

The Wesleyan,

219

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NEW BRUNSWICK AND P. E. ISLAND CONFERENCE.

SATURDAY, JUNE 30.—FOURTH SESSION.

Conference opened with the reading of the Scriptures, singing of the 356th hymn, and offering of prayer by Rev. Geo. Payson. Before passing to the order of the day, several items of interest were disposed of.

On motion it was resolved that a telegram be sent to Sir Hugh Allan, asking for a free passage for the brother who is to visit England in the interests of the churches that have suffered by the late fire in St. John.

Dr. Pickard was then heard at length on the matter of the amalgamation "upon an equitable basis" of the Supernumerary Ministers' and Ministers' Widows' Fund of the late Conference in E. B. A., with the Supernumerary Ministers' Fund as constituted by the General Conference of the Methodist Church of Canada.

No resolution on this matter was reached, it being deemed better to defer its further consideration until a future day of the Conference sessions.

Rev. Mr. Withrow was then called upon for an address. He did not expect this, for he thought he had said, last night, all that was necessary for him to say—all that he had in his heart to say. He would repeat his expressions of sympathy with the Conference in its heavy loss by the fire. He was pleased with the evidences of the prosperity and thrift of the Province and of the Conference. He was thankful for the loan—which, by the way, we need not hope returned—of some loved brethren who still linger in memory among us. He referred to Drs. Wood, Rice, and Evans. As he came over the Intercolonial Rail Road there was a grand idea suggested to his mind. It was not a commercial idea; for, as a commercial enterprise, he thought it to be a failure; but as a connecting link, binding together the different parts of the Dominion and bringing the different sections of our church nearer to each other, nothing of the kind could be better.

He told us of large increase in the membership of the London and Toronto Conferences, and of general prosperity throughout the Western section of our Church.

Rev. A. W. Nicolson, editor of the WESLEYAN, was then introduced to the Conference. He said that the sessions of the Nova Scotia Conference had been very harmonious. The reported increase in the membership of that Conference was 1100; and the increase in contributions to missions \$400.00. He then referred to the sympathy of the Nova Scotia Conference with this Conference in the loss sustained by fire.

This sympathy found expression in the form of a subscription among the ministers of that Conference for the aid of those ministers in the Conference who lost by the fire. As the result of this subscription, he had in his pocket, for the object contemplated, the sum of \$252.00. He said this must not be understood to be the limit of the aid they were prepared to extend. They would do more when called upon by the canvassing committee. The N. S. Conference had appointed a committee upon the matter of amalgamation, referred to before. He asked this Conference to consider the propriety of holding its next sessions in some place near Amherst, where the N. S. Conference was to assemble, so that old friendships, still dear, might be renewed. He wished to be understood as possessing feelings of truest attachments to this Annual Conference. He then referred to the interests of the WESLEYAN and Book Room. The circulation of the paper was as good as it

was a year ago. The sales in the Book Room during the year amounted to over \$18,000. As Book Steward and Editor, he had endeavored to work for the good of the brethren in the ministry and the cause of Christ. He also conveyed to us the intelligence that a resolution had been passed by the Nova Scotia Conference, sympathizing with Dr. Pickard in his retirement.

Rev. I Sutcliffe was then called upon for a few remarks. He was very glad to meet this Conference as a whole Conference. Its ranks had not been thinned as had his, by death. Fathers and young men had been, within the bounds of his Conference, called to the church triumphant, leaving blessed testimonies behind. He had, for many years, watched the progress of Methodism, and rejoiced in its condition to-day. What a family! What a number on earth! What a number in heaven! They sing the song of victory. O, that we may bear some humble part in that immortal song!

It was moved by Dr. Pickard, seconded and spoken to by Bro. Lathern, and supported by Bro. Daniel, and passed by the Conference:—"That we have heard with pleasure and profit the voices and expressions of sympathy and of congratulation on our visiting brethren."

It was then, on motion of Dr. Pickard, resolved to hold the next sessions of this Conference in Sackville, N. B., opening on the fourth Thursday in June, 1878.

It was then resolved that before Conference should close, a subscription be circulated among its members for the relief of their brethren who suffered loss by the late fire; and that the responsibility of distributing the funds thus raised be in the hands of the same committee as has been appointed to disburse the moneys collected for the Building Fund. Conference then adjourned to meet on Monday morning.

SUNDAY SERVICES.

These began at 6:30 o'clock, a m., when Rev. Mr. Turner, candidate for ordination, preached from Rom 5, 18.

At 11 o'clock the President preached from 1 Chron 16, 29, a very excellent and impressive sermon.

In the afternoon a Love Feast, led by Rev. Mr. Smallwood, was held, and proved to be a season of grace to all present.

In the evening Rev. W. H. Withrow preached from the words: "The Gospel—the power of God unto salvation to every one that believeth." Rom 1, 5. Mr. W.'s sermon was beautiful and impressive.

At the close of the evening service the Sacrament of the Lord's Supper was administered. The pulpits of the evangelical churches of Fredericton and the region round about were occupied by members of the Conference.

Though the weather was unfavorable, being rainy, the congregations were good.

MONDAY, JULY 2.—FIFTH SESSION.

Conference opened at the appointed hour. Scripture was read by the Rev. Mr. Paisley; the 346th hymn was sung, and prayer offered by the Rev. J. S. Allen. It was then resolved that this Conference request the superintendents of all the lines of travel in the Provinces of the Dominion, and the Superintendent of the Grand Trunk Rail Road, to grant free passes to the ministers appointed to canvass for the re-building of our Connexion property in St. John.

Hearty votes of thanks were then passed to the brethren who had served the Conference during the past year in official capacity; to Rev. Mr. McKeown, for the satisfactory arrangements made for the entertainment of the members of the Conference during its present sessions; and to the managers of lines of travel, for the reduction of fares to the members of Conference.

The candidates for ordination were then called for, and examined by the President in the presence of the Conference. A number of questions were asked by the senior ministers as the examination proceeded. The results of the examination being deemed satisfactory, it was resolved that all the brethren examined receive ordination.

Arrangements were then made for the ordination service, submitted to the Conference, was adopted.

The ex-President was reminded of his duty to give the charge to the newly ordained ministers; and was requested to

embody in it the expression of the opinion of the Conference, relative to the use of the manuscript in the pulpit. Just then a lengthened and spirited discussion was had on the subject of Preaching versus Reading, in which the following persons took prominent parts:—Revs Smallwood, McKeown, Berrie, Narraway, Lathern, Daniel, and Dr. Pickard. Though a diversity of opinions on this subject was developed in this discussion, yet it appeared that upon the principle involved all were of one mind; all would say that, while we must have preaching, not reading, exceptions must be made for exceptional times, persons and things. Conference then adjourned to meet at 2:30 p. m.

MONDAY AFTERNOON.—SIXTH SESSION.

Conference opened by singing the hymn —, after which the Secretary offered prayer. The resolutions on the retirement of Dr. Pickard, which the Conference had previously directed to be drawn up, were then read by the Secretary, and were adopted by a rising vote, to which the Dr. assented readily.

The Rev. H. Pickard, D. D., having asked for permission to retire from the active work of the ministry, and to take a supernumerary relation, the following resolutions were unanimously adopted by the Conference:—

1. That the Conference, having heard with deep regret the application of the Rev. H. Pickard, D. D., for permission to take a Supernumerary relation, desires to place on record its appreciation of the long, faithful, and eminently useful services rendered by him to the various interests of our church, in the Provinces of E. B. America.

2. That as financial agent of the Conference; as the originator and, for many years, the Secretary-Treasurer of the Supernumerary Fund; as the Book Steward and Editor of the PROVINCIAL WESLEYAN, taking the charge of their interests at a time when they had become greatly embarrassed, and by successful management putting them in a better condition than they had ever been in before, Dr. Pickard has placed our church in the Maritime Provinces under great and lasting obligations.

3. That as Principal of the Educational Institutions at Sackville for the period of 27 years, from the opening of the Male Academy in 1848, his devotion to the cause of education, his untiring energy and wise administration were instrumental in raising those institutions to a very prosperous and influential position, and have won for him a place, not only in the grateful memory of our church, but in the public history of our land.

4. That, in granting his request, the Conference assures Dr. Pickard that it does so with sincere regret that the necessity for it exists, and with the hope and prayer that he may long be spared to give to the councils and enterprises of our church the benefit of his long experience and administrative ability, and that the remaining years of his life may, by the blessing of Heaven, be years of continued health and peace.

Reports were then received, in order, from the Contingent Fund Committee, the Committee on Memorials, and the S. S. Committee, all of which were adopted. After some informal conversation upon various important matters, the Conference passed to the consideration of the spiritual state of the church within its bounds. A part of the 433rd hymn was sung, after which Rev. Mr. Barratt led the Conference in prayer. In the exercises which followed, many of the brethren took part; and in the hallowing influences shed forth, all participated.

Conference then adjourned to meet on Tuesday morning.

ORDINATION SERVICES.

The exercises were begun at 7:30 o'clock on Monday evening by singing the 744th hymn, after which Rev. Mr. Smallwood offered prayer. The candidates for ordination—Edward Bell, Benjamin Chapman, Wm Penna, and Edwin Turner—were then called to the platform, and presented by the Secretary to the President to be ordained.

These brethren were then called upon, in order, to relate the account of their conversion to God and call to the ministry.

EDWARD BELL SAID:

Mr. President, Fathers, and Brethren:—At this time I am caused to reflect upon the past, and while so doing it recalls home with all its attractions and influences. I have always been under religious influence, more or less, by example and precept. But like most youths on leaving home I wandered from the right way, neglected the Sabbath School and the sanctuary; but, through the invitation of pious friends, I returned to the house of God, and in the class I obtained the blessing of sins forgiven, and now I am able to rejoice in the God of my salvation.

No sooner had God spoken peace to my troubled heart, than I was impressed with the duty to tell others what the Lord had done for my soul. I did so by His help. While working in this way I was convinced that I was called to preach His word. I opened my mind to my class leader and to the minister of the circuit, and was placed on trial as a local preacher. While preaching Jesus Christ

and Him crucified, I had a deep conviction, which I tried to suppress, that I was called to give my- self entirely to the work of the ministry. After a long time spent in prayer and meditation, I decided to offer. My way was clearly opened; and under the advice of one with whom many here were acquainted—Rev. G. Butcher—I decided to leave my native land, and on my arrival here found the Church in need of laborers. And during the four years of my probation I may say, they have been the happiest of my life, and I have met with much encouragement. Although, looking upon the past I see many imperfections and failings, yet I am determined by the help of God, to give myself entirely to Him. May I be able to say:—

"Happy, if with my latest breath
I may but gasp His name;
Preach him to all and cry in death,
'Behold, behold the Lamb!'"

WILLIAM PENNA SAID:

Mr. President, Fathers, Brethren and Christian Friends:—There are moments in the life of every one which are more than usually thoughtful and solemn; and the present are so in my case this evening. My feelings are very mingled, and I find it difficult to express my thoughts in words. I am thankful to God for the honour I now have in being on this platform under these circumstances; and at the same time I feel humbled because I am not more worthy of the honor of being ordained a minister of the word of life, and though I am not so devoted to God and so Christ-like as I desire to be, yet I am thankful that "by the grace of God I am what I am;" that I hold a position in the Church of Christ, and have a conscience of his love and favour. I was brought to the enjoyment of God's love when young; and, though years have passed away since, yet I have a distinct remembrance still of my thoughts and feelings on the occasion of my conversion to God, which took place when I was twelve years of age. A sense of my duties and obligations to God is associated with my earliest remembrances; but on that occasion I felt more deeply my condition before God,—I felt unhappy because I had sinned against a Saviour who loved me with the tenderest affection. I prayed for forgiveness and a sense of pardon; and "Whoever cometh unto me I will in no wise cast out," I believed its truthfulness, and the Spirit bore witness with my spirit that I was a child of God.

In reference to my call to the ministry I have no misgivings. I feel confident I am just where God would have me be. Since my conversion I have felt a desire to promote the interests of Christ's Kingdom and the glory of His name. My proudest ambition is to be successful in the work to which God has called me. The call of the church and the success which has attended my feeble endeavors convince me that I am in the path of duty.

EDWIN TURNER SAID:

Mr. President, Fathers, and Christian Friends: I feel thankful to my Heavenly Father that in His infinite mercy he has spared me until this most important period of my life. My heart is lifted up in gratitude to the great Head of the Church, "For that he counted me faithful, putting me into the ministry." But that which gives me the greatest happiness to-night, is that through divine grace I have been truly converted to God. I have known the pangs of penitential sorrow, have felt the stinging smart of a guilty conscience, and realized that I merited the righteous displeasure of a Holy God. But with one of old I can say, "I have sinned unto death, and heard my cry. He brought me also out of an horrible pit, and out of the miry clay, and set my feet upon a rock and established my goings. And he hath put a new song into my mouth even praise unto our God." In my sixteenth year, through the influence of the Holy Spirit, and under the earnest faithful labors of Bro. A. S. Tuttle, while on the Baie Verte Circuit, I was led to flee to Christ as the sinners' only refuge. In connection with my conversion I did not feel that sudden and overwhelming power of which I have heard so many speak, but a deep sense of my guilt and a calm reliance on Christ's atonement made for me. After my conversion I had many of the trials, temptations and hardships peculiar to the youthful Christian warrior. Many times I had well nigh given up the struggle, but for the faithful care of my faithful pastor, and the timely advice of Christian brethren. During the time that elapsed between my conversion and my entering into the active work of the Christian ministry, I endeavored to do what I could for the advancement of the Redeemer's Kingdom. All this time there was in my heart an earnest desire to proclaim to others the wonderful efficacy of that Gospel which brought deliverance to my sin-burdened soul. In fact, I cannot remember a time when I had not a desire to preach the Gospel. There seemed to me to be something sublime in the grand old truths of the Bible. After my conversion this desire increased; I longed more and more to tell others the story of the cross. But although this was my desire, my pathway to the ministry seemed to be hedged up. I was surrounded by many obstacles that seemed almost impossible to surmount. I hardly knew whether it was my duty to leave all the associations of home, and all the worldly prospects before, and devote my life entirely to the proclamation of the gospel or not. In the midst of those opposing influences I was enabled to say, "Thy will, O Lord, be done," and to rely upon the promise of God that if, "In all our ways we acknowledge Him, He will direct our paths." One circumstance after another, without any of my own seeking, opened up the way before me. My duty was to follow and leave the result with God.

In my work I have been greatly encouraged, because God has owned me as the instrument in His hand of leading precious souls to Him. Of my call to the ministry I never have had any doubt; but I know also that it is only valid so long as I remain faithful to the important trust committed to my keeping. I think, too, that I have a due sense of my responsibility as a dying man, standing as an ambassador before dying men that I may—

"With cries, entreaties, tears to save,
To snatch them from a gaping grave.
In this high and holy calling I feel encouraged to go forth, for I know that if I faithful my labour shall not be in vain in the Lord. This confidence is increased by the fact that in every human breast there is a response—a chord in every human soul, however much that soul may be dimmed and darkened and cursed by sin—that echoes back the call of the Gospel. With this feeling of the responsibility of my position I feel like exclaiming, "Who is sufficient for these things?" I tremble as I look at myself, but with confidence I reach out the hand of faith and lean upon my helper, God. With a feeling of love and sympathy for the great moving, corrupted mass of humanity, lying in the arms of the wicked one, and with the knowledge that the Son of God poured out his soul unto death to redeem them, and hath gone up high to prepare a house for his people. I go forth to my life's great work—

"Happy if with my latest breath
I may but gasp His name;
Preach him to all and cry in death,
'Behold, behold the Lamb!'"

