

The Wesleyan.

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No. 40

FROM THE PAPERS.

Don't let us be afraid of enthusiasm. There is more lack of heart than of brain. The world is not starving for food of education half as much as for warm, earnest interest of soul for soul. We agree with the Indian who, when asked to boil over than to boil at all.

We hold that all liquor saloons should be closed, and forever kept closed. We believe that the sale of intoxicating liquors to be used as beverages is so much of an injury to the State and so much of a crime against mankind, that it ought to be everywhere forbidden and made a penitentiary offense. Sooner or later the world must come to this standard.

Chrysostom beautifully says, for our comfort: "I have a pledge from Christ—have his note of hand—which is my support, my refuge, and heaven; and though the world should rage, to this security I cling. How reads it? 'Lo, I am with you always, even unto the end of the world.' If Christ be with me, what shall I fear? If he is mine, all the powers of earth to me are nothing more than a spider's web."

One of the Catholic papers in London has disclosed some strange practices of a newly discovered "Confraternity of the Children of Mary," a society consisting of certain clergymen in the Established Church, who belong to the Anglo-Catholic party. The London *Echo* says the Establishment is not worth preserving, and is likely to fall from within. It remarks that "these subterranean ecclesiastics are certainly odd fish."

When Pilate asked the question "What is truth?" there was, apparently, the best opportunity ever presented to our Saviour for a clear, concise, and absolute definition. But our Lord made Pilate no reply. How significant was Pilate's rebuke! The mind of Pilate was not concerned about the truth, or else he would have renewed the question, or waited politely for a reply. He does neither, but, like a trifle, flies from subject to subject, indifferent to all. Pilate was a trifler, and therefore Jesus was silent.

The Rev. Dr. Thomas, the "heretic" Methodist preacher of Chicago, considers himself supremely blest in worldly affairs, now that he has a home of his own, an independent church to preach in, and a comfortable salary, together with a good business at writing and lecturing. "I have saved a little money," he said to a friend recently, "and have got a modest place over on the West Side, where I am mighty happy. I tell you: because it is the first home of my own I ever had in my life."

When we see two men in society of utterly different moral character—one reverent toward God, regardless of the rights of his fellow-man, seeking the well-being of his neighbor; the other impious, selfish, profligate, licentious—the theory which teaches that they will arrive at the same eternal state seems most absurd and preposterous. They have scarcely any thing in common. The whole bent of their natures are in different directions. It is an insult to reason to predict for them a common destiny.

The Cumberland Presbyterians are numerous and a growing body. They have been of late revising their Confession of Faith. A contemporary says: "The new book aims at being both Calvinistic and Arminian. Oil and water won't mix. Seventeen sections, with bad English, are too many. Dr. McD. asks for a new revision, and at least two years for the work. He says: 'It took ten years to make the Westminster Confession, although there were very great men engaged therein. The greater the men the longer the time required: the smaller, the less.'"

The passion for reading details of vice and crime is morbid, akin to sympathy with vice and evil in its effects. Murder, suicide, intrigue, are all as man. Emerson well said, "What matters it to me, since men have always been murdering, what was the name of the last?" Unless these atrocious deeds come within the circle of our necessary observation, the less we hear of them, think of them, talk of them, or read of them, the better for us, and especially for our children. How sickly the eye of even the best of us is drawn to the headlines in the daily paper which indicate the description of vice or crime. Let such things belong to the "under-

world" and the Family be a sanctuary where only whatsoever things are true, honest, just, pure, lovely, and of good report are spoken of.

GENERAL CONFERENCE.

SEVENTH DAY—MORNING SESSION.

HAMILTON, Sept. 13.

The General Conference proceedings were opened this morning at the usual hour with devotional services, the President in the chair.

THE BOOK-ROOM.

The quadrennial report of the western section of the Book Committee was read by Rev. W. Briggs, the Book Steward.

The following is an analysis of the balance sheet for the past quadrennium:

Unavailable assets, consisting of estate, &c.	\$ 65,445.91
Available assets	142,045.89
Total assets	\$207,531.70
Total liabilities	93,924.08

Deducting the liabilities, \$93,924.08, from the available assets, \$142,045.89, the book-room has an active capital of \$48,121.72. Deducting the total liabilities from the total assets, there will be an excess of assets over liabilities of \$113,607.62, an increase, as compared with the 31st of March, 1878, of \$34,541.87. The gross profits of the concern for the same period have been \$129,739.70, and the gross expenses amount to \$69,307.06.

Dr. Sanderson said as the report had been read at length and had been in the hands of the Conference for some days, the best course would be to move for its reception and adoption, without sending it to the Publishing Interests Committee. They had all been delighted with the prosperity of the publishing house during the past four years. He dare say it had been a fortunate time for the Book Steward, and he had enjoyed exceptional advantages; but he had given good evidence of his ability to discharge the duties of his office, and the very large profits accruing would not have accrued if a gentleman less able to take advantage of the opportunities had been placed at the head of the concern. They had to rejoice in the prosperity of the Sabbath School publications, but he wished the magazine were better than it is. He thought that the hymn-book might be still further improved, though the hymn tune book was certainly the finest specimen of work in that line that the Dominion had furnished.

A little discussion ensued on an amendment by Rev. J. H. Starr, moving that the report go to the Committee on Publishing Interests, and eventually this course was adopted by Dr. Sanderson withdrawing his motion.

The report of the eastern section of the Book Committee was read by Rev. S. F. Huestis. The report showed that the room was in a fairly prosperous condition. The committee were gratified to find that the sales at the book-room have increased during the quadrennium, and especially so during the past year, amounting to \$19,479.68, a considerably larger sum than had been received in any previous year in the history of the institution. The receipts of the Wesleyan office for the last year have amounted to \$5,254.73, a somewhat larger sum than had been received in either of several recent years. These two departments of the business have yielded a net profit of \$922.72. The printing department, which had been the occasion of much anxiety and some loss, has been so worked as to pay its way during the past year. The book steward and editor have conducted the business very efficiently; and great credit is due to them. A committee have gone to a great deal of expense in order to prepare a hymn-tune book, and have secured the services of a well known musical gentleman, a graduate of the Royal Academy of Music, of London, and the result of his labours, together with other services, might be expected to produce a work that was worthy of the Church. The committee, in conclusion, expressed its profound conviction of the importance of the book-room to the best interests of the Church in the east. The Book Steward had to acknowledge the very pleasant relations which had existed between the eastern and western sections of the book-room. He wished the committee to understand that the eastern section was helping to spread the literature of the Church, the *Wesleyan Magazine*, and Sunday-school periodicals. He concluded by asking the ministers to subscribe for the paper published by the eastern section.

NOTICE OF MOTION.

By Rev. Dr. Sutherland—Whereas, it is highly important to the efficient working of the Methodist system that there should be not only a harmonious adjustment of its various parts, but

also that the same fundamental principles should pervade its entire economy; and whereas the principle of supervision has been recognized from the beginning, and has been an essential factor in our circuit, district, and Conference organization; and therefore, in the judgment of this Conference it is expedient and desirable that the same principle should be so extended as that, without trenching upon the rights of Annual Conferences or their officers, it may embrace the whole connection. Resolved, that the President of the General Conference shall, *ex-officio*, possess the powers and exercise the duties hereafter expressed and described. 1. He shall hold office during the quadrennial period following his election. 2. He shall preside over all sessions of the General Conference during his term of office, and shall be, *ex-officio*, Chairman of all standing committees during the same period. 3. He shall travel at large throughout the connection as the General Conference may direct, and to this end shall be relieved from circuit duties. Provided, however, that in the oversight of the work he shall not infringe the prerogatives of the Annual Conference officers or of church courts. He shall attend as many of the annual conferences as possible to bring before them any matters of connexional interest. It shall be his duty to call the attention of such conference to any case in which the discipline of the Church has not been duly observed, or the law of the Church contravened, and in case the matter cannot be adjusted it shall be his duty to refer it to the court of appeal, whose decision shall be final. 5. He shall have authority to rule in any question of law submitted to him, provided, however, that if the Annual Conference or any member thereof dissent, from the ruling, they may appeal the case to the General Conference special committee, whose decision shall be final. 6. He shall have authority to arrange by consultation with the Presidents of Annual Conferences concerned, for the transfer of ministers from one Conference to another, provided, however, that any brother whom it is proposed to transfer shall be notified at least one month before the transfer is made, and shall, if he thinks himself aggrieved, have the right to appeal to the Special Committee of his own Conference, who shall determine finally whether the transfer shall take effect. 7. He shall have authority, when directed by the General Conference, to organize new Annual Conferences, and in the case of Conferences organized in mission fields shall preside during the first annual session of the same. 8. He may, when requested by an Annual Conference, or President, conduct the ordination service. He may also ordain probationers on mission districts when requested to do so by the Annual Conferences with which such districts are connected, or by the Special Committee thereof. 9. It is understood that the President of the General Conference shall devote special attention to the matters of general connexional character, leaving local affairs to the oversight of the Annual Conference authorities.

