

Provincial Wesleyan.

WEDNESDAY, SEPTEMBER 13, 1871.

In his magnificent speech before the British Conference at Manchester, Mr. Punshon informed his admiring audience that it was no unusual thing in the history of the Canadian Conference for young ministers of that body to withdraw for a time from pastoral work in order to fit themselves the better for its performance by graduating at some college; and he indicated with sufficient distinctness that that was an example that some young English ministers might copy with profit to themselves and advantage to the cause. In due time, perhaps, Mr. Punshon's suggestion may bear good fruit. But how much better would it be if in the Canadian Conference, the British Conference and in all other Methodist Conferences whatsoever all ministers were properly fitted for the effective discharge of their public duty prior to their ordination. To accomplish that most desirable result is one of the serious tasks to which Methodism the world wide over will soon have to address itself in downright earnest.

But meanwhile what should young ministers and ministerial candidates do, for whose proper training no sufficient provision has been made, or who have been providentially thrust forth into the field slenderly equipped for their sacred avocation? Should they, if conscious of their unfitness for their work, despair of the future? Or should they, in reliance upon their providential call, content themselves with their meagre preparation for the performance of their weighty task? Oh no, a thousand times no! Without rendering ourselves greatly liable to the charge of presumption, we could offer a few words of counsel to young brethren anywhere thus situated, we would sympathizingly urge them first to be of good cheer. They are not condemned by any imperious necessity to be mere hewers of wood and drawers of water in the Tabernacles of the Lord. The way is most certainly open to them for the attainment of what when measured by the current standard of literary acquirement in the respective Christian denominations, may be regarded as a goodly mental culture.

We urge secondly that young brethren should take pains to form an accurate estimate of their precise mental condition and of their mental necessities. To do this they must know what they ought to be in an educational point of view, as well as what they really are. In setting about this task they need not go to work at random. Let them get the Calendar of any respectable College. In that Calendar, they will find the course of study outlined by masters of which students at those Institutions become well educated men. Let that course be noted carefully. It is drawn up with an especial view of securing for those who traverse it, an equally balanced mental development.

Let the young enquirers faithfully mark how far short of the termination of a College curriculum their own education has stopped. This done, we urge thirdly that vigorous steps should be taken at once for the resumption of the educational journey which had been so early and unhappily arrested. The best thing to do would be forthwith to repair to a suitable Academic Institution, there to remain until the preparatory educational process should be complete. If this, however, should be impracticable, then the young brethren thirsting for learning should brace themselves for the pursuit of knowledge under difficulties, and manfully set about the work of self-culture. In doing this they should form a broad and comprehensive plan of study, and prosecute it in an orderly and consecutive manner. Their aim should be to secure sooner or later a degree of intellectual development equal to that obtained by those who are favored with a Collegiate education. If their mental training even in matters elementary has been quite defective, they should imagine they were preparing to matriculate at College, and step by step render themselves fit for matriculation. Having got thus far, let them in the same systematic manner proceed to master the subjects allotted for the first year's course of study at College and so on till the entire College Curriculum has been satisfactorily passed over.

This can be done by every man of at least average natural ability yet young in years who finds a place in the ranks of the Methodist ministry. Or it something very much like it has been done. It can be done now more easily than ever before; because the helps for such a work are abundant and efficient. In almost every direction an energetic private student can on easy terms obtain assistance from well educated men. And the aids to self culture now yearly issuing from the press and bearing on every branch almost comprised in a collegiate course are of priceless value to solitary students. By the judicious use of such aids private students may proceed on their course with comparative ease and almost perfect accuracy.

But it may be said that it would take a long time to complete such a course. What if it should? What if it should take ten, fifteen or twenty years to do it, would not the man travelling over it be going in the right direction all the time? Would not his profiting appear to all men? He could not it is true accomplish this work without much self-denial, much economy of time, much firmness of resolve, much persistence of purpose and great patience. But would not the persevering cultivation of such habits and qualities be of the infinite service to him, apart even from the valuable acquisitions which their exercise would bring him? Of course he would have to guard against allowing his mind to be too much absorbed in his task of self-culture, and against making that an end which should be only a means by which he should be the better qualified to proclaim the unsearchable riches of Christ, and by

the blessing of the Divine Spirit bring men to the knowledge of the one true God whom to know aright is life eternal.

