

how many victories he won; and how completely he was sometimes enveloped in smoke and dust, that it could not be told whether the champion was unscathed or not, the time now would fail to tell. Certain it is, that if ever he was beaten, like the 'British soldier,' he neither knew nor acknowledged it. Like David he has been a man of war from his youth, and like Ishmael, he has 'dwelt in the presence of all his brethren.'

We are glad to see him honored with the present mark of confidence, which to the feeling of the old militant Methodist must be very grateful, and which he well deserves.

He neither needs nor desires that we should chronicle the attainments he has made, the literary honors he has won, the positions he has occupied, and the changes he has been instrumental in effecting. There is only one Egerston Myerson, and there will be only one in all time.—From the Portrait Gallery of the 'Daily Recorder.'

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Provincial Wesleyan.
SATURDAY OCTOBER 3, 1874.

CONVENT SCHOOLS.

Amongst the unintentional insults which have been offered to Protestants of late, by that dominion known as the Church of Rome, is that of having their daughters invited to convent schools. Such an affront to this ought to be resented, not in the unchristian method of injuring the offensive institutions, but in indignant protest. Yet we are told, that with a strange perverseness which seems like infatuation, many Protestant parents are actually committing the education of their daughters to nuns and priests, and this at a time when Roman Catholic priests are denouncing from the altar Protestant schools as places of corruption where both the faith and morals of Catholic children are destroyed.

It seems somewhat curious that our daughters rather than our sons should be thus provided for. Is it because that Church deems itself more competent to impart that kind of education which in former times was thought suitable for a young lady, but which now, in Protestant high schools, is giving place to a much broader and better system of instruction? Or do they seek to put a little of the leaves of Romish error into the minds of Protestant daughters in the hope that it will, in due time, having spread until the whole is leavened, be transferred by them to their brothers and husbands and children? Or is it only that they may utilize the waste forces at their command, turning to some good account the nuns who, having renounced the world, have nothing to do but to serve the church? Whatever be the motive we hope Protestants will be wise enough to decline, with or without thanks, the proffered boon.

Let us not be misanderstood. We do not condemn our ultra-naturalist foes. On the contrary we admire the zeal, the liberality, the untiring energy, and the unwearied patience with which that sect of many errors pursues its ends. The true church may take many a lesson from the apostate one. True they are deficient in some things, and we cannot help thinking that a much nobler and holier work to which they might devote their surplus wealth and spare energy would be the humbler one of establishing and carrying on industrial schools to teach a little knowledge, some useful trade, and a modicum of virtue to the Romish ragged urchins who infest our streets. If half the wealth spent by Roman Catholics upon cathedrals and convent schools, were spent upon such industrial institutions, we should have far less vice and misery in our large cities, and it would be a work much more acceptable to God than that of teaching French and fancy work to wealthy Protestant girls. But we would like to ask Protestant parents a question or two. These schools are in our midst designed to give as much education as is the opinion of the priests, is consistent with the confessed principle that "ignorance is the mother of devotion." They are taught by nuns, women whose very position there is based upon false views of life, of social duties, of womanly obligations, and of the real nature of Christian holiness. Are these persons, then, qualified to teach our children virtue, and to form their minds and characters? Can truth come out of error, wisdom out of folly? Will they who think that the highest virtue consists in renunciation of the world, teach our children that the highest virtue consists in being holy and faithful citizens? Will these cloistered sisters teach that domestic life is the purest, holiest, noblest life; that a faithful wife and self-sacrificing mother appears more beautiful in the eyes of God than the most chaste conventual; and that the highest idea of womanhood is realized in motherhood? Or which of the great principles of Protestantism will they teach their pupils to reverence? Whom amongst the Reformers to revere? Are we not entitled to believe that many of those children will come from their cloistered schools, with a few superficial accomplishments indeed, but with false views of what is high and pure in life, and from having come in daily contact with its attractions, a strong regard for what is really but a monstrous perversion of Christianity.

