

"This one, 'Secret things belong to God, was delivered at the funeral of a dear young brother in the ministry. He was lieutenant in the navy when Christ called him. Perhaps as his death he would have been a commodore, and cannon would have boomed, and plumed warriors would have marched with solemn step at his burial, had he continued in the navy. But he left all that might be a humble, devoted and faithful soldier of Christ. He died with his armor on, in the morning of life, but a warm golden light fell upon his dying bed, and he laid down to die as a warrior, and would fall asleep in its mother's arms. What a warm, ardent, glowing piety he had! He sleeps under the evergreens, in the little burying place of his people; and his latest wish is now a private in the camp. How much comes rushing back upon the memory by the sight of our dead sermon."

"These two! How happened they to be together? They were delivered at the ordinations of my two sons, in two different cities. How many anxieties and cares preceded the writing of these sermons! Who but a father can understand them? No! I can't but know you yet."

Provincial Wesleyan.

WEDNESDAY, AUGUST 6, 1868.

Connexional Property.

A report was presented to the late Conference, by the Committee on Connexional Property, which contained much gratifying information of great interest, and furnished statistical evidence of the progress made during the past year in one of the most important departments of the general work, in which, as a Church, we are earnestly engaged. From that report, many facts may be obtained in reference to the present condition of our Connexional property, and many enquiries arise as to the best means of carrying forward the various enterprises which an increasing population, and a widening sphere of usefulness, demand of our future time, and descent to their children and the generations yet to come.

We observe, with much pleasure, the rapid increase in the number of sanctuaries erected by our people, and in which the Gospel of the grace of God is proclaimed by a Wesleyan Ministry, all of which, we believe, are proving centres of holy influence to the people in those midst those hallowed walls have been reared. Many of those Churches are highly creditable in the style of their Architecture, elegant in their appearance, and spacious in all their arrangements, exhibiting a correctness of taste and an enlightened zeal, on the part of the people, which are most praiseworthy, and which will not be unacceptance in His sight, who hath filled earth with all that is lovely and beautiful, and at whose bidding, in the olden time, a Temple was erected, unparalleled for confidence and splendor. In other localities, plain and comfortable sanctuaries have been built, where no other places of Divine worship were found, and in which the scattered dwellers, in the wilderness and newly-settled country, may with their families gather to worship the Lord God of their Fathers.

By great personal effort and by costly offerings have our beloved people erected these Temples for God's worship, and consecrated them to the abiding work of His glory, and already, in numerous instances, has the Divine acceptance been manifested; precious souls have been born within those hallowed walls, and a rich return of spiritual advantages has flowed back upon the liberal-hearted and self-denying men by whom they were offered to the Lord. Pledging that a rich harvest of blessings shall still be vouchsafed in its future time, and descent to their children and the generations yet to come.

It is a matter of course, that the property of the Church should be managed with wisdom and economy, and that the whole of its income be available for the maintenance of Divine worship within its walls, and then for the extension of the Kingdom of Christ in regions beyond.

Our Conference.

It seems to be a rule among your people, and a friend lately, "that each family must possess the Bible and the Provincial Wesleyan." He was a frequent traveller who spoke thus; and everywhere throughout these Provinces, in the gay, fruitful valleys, as on the wild, rock-bound coasts, he had seen these two welcome messengers. A par Bible and an ancient newspaper—what a blessing! Do our little folk ever enquire, as they read those horrid details of heathen worship, or listen to the blasphemous words of the wicked, and a third who talked so long and adversely to every one in the family. You have seen them in the pulpit, in the Sabbath school, by the fireside; you have never seen them at a Conference. It is to remedy this loss that I now commence a description intended for all those who love and appreciate good men.

Probationers' Course of Reading.

For the guidance of the preachers on trial, we publish the course of reading for probationers, as ordered by the Conference, embracing the works upon which examination will be based as the Annual District Meetings, as well as the works suggested for reading and study:—

Books suggested for reading and study.