The usual portions of Scripture were then read by the Secretary, and this was followed by the remaining solemn and

impressive ceremonies of our ordination service. After music by the choir, the charge to the newly ordained men was delivered by the ex-President, Rev. R. Duncan.

After music by the choir, Rev. Dr. Pope pronounced the benediction.

TUESDAY MORNING.—SEVENTH SESSION

Conference opened at 9 o'clock. After the singing of the 342nd hymn, prayer was offered by Rev. Mr. Comben. Reports were then received from the following committees: the Missionary Committee, the Educational Committee, and Children's Fund Committee, all of which were passed. On motion Conference proceeded to the order of the day—the final decision of the Conference relative to the Supernumerary Ministers' and Ministers' Widows' Fund.

Dr. Pickard, in a lengthy and lucid address, presented the matter to the Conference. It was afterwards long and ably discussed, and finally took the following shape:—That this Conference appoint a committee to confer with a similar committee already appointed by the Nova Scotia Conference relative to the matter in question.

It was then reported that the sum of \$220 00 had been collected in this Conference for the relief of the ministerial sufferers by the late fire.

TUESDAY AFTERNOON.—EIGHTH SESSION.

After the usual devotional exercises, the Pastoral Address was submitted by Rev. Mr. Chapman, and, after some discussion, resulting in the addition of a clause or two, accepted by the Conference. The Report of the Committee appointed at last Conference to draft a constitution for the proposed "Supernumerary Mutual Annuity Society" was then submitted. It being a lengthy document, and the members of the Conference having not been previously made acquainted therewith, and the time at the disposal of Conference being too short to take up the document part by part, it was, on motion, resolved that it lie over for consideration at next Conference. The Report of the Children's Fund Committee was then submitted and accepted.

The following representatives on the General Conference Committees were elected:—

Central Educational Board, Rev. H. Pickard, D. D.; Central Missionary Board, Rev. Joseph Hart, Transfer Committee, Rev. H. Daniel.

Rev. D. D. Currie was re-elected Financial Secretary of the Conference. The last draft of the Stations was then read

(For Station Sheet, see Eighth Page.)

The Conference then proceeded to elect the District Chairmen. No election was needed for the St. John District, as the President resides there. The bullet being cast for Fredericton District, Rev. C. H. Paisley, A. M., was declared elected; and he forthwith resigned, and Rev. Robt. Duncan was elected. The ballot for the Miramichi District was cast, and Rev. I. N. Parker was declared elected; but he resigned forthwith, and Rev. H. McKeown was elected. The ballot for the Sackville District resulted in the election of Rev. D. Chapman, who attempted to imitate the example furnished in the previous cases, but yielded to the request of his brethren not to do so. Rev. E. Evans was elected for St. Stephen District, and Rev. John Lathern for P. E. I.

The Chairmen then chose their Financial Secretaries, the Conference approving. Order of business for the Conference of 1878 was submitted by the Secretary and passed.

A letter introducing Rev. H. Sprague, A. M., to the British Conference, and explaining the object of his mission, was read by Rev. J. E. Narraway, A. M., and being approved by the Conference, was signed by the President.

Conference then adjourned to meet after the S. S. Meeting in the evening.

At 8 o'clock p. m., the services of the S. S. Meeting were introduced by singing a hymn, after which Rev. Mr. Barratt offered prayer. Rev. S. B. Ackman presided; and after making a short and effective speech, called for the Annual Report, which was read by the Secretary, Rev. Robt. Wilson. The following topic was then discussed by Rev. Mr. Berrie: "The Sabbath School—the nursery of the Church," Rev. (Continued on Eighth Page.)

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THE MEN AND TIMES OF THE FIRST METHODIST CONFERENCE.—

By a NEWFOUNDLAND PROBATIONER. PART I.

In the year 1744 Methodism was passing through a severe ordeal. Within its pale, were men who would have speedily ruined the cause, had there not been more judicious men at the helm. While outside, there were enemies on every side, who were determined to exterminate the entire sect. Nor were they without hope; because everything seemed to conspire towards success. Bishops and clergy, mayors and mobs, pens and cudgels, missiles from the press and the gutter, were all united in an unholy alliance, in order to put down "this sect everywhere spoken against."

At that time, the country was in a general commotion, owing to the threatened invasion. Charles Edward Stuart, son of the old Pretender to the throne of England, was about to make a desperate effort to regain the crown, his ancestor, James the second, had lost. On the 15th of February King George II. sent a message to both houses of Parliament, informing them, that he had been certified on good authority, that great preparations were being made to invade the country. Great excitement followed; military officers were ordered to their posts of duty. An Earl was arrested, under charge of having enlisted men for the invaders. A Proclamation forbade Papists and reputed Papists remaining within ten miles of the metropolis. Everybody was loud in expressing their loyalty to the church and state.

The enemies of Methodism did not fail to make good use of these circumstances. Was not Wesley a Papist? Were not the Methodist Preachers on good terms with the Papal Stuart? Nay, had not Wesley been seen in France in company with the Pretender? Were questions asked by men ever ready to answer in the affirmative.

In Yorkshire Charles Wesley appeared before the magistrate to prove his innocence to a charge, established by five witnesses, that he had in public used treasonable words, praying that the Lord would bring back the banished ones—meaning the Stuarts of course—whereas they only heard him pray that "the Lord would bring home his banished ones." The words having purely a spiritual meaning.

A few days later, John Wesley received a summons to appear before the Surrey Magistrates, at the court of St. Margaret's Hill. But when the brave man appeared, all were silent; when he asked, "Has anyone anything to lay to my charge?" No one replied, until at length one on the bench asked, "Sir are you willing to take the oaths to his Majesty; and sign the declaration against Popery?" "I am," replied Wesley; he did so, and went away in peace.

Nor were the Wesleys alone in their trials; scenes were enacted, under the patronage of men in high positions, that were shameful to relate. The riots at Wednesbury, Walsce, and Darlaston form a chapter in the History of early Methodism, that reads like a tragedy. Yet "the people took with joy the spoiling of their goods." When asked to sign a pledge, never to invite a Methodist preacher, they said, "We have already lost all our goods, and nothing can follow but the loss of our lives, which we will lose also, rather than wrong our consciences."

The Preachers fared no better. John Slocomb, one of Wesley's itinerants in Cornwall, was impressed for the army, kept in prison, where he was ill-used, from whence he was let go after much threatenings. Two others, John Healey and Thomas Westoll, were similarly arrested and treated at Nottingham. The immortal John Nelson was taken likewise and impressed for the army, he suffered much in prison and other places, but after serving three months as a soldier he was let go, by friends interceding for him. Thomas Beard, who was Nelson's companion in arms as a soldier, and as an itinerant, was torn from his family and home, for no other crime than calling miners to repentance. While the regiment was at Newcastle, he took a fever and was put into the hospital, where they bled his arm in

order to relieve the fever, the wound festered and mortified, the limb was amputated, but in a few days he succumbed to his sufferings, when he made a glorious exchange from earth to heaven, leaving a good testimony. Such sufferings and subterfuges and the above are only samples; might well induce Wesley to call together his fellow labourers in Conference.

But we are led to believe there were other reasons which induced him to do so. When the good work commenced, the Wesleys and the Moravians commingled much; but some of the London brethren held peculiar ideas on certain points of doctrine and practice, which resulted in a separation, causing no small commotion among the London societies. The tumult had hardly subsided, for such it was, when one of Wesley's helpers proved recreant. John Cennick who had charge of the Kingswood Societies, began to preach Calvinistic doctrines. He also said things about Wesley that were unworthy of his position. The result was Cennick and fifty Kingswood members were expelled by Wesley and the majority of the society, who still adhered to the founder. It was necessary that a clear understanding should be arrived at in dealing with such cases when they occurred; a Conference would facilitate that.

Nor should we forget that the Methodist Societies were getting somewhat unwieldy; when they were confined to London, Bristol and Kingswood, the Wesleys could superintend them without much difficulty. But now the good work was spreading; the north was about to give up, the south did not keep back; in most of the principal towns throughout the land, from Newcastle upon Tyne to St. Ives in Cornwall, Methodists were to be found, and societies were being formed; those societies were divided into classes and band meetings. There were some forty-five itinerants in the field beside a host of local preachers. If Methodism was to leave the country and the church, these societies must be superintended, the preachers must be directed, the entire work must be consolidated. Here was a want felt, and the sagacious mind of Wesley, saw it was expedient to supply that want by calling a Conference.

On Monday the 25th of June 1744, the "First Methodist Conference" assembled at the Old Foundry, London, not a large gathering it is true, but not the less auspicious. In reference to it Wesley writes "In 1744 I wrote to several clergymen, and to all who then served me as sons in the Gospel, desiring them to meet me in London and give me their advice concerning the best method of carrying on the work of God." To that invitation beside the two Wesleys four clergymen responded—namely, John Hodges, Henry Piers, Samuel Taylor and John Meriton; also four itinerants, Thomas Maxfield, John Bennett, Thomas Richards and John Downes.

As Wesley defined a Conference at that time, to be "not so much the conversation we had together as the persons that conferred, namely those whom I invited to confer with me." It would not be amiss to just glance at "the persons" who met that memorable morning at the Old Foundry.

If we attempt to describe the leader of that group, we get into difficulties. Wesley's character has baffled better men than the writer, because it was beautifully simple, yet magnificently grand, broad and majestic like the Thames, yet clear and beautiful like a rivulet that runs down the hillside. We see him at this "First Conference" in the prime of his manhood; that week he reaches his forty-second year; the busy Conference week is only a cessation from the busier work of preaching two, three and sometimes four sermons a day, and travelling from place to place, meeting persecution, that was only equaled by his courage and success.

By way of quotation from a recent biographer, we give a good description of his physique. "In person Wesley was rather below the middle size, but beautifully proportioned, without an atom of superfluous flesh, yet muscular and strong; with a forehead clear and smooth, a bright penetrating eye, and a lovely face which retained the fresh-

ness of its complexion to the latest period of his life." To this we may add Lord Macaulay's estimation of him otherwise "he was a man," says he, "whose eloquence and logical acuteness might have rendered him eminent in literature; whose genius for government was not inferior to that of Richelieu; and who devoted all his powers, in defiance of obloquy and derision, to what he sincerely considered the highest good of his species." As much and more might be said of his intense piety, but we must desist lest we grow prolix; yet the world will never get tired of thinking and speaking of the noble Founder of Methodism.

Not as great a man, yet as great a genius, was his brother Charles Wesley, who was also present upon that occasion. He was some five years younger than John, but the first of the two who found peace through believing; during the early days of the movement, he was equally earnest in the work, meeting the hottest persecutions and bitterest calumny as bravely as any.

As a preacher he was more pathetic than his brother; where John's powerful logic was irresistible, Charles' pathos was overwhelming, oftentimes he preached with tears streaming down his cheeks; he was more refined than Whitefield, yet not so dramatic. Whitefield's was the eloquence of an orator, Charles Wesley's was that of a poet. In fact it was as a poet he excelled, it is estimated that during his lifetime he penned some six thousand hymns. Nor do we want a better index to his piety than those hymns; they portray every phase of Christian experience. But we must pass on—there are men of note in that godly band. The first we notice is one who has left his rival parishoners among the hills, John Hodges the rector of Wenvo, Wales. From the first he was friendly towards Methodism, oftentimes accompanying the Wesley's while they travelled over the rugged hills of the Principality scattering the good seed. His church was always free to Wesley, and filled with attentive listeners whenever the great man preached there. Hodges was present at three or four of the first Conferences.

More conspicuous as a worker in the great movement was Henry Piers, vicar of Bexley. He was converted through the instrumentality of Charles Wesley, on the 10th of June, 1738. He at once began with great fidelity to preach the Scriptural method of salvation" relates a great writer "and such was his success that in August 1739 Whitefield assisted him in administering the sacrament in Bexley church to nearly six hundred communicants."

In 1742 he was appointed to preach a visitation sermon before the "Dean of the Arches and the reverend the clergy" of the deanery of Shoreham." The sermon was delivered so earnestly and contained so much Wesleyan theology, that it caused quite a consternation among the reverend listeners, some remarked aloud during its delivery, "Piers is mad, crazy, and a fool." Henry Piers was one of the very few clergymen who sided with Wesley at Oxford, when he preached his last but memorial sermon before the University. It was he who first introduced Wesley to the Rev. Vincent Perrot the pious vicar of Shoreham, thus creating a triple friendship only broken in death. We need hardly add the Wesleys always found in Piers parsonage and church a home and a pulpit.

To be continued. THE GREAT TEACHER.

HIS ORIGINALITY. An original and important part of the Saviour's teaching concerning himself is that which relates to his office of intercession. Perhaps no part of the Jewish ceremonial was more impressive, or calculated to fill the imagination, than the scene in which the high priest passed within the veil on the great day of atonement. Every attendant circumstance—the inviolable sanctity of the veil, which the people dared not to approach, nor even the priests dared not to touch—the fact that only one man of all the human race was permitted to lift that veil, and pass within—the rareness of that occurrence, for to him it was accessible once a year—and the awful Being, the ineffable mys-

tery, that resided there—all conspired to fill the mind with emotions of the profoundest awe. On the morning of the appointed day, what must his feelings have been, when, having presented the sin-offerings for himself and the people, he took the blood of the sacrifice, and the incense, and, followed by the anxious eyes of the breathless congregation, he proceeded towards the awful recess—when he reflected that every step took him to the visible presence of the incomprehensible God—when he lifted up the veil with fear and trembling—when the veil closed on him and left him alone with God—when his eye glanced at the mercy-seat, and saw the glory resting on it—when he advanced up to it—and instantly began to wave the incense before it, that it might forthwith be enveloped in a cloud, lest he should gaze on it, and perish—when he sprinkled the ark with the blood which he had brought in, and remembered the purity of the Being who commanded it, and the sinfulness of the beings which rendered it necessary—what a responsible office, at that moment he filled! and what vivid, solemn and lasting impressions must the scene have left on every thoughtful worshipper!

This must have been true, even of that majority whose views terminated on the passing ceremony, and who did "not look unto the end of that which is abolished." But how much more affecting must it have been to those who remembered that the scene they beheld "was only a figure for the time then present;" and that, solemn as it was, it would eventually give place to a reality inconceivably more glorious. Let any one make the mental effort of transporting himself back into their circumstances, and we will find how impossible it was for the believers of that economy to conceive what the substance of that shadow the reality of that figure was likely to be; and he may also apprehend how much more impressive the sign must have been from the very circumstances of their inability to decipher it. Doubtless "they searched it diligently," and pondered deeply, the meaning of the enigma; and numerous and splendid may have been their conjectures of what would possibly be the reality. Of that reality it is our privilege to have been informed: and so stupendous is its nature, that we feel assured the sublimest preconceptions of man could not have come within an infinite distance of it. "We have a great High Priest who is passed into the heavens, Jesus the 'Son of God.'" "Christ is not entered into the holy places made with hands, but into heaven itself, now to appear in the presence of God for us." "By his own blood entered in once into the holy place, having obtained eternal redemption for us."