J. R. N.

ENGLISH CORRESPONDENCE.

4TH CONFERENCE LETTER.

DEAR MR. EDITOR.—The services held in connection with the present Conference are far too numerous to secure detailed notices; and as they were scattered over a very large area, and distributed among many towns, it was a difficult and arduous undertaking to attend even a fair proportion of them. The reception of the returned Missionaries was a service to themselves and their friends of a deeply interesting character, but it was held many miles from Manchester. The candidates for ordination were distributed into three companies, in Chapeau very wide apart, to narrate their conversion and their call to the work of the Christian Ministry. By means of this arrangement the Conference services have been seasons of deep interest and hallowed joy to the people of many towns contiguous to Manchester. The ordination services are held in high esteem, and for many days before they were held to a great difficulty to procure tickets of admission to either of the Chapels selected. They were crowded in every nook and corner, and comfort during the protracted exercises, was out of the question. No other Conference Session is held during the day, and with an attendance during the whole of the proceedings amounts to a pretty fair day's work.

The charges to the newly ordained Preachers were delivered by the Rev. John Farrar, and Dr. Johnson. Reports speak of these charges as being unusually excellent, raising above the ordinary level which have become the heritage of Methodism. Their delivery was accompanied with marked feeling and blessing from on high, and although a free use of the manuscript was made all through the discourses, proof was given that Methodist preachers can upon special occasions and under the pressure of responsibility, wield great power and bring down blessed influences upon the congregation, although using a written sermon.

Again we return to the Free Trade Hall, and observe that it is again filled to its utmost capacity. The admission is by the Society Ticket, the token of Class and Church membership. The meeting is held for strictly professional purposes, and the exercises are confined to praise, prayer, and two or three short addresses. It is difficult to describe a meeting of this nature, so powerful in its influence, and which produced most glorious results. The singing was glorious, it swelled up from five thousand voices, and was as the sound of many waters. It was led by Mr. Curdock, the well-known Preceptor of our Conference, and just the man for the post to which his fine musical abilities have led him. The prayer conducted the immense gathering to the footstool of Divine Mercy and into very close fellowship with the Father of our spirits and the God of all grace. The exhortations were pointed, short, and intensely practical. The whole service was eminently successful, and will long be held in loving remembrance as a season of grace and refreshing, coming as from the presence of the Lord.

The business of the Conference proceeds somewhat slowly during the time occupied by the great public gatherings to which reference has been made. A number of Committees contrive to meet, read documents, hear evidence, and prepare to report to Conference. In the larger number of cases these reports are at once adopted without discussion. Much deference is paid to the opinion of the brethren forming the Committee, and the valuable time of the Conference is economized and saved.

The affairs of the General Education Committee, and its proposal for the establishment of another Training College, occupied a long time and were freely criticized and discussed. The Committee appointed by the Conference reported in favor of the new scheme, and even went beyond the original proposal by recommending the appointment of a Ministerial Secretary. Dr. Rigg remains at Westminster at the head of the Parent Establishment, which is henceforth reserved for the training of male teachers. Mr. Oliver goes to the new College (recently purchased) at Battersea, as Ex-Principal of the Female Training Institution; and Mr. G. O. Bates is the new Educational Secretary. The Conference did not yield to the extension of its educational work without much anxious enquiry, and careful calculation of the requirements of the time, and the probable operation of the new Education Law of 1870. It was not to provide for the training of the pupil teachers, who will soon be ready for further instruction, they will be forced into other Institutions, where all Methodism will be driven out of them long before their scholastic course is complete. The majority of the Conference regard the proposed extension as a wise and praiseworthy character. Reports are read, and passed in review, a little legislation is attempted, but the thoughts of many wander away to the room where their fates are under discussion, and the time seems very long and dreary until that important second draft of stations shall be in their hands.

The close of this great assembly is near. Your correspondent, now at a distance, has received the final draft of stations, but is not yet advised of the precise time of closing. Your readers, Mr. Editor, will by this time have been persuaded, conclude they have heard about enough concerning this great Manchester Conference of 1871.