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also that the same fundamental principles should pervade its entire economy; and whereas the principle of supervision has been recognized from the beginning, and has been an essential factor in our circuit, district, and Conference organization; and therefore, in the judgment of this Conference it is expedient and desirable that the same principle should be so extended as that, without trenching upon the rights of Annual Conferences or their officers, it may embrace the whole connection. Resolved, that the President of the General Conference shall, *ex-officio*, possess the powers and exercise the duties hereafter expressed and described. 1. He shall hold office during the quadrennial period following his election. 2. He shall preside over all sessions of the General Conference during his term of office, and shall be, *ex-officio*, Chairman of all standing committees during the same period. 3. He shall travel at large throughout the connection as the General Conference may direct, and to this end shall be relieved from circuit duties. Provided, however, that in the oversight of the work he shall not infringe the prerogatives of the Annual Conference officers or of church courts. He shall attend as many of the annual conferences as possible to bring before them any matters of connexional interest. It shall be his duty to call the attention of such conference to any case in which the discipline of the Church has not been duly observed, or the law of the Church contravened, and in case the matter cannot be adjusted it shall be his duty to refer it to the court of appeal, whose decision shall be final. 5. He shall have authority to rule in any question of law submitted to him, provided, however, that if the Annual Conference or any member thereof dissent, from the ruling, they may appeal the case to the General Conference special committee, whose decision shall be final. 6. He shall have authority to arrange by consultation with the Presidents of Annual Conferences concerned, for the transfer of ministers from one Conference to another, provided, however, that any brother whom it is proposed to transfer shall be notified at least one month before the transfer is made, and shall, if he thinks himself aggrieved, have the right to appeal to the Special Committee of his own Conference, who shall determine finally whether the transfer shall take effect. 7. He shall have authority, when directed by the General Conference, to organize new Annual Conferences, and in the case of Conferences organized in mission fields shall preside during the first annual session of the same. 8. He may, when requested by an Annual Conference, or President, conduct the ordination service. He may also ordain probationers on mission districts when requested to do so by the Annual Conferences with which such districts are connected, or by the Special Committee thereof. 9. It is understood that the President of the General Conference shall devote special attention to the matters of general connexional character, leaving local affairs to the oversight of the Annual Conference authorities.

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OUR HOME CIRCLE.

WE SHALL KNOW. When the mists have rolled in splendor... We shall know each other better... We shall know as we are known...

SING IT YOURSELF.

My future will not copy fair my past, on any leaf but Heaven's... Maggie murmured the words over, half unconsciously...

Maggie started. She had not meant to speak aloud. Two pairs of brown eyes met for a moment in the firelight...

"I've really tried to be patient, but I never thought of trying to be happy, too. I know you are right, though, and I mean to do just as you tell me about it."

So Maggie learned her first note in the life song that was to grow into a glorious anthem of praise and blessing to the God of all comfort.

"Well, I don't mean any disrespect to the old saints," said Aunt Margaret, "but my own opinion is that they have found out their mistake by this time, and that if they ever sigh at all in heaven, it is to think how much time they wasted on the earth in training themselves to be gloomy for a place where no gloom will ever come as long as eternity lasts."

They shall obtain joy and gladness, and sorrow and sighing shall flee away. Don't you see that the singing is all along the way, not just at the end? It's easy enough to see that joy and gladness come from the Lord, and sorrow and sighing from some one else.

"I think it is just the joy He gives you," said Aunt Margaret. "All pure and innocent gladness comes from Him—the Lord's joy—and it is our duty to search it out and gather it in, and let it spring up in our lives, a blessing to ourselves and all about us."

"Sing, lass, though you sing through your tears." And keep mine of the words that I say, A strong, stout heart, and a sturdy step, With o'er the longest way.

"I didn't mean to preach a sermon. But Maggie's whole face was glowing with a new light of thought and resolve. "Dear Aunt Margaret, I do thank you," she whispered, as a hand was heard at the door, and the sound of laughing voices announced that the children were coming in from the garden.

TRUE PRAYER.

The late Dr. James Hamilton had a capital illustration of how general prayers and "oblique sermons" fail to satisfy the soul in the emergencies of life. A Scotchman who had but one prayer was asked by his wife to pray at the bedside of their dying child.

in prayer had as vivid a conception of what they want, and as earnest a desire to get it as this poor woman, would there be as many complaints about long prayers as we hear?—Nashville Adv.

ONE TENTH FOR GOD.

"One-tenth!" Not even the solemnity of the conclusion could arrest the unbounded astonishment in his voice. "Why, Callie, dear, have you thought what you are saying? That would be sixty dollars? How could we possibly spare it from our income and live? We must live you know."

"I know it, Warren, and the Lord knows it, too; and yet I believe if we should start out with that determination, and adhere to it closely, He would own and bless the offering."

"I don't know, dear; I don't think I have your faith; it seems to me that I ought to provide for my own household first; isn't there something about a man being worse than a heathen who neglects to do that?"

"Oh, Warren! I don't feel in any danger of starvation; and I do want to try this way; it lies very near my heart. I believe it is the right way to do. That one verse has lingered in my mind ever since we were married—ever since we planned this little home and thought of all the delight it would be. I think we can do it; your estimate of clothing, I believe, was larger than necessary; I know how to be very economical in my dress."

"What's the verse?" "Oh the verse—it was Jacob's vow: 'And of all that Thou shalt give me, I will surely give the tenth Thee.'"

"Jacob! well, if I remember the circumstances, he was not a very reputable party to imitate; I never approved of his proceedings about that time, nor for years afterward."

"Oh, but Warren, you remember how the Lord blessed and prospered him. I believe that one thing that Jacob did was right; and it is that I want to imitate, not the other part of his conduct. Warren, I'll tell you, I don't want to influence you unduly in this thing. I should like it very much, and I believe it is the right way, and that we could accomplish it; of course we could, you know, if it is the right thing for us to do; but I won't urge it any further. I'll just ask you to kneel down now, while we set up our family altar, and make it a special subject of prayer; ask the Lord Jesus if He would like to have us give that sixty dollars back to Him."

It seemed to the young husband a very startling way to put it; he could have argued somewhat longer, on logical grounds, but to ask the Lord Jesus what He thought about it was making the thing a tremendously earnest one; sort of obliging a man to abide by the reply which should be received. Nevertheless, he felt unwilling to say that he was not ready to pray over it; so they bowed down before the Lord for the first time in their new home. It was an earnest prayer that followed. A listener would have felt sure that the young man who prayed was very sincere and would certainly abide by the decision which should be reached, and the tone of the prayer changed gradually from that of enquiry to something very like assurance, so that Callie was not surprised to hear him say as soon as they arose:

"We will try it, Callie, and see whether we can pull through." "But she promptly shook her head at this."

"Don't put it in that way, Warren, as if we were willing to try the Lord for a little while and see whether He would do as He said; I know you don't mean that, but perhaps it sounds like it to Him; let us take Jacob for our model, for this time at least. 'I will surely give the tenth unto Thee.' Let us say it with the 'surely' very prominent."

while both voices repeated the words: "And of all that Thou shalt give me, I will give the tenth unto Thee."—From the Pocket Measure by Pacey.

THE EDGE OF THE CATARACT.

Many years since a steambot was accustomed to make daily trips between Buffalo and Niagara Falls. The nearest point at which she could approach the mighty cataract was Chipewa Creek, about ten miles distant on the Canada side.

One day there was a pleasure excursion, and several hundred men, women and children went down from Buffalo. After spending the day in all sorts of amusements, in looking upon the falls, admiring the rainbow, passing under table rock behind the falling water, they gathered themselves on board the boat towards night, to return to their homes. By some miscalculation of the engineer, sufficient steam had not been generated, and when, after passing out of the Creek, the boat met the strong, rapid current of the river, instead of going forward, she was slowly borne backwards toward the dreadful cataract.

The people on board, as may well be imagined, became instantly alarmed. The color fled from their cheeks; they stood in speechless horror; the roar of the cataract sounded distinct in their ears, as slowly, slowly they were still borne back toward it.

At length the engineer brought him of the oil which he lubricated the machinery. He threw it into the furnace—the flames burst up intensely—steam was generated more rapidly—the wheel moved round with increased velocity—there was a pause as the Titan forces were contending for the mastery. A moment more and there was an upward movement. Now slowly the boat made headway against the current. In a short time the point of danger was passed, and a long heavy sigh of relief broke from the bosom of every one on board.

A venerable, grey-haired man was there among them. He lifted his hat and said, in a voice trembling with emotion: "The Lord hath delivered us. Great is the name of the Lord. Let us pray."

