

# The Wesleyan.

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## NOTES AND COMMENTS.

There is a vast difference between having God's truth and God's message. A sermon may be truth, but inappropriate truth.—*Religious Herald.*

Good music, so called, in our grand churches, by ungodly leaders, may account for some things we see and hear concerning these churches. Sing with the spirit, and with the understanding.—*Richmond Adv.*

The *Churchman* asserts that of all the questions—political, social, and theological—which men are wont to discuss, there is none so serious as whether the flesh or the spirit shall finally become the master.

The telegraph operators have resolved not to drink intoxicating liquors while the strike is in progress. Perhaps a little experience will convince them that it is a good thing not to drink intoxicating liquors at any time.—*Southern Adv.*

The *Herald and Presbyterian* compares the members of a church who fold their hands and expect a popular preacher to carry them through, to the idle sailors on a vessel, towed by a steam tug. A church cannot be built up by a minister alone, whatever his talents and devotion.

There is a truth worth remembering in this remark by Dr. E. A. Kittredge, in a sermon in Brooklyn the other Sunday: "When we convert the Church into a spiritual club for mutual enjoyment, we caricature the Church of the New Testament."—*Baptist Weekly.*

Thomas B. Wakeman says, in *The North American Review*, that prayer becomes "disagreeable to those who have outgrown it." So does cleanliness. So does decency of language. So does chastity. Why should a man be a slave to an idea?—*Independent.*

It would be about as easy a task to preach without preparation as to hear without preparation. And yet many hearers find fault with the preacher who fails to be equally well prepared every time. What about those who are not always equally ready to hear?—*St. Louis Observer.*

Commenting on the recent epidemic of "meetings on the field of honor," Judge Tourgee says: "It is strange that raw sugar and honor are the only things imperatively requiring blood for their clarification—hogs' blood will do for the one, but only fools' blood will answer for the other."—*Central Adv.*

It is not worth while to say, "The State cannot destroy the liquor traffic." Until it can satisfy my conscience that it is ever right to put a tax or license on a breach of the Ten Commandments, I must stand an avowed opponent of the licensing of a business which, more than any other single cause, leads men to violate the laws of God and of man.—*Chicago Interior.*

*Sunday Afternoon* asserts: If the time and money, and zeal and tact that are now expended in keeping up religious meetings of one kind and another, outside of the churches and in their neighborhood, were expended in gathering these outsiders into the church, and in making the churches places into which all people would delight to go, the results would be larger and more permanent.

A daily paper says: "The form of the duel styled in Germany the American is carried out in the following manner: A meeting is arranged, generally private one, only the principals being present; the dice are thrown and a certain number of times by each, and the one who makes the lowest throw is to shoot himself before midnight of that day. How it gained its name is not known."

Whatever temporary relief and incidental help may be obtained in dealing with the liquor problem from legislation or moral suasion, the real, radical, fundamental remedy is a Christian public sentiment which will condemn drunkenness as a sin, not condemn it as a weakness; the ultimate temperance society is the Christian Church; and the instruments for reform are the pulpit, the press, the Sunday school, and individual example.—*Christian Union.*

At the celebration of the two hundred and fiftieth anniversary of Jesuitism in this country, at the church of the Immaculate Conception in Boston, recently, Bishop O'Reilly said: "No one outside the Church of Jesus Christ can be saved, and it is needless to prove that this Church is the only Church of Jesus. One might as well have tried to be saved out of the ark in the days of Noah." After this there followed a banquet, and on the bill of fare were five different kinds of alcoholic drinks.—*Christian Witness.*

We trust that Rome will never be denied the full exercise of her legitimate influence in these States. But this does not warrant the secular press and politicians of a corrupt character, in the growing habit of adulation towards these bitter enemies of spiritual liberty. There seems to be no limit to the flattering terms in which they are courted and advertised by the ignorant and mercenary tribes of those who pretend to be the guides of public opinion.—*American Paper.*

An alumnus of Harvard University writes to the *Boston Herald* to say that, in his opinion, Harvard is yet very far from being an ideal university. The defects he instances are a lack of enthusiasm in teachers and students, a comparatively poor system of examinations and the feeling of perfect security on the part of the corps of instructors. But he takes much of the sting from his criticism by admitting that all other American colleges are as bad or even worse.

Most cows will not allow their calves out of their sight, and a sheep, when she has lambs, will manifest the utmost anxiety about them, while human beings, charged with the most solemn responsibility that could be laid upon them, will allow their children to run about the streets exposed to a thousand daily dangers, will send them alone to public entertainments, and meanwhile feel relieved that they are out of sight.—*St. Louis Globe-Democrat.*

"The ingenious Woodstock clergy," says the *London Echo*, "have a shrewd way of collecting money. Only a few weeks ago the incumbent of the parish church solicited subscriptions for a stained-glass window in honor of Chaucer, a man named Chaucer, who cannot be identified with the poet, having once had a house in the parish. Now the rural dean comes forward with a proposal to set up a stained glass window in memory of the late Duke of Marlborough's efforts to resist the Deceased Wife's Sister bill."

Canon Wilberforce recently, referring to the struggle preceding the abolition of the slave trade, said he was in a position to state that the leaders in that great movement never took a single step in it without earnest and constant communion with their Lord. On the very night when the leader went down to the House of Commons to plead with silver voice and tender eloquence for the abolition of the evil, on that very night in a little chamber there were gathered a band of praying men, and that night was the night of victory in the House of Commons.

To say of a minister, "He has trouble in his Church," is generally thought to be against him; but it may be in his favor. Some men have neither manhood, piety, nor regard for the Church sufficient to make trouble. They will let immorality break in, and fashionable vice creep in, and smile benignly all the while, taking the gifts and flatteries of the people with unctuous delight. Such men have "no trouble," but "iniquity abounds and the love of many waxes cold" wherever they go. Whoever succeeds one of them, if honest, must have trouble.

Theoretically we all grant to every one the right of opinion. But practically very few do it. There are probably as many ill feelings aroused, as many hot words and unjust thoughts generated, and even as many friendships broken, simply because of differences of opinion, as from any other cause. And yet to insist on another thinking precisely as we think is the baldest unreason, and the most inexcusable lack of common Christian charity. The right of opinion is a God-given right. To deny it, or try to restrict it, is a violation of divine law. Common as it is, it yet always remains a sign of a narrow mind, a mean heart and a tyrannical, self-worshipping disposition, to think less of another, for thinking differently from us. Therefore don't only say, "Every man has a right to his opinion," but live up to it in deed.—*Moravian.*

If the Church cannot free herself from drunkards, and Sabbath-breakers, and slanderers, and whisky-makers and sellers, and gamblers, and dealers in futures, and holders of property from creditors, then her days are numbered. She may remain a whitened sepulchre full of rottenness and dead men's bones, but while she tolerates or money-hiding corruption for nepotism or money-hiding her spiritual life is gone. She may cry, Lord, Lord, but if she do not the things required, she may think that she is rich, and increased in goods, and has need of nothing, while she is poor, and naked, and blind, and miserable, having a name to live while she is dead—make clean the outside of the cup and platter, while within is all uncleanness and corruption. Why cannot these dead limbs be cut off close to the body of the tree?—*Central Methodist.*

## MR. T. B. SMITHIES.

There has just passed away one of the most influential of the philanthropists of this age, Mr. Thomas Bywater Smithies. Mr. Smithies in early life became a Temperance reformer, and soon began to long for adequate means for the propagation of his views and convictions. He was laid aside by illness for a little while, during which, pondering great social problems, he began to have dim conceptions of an original form of periodical literature. At another time he was visiting Ragged Schools in London, and, passing through the streets and slums, he saw on Sunday mornings in the windows of the print shops illustrated papers issued in the service of irreligion. He observed that the pictures, though poor or even bad, were attractive. The thought occurred to him that better pictures might easily be produced and circulated in the interests of temperance and religion. After that he never rested until he saw *The Band of Hope Review* established. Great success was ultimately attained, and *The British Workman* was projected and launched in spite of difficulties and obstructions. Other publications followed, and, like their forerunners, were plentifully illustrated, and were made attractive to both eye and ear. Now the volumes are numerous; but the quality of the first has been maintained to the last; while in respect of artistic execution there has been a progressive improvement. Modern cheap illustrated literature has been transformed since Mr. Smithies began his great work and to him is due the honour of leading the way in the work of transformation. His work is perennial. There can be no return to the condition out of which he raised the religious periodical press. His influence has already visited many nations, and we see not how it can ever cease to be felt on earth. An enduring creation has been set to work among men; and we mournfully and yet joyfully lay our tribute of admiration, affection, and gratitude on the tomb of the author of that creation.

Mr. Smithies was not learned in the ordinary sense of the word, though the acquirements which he made in his chosen field were extensive. He could not boast of exact scholarship, and he had many regrets because he was unable to read the Scriptures in the original languages. But he had the education which prepared him for his great philanthropic and practical designs. He read much and gathered a large library; and he seems to have read as he did all other things, with reference to the benefit of his fellow creatures. He was fully consecrated to God. His parents brought him up in the doctrine and the discipline of Jesus Christ. In youth he yielded himself to his Saviour and came to have a deep sense of the reality of spiritual and eternal things; and as he began so he went on to the end of his days. The Bible was his daily companion; and, without worshipping the book, he handled it with reverence. Prayer was with him habitual; and he sought to have the visits of his friends and all things sanctified by the word of God and prayer. The Lord's Day was his delight, and he hallowed it with most religious care. He had great decision of character.