First Year.—Wesley's Notes, Matt. Mark, Wesley's Sermons, 1 to 40, Fletcher's Appeal, Locke's Theology, Chapters 1 to 8, Watson's Life of Wesley, Wayland's Moral Science, 1st part, Ripley's Sacred Rhetoric.

Second Year.—Wesley's Notes, Luke, John, Acts, Wesley's Sermons, Fletcher's Checks, Locke's Theology, to the end, Gridinoff's Compendium, 1st part; Watson's Institutes, 1st part; Wesley's Moral Science, 2nd part.

Third Year.—Wesley's Notes, Rom. to Gal., Wesley's Appeal, Bunting on Justification, Watson's Institutes, 2nd part, Gridinoff's Compendium, to the end; Santis's History of Methodism, vol. 1.

Fourth Year.—Wesley's Notes, Eph. to Rev., Wesley on Original Sin and Christian Perfection, Watson's Institutes, part 3 and 4, Pearson on the Creed, Butler's Acolyte, Smith's History of Methodism, vol. 2 and 3.

Books suggested for reading and study.

First Year.—Benson's Commentary (new ed.) Todd's Student's Manual, Dr. Hannah's Letter to Junior P's, Smith's Parabolic Aids, Kurtz's Sacred History, Jackson's Lives of early Methodist Preachers, Watson's, Bunson's and Clark's Sermons.

Second Year.—Kurtz's Church History, Benson's Com. (on Old Test.) Baxter's Reformed Pastor, Dixon on Methodism, Pearson on Infidelity, Russell's Pulpit Eloquence, Burnett on 39 Articles, Smith's Election People, Rollin's Ancient History, Newton on the Prophecies, Harris's Great Commission.

Third Year.—Watson's Exposition, Paley's Natural Theology, Evidence and Hume's Fallacies, Angell's Bible Hand Book, Powell's Apologetic Succession, Stevens's History of Methodism, Smith's Gaelic Nations, Hilliard on Baptism, Angell's Hand Book of English Language.

Fourth Year.—Smith's Harmony of Dispensations, French on the Miracles, French on the Parables, Howe's Works, Gold and the Gospel, Treffry's Eternal Sonship, Josephus' Works, Biographical—Clarke, Coke, Estlin, Stoner, Smith & Husk.

Let me introduce you to our President. We must have no names mentioned during this visit to our Conference; but you can readily ascertain who that tall, genial person is, sitting at the centre and front of the platform, his elbow resting on the table before him, while his slender hands fall gently on either side of the most sunny of countenances. How his smiles chase such other over the lips and eyes and brow! It is not a tropical calm which rests upon his forehead, but a tropical calm which rests upon his forehead, subject to tornado-vibrations of darkness and storm; it is the atmosphere of a nature as untrammelled and kindly as ever flowed from human heart. His breast know it, and much against his sensibilities indignations, they have elevated him, not by easy gradations, but by united and irresistible effort, from the most retired seat in the pew, to the most prominent seat on the platform: See how his glance glides over the forms of the assembly, as if the great, warm soul within were incessantly speaking through those nervous eyes.

Address to the Rev. R. Morton.

Beloved Brethren,—I sincerely thank you for your affectionate address. Your great kindness in this instance, is the more acceptable, because of its entire harmony with your whole demeanor, during our two years intercourse. To these years I shall ever look as singularly happy, because of the pleasing and happy intimacy to which you have admitted me, and the cordial welcome which has been awarded me at your homes.

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The thought of leaving friends so kind, so generous, so indulgent, is to me one of sadness—and were it a matter entirely dependent upon my own wishes, it would be in my heart to live and die with you. Mrs. Morton and her children, grateful until we are in wishing for you, your families, and the Congregation you represent, all the blessings of a "Godliness which is profitable unto all things, having power to furnish us with a pure heart and a good conscience, and to give us peace which cannot be taken away, and which shall abide with us unto the end of our lives."

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