The most copious account, indeed, of his divine intercession is to be found in the inspired epistles; but the announcement of the doctrine came originally and directly from his own lips. "I will pray the Father," said He, "and He shall give you another comforter that he may abide with you for ever." Concerning the mode of his intercession in heaven, it would be relevant he re to enlarge. But, unless the whole doctrine be a mere fiction of mercy (an idea at which every feeling of piety revolts), the first appearance of Jesus there, in His new capacity, must have been as invigorating to the worship of heaven as it is encouraging to the devotion of believers on earth. When he went from the place of sacrifice, and stood in the presence of God for us,—when he arrived there, to find that the incense of his offering had preceded him, and had filled the entire temple with its odours—that, as if impatient for his arrival, his throne was prepared, the hosts and orders of heaven marshalled for his reception, the splendid ranks and hierarchies destined for his future state and retinue waiting to do him homage, and even the eternal Father himself waiting, with this grant of the world, this burst of infinite love on his lips, "Ask of me, and I will give the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. From that triumphant moment in the history of grace, the services of heaven must have proceeded with vigour, and every worshipper there have become conscious of a fresh motive, a crowning incentive to obedience.—Harris.

OBITUARY.

MRS. STEPHEN BENT, OF BENTVILLE, BRIDGETOWN CIRCUIT.

On the 12th of April last, Mary Beth, the beloved wife of Stephen E. Bent, Esq., passed peacefully away to the bosom of the blessed in her 41st year, leaving an afflicted partner, and large family of circle of friends to sorrow, not indeed those without hope; yet sincerely and deeply.

Our beloved sister was brought up in the form of worship, and principles of religion as taught by John Wesley. In her youth she was lively and social; at the same time she was ever influenced by strict integrity of principle, and the fear of God. About 16 years ago under the affectionate and faithful superintendance of the late Rev. Michael Pickles, she was led to come out from the world and show herself on the Lord's side. This was shortly after her marriage. As a follower of the Lord, like others, she doubtless had and felt her trials and infirmities. But throughout simplicity and Godly sincerity have been evident traits in her life. In all her social and Christian relationships, constant and faithful—we doubt not her spirit is with the Lord.

Her course was for the most part one of affliction, and she suffered much; which with the care of a large family often rendered it difficult for her to attend the house of God. But her solicitude lest other matters should take the precedence of religion—her manifest love to the agencies and interests of Christ's cause—and her genial spirit and bearing showed that her heart was right with God, and that she was seeking to lay up treasure in heaven. About the former part of February special religious services were commenced, in which, at the beginning and throughout to the time of her death she took a lively interest. These to her as well as to many others proved a great blessing. In the services, and elsewhere she testified this: and it was a great satisfaction to her that God was blessing her children however young, with others.

For her to be weakly and brought low was no new thing, and it was known that her case (it being inflammation) was somewhat critical. She had manifested great physical uneasiness in the afternoon, but only for an hour or two was there time for serious apprehension. Her mind however was perfectly calm. As she could she spoke to her distressed partner and children and others—and signified her entire reliance upon the great Redeemer, and about eight o'clock in the evening, calmly resigned her spirit into His hands who gave it—who redeemed it by and washed it in his blood. May the sympathy and blessing of Christ be afforded her bereaved husband and children, and may we be followers of them who through faith and patience inherit the promise. J. F. B.

Bentville, July 9, 1877.

ELIAS PUFFER, ESQ., OF BENTVILLE, BRIDGETOWN CIRCUIT.

On the 19th of April last, then in his 78th year, after a very short illness, our beloved friend and brother was not, for God took him. Blessed with parental religious instruction and influence, he feared the Lord from his youth. Nearly forty years ago, however, in an extensive work of God, he obtained that experience of the work of grace which in the last weeks of his life, in our revival service he testified he had never lost. During all that period as a member of the Church, he pursued a very even course. God having taken his former partner to himself, he had again entered into the marriage state with her who now, together with the affectionate members of his former family and other friends, mourn his removal. He was distinguished for Christian kindness; but for some time past it appeared evident that God was more fully fitting him for the company of heaven. During the late revival services he was wont to refer to the work of God in his own heart, and it was very observable that he was getting a deeper work of grace. During the last three or four days of his last illness he was much engaged in prayer and praise and seemed quite on the verge of the heavenly world until at God's bidding and through the worth and efficacy of that precious blood by which alone we have boldness to enter into the Holiest, he was absent from the body and present with the Lord. May his God be, in life and in death, the God of his children and grand-children and of his surviving partner. May we that remain feel the force of Bro. Craig's text and subject on the occasion, "Let me die the death of the righteous and let my last end be like his." "Truly godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." J. F. B.

Men talk of Christ by the book and tongue, and no more; but to come nigh Christ is another thing. Our Rock doth not ebb and flow, though your sea doth.

INTERNATIONAL BIBLE LESSONS.

LESSON IV. PAUL AT LYSTRA; Gospel of the Living God. Acts 14. 8-20. July 22.

EXPLANATORY.

LYSTRA. Probably the ruins Bin-ber... Killaseh, and the eastern portion of the great Lycaonian plain. Impotent. Powerless. Who never had walked. Hence the miracle was all the more noticeable, and to the ignorant Lycaonians all the more unaccountable.

LOUD VOICE. To encourage his confidence. God always honors strong faith. Stand upright. Though the man had never walked before, he must exert himself now. Human effort must meet divine grace.

THE PEOPLE SAW. The miracle was wrought in a public place, and before many witnesses. The Gospel does not need to be ashamed of its works. Speech of Lycaonia. The people understood the apostles, speaking in Greek, the language of all good society in that age.

BARNABAS. Perhaps from his greater age and nobility of appearance; as Paul says of himself that "his bodily presence" was "weak." (2 Cor. 10, 10.) Jupiter, in Greek, Zeus, the ruler of the gods. Mercury, Hermes, the deity of eloquence, and wing-footed messenger of the gods.

APOSTLES. Paul only was of the apostolic order, but the name is applied to Barnabas as his companion. Heard. They had not understood the words spoken in the native dialect, but the actions of the priest and people now show their purpose. Rent their clothes. An Oriental token of great alarm and abhorrence.

SIRS, WHY DO YE THESE THINGS? Christ never thus rejected worship, though his apostles did: showing that he realized and that they believed that he was God. Passions. Feelings and nature, Grace does not lift men above nature, but gives control over it. The disciple never forgets that he is nothing without the Master. Vanities... living God. A sincere and bold rebuke of idolatry, even to their own disadvantage and peril.

IN TIMES PAST. Until Christ came. All nations. All Gentile nations. To walk in their own ways. Not through divine interference, but to show the utter helplessness of man's boasted reason to find out God. The light of nature will never lead a world to true knowledge. Not without witness. Every mercy is God's messenger to man; every shower and harvest attests his existence and affirms his love.

SCARCE RESTRAINED. The superstitious of years, however absurd, cannot be uprooted in an hour. People are very slow to confess themselves mistaken in the beliefs.

Jews from Antioch. Journeying a hundred miles to gratify their resentment. How much greater zeal in an evil cause than many Christians exhibit in a good one! Stoned Paul. The words indicate that the stoning was done by the Jews, but the fickle multitude stand calmly by to witness the stones falling on him whom just before they were worshipping as a god! Sacrifices to-day, and stones to-morrow--so the world treats its worthies. And as a recompense the martyrs of one age become the saints of the next.

DISCIPLES. His work had not been in vain; there was a company of converts in Lystra. Perhaps young Timothy and his mother, Eunice, were in that little group. (Acts 16, 1.) Stood round about. Uncertain whether they were to sympathize with their teacher living, or to mourn him dead. Rose up. Having been stoned, not slain. Went into the city. To reassure the converts, and to show the enemies the futility of their malice. To Derbe. A city distant only a few hours' journey eastward.

GOLDEN TEXT.--But the Lord is the true God, he is the living God, and an everlasting king. Jer. 10. 10.

DOCTRINE.--The unity of God. Deut. 6, 4; 1 Tim. 2, 5.

The next lesson is Acts 15, 22-31.

MONTREAL, March 1, 1877.

MESSES. T. GRAHAM & SON.

I had for several years been subject to severe attacks of Inflammatory Rheumatism from which I would suffer the most intense pain from four to eight weeks, although under the best treatment I could procure. About six weeks ago I had another attack coming on with its usual severity, when a customer recommended the use of your Pain Eradicator, which he had proven himself and found in a great many cases to be an effectual cure. I gave it a trial and its results exceeded my expectation, it soon relieved the pain reduced the swelling, and I was able to attend to my business as usual in three days, and have been completely cured by less than two 25 cent bottles.

For some years I had suffered with pain and swelling around the instep and ankle of one foot, the result of a bad sprain, this was also in a short time cured by it. It has been used in my family for Neuralgia and other forms of pain with similar success.

The result of its use in my case has induced many others to try it, and all that use it are well pleased with it, and like myself are determined to keep it always in our houses.

N. R. ALLEN.

Dealer in Groceries and Provisions. 634 St. Joseph Street.

THOMAS' ELECTRIC OIL!

WORTH TEN TIMES ITS WEIGHT IN GOLD PAIN CANNOT STAY WHERE IT IS USED!

There are but few preparations of medicines which have withstood the impartial judgement of the people for any great length of time. One of these is Dr. Thomas' Electric Oil. Read the following and be convinced:--Thos. Robinson, Farnham Centre, P. Q., writes, "I have been afflicted with rheumatism for the last ten years, and have tried many remedies without any relief, until I tried Dr. Thomas' Electric Oil, and since then have had no attack of it. I would recommend it to all."--J. H. Earl, Hotel Keeper, West Shefford, P. Q., writes, "I have been troubled with liver complaint for several years, and have tried different medicines with little or no benefit, until I tried Dr. Thomas' Electric Oil, which gave me immediate relief, and I would say, that I have used it since with the best effect. No one should be without it. I have tried it on my horses in case of cuts, wounds, etc., and think it is equally as good for horse as for man."--A. Maybee, Merchant, Warkworth, writes, "I have sold some hundreds of bottles of Electric Oil, and it is pronounced by the public, 'one of the best medicines they have ever used'; it has done wonders in healing and relieving pain, sore throats, etc., and is worthy of the greatest confidence."--Joseph Rusan, Township Percy, writes, "I was persuaded to try Thomas' Electric Oil for a lame knee which troubled me for three or four years, and I never found anything like it for curing lameness. It is a great public benefit."--A. M. Hamilton, Warkworth, writes, "For weeks I was troubled with a swelled ankle, which annoyed me very much. Mr. Maybee of this place induced me to try Electric Oil; and before one bottle was used I was cured. It is a most remarkable medicine. Sold by all medicine dealers. Price 25 cts.

S. N. THOMAS, Phelps, N. Y. And NORTHROP & LYMAN, Sole Agents for the Dominion.

NOTE.--Electric--Selected and Electrized. 2m. June 17.

R. S. FITCH & Co. Wholesale and Retail GROCERS, No. 129 ARGYLE STREET, OPPOSITE COLONIAL MARKET HALIFAX, N.S.

N.B.--Family orders solicited. Goods packed with care. Consignment of Butter, Cheese, Pork, &c., will receive prompt attention.

march 17-ly CORNER GRANVILLE AND SACKVILLE STREETS.

NOVA SCOTIA Steam Machine Paper Bag Manufactory

THE CHEAPEST IN THE MARKET. SEND FOR PRICE LIST.

ALSO BOOK BINDING, In all its Branches. G. & T. PHILLIPS

SEND 25c. to G. P. ROWELL, & CO., New York, for Pamphlet of 100 pages, containing lists of 3000 newspapers, and estimate showing cost of advertising. dec 16

Ayer's Hair Vigor, For restoring Gray Hair to its natural Vitality and Color.



A dressing which is at once agreeable, healthy, and effectual for preserving the hair. Faded or gray hair is soon restored to its original color, with the gloss and freshness of youth. Thin hair is thickened, falling hair checked, and baldness often, though not always, cured by its use. Nothing can restore the hair where the follicles are destroyed, or the glands atrophied and decayed. But such as remain can be saved for usefulness by this application. Instead of fouling the hair with a pasty sediment, it will keep it clean and vigorous. Its occasional use will prevent the hair from turning gray or falling off, and consequently prevent baldness. Free from those deleterious substances which make some preparations dangerous, and injurious to the hair, the Vigor can only benefit but not harm it. If wanted merely for a

HAIR DRESSING, nothing else can be found so desirable. Containing neither oil nor dye, it does not soil white cambric, and yet lasts long on the hair, giving it a rich, glossy lustre and a grateful perfume.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Avery Brown and Co., Wholesale Agents Halifax, N.S.



GATES ACADIAN LINIMENT. Joyful News for the Afflicted. Hampton, Granville, February 2nd, 1877.

Messrs. CALES GATES & Co. Gentlemen--This is to certify that my wife was taken sick in Feby, 1875 with Liver complaint and what the Doctors call General Debility her stomach had become so weak that she could not retain any food on it but would be in awful distress and would throw it all up. I had three Doctors to see her she was under the treatment of two of them for about six months and did not seem to be much better and one of them told me not to flatter myself for she could not stand it long and that they had done all they could for her. We heard of your medicine and she wanted to try them. I saw the Doctor and told him that she wanted to try Gate's Medicines and he told me by all means to get it for her, he said if it did her no good it would do her no hurt, I got 2 bottles one of No. 1 Bitters and one of No. 2 Syrup she had not taken it but a few times when she stopped vomiting and began to get better she continued taking the medicine and in three or four weeks was up and about the house and is now able to attend to her household affairs. You can use this as you please for the benefit of the suffering. Yours very respectfully, HARRIS M. FOSTER, J. P.

MACDONALD & CO. IMPORTERS OF CAST AND MALLEABLE IRON PIPE, With Fittings of every description.

BRASS AND COPPER TUBES, SHEETS ETC.. STEAM AND VACUUM GAUGES, HAND AND POWER PUMPS.

Rubber Hose and Steam Packing. MANUFACTURERS OF ALL KINDS ENGINEERS BRASS FITTINGS.

Also--The heavier description of BRASS and COPPER WORK FOR STEAMSHIPS, RAILWAYS, TANNERIES, ETC.

Nos. 166 to 172 Barrington Street, Halifax. Dec. 22.

Victoria Steam Confectionery Works, WATERLOO STREET,

We call the attention of WHOLESALE DEALERS and others to our STOCK OF

PURE CONFECTIONS WHOLESALE ONLY, J. R. WOODBURN & CO.,

Victoria Steam Confectionery Works, Waterloo St., St. John N.B., (dec. 15) H. P. KERR.

Provincial Building Society JOB PRINTING Office--102 Prince William Street. St. John, N.B.

MONEY Received on Deposit at Six per cent interest withdrawable at short notice. SHARES of \$50 each, maturing in four years, with interest at seven per cent. compounded half yearly, may be taken at any time.