No man was ever more beloved by those who knew him best. The memory of such a life is a precious inheritance. This inheritance is shared by very many. Working men of every class were to him objects of the deepest interest, and thousands of them have derived benefit from his labours, and mourn his loss. But his life appealed equally to the God-fearing rich and noble, and enlisted their deepest sympathy. Even the dumb animal if it could speak might bless his name because he started movements which lightened its burdens of suffering. This man was a Wesleyan Methodist from youth to age, but his sympathies were wide, and he had friends and fellow-workers in many churches.—*Methodist.*

## FATHER CHINIQUY.

A few weeks ago, the day after I had given an address on Auricular Confession in one of the northern cities of Scotland, a gentleman asked me to give him one hour of my time that he might have some explanations about our Saviour's words "Whatsoever ye shall bind on earth, shall be bound in heaven," etc. (Matt. xviii. 18.) After I had complied with his request, he said: "I belong to one of those Scotch families, which have remained attached to the Church of Rome, when the great majority of the people were leaving that church to become Protestants. But though, till last night I have remained a Roman Catholic, I thought it was my duty to know what you had to say, and I was among your most attentive listeners. I will not conceal from you that at first I felt outraged at something you said, and I came very near to leave the church at the first impulse of my anger. But I was soon calmed and struck by the evident good and friendly feeling of your address, and your lecture was not finished when my former blind faith in the Church of Rome was absolutely shaken, not to say entirely destroyed. My wife, a devoted Roman Catholic also till then, was sitting by me. It was easy to see that your words were making as much impression on her as on me. At her request, after the meeting, I bought your book, 'The Priest, the Woman, and the Confessional,' and we spent the greater part of the night in reading it from the first to the last line, with the exception of the Latin pages, which we do not understand. It was three o'clock in the morning when we finished. I then asked my wife, 'What do you think of this book?' She wept bitterly, and answered, 'My dear husband, all that is said is true. Many times I have been scandalized and horrified by the questions put to me, not by all, but by several of my confessors. It is from those questions that I have got the first bad impression of sin in my poor guilty heart when I was young. That is the reason why I have delayed till now sending our girls to confess. I have always concealed it from you; but to-day I think my duty is to reveal it, that you may not press me any more to send them to confess. I am fully persuaded that Auricular Confession cannot be ordained by the God of holiness. It is a school of infamy.' 'You have nothing to fear from me hereafter on that subject,' I answered; 'for my resolution is irrevocably taken, not only to prevent our children from going any more to confess, but I am determined to follow the advice which Pastor Chiniquy has given [us]—to rely only on Christ, His blood shed on the cross, His life given up on Calvary for the pardon of our sins.' My wife expressed her joy at my determination, and she said that many times she had the same thought but she never dared to express it." "Now, Mr. Chiniquy," continued that gentleman, "it is my stern determination to follow your example, and join the great Protestant family as soon as possible with my wife and seven children. But this cannot be done here in the midst of the blind Roman Catholics who surround me. \* \* \* I will emigrate to America, and then you will help me to know, love and follow the gospel of Christ."—*Record.*

The narrow way is very explicitly narrowed down to the one Saviour of the world. He is not the best of many good ways, the chief among many true guides, but He is the way. The broad way has its gods many and its guides many, but in the narrow way there is no room for any rival.

Christ is the Key to the history of the world. Not only does all harmonize with the mission of Christ: all is subordinated to it. When I saw this, it was to me as wonderful and surprising as the light which Paul saw on his way to Damascus.—*Von Muller.*

## SAD PERVERSIONS.

In Chicago at present the extremes of ritualism and rationalism meet in a somewhat eccentric form, and furnish another proof of their real identity. We quote a contemporary's description of the "innovations." "In Unity Church, Chicago, the communion service has suddenly been changed by the minister into a simple spectacle, addressed solely to the eye. The 'elements' were placed upon the communion table in the presence of all the congregation, but were not distributed. The exhibition of the elements the preacher said, was all that was necessary. Their office was purely symbolical, and the symbolism was quite as impressive when simply addressed to the eye as when taken into the hand, and received as memorials of the Lord's death. In the opinion of one who describes the mutilated sacrament, the effect was almost to 'de-Christianize' the whole service, and to rob it of its quickening and elevating influence.

"In the same city of Chicago, and in the Episcopal Church of the Ascension, a similar desire for the spectacular in worship has wrought almost the same effect. The 'elements' were on the 'altar,' as in the other case, but a solitary communicant received them. The congregation sat in solemn awe as their representative, the celebrant, vested in many-colored garments, knelt in lowly prostration and 'communicated' alone. The advocates of this novelty, which is much disturbing the peace of the diocese, say that this service is the highest and loftiest act of Christian devotion and practice, and therefore must be performed by the priest in a priestly garb, entering the holy place alone, and without intrusion from the common herd of worshippers without. So that in the hands of these Ritualists the sacrament is no longer the possession of the Church, to which, in the words of the Prayer Book, the worshippers are invited to 'draw near with faith, and take the Holy Sacrament to their comfort.' The omission of this invitation is a grievous mutilation of the service as ordered in the rubrics, and there is introduced a new and unauthorized rite, strongly resembling the masses which the reformers of the Anglican Church declared to be 'blasphemous fables and dangerous deceits.'

"The marvel in the whole matter is that Ritualism and Rationalism seem to work to one end, and illustrate by a symbolism which both invent, how easily the sacrament given to the Church by Christ may be perverted. How widely have both departed from the simplicity and impressiveness of the first observance in the plain upper room furnished in the city of Jerusalem!"

## THE SABBATH.

The late Bishop Marvin illustrated this. No man was farther from a severe legalism than he; yet he knew well how to blend gentleness with invincible firmness, and how the sweetest and purest love was guarded and its very life bound up in sleepless and inexorable attention to little things.

While in the army, one Sabbath, as we were sitting together in a house in which we had been invited to dine, a newspaper was handed to him. Refusing it, he turned to the writer and said with emphasis: "One thing this war shall not do, it shall not invade my religious habits, I never read secular papers on Sabbath." Nothing was a greater boon to a Misourian during the war than to get papers from within the Federal lines, and no one prized them more, or read them with more avidity than did Bro. Marvin. One Sabbath our Paymaster secured two papers, from St. Louis, at a cost of ten dollars—one for himself and one for Bro. Marvin. He came with great eagerness and brought his prize on Sabbath day to the tent. The captain was mute and mad as Bro. Marvin said quietly. "I never read

secular papers on Sabbath." At the last meeting he attended on Marvin Camp ground he, with an indignant spirit, publicly reproved a leading member for bringing secular papers on the ground on a sacred day, declaring that we came there to worship God, and have left business and politics behind, and they must not be allowed to invade us. Alas! since his strong and spiritual hand has been withdrawn, the gates have been lifted. The noblest monument we can raise to Bishop Marvin's memory will be to maintain his principles and follow his example. Let us not garnish the tombs of the prophets, and despise the principles which made them prophets.—*St. Louis Adv.*

## THE PASTORAL VISIT.

We make an earnest plea for the visit. It is one of the cherished rights of the flock. They expect it, and will be cross and wounded if they do not get it. And what is more, many of them need it—ah, how much some of them do need it! The suns of summer have weaned some from the house of God, and a timely visit is needed to bring them back. On some homes hang the pall of misfortune—financial crashes have come, which have swept away business and hopes, and the stricken households need to know that in the pastor they have a changeless and steadfast friend. In some houses there be yet ghastlier griefs; husbands faithless, drunken or cruel; wayward, stubborn sons, breaking their parents' hearts; daughters with the hectic flush on their cheeks; widows wailing over the new graves of their husbands; children lately made orphans; and all these need the comfort of the pastor's visit. There, too, are the weak and sensitive saints, ever ready to think they are forgotten, and only the pastor's general presence can restore them to cheerfulness. The young converts—those who found the Saviour in the country revival, are now at home, and need a pastor's counsel. New families have moved in—new young men at the boarding house, and new boys in the stores and shops, and the pastoral visit is the best means for bringing them into the congregation. By all means let the visit be made. It has its place in the minister's work, and it must not be neglected.—*Religious Rev.*

## BUT ONE CRACK.

There is but one crack in the lantern, and the wind has found it out and blows out the candle. How great a mischief one unguarded point of character may cause us! One spark blew up the magazine and shook the whole country for miles around. One leak sank the vessel and drowned all on board. One wound may kill the body. One sin destroys the soul. It little matters how carefully the rest of the lantern is protected, the one point which is damaged is quite sufficient to admit the wind, and so it little matters how zealous a man may be in thousand things, if he tolerates one darling sin, Satan will find out the flaw and destroy all his hopes. The strength of a chain is to be measured, not by the strongest, but by its weakest links, for if the weakest snaps what is the use of the rest? Satan is a close observer, and knows exactly where our weak points are; we have need of very much watchfulness, and we have great cause to bless our merciful Lord who prayed for us that our faith fail not. Either our pride or our sloth, our ignorance, our anger or our lust will prove our ruin, unless grace interposed: any one of our senses or faculties might admit the foe, yet, our virtues and graces might be the gates of entrance to our enemies. O Jesus, if thou hast indeed bought me with thy blood, be pleased to keep me by thy power even unto the end.—*Spurgeon.*

"This one thing I do," said Paul. Put the emphasis on *do*. He stuck to one thing, and did it. Had he wasted his efforts on a dozen things, none of them would have been done.

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OUR HOME CIRCLE.

TO-MORROW. Who says "To-morrow still is mine?" As if his eye could peer Through the thick mists of future time, And trace out life's career.

AT CHAUTAUQUA.

"Yes," said the professor, looking over his spectacles, "the word Chautauqua is of Indian origin, and means a bag tied in the middle."

So I sat in gloomy silence, watching the beautiful shores of the lake glide by till I was aroused by hearing the voices of some women in conversation near me.

I did not hear any more. I walked away from where they sat, but as the moralists say, I had food for reflection. I wish that nice old lady knew herself to be what she is—a drunkard-maker.

turbed by any such reflections. It is so odd, she thinks, to take up these new fangled ideas about temperance. People always have had brandy in mince pies and wine-sauce for pudding.

I am glad Chautauqua has such a temperance programme for this Summer. Two sessions of the Chautauqua Woman's Missionary Conference will be devoted to woman's work for temperance in her family and her neighborhood.

All this time the boat has been hurrying up to Jamestown. Now we are in the "Narrows"; that is, the end of the lake, not much more than a creek in width, but very deep.

RUE'S COMFORT.

Rue came wearily upstairs. Auntie's chair was over by the window, where she could see the sunset, but Rue was too tired to enjoy that to-night; instead she sat down on the cricket at Auntie's feet.

"Tell me all about it, dear," said Auntie gently. "Hasn't your head been aching?" "Yes, it ached some when I got up, and has grown worse all day until it seemed to me that I could not bear it a moment longer.

ceives the most honor, he who has been only in light skirmishes, or the one who fought bravely in the thickest of the fight? Which would you rather be?"

"There was a long pause; then Rue spoke sorrowfully:—"But, Auntie, I was utterly vanquished in the conflict to-day. I am very much of the time. It seems to me I was never so cross and impatient, so willful, as since I have tried to be like Christ."

"O Auntie," sobbed Rue, "you have no idea what a comfort that thought is to me!" "And one other thing: You say that the more you try, the worse you grow. Is it wholly that, or partly that you have a species of varnish mixed with pulchre realization of the perfectness of your pattern, Christ Jesus, and so see more clearly how far short you come of it?"

THE SABBATH.

An incident is mentioned in Mr. Hamilton's "Memoir of Lady Colquhoun," which is highly creditable to Sir George Sinclair, and may be appropriately quoted now that so much is said on the Sabbath question.

to entertain very different notions from those which I once cherished as to the observance of this day, and subscribe fully to the views which the Church, and, I may add, the Legislature, have laid down with respect to its importance.

Mr. Hamilton adds, "The sequel was no less worthy of the King. Next morning, while they were seated round the breakfast table, a royal messenger arrived, charged with an invitation to the pavilion that evening. His Majesty made no allusion to the letter; but, to show how perfectly he appreciated the motives of his guest, he went beyond his usual urbanity and kindness, and to the close of his reign no interruption occurred in a friendship equally honorable to the frank and warm-hearted monarch."

ANCIENT CHINESE BURIAL.