And down upon the deck knelt the multitude, while the heartfelt offering of thanksgiving went up to God, who had wrought for them so great a salvation. But it did not end here. The feeling that had been awakened by the near approach of death did not, with all pass away when the danger was over, as is very often the case. Even there, on the brink of that awful precipice, many found their Saviour. A revival followed in the church to which many of them belonged (it was a Sunday-school excursion) and many found peace in believing. One, a man of great wealth, dedicated much to God in the building of a church, as a memorial of his gratitude for being snatched from destruction, both in this life and the life to come.

It is thus that the gate of heaven seems often hard by the gate of hell. God takes the heedless sinner and shakes him over the mouth of the pit; he trembles all over; he sees sin; he sees righteously; he sees wrath; he sees grace; he sees judgment, he sees love. He looks up and calls the name of the Lord, The Lord saves, and the delivered soul praises Him forever. A new song is put into his mouth. He rejoices in the Lord.—Christian Treasury.

AN ASTONISHED CONDUCTOR.

"Get aboard old limpy," said a pert conductor to an aged, plainly dressed lame man, standing on the platform, waiting for the signal to depart; "get aboard, old limpy, or you'll be left."

At the signal the old gentleman quietly stepped aboard and took a seat by himself. When the conductor, in taking up the tickets, came to him and demanded his fare, he replied: "I do not pay fare on this road."

"Then I will put you off at the next station." The conductor passed on; and a passenger, who had seen the transaction, said to him: "Do you know that old gentleman?"

"No, I do not." "Well, it is Mr. —, the president of this Road." The conductor changed color and bit his lips, but went on and finished taking up his tickets. As soon as he had done he returned to "old limpy" and said: "Sir, I resign my station as conductor."

"Sit down here, young man. I do not wish to harm you. But we run this road for profit, and to accommodate the public; and we make it an invariable rule to treat every person with perfect civility, whatever garb he wears, or whatever infirmity he suffers. This rule is imperative upon every one of our employees. I shall not remove you for what you have done but it must not be repeated."

That conductor afterward never saw among his passengers another "old limpy."—St.

GOOD ENOUGH WEATHER.

If a long season of inclement weather is not sufficient excuse for my failing to plant more than four Sunday-schools during the past month, then I can offer no other," writes a Southern missionary. "No complaints, however, about the weather," he adds, "for I shall not soon forget a little rebuke I received a short time ago while stopping to warm and take shelter from a storm in a freedman's humble home."

"What a dreadful day this is!" escaped my lips as I greeted old Aunt Judy on entering her cabin-door.

"Bress de Lord, honey," said she; "don't eberthing come from de Lord? Den, if ye is a Christen de wedder is good 'nuff for ye; and if ye ain't no Christen de wedder is mot'n too good for ye."

"The harder it rained the louder did Aunt Judy sing, 'Tank de Lord for eberthing.' "After awhile the storm ceased and, with thanks for her kindness I put a few dimes into the hand of the pious old woman to help her get a pair of winter shoes: 'Good by, Aunt Judy; your short sermon is well worth a collection.' Soon the cabin-door was out of sight, but my pathway seemed to grow brighter, and de wedder has been good 'nuff ever since."—My Paper.

FEEBLE SAINTS.

It was an amusing distortion of a good hymn, but there was not a little sound philosophy in it, when the old negro preacher said— "Judge not the Lord by feeble saints."

And yet this is precisely what the great majority of unconverted men are doing all the time. They will not go to the Bible and give heed to what God himself says. They have no ear for His voice of mercy that offers them salvation for the taking. They do not pay any attention to the solemn warnings that the Scriptures utter. They judge the Lord by "feeble saints." They attempt to feed their starving souls on the imperfections of Christians—poor food enough they find it! Because God's people are not all that they ought to be, therefore these cavillers will keep aloof from the religion which they profess. Because God's believing followers are not perfect—they do not claim to be—therefore, say these unbelievers, there is no power in religion. Christians cannot claim exemption from criticism. They do not expect it. They know that the eyes of the world are upon them. But they say to the unbelievers—"If you would know the truth, go to the Word; go to Him who is the truth; judge not the Lord by feeble saints."—Ill. Ch. Weekly.

OUR YOUNG FOLKS.

NOW I LAY ME DOWN TO SLEEP. Golden heart so slowly bending, Little feet, so white and bare; Dewy eyes, half shut, half open— Lying out her evening prayer.

Well she knows when she is saying, "Now I lay me down to sleep," 'Tis to God that she is praying, Praying Him her soul to keep. Half asleep, and murmuring faintly, "If I should die before I wake—"

"I pray the Lord my soul to take." Oh the rapture, sweet unbroken, Of the soul who wrote that prayer? Children's myriad voices floating Up to heaven, record it there. If, of all that has been written, I could choose what might be mine, It should be that child's petition, Rising to the throne divine.

A LITTLE CHILD'S HYMN.

Thou that once, on mother's knee, Wert a little one like me, When I wake or go to bed Lay thy hands about my head; Let me feel thee very near, Jesus Christ, our Saviour dear.

Be beside me in the night; Close by me through all the day; Make me gentle, kind and true, Do what mother bids me do; Help and cheer me when I fret, And forgive when I forget.

Once wert thou in cradle laid, Baby bright in manger shade, With the oxen and the cows, And the lambs outside the house; Now thou art above the sky; Canst thou hear a baby cry? Thou art nearer when we pray, Since thou art so far away; Thou my little hymn wilt hear, Jesus Christ, our Saviour dear; Thou that once, on mother's knee, Wert a little one like me.

PULLING CALLIE'S TOOTH.

"That tooth must come out," said mamma. Because, you see, it was loose, and there was a new tooth pushing right along behind it.

"It'll hurt!" said Callie, with a doleful quiver. "Not much I guess," answered mamma, cheerfully. "Open your mouth dear," and she managed to tie a strong linen thread around the tooth before Callie shut her mouth tight.

"I can't have it pulled!" said she. "Very well," said mamma, vexed a little, "you must keep the string around it until you can."

Then Callie's trials began. Papa was going over to the village, and he said Callie might go with him. But how could she with that awful string hanging out of her mouth?

"Maybe I can pull it now," said Callie. "Count ten, mamma." "One, two, three, four, five, six, seven, eight, nine, ten, counted mamma with long pauses.

"Oh, I can't," cried Callie. And she didn't; and papa went to the village without her. It was almost Fourth of July, and there was to be a picnic in the grove, and Nellie Slater said her mother was going to make currant pies. Callie liked currant pies above everything else to eat.

"But you can't go to the picnic with that string," said mamma. So one day, Callie went out on the door-step and sat down to think it over. Joe was splitting wood in the yard. Joe was papa's chore-boy.

"I'll tell you how to pull it," said he. "How?" asked Callie. "Hitch it to the door-knob and then open the door," said Joe. "If you're 'fraid 'twill hurt, you needn't open it but a little."

"Well, I will," said Callie; and she tied one end of her "tooth-string" to the door-knob. But it wasn't a mite of use, for when she opened the door she walked right in after it. Joe's eyes began to laugh. "I guess I must get a drink of water," said he. He went in, and pretty soon he wanted to come out again.

"Go easy! o-h!" screamed Callie. But Joe didn't go a bit easy. He banged the door so quick that Callie couldn't keep up with it. And there hung her tooth on the door-knob.

"What made you!" she demanded, and she sat down to cry about it. But when she found it didn't bleed the least mite, nor hurt any, she began to laugh instead.

"Anyway, now I can go to the picnic and have some currant pie," she said, and that's one comfort.

DOING GOD'S ERRANDS.

Hester was a little girl who was trying to love and serve Jesus. And she showed her love for Jesus by seeking to please Him in all she did. She loved to do errands for her mother, and to have her mother say she was a faithful servant when she did them well.

One day she had been talking with her mother about God. As they got through, she looked up with a bright thought beaming in her eyes and said: "Why, mother, then God is sending us on errands all the time? Oh! it is so nice to think that I am God's little errand-girl."

"Yes, dear," said her mother. "God has given us all errands to do for Him, and plenty of time to do them in, and a book full of directions to show us how to do them. Every day we can ask Him to help us. And when he calls us home to Himself, we shall have great joy in telling Him what we have been trying to do for Him."

"I like that," said Hester. "It is very pleasant to be allowed to do errands for God." "One of my errands," said her mother, "is to take care of you." "And one of mine, dear mother, is to honor and obey you. I think God gives us very pleasant errands to do."