LOANS Made on approved Real Estate security, repayable by Monthly or Quarterly instalments, extending from one to ten years. The recent issue of CAPITALIZED STOCK by the Society gives to its Depositors and Shareholders increased security. THOMAS MAIN, Secretary. C. W. WETMORE, President. May 25.

CUSTOM TAILORING! H. G. LAURILLIARD, 19 HOLLIS STREET, HALIFAX N. S. Agency for New York Fashions April 1, 1876

WOODILL'S GERMAN BAKING POWDER, MANUFACTURED BY FRED. B. WOODILL, IFOR W. M. D. PEARMAN, Factory, 122 Upper Water Street. For making Bread, Biscuits, Buns, Tea Cakes, Pastry, &c., Far lighter, sweeter, and more wholesome than by any other process, and at a great saving of Time, Trouble and Expense. nov 25

Mc SHANE BELL FOUNDRY Manufacture those Celebrated BELLS for CHURCHES and ACADEMIES, &c. Price List and Circulars sent Free. HENRY MOSHANE & Co., Baltimore, M.D. Sept. 4-ly

CO-PARTNERSHIP NOTICE. FOSTER & FOSTER, (Successors to James & Foster.) BARRISTERS, ATTORNEYS, &c., THE undersigned have formed a Co-partnership under the above style for the transaction of Legal business in its various branches. OFFICE--Corner Prince Street and Bedford Row, Halifax, N.S. WILLIAM R. FOSTER.

JAMES G. FOSTER, of late firm of James & Foster. Feb. 3-7m BLYMYER MFG CO BELLS

FOR SALE OR HIRE. A COMPACT PREMISES, consisting of a Wharf, Store, Dwelling House, &c., &c situated at Garis--in the district of La Poile, West of St. John's--Newfoundland. Here Lobsters abound, and may be manufactured to great advantage. The premises may be had on accommodating terms. Apply to ALFRED PARSONS, St. John's, Newfoundland march 10

MOTTOES TEXT and CHROMOS A choice Assortment of these Fine Art Publications just received. GREAT REDUCTION IN PRICES. of Mottoes Texts, and Flowers. Wall Texts that formerly sold for one dollar reduced to Fifty cents. Now is the time to put beautiful and instructive Mottoes on the walls of Vestibules and School Rooms. Discount to Schools as usual. METHODIST BOOK ROOM, HALIFAX.

...of Bentville, Circuit. At last, then in his short illness, our mother was not, for with parental influence, he feared. Nearly forty an extensive work of the last weeks of service he testified. During all that of the Church, in course. God former partner to entered into the who now, together members of his friends, mourn distinguished for at for some time that God was for the company of the revival services the work of God was very observant a deeper work of three or four days as much equated and seemed quite new world until through the worth precious blood byness to enter into from the body rd. May his God b, the God of his lildren and of his y we that remain Craig's text and "Let me die the and let my last truly godliness is nd, having promise and of that which J. F. B.

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SATURDAY, JULY 14, 1877.

AN OLD DOCTRINE REVIVED.

We seldom see or hear a specimen of genuine Calvinism in these days. The reasons we will not attempt to define. But when a dogmatic utterance is made, involving particularly one of the five points, it is pretty sure to be, not in any of the pulpits claiming direct succession from Calvin, but in some one of those occupied by men professing to be direct descendants of the apostles themselves. The *Christian Messenger*, organ of the Baptists in Nova Scotia, comes to us this week with an "Associational sermon" by Rev. P. Gallagher, from the words of our Lord "All that the Father giveth me shall come to me" &c. The preacher opens with a question as to the faithfulness of modern preaching; a serious charge against the preacher of this day for "shallowness of thought;" and a warning against those who "take away from the words of the book of this prophecy." He then advances his own propositions—

"First: That the father has given a definite number of souls to his Son.
Secondly: That all this number, under the divine influence, shall come to the Son.
Thirdly: That when they come to the Son, he will receive them, and in no wise cast them out."

These propositions are argued—in a sort of way. But our present intention has more to do with the fact that such notions still prevail among mankind.

Our wonder is that, as men now read and think, a solitary preacher can be found to present this doctrine, or an intelligent congregation to listen to it. Looking over this century's evangelical operations and in upon the evangelical communities of the present time, one conclusion is forced upon us—let men make of it what they will—congregations do not grow by preachers do not thrive upon, Calvinism, that is, as once it was preached and believed. Absolute Calvinism, like an absolute monarchy, either yields to the modifying thought of the age, or retains its supremacy only over an empire without freedom. As to British-born, or indeed intelligent, reasoning Christians anywhere, they will have none of it. In a very moderate way we have Calvinism preached amongst us, quietly introduced may be in the more private exercises of some churches; but the out-and-out Calvinism of Calvin died and was buried fifty years ago.

We enter our protest against Mr. Gallagher's doctrine on several grounds—though doubtless the Reverend gentleman will dispute our right to do even this, holding this doctrine, as he holds the other privileges of the Baptist church, only for the faithful. But we have, equally with him, the inheritance of truth, to which, in our estimation, he does a serious injustice.

First: The doctrine is a misrepresentation of the text on which it professes to rest. Even Barnes, who Mr. Gallagher declares, "is misty in his exposition of this clause" does not countenance this error. Barnes, a Calvinist, is not "misty" but honest upon the text. The words were designed to convey comfort; instead of which they are here employed to rebuke unnecessarily the preaching of this day, and by parity of reasoning, exact Mr. Gallagher's soundness and faithfulness, while they change God's government into an arbitrary, despotic, inflexible sovereignty.

Secondly: The doctrine is a serious impeachment of Christ's own sincerity. He addressed men in words which meant surely that they possessed a power they were unwilling to exercise. "Ye will not come unto me that ye may have life." According to Mr.

Gallagher, "he should have said—"Ye cannot come unto me." We could multiply passages of a similar kind, showing that our Lord, if he knew the condition of mankind to be fixed and irrevocable, simply wept and prayed over impossibilities.

Thirdly: The doctrine is perfectly irreconcilable with man's moral agency. The power of choice cannot exist in the absence of conditions which make choice possible. Here is a wall so strong that it survives the ages, so high that it defies all skill or strength to climb it, separating the race into two classes, by fixed relations. It is not Calvinism merely, it is Fatalism. It unnerves the energies of the penitent, and makes the believer bold in presumption.

Fourthly: While this doctrine limits the inheritance of Christ, it also secures, beyond hope of alteration, the power and property of the devil. We have a conflict without advantage, in as much as the territory is already mapped out, and the spoil already divided. A decree which shuts in a certain number to good, as surely shuts out a certain number to evil.

In short this "Associational sermon" is a totally unwarranted invasion upon the truth of the Bible, the sincerity and integrity of God, the privileges of mankind under a dispensation of mercy; and an assurance to Satan that his kingdom, set apart by infinite justice, cannot be penetrated by infinite love. We prefer a different faith and a wider battlefield.

BERWICK CAMP-MEETING.

By Wednesday afternoon of last week a large number of tents had been placed on the grounds at Berwick, so beautifully adapted for the purposes of Camp-meeting services. At half past two Rev. R. A. Temple conducted a very impressive and profitable meeting at the stand. Rev. Mr. Pentecost of Boston, accompanied by Mr. Stebbings, a gentleman of wide reputation as a singer, came by the afternoon train from Annapolis. These devoted evangelists took charge of the evening service, giving promise of very interesting and fruitful exercises in days to come. Mr. Pentecost is a settled Pastor in South Boston, holding there a position of great influence; and whose fame has been enhanced recently by a call which he made for freedom from the close communionism of the Baptist Church, of which he is a distinguished ornament. We understand—though this is a subject upon which he himself is becomingly reticent in public—that his congregation have nobly endorsed his action in cutting himself free from a body who profess liberal sentiments, yet exclude all other Christians from the Lord's table.

Mr. Pentecost—we believe he is, at all events he deserves to be, a Doctor in Divinity—reminds us very forcibly of a beloved, now retired, minister of the New Brunswick Conference. In stature; somewhat in appearance; in the genial, sprightly play of a cultivated imagination—the philosophic cast of mind—the happy, often masterly use of the syllogism—the persuasive power, and the expressive eye and countenance—Mr. Pentecost comes to us as the counterpart of our friend referred to, save in the one advantage of immunity from physical defect. Our American brother is apparently possessed of every bodily gift which can well come to ordinary men. For three days the crowd, always increasing, sat at Mr. Pentecost's feet, entranced by his wonderful, natural illustrations, rare insight of the scriptures, and fervid eloquence. Preachers were behind and around him, weeping and smiling by turns. Mr. Stebbings took his full share, too, in the attraction. He is said to be equal to Sankey. Of this we cannot say, not having heard the great vocalist, who has made song so popular an element in modern evangelism; but if he be the superior of Mr. Stebbings, then indeed is he a prodigy. Service after service began and broke up, leaving the same charm, and calling us all back by the same fascination. By Saturday forenoon, when, of the nineteen penitents at the stand, it was seen there was but a solitary man, the eighteen having been women, mostly in youth, it became apparent that deeper work must follow—

sub-soil ploughing, and the tearing up of stubborn roots—if widespread harvesting was to be gathered in. That afternoon, to nearly 1,300 people, Mr. Stebbings sang, accompanied by his own performance on a parlor organ, a hymn of awful meaning, whose refrain carried out through the trees, and into the ears of solemnized multitudes, that one word of words—*eternity*. Mr. Pentecost followed, speaking from the text "He that believeth not shall be damned." We write this article in Halifax, wither we have hastened to the burial of our honoured father Pope; yet with a hundred miles between us and the camp-ground and several business demands waiting for our attention, we cannot shut out from ear or heart or memory that sermon on the final destiny of the unbeliever. It was simply appalling. Well may compassionate minds stagger at the doctrine of future punishment—only superficial thinkers can unhesitatingly accept the dogma of Mr. Pentecost's text; but when viewed in relation to sin—considered as the issue of a conflict between good and evil, between the spirit of God striving with and in the human soul, and the stubborn, haughty propensities of human nature—punishment absolute and eternal takes a very reasonable shape.

Appearances at the Berwick station, as we hastened to overtake the train for Halifax, gave promise of immense gatherings for the Sabbath. We wish that were all. There were bad elements in the crowds which jostled each other on the platform. Gentlemen of the long robe, returning from Circuit, shook their heads ominously as they went home. One went so far as to salute us with a sharp insinuation, which he afterwards attempted to modify—"You gentlemen are demoralizing the country." So, this is our reward for the best motives which ever actuated human beings. There were crowds following Christ—though, if we draw any comparison of this sort, it is with all humility and reverence—we wonder if lawyers ever accused Him of demoralizing the country? Ten men set themselves out before the world as champions of strength and skill in propelling two boats over the water; one drops dead over the oar; others leave traces of their mad excitement in blood stains upon their seats. To witness this scene all the machinery of travel is put in motion. Gambling, drinking, all the arts of iniquity are practised. But the end here justifies the means. It is encouraging a national sentiment, and keeping up the traditional British prowess! Now, when ten men set out to call sinners to repentance, attracting a multitude, who will bring an occasional rowdy in the number, the country is being demoralized! Any little curate in petticoats considers himself licensed and commissioned to represent this camp-meeting as the personification of John Wesley, shouting happy one hour, and mauling drunk the next; while horse-racing and boat-racing—twin monster evils—with all their iniquity and vile associations, are patted on the back by clerics and lawyers of this hyper-virtuous school. Out upon them!

We shall leave further description of this camp-meeting for our next issue.

The Catalogue of the Mount Allison Institutions for 1877, will be out in a few days. We advise our friends, who expect to patronize the Institution the incoming year, not to wait for formal advertisement, which will appear next week, but to send in their names and applications at once to Dr. Allison or Principal Inch.

CHARLOTTETOWN RE-OPENING SERVICES.

The spacious Methodist Church in Charlottetown which has been closed for the last two months is to be reopened on the 22nd of July. The ceiling and walls have been painted in superb panel work by Italian fresco painters. The opening service will be conducted by the eminent and eloquent Montreal preacher—Rev. Dr. Douglas. The anniversary of the Methodist Sunday schools, numbering nearly 1000, for which special provision has been made, will take place in the afternoon of that day. The evening service it is expected will be conducted by the former pastor of the church, the Rev. D. D. Currie. The Hon. Mr. Ferrier of Montreal, is expected to lecture on "Palestine," in which he has extensively travelled. No doubt many of our people from distant circuits will be present at that time.

NOVA SCOTIA CONFERENCE.

ORDINATION SERVICE, MILTON CHURCH.
This service was conducted by Rev. R. A. Temple, ex-President. The service commenced by singing the 74th hymn. Prayer was offered by Rev. Jas. Tweedy. The Rev. J. A. Rogers then read the names of the candidates to be ordained. In presenting them to the ex-President, he explained the process through which any young man passes in order to be admitted into our ministry. The ex-President then proceeded according to the impressive form prescribed in the Discipline. He called upon the candidates to relate their religious experience and call to the office of the Christian ministry.

D. W. JOHNSON SAID:
"There are times in a man's life when a man dares not trust himself to say what he would. This is such a time with me. To my brethren who have been nursed and cradled in Methodism it may seem natural that they should present themselves for ordination at your hands. It is different with me. I am an adopted son of Methodism. At my conversion I received a double adoption—first into the family of God and then into the Church that I love so well. Truly she has been a good foster-mother to me. In her teachings I have found food for my soul. In her means of grace I have found that sympathy and encouragement which have made me strong to labor in the vineyard of the Lord. Next to the grace of God I owe more to the class-meeting than to any other source of comfort and strength. But I must refer to the two points required—my conversion and call to the ministry. My experience is the old story of rebellion against God conquered by redeeming love. I was wayward. I was full of sin. The Spirit wrought powerfully in my heart but I rushed into sin to quench his strivings. Thank God he did not leave me. He fixed his arrows in my heart and left them there. I was almost afraid to live, and yet not fit to die. While thus troubled I heard a sermon from the text—"The word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and the joints and marrow, and is a discerner of the thoughts and intents of the heart." As the preacher unfolded his theme, the dark chambers of my heart unfolded too, and such an overwhelming sense of sin came over me, as I viewed myself in the sight of the cross, as caused me to fall at the feet of Jesus and sue for mercy. True to his beautiful promise He gave me rest, and I could sing "My God is reconciled." The arrows fell at the foot of the cross, and Christ bound up the broken heart. Since then I have not made that progress in the divine life which I could wish, but hungering and thirsting after righteousness I hope to be filled with all the fullness of the gospel of grace. With reference to my call to the ministry I have no doubt at all. Long before my conversion I felt that God wanted first my heart and then my service in his Church. After my conversion I immediately began to prepare myself for my great life work. During my brief ministry I have often felt my own weakness and unworthiness. I have yearned to sympathize with the men of Bible history, who were often cast down notwithstanding their divine mission; but I have also learned to trust my Masters promises—"My grace is sufficient for you," and "I will never leave thee nor forsake thee." God has been with and helped me to lead some souls to Christ. I desire to renew my consecration to-night. I desire to receive a fresh commission from my Master, and a fresh baptism of his Holy Spirit. I believe in all the doctrines of our Church; I rejoice to belong to a church that believes in a full, free, present, and conscious salvation, and by the grace of God I will preach it while He gives me strength.