The Celestial Empire gives in a recent number an account of Chinese burial in former times. A man of means purchased his coffin when he reached the age of forty. He then had it painted three times every year with a species of varnish mixed with pulverized porcelain—a composition which resembled a silicate paint or enamel.

THE TAILOR'S STITCHES.

The president of a Boston bank once redeemed a counterfeit fifty-dollar bill on his own bank, not doubting for a moment that the signature upon it was his own.

"Why, I know it by my stitches of course." "Are your stitches longer than those of other tailors?" "Oh no!" "Well, then, are they shorter?" "Not a bit shorter."

OUR YOUNG FOLKS.

IN SUMMER TIME.

Flowers and fruits of the summer, Can you hear us children shout, When, over the fields and hill sides, We seek and find you out?

STINGY DAVY.

Davy was a very pretty little boy. He had light, curly hair, dark blue eyes, and rosy cheeks. But he was very stingy. He did not like to share anything with his little brothers and sisters.

A WISE LITTLE GIRL.

The Italians have a proverb that "some things, if not true, ought to be true." Perhaps the following dialogue between a Roman Catholic priest and a little girl is one of them.

BAKING BABIES.

Miss Stagg, a missionary in India, writes: One of my pupils, named Macom (which means butter), said to me after her lessons were finished: "Oh, mem! you must not go away without seeing Khooki."

THE ECHO BOY.

A little boy once went home to his mother and said: "Mother, sister and I went into the garden, and we were calling about, and there was some boy mocking us."

THE

which the cleaved to transform instead of and more still as the enemy of Christian first proba honorable, routing down, he who of and to shod, (chap rod)—That so called it afraid (H 3. It was reel, and w of Jezreel from a rude glomerate the base of were a n from Midia Keturah, remarkable ber of their Judges 6. wealth in gments, show a gold cut were allies tively, "the The Lord on was a to receive through the as did other were inspire to distingua arising from pie...are too less was (1 any particula in effecting pence with the more indebt them than he their service humble his p ardice in tan yoke of Mid themselves—The tural explan of man that he Proclaim in The appeal G to make was (Deut. 20. 8) object was to army, by rem depending. the intention prive his peo glorification, and two thoua prise, two of G more faithful so many thoua deserting the them down to obey one divid us another, th cording to o and guiding G doubts. Gided Him shall the who, when the fore the battle selves time to ty their thirsd manner, but s ter with thei in their milit strengthen the and then pra against the lo This mode o ticed in the B can give that erally excites ers. The inte tween the wa managed with and with near pidity as the t same act. The out of the han jork, is throw the hand is br the fresh supply a ceding has be constitutes an the action of t red. Jented de their weapons off guard, and to the momen all the other peo seven hundred three hundred ones alone. Y service in the Midianites. So the people to be assumed men took all other thousand of the army wa this little troug mon soros as Aed their tent property being of divisions, wa signals. But a about to be dis would not me eon, doubtless retained them tent. The peoply duty, but d entirely disband The attack wa The three hund stretched in a around the enem considerable di other, (ver. 18, o fight but to tem was simple concealed in the

THE SUNDAY SCHOOL.

AUG. 26, 1883.

GIDEON'S ARMY.

JUDGES VII. 1-8.

Jerubbaal who is Gideon—The name which the Abi-ezrites gave Gideon... The Lord said unto Gideon—Gideon was accustomed by this time to receive divine communication through the impressions of his soul...

The Lord said unto Gideon—Gideon was accustomed by this time to receive divine communication through the impressions of his soul, as did other holy men when they were inspired; and he had learned to distinguish these from impressions arising from other sources.

Proclaim in the ears of the people—The appeal Gideon is here directed to make was prescribed in the law (Deut. 20. 8) for every war, and its object was to fortify the spirit of the army, by removing the cowardly and desponding.

This mode of drinking is often practiced in the East, and practice alone can give that peculiar tact which generally excites the courage of travellers. The interchange of the hand between the water and the mouth is managed with amazing dexterity, and with nearly or quite as much rapidity as the tongue of the dog in the same act.

So the people took victuals—It is not to be assumed that the three hundred men took all the provisions of the other thousands. As the great body of the army was about to leave them, this little troop took from the common stores as much as they needed.

The attack was made at midnight. The three hundred men seem to have stretched in a line nearly or quite around the enemy's camp, the men at considerable distances one from another.

bread jars, until the men had taken their stations. It was the duty of the leader of the band to blow the trumpet and give the war-cry. By him in a night attack, stood a torch-bearer to light the way and guide the soldiers, so that they might always know where to find the leader of the day.

THE PENALTY.

Dr. Andrew McFarland writes thus: "It is your stout old hero who goes to bed every night with liquor enough under his belt to fuddle the brains of a half-dozen ordinary men, and yet lives to his threescore years, and ten, that will be found at the head of the stock that pour into the world, generation after generation, such a crop of lunatics, epileptics, eccentrics, and inebriates as we often see.

USEFUL HINTS.

Red raspberries are most excellent for canning. Nothing better. But a few currants mixed with them is an improvement.

An exchange says that the nests of the tent caterpillar can be destroyed by a swab affixed to a long pole, and wet in spirits of turpentine, and it will kill all the insects it touches.

For a near market, onions often pay best if bunched and sold while green. When half-grown, from three to six, according to the market, are tied in a bunch, first washing and removing any loose skin.

The New York Star has this pertinent paragraph: During this torrid weather it is well to paste in the crown of your hat the brief but instructive lesson that alcohol accelerates sunstroke.

If the young clover after harvest is not pastured, it will often cut a load of hay per acre, worth for winter use even more than the summer crop of hay, and far more valuable than the pasturage lost.

Grape vines, rose, hydrangeas, and most shrubbery can be successfully propagated in August and early September. The varied forms of arbutus, juniper, and other evergreens may be included in the same list.

Here is your regular raspberry vinegar recipe: To seven pints of berries add one quart of vinegar; let them stand 48 hours. Then strain and to every pint of juice allow a pint of sugar; boil 15 minutes and bottle for use, corking tightly.

GOT HIM OUT OF BED.—I was confined to my bed with rheumatism, could not move hand or foot. A clergyman called to see me and advised me to use Minard's Liniment. I did so and in three days was out of bed and resumed my work as well as ever.

JAS. LANGILLE, Springfield, Annapolis Co., 1883, mar 2 1m BELLELIE, KING'S CO., N.B., July 9th, 1898

I have used Graham's Pills myself and in my family, and find them to be the most effective physic I have ever known, and I have tried all the popular Cathartic Pills in use. They cause no griping, do not leave the bowels constive after their use, and are most effective in removing diseases of the Liver and Bile.

Don't fill the system with quinine in the effort to prevent or cure Fever and Ague. Ayer's Agree Cure is a far more potent preventive and remedy, with the advantage of leaving in the body no poison to produce dizziness, deafness, headache, and other disorders, the proprietors warrant it.

A MORAL POWER.—Shove pipes are supposed to move the deposit and do not profound desire to swear that it is possible for man to experience. He that as it may, we venture the opinion that corals produce as many start-line exclamations, and the introduction of PUTNAM'S PATENT CORAL EXTRACTOR should be hailed as a moral influence in the world, independent of its power as a reliever of physical suffering. Sold everywhere. Price \$1.00 per bottle; six bottles for \$5.00. The only Putnam's Extractor. N. C. POLSON & Co., Kingston, Proprietors.

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have the best curative qualities and powers of all concentrated in them, and that they will cure when any or all these, simply or combined, fail.

A thorough trial will give positive proof of this.

MOTHERS! MOTHERS! MOTHERS! Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of Mrs. Winslow's SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it; there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best female physicians in the world, in the United States. Sold everywhere. 25 cents a bottle. feb 17

For toothache, burns, cuts and rheumatism use Perry Davis Pain Killer. See adv. in another column.

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

One of the greatest trials that housekeepers have to undergo during the hot weather, is that of washing day. Happily there is practical relief for them in the use of James Pyle's Pearline.

For Cramps, Pain in the Stomach, Bowels Complaint or Chills, use Perry Davis' Pain Killer. See adv. in another column.

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REV. G. FRED. DAY, Musquodoboit Harbor, Nova Scotia. May 4 1y

EXTRACTS FROM A LETTER FROM C. H. S. CROCKHURST, Esq. Canterbury Station, York Co., N.B., October 10th, 1876.

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THE WESLEYAN

FRIDAY, AUGUST 17, 1883.

THE GENERAL CONFERENCE.

By a private note from Ontario to a friend we learn that the great interest felt in the consummation of Methodist Union renders it very probable that a large number of visitors will be present in Belleville during the session of the General Conference. This will of course add much to the difficulty of making comfortable arrangements for the appointed representatives. There is no doubt that all possible effort will be made in this direction, yet it seems a pity, in view of the rare interest of the occasion, that a town affording more extensive accommodation had not been selected. It is however to be hoped, at a meeting called to determine a question of such far-reaching consequences and to work out such important details, and on which every vote must tell, that every representative interested in this great measure will be promptly in his place. Should any of the delegates prefer hotel accommodation, in order to avoid being crowded, they will do well to send an intimation to that effect immediately to the Rev. J. B. Clarkson, Belleville, Ont.

In the great work of the Church there must be human agents, but these are reminded that "not by might nor by power, but by My Spirit," are great results to be accomplished. Eternity may reveal to inquiring minds that the secret prayers of God's "hidden ones" have swayed assemblies and determined votes to an extent dreamed of by none on earth. The union movement has been watched with interest by many aged friends who are prevented by infirmities from even visiting the house of the Lord. Will not these unite their prayers with those which shall ascend from pulpits and prayer-meeting and domestic altar and place of private prayer that at this solemn and eventful period of our history the hand of the Most High may guide us at every point? Let no member of our Church think his petition too feeble.

PUBLIC MORALS.

The recent remarks on public morals from one of our pulpits have been the subject of general mention. Some earnest Christian workers, whose mission of mercy takes them down to the moral depths where evil is seen in slight disguise, have received them with some commendation; not a few thoughtful men have contented themselves with pronouncing them unguarded; but those—and they constitute a large number—who gather their skirts closely around them when caught off guard by eye or nose are slow to admit that they rest upon any foundation of real truth.

With the latter we cannot quite agree. Circumstances which have recently come to the surface in our own city, with facts which are known to inquirers, render it probable that a searching investigation would cause wide-spread surprise. It would be found, we fear, that evils supposed to exist only at a distance are being rapidly developed in our new country, and at a rate beyond our growth in population and wealth. That the fact is a sad one we admit; that it should be known we claim. If similar evil is calling forth a protest from the British metropolis, where it is growing so shameless as to cause depreciation of property in some quarters, and if Paris complains that vice is depopulating her except for the inward flow of a new and purer stream, it is well that we should know the cost of this evil. The cost we said, but that we cannot tell. Heaven's arithmetic enters into the calculation, for it values souls in accordance with the incomparable value of a Divine Redeemer.