The Assured the first seven of commet the poss of God the wo blood w redeem That the the J-compan than te sons: a the pas —The p the commet re clear that he feelings—Who have be though the disc with on To the c for a p no, no the sent d at the celebra broo, goll was god and man with it, the English a house of a far the hon Just, Joseph followe saith—to the clearly is a full guest chus Spu mands of the hee Upper any on up-stair ments lity fou ready—pation in this already that of ments, herbs, they p tudes of the tea and p same, a He nee be nee order of supper nglee blessing the han eating Bang the scu (4) Be dipped The se father's origin of the stuns, a cup of his hat breaks pieces, herbs, it will be he agon lamb, eating last o consu He wa thred The 15-11 cup of ing, a On of Len then reveal soon in the t Engu much vers of the John's John, deing es, a two of the st a prey to The S with the s the d nee of Who sacre chara acts of Him vious time can be fore—G—tal ed

though I know that some don't like them. If you can prove to me that I was wrong in drafting those resolutions I am ready with my apology, and if you can devise something better I will join with you in discussing it. I had this in view also! I saw that during the four years the committee had been brought together annually at a great expense, and had done an exceedingly small amount of work. I thought that the expense might be reduced to one-half, and I confess that that was the strong reason in my mind in favor of the resolutions. Had the importance of the elective principle occurred to me at the time, I would have incorporated it. I propose then that the President of the General Conference, in consultation with the presidents of the Annual Conferences, should settle the matter. This, of course, saves calling a committee together on the business at all. And this will not be a hardship for we have found in the past that the Conferences outside of those affected by the proposed transfers have not interested themselves at all, and perhaps it was just as well. But then I provided also that the brother whom they propose to transfer shall have the fullest protection of his rights by having one month's notice given him, and the right of appeal to the special committee of his own Conference, which may be regarded as a friendly tribunal. I submit the scheme will have the advantages of simplicity, economy, and the fullest protection of the rights of brethren whom it may be proposed to transfer from time to time.

7. "I shall have authority when directed by the General Conference to organize new Annual Conferences, and in the case of Conferences organized in the mission fields shall preside during the first annual session of the same."

That clause is self-evidently explicit. If a Conference is formed as an ordinary Annual Conference of course it is out of the question that the President of the General Conference should come in and be its first President, because that would be taking away the inalienable right—I use the term advisedly—of Annual Conferences to select their own presiding officer. My thought was of the organization of mission Conferences, which might differ somewhat from the Annual Conferences, and where the President of the General Conference might well be its first presiding officer. But this is a point to which I do not attach serious importance, and I would not be at all troubled if it were dropped out altogether.

8. "He may, when requested by an Annual Conference or its President, conduct the ordination service." He may also ordain probationers on mission districts when requested so to do by the Annual Conference with which such districts are connected, or by the special committee thereof.

The clause is one to which I do not attach much importance; as I read it I see that it may affect somewhat my idea, that the duties of the President of this General Conference shall lie along the line of legislative and not pastoral interests. But my thought was that, if the President was present and they desired him to conduct the ordination service, he might do so. And then if he is in a mission district where men are to be ordained it is more seemly that he should conduct the service than that it should be left to possibly a very youthful brother who might be Chairman of the District. But this clause I am not inclined to press upon this Conference.

9. "It is understood that the President of the General Conference shall devote special attention to matters of general connexional character, leaving local affairs to the oversight of Annual Conference authorities."

This last clause is simply a general one. It would doubtless be well to add a paragraph to come in somewhere in our Discipline providing a method by which the President of the General Conference can be recalled in reference to the performance of his duties and the extent of his powers. That is I don't desire that there shall be in the Church anywhere an officer with large powers without there being some provision whereby he can be called to account at any time if he exceeds his powers or exercises them in a tyrannical manner. Permit me to say before sitting down that in making these propositions I have never paused to consider what was likely to be the effect upon myself personally. A good many brethren have brought that matter to my attention from time to time, but my thought is, that it matters very little whether Alexander Sutherland, or Dr. Rice, or Dr. Williams or anybody else should hold an important official position, for if God permitted us to go home tonight you could find just as good men to fill our places. That is not of importance. But it is of importance that we try to be frank and brotherly in this discussion, and try to find the best course of action with reference to our Church. There are other things which may and probably will come out in the course of the discussion, but if nothing else does, notwithstanding the strong and jubilant expressions that have been made respecting the prosperity of the Church we have only to wait till the report of the Committee on the state of the Church is read to find out some startling things. Therefore, I simply desire to lay this matter before the Conference, and urge to make it definite, I move the adoption of these resolutions. (A voice—Applause.)

Dr. Burns seconded the motion. Rev. T. M. Campbell moved that the resolution be referred to the Committee on the Government of the Church.

Mr. John Macdonald proposed that the Conference resolve itself into a Committee of the whole. He was not

in favour of sending it to a committee when 75 to 90 per cent. of the members of the Conference would not be able to hear the arguments offered for or against it.

The President ruled that a Committee of the Whole in Conference was entirely unknown to the Church. After a vote was taken on the subject of Rev. T. M. Campbell's motion, which was lost, the Conference adjourned till two o'clock this afternoon.

AFTERNOON SESSION. The afternoon session was commenced by the usual devotional services, the President in the Chair.

FRATERNAL DELEGATES. The fraternal delegates of the Primitive Methodist Church—Rev. J. Goodman, T. M. Griffith, and J. C. Antilich—were introduced to the Conference by the President, who remarked that the Conference would have pleasure in hearing them to-morrow morning.

Rev. J. Goodman contended himself with reading the resolution of the Conference appointing him, and the others merely said a few words of good wishes.

Rev. Dr. Hunter moved that the resolutions be taken upon *seriatim*. He was asked to withdraw his resolution, but he insisted on his willingness to do this.

Mr. J. Macdonald said Dr. Hunter could not do this without the consent of the Conference. He thought that much time would be saved by this course.

The motion was lost. Dr. Dewart made a few observations on Dr. Sutherland's speech and the resolutions as which it was based. It would strike many that there was something new and something old. The old he concurred in, but the new he would not. Between his speech and the pamphlet there was great "backing down," and the resolutions now presented were unmistakably different from what he formerly advanced. This was, however, in the Secretary's favor, and indicated improvement. It had been said by the Secretary and others that the President had no executive power, though the latter did not say so often in his speech as formerly. He had just the same power with respect to the General Conference as the Presidents of the Annual Conferences had. It had been contended that he had no legal power. He wholly failed to comprehend the argument that he had not legal power. It was power given by the Discipline, and as each was on a par with the power of the President of Annual Conferences. He had no intention of going into a general discussion of the question, but as the constitution of the Court of Appeal was not settled, and the shape of the Transfer Committee not definite, he would leave these points till a future time.

Rev. Dr. Jeffers asked if the Conference were competent to settle the matter now.

The President said they were if they chose. Rev. Dr. Jeffers said when Sir James Graham introduced his famous Factory Bill into the British House of Parliament there was a little clause about education, and when they were defeated on this point the Government dropped the whole matter. So it was with this resolution. They spoke of the duties of the President; he was to be allowed to ordain, etc., and go round as a kind of detective, but the heart and life of the whole thing was that clause about transfers. The action of the Transfer Committee was not satisfactory. They must have a Transfer Committee. There must be a free circulation between the Conferences, and they must have an efficient system of transfer, which would work easily, efficiently and safely. He advocated the return to the old system of composition of it to the President of the general and the annual Conferences, and an elected member from each Conference, and give them stationing power, the difficulties would be met. The transfer principle of the Methodist Episcopal Church would never have worked if the bishop had no power to station. The men transferred would then know his fate and the place reserved for him. The Transfer Committee proposed by Dr. Sutherland would not work and would be awkward and perplexing. If they gave the power to be desired to an extra official they received the desecrating centralization and the formation of a clique who would work mischief throughout the connexion.

Rev. D. V. Lucas said Dr. Sutherland should be held responsible for what he had said in his tract. (Hear, hear, from Dr. Sutherland.) Dr. Sutherland had given out to the world that the Methodist ship had dragged her anchors, and was drifting toward Congregationalism. He thought there was little in this, for they could not go in for four or five weeks' extra services without having to go out and collect for connexional purposes solely. The fact was there was too much connexionalism. He could not help thinking that Dr. Sutherland wished that the prophecies he had given forth in London in 1873 were true and will be realized. He concluded by exhorting Dr. De Long's Constitutional History, designed to show that the history of the mightiest powers had no voice in the executive. This body is a legislative body and must be separated from the executive. Dr. Dewart had said that Dr. Sutherland had come down a good way and they had not much farther to lead him.