RICHIEY BIRD SAID:
"To me this is a solemn time. The weighty responsibility that I have ever been wont to feel appears to rest upon me to-night as it never before has done. Standing, as I trust I am, on the very threshold of Christian labour and Christian usefulness, I desire to lay my all upon the altar which sanctifieth the gift, and to know comparatively nothing about men but Jesus Christ, and Him crucified, to constantly seek the moulding of the Redeemer's hand to renew me day by day. In reference to my Christian experience, from my earliest recollection I have been the subject of religious impressions. Favouring with pious God-fearing parents, I early in life cherished a reverential regard for divine worship; but I have never doubted the power and willingness of Christ to save me. My hopes of eternal life have been, and still are, based on the atonement of Jesus.
In reference to my call to the ministry, I may say that my early religious impressions were associated with desires to engage in this great work. When myself a stranger to converting grace, I sometimes felt a strong impulse to make known to others the way of life. It was not, however, until I was called to God by faith in the Redeemer's blood, that love to Christ and his cause became the motive power. It was then that I comprehended in some measure the meaning, and felt in some measure the force of the Apostles' words, "The love of Christ constraineth us," for we thus judge that if one dies for all then were all dead, and that he died for all, that they which live should not henceforth live unto themselves, but unto him who died for them and rose again." I desire to have but one end in view, the glory of God, and His glory is alone promoted by the salvation of souls. This, then, by divine assistance, shall be my life work."

WILLIAM PURVIS SAID:
"There was nothing startling or even peculiar about the circumstances of my conversion and call to the ministry. Both were of the most ordinary character. I had God-fearing parents, and was brought up in the nurture and admonition of the Lord. My most distant recollections are remembrances of family prayer, the Sabbath-school and the sanctuary. Having been guarded by religious restraints and surrounded by religious influences, I was kept from most outward sins, yet not converted till about 22 years of age. I was brought to decision by the casual reading of an introduction to a work of Dr. Redford, written by J. Angel James. I was several months seeking the sense of forgiveness. My error lay in refusing to leave with the Saviour the sins which I cast upon Him. At length I reached the resolution, "Never will I remove out of Thy hands my cause, But rest in Thy redeeming love, and hang upon thy cross."
Then, very gradually, but very sweetly, the peace of God filled my heart. Shortly after my conversion, a Local Preacher's Plan, with eight or nine appointments to preach was put into my hands. Necessarily I was urged to give myself to the full work of the ministry, but resisted that call until my own convictions were several years. Since entering the work I have had sufficient evidences that I had not mistaken my life's work. And now, in looking forward to the work to which I am

here to be formally set apart, I feel that it once the most responsible and honorable that a man can engage in. In the name, and in the strength of God, I accept these responsibilities, and claim these honors. I want to do nothing less, and nothing less than "a good mission you have, Christ," so to live and so to labour that I may both save myself and those that hear me."
In the ceremony of the imposition of hands, the ex-President was assisted by Revs. J. A. Rogers, R. Tweedy, G. Johnson (A.), I. Sutcliffe, R. Smith, G. O. Huestis, J. Read.
At the close of the ordination, the ex-President addressed the young men. In the course of his address—which was accompanied by a precious influence—he said:—

BELOVED BRETHREN.—Having been received by the unanimous suffrages of your brethren, having been set apart to the office and work of the ministry, it is my duty to offer you such counsels as you need. Your great work is to save your own souls and those committed to your charge. Your business is to preach the Gospel of Christ. All the modes which you may adopt must derive their life and power from obedience to the command of Jesus, "Go, preach my Gospel." The wondrous success of the apostles arose from obedience to this command. All the great revolutions which are to take place in the religious world, will be brought about by the preaching of the Gospel. It is worth a hundred lives to know how to do this work. To be successful in their work, there must be careful preparation. They were Christ's ambassadors. Christ's work was their work. They must imbibe the Spirit of Christ to do his work aright. Forgetfulness of this has resulted in a powerless ministry. The Epistles show how important the apostles deemed personal piety. In addressing Timothy, said, "And the things that thou hast heard of me among many witnesses, the same commit thee to faithful men, who shall be able to teach others also." We have heard their testimony as to their conversion and call to the ministry, but this call must be daily renewed. A regular exercise of the ministry necessitates a rich and constant baptism of the Spirit. Among all the souls committed to their care, their own souls demanded a first place in their thoughts. They must give themselves to prayer. They must attend to what he might term sacerdotal prayer. In the sanctuary and in the closet, they must bear up their people in prayer. The burden of souls must constrain them to work.

He did not think it necessary to remind them of the importance of preparation for the pulpit. They will collect material for this work in pastoral visitation and reading. He did not believe that the influence of the Spirit preceded this preparation. They ought to prepare, as if their success depended upon it, and then in the pulpit cast themselves entirely upon God. As to the material of their discourses, he would have them remember that they may so present certain truths and yet their ministry be a failure. The truths have one great centre around which they revolve, that is Christ, and him crucified. To him all the lines lead. When a scientist teaches astronomy, he points out the sun as the centre of our system; it is here. The apostles taught Christ and Him crucified as the great central truth in the Christian system. Had the misguided friends of Paul said to him, that it was wrong to preach this as his great theme, that he ought to teach them philosophy and display his learning, and keep in the background the death of the Redeemer, he would have said, "No, lest the cross of Christ become of no effect." Through his life his motto was, "For I am determined to know nothing among men but save Christ and him crucified." Their success will depend largely upon the truths they preach. If men are to be saved, there must be faith in the preacher as well as in the hearers. He illustrated this thought by Elisha and the raising of the child. The prophet had to rise from physical to spiritual means, then success came. In our ministry we must bring the truth into direct contact with the understanding of those to whom we preach, thought to thought, heart to heart, and let us believe in the power of the truth.
He then dwelt upon the importance of pastoral visitation. We have little time for mere social visitation. They must not sacrifice the pastoral to that. Let the people feel that we are their pastors, counsellors, friends.
He would suggest the value of gravity of manner. Cultivate seriousness of countenance. So live that men may never doubt the genuineness of their piety, or the sincerity of their motive. He prayed that they might be richly blessed in their work, and that when the roll of eternity is unfolded, it may be seen that through their instrumentality many have been led to the Lord.

This very interesting service closed with singing the doxology and pronouncing the benediction.

ORDINATION SERVICE, PROVIDENCE CHURCH.

On Monday evening, June 25th, the ordination service was held at Providence Church. On taking the chair, the President gave out the 74th hymn, and the Rev. John Cassidy engaged in prayer. The 74th hymn was then sung, when the Secretary of the Conference then read over the names of the young men to be ordained, and presented them to the President. In introducing the candidates for ordination, the Secretary indicated the various courses of preparation through which they had passed, showing that the men received into the Methodist ministry were carefully trained for actual service. The candidates were then called upon to speak concerning their conversion to God and call to the Christian ministry.

They then related their Christian experience in a clear, straightforward manner; producing a powerful impression upon the audience, many being moved to tears.

E. B. BRUNYATE SAID:
"I stand here a child of many prayers and a monument of God's mercy. Early in life I sought and found mercy through believing in Christ, and from that time to this, have retained a sense of sin forgiven. Soon after my conversion I felt a deep desire to preach the Gospel, and was received as a local preacher, God giving me evidence of my call by the conversion of many souls. Through the influence of my friends, I was led to leave my native land, and come to this country, and after four years' labour, come to this hour, which I feel to be the most solemn in all my life. I would shrink from the vows of this hour, were it not for the great and precious promises of the word of God. I am also encouraged by the experiences of my fathers in the ministry, that as they have been sustained in their work, so may I be upheld. For the same throne of mercy is mine, the same grace is mine, and therefore relying upon our Father God, I dare make the offering of my soul and body to be a sacrifice, that I may be strengthened and sustain me, until I shall have done the work which he has given me to do."

JOHN CRAIG SAID:
"He thanked God for early religious training, and the influence of Sabbath-school instruction. He had sweet recollections of his home life. At an early age he was convinced of sin, but did not then yield to these strivings of the Spirit. When fifteen years of age, during a winter, special religious services, he again became the subject of deep conviction, and feeling that he must submit to God, or be left to hardness of heart, he at once gave himself to Christ, and was accepted in him."

apart. I feel that it is... In the name, and... of these responsibilities... want to be nothing more... a good minister of Jesus... so to labor for me... of that hear me."

of the impetuous of... dent was assisted by... R. Tweedy, G. John... R. Smith, G. O... the ordination, the ex... the young men. In... address—which was... precious influence—he

—Having been receiv... of your brethren, and... the office and work of... offer you such counsels... that work is to be... committed to your charge... of the Gospel of Christ... may adopt must derive... obedience to the will... reach my Gospel." The... apostles arose from ob... All the great revolutions... the religious world, will... preaching of the Gospel... to know how to do this... in their work, there must... They were Christ's am... was their work. They... Christ to do his work... this has resulted in a... Epistles show how im... personal piety, Paul... "And ye shall be... among many witnesses... faithful men, who shall... We have heard... conversion and call to... must be daily renewed... necessities a... of the Spirit. Among... their care, their own... in their thoughts... to prayer. They must... sacerdotal prayer. The... closet they must bear... The burden of souls

ary to remind them of... ation for the pulpit... this work in pastoral... do not believe that... preceded this prepara... are, as if their success... in the pulpit cast... As to the material... here can remember... truths and yet... The truths have one... they revolve, that is... To him all the lines... of astronomy, the... of our system; it... sought Christ and Him... truth in the Chris... friends of Paul... to proclaim this as... to teach them phil... and keep in the... Redeemer, he would... of Christ become... his motto was, "For... nothing among men... His success... truths they presch... are must be to the... hearers. He illus... and the raising of... to rise from physical... in our country... truth into direct con... of those to whom we... heart to heart, and... of pastoral time for... sacrifice the pastoral... that we are their pas-

of gravity of man... of deportment. So... of their motives. He... blessed in their... of eternity is unfold... their instrument...

service closed... and pronoun

PROVIDENCE

June 25th, the... at Providence... chair, the Presi... hymn, and the... ed in prayer... sung, when the... ence then read... sung men to be... them to the... the candidates... tary indicated... aration through... owing that the... odist ministry... actual service... called upon to... version to God... ministry.

Christian exp... ward manner;... pression upon... moved to tears... ID:... by prayers and a... in life I sought... in Christ, and... and a sense of sin... version I felt... of gospel, and was... God giving me... version of many... friends, I was... some to this con... on to this hour... in all my life... of this hour, were... promises of the... by the ex... ministry, that as... work, so may I... one of mercy... d therefore rely... make the offer... May God... until I shall have... me to do."

religious training... hood instructions... home life. As... in, but did not... Spirit. When... series of special... of the subject... he must submit... heart, he at once... accepted in him.

sense of the Divine favor had ever been with... and, though conscious of much unfaithfulness... his prayer was, "Nearer my God to Thee,"... conversion he had the impression that... called to the work of the Christian ministry;... impressions of speech; he was requested to... work for God as a local preacher, and his labours... way had been opened, he felt assured that... followed the directions of Divine Providence... During probation his labours had been... in the conversion of souls, and for the fu... he earnestly desired an interest in the prayers... be a faithful minister of the New Testament might be accomplished.

"Happy, if with my latest breath
I may but gasp his name;
French him to all, and cry in death,
Behold, behold the Lamb!"

JOHN W. SHEPHERDSON SAID:

"I was blessed with pious and praying parents, who were ever anxious for the salvation and spiritual welfare of their children. I stand as a monument of God's restraining grace, in answer to their prayers. When nineteen years of age, while on a visit, I was brought to the conviction of my state as a sinner, and after a severe struggle was enabled to rest upon Christ as my own Saviour. On my return home I felt an anxiety to work for Christ, and after working in the church as a prayer-leader and tract-distributor, was invited to preach, and was received as a local preacher. God blessed me in that step, and gave me tokens of his presence. I felt that my heart and sympathies were in the work of the ministry. After each prayer and thought, the way opened for me to come out in connection with this Conference, and at the close of my probation, I feel that I am in the place where God would have me. Having enjoyed much of the presence of God, I am enabled to preach, and to give me the presence of God, I ask an interest in your prayers, laying myself on the altar, desiring to spend and be spent in the service of God."

C. W. SWALLOW SAID:

"This occasion is to me one of great solemnity. While I rejoice at the prospect of realizing the dearest wish of my heart, viz.: my being fully apart for the work of the Christian ministry, yet, at the same time, I feel deeply solemn when I realize the sacred character of the vows that I am about to take. When I look back upon my life at this time, I feel that I can truly say thus far, hark ye, I do it with a hope and trust that the same God who has led me in the past, will guide and direct me in the future. Were it not that Christ hath said, 'Lo! I am with you always, even unto the end of the world,' I would shrink back from the solemn obligation that I am about to take. I would say, if Thy presence go not with me, carry me not up hence. I feel assured that it is only with God's blessing and assistance that I can hope to be successful in the great work of saving souls in which I am about to engage, and to, him always will I look for direction and assistance.

In regard to my religious experience and call to the ministry, I would say, that from the time that I was able to know good from evil, I felt, and often very powerfully, the striving of the Holy Spirit. Often when a mere child I prayed earnestly, and in my ignorance of the way, sought to make myself acceptable to God by good works. Through childhood and early youth the spirit continued its striving, and though I often turned a deaf ear, it never forsook me. When about eighteen years of age, during a series of special services, conducted by Bro. Crane, now gone home, and Bro. Jost who is still with us; having a more perfect knowledge of the way, I was led to give my heart to God, and I received such a glorious impression of pardon and acceptance, that ever since I can no more doubt my conversion that I can my own existence. I united myself at that time with our church, of which I have ever since been a member, and although I feel that I have not yet reached the sublimest heights of Christian experience, yet I am determined not to rest satisfied until I feel that I love the Lord with all my heart, and mind, and soul, and strength.

Strange to say, even before my conversion, I felt it my duty to engage in the work of the ministry; and so deeply was this matter impressed upon my mind that I felt that unless I would take this course I would lose my soul. Often before my conversion, when looking forward to the future, and laying plans for life, this matter would invariably present itself to my mind. After my conversion the conviction that it was my duty to devote my life to the work of the ministry took a firm hold upon me, and I made the matter the subject of prayer, and I finally resolved to first secure the education necessary to qualify me for the work and leave the rest in the hands of God; and if He by His providence would open my path to the ministry, I would engage in the work. From that time to the present I have enjoyed peace of mind and a firm conviction that I have taken the proper course; and I have by His Providence directed my way, and to night, not thoughtlessly or rashly, but with a firm conviction that such is the will of God, I offer my life my all to the work of the ministry. God Almighty accept the humble offering, and make me wise to win souls!

The usual course of the discipline was then proceeded with. The President and Secretary were assisted by the following ministers: Revs. Messrs. Taylor, G. W. Tuttle, Nicolson, Addy, Sponagle, England, McMurray, and Lockhart. The Rev. A. W. Nicolson then delivered the ordination charge, the main points of which will be added to this report by the editor.

CORRESPONDENCE.

MY DEAR BROTHER:

At some early day I may ask the favor of your columns to present a few jottings respecting my recent visit to Newfoundland. But in the meantime, I desire to place on record my sense of the great kindness of the friends there, to our own afflicted people in St. John, N.B.