We are not disposed to make use of figures which have been quoted, or to go into the details of transgressions of the seventh commandment, the faithful teaching of whose obligations is a matter so difficult and delicate. Let it suffice to say that, while we cannot sustain Mr. Lane's indictment, if by profligacy is to be understood open, shameless sin, we fear that sin yet hidden or in part revealed there is enough to make good men shudder. The force of this statement, let it be remembered, cannot be narrowed down to a mere local application. Before us are words reported to have been addressed by a Judge to one of the County Courts of a neighboring province, which prove that any words

we may utter have a meaning in more places than one.

This unpleasant topic is touched upon because it deeply concerns our national prosperity and because it reaches forth to the judgment seat of Christ, and beyond that into the "ages of ages." The sin referred to is one which law must meet, because, as a contemporary says, "our Millennium is preceded by a chaining of the devil." Strange to say, in reference to this evil the law seems to lack teeth. When the same contemporary says, "Crime is allowed to systematize itself into a profession, and the courts of justice treat many offences with a gentleness calculated to breed a false public opinion, to make society think lightly, to make some portions of society think half-admirably, of that which meets with such light punishment," it says what we cannot quite venture to say about our own courts, because, as our readers know, such cases seldom get as far as these courts. The reason for this may be in part that the better classes of society dread the polluting influence of the consequent revelations, but we fear that there are less worthy reasons. A New Brunswick judge, in issuing a grand jury recently in their duty in this respect, said to them, "The police force is large enough and it has ample power behind it and yet it is inactive. . . . It is notorious that these places publicly exist—it is equally notorious that the police are aware of the fact and yet allow them to go on from day to day, a scandal on our city. There is ample law on which the police may act, if they want to, and if the jury find that the police fail to do their duty, they should indict them." On this point the general public saying such plain things as to encourage the hope that law shall not be permitted much longer to touch crime with a mere "bundle of feathers."

But there are other means of repression. The pulpit must speak more directly. "If men sinned in Latin," said Richard Baxter, "we might preach in Latin." The inference is that we should speak in broad Anglo-Saxon. To the pew also belongs a duty. In England there is the White Cross League, headed by the Bishop of Durham. In the same country woman is even breaking through former limits. Well, indeed, she may, for her sex suffers most. In this city a lady went to Mr. Lane and begged him not to retract certain statements. Such sufferers across the ocean have drawn from their seclusion Miss Ellice Hopkins and others, who from woman's stand point have uttered burning words. Home influences, too, must lend their aid. We venture the remark, on the information of those who know, that the road from the ball-room of the wealthy home to the haunts of vice is more direct than some have ever supposed. Home to the youth should be made as attractive as possible. Fresh lessons in vice are often learned in idle evening hours on the street. Darkness disguises the rotten plank on the sidewalk through which every now and then some fine youth or lovely girl vanishes into the abyss that yawns beneath our choicest social life. The *New England Journal of Education* says that if teachers would employ a little leisure in finding out what their older boys and girls are reading in their off hours they would understand better the secret source of a great deal that worries and disgusts them in the character and deportment of their pupils, and they thus might become missionaries of piety and humanity in a way they hardly conceive. To watch the reading of their children is certainly the duty of parents. That advertisement that leads your child to send for some taking trinket, or the appearance even of his name in some public list, may afford a clue along which the emissaries of evil may seek to poison his soul. And, let us remind all concerned, that these emissaries of evil have no more effective helpers than the liquor sellers who everywhere offer their temptations.

THE BRITISH CONFERENCE.

A visit of an Episcopal deputation, consisting of the vicar of Hull and the rural dean with a number of the leading clergy, was a pleasant incident. An address signed by eighteen ministers was read by the vicar, who explained that others would have added their names had they been at home. Speeches in reply were made by the President of the Conference and the Rev. W. B. Pope, D. D. The speeches were kindly, appreciative and yet thoroughly self-respectful. In closing

Dr. Pope remarked that he "felt that Church uniformity was altogether out of the question. The Holy Scripture had long since taught that the Holy Ghost was Lord and giver of life. He had raised up the Wesleyan Church—how he (the speaker) did not know, but he knew why; and it was for them to advance the kingdom of Christ in their several ways." After the addresses all joined in singing, "All hail the power of Jesus' name," the benediction was pronounced and the deputation withdrew.

A day or two later a deputation of Nonconformist ministers was introduced to the Conference. The address presented was given by Congregationalists, Baptists, Presbyterians and Primitive Methodists and others, several of whom gave verbal utterance to their friendly feelings. The oldest Baptist minister of the town remarked that under a lecture by Dr. Punshon the desire to be a minister was first awakened in his heart. In the course of his address a Congregationalist minister remarked that, "if the Wesleyans gave up their three years' term Congregationalists might be inclined to take it up for their term of residence was about three years." The address in reply were made in felicitous terms by the President and Revs. Charles Garrett and F. W. Macdonald.

There are elsewhere changes are each year taking place in the personnel of the Conference. None of those named in the roll of the dead have ever been in the Provincial work, but many of our readers yet cherish warm memories of John Brewster, who after a thirty-eight years ministry becomes a supernumerary in the London (City Road) circuit, and some in Newfoundland are familiar with the name of Joseph Todhunter, who narrowly escaped martyrdom in that Island. The latter minister takes a place on the list for one year. Four ministers retire from the Conference, two or three of whom may enter the Episcopal Church. Amid the regrets of his brethren the Rev. J. D. Geden, of Didbury, has been obliged by shattered health to withdraw at once from his official position to the quietist. The Connexion evangelist, Rev. Thos. Cook, goes forth as before, and an assistant is given to the Rev. Hugh Price Hughes to enable him to leave his own circuit for evangelistic effort. Many desired that he should be wholly set apart for such work. The Rev. Geo. Piercy is to labor among the Chinese in London. Several ministers from other Churches are said to be desirous to enter the Wesleyan ministry.

Several "personals" in the *Sackville Post* show that Mount Allison students are still doing honor to their college. Mr. William M. Tweedie, who has been pursuing his studies in University College, London, at the close of his first year has won the first prize in Latin and the prize in English Literature. It will be remembered that last summer he stood second among the whole number of matriculants at the London University. Mr. J. C. Webster, of Shediac, who graduated a year ago and has been pursuing a medical course at Edinburgh University during the last term, won high distinction at recent examinations. In Zoology and Botany Mr. Webster received first class certificates of Merit and the University Medal. Out of over 500 students he was one of seven who gained distinction and first class in Zoology, while in Botany he held the second place. The *Post* says that there is quite a little colony of Mr. Allison men at Edinburgh, all of whom are taking good positions. John A. Smith, Esq., A.B., late head master of the Male Academy, has been appointed head master of the Model School in Truro.

Last Sunday, for the first time in this city for nearly a quarter of a century, the military bands accompanied the troops to church. The *Evening Mail* says: "Marching to church the band of the 19th regiment played: 'Onward Christian Soldiers,' and returning from church: 'I want to be an Angel.' The band of the 101st played remarkably lively airs—to the great amusement of both the troops and the thousands of spectators. These included 'Far Away,' 'Are you ever going to shoot that hat,' 'By Killarney's Lakes,' etc. Whether this was the kind of music Lord Russell intended when ordering the bands to play through the streets on Sundays remains to be explained. It is sincerely to be hoped that this

interference with our Sunday quiet may not be of long duration. If the General had witnessed the scene as described he would, we think, have questioned the wisdom of his own order. His wish that all the officers and men off duty should attend worship is in itself most praiseworthy, but we cannot see any necessary connection between attendance at church and the playing of the band in our streets.

No fears need be indulged on account of the discussion on the limit of the pastoral term in Methodist circles. We write this to reassure a contemporary who sees here a symptom of denominational weakness. Presbyterians could settle the organ question and Methodists can discuss the length of the pastoral without danger. When men point us to John Wesley, they point us to a man who was not afraid of change when Providence seemed to demand it, although what he himself termed the "inherent prejudices of his early training" sometimes hampered him. The hands of our church's clock may not be forever kept at the point at which his watch stopped. In the main we agree with the *Southern Christian Advocate*, when it says: "God has led our hosts hither and we are profoundly convinced that He will continue to do so. Whether our pastoral term shall be six months, as it needs to be in some cases, or be unlimited as it was at the start, or be one year, or two, or three, or four, or a longer or shorter time, all this is incidental to the main question, which is as to whether or not God is at the helm."

A few weeks since an American Methodist minister said on the platform of one of our churches in this city, "I could stay here half the night and listen to that tune." The speaker referred not so much to the tune as to the heartiness with which choir and congregation had sung it. He had come from a church where a fashionable quartette monopolizes the praise of the congregation. In the church where the remark was made such singing is happily the rule and not the exception. It has helped not a little to bring about the results in every parish and people have rejoiced. Only a few days ago the writer glanced with deep pleasure at the congregation as they seemed to pour their souls into song to a tune familiar to "friends to glory gone." "Let all the people praise thee, O God, yea let all the people praise thee."

The N. Y. *Independent* describes at length the funeral of Edward Ridley, a successful New York merchant, connected with the Methodist Church and for a long time a devoted Sunday-school superintendent. Having been forced into bankruptcy by reverses in England he came to New York, where in time his establishment took in almost an entire block in Grand street. In 1879 he went to England to settle the debts that he had there left unpaid. He found a number of his creditors dead; but after untiring effort he succeeded in finding their heirs, and settling the whole matter satisfactorily. Of this fact few of the secular papers will have much to say, while their lengthy references to men who go astray tend to render connection with the Church and Sunday-school on the part of business men an indication of dishonesty and hypocrisy.

MANITOBA CONFERENCE.

Continued from Page 6.  
SECOND DAY.  
After the opening services the Rev. Osborne Lambly, M. A., of Port Arthur, and Rev. Geo. Roddick, were introduced, the members of the Conference rising to receive them. At a later stage Rev. J. B. Silcox, of the First Congregational Church, Winnipeg, was similarly introduced and received. He said this was the first time that he had been introduced to an audience of ministers in this way. He appreciated the honor and welcome. He was the only Congregational minister in the Northwest. He had come near being a Methodist minister, having in his boyhood had an afternoon Methodist sermon sandwiched in between the other services which he attended. (Laughter.) He owed a good deal to John Calvin, and a good deal to John Wesley, as he had not his teaching from his preachers. He wished the members of the Conference God-speed in their work. He had such a confidence in them that if he knew of a Methodist minister in a place he would not send a Congregational minister there, and thus repeat the mistake made in Ontario of putting too many churches in one place. He asked the prayers of the Conference for himself and his work. (Applause.)  
On motion the Chairman of the Saskatchewan District was authorized

could afford to refer to a discussion upon points for which Ridley and Latimer and other English Reformers gave up life itself, with the remark "we prefer to deal with better things." Our contemporary needs a vacation. Then it would come back to stand shoulder to shoulder with its neighbors in defence of the truth once delivered to the saints, leaving Infant Baptism and those who maintain it to the judgment of the Good Shepherd.