Rev. Dr. Williams said he did not know that he ought to say anything, but as he was said to be either the bear or the fly, he was not the fly. (A voice—Are you Jumbo.) No he was not Jumbo. Some of them were

known, and it was not necessary to put an index on his face to tell where he was. He was sorry to say he could not tell where Dr. Sutherland was. If Dr. Sutherland said that the resolutions were contained in the pamphlet then he must have read it backwards. Dr. Sutherland had complained in the introduction to his speech that he had been misunderstood, and he could not complain of this, for the resolutions proved that he did not understand himself. On reading the first page of the pamphlet he was astounded to find that it was fraught with disaster to introduce any changes by a bare majority. Did Dr. Sutherland not know that there was a clause in the discipline that a change could not be passed without a two-thirds majority? And then it was said that to remain as we were by a bare majority would be disastrous. What disaster was menacing the Church? There was a change of party. Where was the party in the Church? He died, and one to say there was a party of 200 in the Conference. Then connexionalism was mentioned, and he failed to see any evidence of it. He knew that in the London Conference there were missionaries getting less than \$300 a year but after paying all their missionaries they had sent out more than \$200,000. Where was the sectional feeling in this? Then again there was the difficulty of the transfers. The difficulty was there were certain men in fact who wanted to get well, and they had always had that wish, and if it had increased it was by reason of the change made four years ago. Then there were the resolutions, such as they were. Some of them he had no objections to; but he did object that the President should be projected into the annual Conference. It would be against the compact made eight years ago. There had been objections taken to Dr. Ryerson having addressed a letter to the Chairman as President. Talk about a President "without a head." Yes, I will father the word.

Rev. Dr. Jeffers—The President has a good head.

Rev. Dr. Williams—Yes, but some say he ought to have two. Resuming he referred to the pamphlet issued by Dr. Sutherland. The President of the General Conference would have the same relation to the President of the Annual Conference as the latter held to the Chairman of a district. Here he called Dr. Sutherland to read the clause which was as the speaker stated to be, but qualified with the statement that there had been no conflict between the President and the Chairman.

Mr. John Macdonald said there had been a good deal said that was irrelevant to the resolutions. If the proposition he made had been adopted this would have been avoided. Going back to the resolutions, he found that one of them provided that the President should be without circuit responsibility. He could accept this, and he thought the General Conference would accept it. Was it any advantage to a man of experience who would have the position to travel at large over the whole denomination. He contended that there was no provision in discipline for his salary, and if the discipline were carried out he might be left without a circuit and support and have to go on the superannuation fund. (No, no. He asked the chair whether this was so or not.)

The President sustained this view. Mr. Macdonald said it was not as generally known as it should be that the Methodist Church had saved the country from bloodshed among the Indians. The United States had spent \$100,000,000 in exterminating Indians, while in Canadian soil no blood had been shed in unrighteous quarrels with the Indians. In the past the man who had come in contact with them was the President of the annual Conference. Now unbridled men were stirring up strife there, and the man who would be gladly received to settle without a circuit and support would be the President of the General Conference. All the talk of one-man power was sentiment. The fountain of power remained in this Conference, and when the President acted, he was doing so by virtue of the power vested in him by the General Conference.

Dr. Allison expressed his gratification that something in the shape of a simple fact had been brought before the Conference, going to show that a change of some sort was desirable. That fact had been stated by the Secretary when he said something was coming up to show the necessity of the changes proposed. The resolutions had been framed on the principle that half a loaf being better than none. He was prepared to show that there was more in the resolutions than appeared on the face of them. The bare proposition for a legislative body to allocate its authority, as contained in the pamphlet, was one for which there was no analogy in the history of man. Here it was stated that as the Conference only met for a few weeks and could not oversee the work, let it delegate its authority to the presiding officer. This was a great deal more than Episcopacy. He had no dread of the Episcopacy, for he had been a member of the Methodist Episcopal Church. Dealing with the third of Dr. Sutherland's propositions, he said that if the principle were conceded that the two first Presidents of the General Conference could not have taken the position, for he was Chief Superintendent of Education for Ontario when he was elected. Suppose another case, and they wanted to elect his distinguished friend at his side, Dr. Nelles, the President of Victoria University, and they could not make a better choice. He had on

objection to the man whom they elected being without circuit work in exceptional cases, but he contended that the Conference would do well to give him some particular work which did not trench on the rights or duties of others. To oversee the work provided he did not infringe the prerogatives of Annual Conferences. What work could he oversee without infringing upon the work of others?

Dr. Inck asked the President if it were proper to introduce into the discussion the pamphlet.

The President said he left it to the good sense of the speaker, but inasmuch as the mover of them had introduced it into his remarks he did not call upon them to refrain.

Dr. Sutherland—Yes, I did. Judge Jones thought the difficulty had arisen from the fact that they had no legislative authority, the acts of which were carried out by several distinct bodies. This difficulty did not exist in England, where they had a legislative and executive body combined. Nor did the difficulty exist in the United States, where they had a General Conference such as this, an A. B. C. of Bishops, who were the heads of the annual Conference, and formed the connecting link between the annual and General Conference. He mentioned a case in point, in which conflict had arisen on the question of electing a delegate to the Transfer Committee. Here was a difficulty, not an imaginary one, and they needed some reconciling power.

Mr. J. N. Freeman said he could not understand why there should be any objection to carrying out the laws of the Conference, nor could he see why there should be objection taken to the President being the person to carry them out. There was a point which he wanted to make out, and that was that laymen should have a voice in carrying out the laws. Here the laymen had a voice, and they said the President was the man who ought to do it. If the matter were put to the laymen—the men who contributed five cents, ten cents, and so on—toward the support of the ministry. These laymen wanted to see the President among them. He need not be a tyrant, though there was very great danger of that if he were elected from among the Methodist ministers. (Hear.) He was much surprised to hear among the ministerial class such sentiments of communism of authority. There appeared to be a great dread that there should be some one elevated amongst them above the rest. He would say that the circuit was the greatest example of a one-man power they could find. He did not complain of this for it was right. Yet the men who were experiencing the one-man power were opposed to the resolutions. He instanced the case of the quarterly meeting where they could not elect their own chairman. He had once made a motion which the Chairman had said he could not put until it was handed to him for a committee to see if it were right to be put, and if there had not been a little of the same stuff in him (the speaker) he would have prevailed. (Applause.) Who were afraid of the President coming among them? Not the laymen; but the ministers who would be touched, and they were opposed to them. He concluded by sympathizing with the Secretary in the way he had been used in the debate.

Rev. James Graham contended that the change in the Transfer Committee made by the late General Conference was unconstitutional, because it had not been carried by a two-thirds vote. He contended that the annual Conference in refusing to accept the change there had been no conflict of authority. He then went into several questions of personalities between him and Dr. Sutherland.

Rev. J. Lathern rose to a point of order, insisting that the speaker was wandering from the discussion.

Rev. James Graham resumed and spoke upon the supremacy of the General over the annual Conference, and contended that there were restrictions placed over the action of the former, and there need be no conflict if these were observed. Therefore they had no necessity for the authority proposed by the resolution.

The vote was now taken, and it was resolved to send the resolution to the Committee on the Government of the Church.

The Conference then adjourned. FIFTH DAY—MORNING SESSION. Hamilton, Sept. 15th. The Conference proceedings were opened by Dr. Williams, the President in the chair. The minutes of last meeting were read and confirmed.

COMPOSITION OF THE MISSIONARY BOARD. Mr. John Macdonald moved that the Missionary Board list be changed so as to bring within it a larger number of lay and clerical representatives. He said "I have felt in common with many of the members of our Church that the change in the organization of the Methodist Missionary Committee has been very disastrous. Under the old system the annual meetings were attended by all the chairmen of all the districts, when the whole work from one end to the other was easily examined, and they brought with them a large amount of enthusiasm, and took away a large amount of fire and energy with them. The result was energy and activity in our missionary operations, which has never been exercised since. Against all this some may point to the liquidation of the debt. I say that this has simply been the result of the power that the old system put in operation, and that it is now suffering from the lack of energy. Let me give an illustration. Each Confer-

ence selects one minister and one layman to attend the Central Board, when a disposition is made of \$150,000, while under the old district every chairman of a district was there, and presumably they went away imbued with the missionary spirit. I wish to point out the anomaly. The annual income of the Society is \$160,000 distributed at the Central Board, while the amount for the London Conference will be \$15,000 for domestic missions proper \$5,000 for 6,000, and for the proper distribution of this amount every Chairman from every district, with a layman from each district, in all about 23, I believe, of this Conference will take part in a conference very much larger in number of ministry and laymen the result will be an immense improvement in our missionary operations. The fact that since this General Conference has been established there has not been established one new foreign mission I view with some degree of pain. As a Conference we have not shown the interest in our great mission in Japan that we ought. I am pleased with the fact that the Presbyterian Church has taken such a position in the mission of the world. A distinguished member of that Church is said to have found 30,000 cannibals and left 30,000 Christians. They had fifteen or sixteen charges in a state of great prosperity. I move, sir, that the Board now called the Central Board be called the Missionary Committee of the Methodist Church of Canada, and be composed of not less than 50 members, and that the Board meet not less than once in six months; that the Committee now called the Committee of Finance be composed of 30 members, one-half of whom shall live within reasonable distance of Toronto, and the same shall meet on the first Tuesday of each month in the mission rooms there. Just look at the constitution of the great Missionary Society in England and you will not wonder at the results achieved. It is composed of the President and Secretary of the Conference, the General Treasurers and General Secretaries of the Connexional Funds, Secretary and Governor of the Theological Institution, connexional editors, lay treasurers of Richmond Institution, sixteen ministers in London, twenty gentlemen in London, and for the county a certain number of ministers and laymen. The result is missionary operations that have astonished the world. While we go on with our present system of one minister and a layman from each Conference we cannot expect extensive warmth of faith, and great enthusiasm. I move that the motion be referred to the Committee on Missions." Carried.

