

Provincial Wesleyan.

WEDNESDAY, AUGUST 27, 1873.

THE UNION SCHEME BEFORE THE BRITISH CONFERENCE.

It will be gathered from our summary of English news that the question presented by the Conference of Canada and E. B. America to the British Conference, in regard to Union, has been assented to without a murmur. Only the presentation of the scheme to our Quarterly Meetings remains in order to complete a purpose the issues of which human foresight cannot apprehend. Now to sincere and faithful prayer for guidance and prosperity! Let us look for the higher approbation which shall ensure a widening and strengthening of our relations on this Continent.

THE PRIVILEGE OF WRITING.—On assuming the management of the *PROVINCIAL WESLEYAN*, we requested the co-operation of our ministers in filling its columns from week to week. Two or three motives would doubtless at once suggest themselves in that connection. The popularity of the paper, the gratification of the Editor and his readers, and the financial success which might reasonably be expected to follow. We will add another which we venture to affirm very few have ever thought of, or at least, not in that full force which would bring the idea into practical effect.

We take it for granted that every intelligent Christian wishes to be useful. This paper is read every week by at least eight or ten thousand persons, and the opportunity afforded of reaching through its pages human minds and hearts through its pages is more extensive than any Pastor possesses in connection with his people. Any good thought, any valuable suggestion, any exemplary incident which may go to the world through this medium, takes to itself wings like the lightning, and speaks at the same moment in three thousand different homes. Throughout these Provinces, away over the ocean to other lands, opinions, arguments, exhortations, speed themselves at the bidding of the Press. How Paul would have gloried in this advantage, and what burning thoughts would have flashed themselves over the face of the nations at his command! Had Luther not enjoyed this privilege, his labors would have been multiplied forty-fold. With a limited Press he was short of much of his strength.

It is our profound conviction that enough is not made of the religious newspaper. We have known within a few years a short, fervent, practical sermon to do more good a hundred times over through a single newspaper than ever it could have accomplished in any other way. Your words speak when you yourself are resting or preparing for a new effort. If some stirring ideas, owed of the Holy Ghost in your ordinary work, were but given to the world by this means, a perpetual influence would be exerted after your pen had ceased to write and your brain to work. And this leads to another heading:

THE PRIVILEGE OF DISSEMINATING WRITTEN THOUGHTS.—Every family should be persuaded to take a good religious newspaper, and the man who succeeds in obtaining subscribers to such a publication is doing a good work. The money made for the church, the premium obtained by the agent, is but a secondary consideration. Two important duties are thus recommended. *Help in making your paper a religious power; and then give time and energy to its circulation.*

A BATTLE OF GIANTS.—Dr. Curry of the *New York Advocate* is waging war with Beecher. At a meeting of the New York Preachers, Dr. explained the decline of true religion in that vicinity as being the result of a kind of preaching which he called "emasculated Christianity." Beecher being its Apostle. Beecher took up the Drs. statements in public address. Dr. Curry now strikes heavy blows against the theological teachings of Plymouth Pulpit. The man of ponderous logic deals sternly with the garniture and fallacy of the great Brooklynite.

Very natural is this conflict of great men. Possessed of fine talents and wielding potent influence, each in his sphere—they are quite dissimilar in those characteristics which place public men in the first rank. Dr. Curry is a born editor. Conducted with signal ability as are all the *Advocates*, that of New York is the *Christian Advocate*, par excellence, simply from the force of Dr. Curry's genius and the thoroughness with which the entire paper is managed. Its leading columns are usually an array of solid arguments. Every subject there treated is most mercifully probed to the very depths. Ornaments of language have little weight with the Dr. if they do not prove something, and proof with him means what every one comprehended and none gainsay. Dr. Curry is a logician in mind and a puritan in doctrine. But he makes no allowance for that excess of imagination in his opponent of which he is himself almost totally devoid.

Beecher is one of that class whose influence is always difficult to withstand. Inheriting the prestige of a great name; standing immeasurably above common public men as an orator; gifted with extraordinary powers of mind, which have been brought to the highest cultivation by study, observation and travel; sustained by the most artistic associations and a Church—for weal or woe he sways a tremendous influence. By thousands and thousands, people of all ranks and dispositions will love and respect Beecher while he lives, and the nation will greatly honour him when he dies. As a man of ripe scholarship, surpassing magnetism, comprehensive mind and loving nature, he is altogether out of the ordinary ranks of mankind.