Bishop McTyeire wisely charges Methodists to cultivate carefully the country districts under their charge. In view of his words, and they are true elsewhere than in the South, no minister should feel that his sphere of influence is abridged by a country appointment. The Bishop writes in the *Nashville Advocate*:

Let Methodism cultivate the people dwelling in the hill country, for thence come the governing classes in the valleys and cities below. Inquire into the personal history of the great merchants and manufacturers, and of men who lead the professions, and it will be found that two out of three were once country boys going barefoot to school. The centres of fashion and money, and trade develop, stimulate and destroy brain and brawn, and need continually to have the edicts and draws from this healthy and prolific source. It pays to have strong preachers in such places.

The "Report and Collections of the Nova Scotia Historical Society for 1832-'83" is the third volume of the Society's transactions. The three papers given to the public in the volume before us are of rare interest. That of the Rev. Dr. Hill, the last of a series, covers an important period of religious history in the capital; by the Hon. A. G. Archibald, is well worthy of preservation; but the copy of Winslow's Journal of the Expulsion of the Acadians from their pleasant homes, now first given to the public, places the inhabitants of this Province under deep obligation to the Society.

THE REV. W. W. COLPITTS WRITES FROM WINNIPEG, ON THE 3RD INST.

Since I said good-bye to you in far-off Halifax I have found my way to Manitoba and got settled in Nelson, a rising town in the southwestern part of this province. I had only been there three weeks when "Conference time" came, at the sittings of which I am now in attendance. Early on Wednesday morning I found my way to Wesley Hall, went in and took my seat. Strangers to the left of me—strangers to the right of me—strangers—no, here is Bro. Colwell, looking genial and happy; the doctor opens and L. O. and Sister Leas are coming up to see me, marked with a year's western experience. That crape speaks of a little grave away among the prairie flowers on the Bird-tail—and Bro. Williams, not strangers all. I look around me and I think I see the glare of a fixed purpose in every eye. Surely these are the men who have faced difficulties, and their very presence begets enthusiasm. Our President, Dr. Young, is evidently the man to put his hand on the helm. His inaugural, as you will see by the accompanying report, was chaste and well conceived. Bro. Semmens, our Secretary, is deservedly held in high esteem by his brethren as one who has hazarded his life for the Master. But I must refer you to the enclosed report for full information up to date. More will be hereafter supplied. Kindest regards to all old friends.

MANITOBA CONFERENCE.

Continued from Page 6.  
SECOND DAY.  
After the opening services the Rev. Osborne Lambly, M. A., of Port Arthur, and Rev. Geo. Roddick, were introduced, the members of the Conference rising to receive them. At a later stage Rev. J. B. Silcox, of the First Congregational Church, Winnipeg, was similarly introduced and received. He said this was the first time that he had been introduced to an audience of ministers in this way. He appreciated the honor and welcome. He was the only Congregational minister in the Northwest. He had come near being a Methodist minister, having in his boyhood had an afternoon Methodist sermon sandwiched in between the other services which he attended. (Laughter.) He owed a good deal to John Calvin, and a good deal to John Wesley, as he had not his teaching from his preachers. He wished the members of the Conference God-speed in their work. He had such a confidence in them that if he knew of a Methodist minister in a place he would not send a Congregational minister there, and thus repeat the mistake made in Ontario of putting too many churches in one place. He asked the prayers of the Conference for himself and his work. (Applause.)  
On motion the Chairman of the Saskatchewan District was authorized

to employ Rev. Jno. Nelson, of Woodville, with a view to his special ordination for the Indian work.

Resolved, that this Annual Conference memorialize the General Conference at its next session to change the law of the church so that married men well qualified for the Indian work can be employed in the active work of our church.

The names of the candidates for ordination are:—John Peters and W. M. Baker.

The list of Supernumeraries were recorded as follows:—Winnipeg: Grace Church, T. L. Helliwell; Zion Church, T. E. Morden, M. A.; Brandon, Geo. Roddick, N. D. Peters.

In regard to the annual examination of the probationers it was resolved on motion of Rev. E. A. Stafford that the examinations be conducted within each district in which there are probationers by the Chairman of the district and the members of the examining board resident within the district. The mover explained that the mode proposed was similar to the one in existence in the Province of Quebec, where, in respect of extent of territory and distances to be travelled over, the circumstances were similar to those of this country.

It was moved that the next annual session of the Conference be held in Zion Church, Winnipeg. Amendments were moved in favor of Portage la Prairie, and also of Brandon, the latter of which was carried by a considerable majority. The date of the next Conference was fixed as the third Wednesday in June, 1884.

On motion it was resolved that, inasmuch as candidates who are expected to labor only in the Indian work require special qualifications not dependent wholly upon scholastic status, the General Conference be requested to have a special course of study prepared for such candidates as has been done for laborers in the French and German work, and that such course of study be confined almost exclusively to theological subjects, and give proper recognition to the work of acquiring any branch of the Indian language.

Rev. Mr. Bee, Book Steward and Missionary Secretary of the Primitive Methodist Church, was introduced to the Conference and received by the members rising. He expressed himself as exceedingly happy to be present. He expected that the branches of the Church would soon be no longer known as they were now known, but be one family indeed. He considered that this would be a great advantage to Methodism and Christianity in this land. The Primitive Methodists had made an attempt to establish their cause here some years ago; but many had seen that it would be folly to do so as had been done in some other parts of the Dominion, by placing in scattered parts of the population three or four Methodist churches where in some instances not more than one could find a good congregation. He hoped that the month of September next would tell the story to the world that the Methodists of the Dominion of Canada were one Church. (Applause.) He had not always taken that view, as he had thought the Methodist churches of the land were not prepared for union. His impression had been that all wanted a union that was scarcely a union. In 1875 the Guelph Conference of his church had appointed a committee to draft a resolution setting forth a sort of basis on which they were agreed. The committee had been composed almost entirely of strong union men. The result appeared as a scheme for the Primitive Methodists absorbing all the other Methodists. Hence he had believed that they were not prepared for union; and he had not given it his support. But he thought that if the men who had opposed the basis of union had attended the union meeting at a Toronto church recently, they must have felt that it was a gathering of Methodists who were of one heart and soul; and they must have been convinced that that committee meant union and not the absorption of any. There had been manifested a spirit of brotherly love and an intense desire that God's glory should be promoted. He hoped, therefore, that the union would meet with a happy consummation; that the fears of some respecting financial or other matters would be found to have little ground; and that the most sanguine expectations of the most sanguine would be far exceeded. (Applause.)

MADAGASCAR.  
The *Western Christian Advocate* says of "French Jesuits and American Missionaries" in Madagascar:  
"It is strange that while the French are making vigorous warfare on Jesuitism at home, they are ready to become its tools abroad. Long ago they aided its efforts in opposing Protestant missions in the Society Islands. They are now serving its ends in making war on Madagascar, a country which Protestantism is raising from the depths of heathenism, and their course in Africa is equally deplorable. The Gaboon River, which empties into the Atlantic Ocean near the equator, has a French colony at its mouth. Forty years ago, or more, the American board established a mission there, which has done much good. There the sainted Bushnell, a nephew of the venerable minister of Sedamsville, spent his life, and Mr. Campbell, also a graduate of Lane Seminary, settled, but only to receive the martyr's crown."

The Congress of the United States has passed a law which will give the Indians the right to sell their lands to the Government. This is a great step towards civilization. The Indians are now in a state of barbarism, and this law will give them the opportunity to improve themselves. The Government will purchase the lands from the Indians at a fair price, and the Indians will be able to sell their lands to the Government. This will be a great benefit to the Indians, and it will also be a great benefit to the Government. The Indians will be able to improve their lives, and the Government will be able to improve the lives of the Indians. This is a great step towards civilization, and it is a great step towards the progress of the world.

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The Congregationalists finally transferred the mission to the Presbyterians, who have continued the good work.

As it is easy to see, this linguistic regulation is a mere pretext. The Mpongwe, who inhabit the Gaboon region, had no written language until the American missionaries reduced their dialect to a system, and prepared grammars, primers, and other text books.

We are not concerned, however, with revolution just now. French influence needs rebuking. There is reason to believe that England will have something to say regarding the attack of Admiral Pierre, on her missionary subjects at Tamatave, Madagascar, and our own government should be equally energetic respecting the indefensible aggressions on the Americans at the Gaboon.

HOW IT IS DONE

Canon Carter, the head of the Confederation of the Blessed Sacrament, gives in a recent address at a meeting of "the English Church Union," his views of "the best means of ensuring peace in matters of ritual."

What the Canon desires to point out the quietest way in which the Romanizers can get their own way; and therefore he advises a policy of little by little. Do not startle people. Proceed cautiously. First introduce the thin edge of the wedge, and go on to more pronounced development as the poor laity are able to bear it.

ONE OF THOUSANDS.

The Springfield Republican records one of the ten thousand tragical results of intemperance which are constantly occurring. It says: "Detroit has just waked up to a suspicious death that may have been tragic, and the moral degradation of a once prominent man."

METHODIST CHURCH OF CANADA—ADJOURNED SESSION OF THE GENERAL CONFERENCE.

In accordance with certain resolutions passed by the General Conference of the Methodist Church of Canada, at its Sessions in the City of Hamilton in September, 1832, the said Conference will meet pursuant to adjournment, in the Bridge St Church, in the City of Belleville, Ontario, on WEDNESDAY, the TWENTY-NINTH day of AUGUST, 1883, at seven o'clock in the Evening.

SAMUEL D. RICE, President. Toronto, July 21st 1883.

SPECIAL ARRANGEMENTS FOR RAILWAY AND STEAMBOAT FARES TO GENERAL CONFERENCE.

N. S. S. S. CO. LINE—VIA BOSTON. Mr. E. F. Clements forwards the following telegram: "Ministers and Lay Delegates attending the General Conference at Belleville, Ont., going via Annapolis or Yarmouth Steamers will obtain return tickets to Boston at one fare."

INTERCOLONIAL AND GRAND TRUNK RAILWAYS. Arrangements with these railways are not yet perfected. We presume, however, the same privileges will be given as last year. Full particulars next week.

SUPERNUMERARY FUND.

The Annual Meeting of the Supernumerary Ministers' and Ministers Widows' Fund Committee of the Eastern section of the Methodist Church of Canada is hereby called to be held in Sackville, N. B., Thursday, the 23rd inst., at 7 o'clock, p. m.

H. PICKARD, J. R. INCH, Treasurers. Sackville, N. B., Aug. 6, 1883.

FINANCIAL DISTRICT MEETINGS.

GUYSBORO AND CAPE BRETON. The Financial meeting of the Guysboro and Cape Breton District will be held at Sydney, on Wednesday, August 22nd., at 9 o'clock, a. m.

By order of Chairman, F. H. WRIGHT, North Sydney, N. B., Aug. 1, 1883.

PRINCE EDWARD ISLAND.

The Financial meeting will be held in the basement of the Prince Street Methodist Church, Charlottetown, on Tuesday, 21st August, 1883, commencing at 9 o'clock, a. m.