INTRODUCTION. Mr. William Kerr, of Cobourg, Lay Treasurer of the Victoria University, was introduced to the Conference.

EDUCATIONAL MATTERS. Professor W. T. Shaw, of the Wesleyan Theological College, Montreal, read the first report of the Committee on Education. It merely stated the reports of the Victoria University, Mount Allison College, and Wesleyan Theological College, Montreal. He moved that the same be received and printed in the Journal of the Conference.

Rev. Dr. Nelles read the report of Victoria University. He was happy to state that there was an increasing number of students. The course of study in the Arts Department had undergone careful revision to suit it to the exigencies of the times. Greater provision had been made for the natural sciences and modern languages. All the privileges of the University had been made accessible to ladies, though they did not board in the building. It was only right to make especial mention of the handsome gift of Mr. Dennis Moore, of Hamilton, by which an ample endowment had been secured to the Chair of Chemistry and Physics, and the salary of the Professor of that department will in future be provided for apart from the general endowment. The Board had also instructed the President of the University to proceed with a canvass for subscriptions to the Ryerson Chair of Moral Philosophy and Christian Evidences, a chair which was determined upon by the Board some two years prior to the decease of the late Dr. Egerton Ryerson.

The report of the Theological Faculty was then read by Dr. Burwash. The work done by this faculty has embraced the following departments: Theology, Exegesis, Church History, Apologetics, and Pastoral Theology.

Rev. Richard Jones, Treasurer of Victoria University, gave the financial history of the Institution, and closed a deeply interesting address as follows:—During the quadrennium now closed the different items of income have all improved steadily—some of them fully fifty per cent.—and this refers especially to the tuition fees, because the scholarships have lapsed or nearly so. He concluded by expressing the hope that the General Conference would show generosity and free them from the present debt. The prospects were now much brighter than in 1871.

Mr. W. Kerr, Lay Treasurer, then made an eloquent address, in the course of which he greatly eulogized the President of the Conference, and attributed to him the origination of the scheme of scholarships.

Dr. Burns moved the adoption of the report.

Dr. Young rose for an explanation. The report stated that there was no source of missionary supply equal to that furnished by our own educational institutions. It was rather hard to ask some of the members of the Conference to vote their own inferiority.

GENERAL. The Anglo-American cable of 1860 has been restored.

Four men were probably fatally scalded by the explosion of a locomotive near Bond Brook, N. J., on the 21st.

The Sultan has ordered the immediate surrender to Greece of the whole frontier fixed by the international commission.

Dr. Nelles made an explanation that the words had relation to the largeness of the supply and not to the question of mental superiority. The report was adopted.

METHODIST NOTES. Rev. Wm. Harrison writes: Our picnic at Burton was quite a success. By this effort our people cleared over \$80. The amount goes toward repairs of Burton church, Gazette, etc.

Special Services have been held in Kings Street Church, Rev. Wm. G. Lane, pastor, during the past week. Quite a number have consecrated themselves unto the Lord.

The P. E. I. Examiner says: Tryon boasts me of the best property and an altogether prettier 14th churches in the Province. It was designed for the Methodists of the settlement by Messrs. Stirling & Harris, and is now receiving the finishing touches at the skillful hands of Messrs. Warren and Howatt.

Digby Circuit.—Our friends at the Smith's Cove appointment have succeeded in building the foundation, framing, boarding in, and shingling the roof of a church 38x24 feet, and on the 6th inst., they held a tea-meeting, etc., the receipts from which amounted to \$202, which will enable them to complete the outside without going in debt.

Last Sabbath we held our inaugural Sabbath School Anniversary in Digby when Bro. R. T. Braine, of Halifax, preached an earnest and practical sermon in the morning, and with Bro. J. S. McNeill, M. P., of Burton, and the Pastor addressed a large gathering in the afternoon, composed of the Sabbath School and adult friends. The singing by the children was excellent and the whole affair a great success.

GLEANNINGS, Etc. THE DOMINION. An Alum mine, which is believed to be inexhaustible, has been discovered on the shore of Thunder Bay.

The Halifax public are to have an opportunity to hear Oscar Wilde, in the Academy of Music the second week in October.

The Windsor and Annapolis Railway accident, which happened last week, resulted in the death of George Bowers, and the serious injury of others.

A copper mine has been discovered at St. Ann's which is likely to turn out to be the finest yet found in Nova Scotia. The copper is a gray ore with a large percentage of silver in it.

Robert Murray, car inspector, while standing on the railway track at Richmond, was struck by a flat car and terribly mangled, dying in twenty minutes after. He was about sixty years old, and has been employed on the railway some twenty years.

NEWFOUNDLAND. Mr. W. P. Munn, of the long established firm of John Munn & Co., Harbor Grace, died suddenly on board his yacht on the 12th inst.

It is reported that a number of families will leave the various harbors on the Labrador shore for Bay of Islands, as they fear starvation the coming winter. They had a bitter experience last winter.

Writs have been issued for a general election in Newfoundland. For the district of St. George's and White and Boone Bay, nomination day will be October 16th and polling day October 21st. For the other districts October 30th and November 4th.

The bank fishing season is now about over. The St. John's Mercury says: "The discrepancy in the fares of our Newfoundland bankers this season is very considerable, and range from a thousand to over two thousand quints. But the net proceeds will doubtless show as good a dividend for owners as for the men."

A Bonavista correspondent writing under date Sept. 8th says:—The fishery here began to improve on the 4th ult., when many of the punts were loaded, and continued very fair up to the 19th, when from high winds and boisterous weather very little was done since. The average catch is now about 19 or 20 qtls., per man, certainly no less. So that with our usual fall fishery our people will be pretty safe for the coming winter.

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Henry M. Stanley, the African explorer has arrived in Europe. He has penetrated 300 miles beyond Vivi, and has established fifteen trading stations between Vivi and Roka.

The night train from Long Branch was wrecked at Aubrey Junction on Sunday morning by falling off a bridge which was undermined by heavy rain. Conductor killed; engineer and firemen probably fatally injured.

As a train was crossing a trestle near Esch, Austria, a portion of the bridge gave way, precipitating the train into the water. The engine and soldiers were drowned, and many persons injured. High water caused the accident.

GENERAL CONFERENCE.

RECEPTION OF FRATERNAL DELEGATES.

The evening had been previously fixed as the time for the public reception of fraternal delegates. Rev. Dr. Rice presided and the proceedings were opened by devotional exercises. The President announced that an address had just arrived from the Australian Wesleyan Conference, and he thought it best to have the address read first, and connect it thus with the evening's proceedings.

Rev. Dr. Sutherland then read the address, which stated that although the Churches were parted by wide spaces of sea and land, still they were united in the resolution of the many bonds which united them together in warm and living brotherhood. They had in a comparatively short period erected 35,000 churches, and had an aggregate of over 357,000 persons gathered every Sunday under the teaching of the pulpits. The mission in New Britain promises to rival its elder sisters in the rapidity of its growth. The shadow of a great calamity had rested on the Conference by the wreck of the steamer on the coast of New Zealand, while conveying to America, among other things, the Australian Church, by which it was carried into America.

After the reading of the address, Dr. Rice said it was his privilege to introduce a delegate from a Church to which they were greatly indebted. The earliest of the missionaries in British America had to seek his ordination from the Methodist Episcopal Church of the States. The obligations which the Canadian Church is under to the American Church are very great. The speaker could not but feel that the American nation owes its security to-day to the men who travelled out westward and northward from the Mother Church as civilization grew. He then introduced.