Are we Protestants not rich enough, wise enough, or liberal enough to provide high schools for our daughters. Must we needs stoop, at the peril of our families, to accept this miserable charity from Romish priests? We do worse. Protestant contributions help to build those very convents where Protestant children are perverted. The children of the Reformers, by their gifts and their patronage, are turning into strength the forces of Romanism.

quilt that ambitious hierarchy, whose haughtiness ever keeps pace with its power, shall lift once more in majesty the iron sceptre with which he bruised the nations during the middle ages.

EDITORIAL CORRESPONDENCE.

A most enthusiastic meeting was that held in Metropolitan Church for the welcoming of delegates. The Church itself is a magnificent structure. The varied objects of classes, Sunday-schools, business meetings, &c., are better provided for here than in any Church we have ever seen. Far before the Methodist Metropolitan Church in Washington in point of elegance, it is also quite its superior in spaciousness and convenience. A tea was provided by the members of the Metropolitan congregation and admission secured by ticket. The speeches were all of a high order. Bishop Peck, Rev. D. Savage, Editor of the *Evangelical Witness*, Hon. J. J. Rogers, of Newfoundland, John McDonald, Esq., a leading merchant of Toronto, Mr. Wilkes, M.P., Dr. Ryerson and others, addressed the meeting. But all eyes were upon Judge Wilmet till he arose and met with the warmest reception. His speech was a succession of flashes from that immense and inexhaustible battery which he seems to possess to-day as in former times. No wonder he is exhausted after these public efforts. It would require, we should say, several weeks to fill once more the space covered by this outflow of personal influence. He fills the house and charges all his hearers with magnetism till they seem to sparkle at every pore and go off at his bidding into almost hysterical fits of laughter or tears. Complains as delegates will sometimes of serious interruption in the business of Conference, by irrelevant remarks, they most gladly yield themselves to the Judge's impulses. To instance, only to-day a very animated debate was up upon our Hymn book, when Judge Wilmet rose and struck in most unceremoniously upon the aim and general character of our congregational singing. In one of those illustrations which seem to crowd on his memory, he introduced a story of some wandering minstrel intercepted by two savage chiefs with crossed spears. The attitude of the man as he represented the minstrel charming the savages by the strains of his violin, was so dramatic and faithful that the Conference gave itself up to violent laughter, again and again repeated, while the effect of music on the soul, as he pathetically portrayed it in regard to the savage chiefs, drew tears from every eye—the President with others. It is most amusing to notice reporters, eager to catch every word from this eloquent man, gasping for breath in the midst of his flights, and, holding their pencils between their teeth, clapping hands like madmen. We pity the reporter as we find ourselves emancipated from the thrall of notes and enjoy this Conference with keenest relish.

Our connexional editors seem all they have been represented in letters and remarks which have appeared occasionally in the *Wesleyan*. Mr. Dewart of the *Guardian* is a strong man in Conference as elsewhere. Mr. Savage of the *Evangelical Witness* (New Connexion no longer) is a gentleman of very amiable disposition, coupled with clear, classic powers of utterance. The *Witness*, it is thought, will cease to exist after next June, as its constituency is but limited. Mr. Eby, editor of a German publication, to meet the necessities of that growing element in our population, is a young man of fine appearance, and admirably suited to his position. Mr. Sutherland of Montreal, who conducts a monthly magazine, is known as a man of great earnestness and mental vigour. Mr. Withrow, recently appointed to conduct the Sunday-school publications of the West, is author of "The Catacombs"—a book which has been received everywhere with favour and promises to make a valuable addition to our literature. Thus we are rich in editors. Their number and character will convey some idea of the literary work included within the bounds of our General Conference.

The proceedings of the great elective assembly make such tardy advancement that many begin—it is now the 22nd of the month, and we have been a full week in session—to fret over delay. Yet there is a vast amount of work to be done, if only it were permitted to come before us in proper shape. The amount of counsel and wisdom that are running to waste, is simply enormous. It would suffice for two or three ordinary Conferences. Meantime business, actual conclusions, lag far behind. It is really pleasing to us that our eastern men are never chargeable with aimless speechifying; they are practical, methodical, as a general rule. The increasing and endless flow of talk is from a class of men—of whom there is here a great abundance—who have been for years either out of harness or have been pursuing a course of life which led away altogether from the garbled problems of constitution and finance. Yet any one who passes behind the scenes may witness, in the rugged pathways trodden by committee men, much rubbish already flung aside, and widening fields cleared here and there, which are rapidly opening toward a noble landscape. That ever critical thing—a Book of Discipline—is assuming goodly proportions. Mission societies, Publishing and Book Departments, Funds, with a long line of ecclesiastical, to the number of twenty-two, are under review and entrusted to committees. Report number one has arrived from four or five of these, while the remaining eighteen have as yet made no sign of life or decision.