Yet it is open to question whether a superlative imagination can ever be associated in the same individual with great reasoning powers. And this may account for the fact that few sturdy thinkers speak approvingly of Beecher's discourses. With superabundant illustration he captivates certain classes of learners; but a strong mind, fairly equipped, is seldom brought under subjection to him. As a theologian, his discourses are inconsistent with each other. To-day he is standing firmly by the doctrines of his early education, to-morrow he abandons them with a sneer. He mercilessly denounces immorality on the Sabbath; and needs his way on Monday to aid Frothingham in marrying a pair of polished adulterers. There is a perpetual war between Beecher's imagination and Beecher's understanding, between his sense of propriety and his large benevolence. When his imagination obtains a free license, there are scarcely any bounds to his extravagance.

Dr. Curry deserves a vote of thanks from the Churches of this continent. How many sacred desks have reflected the light of Plymouth Pulpit, but few can judge. If speakers confined themselves to Beecher's prattling and soundest thoughts, the light might be nothing more serious than a sentimental plagiarism, but there is every probability that error and ornament are alike adopted by young adventurers in public life. They might be safe in following Beecher's example; for he is self-right always—gleaning thoughts from the Bible, the stars, the clouds, the trees, the wide sea of mankind—in short from all creation; but he would scorn to imitate any man though he seems grating in danger of drawing weak minds into imitation of himself.

PROFESSOR GEORGE PRENTICE, whose article on "Literature and Dogma," we publish on our first page, is one of the Educational staff of the Wesleyan University, Boston. He had gained a good reputation as a student of European Languages before the University sought his assistance and bestowed upon him professorial honours. He has translated several German books into English, and always with such success as to ensure for those works a wide circulation on this Continent.

Mr. Prentice has much ability of which he himself and the world of readers have hitherto remained ignorant. With that happy combination of cultivated wit and free sarcasm which damages a pretentious author when under review infinitely more than the most ponderous logic, he scathes the egotistical philosopher right and left. A wide field is thus opened to Prof. Prentice as a writer; and Review contributors will not willingly allow so skilful a contributor to remain idle.

Irreligious scientists and Philosophers are no longer to have things all their own way. The churches are nobly equipped and valiantly disposed. Every challenge will be met by men as competent to deal with the most abstruse subjects as any in the ranks of Infidelity. And the strong common sense of New England is with writers like Prentice. We saw this very plainly a few years ago in Music Hall, Boston. The accomplished, audacious Frothingham could obtain no applause when advocating with subtle ingenuity the claims of Free Religion; but as he touched upon Christ and Christianity, setting out their attributes in bold relief by his artistic genius, as he bestowed upon them a tardy compliment, the walls resounded with the most hearty hand clapping we had heard for many a day. The heart of the American Republic is still sound, and its pulsations will surely gather strength with the advancing years of religious education.

Correspondence.
LETTER FROM THE PRESIDENT.
WESLEYAN METHODIST CONFERENCE, NEWCASTLE CROSS-TYNS, Aug. 4th, 1873.
MY DEAR BROTHER,—There is not much for me to add to my former communication. Our affairs were put into the hands of a large and most respectable Committee, before which we had the honour to appear. Before their report has not been presented, still we have the assurance given us that no hindrance will be thrown in the way of our union with the Canadian Conference. The financial details, which will, in all probability, be generally arranged. More we cannot say for a day or two—though we do hope that being furnished with the official decision on this point, we shall be able to leave Newcastle by the end of this week. It will require our industries plodding to complete all that we have in hand, so that we may leave Liverpool on the 26th of this month. And this is our purpose.

I find it impracticable to give you any notes of our Conference experience at present, but content myself with the fact that you receive by the papers a pretty good report of our proceedings. We are not making great progress towards the attaining of young ministers but we have a few cases of promise before us. It is a pity to drop you a line by the usual mail on Tuesday next, and with great respect believe me,
My Dear Brother,
Yours very truly,
CHARLES STAWART.

In my last note I informed you, that a large and influential Committee of the Conference had been appointed to consider the scheme of Union, as presented by the deputation from Ontario and ourselves. Yesterday the report of that Committee was given to the Conference, and action immediately taken upon it. The drafting of the report was undertaken by the Rev. John Bedford, and throughout bears the mark of his well known ability, being distinguished alike for the breadth of its principles, and the clear arrangement of details.