Dr. Sturley, who on coming forward was welcomed with great applause. He said that he had learned since he came to the city that the address which had been prepared by his Church had not yet arrived. This was owing, however, to the death of their Secretary. After such an outburst of fraternity and fellowship in London last year, it seemed like a work of supererogation for any one branch of Methodism to send a fraternal delegate to another branch. However, it may be well to show the world that the Churches have not fallen from grace since then. His errand was a very pleasant one, and ever since he was appointed he had been trying to find out why he was appointed to the office. However, since he was a pastor to one of the bishops and his family, he thought that the venerable man wanted to send him out of the country. He had abandoned that theory, however, because it was certain that the country where he was sent to was going to become an integral part of the great American Republic—and thus he would again be in the country from which he was sent. He was himself a Methodist of the fourth generation. The American Church sympathized greatly with their Canadian brethren in the severe loss they had sustained by the death of their master and more than Bishop—Rev. Dr. Egerton Ryerson. They could well sympathize with their Canadian brethren, for serious losses had also fallen on them. However, the work of Christ goes on. The educational institutions of the M. E. Church of the States are sending out young men who are trained in well-equipped colleges, sending them out to fight against Satan in all his various forms. Although the prospect at times was dark still they believed that the triumph of Christ's gospel would come at last. They did not look so much at what Satan threatened as at the mighty help that was held out to them by the Great Head of the Church. God is on the field when He is most invisible. In regard to heresy, he thought there was none that would do the Church any permanent harm. They did not take any notice of heresy until it became a nuisance. Then the Church stopped for a moment and quietly ejected the blatant heretic from their midst. (Laughter.) They were not swift to scout heresy, they tried to have patience with men who were striving earnestly after the truth and suffered under a slight misty atmosphere for a moment. They believe that truth gets on by enquiry and by giving the largest liberty to the inquirer. They only say to the inquirer, "Don't cry out Eureka when you think that you have entered some new field of theological mystery." (Laughter.) As regards the democracy the speaker had always been very conservative, sometimes much to the horror of his more radical brethren. However, if the people's mind were adapted to his present method of objecting to let him say, "I am in favor of six years instead of three." There were some things that they were doing with more than their former zeal, one of which is paying their debts. (Laughter.) In almost every case the churches which had become embarrassed at the beginning of the period of financial depression are paying off their debts now. Hundreds of houses of worship are being erected in parts where congregations are not able to afford to pay for them by means of the Church Aid Society. He spoke within the bounds of strict accuracy when he affirmed that their

work in this direction for the past few years had resulted in the building of more than one new Church for every day in the year. (Applause.) They were also making great efforts to look after the emigrants who were arriving in great numbers from the crowded cities of the old world. They were also extending the privileges of the Church more extensively to children. They believed that the children had better grow up in the fear of God. The M. E. Church was also making good progress in the South. At the close of the war there were 30,000 of a colored population in the Church, and the church property held by them was worth \$200,000. Now, there was a church membership of 180,000, with a church property valued at \$1,957,737. In other words they had six times as many members in the Church in the South with about ten times as valuable property. (Applause.) Among the whites the increase of church members was also very high, amounting to about one-half the number of Methodists in Canada. Nearly one quarter of the entire Church population of the States was in the South. The confidence of the Southerners in them was something sublime, and they meant to show themselves worthy of the confidence. He did not wish to advocate or influence any measure which was going to be debated by the Conference, but as he saw a paragraph in a newspaper just before he crossed the border which gave him a little information on the union question, he would like to say a word on the subject. If such a combination should ever be brought about no Church would rejoice so much as the Methodist Episcopal Church of the States. He hoped that he had not transgressed his prerogative in mentioning the matter. In conversation with a prominent member of the Conference today on the subject he received an answer which reminded him of the answer of the man who was asked what he thought of a certain law for the prohibition of the sale of liquors, he said "he was in favor of the law but against its enforcement." (Great laughter and applause.)

After the signing of a hymn the President introduced Rev. Dr. Stone, the fraternal delegate of the M. E. Church of Canada. We gave a brief synopsis of Dr. Stone's address in our last issue.

CORRESPONDENCE.

UNITED STATES.

The Camp-meeting season is over, which has been one of more than usual interest. Several things contributed to this result. The weather has been excellent for out-door meetings. Especially in New England and in New York largely; there has been but very little rain during the entire month of August, in which most of the Camp-meetings were held. There seemed to be a purpose among the friends of these meetings to give them as much as possible the old character they sustained in the days before the cottage system was introduced and the camp-grounds made places of summer resort. It is impossible to restore the old time camp-meeting in all respects under the present order of things, but it may be so far restored, as to be made a great spiritual blessing to the people. Thus it has been the present season. The results attending these meetings in older times were largely experienced. The Church was greatly quickened and led to a higher spiritual life, and large numbers were converted to God. The churches generally must be greatly benefited by them.

There are signs of spiritual awakening in the churches which is most encouraging. The doctrine of entire sanctification is receiving special attention, and as a result, many are entering into its experience. At our last Camp-meeting, this subject was made quite prominent and large numbers testified that they had entered into the experience of this great blessing. As the result of this spiritual awakening, we are expecting a general revival of religion, which is greatly needed to check the spirit of worldliness which generally prevails as the result of our great financial prosperity.

The Temperance movement is progressing with a rapidity never before known in this country. Prohibition is one of the principal objects aimed at in the movement. Three States have adopted a prohibitory law, Maine, Kansas and Iowa. The latter has just adopted the law in the following language: "No person shall manufacture for sale, sell or keep for sale as a beverage, any intoxicating liquors whatever including ale, wine and beer. The General Assembly shall by law prescribe regulations for the enforcement of the provisions herein contained, and shall thereby provide suitable penalties for violations of the provisions thereof." Several other States are moving for a similar law—indeed, the country is waking up to the subject, and the prospect for the triumph of the Temperance cause was never so encouraging.

The literature we have much that is interesting. In the book department, authors and publishers are active, and we are promised a rich literary treat for the coming months. Messrs. Harper Brothers announce several works in press, among which are "A History of Wood Engravings," by G. E. Woodberry; "Travels in South Kensington," by Moncure Daniel Conway; and the "Beauty of the Household," by Mrs. T. W. Dewing. From what is known of

these authors, we have reason to expect much from the works named. Their recent issue of a new edition of "The Young Christian," by Jacob Abbott, was a most excellent idea and has been received with much favor by the reading public. The present edition is a Memorial one, and contains a biographical sketch of its author by one of his sons. But few religious works issued by the American press possess greater value, and most heartily do we welcome this memorial edition. Its author has gone to his heavenly reward but his name is precious to all who knew him and have read his works. Their Library of English Men of Letters, is a most valuable contribution to our biographical literature. It now contains sketches of about thirty distinguished authors, and among its recent issues are Wadsworth, Dryden, Locke, Landor and Gray.

Messrs. Houghton, Mifflin & Co., the publishers of the Atlantic Monthly, are supplying largely the demand for reading matter by the public. In the poetical department, they are without a rival in the excellence and extent of their publications. Their series entitled the "American Statesman," is attracting considerable attention, and is of great value. Three volumes of the series have been issued embracing the Lives of John Quincy Adams, Alexander Hamilton, and John C. Calhoun. Other volumes are soon to follow, embracing the Lives of Andrew Jackson, John Randolph, James Madison, James Monroe, Albert Gallatin, Henry Clay and Daniel Webster. The series is prepared by some of the distinguished writers of the country. They announce in another series the Life of Benjamin Franklin in preparation, which will be looked for with interest.

Among the large number of our publishing houses, none stand higher in the estimation of the public than that of Robert Carter & Brothers. Their name as publisher is a guarantee that the work is worthy the reader's attention. Their book list is very extensive embracing many works of the best foreign authors. Their works of the distinguished Scotch author, J. R. Macduff, D.D., are exceedingly choice and valuable; they are a precious legacy to the Church. Who that reads his "Thoughts of God," or his "Gates of Prayer," but has been benefited in intellect and heart?

But I must not continue these notes. I will close by saying, we have a remarkably fruitful season. Drouth in places has seriously affected the crops, but on the whole, throughout the country, there is an abundance for both man and beast, and a large supply for other nations if desired. In every respect we have much for thanksgiving. CECIL.

NOTICE.

The New England Methodist Historical Society is prospering beyond our most sanguine expectations. Its Library is increasing rapidly in rare and valuable material illustrating Methodism. Should any of the readers of the WESLEYAN have any such material, in books, pamphlets, sermons or sketches, printed or in manuscript, files or part of files of periodicals, autograph letters, old records, journals and diaries of old preachers, or any document printed or in manuscript, illustrating Methodism, that they do not care to keep, the society would be much pleased to receive it and would pay all express charges. Minutes of Conferences and files of periodicals are very acceptable. Friends are sending to the library valuable material from nearly all parts of the country, not excepting the British Provinces. All contributions to the library should be sent to WILLARD S. ALLEN, care of J. P. MAGEL, 26 Bromfield St. Boston.

The Society would invite the readers of the WESLEYAN to consider the claims of the Society, and would invite them to unite with it. Any information on the subject will be furnished by addressing
REV. R. W. ALLEN, Malden, Mass.

The Society's Room, is No. 16, Wesleyan Building, 26 Bromfield St., Boston, and the Society would be pleased to see any of the readers of the WESLEYAN there at any time.