The strain upon one's nervous system in passing through the services of this General Conference is something extraordinary. With so many stars of the first magnitude, opportunities must be given them to shine. The power of Methodism is nowhere so visible as in its oratory. Last night (Tuesday) an open meeting of Conference was held, which doubtless will receive notice in ample measure in the press, and so pass into the pages of the *Wesleyan*. Gervase Smith earned fairly the fullest claim to that great reputation which has been accorded him in England. He resembles in many respects our own Frederick Smallwood—indeed about the formation of face and mind, with the exception of Mr. Smith's single falling eyelid, which excites one's sympathy—the similarity is complete, while the articulation is almost identical. This eloquent representative did glorious justice to home Methodism. The pictures he drew of the antagonism which our brethren here to grapple with yonder, were so vivid in their somewhat appalling outlines that we shall now retain a new and more sympathetic interest in their work. The Primitive Methodists sent us delegates also. This branch has been next to the New Connexion in disposition toward union. The indications are that a short time will see their connection with us fully established. Bishop Peck too was among us, retound in person and voice as usual, skillful in touching all hearts—the ever-welcome representative of American Methodism. Dr. Sargent of Baltimore, a little, neat bundle of inspiration, came to us early in the session. He reminds an observer of some joyous bird, perched in sunshine, or gracefully moving to the impulses of its own gleeful heart. He is, perhaps, of all our assembly, the chief favorite—cheered to the echo at every sentence. He has done more toward bringing the General Conference into sympathy with the Methodist E. Church South than all other representatives combined. From the M. E. Church of Canada there were two delegates. We could scarcely believe our own ears in listening to their fervent wishes for fraternal feeling and their confession that a powerful tide of union desire and sentiment was every abroad in the land. But we are bound to accept the confession and the prayer. Only this,—if their language means anything, we have still greater marvels of union to anticipate. May our Divine Master hold in His own hands the reins of ecclesiastical administration!

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Keye Street Church, which has already become a very desirable field of usefulness. Encouraged by the success the two circuits proceeded to establish the Wesleyan City Society, which has been supported by them conjointly. The committee made a wise selection in engaging Mr. Theakston as missionary, who has enjoyed the hearty cooperation of a number of devoted workers in prosecuting the object of the mission. The North Circuit, Charles St., now being enlarged, and South St. churches, are fruits of this good work; and last Sabbath the South Circuit added to the number a very easy and comfortable little church on Cobourg Road. This has been the work of a few of the younger men of the Graton St. Church, who were greatly assisted in their undertaking by the liberal contributions of those who are ever ready to do good. The church reflects great credit upon Mr. S. M. Brookfield, the architect and builder, for the good taste displayed in the proportion and finish, and also for the substantial character of the work. The venerable Father Fopp and Mr. Theakston took part in the opening services, and added much to the interest of the occasion. We commend this mission to the sympathies and prayers of the connection with us fully established. Bishop Peck too was among us, retound in person and voice as usual, skillful in touching all hearts—the ever-welcome representative of American Methodism. Dr. Sargent of Baltimore, a little, neat bundle of inspiration, came to us early in the session. He reminds an observer of some joyous bird, perched in sunshine, or gracefully moving to the impulses of its own gleeful heart. He is, perhaps, of all our assembly, the chief favorite—cheered to the echo at every sentence. He has done more toward bringing the General Conference into sympathy with the Methodist E. Church South than all other representatives combined. From the M. E. Church of Canada there were two delegates. We could scarcely believe our own ears in listening to their fervent wishes for fraternal feeling and their confession that a powerful tide of union desire and sentiment was every abroad in the land. But we are bound to accept the confession and the prayer. Only this,—if their language means anything, we have still greater marvels of union to anticipate. May our Divine Master hold in His own hands the reins of ecclesiastical administration!

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