It alludes to the providential institution of the Affiliated Conferences, and to the good which had so largely resulted from their existence. But, as the circumstances of our country are now so greatly altered, it acknowledges the desirability of still further changes. Then, it concedes the propriety of the terms of affiliation being revised; of our respective Conferences being permitted to form such a union between themselves as they might conclude to be adapted to promote the work of God in their North American; the new body nevertheless holding to the Wesleyan Theology, and, however modified to suit our circumstances, to the essential principles of our discipline; and it asks the Counter-

part to give effect to these suggestions by yielding up all claim to trust property in our keeping, and by putting the Conference seal to any documents which may be necessary for this purpose. At the same time it expresses the warmest wishes for our well-founded and continuance of fraternal intercourse with us.

The resolutions embodied in the report were moved by the Ex-President, Rev. L. Wiseman, M. A., and seconded by the Secretary of the Conference, Rev. G. Smith, M. A. Both of these gentlemen expressed themselves in the kindest manner possible, and while admitting the desirability of the scheme could not but confess to a pang at parting from us.

It is hard to gain the ear of the entire Conference, much more so to retain it for any length of time; but there are men to whom this privilege is accorded, and there are matters of business which derive very general attention. On both grounds we were highly favoured. Dr. Riggs, in a few weighty words, gave his support to this measure. The Rev. Wm. Arthur, than whom there is no man who is listened to with such profound regard, adverted to the fact that, at our last Conference, he had not only been instrumental in doing a good and great work, but had saved the Missionary Committee a vast amount of responsibility, care, and of money. Had they gone on in the old way, their Missionary Society would have been dissolved by the end of the year. He believed that the hand of the Lord would still be with us for good; and that we should be able to share in the feelings of regret to which our friends alluded, yet it was just as a parent would, at the comfortable settlement of a loving child, be glad to see that the child thought we were likely to set the various sections of Methodism at home a good example, by promoting the spirit of co-operation and unity.

In a similar strain the Rev. Dr. Funnell, Rev. C. H. Haydon, and our own dear brother, Mr. Geo. Scott, D. D. gave testimony to the deep interest which they felt in our common Canadian work. The vote was then taken. To say that it was unanimous would convey a very inadequate notion of the cordiality with which the measure passed. Every hand seemed to be upraised, and cries of "All, all" rang through the building.

As the representatives were about shortly to leave, they were invited to address the Conference. A few words were spoken by the younger member of your deputation, who was immediately followed by Dr. Pickard. He thanked the Conference for the kindness shown to us both while we were in Missionary District, and for the arrangement. Briefly, he traced the history of Methodism in E. B. A., and confirmed the statement in regard to the saving effects, and the increase of the various departments of our agency, during the last eight years. The Revs. Mr. Dewar and Dr. Nettles also followed with short addresses—looking forward to a brightening future, and purposing, by the grace of God to be found faithful under the newly acquired responsibility.

Thus ended so far as the British Conference is concerned the public and formal disconnection of the ties which have bound us together: the settlement of the financial aspects of the subject is in a fair state of progress, and we hope for an equally generous disposal of it in respect.

We purpose leaving Newcastle tomorrow, and we intend, D. V., sailing from Liverpool by the "Austrian" on the 26th inst. We have been comforted by the thought that, in their applications, we are not forgotten by our friends at home. May we still ask that prayer be offered for us continually, so that in safety and peace we may be borne across the Atlantic?

With kindest regards to the numerous readers of your paper, and to our own friends everywhere,
Believe me,
Yours very truly,
CHARLES STAWART,
Newcastle, Aug. 8th, 1873.

OUR THEOLOGICAL INSTITUTION.
The Secretary of the Theological Institution Committee was directed by Conference to prepare for the *PROVINCIAL WESLEYAN* a Summary of the reports submitted to the Committee at its late Session in Fredericton. He regrets that, and the confusion of moving to a new Circuit, and the demands upon the time and attention of a Minister during the first weeks of his settlement among a new people, he has been almost forgotten. But, as in regard to those who generally come late to his week-night services, so respecting this, he believes that it is "better late than never." He therefore, furnishes the following brief statement of the chief points in the report referred to.

Five students, regularly appointed to attend the Institution, were under the tuition of the Professor throughout the year. One young brother was overtaken at his home, during vacation, by painful bereavement, and did not return last year. Besides the five Conference Students, seven young men attended the classes in doctrinal theology and Biblical Criticism.