On Saturday, 30th ult., a telegram was put into my hands, informing me of my appointment to collect funds for the rebuilding of our churches and parsonages in St. John. On the following day I presented the matter in Brigus, and on the Monday, with a subscription list headed in the Parsonage and accompanied by the Rev. Mr. Ladner, I had the pleasure of calling upon a number of our friends. A pleasure truly it was; for all seemed anxious to do what they could, and though the great bulk of the people were absent on the Labrador coast they placed my hand over one hundred dollars, a sum afterwards raised by a few friends at Cupids to one hundred and thirty.

On Tuesday I arrived in St. John's and after consultation with Revs. Messrs. Harris and Milligan concluded to bring the matter before those who might be found at the week

evening service on the same evening; as I had to return by the next steamer then hourly expected. Here, again, the spirit of our people was most sympathetic and generous. The Rev. T. Harris took the chair, and touching addresses were also delivered by Rev. G. S. Milligan and Rev. C. Ladner. Our congregations are struggling under heavy Church encumbrances of their own; they feel that a third church is a necessity for themselves, and they had given largely to the general funds, and yet in a truly connexional and Christian spirit they spontaneously offered their subscriptions—for there was no begging or entreaty used. The first to speak was the Hon. J. J. Rogerson, who promised \$50; then Mr. Ayre with \$300; Mr. Steer with \$200; Rev. G. S. Milligan with \$20 besides other sums, great and small, amounting in the aggregate \$850. This would doubtless be made up to or over \$1,000 as several parties will still subscribe, and a public collection is to be taken up on Sabbath 15th inst. Besides which the young ladies of the congregation purpose giving a concert for the benefit of the fund.

Could our afflicted friends but have seen the interest manifested at this meeting, they would have done as I did, thank God for his abundant grace, and again have rejoiced to belong to the brotherhood of the Methodist Church.

C. STEWART,
Sackville, N.B., July 9th, 1877.

MR. EDITOR:

The following changes were made by the President of the Conference in the Stations after the final draft had been read, and should have appeared at the foot of the "Stations" published in last week's WESLEYAN:—

Atkol—W. Alcorn,
Hantsport—A. D. Morton, A.M.,
Milton, Liverpool—W. F. Penny, B.A.,
Heron—F. W. Wright, A.B.

Yonr's truly
S. F. HUESTIS,
Secretary of the Conf.
July 10th.

OBITUARY.

REV. HENRY POPE, SENR.,
was born at Padstow, Cornwall, England, May 25th, 1789, and died at Halifax, July 6th, 1877.

Mr. Pope was the child of pious parents, who dedicated him in early life to the Saviour—his mother dying when he was but three years of age, passed to the skies breathing an earnest prayer to God for the conversion of her four children. The apostle of Methodism—John Wesley—in one of his visits to Cornwall, meeting him in his mother's arms, invoked the blessing of heaven to rest upon the child—a circumstance, the mention of which always suggested to Mr. Pope's mind the most pleasing thoughts. His conversion to God occurred when he reached the age of nineteen; the first link in the chain that led him to the Saviour was the purchase from a hawk-er, of a copy of Baxter's Saint's Rest. A year subsequent to this event finds Mr. Pope, a member of a class, and laboring diligently for the moral and spiritual improvement of his neighbors and friends. He was accepted by the English Conference in the year 1814, as a candidate for the ministry, and appointed in the Kingsbridge Circuit, and the year after was designated as a Missionary to Canada, and reached Quebec to enter upon his work on the 20th of October, 1816.

Mr. Pope's experience in the Western Provinces, covering a period of ten years, is intimately associated with the social and political, moral and religious history of those portions of the Dominion. On circuits there he travelled 4000 miles a year, mostly on horseback—compelled to ford streams and rivers often amid circumstances of great danger—inconvenienced no little by drawbacks inseparably associated with a new country, and laboring without the appliances and helps which are one of the distinguishing features of the present day—his life shines out with peculiar lustre. With his outspoken loyalty to Great Britain and her laws, with his decided convictions on matters ecclesiastical, and in times when conflicting interests and contending factions excited the public mind, Mr. Pope marvelously illustrated the wisdom of the serpent and the harmlessness of the dove. The good Lord favoured his servant during the decade of years he laboured in old Canada, with gracious and extensive revivals of religion; that the present auspicious position held by the Methodist Church, is due in no small degree to the successes of those years.

From Montreal in 1826, Mr. Pope proceeded to Charlottetown, P. E. Island. On that circuit at Macaan, Liverpool, Lunenburg, Newport, Horton, Yarmouth, Windsor, and other spots of the Maritime Provinces, he spent 29 years in preaching Christ and promoting God's glory in the salvation of precious souls. In the full development of his physical powers, with his mind improved by study and the experience of years and his spiritual life quickened by intercourse with the Divine Lord, this period of his life was passed as he sowed the good seed of the Kingdom, and witnessed on every hand the triumphs of Jehovah's cause. Souls by scores and hundreds were given him by the Lord, and several who subsequently entered the ranks of the Christian ministry, trace their conversion to God to his earnest and impressive appeals. Among these is his son the Rev. Dr. Pope, who has so ably filled the most important positions in the Methodist Church in the Lower Provinces.

In 1855, Mr. Pope became a Supernumerary, and through the course of the 22 years that have elapsed between that period and the time of his death, during the most of which he held the position of Protestant Chaplain at the Provincial Penitentiary, he ceased not in every possible way, as strength would justify and opportunities present themselves, to warn and entreat men and women to be reconciled to God.

His last sickness was short, but the messenger of Death found God's servant waiting. The day before he became paralyzed, conversing with his wife he said, I have been pleading with God to be entirely sanctified, and God has answered my prayer and now I am ready to die. Though unable to converse, he communicated to those who stood at his bedside with the loved ones who stood in no uncertain manner, his trust in Jesus and his glowing prospects beyond earth in the paradise of God. Thus his happy soul passed to the better world.

Henry Pope's character represents a man of sterling worth—one who was controlled not by feckle sentimentality, but by holy and di-

vine principles. He was a man of God, one who served his generation wisely and well, one whose motives were pure, whose simplicity and heartiness and Christian liberality were transparent to all. His religion was illustrated outside the pulpit by a blameless life and a spirit that reflected Jesus; and in the pulpit the cardinal doctrines of revelation were themes on which he delighted to expatiate. Whilst he was loyal to the church of his choice, his religious instincts and Christian principles enabled him to fraternize with all who love our Lord and Saviour, Jesus Christ in sincerity and truth.

Full of honors, his work done, and nobly done, at the advanced age of 89 he was gathered to his fathers. He rests from his labors and his works do follow him.

H.

OBSEQUIES OF THE REV. HENRY POPE.
From the Halifax Recorder.

A truly good and Christian man was laid away to rest on Sunday last—a man aged 89 full of years, one who has in the course of his long life done good service in the cause of the Master. For many years Mr. Pope had ceased from the active duties of the ministry, but he did not discontinue the work of instructing and elevating his fellow-creatures, and showing the good and perfect way to the happy land above. As one of the chaplains of the Provincial Penitentiary he labored, and it is said, with great success, among those who were inmates of that institution; and many of those now immured in gloomy cells will never forget the kindly counsels and pious instructions of the kind good old man who was that day gathered to his fathers. For 70 years he labored under the standard of Methodism. As a consistent earnest and able Minister of the Gospel, many a day in Nova Scotia have abundant reasons to cherish with peculiar affection the memory of Henry Pope; he was their first instructor in the way of salvation, and their comforter and sustainer in the new lives which they had adopted. "Peace to his memory" is the sincere thought of all with whom he came in contact during his long sojourn on earth. But after all, he has but approached the object of his long existence; he has reached the full perfection of his lifelong hope: "Let me die the death of the righteous—let my last end be like his."

THE FUNERAL SERVICES.

The services were of a very impressive character, and were witnessed, at the church, at the cemetery, and on the streets through which the funeral train passed, by a large number of spectators. After preliminary exercises at the family residence, No. 26, Birmingham Street, the funeral procession moved off to Grafton Street Methodist Church in the following order:

Clergymen.
Rev. E. Brettie, Rev. H. Daniel,
" W. H. Heartz, " W. Purvis,
" Dr. Burns, " C. H. Paisley,
" Dr. Foran, " Thomas, " J. M. Macdonald,
" Thomas Duncan, " A. Simpson,
" J. F. Avery, " J. M. Lowden,
" R. K. Braunsay, " George F. Johnson,
" C. W. Swallow, " M. R. Knight.

Full Bearers.
Rev. John Abbott, Rev. E. M. Saunders,
" Dr. MacGregor, " R. Murray,
" R. Brecken, " A. W. Nicolson.

Mourners.
Rev. Henry Pope, Mr. Freeman,
G. H. Starr, " H. R. White,
Dr. R. S. Black, Hon. S. L. Shannon,
Samuel Black, F. Hennigar,
D. H. McNeil, " S. McDonald,
H. G. Laurillard, E. G. Fraser,
J. F. Muncay, Dr. Curran,
W. J. Coleman, Edward Lloyd,
Archibald Morton, S. S. B. Smith,
L. B. Bowden, " James Stewart,
George Johnston,
Judge Marshall, W. B. McNutt.

Then followed about 200 other gentlemen and several carriages. The procession arrived at the church the coffin was taken in and placed before the altar. After all had been seated, the choir rendered a funeral dirge; Rev. C. Brettie read the 90th Psalm; "Lord thou hast been our dwelling place in all generations;" etc.; Rev. E. M. Saunders offered prayer; the choir sang the hymn commencing "Give me the wings of faith to rise;" and Rev. Dr. Burns pronounced the benediction.

THE FUNERAL SERVICE IN THE EVENING.

Grafton Street Church was well filled in attendance to hear the Rev. E. Brettie, President of the N. S. Conference, preach the funeral sermon. After the usual preliminary services, the choir rendered the solemn funeral anthem, beginning, "Vital spark of heavenly flame." The speaker selected for his text the 14th, 15th and 16th verses of the 11th chapter of St. Paul's Epistle to the Hebrews: "For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had an opportunity to have returned. But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God: for he hath prepared for them a city." The speaker dwelt in a graphic manner and with forcible illustration, some of the evidences of spiritual birth and heavenly tendency of true believers. The deceased continually desired a better country; and he has gone before us to inhabit that celestial city which God hath prepared for all those that love Him and do His will.

Rev. A. W. Nicolson, gave some interesting reminiscences of the deceased. He spoke of his early services in Western Canada, and said he contributed a great deal, both by his influence and teachings, to preserve that section of the country to the British Crown. In Nova Scotia he was the means of bringing large numbers to Christ by his effectual ministrations and the irresistible power of his own pure life. He was the means of the conversion of many, and endeared himself to all. There was always a pure life behind his teachings. In this city you always saw him a good man. Where he labored the last two years, individuals who had been brought in there to expiate their crimes had, through his efforts, been brought to repent of their sins, and others who had died went home triumphant and to Jesus. He could only hope that the memory of his pure and unselfish life would influence all in the congregation, and lead others, to emulate his noble example of fervent and everlasting piety.

After "Nearer my God to Thee" had been sung, Rev. M. Daniel, of St. John, N.B., expressed the solemn pleasure he felt at the funeral services of to-day. He alluded to his first introduction to the deceased, and the late circumstances attending the early career of his departed friend. Henry Pope, the father and brother whom we have assigned to the grave to-day, was a remarkable man. He loved and respected his departed friend from the time he made his acquaintance; he found he was a man of warm feelings, and always ready to work for Christ; and he was always ready to minister to his example, so full was it of ardor and a sub-

lime hope. A few days before his last illness, when praying to God to reveal himself more fully to him, Mr. Pope came out of his room with a happy smile on his face, saying "I am ready," and although when prostrate he had the power of speech, he called an attendant to look upon his features showed the inward peace and perfect resignation to the will of Him whom he had so long and faithfully served. He commended the widow and family to the prayers and Christian sympathy of the Church.

NEWS IN BRIEF.

NOVA SCOTIA.

Francis McPherson and his son were drowned at Rocky Bay, C.B., on Monday, by the upsetting of a boat while they were examining their trawls.

A man named Holman and his wife, residents of Gray River, have been arrested on suspicion of having fired a gun at three men on Thursday night. Three discharges were fired, the last of which seriously injured Robert Woodworth, besides inflicting slight injury on two other men, named James and George Macdonald.

The "Windsor Mail" states that the body of Frederick Sweet was found on Sunday morning, in the St. Croix river. The deceased had been working for Mr. Richard Cochran, of Wentworth, and was returning on Saturday night, after his week's work, to his home at St. Croix. It is supposed he was walking along the narrow path on the ledge near the St. Croix bridge, when he slipped and fell over into the water. From a bruise on his face, he must have struck a rock in his descent, stunning him, and preventing his making any appeal to himself—as no one was present to render assistance, he was in this way drowned, the tide being in at the time. There is a mark of a small tree which he grasped in his descent, but it was not sufficient to hold him. The distance of the fall was only six feet to the water. The deceased was a son of Mr. Isaac Sweet. He leaves a wife and two small children.

The Evangelical Alliance and Y. M. Christian Association have invited the Rev. George G. Needham to visit Halifax and hold a series of evangelic services. It is expected that Mr. Needham will arrive about the 29th inst. A committee has been appointed to make arrangements for the services.

The Yarmouth "Herald" says: "The Western Counties Railway Company have lately purchased rolling stock for the Windsor branch, and will commence working that line on the 1st of August, at which time it is to be delivered to them by the Dominion Government.

The young man Pearson, who was injured while attempting to get on a train at Greenville the other day, and subsequently had one leg amputated, is reported to have died on Saturday last.

A lad named Heenan, residing on Starr street, Halifax, while playing around Moir's Foundry, Hurd's Lane, on Saturday evening, had two of his toes smashed by a boiler slipping on them. His toes will have to be amputated.

A large Norwegian barque capable of carrying 600,000 feet of lumber, is being loaded with deals at Port Medway by Mr. Henry Mack. His mill, which is the best on the river, has been running steadily for about ten weeks, and has cut a large quantity of lumber, thus giving employment to a number of men.

A short time since a Mr. McKay, of Clyde, Shelburne Co., on going home from working on the roads, threw his mawl for safe keeping into some high bushes near his yard. He was greatly surprised to discover that he had killed two rabbits by that random fling of his mawl.

The assessed value of real and personal property in the city of Halifax this year is \$16,196,042. The value in 1876 was \$16,424,036, showing a decrease of \$227,994.

Mr. J. Edward Page has presented the colored people of Amherst and vicinity with a very eligible site for a chapel on Sand Hill. Rev. Mr. Haynes, of the Methodist Episcopal Church, is now soliciting subscriptions to the building fund, and is very successful.

A Halifax young man named Morton shot himself in the left arm on Saturday afternoon, while drawing a charge from a revolver. The bone was broken, and the services of a surgeon had to be procured.

A sad accident occurred at Goldenville on either Monday or Tuesday of this week. By the breaking of a rope in the Dawson pit the tub was precipitated down the shaft, and struck Mr. Thomas Henry Whidden, who was working at the bottom, inflicting such serious injuries that he died one hour after. Deceased was an amiable young man, aged about twenty-five years—a member of Glenelg Presbyterian congregation, and a son of Mr. Thos. Whidden, of East River, St. Mary's.