By order of Chairman, THOMAS ROGERS, Charlottetown, P. E. I., August 1, 1883.

FREDERICTON.

The Financial meeting of the Fredericton District will be held (D. V.) in the Methodist Church, Sheffield, on Wednesday, August 22nd., beginning at 9.30 a. m.

By order of Chairman, C. W. HAMILTON, Fredericton, N. B., Aug. 1, 1883.

PERSONAL.

The Post office address of the Rev. J. A. Duke is Sackville, N. B.

Rev. D. D. Currie was last week in Charlottetown on behalf of the Centennial Fund.

Rev. J. Wier wrote on the 2nd inst from Bermuda: "Bro Coffin and family arrived to-day per Beta in good spirits. The Hamilton friends gave them a right royal welcome. Bro. Giles is delighted with his circuit and happy in his work."

The Rev. John S. Trotter, of St. John, N. B., having received and accepted a unanimous invitation to succeed Bishop Wilson in the Rectorship of the Reformed Episcopal Church, Ottawa, closed his ministry in Grace Church on Sunday.

Dr. Robert Moffatt, the father-in-law of the late Dr. Livingstone, the celebrated African traveller, and himself for many years a missionary to South Africa, is dead.

The position of President of the British Wesleyan Conference is no sinecure. Besides responding to calls from various quarters, the Rev. Chas. Garrett last year, with his assistant's aid wrote over 8,000 letters. He missed only one appointment and that was because he was doing the work of the Conference.

The Rev. T. H. White, D. D., who has been for forty-seven years rector of Shelburne, has been compelled by increasing age and infirmities to retire from his charge. The memory of past association with this venerable Christian gentleman lingers very pleasantly with the writer, who wishes for him the presence of the Master during his continued pilgrimage, and at its termination an abundant entrance into the everlasting kingdom.

METHODIST NOTES.

The Methodists of Advocate Harbor furnished dinner and tea at the launch at Spencer's Island, on Saturday, and realized between \$300 and \$400.—Amherst Gaz.

A despatch to the Herald says that Mr. Gooderham, of Toronto, has offered the Methodist Church a site in Toronto, equal in value to \$50,000, for the purpose of building thereon a central college, on condition that the Methodists give up their colleges in Belleville and Cobourg, and make their new one in Toronto their sole institution of the kind in Ontario.

The Charlottetown Methodist Sunday-school picnic, recently held at "Westbury Farm," West River, was probably the largest children's picnic ever held on the Island. Altogether it is estimated that upwards of 1,300 were on the grounds, and a very enjoyable day was spent.

On the 5th inst., Rev. George Steel gave the right hand of fellowship at Stanhope, P. E. I., to eight persons, varying in ages from 13 to over 60 years. The Sacrament of the Lord's Supper was administered afterward to forty-one persons, including besides our own members, Presbyterians, an Episcopalian and a Friend.

Eighteen years ago the Turkish Government arrested and imprisoned a number of Moslems charged with reading the Christian Scriptures and with attending Christian chapels. The activity of the police that time struck terror into the hearts of these inquirers and seemed to close the Moslem field against all Christian teaching.

Our lively contemporary, the Missionary Messenger, the organ of the M. E. (colored) Church, reports that "the Rev. J. H. Buckner has arrived from Bermuda and spent a few days with his Chatham, Ont., friends. He has been granted a respite for one year and is on route to join his wife who is in the South, travelling for the benefit of her health."

Some of the Wesleyan Missionary Society schools in India of high grade for both male and female, are being closed, and are obliged to stop advertising and enlarge their accommodation.

Rev. Dr. C. H. Doering, who has devoted thirty-three years of untiring labor in planting Methodism in Germany, will return to America to spend the evening of his days with his children.

The board of trustees of Syracuse University have received from the Connecticut Mutual Life Insurance Company their draft in payment of \$10,000 insured upon the life of Bishop Jesse T. Peck for their benefit.

The other day the New Zealand Conference thanked the British Conference for agreeing to the transfer of three young ministers to their Conference, and at the same time a letter was read from the New South Wales and Queensland Conference expressing their thanks for twelve young men trained at the expense of the British Conference.

While the population of Ireland is declining at the rate of 15 per cent., the Methodist column of the same Government report exhibits an increase of 9 per cent upon the preceding report. Further, the only denomination in Ireland of any kind that really exhibits an increase is the Methodist Church, which has a stronger position now in relation to the population than before.

Corea, the last nation under the sun nearly, has opened its door to Christian nations—through the efforts, we believe, of an American Consul at the Korean Court. A Methodist and his wife offer \$2000 to the Missionary Society of the Methodist Episcopal Church to enter that hermit nation at once. Corea's population is estimated at from ten to sixteen millions.

Rev. Wm. Taylor writes from Chile: "I have commenced to organize a church in Coquimbo. Thirty persons have given their names as members and probationers—all probationers but three or four, and most of them converted since I came here. Our pillars, nearly all natives, and very promising. Concepcion has 93, and Coquimbo about 50, mostly natives; Caldera about 20, and Coquimbo 30, nearly all English and Anglo-Spanish. We have a church organization in Coquimbo, Concepcion, Valparaiso (German), and now in Coquimbo.

GENERAL RELIGIOUS NOTES.

On June 24th, Dr. Talmage received 105 new members into the Brooklyn Tabernacle. The membership of the church is now over 2,800.

At a recent baptism of ten persons at Tremont Temple, Boston, the English language was used for the formula in four cases, the Swedish in two, and the French in four.

A Chinaman working at Tahiti, the South Sea Islands, for \$25 a month, lives on \$5 and expends \$20 in Bibles for distribution among his countrymen there.

The death of the Rev. T. R. Birks, M.A., Professor of Moral Philosophy at Cambridge, at seventy-three, removes one of the champions of the Evangelical party in the Established Church.

The National Baptist says that the first Sunday-school in Sweden was started 32 years ago in Stockholm. Now there are 46 schools in that city, with 630 teachers and 6,425 scholars, and in Sweden 200,000 scholars with 20,000 teachers.

The Presbyterian Church of New South Wales continues to appeal for more ministers. A circular has been issued in which it is stated that "fifty men would be none too many for their wants." They offer £100 for outfit and passage, and £4 per week for a period of at least two years, or until a settlement has been obtained within that time.

During the past twenty years 17,000,000 of Bibles, or Bible portions, in fifteen different languages, have been sold or given at the Crystal Palace Bible-stand. One very fruitful branch of the work has been the distribution of Scriptures in Flemish, Dutch, and French by book-post to 1,516 towns and villages in Belgium.

The United Kingdom Alliance gave a luncheon in London last week to Sir Leonard Tilley, Canadian Minister of Finance. Sir Wilfred Lawson presided. Sir Charles Tupper, the Canadian High Commissioner, was present.

LITERARY, &c.

The Sideral Messenger for August cannot fail to be interesting to the student of Astronomy, and to all who value this study we commend it. W. W. Payne, Northfield, Minn., \$2 a year.

The third set of the Robert Raikes Library has been published. The quantity of reading furnished in these ten volumes for one dollar is a surprise, and of its quality the imprint of the American Sunday School Union is a sufficient guarantee.

A new series of the London Quarterly Review is to begin with the October number. The price is to be reduced from six shillings to four shillings. The articles are to be shorter, more numerous, and of a popular character. The two editors are to be we believe, Revs. Drs. Pope and Rigg, names of note.

The Methodist Book Concern, Cincinnati, publishes Sister Robinson's Sacred and Other Sketches, by Mrs. C. E. Wilder. These sketches have been printed at the request of the officers of the Western Branch of the Women's Foreign Missionary Society. For reading at home or at gatherings Mrs. Wilder's book may be warmly recommended. It will interest, while the lessons it conveys will make better homes and more effective churches. Price \$1.00.

The numbers of Littell's Living Age for Aug. 4th and 11th contain Count Rumford, The Ethics of Biography, Contemporary Life and Thought in France, The Coming of the Friars, A Chapter of Autobiography, Warlike Adventures of a Peaceful Prima Donna, Across the Plains, A Letter of Leigh Hunt's, "But Yet a Woman," The Destruction of Niagara, Botanical Transgressions, The Story of a Boulder, and the usual instalments of fiction and poetry.

GLEANINGS, &c.

Yarmouth has doubled its export trade in three years. A war on Sunday liquor selling has been inaugurated in St. John.

British Columbia contains 12,000 Chinese, and receives 100 more every month.

There are upwards of thirteen thousand colored people in the province of Ontario.

On Wednesday Mayor Fraser was married to Mrs. Thompson, of St. John, N. B.

Some 60 or 80 men are working on the Great Village, Londonderry, ship canal, and they expect to have it finished by the fall.

The St. John Telegraph says that there was a gathering of about 1,000 persons on the shores of Lily Lake on Sunday afternoon.

A branch of the British North America Bank is to be opened shortly in one of the principal towns between Winnipeg and the Rocky Mountains.

As the result of a drunken fray in Alaska, a liquor seller and an Indian were shot dead, a Major Greeves was wounded, and two Indians were hanged.

Rev. J. Murray, of Sydney, came out in the Hibernian, and brought with him sixty Irish families, who will go to Cape Breton to work in the coal mines.

The steamer Brantford City of the Furness Line is ashore at Little Harbor, Lockport. The cargo is being saved, but the ship is likely to be a total loss.

It is reported that up to 1881 seven hundred and thirty round voyages had been made by sailing vessels to harbors on Hudson Bay without a single shipwreck.

Hon. A. M. Cochran died suddenly on the 9th inst., of paralysis. Mr. Cochran was of Irish descent. He was born at Newport, Hants Co., October, 1811.

From the Northwest we hear of the discovery of coal fields which are said to be illimitable. The coal itself is of a brilliant black color, contains considerable gas, and burns readily and rapidly.

It seems that the Canada Pacific Railway has reached the foot of the Rockies, and the pass through the cascade range in British Columbia is found to be vastly less difficult than was feared.

The body of Abram Buskirk, who left his home at Pugwash, last week, was found on Tuesday morning, on the west side of Pugwash harbor, by his brother. It is supposed he committed suicide.

Mr. Oscar S. Davison, the popular proprietor of the stage line between Yarmouth and Barrington, has placed a day coach on the route. The regular night mail coach will be kept on as usual.—Yar. Her.

For some time past desertions from the different naval vessels on this station have been numerous, and while some of the men have been captured, quite a number have succeeded in making good their escape.

The United Kingdom Alliance gave a luncheon in London last week to Sir Leonard Tilley, Canadian Minister of Finance. Sir Wilfred Lawson presided. Sir Charles Tupper, the Canadian High Commissioner, was present.

At an inquest held at Guysboro over the remains of the murdered deaf, dumb, and blind girl, Ada Byard, the verdict was that she came to her death from receiving several blows on the head at the hands of a person or persons unknown.

The Directors of the Nova Scotia Cotton Manufacturing Co., report that there are now 194 employees in the mill. Of 15,000 spindles 8,000 are now working, and 180 of the 356 looms. There are 1,400 pieces of 50 yards each turned out each fortnight.