Aug. 11, 1871.

changes which may seem to promise to subvert the interests of Methodism throughout the Conference, consists of the President and Secretary of that Conference, Revs. H. Pickard, D. D., J. Taylor, S. F. Huestis, L. Gaetz, A. W. Nicolson and J. G. Angwin; G. H. Starr, J. B. Morrow, C. W. Wetmore, W. E. Dawson, S. D. McPherson, J. Dix, and W. K. Dudman, esquires, and one minister and one lay gentleman to be appointed by the Newfoundland Conference. It will be seen that the time of meeting is fixed for Monday the 24th June at 9 o'clock, A. M. As the general Committee of the Conference must begin on the following day, it would seem unfortunate that so limited a season as six or eight hours only should be devoted to the consideration of plans and details which will require the attention of business men called from all parts of the Conference limits. We shall endeavour to show in the course of our remarks upon this subject, that very complicated and important questions are to be presented; and upon the equitable arrangement and perplexed details of the consideration of plans and details of the Conference, it had been his lot to introduce their notice the importance of establishing home missionary meetings. These as it appeared from the address, had been exceedingly successful, and they were also looking forward to a matter of confidence to him by Mr. Pope and Dr. Pickard, that to him was a cause of anxiety. There was need that the Conference should be sent out to Eastern British America, and (Dr. Scott) had been invited to select and send out to them suitable young men. He wished to do this without any delay, and he would do good service. Such young men must go out at once and at their own cost. They would receive appointments at once, and if their country was not the one to which they were appointed to them. Last year he had induced six young men to go in this way, and he was glad to hear they had rendered good service.

And in a private note addressed to us, and dated Bury, August 21st, 1871, Dr. Scott writes:—
Your's of the 10th ult. reached me in due course, and the address a fortnight afterwards. I was glad to see your copy of the Minutes, and the President which I saw on the 26th, the first day of our Conference. The Minutes have not yet reached me, and they were wanted for the when we were at the Conference. I feel much indebted to my Brethren for their kind appreciation of my services, and I hope that this year also may be able to further the interests of Methodism in E. B. America.

I am corresponding with a few likely young men, but after the experience of last year, and knowing that Bro. Angwin, who is looking out for me, is so kind as to confine myself to such Brethren as have passed the Quarterly and District Meetings.

The case of a Cornish miner interests me much, and I wish to do some good service for Christ wherever he may go, but he says he is too poor to pay his passage out, and does not think it right to go into debt even for such a matter. I wish to do some good service for Christ wherever he may go, but he says he is too poor to pay his passage out, and does not think it right to go into debt even for such a matter. I wish to do some good service for Christ wherever he may go, but he says he is too poor to pay his passage out, and does not think it right to go into debt even for such a matter.

Our late Conference was memorable for the number of Ministers of having passed in attendance, and the brotherly love constantly maintained amid all diversities of opinion, no discordant element was introduced to foster and sever, we had a loving and cordial meeting, and the determination to stand in the ways and see, to ask for the old paths which is the good way and to walk therein, the Class Meeting is no longer an open question left to doubtful dispute, but the decision of the Conference in favour of upholding this method of Christian fellowship is unmistakable; for the manifested presence of God in our devotional exercises, presided by the Rev. Mr. Curdock, and members of our Church, the Conference prayer meeting, the open session, the devotional meeting, attended by more than 4000 brethren, who were by their presence privileged to be there; for the spirit of expectation that God is about to work for the glory of his name in the salvation of souls which prevailed when surrounded by the officers, preachers and members of our Church, the Conference prayer meeting, the open session, the devotional meeting, attended by more than 4000 brethren, who were by their presence privileged to be there; for the spirit of expectation that God is about to work for the glory of his name in the salvation of souls which prevailed when surrounded by the officers, preachers and members of our Church, the Conference prayer meeting, the open session, the devotional meeting, attended by more than 4000 brethren, who were by their presence privileged to be there; for the spirit of expectation that God is about to work for the glory of his name in the salvation of souls which prevailed when surrounded by the officers, preachers and members of our Church, the Conference prayer meeting, the open session, the devotional meeting, attended by more than 4000 brethren, who were by their presence privileged to be there; 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