Of the five conference students four have been sent to circuit work and one returned to the Institution. Immediately upon his return from England, where, in association with Dr. Pickard, he represents our body at the British Conference, and in part by scheme of Union, our Professor of Theology will enter upon his work for another year. The importance and responsibilities of that work, we know, he deeply feels. If he were to make any request of us in regard to the preparation of this short article, it would most likely be, that we fail not to remember the church of their privilege of remembering him in prayer. We are sure we speak the truth, when we say that all his evening addresses were delivered by Rev. Christ and Methodist and the office he so worthily fills.
H. S.
Aug. 16th, 1873.

WESTVILLE, STELLARTON CIRCUIT.—The Ladies' of the Westville Congregation held a Tea meeting on the 20th inst., in aid of the Rev. Mr. Haydon's new church. The day, though dark, was not unfavorable. The friends gathered in respectable numbers and the whole affair passed off most pleasantly.

A hundred dollars or more, clear of all expenses, will be realized. During the evening, addresses were delivered by Rev. Messrs. Hemmen and Brown, and good music furnished by the choir. The readers of the *WESLEYAN* have already heard of this church enterprise. They will be pleased to learn, that the Church is now plastered and ready to receive its people. The friends have laboured earnestly and resolutely, and with God's blessing, they are beginning, to see the successful result of their labours in a very neat church.

It may not be amiss to add that when in Halifax soliciting a little assistance, a friend, a subscriber to a large amount, upon looking and noticing a subscription of fifty dollars which has been lost to us by the Drummond Colliery Explosion, offered to give twenty five if some other friend would also give twenty five. I regret to say that yet, no one has been found to take up the offer.

An opportunity is now given, will any one embrace it? if so communicate with
Stellarton, Aug. 22, 1873.
(For the Provincial Wesleyan.)
LETTER FROM ONTARIO.
DEAR MR. EDITOR,—I am glad after the bustle of removing and of settling in a new locality is over, to have leisure to talk to your readers about matters and things in and with us. I write in harvest time; and with us, the crops are more than usually good. Wheat, both spring and fall is in the barn; barley, too; and this week will see the greater proportion of the oats garnered, if we continue to have favorable weather. Few events have transpired among us which would excite more than a local interest. A somewhat romantic and fatal affray occurred near the adjoining village of Aylmer—a few weeks ago. A number of wild youths late in the evening besieged the cottage of a poor man, and with threats and most abusive language demanded admittance. Avowing their purpose with regard to a young woman, the virtuous daughter of the poor man; the latter, crippled with rheumatism, was unable to give any assistance in defence, and the mother lay in bed. Only a boy of fourteen was able to assist his sister against the ruffians, who unable to force open the door began to break through the window. She warned them of what she would do if they persisted in their threats, but the ruffians, who were armed with a gun, and fired—the shot was fatal, and one of the ruffians lay dead outside the window. She was tried a few weeks ago, and sentenced to the penitentiary. It is not always that such villainous deeds with such speedily and merited punishment.

The old pagan Indians not only saw God in clouds and heard him in the wind, but those who roamed the woods skirting along the Niagara river, saw a God in the mighty falls, and in the majestic roar of the water of the falls. And there is a tradition of theirs that this angry deity demanded an annual human sacrifice. Certainly the tradition is named to have been almost worthy of the name of a predictor, for each year a victim was offered, and the victim lives are sacrificed at his shrine. But seldom has he seized a more costly prey than the present summer. Early in the month of July, a youth, who hailed from Ohio, was overtaken by a fatal fever, and in three steps into little boat at Chippewa, three miles above the Falls, and trusted their lives to a boy of fourteen, who agreed to ferry them to the American side.