The Capital believes that it is now definitely understood that the workshops and workmen of the N. B. Railway Works are to be removed to McAdam Junction. Only a sufficient force to keep up the necessary repairs will be retained in the Gibson workshops.

The fishing dory exhibited by Embree & Sons, of Port Hawkesbury, at the Fisheries Exhibition, was greatly admired, and a number of applications were made for it to be used as a model. The Prince of Wales expressed a wish to have it, and an offer of it to him was accepted.

Sir John Rose, Bart., ex-minister of finance, has received from the Prince of Wales the appointment of receiver-general of the Duchy of Cornwall, vice the Right Hon. W. T. Knollys. Sir John is the first Canadian who has ever held so high an official position in England.—Herald.

The shock given to business by the suspension on the Short Line Railway is very widely felt in Cumberland County. Contractors east of Pugwash Junction have advanced largely from their own resources; there the contractors, instead of the laborers, are the severest sufferers.

A bar of gold weighing 126 ounces was brought in last week from East Cheyettecook. It is the product of forty-two tons of quartz from the Lake Catcha district, an average of three ounces to the ton. This mine is reported to be growing richer as it is sunk deeper.

The Charlottetown Examiner has been shown a note which purported to be a \$5 bill of the Union Bank of P. E. I., but which was in reality a patchwork of three different notes, viz.: two five and one dollar bill. They

were so cleverly joined together that it was almost impossible at first glance to detect any fraud about it.

On the 9th inst. the Yarmouth Herald completed a half century of existence, and Mr. Lawson, its editor and proprietor from its first issue, was made the recipient of many gratifying manifestations of respect and esteem from his fellow-townsmen. Mr. Lawson is the oldest journalist in the Province, and his paper has always been in the front rank, clean, strong and ably conducted.—Chronicle.

NEWFOUNDLAND.

A despatch from Tilt Cove states that the mail steamer Plover, which had arrived there, brings news of the failure of the Labrador cod fishery, which is reported to be about 500,000 quintals short.

Newfoundland's first adventure in the Greenland summer seal fishery has proved successful. The steamship Eagle was spoken early in July, with 5000 old hood seals, the approximate value of which is £6000.

GENERAL.

The deaths from cholera in Egypt on Sunday numbered 409.

Wires have been extensively cut on various telegraph lines in the United States.

The Dutch government has received telegrams from Atcheen announcing that cholera is epidemic there.

It is announced that the Queen has approved of the appointment of the Duke of Connaught to a divisional command in Bengal.

Spain is not an educated country. Out of a population of 16,500,000 at the last census 11,000,000 could neither read nor write.

The new two cent letter stamp will come into use in the United States on the 1st of October. Two cents will then carry a letter from Maine to California.

"General" Booth has a son who is about to marry Miss Charlesworth, the young lady who assisted at the Salvation Army meetings in Paris and Switzerland, and who has a fortune of ten thousand pounds.

The landlord of the hotel where the Princess Beatrice has taken residence, at Aix-le-Bains, wrote to the London Times offering to pay for an article puffing the establishment. The Times printed the letter without comment.

When Miss Kenealy applied for admission to the biology lectures of Prof. Huxley at South Kensington all the male students objected. She persevered and gained her point. At the examinations she carried off the honors from 250 male competitors.

An investigation into the cause of the numerous wrecks in the Straits of Kerch, Black Sea, has resulted in the discovery of a band of pirates who were in collusion with the authorized pilots, to the detriment of English insurance companies. Russian officials are also compromised.

Mr. Snow, an English missionary in Madagascar, has been imprisoned by the French. No definite news as to the charge against him has been received. Admiral Pierre, French Commander, held him to be guilty of a serious offence. The Government will communicate with France on his arrest.

The report of the Irish Society states that over 173,000 persons speak Irish in the County of Cork, and over 155,000 in the County of Galway, and over 147,000 in the county of Mayo. The fact of the Irish language alone being understood by some of the people had a painful emphasis given to it during the recent trials in Dublin in connection with the murders at Maantraam.

The Standard states that despatches received from Madagascar fully confirm first accounts of differences between the French and English at Tamatave. Should France, says the Standard, not offer explanations, England no doubt must demand them. Rear Admiral Galiber has been definitely appointed to succeed Admiral Pierre as Commander of the French in Madagascar.

A balloon attempt to cross the Mediterranean to Algeria has failed. The three travellers were taken by the wind towards Corsica. The balloon descended in the water, and they were nearly drowned. They threw out all their apparatus, provisions, etc., and afterwards rose to a great height. Then a violent wind drove them to Italy at a speed of ninety miles an hour and they came down safely at a Tuscan hamlet near Brescia. The distance traversed was more than 1200 miles.

The Colored Press Convention, held at the city of St. Louis, Mo., in July passed a resolution to the effect that the word "Negro" as applied to the race should be spelt with a capital "N," and used in references with the same signification as the other race names, such as "Caucasian," "Mongolian," "Indian," etc., etc., and solicited the press of the country to be guided by their resolve.

The new steamer Pilgrim, of the Fall River Line, is an iron vessel, with double hulls. Between the hulls are 96 water tight compartments and in the inner hull are 8 more, rendering it seemingly impossible that any contingency should ever sink the vessel. She is lighted throughout by electricity, having over 900 electric lights. Every stateroom has its electric light and electric bell. She has sleeping accommodations for 1200.

THE MANITOBA CONFERENCE.

The Manitoba and Northwest Conference of the Methodist Church of Canada met for organization at ten o'clock, on Wednesday morning, August 1st, in Wesley Hall, Winnipeg, Rev. Geo. Young, D. D., taking the chair, in accordance with the appointment of the General Conference.

An hour was spent in singing, reading of the Scripture and prayer, Rev. S. D. Rice, D. D., President of the General Conference, and Revs. Messrs. Halstead, Bristol, Betts, Hewitt and Colpitts taking part.

The President, Rev. Dr. Young, then delivered the following address:—

My dear brethren, we meet this hour under circumstances quite unique, and exceedingly interesting. As a section of the Church in this land, we have before us, in some respects, a new departure. We are about to inaugurate a new era in our church work by organizing an annual Conference, thereby bringing the number up to seven, which will be further increased very soon to nine or ten such Conferences in our Dominion.

In 1872 a conference was held near this spot, in the Grace Church of that period, which was presided over by the late Dr. Punshon and attended by Rev. Dr. Wood and missionaries of that time in the North West, but while it involved consultation and decision on many matters of importance, and was followed by important results yet it did not involve organization.

You are all aware that the General Conference of last September authorized the organization of a Conference at this date and in this place for Manitoba and the Northwest, and also, whether wisely or unwisely, it is not for me to say, appointed the superintendent of missions in this country to reside and to continue in the presidency for one year.

Your first duty to-day will not be, therefore, as in the ordinary annual Conference, to elect a president, but to proceed at once to the appointment of a secretary for the year before us.

I need not remind you, brethren, that during our different sessions you will be called upon to deliberate carefully and prayerfully upon a variety of questions which have most important practical bearings.

The duty of outlining work in the committee room, and of accepting or rejecting or modifying the various reports and resolutions that may be submitted, of adopting measures for the sustenance of our mission work, and for the promotion of great educational interests, will demand much prayerful consideration.

We do not feel that we have fallen behind any of the churches in our efforts, during the last fifteen years, to supply both the aborigines and the new settlements with the ordinances, and yet we have cause for regret that more has not been done, and ought to feel the obligation pressing to still more earnest endeavors.

In order to reach the more remote settlements as quickly as possible, it will be necessary for us to imitate as closely as may be the early Methodist itinerants of Ontario in performing frequent and long journeys, and in visiting scattered settlements during the week when it cannot be accomplished on Sabbaths.

Forty sermons in four weeks, with journeys of hundreds of miles on the saddle, was no very uncommon achievement in those days. Under existing circumstances the Master requires a concentration of all our energies.

This Conference session will doubtless be brief, and yet it may be to us all a memorable and profitable session. Soon we shall separate, and possibly not meet in Conference again. Let us, therefore, strive together in our prayers and godly councils, that we may go forth all the wiser and holier for the privileges we now enjoy.

At the conclusion of the President's address, the roll of the Conference members was called. The following is the list of ministers and preachers present:—James E. Allen, Gladstone; George K. Adams, Milford and Souris City; Wm. M. Baker, Oak River and Shoal Lake; Alf. J. Daulton, Burnside and Prospect; Wesley J. Bell, D. D., Crystal City; T. B. Beynon, Verdun; Wellington W. Bridgman, Medicine Hat; Coleman Bristol, M. A., Moosejaw; W. H. Buckler, Elton; J. F. Betts, Birtle; W. W. Colpitts, Nelson and Mountain City; S. C. Colwell, Beaconsfield; Robt. H. Craig, Big Plain; H. W. Davis, Turtle Mountain; George S. Daniel, Bannatyne Street Church, Winnipeg; W. T. Dyer, Rapid City; Joshua Elliott, Milford and Souris City; B. Franklin, Big Plain; T. L. Hellwell, Winnipeg; Arthur B. Hames, High Bluff; Wm. Halstead, Hat Portage and Cross Lake; J. M. Harrison, Plum Creek and Souris River; W. J. Hewitt, Regina; George Hanna, Plum Creek and Souris River; John H. Howard, Morris; D. Scott Houck, Crystal City; John E. Hunter, Dominion City; J. Austin Jackson, Stonewall; Henry Kenner, Shell River; Chas. Ladner, Brandon; Robt. B. Laidley, Selkirk;

Thos. Lawson, Qu'Appelle; Geo. H. Long, Turtle Mountain; T. E. Morden, B. A., Winnipeg; W. R. Morrison, Plympton; Chas. Myers, Boyne River; John McDougall, Morley; John McLean, Blood Indians; Daniel McGregor, Qu'Appelle; John Peters, Griswold and Alexander; P. Powell, Nelson and Mountain City; W. L. Rutledge, Zion Church, Winnipeg; Isaac N. Robinson, Neepawa; Andrew W. Ross, Fisher River; James Rawson, Birtle; J. H. Ruttan, Meadow Lea; John Semmens, Emerson; Wm. H. Spence, Brandon; E. A. Stafford, Grace Church, Winnipeg; Andrew Stewart, Cartwright; Thos. B. Wilson, Minnedosa; Wm. G. Wilson, Moose Mountain; James Woodsworth, Portage la Prairie; Clement Williams, Birtle; A. D. Wheeler, Antlers; Geo. Young, D. D., Winnipeg.