MR. EDITOR.—We are informed through your valuable journal that five young men, wanted by the Stationing Committee to fill vacancies in our work, have arrived from England, who will be appointed by the President to their several stations. Will you be good enough to give me space for a question or two. Do these young men come to us as Probationers, or as candidates for probation? If in the preliminary examinations they should fail to reach a certain standard can they be rejected without placing themselves and us in any awkward position? I notice that they have been selected—no doubt with great care by Revs. Messrs. Butler and Stoddard. Does that process of selection bind us to accept them otherwise than on their own merits? We place certain barriers in the way of our own young men who propose to enter our pulpits. In a case of this kind are those barriers removed, or in any degree lowered? The necessity which compels us to send abroad for candidates for our ministry is a serious matter, one which should lead to thoughtful inquiry in several directions. Our young men are thronging all the professions. The professions of law

and medicine are abundantly supplied with talent as fine as can be found in any country. Why is the pulpit avoided in this manner by our families? Some reason there must be.

Then, again, we are given to understand that the Western Conferences of the Methodist Church of Canada are crowded. Why was not application made in those quarters? In the English Conferences there is what is called the President's list of reserve, composed of young men—we are informed—who have passed the several preliminary examinations, accepted by the District meeting, and are held to supply emergencies, or awaiting vacancies in the work. Could not our wants here be supplied in this quarter? I am not finding fault in this matter, or questioning the wisdom of Conference. But while other churches are leveling up their pulpits by the importation of the finest talent for leading positions, there is a possibility of our favorite methods becoming a process of leveling down.

Yours,
A MINSTER.

DEAR BRO.—As some of your readers may be wondering why the Theological Union has not published before the Society, last June, the opportunity of saying that the delay has arisen through circumstances beyond the control of the Society. There will be still a little longer delay. Meanwhile it will be well if members who are in arrears of dues to the Society will remit the amount to the Treasurer and thus enable him to meet promptly the Society's obligations.
C. H. PAISLEY,
Sec. Treas. Theo. Union.

BREVITIES.

"I rise for information," said a legislator. "Glad to hear it," said a bystander. "Nobody needs it more."

A Troy lawyer asked a woman on the witness stand her age. She promptly replied: "I sold milk for you to drink when a baby, and I haven't got any pay yet."

"Why did you pass me yesterday without looking at me?" asked a beautiful lady of a gentleman. "Because if I had looked I could not have passed," was the gallant reply.

"Why," said the old man, "I remember Webster well. He was a perfect orator. He used to hold us spell-bound." "Yes," said Ethel, "he was probably getting up his Dictionary."

A skeptic asked, "How is it possible for an ass to talk like a man?" when an old believer replied, "I don't see why it ain't easy for an ass to talk like a man, as it is for a man to talk like an ass."

"You say that you were possessed by the devil when you took the pants?" the Justice said. "Yes, sah," was the reply; "it wa'n't me, it was the devil dat was in me." "Well, then, in order to punish that devil, I will send you to prison for six months."

A coloured preacher lately wished to quote the text, "The harvest is past, the summer is over, and we are not saved," but not being able to read he gave the gist of it thus, "De corn has been cribbed, dere a'n't any more work, an' old Satan is still fooin' wid this cumpany."

"Ma," said a little four-year-old "I saw something run across the kitchen floor this morning without any legs. What do you think it was?" The mother guessed various legless worms and things, and then gave it up, when the little fellow said, "Why, ma, it was water."

A Maine paper prints a laconic correspondence between two personal friends. One wrote to the other: "Do me the favor to lend me a dollar, to get my cow out of the pound." The other wrote back: "I would, but I paid my last dollar to the boys to take the cow to the pound."

A popular clergyman recently delivered a lecture to his parishioners assembled in the interesting subject of "Fools." There was naturally a very large audience, and the rush for seats was much augmented by the fact in which the admission tickets were so plentiful. The inscription ran thus: "Lecture on Fools. Admit one."

A little fellow discovered a bee crawling upon his hand. Finally the bee stopped, and, after remaining stationary for an instant, stung the little fellow. When the cry of pain was over the child said to his mother that he didn't care for the bee walking about on him, but he didn't like his sitting down on him.

"How did you like the lecture?" "O, it was beautiful!" "What did he say?" "O, he said so many beautiful things." "Tell us some." "O, he said—'he said—but I can't tell it to you as he said them.'" "Well, then, as you understand them," "Well, he said—he said—'O, I can't.'" "Well, he said—the aesthetics of existence enabled us to—'O, I can't.'" "Tell us what you think he meant." "O, go along! Why didn't you go and hear him yourself?"

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LITERARY, &c. The American Agriculturist for October is full of articles and illustrations interesting to all agriculturists.

The September number of the Southern Pulpit opens with a strong and keen sermon of the Rev. J. L. Burrows, D. D., before the University of Virginia.

LITTLE'S LIVING AGE. The numbers of the Living Age for August 26th and September 2nd contain the following articles: North Borneo, Edinburgh: Natural Scenery, Quarterly: Urbs Roma Vale, Blackwood: Soliloquium Fratricis Rogari Baconis, and Three Trips to Tartarus, Fraser: The Muses in Tyrol, and Talk and Talkers, Cornhill: The Art of Life, and Reindeer Spectator: The Emancipation of Woman from the Piano, St. James' Gazette: with instalments of "No New Thing" and "The Ladies Lindores," sketches of "Llewellyn Penrose Seaman," and "Will Stout, the Parish Beadle," and more than the usual amount of Poetry.

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PREACHER'S PLAN. HALIFAX & DARTMOUTH. SUNDAY, OCTOBER 1st, 1892. 11 a.m. BRUNSWICK ST. 7 p.m. H. P. Doane. R. Brecken. 11 a.m. GRAFTON ST. 7 p.m. F. H. W. Pickles. J. B. Buttrick. 11 a.m. KAYE ST. 7 p.m. R. A. Temple. J. Spoungle. 11 a.m. CHARLES ST. 7 p.m. R. Brecken. F. H. W. Pickles. 11 a.m. DARTMOUTH 7 p.m. Jas. L. Batty. H. P. Doane. 11 a.m. COBOURG ROAD. 7 p.m. Mr. Major Theakstone. J. L. Batty. 11 a.m. BEECH ST. 7 p.m. J. B. Buttrick. Dr. Woodbury.

MARRIED At the residence of the bride's father, Granville Ferry, on 21st inst., by the Rev. L. S. Johnson, brother-in-law of the bride, Rev. Theophilus Lessey Williams, of Eglu, Albert Co., N. B., and Mary Blanche Pratt, daughter of Samuel Pickup, Esq., of Granville Ferry, Annapolis Co., N. S.

At the residence of the bride's father, on the 16th inst., by the Rev. B. C. Borden, Mr. Calvin Morrill to Miss Lois A. Pitman, both of Brooklyn, Yarmouth Co.

At the residence of the bride's father, on the 16th inst., at Gagetown, at the residence of Mr. William Cooper, uncle of the bride, by Rev. William Harris, Mr. Samuel Macarty, of Oromocto, Sunbury Co., to Miss Adelaide Knox, of same place.

At the residence of the bride's father, on the 21st inst., by the Rev. John Read, Fred. S. Whitaker, of the firm of Whitaker Bros., to Ella Gertrude, daughter of Joseph Pritchard, Esq., all of St. John, N. B.

At No. 70 City Road, on the 20th inst., by Rev. J. Shepton, Wm. J. Barisford, of St. John, N. B., to Sophia N. Morris, of Yarmouth, N. S.

At St. David, on the 13th Sept. by Rev. E. Slackford, Mr. Albert E. Davis, to Miss Fluretta O. Hall, eldest daughter of Mr. G. W. Hall.

On the 20th inst., at the residence of the Hon. Senator Lewis, Lancaster, by the Rev. Joseph Sellar, A.M., Miss Annie L., youngest daughter of the late Dr. Lewis, to Mr. Harold Herbert, son of Lewis Carvell, Esq.

At Bridgetown, on the 14th inst., by the Rev. D. W. Johnson, A.M., William J. Beals, to Athwood Phinney, both of Phinney Cove.

At North Starr street, on the 20th inst., by the Rev. W. Lane, Esq., B. B. Heiler, to Jessie H., third daughter of the late John McLeave, all of Halifax.

At Summerside, P. E. I., on the 7th inst., by Rev. J. S. Allan, James T. Tuplin, of Indian River, P. E. I., to Hope, eldest daughter of Wm. Gregg, of Centreville, Carleton Co., N. B.

On 21st inst., at the residence of Mr. T. F. Griffin, uncle of the bride, by the Rev. Joseph Gaetz, Arthur C. Casey, of the firm of C. K. Casey & Son, of Miramichi, and daughter of the late J. M. Griffin, Greenwich, N. S.

On the 20th inst., at the Methodist Church, Hillsburg, N. S., by Rev. E. Tweedie, assisted by Revs. Messrs. Day and McLean, Wilford G. Clark, Esq., and Annie J., second daughter of Alpheus Marshall, Esq.

At the home of the bride's mother, on the 13th inst., by the Rev. Wm. West, Mr. Abalom Wark to Miss Matilda E. Cochran, both of Arthurette, Victoria County.

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