When part way across the oak broke, and the boat was overturned, and the youth and with one wild shriek of agony by the young lady, heard by the terrified bystanders above the deafening roar of the Falls, they were carried over to be no more found by their friends. Ament the subject of the fatal accident, being laid in the coffin, and placed in the earth, and the coffin was carried to the Falls, and there was a grand funeral. The Terrapin tower so conspicuous an object in all views of the Falls—had been taken down just one week previously, being considered dangerous, and the little "Maid of the Mist" steam boat was longer there to carry passengers within the cinctured area walled in by the Falls—but a new suspension bridge spanned the awful chasm, affording fine views of the whole sweep of descending waters, and many thousands of dollars had been expended on the American side in constructing bridges, walks, gardens, &c. If the tourist crosses the little ferry boat from the Canadian to the American side, a railroad climbs the steep ascent, and a magnificent car propelled by water power lands him safely at the summit, and he stands at the very edge of the great American Fall—and enjoys one of the most impressive views, and is surrounded by the grandest scenery in the world. A visit to Goat Island and the three sisters where you enjoy a full view of the rapids—and stand on the edge of the great Horse Shoe fall just where the water plunges into the depths below, and a drive round the island certainly one of the grandest moments in the life of a man. You almost feel like saying at the conclusion of such a visit "There's nothing in the world so grand as Niagara." Long may it be, e'er it be taken away to Lake Erie, for you almost feel as if you were there, that the world would have a blank without these falls. The only drawback is, that it is rapidly becoming a very expensive luxury to visit them. But at Redpath's Hotel we found an excellent home, and very reasonable terms.

The examining Committee reported their hearty approbation of the work of the professor and the efforts of the young men under his care.

London and Bradford Districts, it stretches out on his Lake Erie—and is united by the iron bonds of two new railroads. Dr. Evans is our Chairman, he lives a very sequestered life, at the Mount Elgin Industrial Institution. An institution in part sustained by Government, and in part by the Missionary Society, at which forty Indian youths are instructed in the arts of civilized life, and receive a good English education. We called upon the Doctor and were disappointed to find that there was neither village nor Indian home in sight. Nothing save the skirting woods, the meandering Thames, the park-like lawn, and acres upon acres of waving crops. The Institution owes 250 acres of land, and employs a teacher, a farmer, a carpenter, a shoemaker, besides several females. I could not but think that the change from city life to so secluded a locality must be a severe trial to the venerable doctor. He had just experienced a very unpleasant incident on his way to Toronto. Some rough had by some means obtained his having money in his possession, and jostling him when leaving the cars, succeeded in abstracting about \$100 from his pocket, and escaped detection; rather a heavy loss for a Methodist preacher. I am glad to see that some of our table laymen have started a subscription to make up the loss, and Bro. Rose has volunteered to be treasurer—I hope he will not finally be a loser. It may not be uninteresting to your ministerial language, to know how the salaries in the London District compare with their own. London first, gave its pastor \$1100; London second, \$1,000; Ingersoll, \$10,70; St. Thomas, \$990. London circuits gave \$700 and \$800 respectively. Exeter, \$615; Belton, \$635. The smallest salary given to a married man was \$508. The average for the District was \$738. Besides these amounts, each brother received \$26.00 for each child, and the District is generally supplied with parsonages. Those in the city and at Aylmer are very superior, and worth from \$3 to \$4,000. There is a want of uniformity about furniture, which causes much inconvenience. The salaries are I believe uniformly paid in cash. There were few deficiencies. I think the heaviest was \$45.00. I have quoted the amounts received—and all include a free house.

Our annual Minutes are this year as regular as usual with statistical and other information, and considerably more bulky in size. In the year we have had 27 Districts of 1872, have increased to 31, the last of which is Japan—with Yokohama as its only Circuit named. A French District under Bro. Burland indicates a deeper interest in that most important field of missionary work. Red River District begins to look respectable in size, with 8 circuits and 10 missionaries, it embraces the new Province of Manitoba; and British Columbia boasts now of 9 Circuits, and 9 missionaries. The whole number of Circuits and missions has increased to 477 from 416, and the number of preaching appointments is 1,914, and 969 Sunday Schools, and upwards of 70,000 scholars. The present membership is 70,684; an increase of 1,087 members. The amount raised for the year was \$2,657. Contingent Fund, \$5,426; for Education of Candidates, \$2,883; for superannuation, \$11,848; and for missions, \$103,323. The banner missionary District is Toronto, which raised \$12,246. Ontario raised \$1,207, and Hamilton, with 7,900. Contingent Fund, \$14,583 in the year, surely a noble voucher for the spirit with which our friends intend to sustain our new foreign mission.