Messrs. McDonald and McIntosh launched from the wharf at Sherbrooke, recently, a fine ship called the Wire. The ship registers 749 tons, is classed A 1 at English Lloyds, and in beauty, finish and all other respects is a very superior finish. She was built for Messrs. Sutherland & Maier, of Liverpool, G. B.

A committee of the Spring Hill Methodist Church celebrated Dominion Day, by organizing a railway trip to Parrsboro'. Six hundred people, a lodge of Odd Fellows, and a brass band, comprised the company, which was a merry one, and a successful one, for it raised \$200 for the Spring Hill church.

On Thursday week a young man named Daniel McGrath, of McGrath's Mountain, had both legs broken by the fall of an embankment on the railway works, near Sutherland's River. The limbs were set by Drs. Mitchell and Cunningham, and the patient is progressing favorably.

3059 boxes of lobsters have been put up this season in Mr. James Shand's factories in Barrington and shipped to Halifax. This enterprising gentleman has recently extended his business by the purchase of a large lobster stand in Yarmouth county, where operations will be begun forthwith.

The stores of W. T. Nichols, O. D. Vroom, and Mr. Falconer, of Digby, were entered on Tuesday week, and some property stolen from each. The first named lost about \$50, Mr. Vroom \$40, and Mr. Nichols about \$7. The thief is suspected and measures will be taken for his capture.

On Monday week, Mr. Robert Miller was performing his statute labor on the roads at Bear River, when he was struck on the head, just behind the ear, by the end of a large stone which was being removed on chains. He was knocked senseless, in which state he remains, except at short intervals, when consciousness returns. Doubts are entertained of his recovery.

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

Mr. Harper, formerly of the Nova Scotia Model School and recently Principal of the Victoria School in St. John, has been appointed to the charge of the Prince Edward Island Normal School.

On Tuesday afternoon, a very serious and peculiar accident occurred to a young man named Gibbons, of St. John, on the railway at Pine Tree. He was driving a team, and fell under the car, and the wheel struck his head, completely scalping him. Dr. Baxter Fraser is attending on the sufferer, and he is doing well.

On Friday night last a man named Bruce Burns, who kept a liquor saloon at Point de Chene, was badly beaten. He was found in a very bad condition, and was barely able to tell who his assailants were. After suffering great agony, Burns died on Saturday morning. It is said that the assault was instigated by a married man who believed he had cause to be jealous of Burns. Warrants were taken out on Saturday for all concerned in the assault.

The work of re-building is being pushed forward vigorously in St. Stephen.

The fine libraries burned at St. John were not the least of the losses. James Hannay's History of Acadia, in a partial state of publication, together with a vast quantity of historical material, was burned. George Stewart's journals, manuscripts, and a portion of the material for his Life of Archbishop Connolly, perished in his iron safe.

A St. Stephen despatch says that a man named Henry A. Noble, of Milltown, Calais, had both of his legs cut off while lying drunk across the track of the St. Croix and Penobscot railroad on the afternoon of the 4th. The train was coming around a curve, just below Milltown, and he was not seen in time to stop the locomotive.

On Monday afternoon, 2nd inst., while Charles Hillson, brother of Conductor Hillson, and contractor for Mr. Oliver Jones' new residence in Moncton, was waiting on the station platform at Amherst to take the St. John train, he was assaulted by a French half-breed named Niles, with a dyking spade. Niles had been struck by some one in the crowd, (not by Hillson, who was a singularly quiet young man) and singled Hillson out as the one who had attacked him. The blow with the spade in the back, which appears to have severed the spinal column, knocked Hillson down when Niles jumped on him several times.

A barquentine of about 150 tons, and a schooner of 75 tons, was launched from Messrs. Anderson & Co.'s yard, at Petpiswick, on Tuesday. There was a picnic in the neighborhood on the same day.

On Friday a boy named Jones, in Mr. McDade's house, on Mill street, St. John, accidentally fell upon a knife, the blade of which entered his breast. He was in a critical condition when last heard from.

Capt. Thomas Foran, of Kensington, P. E. I., was found dead in his bed Sunday morning week. An inquest was held by Dr. Jarvis, when the jury returned a verdict of "natural death."

Launched on the 28th ult., at Bideford Shipyard, Lot 12, the Barquentine "Sequel," 566 tons to class A 1 eight years at Lloyds. The "Sequel" is indeed a handsome vessel and one built for use. Hon. Wm. Richards deserves great credit for his exertions to again raise the class of Ship Building to its proper level on the Island.

Robert Lindsay, son of Hon. Wm. Lindsay, met with a serious accident at the Railway Station, Carleton, on Saturday. He was on the top of a freight car which was being moved by hand, when he fell off, the wheels going over and badly mangle the bones of one leg. He was attended by Dr. Colter.

One evening last week, at milking time, a bold scamp entered the residence of Mr. Robert Kearney, Wakefield, and from the spread table robbed the spoon-holder of his contents.

The New Brunswick Provincial Exhibition will open in Fredericton on the 2nd of Oct., and close on the 6th. \$5,500 will be offered in premiums on stock, agricultural products, and manufactures. The cost of transportation will be paid by the Government.

UPPER PROVINCES.

It is reported that Sir James Ferguson is to succeed Lord Dufferin as Governor General of Canada.

A singular chapter of crime occurred at Toronto, a few nights since. A resident of that place had an altercation with his wife, which led to his striking her. Their eldest boy, aged 16, being present, drew a revolver, and shot his father in the groin, and the mother of which he died the same night. Before his death he sent for two cousins, to whom he willed the property, and they after leaving the dead man's house at an early hour in the morning, quarrelled on the street when one of them stabbed the other in the abdomen, inflicting a mortal wound. The boy and the other murderer are under arrest, and the tragedy will end with the execution of both.

A hundred and eighty thousand head of cattle were killed in Montreal last year.

A blue beetle is destroying flowering plants in the Eastern Townships.

On the 15th inst., by a collision on the river, just below Montreal, the steamships "Bolewater" and "James Elphinstone" were wrecked. The "Bolewater" was going home with corn. The "Elphinstone" was coming in with rails. The cargoes are being removed as rapidly as possible.

The Governor-General will return to Ottawa from St. Lawrence about the 21st and on the 25th will probably leave for Manitoba.

The "Montreal Witness" says of the Potato Bug: "These pests are victoriously marching over the island, laying waste the finest fields of potatoes. For the long editorials, breathing death to them in every line, they have the supremest contempt. ('No puns, but they do not contract our power (the pest).') The bugless potato fields are ours," say the bugs.

Paris Green has little effect with such locusts. Yesterday Mr. Thomas Green was startled at seeing an eighteen acre field at Petite Cote in complete possession of the bugs. They rapidly went to work and began stripping the vines in the most marvelous manner. Farmers who have large fields set with the tuber are having a hard time fighting the bugs.

The captain of the "Helo" at Quebec, reports picked up the 12th ult., on the Grand Banks of Newfoundland, two French fishermen of St. Malo, who were in a small boat so much exhausted that the captain was obliged to send one of his own boats with a few men, to sling them with a rope and hoist them on board his vessel. The fishermen say that four hours before they were picked up they came near another vessel, who passed by without seeing them.

The steamship "Dominion" now at Montreal is being fitted up for the accommodation of the moon-steers and prize cattle of Messrs. Reeves & Co., intended for exhibition at cattle shows in England.

A bye-law to exempt the Canada Screw Company from taxes for the period of twenty-one years was voted on at Dundas recently, and carried by a majority of 238, the vote standing 243 for and five against.

Mr. Sweetman, Post-office Inspector of Toronto, has been engaged for several days in conducting an enquiry in reference to the abstraction of money, a short time since, from registered letters passing over the Grimsby and Wellandport mail route, and has caused the arrest of S. S. Brooks, the assistant postmaster at Bismarck.

Messrs. D. B. Johnston and H. G. Roworth, of Rossau, have succeeded in striking a heavy quartz lead about five feet wide, richly auriferous. The debris obtained by blasting after being washed show a goodly proportion of fine gold dust.

MISCELLANEOUS.

A New York hero, James McLaughlin, aged fourteen years, recently saved from drowning a lad named Frederick Weber. This is said to be the eighth rescue made by heroic little fellow.

The venerable John Nelson, the oldest Wesleyan minister in Ireland, who was baptized by the Rev. John Wesley, ninety years ago, died recently at Drogheda.

Mr. Kruger and other delegates, bearing a protest from the late Government of the Transval Republic against British annexation, had an interview with Lord Carnarvon on the 5th inst. The latter informed them that it was impossible to reverse the decree of annexation; but he would hear any representations from them relative to the administration of the Province with pleasure. The Transval which has just been annexed to England, is a country larger in area than France, and more or less settled by a thinly scattered community of farmers. It has two townships of some importance from a colonial point of view, Potchefstroom and Pretoria, besides smaller villages. It has splendid natural resources, fine agricultural capabilities, varied though undeveloped mineral wealth, in gold, lead, coal, cobalt, iron and copper, and a climate that can scarcely be surpassed.

The Lord Provost and the Edinburgh Town Council have unanimously resolved to recommend the Council to offer Gen. Grant the freedom of the city on the occasion of his visit in August or September.

Carlton Mrs C C

WESLEYAN ALMANAC. JULY, 1877.

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

Table with columns for Day of Week, SUN, MOON, and HWS. It lists sunrise and sunset times for each day of the week.

THE TIDES.—The column of the Moon's Southern gives the time of high water at Farrisboro, Cornwallis, Horton, Hantsport, Windsor, Newport and Truro. High water at Picton and Cape Tormentine, 2 hrs and 11 minutes LATER than at Halifax.

ONLY A PENNY.—Only a poor little penny— It was all I had to give; But as pennies make up the dollars, It may help some child to live.

REMARKABLE CONVERSION.

I could tell you of a tragic scene, when once, at the close of the service during the last year, I found a man in one of those front seats wrought upon most mightily. I said to him, "What is the matter?" He replied, "I am a captive of strong drink; I came from Illinois; I thought perhaps you could do me some good; I find you can't do me any good; I find there is no hope for me."

"None at all," said the doctor. "How long will this last?" I inquired. "It will last him a week." "O," I said, "give us another bottle." We passed on into the street and stood under the gaslight. It was getting late. And I said to the man, "I must part with you; put your trust in the Lord, and He will see you through; you will make use of this medicine when the paroxysm of thirst comes on."

I opened the newspapers and saw accounts of meetings of two or three thousand people to whom this man had been preaching righteousness, temperance and judgment to come. I have heard from him again and again since. He is faithful now, and will be, I know faithful to the last.

THE BLUE DANUBE

The Danube is by far the largest river in Europe. Its main stem rises in the Black Forest within thirty miles of the Rhine and flows centrally through Europe—Bavaria, Austria proper, Hungary, between Wallachia and Servia, and between Roumania and Turkey proper—to the sea, having a total length of the main river of 1,700 miles.

According to the Medical Examiner, London is threatened with a very serious invasion. Not from "those dreadful Russians," nor yet from "the unspeakable Turk." The enemy is nothing less than unlimited hordes of mosquitoes. Now against any such innovation we emphatically protest. It has always been understood that one of the great advantages we derive from an almost absolute immunity from winged insect pests that make life burdensome in sunnier climes; we are not, therefore going to put up with encroachments this nature.

THE CLOUD.

Far, on the brink of day, Thou standest as the herald of the dawn, Ere fades the night's last flickering spark away. In the rich blaze of morn. Above the eternal snows, By winter scattered on the mountain height To shroud the centuries, thy visage glows With a prophetic light.

THE OLD WORLD SAYS "GOOD MORNING."

Come, Dimple-chin and Merry-eyes, God's glory lighteth up the skies, And little folks like you should rise. For the old world says "Good morning." See how the sunny sunbeams peep, And round behind the curtains creep, Surprised to find you still asleep, While the old world says "Good morning."

THERE IS A HELL.

"The wicked shall be turned into hell, and all the nations that forget God" (Psalm ix. 17). There is much about hell in revelation. There are many fearful expressions, which show its reality, its misery, its eternity, its certainty. How deeply important it is to have clear views on this solemn subject in the present day!

A SABBATH WELL SPENT.

Here is a simple stanza, written by Sir Matthew Hale, Chief Justice of England, two hundred years ago: A Sabbath well spent Brings a week of content, And health for the joys of to-morrow But a Sabbath profaned, Whate'er may be gained, Is a sure forerunner of sorrow.

CONFLICT BETWEEN A HAWK AND A SNAKE.

The sharp-shinned hawk (A. fuscus) is considerably smaller than Cooper's bird, or rather it is shorter of body, being only about one foot long. In all extent it is nearly two feet. Its upper parts are brownish-black tinged with a sort of ash-color, while its under plumage is light rufous lined with transverse bands of white, and its throat is streaked with black. Its under tail coverts are white. Its flight is slow and often circular, just above the ground, though sometimes it darts about in a zig-zag way, changing its course so frequently and suddenly that it is almost impossible to follow it with the eye.

CHILDREN'S CORNER.

DOT AND DOLLY. Sweet little Dot on the doorstep sits, with Dolly wrapped in a shawl— Her own thin dress is faded and patched, but Dolly has none at all; She kisses and cuddles her little pet in a way 'tis joy to see, And whispers, "I know we're poor, but I've got you, and you've got me!"

THE STEAMBOAT FIRE.

The broad Mississippi, down which the noble steamer was gliding, gleamed in the moonlight like a pathway of molten silver, the far-away shore on either hand had faded from sight altogether, and the deck was deserted. Creeping like the dreaded snake, now with lifted curling crest, then lying closely to the bales of goods, and with-

A BENEDICTION WITH A LIMITATION.

An officer of the navy, on board one of our vessels in China, tells us this neat thing in the way of blessing:—A man on board the U. S. S. Monacacy, whose term of service had just expired, proceeded to take leave of his late officers. Approaching the commander, he invoked the choicest blessings on his head, in a brogue that left no doubt as to his native sod. And so he went from one to another with a "God bless ye!" or "May Heaven reward ye!" until he came opposite the lieutenant commander, who had frequently been obliged to suppress Pat's love for the "ardent" by stopping his leave. With a reluctant touch of his cap, and downcast eye, he mumbled out, "And may God bless you too, Mister C— to a sartin extent!"

THE POPE'S DEPOSIT.

The Pope's deposit of \$600,000 in London, says the American, is quite a compliment to Protestant England. Everybody knows England is honest. She will take care of the Pope's money, and be could not trust it in France, Austria, or Spain.

A HAWK AND a binned hawk. A smaller than Coop's shorter of body, foot long, while in two feet. Its under-black tinge. Its under tail Its flight is slow just above the trees it darts about giving its course so that it is almost with the eye. As the air, its eyes are ever and vertical downward, a sparrow, or a once saw a hawk largemocca si no considerable height and its wings and. My friend found the hawk having bitten it in relaxing claws of that it also died in vain to kill a COMPTON, in Har

an Church has during the last about four many as during. Its field six branch stained European ng. There are in the mission

nt: "When a eral he loses his es a while in eers; then he agazines, or and meanwhile ch and send our pool as though

CORNER.

