go to others to talk about you.

HOW FRANKLIN SECURED A SEAT.

Dr. Franklin owed much of his extraordinary success to his keen insight into human nature and a sagacity that quickly perceived the best and readiest method of obtaining a desired end. To be sure, many of his strategic movements were not always commendable, but they were more humorous than injurious, of which the following is a characteristic specimen.

In the year 1772 Franklin visited Boston, and on his return to Philadelphia, at every stopping place he was beset with officious inquiries, etc., on which he determined to be beforehand with interrogatories in future.

At the next tavern he registered himself as Benjamin Franklin from Boston to Philadelphia, a printer not worth a dollar, eighteen years of age, a single man seeking his fortune, etc., and his singular introduction checked all further inquiries, and effectually repulsed the daring propensity of Yankee inquisitiveness. At one of the public houses the fire-place was surrounded by men so closely packed our traveller could not approach near enough to feel any of its agreeable warmth, and being cold and chilled, he called out:

"Hostler, have you any oysters?" "Yes, sir," said the man.

"Well, then, give my horse a peck," said Franklin.

"What, give your horse oysters?" "Yes," retorted Franklin; "give him a peck of oysters."

The hostler carried out the oysters, and many of the occupants of the fire-place went with him to witness the great curiosity of a horse eating oysters. Franklin seated himself comfortably before the fire and derived much satisfaction and enjoyment from the funny experiment. Soon the man came in, and the company with rueful faces expressed most decided dissatisfaction at their disappointment.

"The horse would not eat the oysters, sir," and they had lost their cosy, comfortable, warm seats.

"Well, if the horse won't eat them, I'll eat them myself, and you may try him with a peck of oats."

THE "AWFULLY PROFOUND" MINISTER.

(Christian at Work.)

He deals in metaphysics; talks about the laws of perception, the system of consequences, hypothesis, peripatetic doctrines, and apologetics, until his audience can hardly see their hand before their face. He has a learned way of pushing back his spectacles, a learned way of clearing his throat, a learned way of employing his pocket handkerchief. I have heard him cough until I could hear the echo of the ages. The audience does not know what he is talking about, and he does not know either. The only cheerful part of his sermon is when he gets through. Now, when men are genuinely learned, they are simple in phraseology and manner. I never knew an exception to that. But a little learning will make a man swell beyond all reasonable proportions. Oh, drop your sesquipedalian phraseology, and use short, sharp, plain words.

I have seen a lake of water twenty feet deep, so clear that if you dropped a silver half-dollar to the bottom you could see it. And there is such a thing as being deep and clear at the same time. An Englishman crossed the Channel to France, and was exceedingly disturbed by the fact that he could not understand a word of the French language. He was met at the depot by a Frenchman, and the driver of the cab talked to him in French. When he got to the hotel he found nothing but the French language there, and a man with French language took him to his couch at night, and he was almost exhausted because of his incapacity to understand anything that was being said to him; and in a sad mind he went to sleep. In the morning he woke up and heard the chattering crow, and he said—"Thank goodness, there's some English at last." And what a relief it is, after hearing some men talk in learned technicalities, foreign to our capacity, to suddenly hear something the plainest people can understand. I know only one use for words and that is to let men know what you mean.

A MILLIONAIRE'S OPINION OF RICHES.

Jacob Ridgeway, a wealthy citizen of Philadelphia, died some years ago leaving a fortune of five or six million dollars.

"Mr. Ridgeway," said a young man with whom the millionaire was conversing, "you are more to be envied than any gentleman I know."

"Why so?" responded Mr. Ridgeway. "I am not aware of any cause for which I should be particularly envied."

"What sir!" exclaimed the young man in astonishment; "why, are you not a millionaire? Think of the thousands of dollars your income brings every month!"

"Well, what of that?" replied Mr. Ridgeway; "all I get out of it is my victuals and clothes, and I can't eat more than one man's allowance, or wear more than one suit at a time; pray, can't you do as much?"

"Ah! but," said the youth, "think of the hundreds of fine houses you own, and the rental they bring you."

"What better am I off for that?" replied the rich man. "I can only live in one house at a time, and as for the money I receive for rents, why I can't eat or wear it; I can only use it to buy other houses, for other people to live in—they are the beneficiaries, not I."

"But you can buy splendid furniture, and costly pictures, and fine carriages and horses; in fact, anything you desire."

"And after I have bought them," responded Mr. Ridgeway, "what then? I can only look at the furniture and pictures—and the poorest man who is not blind, can do the same. I can ride no easier in a fine carriage than you can in an omnibus for a trifle, without the trouble of attending to drivers, footmen, and ostlers; and as to anything I desire, I can tell you, young man, that the less we desire in this world the better we shall be. All my wealth cannot buy me a single day more of life; cannot buy back my youth; cannot purchase exemption from sickness and pain; cannot procure me power to keep afar off the hour of death; and then what will all avail, when, in a few short years at most, I lie down in the grave and leave it all for ever? Young man, you have no cause to envy me."

Such, I remember is the substance of the story. Oh, wise Mr. Ridgeway! The fleeting treasures of the world can bring the soul no happiness; its gold is only bright, as the flowers are, and like them it fades; its lustre grows dim when death has glazed the eye, and the music of its ring is unheard by the dull ear of the dying. But up in yonder "better world" the treasures do not fade; the moth doth not corrupt them; the thief doth not steal them; the brightness of their glory is "incorruptible," and "fadeth not away."—Gospel Trumpet.

If you want to get rid of flies, have pots of geraniums in your windows. The flowers are so disliked by the flies that they will not enter an apartment thus guarded.

CHILDREN'S CORNER.

TWO WAIFS.

"I'm so tired, Nattie!" "So am I, Mona, but we've done so little," the boy answered, in Italian.

"And I'm hoarse, Nattie; it hurts me when I sing."

"It always hurts me, too; but you know if we don't carry back more than sixpence, we get no supper,—and O dear, I am hungry!"

"I know," said Mona, almost crying.

"Well, we'll try again. We'll stop at the hotel over yonder; there are men at the steps, and maybe they will give us something."

It was a cold day. Little Nattie's hands were so red that it was with difficulty he held the bow of the violin, but he managed to play the few bars preceding Mona's little song. The child was pretty, with a clear dark skin, and star-like eyes; but few people noticed that, for her hair hung hanging from her temples, and the hat she wore had long been so broken about the brim that it only added a grotesque feature, that attracted attention from the gentle face.