Mr. Taylor, our indefatigable Mission Secretary is still absent in Manitoba. Our editor, Mr. Dewar, and Professor Nettles are in England. We are expecting rich things from the editorial correspondence in the *Guardian*, during Mr. Dewar's official visit to the British Conference, and are anxious to hear full reports of the action of that body upon the vital questions concerning its affiliated Conferences in Canada and Australia. The net amount of money received by our Treasurer of the Superannuation Fund, was \$22,000, of which he paid 70 ministers \$14,860—36 widows \$3,832. Our Church Relief Fund ceases with confederation. It has done a good work in the past, but has never been very popular. Our next Conference, which is expected to be the last of the year, will be present form, and will be the fifty-first annual Conference of the Wesleyan Methodist Church in Canada, meets in Hamilton, and three hundred are allowed to attend. Mr. Editor—with my congratulations to yourself, on your elevation to the editorial chair, I close my letter.
Yours,
H. R. R. S.
Ontario, August 13, 1873.

Miscellaneous.
THE ANTI-GONISH RIOT.
STATEMENT PREPARED BY COMMITTEE OF PICTOU PRESBYTERY.
The following statement of facts has been prepared by the Committee of the Presbytery of Pictou, appointed on the 15th of August for that purpose, and for taking such measures as they may consider best fitted to secure for all our ministers and people the full exercise of their rights and privileges:

The Rev. Charles Chiquinay in accordance with the resolution of Synod authorizing him to visit as many of the congregations of the Presbyterian Church of the Lower Provinces as he could overtake, visited the congregation of Antigonish on the 10th of July, and lectured in the Church in the evening. His audience consisted of Roman Catholics and members of the congregation. For a little while the Meeting was orderly, but after Mr. Chiquinay had spoken for some time, a number of the Roman Catholics went out of the church, and soon returned accompanied by others, and continued going out and coming in, always in larger numbers until the close of the services. During the evening an excited crowd of laymen appeared in front of the Church, the lobby, and doorway, and ultimately took forcible possession of the building. They interrupted the speaker by continual noise, frequently shouting "you lie, you lie," and by raising the alarm of fire, and ringing the bells, and school-bells, in which way they attempted wholly to break up the meeting. The violence of the crowd was such that the door of the Church was wrenched from its hinges, and the iron bar from the gate. The meeting however continued until after 10 o'clock, P. M. The audience was then dismissed, but Messrs. Chiquinay and Goodfellow, with a few others, remained in the Church nearly half an hour longer, waiting for the crowd to disperse. But instead of doing so they still continued to press to the porch and about the entrance. Mr. Goodfellow being informed that they intended violence, went out and urged them to separate. They refused to do so. Our Messrs. Chiquinay, Goodfellow, and those with them leaving the church soon after, they were met by a crowd of two or three hundred persons, consisting chiefly, not of

"boys," but of men, young and old, among whom were seen even some magistrates and lawyers. They had not proceeded many steps when the mob assailed them, at first with eggs and gravel, and afterwards with stones. It being moonlight, and Messrs. Chiquinay and Goodfellow easily distinguished, the stones were aimed at them. Both of them were struck five or six times. Mr. Goodfellow received a severe blow on the head which nearly knocked him down, injuring him seriously and incapacitating him for his pastoral duties for about a week. Mr. Chiquinay was also struck between the shoulders with a heavy stone which stunned him for a little. Mr. Burnside, elder, while trying to protect them was knocked down on the street. Mrs. Smith, the wife of a Colporteur, had her ankle severely lacerated by a blow from a stone. They were thus pursued until they were forced to take refuge in Mr. Alexander Cameron's house, having found it impossible in consequence of the threatened danger to their lives to proceed any further towards the manse. No great was the force of the mob, that they threw stones at Messrs. Chiquinay and Goodfellow, as they were entering the house, and also at the windows by which some parties of glasses were broken. The mob continued to surround and besiege the house until after one o'clock in the morning, and during the whole of that time, they continued to make use of the most threatening and violent language.

It is the opinion of those who are best informed that had they not taken refuge as they did Mr. Chiquinay would never have reached the manse alive, as numerous intentions were waiting for his appearance at different points on the way.

It is only necessary to add that the session of the congregation of Antigonish at their meeting on the 11th of August declared that the statement of facts given in the *Morning Chronicle* by the Rev. P. Goodfellow is correct.
By order of Committee,
E. A. McCURRY Convener,
New Glasgow, Aug. 13th 1873.