OLLY. step sits, with Dolly patched, but Dolly pet in a way 'tis poor, but I's got you.

ro, in the silent sum went, and her hands and slipped, just as alk begit like a very

own size, the child amma's arm, to the ed-ly-see! aren't you dress—you know its

nd quick the work ne. dress the prettiest cause, stockings and ket put, as a doll in

almost laughed, so ard look, and said wonder away to their

ey wings, all speckl- ac leaves, and a leaf ll her might, in the ll, sprang Dot, afraid

ily laughed, in hap- best, looked into her " cried Dot in a

ry's clothes, and the y and steeled—but she would—cos my Dolly's so you wear 'em awhile ave 'em back, when

ago—sweet Dot is her tell a tale of her ve, but nicest of all her doll that bor- in Wide Awake,

AT FIRE. pi, down which sliding, gleamed a pathway of away shore on from sight alto- was deserted.

ed snore, now est, then lyingoods, and writh-

slowly between barrels and bags, there came toward the open hatchway a little thread of smoke. The boat was on fire!

Only there came a cry, a few orders rang out, the great whistled with a long shriek, and the captain, officers and crew gathered in fear and haste. "Where did it begin?" "Can it be overcome?" "Is there a chance to save the steamer?" The questions were in every mouth.

"We can only fight it, hoping for the best. Call the passengers, head the boat toward shore, and let every man work for his life!" and the captain set the example by throwing off his coat and springing to the force-pump that supplied water to the long hose. "Who will go below with this pipe?"

A dozen brave fellows sprang forward, one was chosen, and with a rope about his waist he descended into the hot, whirling cloud, his companions meantime throwing buckets of water upon him to keep his clothes from burning while he directed the stream from the force-pump upon the fire. In ten minutes he was drawn out, blackened, singed and strangling, and another man took his place. But the demon raged on. From behind great piles of freight the forked tongues of flame leaped out, scorching the workers' hands and faces; from barrels and hogsheads of tar, the dense black smoke rolled up and suffocated them, while the half subdued war of the angry element came to their ears with a hoarse, exultant sound; the steamer was doomed!

And now the seams in the upper deck began to swell and part, little puffs of smoke oozed out, and thin blue flames danced and flickered above them. The crowd of frightened and half-naked passengers crept further and further forward, to avoid the stifling heat, until they struggled in one dense mass at the very bow; some crying, others praying, and a few silently watching the onward progress of the boat toward the shore. For the pilot stood manfully at his wheel, in spite of the whirling sparks and drifting embers, the engines were yet working, and twenty minutes more would save passengers and crew.

But even while they spoke of it, when hope was dawning again, and preparations were being made to save what they could, there came a hideous roar, a dull explosion, a rush of flame; and through the blood-red glare which spread around they saw that the wheel-house was empty, and the fire alone held possession there—the roof of the cabin had been blown off, and the helmsman was gone! At almost the same instant the boat entered a swift-running eddy, her bow swung sharply away from the longed-for shore, and she swept out toward the open water again, blazing fiercely.

"Unless some one can lash that wheel a-starboard, we are lost! Will any man volunteer?"

The captain's voice sounded strangely hoarse and dull. A shudder ran through the listening crowd. There was a chance for life even yet, remaining where they were; to enter that blinding cloud, to brave those leaping flames, was certain death; and no one moved forward.

"Will you die like cowards? Is there no man among you?" cried the captain.

"Yis, massa; dar is!"

As the clear tones rang out over the heads of the people, a little black figure darted forward, nimble hands seized a rope, sure feet found the ladder, and before a word could be spoken, before any one could prevent the child, Jim stood half revealed in the fiery furnace of the pilot-house, the great steering-wheel was in his grasp and the noble ship yet obeying her rudder, turned back again, headed toward the bank once more, and ploughed her rapid way toward life and safety! Then a mighty column of curling, writhing smoke swept forward, the flames leaped to the upper works and rigging, the "New Orleans Belle" became a glowing, blazing mass, and boy, wheel-house and everything upon the hurricane deck, was blotted out of sight!

"How de moonlight twingles fro' de leaves, don't it missus; an' de little stars, 'pears like dey was winking to

me. No, dare's no pain now. It's all over now. It's all over, an' I reckon I'll git well. But it did burn in dat dare pilot house, missus!"

"Hush, Jim. Don't talk now." You were brave, too brave for us, child. O, you must not go! And Miss Sloan lifted the boy's head higher upon her shoulder, and gazed with half of love and half of awe into the little black face, now blistered and scarred by many a cruel seam.

Every one had been saved except the pilot, and here beneath the great live oaks, hung with festoons of living moss, and bending tenderly like pitying giants, they had brought their hero, the colored boy who had given his life for theirs; brought him here to die.

"Missy, do you know God?" "Yes, Jim."

"De same God, missy, dat my daddy used ter pray to? And his little boy Jesus? Do you know him, missus? Daddy used ter say dat Jesus loved little chilrens; dat he'd carry 'em in his arms, like the lambs, you know. Will he missy? O, will he take me sometime?"

"I hope so, Jim. I am sure of it! Poor Jim!"

There was silence for a moment. The great rough captain had knelt at the child's side, and with uncovered head and tear-dimmed eyes, was leaning over him. Flickering through the forest came the last waning light from the burning wreck, stranded on the shore. Overhead the leaves began to whisper together of the coming morning, and the group of passengers standing between the trees looked ghastly and dim. Suddenly the boy sat upright.

"O, missy! I'm glad dat ye all got to de shore. 'Twas a right bad place for me, dough, in dat smoke and fire! O, see! see! missy, de mornin's comin'! comin'! and he leaned toward the dim east, gazing intently into the faintly reddening sky! "See! Dey's light dare, missy! I'm glad, fer I's so tired, I want to rest a bit," and he sank slowly back. "De New Year's comin'," he continued in a low, half whisper, "an' he shall take the lambs in his arms an' carry 'em in his bosom! I'm so glad! Good night missy!" and without a moan the smoke-blurred eyes closed, the fire-scorched hands dropped peacefully, and the child's pure spirit fled away through the chill, gray dawn of the coming morning to find its place in the Saviour's loving arms. The New Year had come, bringing a new life to little Jim.

ONE MORE UNFORTUNATE.

Almost every day the papers chronicle the suicide of some poor unfortunate whose mind has been enfeebled by dyspepsia, over whose earthly horizon a heavy gloom has gathered from the untold and untellable agonies of this cruel complaint. Dyspepsia is one of the most depressing diseases afflicting humanity. It is cosmopolitan in its nature—no country is exempt from its visitations, no family free from its attacks. There is a balm for it; it comes in the shape of the Peruvian Syrup. For years it has been scattering its blessings abroad. There is probably no disease which experience has so amply proved to be remediable by the Peruvian Syrup as dyspepsia. The most inveterate forms of this disease have been completely cured by this medicine, as ample testimony of many of our first citizens prove.

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John Finlayson, Athol, says—"When travelling one of my feet got sore and broke out. I could not cure it and had to return home. It became better and afterwards much worse. I finally purchased a bottle of the 'Remedy' and a box of 'Pills,' and before they were half gone I commenced to improve, and before they were finished my foot was completely cured. It is now 17 months since, but have had no further attack. Price of the Remedy in pint bottles \$1; Pills 25 cents a box. 2m. Junell.

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Carlton Mrs C O

Joseph Sellar, A. M. spoke to the second topic, which reads as follows: "Directness of aim in S S instruction; and the importance of personal piety for that work." The speeches were interesting and appropriate. The choir-loft was occupied by S S children who, led by the organ, discoursed several pieces of music, with good effect, during the evening.

TUESDAY EVENING.—NINTH SESSION. Conference opened at 9.45 o'clock, with the usual devotional exercises, after which the Minutes were read, and, being approved by Conference, they were signed by the President and Secretary.

The doxology was then sung, and the Rev. Mr. Daniel led the Conference in prayer, during which a special divine blessing was vouchsafed. Thus closed the sessions of the Conference of 1877—a Conference which, in many respects, was among the most pleasant, and in many respects also among the most troublous, ever held.

Conference of New Brunswick and P. E. Island.

STATION SHEET, 1877.

- I. St. JOHN DISTRICT. 1. St. John, (Germain St.) Benjamin Chappel, B.A. Wm. McCarty, Supernumerary. 2. St. John, (Centenary) Howard Sprague, A.M.; Henry Daniel; J. R. Narraway, M.A.; Henry Pope, D.D., Supernumeraries. 3. St. John, (Exmouth St.) Joseph Hart. 4. St. John, (Portland) Stephen T. Teed. 5. St. John, (Carleton) Samuel R. Ackman; Geo. M. Barratt; John A. Clark, A.M.; Super's. 6. St. John, (Carmarthen St.) Under superintendence of Bro. Sprague. 7. Fairville.—John S. Phinney. 8. Sussex.—John Prince. 9. Apohaqui.—Wm. Tweedy. 10. Upham.—Thomas Allen; S. W. Sprague; Supernumerary. 11. St. Martins.—C. W. Hamilton; John Ellis, Supernumerary. 12. Grand Lake (East), Silas James. 13. Jerusalem.—Edward Bell. 14. Walsford.—Levi S. Johnson. 15. Kingston.—Geo. B. Payson.

II. FREDERICTON DISTRICT.

- 7. Fredericton.—W. W. Brewer. 6. Kingsclear and Lincoln.—George M. Campbell. 8. Marysville.—Robert Duncan. 9. Gibson.—Geo. W. Fisher. 20. Nashwaak.—Richard Weddall, A.B. 21. Stanley.—Wm. J. Kirby. 22. Boston.—W. W. Colpitts, John F. Estey. 23. Keswick.—Thomas Marshall. 24. Sheffield.—Wm. F. Dobson. 25. Grand Lake (West) To be supplied. 26. Gagetown.—James A. Duke. 27. Woodstock.—Charles W. Paisley, A.M., Edward Turner. 28. Canterbury.—Wm. Wass. 29. Jacksonville.—J. F. Betts. 30. Richmond.—Wm. Harrison. 31. Florenceville.—John J. Colter. 32. Andover.—James Crisp. 33. Upper Kent.—Wm. Penna. 34. Arthurville.—C. H. Manaton.

III. MIRAMICHI DISTRICT.

- 35. Chatham.—H. McKeown. 36. New Castle.—Edward Jenkins. 37. Richibucto.—I. N. Parker. 38. Bois du Vin.—Wallace B. Thomas. 39. Bathurst.—Isaac Howie. 40. Campbellton.—Wm. Tippett. 41. Derby.—A. R. B. Shrewsbury.

IV. SACKVILLE.

- 42. Sackville.—Douglas Chapman. H. Pickard, D.D., Supernumerary. EDUCATIONAL INSTITUTION. Chas. Stewart, D.D., John Burwash, A.M., David Kennedy, B.D. 43. Trintamar.—H. J. Clark. 44. Point de Bute.—Edwin Mills. 45. Baie Verte.—John S. Allen, T. Stebbings. 46. Moncton.—Duncan D. Currie. 47. Coverdale.—Albert Hagarty. 48. Shediac.—Richard Opie. 49. Dorchester.—Charles Comben. 50. Hopewell.—Elias Slackford. 51. Hillsboro.—C. W. Dutcher. 52. Havelock.—J. R. Baker, A.M. 53. Sackville.—W. W. Lodge. 54. Elgin.—John King.

V. St. STEPHEN DISTRICT.

- 55. St. Stephen.—Edwin Evans. 56. Milton.—W. W. Percival. 57. St. Andrews.—F. W. Harrison. 58. St. David.—Geo. Harrison. 59. St. James.—One wanted. 60. Bocabec.—W. R. Pepper. 61. Deer Island.—T. Hicks. 62. Grand Manan.—One wanted.

VI. PRINCE EDWARD ISLAND DISTRICT.

- 63. Charlottetown.—John Lathern, Geo. Steel; F. Smallwood, J. V. Jost, Supernumeraries. 64. Cornwall.—H. P. Cowperthwaite, A.M. 65. Little York.—John C. Berrie. 66. Pownal.—Wm. Maggs. 67. Bedeque.—Jos. Sellar, A.M. 68. Tryon.—T. J. Deinstadt, Cyrus S. Wells. 69. Margate.—Robert Wilson. 70. Summerside.—R. S. Crisp. 71. Egmont.—Henry Penna. 72. Murray Harbor.—A. E. LePage. 73. Montserrat.—Douglas H. Lodge. 74. Souris.—M. R. Knight, A.M. 75. Mount Stuart.—John Goldsmith. 76. Alberton.—A. Lucas.

The arrival of the British fleet in Besika Bay is regarded with great dissatisfaction by the influential Turks, who consider it simply a sign that England is preparing to seize her share of plunder. The Presbyterian Council at Edinburgh decided to hold its next session at Philadelphia, in September 1880.

The following are the appointments of Mr. Toland the Agent of the British and Foreign Bible Society:

Table with columns for location and date. Locations include Yarmouth, Barrington, Shelburne, Milton, Liverpool, Mills Village, Bridgewater, LaHave, Lunenburg, Mahone Bay, Chester Town, Folley Village, Port Figue, Economy, Five Islands, Parraborough, Wallace, Oxford, Amherst. Dates range from Thursday 15th July to Thursday 4th August.

MARRIED.

In Falmouth, at the residence of the bride's father, on Saturday, 7th inst., by the Rev. John McMurray, Thomas Leake, of Parraboro, to Louisa N., third daughter of Capt. James Scott. At the residence of the parents of the bride, on the 4th inst., by the Rev. J. L. Sponagle, Mr. William Wallace Remson, to Miss Edith E. Miller, all of Granville Ferry. On the 8th inst., at the residence of the bride's father, by the Rev. John Read, Capt. George L. Burchell, of Sydney, C.B., to Anoinette, W., eldest daughter of N. W. Blithen, Esq., of Yarmouth, N.S. At the Methodist Church, Newport, on the 4th inst., by Rev. E. B. Moore, Mr. Albert Rogers, of Alberton, P. E. Island, to Miss Martha Harvey, eldest daughter of Mr. John Harvey, of Newport. At Dartmouth, June 20th, by the Rev. T. Angwin, Mr. Thomas James Gray, to Caroline M. Wright, both of Dartmouth. By the same, July 2nd, at the residence of the bride's father, Cole Harbor, William Morash, to Susan L., daughter of J. Willoughby, School Teacher. At the residence of the bride's father, New Germany, on Saturday, June 9th, by Rev. A. Hookin, Mr. Wm. Lohnes, to Martha, daughter of Mr. George Zwicker, all of New Germany.

DIED.

At Horton Landing, 4th inst., Jacob B. Curry Esq., in the 78th year of his age, leaving a large circle of relations and friends who esteemed him for his many excellencies. On 29th ult., at Wallace, Elizabeth, relict of the late Stephen Fulton Custos Rotolorum, aged 51 years. At Halifax, on 6th inst., trusting in the merits of Jesus, the Rev. Henry Pope, in the 89th year of his age.

FAMILY BIBLES.

HARDING'S AMERICAN EDITION CHEAP QUARTO EDITION. PICA TYPE.—REFERENCES. Containing, in addition to the Old and New Testament, an account of the Translations of the Different Versions, an Index to the Scriptures, Psalms in Metre, Valuable tables, Family Record, and Ten Full-page Engravings.

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MARKET PRICES.

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