The Conference then proceeded to ballot for a secretary; and the Rev. J. Semmens was declared elected. The President then introduced Rev. S. D. Rice, D. D., who gave a brief address. He explained that he found himself unexpectedly able to be present after having written to the effect that he could not come, owing to other duties. He spoke of the peculiar interest which he felt in everything connected with the Northwest, and which was shared by everyone who had had anything to do with this country. He regarded this as prophetic of what was to be in this Northwest prairie land. He had found the eastern climate very trying, but felt himself greatly invigorated on reaching the prairies again. He had hardly supposed it possible that he would look into the faces of so many that he did not know. He contrasted the number of ministers here with that of the very few who were here three years ago when he first arrived. He considered that the responsibilities of the work here were such that they could hardly be over-estimated. Those who had been here but a short time could form no conception of the responsibilities and the glory to be associated with laying the foundations of this country if rightly laid; though those who have been here longer might somewhat appreciate them. These responsibilities were such as belonged to no other part of the world that he had seen or known, and they could only be looked upon in the most serious light. He was very glad to meet his brethren again, both those whom he knew and those whom he did not know. (Laughter.)

It was resolved that the Rev. Mr. Bell be requested to report proceedings of the Conference to the Christian Guardian and the Rev. W. W. Colpitts to the Wesleyan, and that the Revs. T. E. Morden and Benjamin Franklin be a committee to which the reporters of the secular press may apply for any information concerning our work, constitution and usage.

On motion of Rev. Messrs McDougall and Colpitts, it was resolved that the nomination of committees be left in the hands of the President, instead of appointing a nominating committee.

At 2 p.m. the Conference resumed its work. After singing Rev. John McDougall led in prayer. The relation of Rev. Geo. Daniels to the Conference was discussed, he having been sent to labor in the Northwest after the meeting of the Transfer Committee, so that his name had not been formally transferred.

It was resolved on motion of Rev. Messrs. Stafford and Hewitt, that Mr. Daniels, and others in a like position, be asked to participate fully in the discussions and transactions of the Conference, except by voting in cases in which the action of the Conference would be legally vitiated by an illegal vote.

Rev. J. E. Hunter was appointed assistant secretary, and Rev. George K. Adams, journal secretary.

In accordance with a resolution passed in the forenoon the President nominated the committees, which were accepted by the Conference.

On motion by Mr. Hewitt, seconded by Mr. Dyer, it was resolved that W. M. Baker be ordained for special purposes.

On motion of Messrs. Hewitt and Bristol it was resolved that John Peters be received into full connection and ordained, he having labored four years on a circuit and passed the necessary examinations. Mr. Peters has recently been transferred from the Newfoundland Conference.

On motion of Mr. Hewitt, the name of Nial D. Peters was ordered to be inserted in the list of members of the Conference as a supernumerary minister, and attached to that of Virden Mission.

On motion of Messrs. Hewitt and Kenner it was resolved that George Roddick, formerly a Presbyterian minister, be received as a member of the Conference, in accordance with his application to be placed on the list of members as a supernumerary.

The Conference adjourned at 4 p.m., to give opportunity for meetings of several Committees.

MEMORIAL NOTICES.

HENRIETTA ARNOLD.

Sister Henrietta Arnold was born in Liverpool N. S. Sept. 30, 1802, and died at Haverhill, Mass., Sept. 6, 1883. She was converted to God when 19 years of age, under the ministry of Rev. Sampson Busby, then in charge of the Liverpool circuit. For more than 60 years she maintained an exemplary Christian character, then the Master said "It is enough, come up higher." At the age of 28 she entered upon the duties and responsibilities of married life. Here the beauty of her Christian character led to the conversion of her husband, who walked with her for many years in the ways of religion, preceding her into the spirit-land by seven years. She was an active Christian, ever proving her faith by her works. The servants of God ever found her dwelling a hospitable home, and felt that her sympathy and zeal were united in the cause for which they labored.

About two years ago she went to live with a daughter-in-law in Haverhill, Mass. The writer visited her several times during the last hours of life. Her death was a fitting close of a holy life and an exemplification of Christian faith. It was a scene of triumph. She felt that Christ had "set her feet upon a rock." "Servant of God, well done."

G. A. McLAUGHLIN, Preacher in Charge, Haverhill, Mass.

MRS. LEMUEL BIGNY.

To many who knew Mrs. Bigny it will seem fitting there should be reference in the columns of the Wesleyan to her recent departure. Her maiden name was Martha Fleming. She was born in 1809 in Londonderry, and was of Presbyterian parentage—which meant in her case as in the case of so many others, that she received the godly training which is the recognized heritage of the youth of the Presbyterian Church. When 17 years of age she became a communicant or full member of that church. Her marriage, in 1833, to Mr. Lemuel Bigny caused her removal to Wallace River, or Wentworth as it is often called. Here, for several reasons, she connected herself with the Methodist Church, of which her husband was a member, and thenceforth lived in its communion, while her life ever evinced the catholicity of her spirit.

She displayed many of the graces of the Christian character, conspicuous among which was her hospitality, extended to all but especially to ministers of the gospel. To entertain these was with her a loving service. She kept a list of those who at one time or another found rest and comfort beneath her roof, and I have by me now a copy of that list containing over seventy names. Many of these are still living and will have grateful memories of her kindness.

A few weeks before her death, she and her venerable husband celebrated the jubilee of their marriage. Her illness was brief. Suddenly, though not unexpectedly, she was called away. Her death does indeed cause sorrow, but it is sorrow mingled with the hope, nay, assurance that "she has gone to be with Christ, which is far better."

A. J. M.

[The editor of this paper, during a three years' residence on the Wallace circuit, had very numerous opportunities of enjoying the hospitality of Mrs. Bigny and her worthy husband, to the unvarying kindness of whom he bears grateful testimony.]

AN APPEAL.

Mr. Editor.—A few plain truths with a few homely reflections will constitute this communication. The writer has been praying for one week almost constantly about this matter. First of all, he has been mourning over his own sins of heart and life; and fully believes at this moment that he is living in the secret place of the Most High and abiding under the shadow of the Almighty. He has that deep, blessed peace in the soul that is the direct result of faith in the all cleansing blood, and he is consequently rejoicing in God his Saviour. While rejoicing in his own deliverance, he remembers that the world has claims upon him, and, impressed with the necessity that all his brethren and sisters in connection with him in church fellowship should have the same joy of soul, he would affectionately address all such who may be readers of the Wesleyan.

My dear brethren in the ministry, permit a layman who has the cause of God at heart, to say to you individually, in the language of one who has been long in heaven: "You have nothing to do but to save souls. Your's is not a secular calling, as you well know when you entered the ministry. Our fathers in the ministry were men set apart, for a holy work. Are you thus to-day? Have Paul's words the ring of inspiration or have they not when he says: "I beseech you, brethren, by the mercies of

God that ye present your bodies a living sacrifice." On my brethren, ye at least who are having a daily influence for evil upon the youth of our people, are you presenting your bodies a living sacrifice? This day, in a road side conversation with one of our esteemed members of the church, he said to me, "Do you suppose for one moment that a minister who makes a practice of smoking before our boys is in a position, to stand before them in the pulpit, and present to them the pure, loving Saviour, who they are convinced, hates all connivance at evil? Can they do it with any degree of success? How can they enforce St. Paul's inspired injunction: 'Abstain from all appearance of evil.'"

It seems very strange to me indeed, What kind of private intimacy can a tobacco loving Christian man or minister have with his God? The Apostle again says: "In everything by prayer and supplication let your requests be made known unto God." Imagine this scripture teaching carried out in the life of the tobacco Christian. He goes into his closet, say at noon tide, after his long after-dinner smoke, and kneels down and in everything by prayer he reviews his morning hours of work. To him who knoweth his "down sitting and uprising," and is "acquainted with all his ways," he affirms his sincere desire to see the work revived; to see sinners saved and church members fully baptized with the Holy Ghost so as to be better fitted for the Master's work. How is it possible in the very nature of things, [that is to be strictly consistent] how is it possible for the slave to the pipe, to offer such petitions as these? How can he plead for the support of missions, while he abandoned to the use of a narcotic that all scientists say has such an influence for evil upon the nervous system.

Sometimes I fear that the Methodist Church of Canada lacks the moral vigor and spiritual requisite to discipline, that there are worldly minded pastors who love business or who love their chains more than the souls of their people. The fact is, brethren, we must be living in heart-communion with God, or be drifting from him continually. Is there any neutral ground? Is not time too fleeting and life's day too short and human influence too precious to throw it away in such a foolish manner as I have mentioned! Can either preacher or teacher lead his flock up to heights of glory and gain the pure, heavenly state himself and lead others thither unless fully overcoming the world, the flesh and the devil?

AMICUS.

BREVITIES.

I always think the flowers can see us and know what we are thinking about.—George Elliot.

Disputing should be always so managed as to remember that the only true end of it is peace.—Dope.

Where there is nothing in the policy to the contrary, a fire insurance company is not relieved from liability because the property was burned by the assured while in a state of insanity.—Wisconsin Supreme Court.

Jones. "That a certain man is selling off everything that he may pay off his debts, I think, something to his credit." Brown. "You are wrong, my dear fellow; you should have said to his creditors."

Always make fun of the locality where you are staying. If you can't do that, ridicule or abuse some of the leading citizens. A son or a daughter may be present, and they will like to hear you ridicule their old father.

A French lion-tamer quarrelled with his wife, a powerful virago, and was chased by her all around his tent. On being sorely pressed, he took refuge in the cage among the lions. "O you contemptible coward!" she shouted, "come out if you dare."

There is evil enough in man, God knows! But it is not the mission of every young man and woman to detail every sin as pure as possible, and fragrant with gentleness and charity.—Dr. John Hall.

When we were ten years old we used to think, when gazing in the window of a candy store, how much we would like to work in such a place. Now we are affected with a similar feeling while gazing in the window of a bank.—Rochester Express.

A new baby recently arrived in the family of a Louisville journalist, and papa was excessively proud over the event. Turning to the old black nurse, "Aunt," said he, stroking the little pate, "this boy seems to have a journalistic head." "O," cried the untutored old Aunt, soothingly, "never you mind, 'bout dat; dat'll come all right in time."

"How much did you pay for your new dress?" asked Mrs. Smith. "Eight cents a yard." They asked me ten cents." "Why," said Mrs. Smith, "it is just like mine. Isn't it? But I did better than you. They asked me eighteen cents and I got it for twelve cents. I got off more than you."

Great lives are great and rich, and of transcendent interest, not because of signal and crowning circumstances in themselves considered, but because a genuine soul has been thrust into the circumstances, and so they have become signal and extraordinary.—Rev. E. L. Relford.

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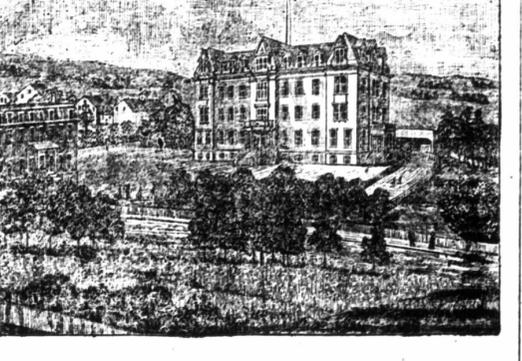
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