THE ENGLISH CONFERENCE.
We have the *Hutchman* and *Recorder* only down to the 5th inst. But by the kindness of our Delegates, the *Wesleyan Chronicle*, furnishing a condensed summary of the proceedings, comes as late as the 3th. We furnish our readers with the best digest available from all these sources.—*The Chronicle* says—
We are all proud to make Wiseman our president. Had a presidential year better than he has done. Patient, painstaking, clear-headed, and decided, he has never allowed the helm to slip from his hands, and though he has occasionally to conduct the ship through sometimes stiffer than a freshening breeze, the sails are unrent, and not a man is overboard. Though he has quitted the post of chief officer he has a career of powerful influence before him, and if the career is long as we know it will be gentle, kind, and wise, it will have to last longer than the public life of most Wesleyan ministers.

"It is good to be merry and wise;
It is good to be loyal and true;
It is good to be full of the old love,
Before you are on with the new."
For the next two months we must be "on" with the new President, and if the outlying prayers and the hearty good wishes of his brethren could turn his office into a temporary Paradise the transformation would soon be accomplished. May his presidential chair be comfortable, with no serpent under the seat.
President Perks is not new to office, responsibility, and honour. He has long enjoyed the loving trust of his brethren, and has long been their helpful sympathy, he will not lead in vain.
This year there has been more uncertainty about the Secretary than the President. The election of the Rev. Gervase Smith was by a large majority; and although, as he said significantly, he has received no official training, the office will not be let down in his hands. The persevering energy and business tact which have made the Metropolitan Fund in his hands so great a success will carry him through the duties of his new office with exemplary tolerance, exactitude, and despatch.

The new President made no attempt at an inaugural address, yet he made some good points, especially of a methodical character, and his proper denunciation to the ministers out of political agitation will be largely responded to.

All these elections and changes point the old moral—the transitory character of all things earthly. When Mr. Perks received into his hands the Conference which he held a badge of office which had been grasped by many hands of which there is nothing left but dust and withered bones six feet below the soil. From dust to immortality, through death to life, so runs the continuity of this world for ever, so runs the presence of this sublime law, earth is but a shadow, and the Conference chair is nothing.

Though coming events do not always cast their shadows before them, they often indicate their own future. It is not difficult to understand why Mr. Aulay was placed next to the President by the number of votes which he received. In the absence of Mr. Funnell, the vote for Mr. Aulay was natural enough. He has worked hard for Methodism for many years and is thoroughly loyal to the Church, which his pure life adorns. His independence has never made him intolerant. He is too much of a gentleman, and too much of a brother, to be hard and to be hectoring in his manner, and he seeks to accomplish no public suavity to gratify a private spite. He has helped to build a good many Methodist churches in his day, but cares little for the bricks and mortar in comparison with the souls he has saved within the building. His soul is fired with the energy of the early Methodist preachers, and many will rejoice to see him in the presidential chair when his turn comes, for the whole Connection knows the class of men to which he belongs.

The affairs of the Canadian Conference and of the Conference of Eastern British America excited much interest in the Conference this morning; the points involved were of unusual import. The admission of laymen into the Canadian and Eastern British American Conference, the consolidation of both circuits in one, and the union of the consolidated Conference with other branches of the Methodist body, were matters of the utmost gravity; but the delicate business was quietly got through without a hitch. The cords which joined the two Conferences to the English Conference are severed, the separated bodies have received ample legal powers for the accomplishment of their work, and soon the conditions will be laid of an enlarged and consolidated Methodism in the New Dominion. But while the new Methodist organization will be free and independent of the British Conference, it will be probably be more united than ever in the bonds of a com-

mon-sympathy. All the essentials of Methodism, both in Canada and England will remain the same, though, perhaps, the Dominion bond the younger country and its traditions with those antecedents which are at once the safety and the danger of all old countries, may also show a little factor, though not less steady, than the English Home Conference.

The admission of laymen, and consolidation of the different Methodist bodies abroad cannot be without its influence upon the old country. The English Methodists will ponder over what is going on in Canada. They will ask, are the laymen ever to be admitted to the English Conference? Are the different branches of the Methodist family to be forever separated and apart in the old land? Can the past be forgotten and forgiven in the new country while in the old there is to be no forgiveness of the past, no oblivion of old struggles, no counting together for the achievement of those high and holy purposes which are common to all? Time will answer all these questions, and the answer may be safely left to Him who is supreme Lord of the future.

The Conference has taken a bold and progressive step in severing the connection with the English Conference, and in this question. Yet it must not be inferred that what the Conference has made an opening for in the Dominion is binding upon itself in England. The English Conference is uncommitted either on the question of laymen, or on the question of the different Methodist bodies in one. The circumstances of Methodism in England are different from its circumstances in any other country, and to ignore these circumstances would be a suicidal defiance of policy and history.

(From the *Recorder* and *Wesleyan*)
METHODIST AFFAIRS IN CANADA.
THE EX-PRESIDENT SAID: For many years past we have had an Affiliated Conference in Canada, and also in Eastern British America, and a connection with those two Conferences has been uniformly pleasurable. We have never had any misunderstanding with them; there has been perfect harmony between us and them; we have received their deputations, and they have received ours, with the greatest cordiality and pleasure. But the Conference will have already heard from the Canadian address, and likewise from the address of the other Conference, that it is now in contemplation to sever that connection, and to separate into two independent Conferences that effect. The whole matter was referred to a Committee on the second day of this Conference. That Committee had a long sitting, and entered into the matter with great minuteness. We have had the advantage of the presence of the Rev. Messrs. Dewar and Dr. Nettles, and also the representatives of the Eastern British American Conference, Dr. Stewart and Dr. Pickard, who took part in the proceedings, and who are fully with us and separate from them in the conduct of the Conference, and have arrived at a unanimous adoption of the Conference. After a long consultation we arrived substantially at certain results, and requested Mr. Bedford to be kind enough to put those results into a written form, which has been done, and the Conference has agreed to all those connected with the Committee unqualified satisfaction. (Hear, hear.) I beg to state, before reading this document that it has been carefully read through by every member of the Committee individually and separately, and also by the four brethren who have seated us from the other side of the water; that it comes before you with the full and perfect concurrence of all the parties concerned.—The Ex-President concluded by presenting the report of the Committee, and the resolution which provided for the reading of the articles of union; and he moved that the report be received.

The resolution was seconded by Dr. James, and carried unanimously.
The Ex-President next moved the first of the articles of recommendation stated above, rescinding the Articles of Union, &c.
The Secretary of the Conference seconded the resolution, and said: I do it with a very affectionate or lingering reluctance. There is something about me which clings to the past, and I don't like to part with them, I feel, however, that the interests of Methodism and religion in that great part of the world require this.

Dr. Riggs said he could not refrain from expressing the admiration which he felt for the report with which the whole of this business had been introduced to them. They knew the ability of the minister who drew up that report, and a more admirable report he thought could not have been presented. (Hear, hear.) He confessed that he had a feeling of regret in connection with the adoption of the resolution which was now brought before them. He thought they would retain the friendship of the past; he thought the report which he had just read suggested the manner in which they would be done, and he thought that nothing could be of happier omens in regard to the future not only of Methodism but of Christianity upon that continent and other continents, than the manner in which this business had been transacted hitherto, and he thought, as he said significantly, he has received no official training, the office will not be let down in his hands. The persevering energy and business tact which have made the Metropolitan Fund in his hands so great a success will carry him through the duties of his new office with exemplary tolerance, exactitude, and despatch.

The new President made no attempt at an inaugural address, yet he made some good points, especially of a methodical character, and his proper denunciation to the ministers out of political agitation will be largely responded to.

All these elections and changes point the old moral—the transitory character of all things earthly. When Mr. Perks received into his hands the Conference which he held a badge of office which had been grasped by many hands of which there is nothing left but dust and withered bones six feet below the soil. From dust to immortality, through death to life, so runs the continuity of this world for ever, so runs the presence of this sublime law, earth is but a shadow, and the Conference chair is nothing.

Though coming events do not always cast their shadows before them, they often indicate their own future. It is not difficult to understand why Mr. Aulay was placed next to the President by the number of votes which he received. In the absence of Mr. Funnell, the vote for Mr. Aulay was natural enough. He has worked hard for Methodism for many years and is thoroughly loyal to the Church, which his pure life adorns. His independence has never made him intolerant. He is too much of a gentleman, and too much of a brother, to be hard and to be hectoring in his manner, and he seeks to accomplish no public suavity to gratify a private spite. He has helped to build a good many Methodist churches in his day, but cares little for the bricks and mortar in comparison with the souls he has saved within the building. His soul is fired with the energy of the early Methodist preachers, and many will rejoice to see him in the presidential chair when his turn comes, for the whole Connection knows the class of men to which he belongs.

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